

# The Texas Ch

OFFICIAL ORGAN OF THE FIVE TEXAS CONF

VOL. XXXI.

GALVESTON, TEXAS

### PRESS REVIEW.

#### Among our Exchanges.

It was very late on Saturday night, or very early on Sunday morning, when a jury in New York city returned a verdict of guilty in the case of the President of the Marine Bank. He was convicted of gross violations of law, the result of which was the ruin of the bank and immense losses of money by individuals. In his pulpit on that Sunday, Dr. John R. Paxton was preaching on the man at the supper who had not on a wedding garment. Having shown the necessity of righteousness to a seat at the table of the King, the preacher went on to show that this preparation was required of every man for the right performance of his duty in every situation of life. And portraying the effect of the King's coming in upon the man of business in the midst of his daily work, he said:

And the King came in—where? Well, into a bank, in which the notes of widows and the savings of the poor, and the legacies of orphans were deposited. And the King saw there a man in charge, who had not on a wedding garment; a functionary whose books were not balanced; whose vaults were empty; whose trusts had been betrayed; whose official position had been prostituted to sordid, private greed, to fraud, corruption and robbery. And the God of accounts, this King of balanced ledgers, the Judge of entrusted talents, came in and said: "Friend, how comest thou in hither? What doest thou here with vaults and safes and other people's money without a wedding garment on; without conscience in your management; without hands that are clean; without integrity in your soul or honesty in your discharge of known or accepted duty?" And the man in the bank—without a wedding garment on—silvered like nakedness in a windy blast. He looked up, but the stars were pitiless; he looked down, but the earth was silent; he looked around, and there was none to help; he looked at the King, and his mouth was stopped; he became as one who was gagged—speechless, self-condemned, self-doomed. Then the God of square accounts, the King of clean books, the Judge of entrusted talents, said: "Seize him, bind him and cast him out into the outer darkness, the man without a wedding garment on; the man who knew his duty but did it not; the man who accepted solemn trusts only to betray them for private gain. "And his soul from out that darkness shall be lifted never more"—the man in a bank who had not on a wedding garment when the King came in.

The New York Observer says of this sermon:

It was a sermon for the times. Not for the man in a bank any more than for the man in a store or office or in any place of responsibility and trust, where the rights and interests of others are in his hands. It is said that much of the preaching of our day is abstract, over the heads of the people; and especially is it charged that preaching is not fitted to inculcate the moralities of life, that it does not tend to make men honest in trade and business. Whether or not Dr. Paxton had knowledge of the conviction of President Fish when he pronounced those terrible periods, we do not know, nor do we know that he had that bold, bad man in his eye when he drew the picture of the man in the bank without a wedding garment on. But the preacher did know that breaches of trust are among the most frequent crimes of the day in the commercial world, and therefore to preach honesty is an ever-present and commanding obligation.

### NASHVILLE NOTES.

#### Growing Sunday-School Work—Some Facts Revealed by the General Minutes—Personal Points and General Notes.

The Sunday-school department of church work is extending every day, widening its field and improving its methods. Proof of this is seen on all sides. The increase in the number of scholars in our own churches and schools during the past ecclesiastical year, as the forthcoming General Minutes will show, will be more than 23,000. Books in great numbers are published as aids to scholars, teachers and superintendents, and are accomplishing great good.

Your correspondent overheard a remark made by a prominent Jew in this city a few days ago, which, while intended by him to be derogatory to our people, was nevertheless a compliment to their Christian spirit and religious standing. He was enlisted in a movement to build a new theater, and it failed for lack of interest in its success. Said he: "Nashville is a slow town; it will give thousands of dollars to purchase a gospel tent for Sam Jones, and will not aid us in building a first-class theater." The enemies of Christianity are sometimes, though inadvertently, the strongest witnesses as to its power over the hearts of men.

Rev. Gross Alexander, the popular pastor of our West End Church, has returned from Florida much improved in health. He is one of the ablest preachers and finest scholars we have in our church.

Never before in the history of Edzetfield, the eastern portion of our city, has such a wonderful work of grace been manifested as in the great revival in progress at Tulip Street Church, Dr. W. M. Leftwich, pastor. Scores have been converted, and more than a hundred have united with the church. Three revivals are being held in other of our city Methodist Churches. The work is widening and deepening.

Prof. N. T. Lupton, of Vanderbilt University, has in hand, ready for the press, a work on General Chemistry. In this science Prof. Lupton is one of the acknowledged authorities in America. His work on Scientific Agriculture is extensively used. It has been adopted by the University of Virginia.

In common with the many Texas friends of the late lamented Rev. R. T. Nabors, we are pleased to learn that a volume of his admirable sermons are soon to be issued. We predict a large sale for that book when it appears.

The speakers to participate in the public moot-court of the Vanderbilt Law School during commencement have already been chosen by the law faculty. This high honor was conferred on J. M. Phillips, of Tennessee; H. M. Merriweather, of Kentucky; R. E. Jackson, of Arkansas, and J. B. Moore, of Dakota Territory.

Rev. J. E. Stovall, of Texas, one of the best students in the Vanderbilt University, has just been honored by election to the position of editor of the Vanderbilt Observer, which is considered one of the ablest college journals in the land. Stovall is an honor to Texas.

Rev. J. R. Plummer, one of the leading members of the Tennessee Conference, died suddenly on the 18th inst. of heart disease. He fell literally at his post. He was on his way to fill an appointment when the summons came. It found him ready.

Dr. R. A. Young has accepted an invitation to deliver an address on "Education at the Monticello summer schools during the coming

term, which begins July 1. This assembly, on the top of the Cumberland Mountain, is a most pleasant and inviting place of interest. During the last ecclesiastical year there was an increase of only one hundred and forty-three in the number of traveling preachers in our church. This includes supernumeraries and supernuaries. This is not keeping pace with the growth of the church, and is far from meeting the demands made upon us. There are too many appointments in all of our conferences marked "to be supplied." By-the-way, Dr. Harrison, our book editor, has introduced two new columns in the general recapitulation of the General Minutes, showing the number of the supernumerary and supernuaries preachers. Of the former there are 291; of the latter, 223; effective preachers, 3,783; total, 4,297. Number of local preachers, 5,002, which is a gain of 50 over last year. It will be observed that we have largely over a thousand more local than traveling preachers. There are questions for consideration in these figures.

### NASHVILLE, TENN., April 25. DR. HAYGOOD REVIEWED.

The temerity of Gen. Lewis in his criticism of Bishop Simpson, and the reckless review of McTyeire's History by Dr. Kelley, together with other titillations and sparrings that are going on in this year of grace, have emboldened me to jump on Dr. Haygood! I attack him with a trembling hand! He is a great man—"an honorable man"—these are all honorable men." But Solomon himself made mistakes; and Balaam, though he was a prophet, was timely rebuked and set right by the voice of an ass. I know that in order to carry out the figure, to complete the parallel, I will be compelled to acknowledge arduous longitudes and confess a taste for thistles and hay, but all this will I cheerfully do if the good Doctor will listen to my warning bray and allow me to "forbid the madness of the prophet." All men are hobbyists, and the further any man pursues any one line of thought the hotter the track becomes, until it gets to be the all-absorbing thought—the "most important subject that ever attracted the attention of man!" Everything else is subordinated to it; everything should be subservient to it. Now, Dr. Haygood is a scholar—a school man—and so far he has given the matter of education the chief seat in his mind and heart. He refused the bishopric that he might pursue his loved employ. This, to my mind, was a great act; and no matter in what light it may be viewed by others, no man can doubt the Doctor's interest—supreme interest—in the cause of education. But this extreme attachment to this great work has produced the usual result of the one-idea business—fanaticism. Not only has he advocated the education of the masses, both white and black, (all of which I most heartily approve), but he has taken high ground on the higher education of the clergy. So far, so good. But in a recent issue of the Nashville Advocate, he dashes both spurs into his hobby and leaps to the startling conclusion that "A call to preach means a call to get ready to preach!" Some of his echoes answer "Amen;" and thus the matter stands at this writing. Now before touching his shield, I wish to say that I am in favor of schools—church schools—an educated ministry, and all that. I have three boys whom I aim to educate in just such institutions, and I devoutly hope that God may call them all to preach the gospel! This he will do if he has need of them; for it is as easy for him to call an educated as an "ignorant and unlearned man." If he needs a Paul to go into the higher walks of life, where Peter and his ilk cannot go, he will lay his hand on him; and while along the lakes and among the common herd he sends Simon and Andrew, he will dispatch this great metaphysician, theologian and philosopher, Paul, to "bear his name before kings, and Gentiles, and the children of Israel."

But every creature may be abused in the use thereof. The blessings of God may be turned into a curse. Even the gospel, which is a "savor of life unto life," when rejected, becomes a "savor of death unto death." Knowledge is good. Every preacher ought to be a close student all his life. There is not a department of learning that he should neglect. He ought, of all men, to be universally educated; he ought to be as "wise as a serpent"—must be to measure up to the proper standard. But notwithstanding all this, he will find himself impotent and "weak as any other man" if he attempts to win souls to Christ by means of this wisdom. "The world by wisdom knew not God;" neither can the "wisdom of this world" teach this "hidden wisdom" that God "reveals unto us by his Spirit." There are men who, as learned lecturers, can make plausible the Christian system; can, like Butler, and Paley, and others, show the analogy of material and spiritual things, and confirm to some extent the believer, but the power of the gospel is not cognized by the reason nor the senses. "Eye hath not seen nor ear heard, \* \* \* but God has revealed by his spirit the things he hath prepared for them that love him." There is more in preaching than teaching. If teaching alone were sufficient, then Dr. Haygood's theory would work. But there is an unction from the Holy One that the public schools cannot give—but they can take it away!

There is an untaught, an unteachable eloquence in the discourse of an earnest man that defies the dramatic art—that no kind of culture can attain to. David Garrick—yea, Rocinus himself—could never have imitated the impassioned look, the meaning gesture and the moving appeals of some back-woods exhorters I have known. I repeat, the schools cannot give this—they can take it away! There is a sense in which God speaks directly through the preacher, and then his words are not the "words which man's wisdom teacheth, but which the Holy Ghost teacheth," and these are the "words that breathe," the vehicle of the "thoughts that burn" themselves into the consciousness of the hearer, "piercing asunder, even to the dividing of the joints and marrow, and accomplishing that whereto they are sent." If the preacher is to be judged by his fruits, and if the legitimate fruits of a preacher be saved souls—converted people—then the more converts the more fruits. This criterion lays many a D. D. in the shade, and puts Moody, Sam Jones and the great herd of "ignorant and unlearned men"—second and third class preachers—to the front. The salvation clause is bound in the fact that there are "diversities of gifts"—"some prophets, some teachers, some evangelists," etc. All have their places in the "great house," where some vessels are made to "honor and some to dishonor," but all useful and necessary parts of the general furniture.

If a call to preach means a call to get ready

to preach, and in order to "get ready" must go to college, then, it seems, it left blank a very important matter. ed preachers—by "preaching" he "save them that believe"—but he provision for a school in which these vessels" were to "get ready." Spring up, and—I write it with pa sprung up along with them. From Arian heresy to the latest departure call to mind any great error that has fathered by a school or a doctor of It is a notorious fact that the it wrangled for over one hundred y the meaning, yea, the spelling, of word; and finally split the church into factions and schisms, that course Christendom until this good by this time, while the doctors wrangled schools hurled anathemas, so far as the were concerned, "the sheep looked were not fed!" Scattered to the fo of heaven, the prey of wolves and sh "whose own the sheep were not," flock sank into ignorance and idolatry.

But I have neither space nor dispo go into detail here. The history of the is well known to many of my readers Dr. H. will readily supply a long list of ful blunders, yea, ruinous practices, th their origin among the most learned of age. Let us take a practical view of the ings of the education test as advocated Haygood. How would the ordinary D. on in a backwoods neighborhood, wh autocrat of the community cannot w name? What would the people think technicalities and proprietaries? We hav answer in the unfruitful career of the School Presbyterian Church. The p would, no doubt, say the preacher was a man; but they would be like a certal lady who heard a celebrated D. D. on occasion: "What did you think of the se grandma?" asked a friend. "Oh! hit mighty fine! I didn't git at what he drivin' at, but I'm a ignorant ole woman is a deep man!" Now this poor old cr was neither enlightened nor edified, often have we seen the "big gun" sit after a fruitless endeavor to get men to toward Christ. And how often have w the exhorter or second-class preacher st same congregation to its very depths! this difference—taking it for granted big gun was a called man? Why, sim The second-class preacher was one of ple—of like passions with them. As to this law of affinity heaven is built hell is dug out. According to the sa it was necessary for the "Word" to b flesh" and to "dwell among us," have awed the people in his char "Angel of the Covenant;" but he c move their affections by being "made man—made under the law;" and s children partook of flesh and bloo partook of the same." "Birds of will flock together;" and just so lo are grades among the masses will men "from among the people" t priests and to minister unto them.

I wish all the people were more en I wish our preachers were all learnes and great. I would like to be as g as Dr. Haygood. I am for genera ment; but I am opposed to muzzl verted, called and consecrated m because he was "born out of due th loose him and let him go!" Let hin show himself approved;" but let h ing" be, as in the case of Timothy, tion with his ministerial work. If you, being educated, be assured he attainments, Go! If you are not but, like the great bulk of the a are "an ignorant and unlearned m as you go, preach!"—"not in the v this world teacheth, but which t teacheth! that the "faith" of "may not stand in the wisdom t the power of God."

### McKINNEY, Texas, April 21, 1885. ENDOWMENT FOR THE WESTERN UNIVER

SUMMER ONE. Our Southern people have b developed greatly during the last t but they are still a comparatively Capital has not aggregated in vast the hands of individuals. Hence one man, among the Methodist who can endow our university wit sum; perhaps there are no h dozen of our members who coul do it. There are a number of w among us whom Providence has ble worldly goods, and thereby laid utions to help in this and all other of the church requiring money. Wea talent committed to them, and they use it to advance the cause of th. Some of them so regard it, and are accord with their faith. While, there is not much wealth among us also but little abject poverty. We in the model condition of society gard; with property well distri vastly rich, few abjectly poor, majority able to make a good living the economic condition of moral he environment is good for the devel. manhood, independence and religio ter. May Providence long keep us state.

Now, the question is, how can ple endow a great university, so it to rival the institutions of the and the unlimited facilities of established institutions in the F done at all? I think it can. I swer to that question has sought by the strongest m Methodism for half a centu tempt to give it with gre would be much more dist idea had not been furnis was not now in success Mood, or whoever of the Southwestern Universit of an assessment on the has half way furnish simply working it out: get a complete solutio To endow a univer and be done with l power. The princip assessment is to ca for what they can This plan is wor among us now, among our Sout! the support of believe it is ca support of a f give some re We will s

### PLEASE NOTE:

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...you cannot supply these needs, you can supply your presence and sympathetic words, which will do nothing, and often—O so often—give an oil of joy. There are around you "the light of whose as gone out;" many who hear their voice, nor feel her soothing upon a fevered brow. Some are members of your Sunday-school and have been baptized into your faith. For weeks, often for months, absent, yet you know not why, seek after them and strive to do this a burden—a cross? Christian? Then take it up, make it a crown. But there who have never entered a Sabbath, and who never attend church, seek after these to "gather them in" as they are scattered. If the light of this city, or one-half of them, were to be gathered into Sabbath-school, your work would not hold them. Ah! work for your talking brothers—

PLEASE NOTE:

The mutilation on this page is a defect in the issue being copied.

...o are always so glad to "speak or Jesus," and wonder why so main silent when such a blessed ity is offered. You are willing in any kind of a church meet- talk, and often talk it to death— d that a hallelujah chorus will evive it—and until the next stated u are as dead as the organ which ou in song. You are willing for Jesus. Are you willing to him? If so, then go to work, among the children; go to their go to them on the streets. Seek us diligently and talk to them as hly as some of you did to "the dear" in the late municipal election, ar them into your Sunday-schools nto your churches, and then your will savor of righteousness, because ur good works. Your loquacious as well as the faith of which Paul , without works is dead—as dead prayer-meetings which your talks Christianity is not a seventh day- ing, nor is Sunday-school teaching a seventh day duty; it is a constant s, a walking in, a living in love—which seeks to save and lead others behold the beauty of the Lord and quire in his temple." Gather them on all places; meet them in your rooms with greetings of welcome teach them of God. Meet them with lessons prepared. Tell them the age from God in earnestness, and it prove "good tidings of great joy," n they are absent seek to know why, n they are sick visit them. When stress comfort and aid them so far th in your power. Then will your ay-schools become "nurseries of the ch," and from them there will come who will receive and bear with he honor the mantles which will on them when the watchmen will he walls of Zion shall have gone toeward. OUTSIDER.

...HE NEED OF THE HOUR. efore I say unto you, what things ye desire, when ye pray, believe receive them, and ye shall have Mark xi:24. So we are still pure subject of prayer as indicated irst text. This is what we need, ny is not idle by any means. He at it, and intent upon destruc- in an old man, but never in my I seen so many devices set ou ad men and women to perdition. Many of these devices, in fact them, are carried on in our s, or by members of the same in ading; as, for example, dancing "skating rink." They say our en are being carried away by ing in "gambling halls." So put an end to that by making spectable. We will bring the ople together in our own par- there have a social game or sanctified by our own presence les. What a trick of the Devil! some are asking, why the need a thing as a "prayer-league"? do the people not need waking not a majority of the church n our beloved Texas blind- he god of this world? Let an, man and woman, in the up at once, and send their e "prayer-league book," and ves to their places of prayer, mightily with God for the of the Holy Spirit, first on hen the pew. If they hold , sinners will come to it—set

...receiving many letters and names for the "prayer-league and some are asking questions, try and answer some of them. and sisters (for we have many mes on the book), it would be possible for all to be at their rayer at the same time. Some end so much as an hour on es at one time, yet nearly any- pend thirty minutes. But what it is, sometime during the day or give one hour to faithful prayer— ch as Jesus means in the passage head of this article. Read it again ink it over.

...are happy to say that names are nly coming in and being placed book. A great many feel the need such co-operation in prayer to some have wayward children in to ruin, while others say my were religious when young, but ckslidden and care nothing for r the church and want the "prayer- to pray for them. Will not ae pray for such? Mighty prayer ad will prevail. Already many have been visited with revival

...ay, "Bro. Graves, I like your n, and we are going to take the e to see what this thing will I am deeply interested and ow all about it." Let me say : Take it by all means; it is lace in all our houses, and n rising ground, and speaks al questions in our holy red by our blessed Method- JAS. A. GRAVES.

...ES OF A TEXAS ITIN- ANT.—NO. 6. J. W. FIELDS. n of the East Texas id at Palestine, in Bishop Bascom, who t, having died during ng but one confer- conference elected resident and J. W.

...e conference re- sengers, viz.: O. man—Dr. Fisher- rence, and Bro. Of the char- al men I need ur little band encouraged, 'missions on

...trial, which pretty well supplied all the charges. During the year we had built a good and substantial frame church house in Palestine, which was quite creditable for that early day and time. And though we only had the house covered and weatherboarded, and some rough seats, we had Dr. Fisher to dedicate it on Sab- bath of conference, and named it Bascom Chapel, after the late deceased Bishop.

...The five districts were named by the following brethren as presiding elders, viz.: S. A. Williams, N. W. Burks, W. C. Lewis, J. T. P. Irvine and O. Fisher. At this session the writer, at his request, was relieved from the duties and perplexities of the presiding eldership, and placed in charge of the Palestine circuit. The circuit embraced all of Anderson, and a small portion of Houston counties, with some eighteen to twenty appointments. These were to be filled every four weeks, besides an occasional extra appointment for the benefit of the aged and infirm, who could not reach the regular preaching places. Yet, with my home at Palestine, (the center of the circuit) it was quite easy and pleasant, compared with the labors of a presiding elder on such districts as I had been traveling for years. Besides, the change was beneficial to me in many other respects. I now felt that I was once more a pastor.

...The greatest drawback at this period was the want of suitable houses of worship. We generally preached in school-houses, often open and uncomfortable, so that our work was almost a failure. Another grave error followed: the period- ical revival season. The people were educated to the standard of a protracted or camp-meeting in summer or autumn; that that was the "set time to favor Zion," and that nothing in the shape of a revival need be looked for at any other time.

...We held two camp-meetings, besides several protracted meetings, on the circuit, at nearly all of which we had seasons of refreshing and some ingathering to our Methodist fold. The counties of Cherokee, Anderson, Henderson and Smith about this time were receiving quite a number of emigrants, principally from the Southern States—Alabama, Mississippi, Georgia and Tennessee—many of whom were Methodists, true to the church, who handed in their letters on first opportunity and soon made them- selves felt in society. This greatly strengthened and encouraged the pastors and gave the church a new start in a new country. True, there were occasional exceptions to this rule, like the lady who answered a pastor inquiring after her spiritual welfare in this new country. "Sir," said she, "religion won't bear acclimating in this country." Thank God that the exceptions were few.

...A PUMP. Having just read of this little machine, I thought I would examine it, and if possible get the author to let me have some county rights or farm rights and take stock in it. But I find I cannot do this, and it is well I cannot. Well, what of it after examining it? What use can I make of it? Only this: When I meet with those Campbellites who want the "chapter and verse" for everything, after using this Pump on them they will have it. Let every preacher in Texas, who wants solid argument for the mode of baptism and justification by faith, get one of these Pumps and he will have it. There are Methodists all over this State who need a copy of this little book. It will be of great benefit to the pastors if they will put in their Sunday-schools a dozen or two of these books. These lines are written, not for advertisement, or anything else but to advance the kingdom of Christ. The day is not past when we ought to let our people know we have "chapter and verse" also for our doctrine.

...If people's ears are too delicate, let us give them the opportunity of reading. If some brethren will furnish the money, I will distribute one thousand copies of this book in my district in three months, where every copy will be read with profit. I. Z. T. MORRIS. CHAFFELL HILL, April 22. "The Ecclesiastical Pump, by Rev J. H. Nichols.

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WINTERSMITH'S CHILL CURE! A BIG SUCCESS. W. N. HALDEMAN, President Courier-Journal Company, says: OFFICE OF THE COURIER-JOURNAL, LOUISVILLE, Ky.—I would like to say I have observed for many years, the value of your remedy prompting me to say in reply to your request, what I know of your "Chill Cure." It cured two cases of chills in my family after many other remedies had failed. From the opportunity I have had to judge, I do not hesitate to express my belief, that your "Chill Cure" is a valuable specific, and performs all you promise for it. Very respectfully, W. N. HALDEMAN. W. G. FRY & CO., of Sugar Tree, Tenn., says:—Your "Chill Cure" has been a big success in this country. O. K. Woods of Eagle Creek was cured after having chills nine months. Two of our neighbors' children were cured after all other remedies had failed. We can sell no more of this "Chill Cure" now. W. G. FRY & CO. W. B. HENDRICKSON, Casey Creek, Ky., says: One bottle cured three children. FOR SALE BY ALL DRUGGISTS. THOMPSON & OHNSTEDE, AGENTS, GALVESTON. OPIUM and WHISKY HABITS cured at home without pain. Full particulars sent Free. H. WOODLIF, M. D., Atlanta, Ga.



THE CHILDREN.

Little Sermons on Little Texts.

NUMBER NINETEEN.

"Who Can Forgive Sins?"

There is but one answer to this question—"God only." If you disobey your parents they only can forgive you.

MERKEL, Taylor County, April 16.—I am one of your little readers. I am fourteen years old. I professed religion last year and joined the Methodist Church.

GRAPEVINE, April 19.—I like the children's letters very much; also, the little sermons. I will answer Kate Fields' question: Jesse was the father of David.

MERKEL, Taylor County, April 16.—I am fourteen years old. Our pastor this year is Bro. Lemois. We all like him. I professed religion last year at a camp-meeting and joined the Methodist Church.

ARLINGTON, April 19.—I am nine years old. I love to read the letters from the children, and thought I would write one.

WAXAHACHIE, April 20.—I want to answer a few questions asked in the ADVOCATE this week. The word "girl" is mentioned but once in the Bible.

HOMER, Angelina County, April 20.—I am ten years old, and thought I would write you a letter, as I have not seen any from this county.

MOOREVILLE, Falls County, April 19.—I read the little sermons and like them. I will answer Violet Hall's question: "Girl" is found only one time in the Bible.

The Man of the House. The boy marched straight up to the counter. "Well, my little man," said the merchant complacently.

LETTER BOX. PALO PINTO, April 15.—I am going to school, and study fourth reader and arithmetic, spelling and geography.

KERENS, April 1885.—I go to Sunday-school and we have a good one. Mr. Pope is my superintendent. Mr. Westbrook is my teacher.

VALE SPRINGS, April 16.—I have not an answer to the question given by Jno. L. Bailey. "What goes before destruction?"

answer to the question given by Jettie and Mollie Dabney is: Methuselah's father, Enoch, never died; he was translated alive.

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minutes, and these are the gold-dust of time—specks and particles of time, which boys and girls and grown-up people are apt to waste and throw away.

Every healthy, promising boy or girl is ambitious. They long to take a front rank among their fellows. The purpose to succeed must follow the desire.

Be true to your love and your country—The darest wish never a price. But the earnest are ever the victors.

Room for you if you will earn the right to it. Be true. Be industrious. Be thorough. Be polite. Do not seek honor, nor fame, nor wealth for its own sake.

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WARNER BROS. CELEBRATED CORSET. The sides of this Corset are boned with horn, which passes, like the ribs, around the body.

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CONSUMPTION. I have a positive remedy for the above disease, by its use the lungs are cured, the blood is purified, and the system is restored.



Texas Christian Advocate

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REV. E. S. SMITH, Texas Conference.
REV. HORACE BISHOP, N. W. Texas Conference.

SHAW & BLAYLOCK, PUBLISHERS.

In the next race for governor of Texas, a prohibition party will have a candidate in the field.

The New York Observer thinks that "When they get to heaven many will be astonished to find the angels laying no schemes to be made archangels."

A NEWSPAPER which suggests "tar and feathers" as the proper reply to American missions in Mexico, ought not to be read by any decent man or woman in this free country.

In the city of Rome no papal newspaper can exist unless supported financially by the Vatican. The liberal papers, however, are flourishing and constantly increasing in number.

SRURGEON did not put the case too strongly when he said: "There are two reasons why people do not mind their business: One is, they haven't any business to mind, and the other is, they haven't any mind."

It is not wise to get angry while arguing in favor of Christianity or any one of its doctrines. In the words of an exchange: "If a man really loves religion enough to defend it, he ought to have enough of it to keep him sweet-tempered."

THE readers of the ADVOCATE are indebted to Rev. E. S. Smith, associate editor, for the articles on "District Conferences" and "Enormous Faith," and to Rev. Horace Bishop, associate editor, for the article on "Atonement in Christ."

THE Texas Monitor (Catholic) bemoans the invasion of Mexico by "ignorant Baptist or Methodist preachers." It proposes the following remedy: "We make a mild suggestion to our neighbors across the border, and call their attention to tar and feathers."

It is the complaint of most of the Catholic papers in this country that they are poorly supported and find few readers. It is easy to account for this. They are out of harmony with the spirit of the American people, who despise bigotry and tyranny as much as they love liberty and fraternity.

In Naples, the most Catholic city in the world, with its 500,000 inhabitants, only two diminutive Catholic papers—namely, the Liberta Cattolica and the Discussion—can manage to live. A third paper, L'Italia Reale, although backed by a rich patron, had to suspend publication because it could find no readers.

THE Texas Monitor, quoting an English comment on the Freedom of Worship Bill, says:

Will the TEXAS CHRISTIAN ADVOCATE carefully peruse this extract from the London Tablet, and defend, if it can be done, the good name of America before the English public.

Will the Texas Monitor carefully peruse the following extract from its own columns and defend, if it can be done, its own good name before the Texas public:

Moreover, we are not sorry to have an occasion to make a mild suggestion to our neighbors across the border and call their attention to tar and feathers.

THE Western Advocate sounds an alarm. It has been sounded many times lately. It ought to be sounded every day until the nation wakes up and heeds it: "Little by little, and by an effort as persistent as that of the Inquisition, Roman Catholicism is making inroads upon the public school system of this country. The Bible has been practically banished from our schools already, and that by the combined efforts of all its foes, from Romanism to atheism. One by one Roman Catholic teachers are gaining places in the schools. It would probably amaze many patrons of our schools if they knew to what extent this is true in our own city of Cincinnati. There is a steady and successful effort to elect Roman Catholics as members of school boards, with a view to the control of the system. We have seen it stated that in one Eastern city now a Roman parish school has been made a part of the public school system of the place, and having driven the Bible out they have put a crucifix in."

It is a sign of the times that many Catholic laymen and editors are beginning to speak in honest praise of religious liberty. An eminent prelate, Archbishop Gibbons, declares it a "proud and happy distinction," to belong to Maryland, "the home in the New World of civil and religious liberty," and he glories in the fact that the Catholic settlers of Maryland "raised aloft the banner of freedom of conscience." But the Pope says that religious freedom is pestiferous. In his address, on the recent anniversary of his coronation, he plaintively and pitifully bewails the fact that "it is not even in our power to close, in this Rome of ours, the gates against heresy; it is not in our power to prevent the diffusion of doctrines immoral or impious, nor to stop laws openly contradicting the dogmas and the teaching of the church." He affirms that if he had the power he would forthwith put an end to freedom of worship in Rome, and banish every Protestant preacher from the city. The editor of the Texas Monitor, of this city, evidently is still faithful to the Pope, and would banish the Protestant preachers from Mexico by the use of "tar and feathers."

ENORMOUS FAITH.

Materialistic evolutionists have a hard time in getting God out of the universe. They display an amount of credulity that is astonishing to believers in Christianity. How sad that such a large development of the faith faculty as they everywhere exhibit should not be turned to better account. Christ said of the centurion, "I have not found so great faith, no, not in Israel." So of that whole school of modern thinkers who undertake to account for the universe on the principle of mechanism. They "strain at the gnat" of Christian faith, that has the testimony of the ages to support it, and "swallow the camel" of a credulity that has, by their own confession, no ascertained fact to support it. This is strikingly illustrated by an article from the pen of George John Romanes, in the North American Review for March, 1885, in which the writer undertakes to trace the "history" of the evolution of the rational mind of man from the instincts of irrational animals. "My proposition," he says, "in this paper will be that, given the protoplasm of the sign-making faculty so far organized as to have reached the nominative stage of language, and given also the protoplasm of judgment so far organized as to have reached the stage of stating a truth, (the mind not yet being sufficiently developed to be conscious of itself, and therefore not able to state to itself a truth as true), by the confluence of these two protoplasmic elements an act of fertilization is performed, such that the subsequent processes of mental organization proceed apace, and soon reach the stage of differentiation between subject and object." There it is in a nutshell. A finer specimen of atheistic or agnostic statement is rarely found. It is a gem worth preserving. The question is, How shall we account for the rational soul of man, with its almost godlike powers of reasoning, of invention, of imagination; how shall we account for its aspirations, hopes and fears; how shall we account for its power to distinguish between right and wrong in morals, its sense of obligation, its remorse? In the above extract we have the clew expressed in the most felicitous language of the school of (so-called) Advanced Thought. Talk about faith! To accept every statement in the Bible is not half so great a strain upon the faith-faculty as the above short extract, which gives us the kernel of materialistic evolution. Let us see:

1. We are quietly asked to believe that life began in the universe by the action of matter upon itself—that is, that matter evolved out of itself something that was not in itself. The theory carries us back to an assumed fire-mist period of the universe, in which, confessedly, life was impossible; and assumes spontaneous generation to account for life, which, confessedly, has never been proved, is not likely to be proved, and, we will add, is unthinkable.

2. That in the evolution of the intellect of man from the instinct of a parrot or monkey, two kinds of protoplasm were concerned, a "sign-making" kind, and a "judging" kind, and that, by some means, they fertilized each other! Now, while protoplasm may be accepted as the physical condition of animal life, this talk about different kinds of protoplasm contradicts all science. Neither the microscope nor chemical agencies can detect any difference between the protoplasm of a nettle, a bird, a fish, or a man. Science pronounces protoplasm only inert matter until touched by that mysterious something we call life, which seizes upon it and organizes it first into cells and then into tissue and then into organs. A nominative protoplasm, a judging protoplasm, and then a different kind of protoplasm for every physical organism and mental quality in the universe; then the fertilization of one kind by another—believe all this, not only without testimony, but in opposition to science at every point at which science can touch the problem! Such a degree of faith was never developed by Christianity.

3. That mind can exist without self-consciousness—that there can be a thinking entity putting forth effort without being conscious of its own existence! From Berkeley to Condillac, nothing in metaphysics so taxes our credulity as this postulate. It is not a mystery how such a thing can be, the fact being granted, like the doctrine of the Trinity; but the fact itself is rejected by the intelligence, because, lying upon the plane of human consciousness, it is contradicted by all experience. The truth is, faith is the sine qua non of every theory of the universe. The most reasonable faith is that which best explains its physical, intellectual and moral phenomena. None does this so fully and so simply as the Christian faith. "In the beginning God created the heavens and the earth." Contrast that with Tyndall, sitting upon Mount Blanc, musing upon the probable forms the material atoms of his pleasureable emotions had when the universe was in its fire-mist stage. "In the image of God created he him," (man, the being with a rational soul). Contrast with that Mr. Romanes' historical account of the evolution of the intellect of man from the instincts of the lower animals—a "history" without a single fact to support it. It is not to ascertained scientific facts to which we, in behalf of Christianity, demur. Give us the facts, and the niche will be found in the temple of revealed religion into which they will everyone fit; but we do demur to the theories, born of a credulity that takes its inspiration from enmity to the Bible, that would rule God and his Christ out of the universe—theo-

ries that tax the faith faculty infinitely greater than does revealed religion. The manner in which scientific (so-called) skepticism gains currency among unthinking and shallow-thinking people, is by quietly taking for granted, as well as ascertained facts, mere assumptions that have never been proven, and many of them incapable of proof, or even of experiment.

ATONEMENT IN CHRIST.

Any plan of salvation that would have interfered with man's freedom, would have been a plan of destruction, also. Dr. Biedsoe has demonstrated, beyond a doubt or a cavil, that conversion and holiness without the consent and co-operation of the subject are not in the power of God. If an act of omnipotence could make man holy and happy, then the thousand appeals of God to man, and the numerous declarations that God will not the death of any, but that all should come to repentance, are a tantalizing farce. Our Heavenly Father asks, in plaintive accents, "What more could have been done to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" In the vision of Isaiah, as Bishop Parker has said, "God, in the extremity of almighty helplessness, asks, 'Whom shall I send and who will go for us?'" And again, when Cornelius prayed neither God nor angel could instruct him fully—it took a man to preach the gospel to him. "Send for Peter." But Peter must tell him of Jesus, the Son of God, who was made flesh and dwelt among us, full of grace and truth. Jesus Christ is the truth. In him dwelt all the fullness of the godhead bodily. He is the brightness of God's glory—the express image of his person—and as such he is the truth, because he is to us the correct statement of God—his nature, character and relationship to us.

He is the Son of man, made in the likeness of sinful flesh, yet holy, harmless, undefiled, separate from sinners. As such he is the highest expression of what man ought to be, as well as what man is. He is the correct picture to us of God's love for man, as well as God's hatred of sin; of God's desire to save, as well as God's determination to punish the impenitent. In fact, we know of no truth in the spiritual universe of which Jesus Christ is not a statement, in the concrete. He is the Truth. Now this Jesus is the propitiation for our sins. He hath borne our sins and carried our sorrows. By his stripes we are healed. He suffered, the just for the unjust, that he might bring us to God. He is the conservator and Savior of the moral and spiritual, as well as the physical, world that was made by him and for him. Under his reign the human race has been propagated. Adam was a figure of Him that was to come. In Christ law is established and magnified. By faith in him the sinner receives the privilege of becoming a son of God, and attains to holiness. By no other means could the law of God be magnified. Free man has sinned. "The transgressor must die" is the universal law. It is written in nature as well as revelation. To antagonize God's law is to die. But He who has brought us into this world—the conservator of the laws which He has established—loves His creature. He voluntarily assumes the headship of the human family, is made flesh, and in His own person suffers for us. The old story of Zaleucus, King of the Locrians, is the best known illustration of this principle. The law was violated by his son. The penalty was the loss of both eyes. The king loved his son, but he must magnify the law. So he shares the penalty. He puts out one of his son's eyes. The law is not yet enforced. To spare his boy he puts out one of his own eyes. Is the law vindicated? Who will transgress that law hereafter hoping for respite from punishment? Or who will ever dare to say Zaleucus does not love his boy? Can that boy ever look upon that father's sightless eye and sin against his law again? He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things! Zaleucus did not endure the penalty of the law, his son did not endure it, but the sufferings of the two were a substitute for the penalty.

It is objected that it is unjust that the innocent should suffer for the guilty. We answer, in the first place, it is the maker of the law, in his inscrutable wisdom, declaring that this is a sufficient satisfaction to Divine justice, and as the lawyer would say: we plead the jurisdiction. You are not competent to rejudge the justice of Almighty God. In the next place, this satisfaction is not compulsory, but is the voluntary act of infinite love. This love, in a measure imparted to the followers of Christ, has all ways received the highest praises of humanity. I have never heard of anyone objecting to the conduct of the good Samaritan on this ground. How the world praises the life-work of a Howard, or a Florence Nightingale. How the world admires to-day the conduct of the Howard Associations in times of epidemics or any great popular distress. How loudly are these philanthropists proclaiming the brotherhood of man. But where do they catch their inspiration? From Calvary. When the Greeks came to see Jesus, he answered, Now is the Son of man glorified; verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. And I, if I be lifted up from the earth, will draw all men (not the Greeks alone) unto me. The Hebrew, Greek and Latin superscription on the cross was

Pilate's unconscious witness to Jesus, as the Son of man, in whom mankind are met in common brotherhood. The world will one day see the brotherhood of man as revealed by the Son of man on Calvary. When the atonement is accomplished, Babel is abolished, and the different tongues of earth, under the baptism of one spirit, speak the same things, and understand each other in the dialect of the New Jerusalem. Who is this that rises up in such a scene and says, "I would not accept salvation by the sacrifice of an innocent being for my sins." Be ashamed of yourself. Never say the world philanthropy again. Go on in your career of crime, but understand "He that believeth not shall be damned," and he ought to be.

The sufferings of our Savior were not the precise penalty due all the sinners of all ages for their sins. The punishment for sin is eternal death. Our Lord laid down his life that he might take it again. He suffered these things to enter into his glory, and in bringing many sons to glory the Captain of our salvation was made perfect through suffering. He is the sinner's substitute; but the substitute does not suffer the same thing the sinner suffers, for the sinner is not crucified. But the death of Christ is the substitute for the eternal punishment of the sinner. The sinner who rejects this salvation must die eternally.

THINGS SAID AND DONE.

THE Iowa brewers have declared war on all men known to favor prohibition, and have voted money to defeat all legislative candidates who will not favor repeal.

PROF WOODROW, sometime since removed from his chair of instruction in the Columbia, S. C., Theological Seminary, has demanded a trial on the charge of heresy, which has been indirectly made, and his request is to be granted.

THE Southern Advocate joins our other papers in protesting against spending money in Montana, Idaho, and the frozen regions in setting up a Southern Methodist Church where there is a Methodist Church already. Fraternity ought to pan out a practical something or hush.—Richmond Advocate.

THE Illinois legislature has been trying all winter to elect a senator and has not succeeded. "There is one comfort in all this," says an exchange, "if the legislature spends all its time in electing a senator it will not be guilty of much questionable legislation. There is too much law-making in the United States, and we could almost excuse such folly as that now going on in Illinois if it would only save us from the calamity of too much law."

THERE is no such thing as a trifle in the world. So accurately is the dust weighed in the balances of creation, that a portion of matter more or less might disturb the solar system and send it crashing to wreck.—Sunday-School Times.

The danger is frightful, but we guess we will risk it. Bring in another hot cake, Julia!—The Interior.

What levity! That unrestrained Presbyterian recklessly stakes not only our gravity, but all gravitation, on one juicy buckwheat flap-jack.—Northwestern Advocate.

We quoted last week the comment of the New York Independent on the words Dr. Newman is said to have used after his visit to Gen. Grant: "Great men can gain nothing from religion; but religion can gain much from great men." Dr. Newman denies that he used such language. He claims that what he did say was diametrically opposite to the non-sense above quoted, namely: "Religion does not need the patronage of great men, but great men need religion."

SOME weeks since an associated press telegram announced that the Alton, Ill., Presbytery had received a communication from Miss Frances Willard declaring that she had had a "revelation" concerning its duty on the question of woman suffrage. This seemed to indicate that Miss Willard had reached the end of her mission. To our great relief a printed slip, issued by the prominent newspaper of her own town, Evanston, Ill., comes to hand, denying the ingenious falsehood. Miss Willard has also disavowed the report in communications to several Northern papers. As we confidently hoped and expected, the whole matter falls to the ground.

FOR the following the N. Y. Observer is responsible: "It comes out that the learned Dr. Pusey, who never left the Church of England, did receive confession; that Mark Pattison, the head of one of the Oxford Colleges, did go to confession to Dr. Pusey, and that Dr. Pusey did go and tell what Mark Pattison confessed to him. If we may be excused the vulgarism, here is a "pretty kettle of fish." For weakness and inconsistency it has had no parallel in the history of that Newmania called Puseyism which threatened the integrity of the Church of England forty years ago. The history of that great ecclesiastical wrong ought to be faithfully and courageously written as it has not yet been. It was a Jesuitical conspiracy to seduce the clergy into the embrace of the Roman harlot, and it was almost a success.

For the use of his guests, and, finding some offensive matter in the vessel, he carefully strains the liquor, thus removing from it the elements to which his palate objects. Now in case a man finds in his liquor things large and small, say things answering to insects as compared with camels, how absurd it would be for him carefully to strain out the insects and yet leave the camels in. What our Lord meant was, not that the scribes and Pharisees strained themselves to swallow little things, and yet had swallowing capacities for very large ones, because it is manifest that where a camel could pass a gnat could easily follow. His meaning was, that it was the height of absurdity for men who did not scruple to swallow a four-footed quadruped to make dry faces over a little dead gnat."

AMONG the exhibits at the New Orleans Exposition that of the colored people from several States is not the least interesting, exhibiting, as it does, a considerable degree of taste and mechanical ingenuity and ability. The correspondent of the Sandy Lake News writes of it as follows: "Considering their past history and the circumstances which have surrounded them, their advancements and capabilities revealed in these exhibits must greatly modify, if not entirely change, the estimate hitherto entertained of the future of this people. Here are fine needlework, paintings, drawings and school exhibits, which bear no mean comparison with those of like classes in other departments, while in mechanical devices, machinery and architecture, the samples on exhibition astonish the visitors, and elicit many remarks of admiration and praise. These classes of their work are represented in models of dwellings, in locomotives constructed without the advantage of an apprenticeship, and in other machines, all of which are most creditable, and reveal the race in a most prominent and hopeful aspect."

CONNECTIONAL.

—Dr. D. C. Kelley continues to improve.

—The Board of Church Extension met in Louisville, Ky., on the 23d ult.

—Rev. J. R. Plummer, of the Tennessee Conference, died suddenly, April 18.

—The address of the Rev. D. W. Carter has been changed from Oaxaca to Puebla, Mexico.

—The gospel tent for Sam Jones' evangelistic labors will be erected in time for him to commence services in Nashville on the 10th of May.

—The Rev. R. M. Standifer, of the North Mississippi Conference, will preach the commencement sermon at McTyeire Institute, May 31.

—Dr. O. P. Fitzgerald has accepted an invitation to deliver the commencement address at Bellevue Institute, near St. Louis, Mo., in June next.

—Miss Lochie Rankin left China in time to be present at the May meeting of the Board of Missions. She was summoned to this meeting by cablegram. She is now in San Francisco.

—The forthcoming General Minutes reveal the fact that while there has been an increase of 138 in the number of traveling preachers during the past year in our entire connection, there has been a decrease of 34 in the number of local preachers.

—It is the custom of the bishops to hold a memorial service in honor of any of their colleagues who may have died during the past year. This service is always held at McKendree Church on the 1st Sunday in May. Funeral sermons of Bishops George F. Pierce and Linus Parker will be preached this year, and Bishop Granbery has been selected to perform that duty.

—The recent Methodist revival in Wilmington, N. C., marks possibly the greatest religious movement ever known in the city where it occurred. There have been reported thus far 235 conversions. There have been 265 accessions to the church where it was held since January 1st. The work was conducted by the pastor and the local authorities of the church. There was no evangelist present.—Southern Advocate.

—Bishop Keener has been suffering for a week past with a painful attack of lumbago. It has arrested locomotion, but in no wise affects the sparkle and flow of his genial spirits. He has a good line of district conferences arranged, and expects to be out in a few days. The cancellation of those appointments would probably be the part of wisdom. Our Bishops are in danger of being overworked.—N. O. Advocate.

—We were profoundly shocked to hear of the sudden death of the venerable Philip Werlein, of this city, which occurred at the residence of his son, Rev. S. Halsey Werlein, on the afternoon of the 17th instant. He has for years been a conspicuous figure in the commerce of this metropolis, and a faithful, loving, loyal Methodist. His capacity as a man of business was rather remarkable. With a Napoleonic aggressiveness that halted at no opposition, he overcame many difficulties and became a merchant prince of southwestern fame. A few months ago his gentle and beloved wife, with whom he had lived for nearly half a century, sweetly fell on sleep. His painful loneliness was of short duration. Together they sleep in the tomb, and together they walk the golden streets of the celestial city.—New Orleans Advocate.

—The holiness convention, called by Rev. D. Spurrier and Rev. J. S. Keen, of the Kentucky Conference, convened at Bowling Green, April 8. Rev. W. B. Godbey was elected president, and Rev. A. Redd, secretary. Brothers Deering,

Keen, and Spurrier, were appointed a committee to draft a Constitution. The first three articles of the Constitution adopted, are viz.: "Article I. Name. We adopt the name, 'The Kentucky Association for the Promotion of Holiness.'" Article II. Our Faith. Entire sanctification is a work of grace wrought in a believer, ordinarily, if not always, subsequent to conversion, and is received by faith. Article III. Membership. All believers accepting Article II., who enjoy the experience, or are earnestly seeking it, and who hold membership in some branch of the church of God, shall be eligible to membership, and on application may be received by the Executive Committee, subject to the ratification of the association at its annual meeting." The preaching and altar services during the meeting were attended with power, and several were converted and twelve or fifteen professed sanctification.

TEXAS PERSONALS.

—In the ADVOCATE of April 18 the name of Rev. J. W. Sausom, in column of Texas Correspondence, was inadvertently printed Sanborn.

—Rev. John E. Green made our stay in Cameron very pleasant. He knows how to welcome a brother cordially and how to keep him busy while he stays.

—Rev. Sam'l P. Wright continues to improve. His letters to his friends are full of the old force and fire. His physician, Dr. Denton, writes that he has every reason to believe that his restoration to health will be "rapid and perfect."

—Rev. L. A. Burk and family, of Wallisville, were in the city this week. The pastor of St. James' Church says that Bro. Burk cannot visit that church again and sit unrecognized on the back seat among the hardened sinners. He will know him next time.

—The crowd at the Methodist church last Sunday night was unprecedented. All the seats and aisles were filled and many persons stood on the outside unable to gain standing room on the inside. Mr. Wright is an attractive preacher.—Cameron Herald.

—We met at Cameron, last week, Rev. James Peeler, of the Texas Conference. He is in fine health and spirits, and abounding in good works—on Sunday teaching a Bible class in the Sunday-school, conducting the blackboard exercises, and taking part in the revival services.

—The Southern Christian Advocate, Charleston, S. C., says: "Dr. I. G. John, the former able editor of the TEXAS CHRISTIAN ADVOCATE, is entering with much spirit upon his pastorate at Huntsville, Texas, and is welcomed by his new charge with many marks and evidences of their high appreciation."

—We had the pleasure of spending two delightful days this week in the home of Bro. W. B. Streetman, of Cameron. Bro. Streetman has been for twenty-one years the earnest and successful superintendent of our Sunday-school at that place, as well as filling other responsible positions in the church.

—Rev. H. V. Philpott desires the ADVOCATE to state to the brethren of the Huntsville district that he is strictly confined at home by the bedside of his eldest daughter, who is, and for the past three weeks has been, painfully and dangerously ill. He hopes to be able to meet the most of his quarterly conferences.

—Mrs. Jenny B. Beauchamp, president of the Woman's Christian Temperance Union of Texas, writes: "Our beloved sister, Mrs. M. M. Clardy, is one of our esteemed lecturers and State organizers. She is a member of the M. E. Church, South, and she works for Christ as well for temperance." Mrs. Clardy is at this writing in Galveston in the interest of this good work.

—Rev. Geo. A. LeClerc, of the East Texas Conference, paid the ADVOCATE a flying visit last week. A three days' voyage on Galveston Bay, enlivened by a severe storm, made him rather uncommunicative. He absolutely refused to be interviewed. He seized a copy of the ADVOCATE and made for an out-bound train. He had developed a new love for terra firma and was in haste to find it.

—Mr. Jas. M. Robertson, of Meridian, Texas, passed through the city this week on his return from the Exposition, and called at the ADVOCATE office. Mr. Robertson is one of the leading business men of that section—conducting a very successful real estate agency. In the multiplicity of his engagements he still finds much time to devote to the interests of our church, of which he is an earnest member.

—The New Orleans Advocate of last week says: "The Preachers' Meeting was specially interesting on Monday morning, though a number of the pastors were absent. Our visitors from abroad, always welcome, made the occasion quite lively. Rev. A. E. Goodwyn, of Austin, Texas, long a member of the Louisiana Conference, made a cheerful report of his work. He has developed into a real Nehemiah in the Lone Star State."

—Our brethren of Paine Church, San Antonio, are at work on the new church building and hope to complete it before the fall. Rev. E. B. Chappell writes: "We are preparing to put in a handsome memorial window for Bro. DeVilbiss, and want his friends throughout the Texas Conferences to help us." We trust and believe that this request will meet with a prompt and generous response. Bro. DeVilbiss' many friends and comrades will find it a labor of love to make that window worthy of him.







Sleep for the Sleepless. It was Coleridge who put in the mouth of that quaint genius, the "Ancient Mariner," the words...

CHURCH NOTICES.

- WAXAHACHIE DISTRICT—SECOND ROUND. Sins and Glenwood cir. at Glenwood, May 2, 3. Rogoer cir. at... MONTAGUE DISTRICT—SECOND ROUND. Ohio cir. at... VICTORIA DISTRICT—SECOND ROUND. Yorktown mis. at... PALESTINE DISTRICT—SECOND ROUND. Grapeland, at Antrem... GAINSVILLE DISTRICT—SECOND ROUND. Decatur sta. at... MARSHALL DISTRICT—SECOND ROUND. Kilgore cir. at... TYLER DISTRICT—SECOND ROUND. Malakoff cir. at... FORT WORTH DISTRICT—SECOND ROUND. Fort Worth sta. at... EASTLAND DISTRICT—SECOND ROUND. Strawn... ABILENE DISTRICT—SECOND ROUND. Rising Star... SAN ANTONIO DISTRICT. Travis Park, San Antonio... PARIS DISTRICT—SECOND ROUND. Cooper cir. at... SAN AGUSTINE DISTRICT—SECOND ROUND. Carthage and Concord, at Carthage... BEAUMONT DISTRICT—SECOND ROUND. Jasper sta. at... DALLAS DISTRICT—SECOND ROUND. Corinth and Cochran... WEATHERFORD DISTRICT—SECOND ROUND. Graham sta. at... GALVESTON DISTRICT—SECOND ROUND. Shearn Church, Houston... SHELBY DISTRICT—SECOND ROUND. Greenfield sta. at... HUNTSVILLE DISTRICT—SECOND ROUND. Madisonville cir. at... AUSTIN DISTRICT—SECOND ROUND. Grahamville cir. at... SHERMAN DISTRICT—SECOND ROUND. Pottsville cir. at... CALVERT DISTRICT—SECOND ROUND. Centerville cir. at... TERRILL DISTRICT—SECOND ROUND. Rockwell cir. at... WACO DISTRICT—SECOND ROUND. Waco sta. at...

- STEPHENVILLE DISTRICT—SECOND ROUND. Duffan, Hico... CHAPPELL HILL DISTRICT—SECOND ROUND. Chappell and Courtney, at Courtney... GEORGETOWN DISTRICT—SECOND ROUND. Lamassus sta. at... SAN SABA DISTRICT—SECOND ROUND. Pain Rock mis. at... CORPUS CHRISTI DISTRICT—THIRD ROUND. Floresville cir. at... BROWNWOOD DISTRICT—THIRD ROUND. Higgins Gap mis. at... HAMBURG SYRUP. Composed of Syrup of Wild Cherry... THOMPSON & OHMSTEDE, SOLE PROPRIETORS. Composed of Petroleum Tar... HOME SANATIVE CORDIA PURIFIES THE BLOOD, ERADICATES MALARIAL POISON... BLANCARD'S IODIDE OF IRON PILLS. Approved by the Academy of Medicine of Paris...

Loss and Gain. CHAPTER I. "I was taken sick a year ago with bilious fever..."

CHAPTER II. "Malden, Mass., Feb. 1, 1885. Gentlemen—I suffered with attacks of sick headache..."

HENRY LINDENMEYER, PAPER WARE HOUSE. Nos. 15 and 17 Beekman St., NEW YORK. RICE, BAULARD & CO., DEALERS IN PAINTS, OILS, GLASS, VARNISHES...

HOUSTON & TEXAS CENTRAL R.Y. THE ONLY ALL STEEL RAIL LINE IN THE STATE.

PULLMAN PARLOR CARS ON DAY TRAINS. PULLMAN SLEEPING CARS ON NIGHT TRAINS. THE SHORTEST LINE! Between Texas, Kansas City, Hannibal and St. Louis and Missouri Pacific Railway to Kansas City, Hannibal or St. Louis to all points East, North and West.

Chillarine! The only GUARANTEED CURE FOR FEVER AND ACUE, CHILLS AND FEVER, DUMB ACUE, REMITTENT, INTERMITTENT AND BILIOUS DISEASES.

CHILLARINE is sold on a POSITIVE GUARANTEE by the Proprietors and Druggists who sell it. If used according to directions, with the Liver Medicines, and it does not cure the Chills, you can take the bottles back to your druggist and he will refund the money.

DEM. A. SIMMONS' VEGETABLE LIVER MEDICINE. CURED INDIGESTION, BILIOUSNESS, RICK HEADACHE, COSTIVENESS, DYSPEPSIA, COLIC, GLEET, GRAVEL, NEURALGIA, SORE THROAT, FOUL BREATH, RHEUMATISM, GOUT, GRAVEL, BILIOUSNESS. READ THE TESTIMONY.

A Square Offer! No Cure! No Pay! THE PROPRIETORS OF THE PARR'S ENGLISH PAD. In introducing this valuable Remedy, offer to send, upon certain conditions, a trial Pad FREE—NO CURE, NO PAY—

PARR'S ENGLISH PAD. and guarantee speedy relief or not ask one penny for it. We will also send upon application, references from men of the highest respectability in our own city, as well as the names and addresses of thousands who have used them, giving the exact language and facts in their own words...

How Glad She Was. Mrs. Strong, of Pittsburgh, Pa., says: "For three years I was subject to severe attacks of colic, cramps, and diarrhea. Three bottles of Parker's Tonic cured me."

Never allow your tears to be abused. Pike's Toothache Drops cure in one minute. German Corn Remover kills Corns & Bunions.

\$65 A MONTH and Board for 3 live young Men or Ladies in each county. Address P. W. Zschalig & Co., Philadelphia.



R. R. R. Radway's READY RELIEF.

COUGHS, COLDS, SORE THROAT, INFLAMMATIONS CURED AND PREVENTED. By Radway's Ready Relief RHEUMATISM, NEURALGIA, HEADACHE, TOOTHACHE, ASTHMA, DIFFICULT BREATHING RELIEVED IN A FEW MINUTES.

At this season everybody seems to have a CAUGHT A COLD, and sore throat, cold in the head, hoarseness, cold in the muscles, pain in the back, chest or limbs, etc.

The application of the READY RELIEF to the parts where the pain or difficulty exists will afford instant ease and comfort and will quickly cure the patient of the threatened cold.

Dr. Radway's Sarsaparil Resolvent, The Great Blood Purifier, has stood the test of nearly half a century, as a remedy for Scrophulous, Mercurial and similar complaints.

Dr. Radway's Regulating Pills, Purely Vegetable, Perfectly Tasteless, for the cure of all Disorders of the Stomach, Liver, Bowels, etc.



LYDIA E. PINKHAM'S VEGETABLE COMPOUND IS A POSITIVE CURE

For all of those Painful Complaints and Weakness so common to our best FEMALE POPULATION. IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE COMPLAINTS, ALL OBSTACLES TO CONCEPTION AND LIVER AND BOWEL DISORDERS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE.

DEVOTIONAL.

"BROKEN THINGS."

Who cares for broken things? Even the greatest work of art-genius, if thrown from its pedestal and shattered, is worthless. But I love to think that God cares for broken things.

God cares for broken things. First, A broken heart he will not despise. The carnal heart is very hard; an adamant which cannot be broken; full of pride and self-righteousness.

The next broken thing God loves is a broken alabaster jar—a broken will, a complete surrender, a perfect consecration.

Broken earthen vessels are illustrated by Gideon and his warriors. When they threw down each man his pitcher, and raised aloft each man his torch, victory came to Israel and disaster to Israel's enemies.

The silver cord is also loosened and the golden bowl broken. Death comes to every household. But God, who cares for broken things, will bring up again from the dead his loved ones.

MARRIAGES.

McKinney—J. P. Roy, son of J. D. L. and Maggie McKinney, died March 11, 1885, aged three years, one month and seven days.

CADE—Died, John Robert Cade, son of C. E. and A. A. Cade, was born Jan. 23, 1885, and died March 27, 1885.

ALEXANDER—S. G. Alexander was born in Maury county, Tenn., July 7, 1813; moved to Mississippi in 1834; from there to Houston county, Texas, in 1839; to there to Harrison county, Texas, in 1844; joined the M. E. Church, South, in 1852; was for many years steward in the church, lived a consistent life, and died April 14, 1885, aged seventy-one years, nine months, and seven days.

THORNTON—Andrew W. Thornthorn was born in Germany, Dec. 12, 1820; Lutheran; came to Texas in 1841; united with the M. E. Church, South, in 1849; married Susan Adams, daughter of Henry T. and Nancy Adams, in Smith county, Texas, March 1, 1851; in 1850 he united with the Cumberland Presbyterian Church. He was a devout Christian till death.

MAYFIELD—Little Elsie Mayfield, infant daughter of Sam and Ellen Mayfield, was born Sept. 27, 1882, and died March 24, 1885, aged two years, five months and twenty-seven days.

CATON—Mrs. Emma Samantha Caton, nee Garrett, was born July 12, 1824; was married to Mr. Enoch Caton, Dec. 20, 1850. She professed religion July 21, 1851, and since that time lived a consistent Christian life.

HARPER—Bro. H. M. Harper was born in 1824, in the State of Alabama. Moved to the State of Louisiana when fifteen years old; was converted in the M. E. Church, South, in 1850; married Miss Sarah A. Mayfield in 1857; moved to Lamar county, Texas, thence to Delta county, where he lived until his death, which occurred on May 1, 1885.

OBITUARIES.

Brooks—Mrs. Annie A. Brooks, wife of M. G. Brooks, died in Texas, at Abilene, Ala., on Aug. 13, 1886. Her maiden name was Batts. She professed faith in Christ about the age of twenty, and was married to M. G. Brooks, Dec. 23, 1837, near Mayview, Ala.

OLD AGE. How Man's Lease of Life may be Lengthened. The possibility of prolonging life has commanded the serious attention of eminent scientists, and the discovery of some compound or elixir capable of preventing or suspending physical decay, has been, more than once, confidently predicted.

STREETMAN—Mrs. Sarah Douglas Streetman was born in Sumner district, South Carolina, September 29, 1823, and died in the city of Houston, on the evening of the 9th of April, 1885.

ZACHRY—Rev. E. B. Zachry was born in Putnam county, Ga., Dec. 18, 1812; was married to Mrs. Mary Ann Zachry, daughter of B. Streetman, Esq., of Cameron, an honored layman of the church. Hers was a long life of unceasing devotion to the Master, she was a true and consistent member of the church.

Butler—Bro. Stephen C. Butler was born on Elk River, Lincoln county, Tenn., July 21, 1824; was converted and joined the Methodist Church in his twenty-second year at Campbellsville, Tenn.

SMITH—Rev. James H. Smith was born in Morgan county, Ala., Dec. 22, 1819; professed religion and joined the M. E. Church in 1838; was licensed to preach in 1843, and admitted to the Georgia Conference; traveled four years in that connection; ordained deacon by Bishop Morris, Dec. 17, 1847; located, at his own request, in 1850; was married to Mary A. Hunt, Dec. 10, 1850.

KIRK—J. N. Kirk was born in Hall county, Georgia, Sept. 16, 1829; was married to Miss Thompson, Dec. 18, 1850; he was a native of Georgia, and was a member of the M. E. Church, South, in 1850.

SADLER—Died, Feb. 20, 1885, at her home near Coryell City, Coryell county, Texas, Sister Opal Sadler, aged thirty-two years, daughter of Dr. A. M. and M. T. Barnett. She was a great sufferer for two years, yet bore her afflictions well.

THE COMING MAN.

Among the many attainments which we may reasonably expect the coming man to possess, will be a perfect knowledge of the human system. He will also have a thorough appreciation of the importance of Ayer's Pills, as a means of keeping the system in a healthy condition, and of their power to cure Dyspepsia, Liver Complaint, and Sick Headache.

THE BEST remedy for sick headache, arising from an impure state of the stomach, and the mildest and best purgative in the world. They were first recommended to me by my mother, thirty years ago.

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BULL'S SARSAPARILLA.

THE LIVER. Secrete the bile and acts like a filter to cleanse impurities of the blood. By its regularity in its action or suspensions of its functions, the bile poisons the blood, causing jaundice, slow complexion, weak eyes, bilious diarrhoea, a languid, weary feeling, and many other distressing symptoms generally termed liver troubles.

THE BLOOD. A peculiar morbid condition of the system, caused directly by the lack of sufficient nourishment furnished to the system through the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck.

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USE THE GLASSES.

A WONDERFUL AND SCIENTIFIC DISCOVERY. These Glasses are chemically treated in the process of manufacture, and possess the property of keeping your eyes in good condition, as when you use them.

BEWARE OF COUNTERFEITS. MEDICATED GLASSES are all wrapped on the frame H. ROUSAR, Medicinal, NONE GENUINE UNLESS STAMPED.

WE DON'T SELL TO PEDDLERS. Dealers Supplied Wholesale at Liberal Discount. ALL EYES SUITED. Persons residing at a distance who may want to purchase these Spectacles, should send for a card containing description, price, and directions for insuring a perfect fit, and have them sent by registered mail.

A. ANSELL.

Successor to Hersh, Housar. Address all Letters to A. ANSELL, 56 St. Charles Street.

THE LITTLE HUCKLEBERRY.

FOR CHILDREN. The Little Huckleberry is the best of all eye medicines. It is a simple, safe, and effective remedy for all eye troubles in children.

Walter A. Taylor, Atlanta, Georgia. RIDDLE BOOK. The Little Huckleberry is the best of all eye medicines.

HUNT'S KIDNEY & LIVER REMEDY. NEVER KNOWN TO FAIL. IT IS SPECIFIC IT IS RELIABLE. FOR curing Bright's Disease, Troubles, Bladder, Urinary, and Liver Diseases, Dropsy, Gravel, and Retention of Urine. HIGHLY RECOMMENDED. IT WORKS PROMPTLY. USE IT AT ONCE.

PINKEYE. A Remarkable Cure of a Horse. In the fall of 1881 had a valuable horse taken with the pinkeye, resulting in blood poisoning.

SWIFT'S SPECIFIC. A Remarkable Cure of a Horse. In the fall of 1881 had a valuable horse taken with the pinkeye, resulting in blood poisoning.

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Texas Christian Advocate.

Entered at the Postoffice at Galveston, Texas second-class matter.

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THE OUTLOOK.

It is rumored that President Cleveland will shortly visit the South.

Mr. Phelps, Minister to England, will retain Mr. Lowell's staff of assistants.

The prophets are foretelling a large advance in the price of wheat, even if there is no war in Europe.

The tide seems to be turning in Ireland, and the Prince of Wales is the object of enthusiastic welcomes.

Gen. Grant rapidly improves. There is now a belief that his disease is not cancer, and that he may ultimately recover.

The Rev. T. DeWitt Talmage is to make an European tour this summer. His family have already sailed and he expects to join them in Switzerland in July.

There is a plan on foot to close the New Orleans Exposition with the month of May and open again next fall. This will be done if the money can be raised.

The first school for Chinese children was opened in San Francisco last week under the provisions of the recent decision of the Supreme Court.

An association of ladies, which is now holding sessions in New York City, is called the McCall Association, and its object is to rescue France from infidelity.

The magnificent banners of Blaine and Logan, costing \$700, are now on the hands of their enthusiastic originator, a Mrs. Osgood of San Francisco.

A prominent ex-minister is to-day on the very edge of the grave, suffering from an extreme disorder of the liver.

The failure of the physicians in General Grant's case ought to have an eye-opening effect upon the public.

News of another battle on the Afghanistan border, in which the Afghans were victorious, has been received.

Assembling to the London News, in the latter part of the twelfth century Herat contained 1200 retail stores.

There have been two further steps in Civil Service Reform, which the country will generally appreciate.

There is some chance that the accumulated work will be done; when the office-holders find that they are required to earn their salaries by hard work.

Rice contains more starch than wheat, rye, barley, oats, or corn.

There is no way of discovering the sex of an egg before hatching.

The surprising success of Mrs. Lydia E. Pinkham's Vegetable Compound for the several diseases peculiar to women.

The "Favorite Prescription" of Dr. Pierce cures "female weakness" and kindred affections.

GENERAL GRANT'S CASE. "Someone Has Blundered!"—Can it be Possible?

The New York Herald says: "If General Grant should recover from a disease which should prove not to have been what it has been described, then his medical attendants will be expected to explain the reasons for one of the most remarkable instances of discrepancy ever recorded in the history of medical practice."

The other day a physician, young physician in the last stages of consumption, unable longer to talk, called for pen and paper and indignantly wrote this advice to his physicians: "Make dying comfortable."

This seems to have been the sole purpose of General Grant's attending physicians. They were making dying comfortable, but they were not curing their patient.

The utter failure rightly to diagnose and properly to treat General Grant's disease was a serious blunder, emphasizing what has so often been said, that professional treatment, being purely experimental, is just as likely to be wrong as right.

Had the general an ulcer on his arm the physicians would have treated it scientifically, very scientifically. He might have recovered, or he might have cut his arm off.

For weeks the American public have been waiting the unwelcome tidings of General Grant's death. To-day the general is dead, and around and riding out. People get well often in spite of what their doctors say and do.

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Healthful Vigor for the Girls.

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The General Market.

Quotations represent wholesale prices. In making up small orders higher prices have to be charged.

APPLES—Texas, nominal; Western, \$5.00 50 per box.

AMMONIUM—Powder, per keg, \$1.00 00, according to quality.

BACON—Packers' agents quote as follows for round lots: Shoulders, 6 1/2; Long clear, 7 1/2; short clear, 8 1/2.

BEEF—Prime, 12 1/2; extra prime, 13 1/2; second quality, 14 1/2.

BUTTER—Kansas, 22; Western, 22 1/2; Texas, nominal; Goshen, 22 1/2.

CALIFORNIA CANNED GOODS—Wholesale prices for 2 1/2 cans: Peaches, \$2.00 00; pears, \$2.00 00.

CHEESE—Quoted as follows: 16-ounce weight from first hands, in carload lots, 12c; from wholesale grocers, 13 1/2c.

CORN—Quoted as follows: 16-ounce weight from first hands, in carload lots, 12c; from wholesale grocers, 13 1/2c.

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R.B. GARNETT, Manufacturer of CISTERNS. Write for Revised Price-List. Each Cistern is first set up at the shop, and hoops fitted, and each stove numbered, so that any one can set them up.

W. ELLIOTT & BRO., Sherman, Texas. Pianos: DECKER & SON, CHASE, and MATHUSHEK. Special inducements to CLERGYMEN and CHURCHES.

WILL A. WATKIN & CO., PIANOS, ESTEY and KIMBALL. DO NOT BUY WITHOUT FIRST WRITING US. HERALD BUILDING, DALLAS, TEXAS.

CITY BAKING POWDER. Sales Steadily Increasing! Sold by Every Dealer in Galveston. Manufactured by City Baking Powder Co., Galveston.

J. S. BROWN & CO., HARDWARE MERCHANTS. STRAND, GALVESTON, TEXAS. Offer Interior Merchants SPECIAL ADVANTAGES in the following Lines of Goods:

Best Rolled Gold Lace Pin. Oriental Diamonds. These four cuts represent some of our Best Rolled Gold Lace Pins.

Rockford Watches. Joyous, Happy Children are indeed the greatest boon of mankind.

B. R. DAVIS & BROS., DEALERS IN FURNITURE. 55 & 58 MARKET STREET, North Side, between Tremont and 34th St. GALVESTON, TEXAS.

CHICKEN CHOLERA CURE FOR CHICKENS, TURKEYS, DUCKS, &c. BASS' Celebrated CHICKEN CHOLERA CURE.

Female Complaints. The Mirror is no flatterer. Would you make it tell a sweeter tale? Magnolia Balm is the charmer that almost cheats the looking-glass.