

The Texas Christian Advocate.

OFFICIAL ORGAN OF THE FIVE TEXAS CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

VOL. XXXI.

GALVESTON, TEXAS, SATURDAY, MAY 23, 1885.

NO. 36.

THE PRESS.

Among our Exchanges.

The New York *Advocate* of May 14 prints a paper from the pen of Rev. James Mudge, of Massachusetts, entitled "How to Read the Papers." We give it in full, and earnestly request every subscriber to the TEXAS CHRISTIAN ADVOCATE to read it carefully and prayerfully:

1. *Read it with prayer.* Pray for the editors and for all who assist them in making up the weekly issues, that they may have the guidance and blessing of God upon their labors. Pray that each copy may be made a means of grace to all who see it, turning their hearts to Christ, and instructing them in holy things. Pray that you yourself may rise from its perusal a better man than when you sat down.

2. *Read it with care.* It has been prepared with great care, with a sense of deep responsibility to God, and a strong desire to promote his cause. It deserves close attention. Give the writers a fair chance to convey to you their exact meaning. A hasty reading will be sure to lead to misapprehensions. It may also cause you to miss something that God meant especially for your good. It is far better to read a little well than to read much without thought.

3. *Read it with patience.* You will, of course, find some things you will not like, things that you wish had not been said, or had been said in a different way. No two minds that are at all independent in their thinking will arrive at precisely the same conclusions. That is impossible. Recognize it, and adjust yourself to it. Do not get out of temper when you come to a paragraph that jars a little with your taste or runs counter to your opinion. It is a valuable part of education to see how a matter seems to an honest man who differs from you, and to look his ideas fairly in the face. Answer his arguments if you can. It will be a good mental exercise. Find the fallacy in his syllogisms. Account for the mental bias or prejudice that he appears to you to have. To read always and only that with which one perfectly agrees is demoralizing and enervating.

4. *Read it with kindly charity.* The editor is human, and sometimes makes a mistake. He is liable to err in what he puts in and what he leaves out, in what he says and in the way he says it, in the things he clips from other papers and in the things he fondly calls "original." In his "spicy paragraphs" and in his more laborious editorials, no one is perfectly better than he. He continually laments his deficiencies. But after all he does the best he can, and he tries to learn to do it still better. So be kind to him, and make some allowance. Possibly you might do no better if you were in his difficult place. Give him the benefit of the doubt. Though an editor, he is still a human being and a Christian brother, and ought to have Christian treatment. Put a charitable construction on what he writes. Do not set him down as a fool or absolutely a knave until you are really driven to so do.

5. *Read it for others.* If you find a good thing do not keep it to yourself. Make haste to tell it to somebody. Talk it over at the table or in the social circle. Your own ideas will gather clearness and force as you try to express them. You will remember a fact or a thought that you have mentioned to others twice as long as if you had not. Be a distributor. "There is that scattered and yet increases." Do not tear up a good paper that has been a blessing to you. When you are through with it send it to others, and, if possible, induce them to subscribe.

6. *Read it for yourself.* Do not give it all away to other people. There is many a practical lesson or suggestion in every number just adapted to your good. It means you. Take it home. Read it over several times. Ask yourself before God if you ought not to do something about it. Perhaps a good cause is mentioned as needing funds. Can you not spare a little? Perhaps the evils of some bad habit are set forth. If you are addicted to it, should you not, and can you not, and will you not, leave it off? Perhaps some high principle in Christian experience is explained. Is it not your duty and privilege to claim it? This is the way to read a paper practically, and with the most personal profit.

7. *Read it for God.* He should be the first and last in all. Whether we eat or drink, or work or play, or sing or read, it should be to his glory. We are the better or the worse for every book or paper we look through. There is responsibility before heaven about it. The reader as well as the writer needs to remember this. If there were not such readiness to read improper things they would not be written and printed. Every Christian should see to it that there is a good table set for his religious paper. And he should read it with prayer, with care, with patience, with kindly charity, read it for others, for himself and for God.

FAR AWAY SOUTH.

BISHOP W. F. MALLALUE.

To stand looking out of your window, and in the distance to catch a glimpse of the blue waters of the Gulf of Mexico, is at least suggestive of the fact that the Northland is a long way off. Galveston is on an island, long, low, flat, and yet it is one of the most beautiful cities of the South. Its streets are mostly broad and straight, not running north and south, and east and west, but somewhere between these points of the compass. The soil is rich, fine, loamy, sandy, and capable of the utmost pulverization, and, therefore, capable of making the finest dust ever borne on the wings of the wind. It only takes a little wind to start a world of dust. The dust is so fine that it seems as if the problem of the indivisibility of matter had here received its solution. But all things have their compensations. The light, sandy soil does not make the mud that leaves half the streets of New Orleans in a worse condition than the Slog of Despond where Bunyan's Pilgrim doandered, and where he came near being swallowed up bodily. Many of these Galveston streets are lined with beautiful residences, where much money has been expended in their construction, and where much more must be spent to keep them in good condition; and, it may be said, that there are very few indeed of these residences which show signs of decay or neglect. They are well kept, neat, tidy, painted and blinded. Besides, it is to be noticed that very few of them have close and high fences around them, and many of them have grounds that afford room for pleasant walks, and beds and plats for trees, and flowers, and shrubbery. In hundreds of these yards open to the view of the passers-by there may be seen orange trees with some of the fruit still hanging on the twigs, while every branch is laden with the lovely blossoms, and each blossom so lavish of its abundant fragrance that the air is fairly redolent with its delicious perfume. Borders of sweet violets run along the paths, and each flower is an exquisite casket holding rarest treasure of odor. There there are the trailing honeysuckles, perfectly delightful at morning hours and at dewy

even. These vines, so luxuriant in this sunny land, can scarcely endure the rigors of a New England winter, but here they grow and flourish and blossom all the year round.

But the roses are the glory of these Galveston gardens. They are in little bushy bunches not more than a foot high; they find support on neighboring trees, and clamber up and spread out on the tree-tops twenty feet from the ground with such a wealth of blossoms as to make the trees look like apple trees when in full bloom. The roses are of all shades, from the purest white to the deepest blood-red—Marechal Niels, Jacqueminots, and all the other rarest and richest varieties of form, color, and fragrance, not here and there, but multitudes of them growing in all their beauty side by side. As the strawberry among fruits, so is the rose among flowers. "Doubtless a better fruit than the strawberry could be produced by the Creator, but doubtless such a berry has never been produced," was the remark of an adept in horticulture; and the same may be said of the rose, with the appropriate variations.

Galveston is the place where every man may sit under his own vine and fig-tree. The grapes are already in blossom, and figs as large as English walnuts are standing out on the tips of the twigs. Figs seem to have no blossom, or rather the fruit is the blossom. There are many strange things in the South, and one is that they do not raise their own figs. The best kinds grow all through the Gulf States and the Southern Atlantic States, and yet boys on the cars bring along dirty, unwholesome Smyrna figs in little boxes which they sell at the rate of a dime for five figs. There is no good reason why the Gulf States, Texas alone, could not raise figs enough to supply all the demands of the United States and Europe and ship figs to Smyrna and undersell the natives. The undeveloped resources of the South are amazing and well-nigh boundless.

A peculiar feature of Galveston is the abundant growth of the oleander. I heard of a Northern woman who was about to move from Ohio to this city. She had an oleander which with great care she had nourished and tended for half a dozen years, and thought she had a treasure, and so not liking to part with it, she sent it on at large expense to adorn her Galveston home, only to find on her arrival that the oleanders line the streets for miles, as a sort of hedge-row arrangement separating the sidewalk from the street.

"No frost these regions know" — at least, not enough to hurt these shrubs or trees, and in two or three weeks they will be laden with their wonderfully beautiful flowers, for already the tips of the buds are red with promise.

Though on an island, Galveston has abundant railroad connections, east, west and north. To the south is the Gulf, and further on all oceans and seas and continents. The great trade is in cotton. It is sent hither from the interior and along the coasts of Texas, and either sent to the North or to various parts of Europe, especially to Liverpool. The cotton brokers of Great Britain have their agents here, who buy for the home markets. The cotton trade brings many sailing vessels and steamers into the port, and from December to March there is a period of great business activity.

The population of the city is not far from 35,000, and is slowly but steadily increasing. The churches are not particularly imposing or attractive, though there are two or three recently erected that are quite neat, and perhaps might be called elegant. The Romanists are strong and have the usual complement of churches, schools, convents, etc. The M. E. Church, South, has two comfortable, well-built, and commodious churches. The Methodist Episcopal has a good church jointly occupied by the English-speaking whites and the Scandinavians; also two churches for the colored people, where large and earnest congregations assemble for worship. Like almost every other place, we have some discouragements, but more encouragements.—*Zion's Herald.*

THE PRESENT RECOMPENSE.

If a man wishes for treasure on earth, he can have it if he will, and enjoy it as long as it lasts. If a man wishes for treasure in heaven, he can have it if he will, and enjoy it as long as it lasts. God deals fairly with both, and pays both what they have earned.

Some set their hearts on the world. Some want money, some want power, some want fame and admiration from their fellow-men, some want merely to amuse themselves. Then will they have what they want if they take the right way to get it. If a man wants to make a large fortune and die rich, he will probably succeed if he will only follow diligently the laws and rules by which God has appointed that money shall be made. If a man longs for power and glory, and must needs be admired and obeyed by his fellow-men, he can have his wish if he will the right way to get what he longs for; especially in a free country like this, he will get most probably just as much of them as he deserves—that is, as much as he has talent

enough to earn. So did the Pharisees in our Lord's time. They wanted power, fame and money as religious leaders, and they knew how to get them as well as any men who ever lived; and they got them. Our Lord did not deny that. They had their reward, he said. They succeeded—those old Pharisees—in being looked up to as masters of the Jewish mob, and in crucifying our Lord himself. They had their reward, and so may you and I. If we want the earthly thing, and have knowledge of the way to get it, and have ability and perseverance enough, then we shall probably get it—and much good it will do us when we have got it after all. We shall have all our treasure upon earth and our hearts likewise; and when we come to die we shall leave both our treasure and our hearts behind us, and the Lord have mercy on our souls.—*Charles Kingsley.*

THE FRIENDSHIP OF JESUS.

When Jesus is present all is well, and no labor seems difficult; but when he is absent the least adversity is insupportable. When Jesus is silent all comfort withers, but the moment he speaks again the soul rises from her distress. Thus Mary rose hastily from the place where she sat weeping for the death of Lazarus, when Martha said to her: "The Master is come and calleth for thee." Blessed is the hour when Jesus calls us from affliction and tears to partake of the joys of the Spirit!

How great is the hardness of the heart without Jesus! How great its vanity and folly when it desireth any good besides him! Is not the loss of him greater than the loss of the world? for what can the world profit without Jesus? To be without Jesus is to be in the depths of hell; to be with him is to be in paradise. While Jesus is with thee no enemy hath power to hurt thee. He that finds Jesus finds a treasure of infinite value, a good transcending all that can be called good; and he that loseth Jesus loseth more than the whole world. That man only is poor in this world who lives without Jesus; and that man only is rich with whom Jesus delights to dwell.—*Thomas a Kempis.*

THE PHILOSOPHY OF PRAYING.

REV. WM. ALLEN.

"All prayers must ever be accompanied by the desire, uttered or unexpressed, that the prayer may be rejected if it conflicts with the divine will."—*Spurgeon, as reported in the St. Louis Christian Advocate of April 1.*

Concerning this expression we have several things to say, and while we say them we do not mean to reflect on the generally good sense and judgment of the Bible-instructed London preacher who first uttered it, and just as little on the aged and honored editor of the *St. Louis Christian Advocate*, who quotes Spurgeon largely on the occasion, and says: "We fully endorse every word he says," alluding, of course, to prayer, the subject then in hand. Neither do we, in these opinions, mean to exhibit ourself on the sensational and inconsistent tangent lines of *faith and prayer* courses.

It is readily perceived that the will of God concerning the moral universe is a vital point in the quotation. We are impressed that the will of God toward the moral universe, at least in some of its parts, has not been uniform; that his will has received modifications or undergone changes, accordingly as changes have come over the free moral agents of his own making. If man's moral conduct had been a monotony of good, then there would have been a parallel monotony of good will in God concerning him. Irregularities in human conduct have occasioned changes in the will of God concerning man; not concerning other things, but simply concerning the factors in the case. It is hardly to be presumed that the will of God continued the same toward that part of the angels who, through debased moral natures and wicked devices, sought a division of the power over both the physical and moral universe. Likewise, though man, after dire calamity had overtaken his race through transgression, was granted a second probation or a benefit of time hardly to have been expected, there remain evidences of change in the will of God concerning him.

The will of God is not based upon nor founded in law and education. These are matters and influences pertaining to creatures, not to the Creator; and they play a large part in the drama of the world, and in shaping human destiny. These are greatly concerned in manufacturing the wills of human beings. But God is not under law, neither in any sense is he a creature of education. He is the foundation of all the law and culture in the universe. God is not a being that acquires and improves. He also has an unchanging nature by existence, and to this date would have had an unchanging will had no variety in the moral life and character of the creatures he made originated.

God's will is founded in his nature, and while his nature never changes, it is his nature to change his will toward intelligent creatures over whom he comes moral changes. His nature has been manifested through his Word and works. Through these we get all the knowledge

we have of his nature and character. Theologically we classify them and call them attributes of God. When he makes a creature of intelligence he makes him with a view to law, under law, and he himself exercises a disposition toward him. That disposition of God grows out of his will. But when in the course of the history and events of the creature, changes come amounting to moral obliquity, the disposition of God toward the creature changes, and of course his will.

God's will changes, not in reference to the inorganic and unintelligent, not in reference to the whole universe, not causelessly, not through caprice, or any lack of perfectness in him, but solely on the ground of changes in the moral character of intelligent creatures whom he made. What power or influence intelligent creatures may, by creation, have been designed to have with God is not a question here; but it is very evident, nevertheless, that man has power with God; that he influences God; that God's mind toward him is changed on the ground of changes in man's moral conduct, and that God, notwithstanding, never does things contrary to his will.

But in order to be understood it may be necessary to state that there are certain features or elements in the will of God that will never be changed. Change in them is not compatible with his nature. These have a bearing on issues relating to the finalities in the great problems of the universe. For instance, God wills the ultimate triumph of the gospel. It is perfectly consistent with his nature, general character and will to draw on his resources of instruction and castigation until that triumph is obtained. By his foreknowledge he sees the end of the problem, the ultimate triumph, and has indulged prophecies unto men concerning it. It seems to matter but little with him whether the time be long or short. He will certainly evolve the time, and is now preserving all necessary data reaching unto that end, though men know it not.

A second feature involved in the quotation at the beginning of this article is the respect due human intelligence or human capabilities in properly judging the things for which prayer ought to be made. If indeed man lacks such capability, and must pray in a sense of wonderment, doubting whether it is the will of God to hear, praying people certainly possess a latent skepticism which has kept in check the fruition that has been their privilege to enjoy. The sooner it is hauled out from its lurking place and slain the sooner shall be seen the budding and beautiful foliage of the tree of life in our midst. Man, in the estimation of heaven, is presumably intelligent in his sphere. When he is hungry he knows for what he hungers. Nor is he without devices or plans in seeking alleviation. When heaven speaks to him and gives him a plan for seeking good, and that plan is prayer, intelligence at once hints that he should not misappropriate the benefit, and the same intelligence teaches him to rely on his own good sense and judgment concerning the things for which prayer ought to be made. Christian people will find pleasure and take interest in prayer, as a plan of benefits through grace, proportionately as they are convinced heaven's will lies in the direction of the petition, or, at least, may be influenced.

The statement quoted from Mr. Spurgeon indicates that God has a certain fixed purpose or will concerning all things and that human agency has no power by grace of influencing that purpose and will. This is evidently a tangent from Arminianism. It is a destruction of that directness in prayer which should characterize all Arminian Christians. It is the Calvinist who prays with a multitude of *ifs*, and in the main leaves things just about where he found them. The properly schooled Arminian has more decision and directness, and never exhibits such signs of botheration in praying.

Let a Calvinist go to the bed of the sick; for instance, a young man of intelligence and promise, yet unregenerate; does not every one know who knows what Calvinism is, that this priest knows the sick-chamber with such ideas of decrees, foreordination, purpose and will, that when he has finished his prayers the young man is left just where he was found? The very doctrine this priest holds forbids directness, impotency and faith—the central elements of acceptable petition before God. It is too much hypotheated on the imaginary intentions and will of God.

Is it thus with the Arminian? It certainly should not be. Does he get in a brown study about the point he should make in his prayer? By no means. Does he believe that it is the will of God to save the young man in his sins? No, no. He recognizes the power of human agency with God concerning all things appertaining to human beings. Acting under this grace and impulse, he begins a prayer with a directness becoming an Abraham, a Hezekiah or an Elijah. As a Christian he is piously impressed with sympathy and pity. He instructs the young man on the way to a pardoning mercy. The end of instruction is the instructor's extremity. Hence he prays

directly to God to instruct and pardon. Nor is this all: he prays to God to raise him to health and make him useful among the people. Is there anything wrong in this directness of prayer? May we not believe, through a change of circumstances brought around through human agency, that in matters pertaining to the human race the will purposes of God may be, yea often have been, changed? Is not the Bible full of it? Where then shall we find an end of human effort?

When a man prays, whether as brief as Caesar's report of a Gallic campaign to the Roman Senate or as long as a British enactment, he leaves the matter just about as he found it, if he finishes with the words: "Now, Lord, if I have asked contrary to thy will, don't answer me. Amen." God grant that the people may say "amen" before this Spurgeonian conclusion comes in! What! May a man not know for certain what to pray for? And is there not enough of the certain without indulging prayers about the doubtful?

It is the nature of an elastic ball, when it strikes a body of sufficient size and solidity, to rebound; when very elastic, the rebound is sometimes immense. Mr. Spurgeon seems to have shown a little too much elasticity in fighting *faith and prayer* courses. Of course he needed to rebound, but not so immensely. It is commonly accepted that, in fighting one extreme, there is danger of getting into the opposite.

A PRESIDING ELDER'S EMBARRASMENTS.

Having an appointment in Tilden for the last week in April, I packed my valise and buggy for the trip. Early in the morning on which I was to leave San Antonio a flood of rain fell, rendering the roads and water courses impassable. I then changed my route—took the cars for Cotulla, and the stage from that point to Tilden, which I reached in due time.

We had an interesting meeting, large and attentive congregations; some mourners, and some accessions to the church. Our meeting closed on Wednesday night. That night the heaviest rain fell which this section of country had had for three years. On Thursday morning, April 30th, I took passage on the mail back for Cotulla, intending to hold the quarterly meeting at Pearsall. After traveling about ten miles a swollen creek turned us back to Tilden. Our meeting was resumed on Friday night, and continued until the ensuing Sunday night. I hope good was accomplished. Bro. W. T. Burk preached twice; Rev. Mr. Kimble, pastor of the Baptist Church, filled his regular appointment on the second Sunday; and the presiding elder inflicted himself upon the congregation fifteen times.

On Monday morning, May 4, I again took my seat in a vehicle, carrying the U. S. mail, bound as we had vainly hoped for Cotulla. After traveling thirteen hours, a distance of about twenty-six miles, and experiencing the sensation of often jumping from the vehicle into the mud and water, and often divers and sundry bog-downs, and break-downs, and shake-downs, our vehicle finally settled itself in an apparently unfathomable marsh. With a limb on each side of a stage mule, and the Mexican driver mounted on the same mule I was *toted* to the Waugh Rancho, where this is written.

While waiting patiently for the waters to subside and the mud to solidify, I send this note to the dear ADVOCATE, which just now I would like very much to see. My appointment for this week is at Carizo Springs. The prospect of my filling it is somewhat clouded.

This Waugh Rancho is now owned by the Messrs. Dull, of Pennsylvania. Mr. N. B. Miller is the resident manager. His hospitable family occupy the house, which is commodious, well finished and furnished. Mr. Miller is absent, and I can not report exactly the size of the pasture, or the number and kinds of stock. It is estimated that the wire fences inclose from two hundred and fifty to two hundred and seventy-five thousand acres, and that the Messrs. Dull purchased and put in the pasture twenty-eight thousand head of cattle, with a corresponding number of sheep and horses. The past winter has been disastrous, and resulted in heavy losses in most of the pastures in the Southwest.

While the large pastures have had a good effect in breaking up the wholesale stealing practiced when the range was all open and free, leading stockmen, with whom I have conversed, express doubts of their permanent utility. It is said that cattle raised upon a large, open range, do not do well when inclosed in pastures. They seem to pine for their liberty, and they tramp out the grass.

Experience shows that the same number of cattle will do much better upon a given area, open, than they will if the area is inclosed. Some proprietors of the large pastures, are now proposing to cut them up into small tracts, and sell to farmers who will put them into cultivation. These large pastures, by banishing poor men and small farmers, have broken up many small towns and neighborhoods, so that it is impracticable to establish schools or churches. These stockmen are generally generous

and hospitable. One thing, however, strikes the traveler, stopping for the night at their ranches—the scarcity of something which ought to be plentiful. Perhaps their consideration for the welfare of juvenile bovines accounts for the absence of butter and milk at their tables. Occasionally condensed milk is used for coffee, and at Mexican ranches a little goat's milk may be procured.

Perhaps when I get some late papers a telegraph column will tell all about the May races in Nashville, and the points and parts of the winning horses; but the hundred thousand Southern Methodists in Texas will probably have to wait for the mail and the weekly ADVOCATE to find out who will hold our next conferences, and the times, etc., and the proceedings of our Mission Board. Why, and wherefore? *Quies Sola.* H. S. T.

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As a bile remover, as a liver corrector, as a forerunner preparing the system for quinine, there is no pill or medicine equal to Dr. C. McLane's Celebrated Liver Pills. I expect to use them as long as I live, if they continue as good as they have been in the past.

Yours Truly, F. H. GILES.

Pastor of M. E. Church, South, Myers Station, Tampa District, Florida Conference.

P. S.—I am now using your Vermifuge, and I am highly pleased with it. It is death on worms!

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Texas Christian Advocate.

THE CHARACTER AND PROPHECIES OF BALAAM.

REV. H. C. ARMSTRONG, FIRST PAPER.

We have in the character of Balaam a striking illustration of the depravity of the human heart and the weakness of human nature—a sad epitaph upon human fidelity. Diversity of opinions have existed all along down the ages among theologians respecting the character of his whole power consisted in magic. Theodoret thought that he was supernaturally inspired and constrained to speak against his own inclination. Cyril thought him a magician, a false prophet. St. Ambrose compared him to Caiaphas, who prophesied without a knowledge of his prophecy. Jerome adopted the opinion of the Hebrews: that he was a true prophet, but corrupted by avarice.

All questions of this character must be referred to the Scriptures for decision. The only thing that can in any way be made to favor the idea that Balaam was a magician is the use of the words enchantment and divination in Numbers xliii:23, and the word enchantments, (ibid. xxiv:1.) Where these words occur there is a simple statement of a fact. The language, whatever may be the import of the words enchantment and divination, in the first instance, does not in any way refer to the prophet as a magician. The sense is that Israel had not departed from God; was not guilty of any grievous sin, such as witchcraft, or any other. So against them was no impending judgment. In the second place, where enchantments occur (Num. xxiv:1), it is derived from the Hebrew verb *nachash*, which means "a low hissing sound, to whisper, to practice enchantments; in a wider sense, to divine, to prognosticate, to augur, i. e., to feel a presage, as in Gen. xxx:27. (Gesenius Heb. Lex. p. 665.) This is a generic term, from which we have *nachash*, a noun, which means incantation, enchantment, augury, omen, which one takes; and *nachash*, a noun, which means a serpent, so-called from its hissing. Calmet thinks that the word rendered enchantments is the plural of the Hebrew word *nachash* used above for serpent. He says, Balaam was accustomed in his own country to meet serpents and to draw auguries from them; but that he pretended to greater powers—to intercourse with spiritual beings; that the original word for enchantments, *nachash*, expressed not only serpents but carried the idea of infernal spiritual beings. He reaches the conclusion that the idea conveyed by this term is that Satan himself was referred to in this sense. This view, to my mind, involves a contradiction of the Scriptures. From Num. xliii:8, 9, we may reasonably infer that Balaam had a vision during the night, in which God spoke to him. It is plainly stated that the prophet retired to a high place, and while asleep, God met him, (ibid. xliii:3.) And (ibid. xliii:13) Balaam says: "Stand here while I meet the Lord yonder." Now in the text under consideration, all that is implied is that the prophet did not go away from Balaam and his company, as at other times, to receive instruction from God. Calmet's mistake consists in his taking the noun for serpent instead of the one which means an augury, omen. The words have the same root as we have seen, and differ only in the orthography of the first syllable. We have seen that one of the meanings of the original word for enchantment is omen, which, according to Varro, "was originally *omena*—that which is uttered by the mouth." So the construction above is supported by the etymology of terms, and is in harmony with the Scriptures.

To this view M. Saurin is also in accord. He says: "The expression signifies no more here than the revelations which Balaam desired of God concerning the destiny of Israel." To this Houbigout and LeClerc agree. It is evident, from the plain statement of the word, that Balaam had communication with God, and that his utterances were from God. Let us remember that there is no affinity between darkness and light, God and Belial. The displeasure of God has ever been manifested against every kind of necromancy. In Isaiah, xlv:23, the Lord is represented as frustrating the tokens of the liars and making diviners mad. And (ibid. xlii:12) the Lord is represented as challenging sorceries with their enchantments. The entire tenor of the Scriptures preclude the possibility of Balaam being a magician. We are forced to conclude that Balaam was a true prophet—a man of God emphatically—prior to his temptation presented. But he was attacked at the most vulnerable point of human nature. Balak seemed to apprehend the true character of Balaam. He said: "I know that he who thou bleesst is bleesed, and he who thou cursest is cursed." "So the elders of Moab and Midian went to Pethor with the rewards of divination in their hand." This of itself should have decided the prophet against this errand. The messengers came from a heathen king, who, as he supposed, was confronted by a formidable enemy, and in favor of which every miraculous power had been demonstrated. May we not conclude that Balaam knew the Israelites to be a peculiar people, highly favored of heaven? Their fame must have traveled rapidly and extensively. From all the facts in the case, which the prophet evidently knew, the only safe plan would have been a prompt rejection of their overtures.

WAXAHACHE, TEXAS.

BURIED FRIENDS.

What sad havoc death has made in our ranks of the itinerant ministry since the last annual meeting of our conference! And when I say our ranks, I mean our Parker, Mood, DeVilbiss, Fisher, Seat, and Cook. Why do I say our Parker, when he was bishop of the whole M. E. Church, South? Because he came twice and presided for us in the West Texas Conference, and our love for his zeal for the Master's cause, and at the same time helped us on our way to heaven by his Holy Ghost sermons and talks. We were beginning to feel that we had a special interest in him, when, lo! he was not, for God took him! We say our Mood, because he belonged in part to us as a conference; because, too, he had been so often with us in our annual sessions, and we had so often listened to his earnest, pure, burning words, both on education and religion. But now he is gone to the world of perfect wisdom and purity! Peace to his ashes. Jno. W. DeVilbiss was one of the first traveling preachers I became acquainted with in West Texas. The annual session of the Rio Grande Conference met in San Antonio, 1865. In the absence of a bishop, Bro. DeVilbiss was elected president. When I reached the conference he was in

the chair. Both in the chair and in the pulpit he impressed me as an earnest, faithful minister of the gospel. Afterwards I became quite well acquainted with him. He has broken bread with me, filled me with pulpits, sat under my poor ministry, and been to me the minister of God for good. What sacrifices he has made! I remember once when I was perplexed about a shelter for my family, he gave me this item in his own experience: "I moved twenty-five times in eighteen years, and lived in houses other people would not live in." But his sacrifices and sufferings are all over now. At the last session of the West Texas Conference I was sitting by Bro. O. A. Fisher when Bro. Dibrell called for the money for Bro. Graves from the members of the "Preachers' Aid Society." Bro. Fisher paid his and then turned to me and said, "Brother Leaton, you ought to belong to that society; it would help you so much when you have to superannuate." I stated in substance, that I was afraid it would be injustice to my own family—that two or three of the members might die in one year and two or three might superannuate, and to raise ten dollars apiece for the one class and two dollars and fifty cents apiece for the other class was more than I was willing to promise. He then replied, "Well, that is never likely to occur in this conference." These I believe were the last words I ever heard him speak. Four of our number are already gone this conference year.

Brother Fisher has also broken bread, sheltered under my humble roof, and whenever I entertained him I felt that it was an honor, because I was entertaining one of the true ministers of God, and one whom I was satisfied was in the true apostolic succession." Without making any invidious distinction between brethren—living and dead—I will say, that, to my way of thinking, O. A. Fisher came nearer being an old-fashioned Methodist preacher than any man in our conference.

With Brother W. H. Seat I was not so well acquainted. I met him first at his home in Chappell Hill, Texas, in 1866. He kindly found entertainment for me there in an excellent Methodist family as long as I wished to stay in the city. Afterwards I met him a few times at the conferences. I always enjoyed his preaching, his talking, and especially his praying. He was evidently on very good terms with the Lord Jesus Christ. At the first session of the conference after the death of our honored Bishop Paine a memorial service was held, and Brother Seat was speaking of the departed bishop. He said, "Oh! he was a grand man! One of the brethren called my attention afterwards to the peculiar emphasis Bro. Seat laid on the word 'grand,' in his speech. I replied, 'Yes, and Bro. Seat is grand himself.' And I still think he was one of the grandest men I ever saw. No doubt his grand spirit has met the grand spirit of Paine ere this time.

Everybody seemed to know that "Uncle Johnnie Cook" was a good old man. No one who knew him questioned his religion from the time he entered the conference. Glorious, happy, Holy Ghost old man! I was sitting near him when he made his last speech in the conference before he took a superannuated relation. Never, to my latest breath, shall I forget that speech. He seemed to feel then that he was in the twilight of two worlds, and that he would not be surprised at any time to enter the world to come. A brother preacher, who was with him in his last sickness and in his death, told me that after he was dead there was the most pleasant smile on his face, and that it was the only corpse that he ever saw in the presence of which he did not feel lonely.

And they are all gone! Parker, Mood, DeVilbiss, Fisher, Seat, and Cook—all gone!

A MIND TO WORK.

About twelve months ago a good old brother, living at Troy, was seen hunting for a Methodist preacher. He found Rev. J. D. Crockett, and urged him to give them (five Methodists) an evening appointment at Troy, a strong Campbellite community. He complied, and organized them into a church. This old brother (Atchley) became steward, building committee, church secretary, leader of prayer-meeting, etc. I have been preaching for them since coming to the Belton circuit. Preached there yesterday and received three into the church. They have now a neat and good sized church, situated upon a three-acre lot—beautiful site—neat pulpit, nice lamps, etc.

They have about thirty-five members; the ADVOCATE in nearly every house; a regular class-meeting, according to the Discipline. And here will you allow me to say, if you want no prayer-meeting and no class-meeting, try to have both together. A class-meeting with open doors, and composed greatly of irreligious and careless people, is a failure. You had as well try to mix water and oil as a class and general prayer-meeting. If you ever hope to have a warm class-meeting, close your doors, go by the Discipline; it was made by wise heads.

A flourishing Methodist Sabbath-school, with between forty and fifty scholars, well supplied with song books and literature. Regular preaching every first Saturday and Sunday, at eleven o'clock. A weekly prayer-meeting. I have never been thrown with warmer-hearted people. They love the church, and though all of them are comparatively poor men, they support her institutions. Ah, you rich, covetous Methodists! you who could go to Troy and buy the property of the whole society, and pay five or ten dollars a year to the cause of Christ. The consecration of their little "all" to God, and their success and prosperity in consequence, is a lesson you may contemplate with profit!

I love to go there; their earnest is a spur to me. May God bless the young vine, may it grow and expand and bear much fruit. "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." CHAS. S. FIELD.

where we have a ministry and membership? If the change is but for the mere matter of name—which, indeed, is all that the suffix can imply—why is one name better than another? If one name has a preference over another, it is the word "South" for what it implies is a matter of historic record. When that word ceases to have a meaning, more than a thing of the past—which we trust is in the near future—then we want no suffix. It is evident that we are not the M. E. Church of America, and no amount of voting can make us that. If the name given us was providential, and another becomes necessary, providence will give it to us. If it was caused by our folly, then let us, North and South, prayerfully adjust the matter. Another name or a change now would only necessitate a new explanation, and for one I want no more changes. W. D. ROBINSON, GRANBUURY, TEXAS.

"VOTE NO."

The senior editor of the St. Louis Advocate says: "I shall vote for the change. The suffix has always been a fifth wheel to a wagon." Methodist is the family name; and to distinguish one member from another, we call one Episcopal, another Wesleyan; another Protestant, and so on. Now to distinguish the Episcopal twin sisters we name one "South." It is good enough. A wagon must have a fifth wheel, and South is a little monosyllable which does not impede the velocity of the vehicle, but only serves as a rudder; while the one proposed, in America, is a big, unwieldy, four-syllabled thing, which will drag heavily and impede the momentum. Besides it smacks very much of arrogance. There are some other things in the world, I wot of, dubbed "American," which makes them look supremely ridiculous in the eyes of common sense. I hope to vote no! C. W. THOMAS, EAGLE LAKE, APRIL 27, 1885.

NEGLECTED DISTRICTS.

In the Nashville Advocate of the 18th of April we see the following: "I only wish that they would carry their torches of enfeeblement into the darkness of neglected districts, and not spend so much time in setting their extra lamps in pulpits and prayer-meetings that ought to keep their own atmosphere well-lighted." With respect to Evangelists, may not the same be said with regard to our beloved local preachers, who are wearing themselves out preaching to congregations who have regular preaching from their pastors, while many neighborhoods are calling for the bread of life, and would appreciate preaching so much, and many souls would be saved—places where the pastor cannot go for want of time? The cry is coming from many dark corners. If a pastor could be made to go, I hope the brethren will say something on this subject. W. T. AYLES, QUETMAN, TEXAS.

HOW TO WORSHIP.

All sane men are responsible to God for their opportunities. Therefore they never leave the house of God as they enter it. The house of God is the very gate of heaven to some, while it is the gate of hell to others. To some the word preached will be the savor of life unto life, and to others it will be the savor of death unto death. "Strive to enter in at the strait gate; for many will seek to enter in and shall not be able." Because strait is the gate and narrow is the way that leadeth unto life. "What I say unto you I say unto all, watch." Come to the house of God with reflection and prayer. T. T. BOOTH, JACKSONVILLE, TEXAS.

A VOTE OF THANKS.

I move a vote of thanks by the women of the South, especially the women of Texas, to Bro. Wm. Allen, of Rock Hill, for his word in our behalf, in the ADVOCATE of 2d instant. Truly we have and do labor under many embarrassments, and a word of commendation from a brother preacher, who was with him in his last sickness and in his death, told me that after he was dead there was the most pleasant smile on his face, and that it was the only corpse that he ever saw in the presence of which he did not feel lonely.

MEXIA, TEXAS, MAY 8, 1885.

been in Houston, busy in the distribution of tracts, which has been my Saturday's work on each previous visit. But to reach that city for the fulfillment of my appointments is a thing impossible; it being some eighty miles away, with two flooded streams intervening. I, therefore, shall halt in this vicinity; give notice for preaching on the Sabbath morning; thus, by diligence, to stamp improvement upon each precious day as it passes.

Sunday—Day dawns, clouds and mists fill the atmosphere; clouds veil the sun, promising a rainy Sunday. So it was; just rain enough to keep the people indoors. Nevertheless, I was at the house where services were to be held all alone; no, not alone; the heavenly Comforter was present to bless one sad heart. This neighborhood is not "wholly given to idolatry," but is so given to dancing and whisky that it is quite difficult to induce them to turn their minds to things of vastly more importance. In this settlement, and on the circuit, I do not manifest success has attended our labors. Still we hope, and shall work on, leaving results with the Master. For Tuesday and Wednesday of this week I have an appointment for each day: Hodges' Bend Tuesday, and at Richmond on Wednesday. To reach these appointments, some sixty miles away, is impracticable, for not impossible, in consequence of the swollen condition of the West and East Bernards. In failing to meet these two appointments it makes eleven missed on this round, (just one-half of the circuit) with a loss of a ride of two hundred and fifty miles; besides bringing my life and that of my horse in imminent peril in more instances than one. Such are some of the terrible results of the February storm of 1883. In all things occurrences may be equated; and our comfort and joy are maintained by the conviction that God's temporal providence never ignores nor antagonizes his spiritual. "All things shall work together for good to them," etc. Thus being surrounded by uncontrollable circumstances, I decide to go up to Egypt and there remain till next Sunday, it being the regular day for that vicinity. This purpose was carried out, and so my purpose of visiting Houston, and that idea fully instilled into the mind will grow naturally into temperance work, missionary work, and will work out for itself a C. L. S. C. training. Now, young folks, appoint a day for a meeting, or organize, elect officers, write to Miss Kimball, enclosing ten cents, subscribe for the Wide Awake, get the books, and go to work. If you have no money borrow a paper, earn the ten dollar prize by writing the best essay and that will put you through the course and leave you something for the C. L. S. C. The C. Y. F. R. U. is only for a time; you will soon complete the course. Childhood and youth, like the dew drop of the morning glory, glitters a few short hours and is gone; middle age and old age last longer, and the mature years can all be spent in C. L. S. C. work. Then, too, a Chautauqua expects to spend eternity in studying the best essay and that will put you through the course and leave you something for the C. L. S. C. He expects to work in heaven, something grand and glorious, in which there is no weariness. He does not expect to stand in a long, white robe with a gold crown on his head and sing forever. Even that would be irksome after awhile. The resources of heaven are inexhaustible, and he will have happy, holy work to do for God and man, for boys and girls; we need you and you need us.

If this hastily written article, on a subject that lies near my heart, and has so gloriously blessed five years of my life, stimulates one to write and have his or her name recorded in Plainfield, I feel well paid, knowing that he who puts a good book in a child's hand and induces him to read it, has been a life-long blessing to that child. Let us establish C. Y. F. R. U. local circles all over our land; let us have a nice, little, choice library of well-thumbed books in every home, and let us read aloud to each other. In other words, let us be somebody, all of us boys and girls. Will you? Who speaks first? HEMPHREY, TEXAS, APRIL 4, 1885.

C. Y. F. R. U. FANNY L. ARMSTRONG.

The Chautauqua Young Folks Reading Union was organized by Rev. J. H. Vincent, D. D., at the Chautauqua Lake Sunday-school Assembly, in August, 1881. This miniature C. L. S. C. is composed of young people in their teens. Large numbers of these, "after boys and after girls," as Dr. Vincent calls them, wish to join the C. L. S. C., but their minds were not mature enough for the course of study, so he organized this home school, with its readings, mottoes, diplomas, certificates, seals, badges and prizes. The supplement in the Wide Awake, edited by Dr. Lothrop & Co., Boston, Mass., is devoted to their interests. Price \$3. They have to read the following books in three years: Stories from English History; Behaving—Papers on Children's Etiquette; The Story of English Literature; Eyes Right; Getting Along; Stories of the Sea; A Book of Golden Deeds; Rome; Overhead; Treasures of the Earth. In order to join it is necessary to send a dime to Miss Kate Kimball, Plainfield, N. J., with a request to send circulars, then subscribe for the magazine and read the books. At the end of each year examinations are sent to our members to be filled out, and if 80 per cent of the questions are answered, the certificate is given. They have scarlet badges, made of satin ribbon, with the initials in gold, C. Y. F. R. U., stamped on them; price one dime; though you are not obliged to buy them. History, travel, art, science, poetry, etc., are in the course, and all written especially for them. No second rate love story is allowed to enter this list. Every year, at Chautauqua, the anniversary is celebrated, and Dr. Vincent delivers an address, in which he tells of what has been accomplished, and of the work going on; then of the improvements and plans for the future. Last summer the best things he said were to the C. Y. F. R. U. The audience was small, and unusually dull. Several times I looked around expecting a burst of applause, which came not; so I put my hands behind a lady and clapped gently; the Dr. saw it, and to show you how appreciative he is, he stopped short, looked at me, bowed, smiled and said, "Thank you, for that," after which the audience seemed to awake to the fact that some fine things were being said. Near the amphitheatre there is a striped tent, ornamented with U. S. flags, evergreens, flowers, etc., and in large capital letters are seen C. Y. F. R. U. In the tent are tables and chairs, with dominoes, chess, authors, books, papers, pens, ink, and all the long, golden, Chautauqua days may be seen dozens of boys and girls amusing themselves, with ever and anon a "sh, sh; you must not talk too loud; they will hear you at the amphitheatre."

A young Chinaman, a graduate of Yale College, Yan Phou Lee, in citizen's dress, stands behind a counter distributing circulars, tracts, magazines, and talking to the children. He keeps pen and ink busy getting subscribers for the papers, Wide Awake and Chautauqua Young Folks' Journal. This Mr. Yan Phou Lee I think has cut off his hair, but will doubtless live here, save a visit home occasionally. He is a splendid young fellow, talented and gentlemanly. Last summer he won the highest honors that old Yale could bestow. He writes well, and each month devotes a column to the Wide Awake to telling the children about China and answering their numerous questions about that far-away land of the Celestials. The society has local circles all over the country like the C. L. S. C., with president, vice-president, secretary and treasurer. The readings are done at home, while essays, recitations, questions and answers are employed to fill up the hours of the meetings.

"What good does all this do?" says one. "I never went to school in my life; I haint got no book larnin', and I'm as good as any uv you." You are made of the same kind of dust, dear, ignorant friend, and in death we will lie as low as you, and the process of decomposition

will go on as fast. We will hunger and thirst as you. There was a large stone once, fine, but rough, of no special use to any one. A sculptor took it, and worked and chiseled day after day and masterpiece of art was formed, which was a "joy forever" to every beholder, and it was sold for an immense price. Money, fame and joy, all from one rough stone. So, too, the mind is a diamond, and when polished its value is increased a thousandfold. Mental culture is the best thing on this earth except heart culture. There is a life beyond the grave of which this life is only the preface. As we spend our time, here so will our eternity be. The more cultured and elevated the soul on earth, the higher the position and the more intense the happiness of heaven. God takes a Gough and a Moody and does mighty works, but had those men possessed your advantages and mind for mental culture, with the consecration they now possess, they would have been of far greater value to the world. The "Chautauqua Idea," translated into every day language, means: first, the highest culture of heart; second, the highest culture of mind; third, the highest culture of body. In other words, a terrible straining to obey that little neglected command, "Be ye therefore perfect, even as your Father in heaven is perfect."

This society offers money prizes of \$10, \$5, and \$2, for fine essays, paintings, and fancy work of various kinds. In fact, it does everything to make the young people useful, happy and good. It is the best antidote yet invented to trashy literature. I have not studied the workings of the C. Y. F. R. U. as carefully as I have the C. L. S. C., that is, I am not a member, but judging from what I have read and what I have heard and seen of the lives of the C. Y. F. R. U., it is an institution second to none in value that has been organized on that ground. The W. C. T. U. is a child of Chautauqua, noble in all its workings, but yet a child fully saturated with the C. Y. F. R. U. idea, and it cannot become a drunkard, because from high and holy associations he will not, he cannot, stoop so low as to sell his soul for a "mess of pottage." C. Y. F. R. U. means the Golden Rule incarnate in a life of usefulness, and that idea fully instilled into the mind will grow naturally into temperance work, missionary work, and will work out for itself a C. L. S. C. training. Now, young folks, appoint a day for a meeting, or organize, elect officers, write to Miss Kimball, enclosing ten cents, subscribe for the Wide Awake, get the books, and go to work. If you have no money borrow a paper, earn the ten dollar prize by writing the best essay and that will put you through the course and leave you something for the C. L. S. C. The C. Y. F. R. U. is only for a time; you will soon complete the course. Childhood and youth, like the dew drop of the morning glory, glitters a few short hours and is gone; middle age and old age last longer, and the mature years can all be spent in C. L. S. C. work. Then, too, a Chautauqua expects to spend eternity in studying the best essay and that will put you through the course and leave you something for the C. L. S. C. He expects to work in heaven, something grand and glorious, in which there is no weariness. He does not expect to stand in a long, white robe with a gold crown on his head and sing forever. Even that would be irksome after awhile. The resources of heaven are inexhaustible, and he will have happy, holy work to do for God and man, for boys and girls; we need you and you need us.

LEMONS AS MEDICINE.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood, and cure all Throat and Lung diseases as prepared by Dr. H. Mozley, in his Lemon Elixir and Lemon Hot Drops.

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Is pronounced by scores of physicians, and thousands of people who have used it, to be the best known remedy for Debility, Dyspepsia, Indigestion, Loss of Appetite, Loss of Flesh, Lung Complaints, Female Weakness, Gastric Irritability, Nervousness, Malarial Fever and many other diseases where tonics are required—differing essentially from all other Beef Foods and Tonics.

Remember the Name! GOLDEN'S Liquid Beef Tonic. Sold by leading wholesale druggists and retailed by druggists generally. Price, \$1 per bottle; 6 for \$5.

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IS WARRANTED to cure Fever and all Bilious Disorders, such as Malaria, Intermittent Fever, Dumb Ague, Bilious Fever, Dengue (or "Breakbone" Fever), Liver Complaint, and all diseases arising from Malarial poisons.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

WHETHER CHOLERA

is coming or not, householders should know that cleanliness and disinfection are the greatest preventives. The principal and surest factor for this purpose is DREYDOPPEL'S BORAX SOAP.

SKIN DISEASES,

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WONDROUS LOVE



THE GREAT GERMAN REMEDY FOR PAIN. Cures Rheumatism, Neuralgia, Sciatica, Lumbago, Backache, Headache, Toothache, Neuralgia, Sciatica, Lumbago, Backache, Headache, Toothache.

HUMPHREYS' HOMEOPATHIC VETERINARY SPECIFICS. For the Cure of all diseases of Horses, Cattle, Sheep, Dogs, Hogs, Poultry.

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THE CHILDREN.

A WAKING SONG.

BY LETTIE E. BIGLOW.

Away, my dear, from slumberland... Spread your sails for the wide-awake strand!

Open your eyes—your eyes of blue—That sparkle like violets in the dew!

Up, and hurry, or you'll be late, Fun and frolic will never wait!

The hours are out in their brightest guise, Aiming their arrows at sleepy eyes!

What a solemn owl is our old earth, Without the echo of your mirth!

Then come, my dear, with a bound and shout, Bring plenty of smiles, but never a frown.

Little Sermons on Little Texts. NUMBER TWENTY-TWO. "I Am the Way."

A good man, who has spent much of his life preaching to children and trying to lead them to Christ, not very long ago spent some time in England.

ADD HALL, May 12.—Seeing so many letters from all over the world and none from Add Hall, I thought I would write you, this being my first attempt.

WICHITA FALLS, May 9.—I am eight years old. I go to school and study reading, spelling, arithmetic and geography.

MARYSVILLE, May 7.—I have not written anything for the ADVOCATE since "Uncle Ike" used to write for the children.

OAK BRANCH, May 3.—One of the children says the word "girl" is in the Bible but once.

PLEASANT GROVE, Bee County, May 8.—Tom Jones asked what was the shortest verse in the Bible.

BONNER, Freestone County, May 4.—The ADVOCATE is a welcome visitor. In answer to Yannie Swain's question I will say, Og was King of Bashan—the last of a race of giants.

RAY, Ellis County, May 4.—I am twelve years old, and go to Sunday-school at Reagor's Chapel.

WAXAHACHIE, May 5.—Bessie Baker asked the question, "Where was Paul going when he was shipwrecked?"

ADD HALL, May 12.—Seeing so many letters from all over the world and none from Add Hall, I thought I would write you, this being my first attempt.

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peristed the little boy. "Mr. Smith doctors the body and Mr. West doctors the soul. My soul is worth more than my body."

"What's in that jelly?" he asked. His mother didn't like to tell him, so she evaded the answer.

ADD HALL, May 12.—Seeing so many letters from all over the world and none from Add Hall, I thought I would write you, this being my first attempt.

WICHITA FALLS, May 9.—I am eight years old. I go to school and study reading, spelling, arithmetic and geography.

MARYSVILLE, May 7.—I have not written anything for the ADVOCATE since "Uncle Ike" used to write for the children.

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TUTT'S PILLS "THE OLD RELIABLE." 25 YEARS IN USE. The Greatest Medical Triumph of the Age. Indorsed all over the World.

TUTT'S HAIR DYE. GRAY HAIR OF WHISKERS changed to a glossy black by a single application.

GLENN'S SULPHUR SOAP. The most effective remedy for the cure of Itch, Scabies, Eruptions, and other Skin Diseases.

SOLAR SHOES. Are the CHEAPEST and BEST for CHILDREN.

DON'T YOU WANT? A \$25.00 Silver Watch for \$10.00.

JOSEPH GILLOTT'S STEEL PENS. Superior to all others. THAT NO COMPARISON IS POSSIBLE.

ISLAND CITY SAVINGS BANK. A General Banking Business Transacted. GALVESTON, TEXAS.

J. S. BROWN & CO., HARDWARE MERCHANTS. STRAND, GALVESTON, TEXAS.

Offer Interior Merchants SPECIAL ADVANTAGES in the following Lines of Goods: GLIDDEN AND IOWA GALVANIZED BARBED WIRE.

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

CITY BAKING POWDER. Sales Steadily Increasing!

LISTEN! Have you a mind of your own? No one can tell you unless we cure you.

SEGWICK STEEL FENCE. Is the best general purpose wire fence in use.

ESTLEY ORGAN. Superior to all others. THAT NO COMPARISON IS POSSIBLE.

ESTLEY & CAMP, Sewing Machine. Contains all attachments. Hundreds of useful articles.

INCINNATI BELL FOUNDRY. SUCCESSORS-IN-BELLS TO THE BLYMVER MANUFACTURING CO.

OPIMUM AND WHISKY HABITS cured at home without pain.

Texas Christian Advocate.

REV. G. W. BRIGGS, EDITOR.

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

SHAW & BLAYLOCK, PUBLISHERS.

RESULTS OF SUNDAY-SCHOOL WORK.

The International Sunday-school Union Lesson Committee held its annual meeting in Cincinnati, April 17th, and did its work.

The lessons for next year are to be divided, as heretofore, between the Old and New Testament. A new feature is grafted on the system: Instead of the quarterly review, or in addition thereto, the committee recommend quarterly lessons on temperance and missions.

This is a good suggestion, and it is to be hoped that the managers of every Sunday-school in the Protestant world will follow it. Could the children of this generation be thoroughly imbued with the missionary spirit, and properly instructed in the evils of intemperance, the generation is near at hand that would overthrow both idolatry and rum.

But are the results of Sunday-school work, as now directed, satisfactory? The question is important in the ratio to which the Sunday-school work enters into the evangelistic movements of the church. There is no question that it is one of the most pronounced features of the Christianity of the Nineteenth Century.

Having said this much, we return to the question: Are the results of Sunday-school work, as now directed, satisfactory? The answer depends upon the end that is proposed. What, then, is the end had in view by the International Lesson Committee and leaders generally in Sunday-school work?

Sunday-school into the world with a settled distaste for public worship. It is not the purpose of this article to search out the causes that are working these sad results, nor to suggest the remedies, but to raise the questions: Are the general results of our Sunday-school work satisfactory? If not, why not?

THE CHURCH AND ITS HIGHER EDUCATIONAL ENTERPRISES.

The Abilene district conference, a report of whose proceedings will be found in another column, entered upon and completed its work with commendable earnestness and intelligence.

We respectfully beg leave to differ from its editorial in the issue of 18th April on "The church and its higher educational enterprises," wherein it is stated that "The fear that these institutions cannot be sustained in the face of the competition brought about by the policy of the State, is groundless."

In the editorial in question the ADVOCATE was not discussing the policy of the State in offering free tuition in its colleges and universities. The article was written for no other purpose than to urge the church in Texas to greater diligence in the work of maintaining its higher institutions of learning.

Let us not imagine that we object to the proper cultivation of the emotional element of Christianity. "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

When asked to become a Christian you say, "I will not, because there are so many things to give up;" but in refusing to receive Christ you refuse to become a child of God, and thus lose your own soul.

You boast of belonging to the church? Have you been "born again?" "He is not a Jew which is one outwardly," "But he is a Jew which is one inwardly."

THE PROHIBITION CONVENTION. A letter is at hand from Gen. Henry E. McCulloch, of Seguin, written before the recent Prohibition Convention at Dallas, which we take the liberty of printing.

EDITORIAL NOTES. THE North American Review concludes its seventieth year with its June number. It never had so large a circulation, nor greater influence, nor a more brilliant staff of contributors.

AN exchange calls attention to the suggestive fact that in Riel's rebellion, in the Northwest, in no case have the Indians on the Methodist missions shown any disposition to go on the war-path.

THE Revised Old Testament, which has been fifteen years in preparation, will this week be offered to the public. We will try to lay before our readers, as soon as possible, in a concise form, what the revisers have done.

candidates to fill all the offices within the gift of the people, and I am anxious to see the time come when no gambler, drunkard, Sabbath-breaker, or otherwise immoral man, will be voted for by any office.

take with our brethren of the last named city. Their reply is significant: "Let Galveston ask us for deep water, but not for Sam Jones."

ABOUT FEELING. Sinners refuse to seek religion and excuse themselves by saying, "If I felt like it," etc. Christians now and then give the same excuse when urged to discharge some religious duty.

Let the time-honored Bible, whose words and phrases are so precious, occupy its place at the sacred desk and the family altar, until the Revision, by virtue of its intrinsic merit, which can be only ascertained by time and use, becomes endeared to those who love the pure Word of God, and its phrases also are familiar and pleasant.

As there are three "young Methodist pastors" in Houston, we are not open to the charge of being too personal by printing the following good-humored thrust.

THE Mormon Church organ, The Desert News, admits despairingly that the "flow of the tide has set in against the Saints. The executive, legislative, judicial and religious influences are against them," and are backed by popular clamor.

REV. SAM P. JONES is in the midst of a revival at Nashville, preaching from two to five times each day to congregations that overrovered a tent that will hold three thousand people.

WHATSOEVER Romanism may be doing in the United States, it is losing ground in other countries. This is especially true of the Spanish-American governments.

ing being subjected to arrest. In the Argentine Republic there is a similar conflict over the public school system, the Papal Legatee having recently been banished.

At the request of Mr. Whittier, Tenneyson has forwarded the following epiphany for Gordon's cenotaph in Westminster Abbey: Warrior of God, man's friend, not here below, But somewhere dead in the far waste Soudan, Thou livest in all hearts; for all men know This earth hath borne no simpler, nobler man.

Dr. FITZGERALD is preparing to combat the statement, which has been going the rounds of the papers, that fifteen Methodists in Nashville are engaged in the liquor business.

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RESPONSES to G. Grapha's proposition are coming in. "Field Hand" writes: This is to second the motion made by G. Grapha. Write me down with the fourth class, and allow me to express the hope that there are in all the conferences of the State twenty-four other circuit riders who, in addition to their prayers, will also pay \$10.00 annually for this noble cause.

HAVING read a number of conflicting interpretations of the Prophecy of Daniel and Book of Revelation, we had settled in the belief that the time has not yet come to break their seals and unfold their mysteries.

A mission is to be established in Japan. Two mission conferences are to be organized, the Border Mexican and the Central Mexican. Progress in the right direction. The Centenary Board makes the following interesting statement: Amount contributed for the special objects of the centenary movement, \$1,322,785, which for the extreme financial depression existing during the past year is creditable to us as a people.

A CORRESPONDENT of the TEXAS ADVOCATE says, sensibly: "I want an explicit law requiring pastors to furnish certificates to those removing, whether those removing call for them or not. Do not refer me to the Discipline, for in the face of the law, page 83, Ans. 18, it is almost universally conceded that a member has the right to live in one place and

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Table with 2 columns: Conference Name and Amount. Includes Alabama Conference (\$12,000), Arkansas (4,500), Baltimore (13,000), Columbia (500), Denver (650), Texas (4,000), Florida (2,000), German Mis. (1,500), Holston (10,000), Illinois (7,000), Indian Mis. (1,200), Kentucky (7,000), Little Rock (6,000), Los Angeles (7,000), Louisiana (6,000), Louisville (10,000), Memphis (10,300), Mississippi (7,000), Missouri (10,000), Montana (250), N. Alabama (9,000), N. Carolina (12,000), N. Georgia (20,000), North Texas (8,250), South Texas (3,000), S. W. Texas (6,000), Pacific (2,000), South Carolina (12,000), South Georgia (1,000), S. W. Missouri (5,500), St. Louis (4,500), Tennessee (18,000), Texas (7,000), Virginia (19,000), West Virginia (2,000), Western (12,000), West Texas (2,500), White River (3,000), China (200), Brazil (1,400), Central Mexico (300), Border Mexican Mission (200). Total: \$255,000.

needed improvements made. The prospect is very good for the House. The trustees of Paine Institute held an interesting meeting Thursday evening...

TEXAS PERSONALS.

—Gen. L. M. Lewis, pastor of Lamar Street Church, Dallas, will preach the commencement sermon for Dallas Female College, on Sunday, May 31.

—The Arkansas Methodist says: "Rev. M. H. Wells, our gifted correspondent from Texas, is in the midst of a great awakening in Weatherford."

—Dr. I. G. John has been visiting Nashville in attendance on the annual meeting of the Board of Missions. The Nashville Advocate says: "It was a pleasure to us to meet this brave and able worker in Nashville."

—Rev. Sam'l P. Wright, of Waco, is rejoicing his friends in Galveston, and from all appearances himself also, by a visit to the city. His restoration to health is perfect. On his return to Waco he will take up his work, and was never in better trim to do it thoroughly.

—Rev. J. S. Clower writes from Osage, May 13: "I have been compelled to give up my school on account of ill health. I also am compelled to desist from preaching for the present. This is a great cross to me. I have nothing now to turn my hand for a support. But I believe in 'Jehovah Jireh.'"

—The New Orleans Advocate says: "Rev. J. M. Binkley, presiding elder of the Sherman district, North Texas Conference, has been taking in the Exposition. He is one of the veterans of Methodism in the Lone Star State, though yet in the prime of a vigorous manhood. We like his views on some phases of church enterprise."

—The New Orleans Advocate, reporting the May meetings in Nashville, says: "Rev. R. W. MacDonell, from Durango, Mexico, was present, and by invitation made an interesting statement of his labors in that priest-ridden country. He is a young man of fine presence, creditable attainments, and is thoroughly devoted to missions."

—Rev. C. H. Buchanan, writing from Houston, May 12, says: "I was most pleasantly gratified to-day to see Bro. C. F. Moore step into my room. He is returning from a visit to his father's home in West Virginia. He left Brenham a few weeks since critically ill, having neuralgia of the heart. He comes back sound and well, and enters hopefully upon his work. May it please God to bless him with good health and abundant success."

—Rev. E. L. Armstrong has just suffered a severe loss by fire. Writing from Corsicana, May 12, he says: "On last Thursday my library took fire, which consumed and damaged all my books. A very serious loss to me, indeed. In looking over the ruined pile I feel sad. No other damage done, as ready aid suppressed the flames. I had collected a good supply of standard works, and do not know how long before I will be able to supply myself again. Three times in twenty-two years have we thus suffered."

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SOUTHWESTERN UNIVERSITY.

I regret to learn that the reports forwarded by the faculty of the Southwestern University to the district conferences which have been held failed to reach their destination in time for the consideration of the conferences. The failure must have been occasioned by interruption in the mails because of the heavy rains. Our report showed an increase over any former session—three hundred and sixty-one having matriculated the present session, making an advance of sixteen over last year. We are also gratified to report a healthy state of religious sentiment and feeling, quite a number having embraced religion during the session. The good order and harmony that have prevailed and the tractability of the students have been highly commendable, whilst our almost uninterrupted good health has brought us under increased obligations to the Giver of all good. If the voice of our faithful financial agent can be heard, and the people will give us increased facilities, we think we can insure, on our part, enlarged results. J. S. H. McLEAN, SOUTHWESTERN UNIVERSITY.

FROM MONTEREY TO MIER.

The mail line established between these cities is one hundred and fifty miles long, and passes San Francisco, Marin, Searoloo, and many "villitas." It runs twice a week, leaving Monterey the evenings of Sunday and Thursday, and arriving in Mier about twenty-two hours later. I wished to visit San Francisco on this trip. So Tuesday morning, in company with our native preacher from Monterey, I started to go on horseback that far on the way; but finding that one of the horses we depended on was sick, I said to my companion, "What shall we do?" He replied briefly, "I cannot let us go. So I agreed, and away we were off for a fifteen mile "ride-and-tie" journey. Fortunately for me he had walked many a mile in Mexican revolutionary times, and had not forgotten the art of "walking atoot," as they express it. Hence I judge he let me use the little pony about two-thirds of the way. We were soon in our mission house, and after a refreshing meal was served by the lady of the preacher in charge, we fell quietly asleep in the refreshing air of the quaint Mexican villa. At night we had service, directed by my fellow-footman. The congregation was of a good class of people, and very attentive. The next day was spent in visiting and preaching again at night to a much larger congregation, so much so that the house could not contain the people. "The outlook here," I wrote to Bro. Sutherland, "is the best I have seen." What a boon we would have there were we only able to build a church. Thursday, at 3 o'clock p. m., the mail coach came rushing along drawn by five mules. A pretty good coach it was, and well filled with people. There was only one vacant seat. I soon settled down in that, and was off. For a long way I remained silent, but not idle. I was taking in the situation. I found myself in company with a pretty good class of Mexicans, and finally we all conversed pleasantly. One little passenger deserved special note—a little girl of not more than ten. She had been off on a visit about one hundred miles, and was returning home. She was alone, but made friends of us all. Bright, cheerful, happy little soul, I was glad to see her home in the arms of loved ones; but really hated to lose her company. At seven we reached Marin—by the mountains. All my company left, and the driver had told me that he would fix me a kind of bed, so that I was selfish enough to be a little rejoiced at being left alone. Just so, many people think they can serve God, but do better ever away aided only by self. But to my great disappointment the "administrator" said, the road is very bad, you will have to change coaches. So said and our big coach, in which I had anticipated a night's rest, rolled into the yard and the great gate swung together and was locked. "What now?" thought I, as I sat cheerily on my baggage at the corner eating a good sized chicken my hostess had prepared for me—you see we keep our old habits. Well, in a moment my question was answered, "Vamos en la buiguetta" (we go in the little buggy) said the driver with an air of sympathy for me. "Buiguetta"—that means "precious little buggy," but in plain English it was a miserable compromise between a no-top buggy and a buckboard. I objected, but to no avail. So I jumped in desperately and held my head up—not long. Up, up, up we went. The night was lovely, and every prospect seemed beautiful, but only my buiguetta and I were vile. The merry driver sang many a quaint Mexican tune to cheer me up, but to no avail. I was out of humor, tired, and sleepy. We rushed on at a lively pace, passing between the mountain spurs on either side. Here we crossed a playful ditch, carrying the water from the mountain springs to ranches for a supply; now over a rocky knoll, now through a dense wood, and here and there a herd of cattle; all going to make a beautiful mountain pass. This was beautified by the watery cloud racks that hung so close above us, obscuring at intervals the moon and stars from view. Now I am sure my reader thinks "that was ever so nice," but do not say, "I should like to have been with him there." No. For despite all this, I was in the buiguetta. The clouds sprinkled us gently before we left those heights, and just at dawn of day we had overtopped the mountain and reached the vale below. Here we will rest a hour," kindly said my driver in his low Spanish. So no sooner were we than I gathered up my overcoat and blanket and hurried off to one side of a cabin where I saw a large rawhide stretched out. Throwing my coat and pillow down on this, I drew my blanket over me, and laid me down to sleep. I needed it, for, speaking poetically of the night passed, Full many a jolt my slumbers broke While sleeping on that board. A little after sunrise we mounted again. As I started toward the buiguetta a man at the mule's head, catching one mule by two ears said, "Poco a popito"—little by a very little. He meant that I must "go slow" or the mule would run. I tried to obey, but in vain. My number ten boot struck the floor heavily, and away went the mule with a bound that brought my friend at his head clear off the earth, but not loose from the ears. I thought "what a great blessing are big ears." I laid hold on the lines, and in about thirty yards my driver caught up, jumped in and hallooed, "Let him go!" So we left our ear friend behind rapidly. Eleven hours through the sun and dust and we were here, tired, sleepy and sick. J. D. SCOGGINS.

DOTS FROM DALLAS.

In his rounds during the past week your reporter learned a great deal, but very little that merits space in your columns. The city is very much troubled over the unfortunate "pre-diection" of one of the route agents in the mail service between this place and Texarkana, as he was a resident of this city and to all appearances a perfect gentleman and a general favorite.

The religious interest continues unabated. There was an average of one conversion per day during the past week at Floyd Street. On yesterday the various churches were filled—

larger congregations than usual greeted the pastors all over the city. At Oak Lawn Rev. W. F. Cummings preached with more than usual power, on the "Sonship of Believers." The church rejoiced, and sinners wept—yea, left the grounds weeping as they walked. At Floyd Street the congregation had the "Religious Side of Baptism," and one person was baptized and received into the church. At Lamar the crowd was simply immense, and shows the growing popularity of General Lewis. The indications for a revival are so hopeful that the pastor purposes beginning protracted services at once. In North Dallas Rev. W. Wootton preached at 3 p. m. to a packed house, and quite a number knelt at the conclusion of the sermon to be prayed for. So far as heard from, all the churches were filled to overflowing at night, and the religious interest seems to be greater than has been known for many years. It is a fact that more people are attending church now than ever before. At Caruth the Sabbath services were attended with unusual interest. Six or seven infants were baptized, and the presiding elder preached with great power on "Infant Baptism."

As regards the finances, the pastors say money is very scarce, and it must be so. Business dull and many men out of employment. My "dots" are already too many, but let me thank Editor Bishop for that excellent editorial in issue of May 9. "Them's my sentiments!" Rev. Mr. Yeargin is assisting at Floyd Street this week. x. MAY 11, 1885.

TEXAS CORRESPONDENCE.

Revival News.

—Rev. J. W. Kizzlar, Lipan, May 9: We have good revival interest all over the Lipan circuit. Our members are seeking higher attainments in Christian life.

—Rev. R. J. Perry, Gatesville, May 11: We had a gracious revival now in our town. Several have been converted and many others seeking salvation. The church is greatly revived.

—Rev. C. M. Keith, Buffalo, May 11: Just home from Boykin's Chapel, where we held two days' meeting. The Lord was with us. The old Methodist shout was heard in the camp. Three conversions.

—Rev. J. P. Mussett, Gatesville, May 11: We are now engaged in a gracious revival. Nine conversions up to date and the interest seems to be growing. Bro. E. A. Smith, of the Jonesboro circuit, and Bro. S. J. Franks, of Cleburne station, were with me, and did faithful work. God bless these brethren.

—Rev. W. L. Harris, Meridian, May 11: Meridian is the place where the meeting was held by the Holiness Association one month ago. We have had another meeting of several days. Eight converted and one professed "entire sanctification." This makes thirteen conversions and ten additions since last report. Amongst the converted and accessions are some of the most prominent citizens of our town.

—Rev. Jno. O. Allen, Hallville, May 12: My circuit is on rising ground. Last Sunday was a gracious day for Sumnerfield. We held an old-fashioned class-meeting just after preaching at 11 a. m.; it was a feast to our souls; some five or six penitents asked an interest in the prayers of God's people. The Sunday-school celebration on Friday before was a grand success. I am now holding church conferences, class-meetings, and reading the rules of our church.

—Rev. J. Fred Cox, Ennis, May 14: "The Lord hath done great things for us, whereof we are glad." Meeting closed at 7 p. m. yesterday, having continued through eleven days. Result: four hundred and six souls converted and reclaimed; nearly all of them were converts. Praise the Lord! All classes have been reached. The churches have been quickened into new life. Mr. Dixon Williams, a layman, was the instrument so signally honored by God in the work. The Presbyterian, Cumberland Presbyterian and Methodist Churches united in this work. Others lent partial aid. O how different is Ennis now and then!

—Rev. C. M. Keith, Buffalo, May 11: On our return home I was met with the sad news of the untimely death of C. T. Manning, of Oakwood. He was moving a piano on the shoulders of some colored men, and he was walking by the side to balance it, but it careened, fell and crushed him to death. Sad!

—Rev. John H. Trimble, Moody, McLenon county, May 8: We have our new Methodist church at Moody seated and belled. The house is 32x29. We have prayer-meetings and experience-meetings. We have had cottage prayer-meetings over twelve months, and they are worth a great deal to the church. I would advise all preachers to send to W. A. Shaw & Co. for collecting cards. I am being more successful with the cards than any other plan I have ever tried.

—Rev. J. D. Crockett, Breckenridge, May 14: As this is court week the Ladies' Aid Society, which we organized last January, gave a dinner and supper Tuesday and Wednesday—another dinner for which they collected, clear of all expenses, about \$115 or \$130. This is for the purpose of building a parsonage. The good sisters, of Methodist, Baptist, and Presbyterian Churches, worked faithfully in this noble cause. They were also assisted by a few faithful brethren—one of whom was a Catholic.

—Rev. L. S. Chamberlain, Belton, May 13: Please correct a report from our second quarterly conference, by "occasional," in reference to the object of the collection. It was not to defray expenses of preaching, but to aid the presiding elder, but to pay for furniture for our anticipated district parsonage. I am the grateful recipient of the nicest suit of clothes I most ever owned. The funds were allotted by Misses Linnie Haley and Mary Nibling, of Moffatt. They were presented in an opportune time, and the appreciation is boundless. I trust that these excellent young ladies, and all the contributors, may be awarded in that day a robe of immortality, forasmuch as they have been thoughtful of the interests of one of the least of Christ's servants.

—Rev. M. H. Porter, writing from Georgetown, May 15, on other matters, adds: "I think there is decided religious improvement on my circuit (Webberville). It takes a part of two counties, Bastrop and Travis. The people are so kind and generous to me. I never intend to cease asking the Lord to bless them while I live. We are waiting on the Lord, in the use of the proper means, until he comes and manifests his saving power. I have never been more anxious in my ministerial life to see a revival of religion. This is the only way the Methodist Church can succeed. I report six accessions by letter. We are holding some class-meetings. Have had some seasons of refreshing, but are praying for a greater manifestation of the Lord's saving power."

—Rev. B. R. Bolton, Mineola, May 12: We are now ready for the district conference, which will convene in Mineola on Thursday before the fifth Sunday in May. The improved appearance of the Methodist church-building is one evidence of the interest we feel in that occasion. It has been painted inside and out,

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including the seats. The aisles, altar, and pulpit, have all been nicely carpeted, and we are happy to present the conference a house in which to hold its reunion that is a model of beauty. What a good time for a revival! This pastor is praying that we may have a great religious awakening, and trusts that all the preachers will come so full of the Spirit of the Master that our desires in this direction may be fully realized. We are expecting Bros. Bourland and Alexander to be present, and would be delighted to have our people see and hear the editor of the TEXAS CHRISTIAN ADVOCATE. We will entertain all the brethren that come.

—M. C. S., Pleasant Hill, May 13: We have great reason to believe better times are near us in spiritual affairs. We are delighted to see our good and much beloved pastor, Bro. T. T. Booth, preaching in the Spirit, and enjoying religion more than he ever has since he came on this circuit. We were much edified by his sermon delivered the first Sabbath in this month at Pleasant Hill church. Our hearts were cheered to see him so happy and the people so willing to join him in praying for a revival of religion, and we hope every one is daily complying earnestly with the promise they made. We have an interesting Sabbath-school at Pleasant Hill church, consisting mostly of grown people. Several gentlemen in our Bible-class, not members of the church, seem to be taking a great interest. We have preaching at Pleasant Hill three times a month. Rev. T. T. Booth, first Sunday; Rev. Gore, Friday night before second Sunday; Rev. C. B. Smith, third Sunday. Health of country good. Crops looking splendid.

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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 "CROUP" or "COLD," which is shown by sore throat, cold in the head, hoarseness, cold in the muscles, pains 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 relief and continue to do so until the patient is cured of the threatened cold. Internally Radway's Ready Relief will cure Croup, Spasms, Sore Throat, Colds, Flatulence, Heartburn, Diarrhoea, Sick Headache, Nausea, Vomiting, Nervousness, Sleeplessness, Malaria and all other ailments arising from change of water or other causes. Sold by druggists; 50 cents a bottle.

Dr. Radway's Sarsaparilian Resolvent, The Great Blood Purifier, has stood the test of nearly half a century, as a remedy for Scrofulous, Mercurial and similar Complaints, Chronic Rheumatism, Skin Diseases and Impurities of the Blood. It builds up the broken-down constitution, purifies the blood, restoring health and vigor. Sold by druggists; \$1 a bottle.

Dr. Radway's Regulating Pills, Purely Vegetable, Perfectly Tasteless, for the cure of all Disorders of the Stomach, Liver, Bowels, etc., free the system from diseases, cure and prevent constipation arising from malassimilation by toning up the internal secretions to healthy action. Sold by druggists; 25 cents a box.

RADWAY & CO., 32 Warren Street, N. Y.

HUNT'S KIDNEY & LIVER REMEDY NEVER KNOWN TO FAIL. IT IS A SPECIFIC. IT IS RELIABLE. KIDNEY & LIVER Troubles, Brightness of the Eyes, Dropsy, Gravel, etc.

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LYDIA E. PINKHAM'S VEGETABLE COMPOUND IS A POSITIVE CURE. For all those Painful Complaints and Weaknesses so common to our best FEMALE POPULATION.

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CANCER CURED.

I have had a cancer on my face for many years. I have tried a great many remedies, but without relief. I have now been cured by Swift's Specific. My face is now well and I am able to express my thanks in words for what this medicine has done for me. MONROE, GA., Sept. 2, 1884.

DEVOTIONAL.

Signs of Spiritual Decline.

When you are averse to religious conversation or the company of heavenly-minded Christians. When, from preference, and without necessity, you absent yourself from religious services. When you are more concerned about pacifying conscience than honoring Christ in personal duty. When you are more afraid of being counted over-strict than of dishonoring Christ. When you trifle with temptation or think lightly of sin. When the faults of others are more a matter of censorious conversation than of secret grief and prayer.

They Will be Done. All admit the duty of submission to the Divine will. Disappointments and afflictions are regarded as occasions for exercising the duty of submission. When our cherished plans have failed, or a loved one has been removed by death, we recognize the duty of saying from the heart, "Thy will be done."

It is a pleasant morning; will it be in accordance with the will of God that I should take a walk for exercise and pleasure? A book attracts my attention; is it God's will that I should read it? I am invited to a wedding; is it God's will that I should go? I have been treated unjustly; is it God's will that I should forgive the injury? I am called on to practice self-denial; is it God's will in the case?

In proportion as we pursue such a course of action, we walk in wisdom and avoid mistakes. God is infinitely wise. His will is infinitely wise. So far as one does his will, he is sure of being in the path of wisdom and of safety. He who is where God would have him to be, and is doing what God would have him to do, is in a safe place.

MARRIAGES.

WILKINSON-ADDISON.-At the Methodist Church in Caldwell, May 5, 1885, by Rev. J. C. Mickle, Mr. U. S. Wilkinson and Miss Louisa L. Addison.-All of Caldwell, Texas. THOS. S. GILMORE.-At the residence of Rev. Thos. S. Gilmore, Mr. E. D. Weaver and Miss S. C. Flynn. SHILBURN-CALHOUN.-On May 6, 1885, in Galveston, by Rev. E. S. Smith, Mr. John Shilburn and Miss Susan C. Calhoun.-All of this city. LEONARD-STONE.-At the residence of Dr. Charles Moseley, near Abilene, Red River county, Texas, by Rev. W. W. Horner, Dr. F. M. Leonard, of Abilene, Texas, and Mrs. Maggie R. Stone, of Cass county, Texas. SOWLEY-TUNNELL.-At the residence of the bride's father, Mr. Thos. M. Tunnell, May 6, 1885, by Rev. M. E. Blocker, Mr. D. L. Stone, and Miss Odus Tunnell.-All of Van Zandt county. OSWALT-LAGRONE.-At the residence of the bride's father, Mr. Wm. Lagrone, April 18, 1885, by Rev. D. C. Foush, Rev. C. H. Wait, of Northwest Texas Conference, and Miss Willie A. Lagrone, of Banner, Miss.

OBITUARIES.

The space allowed obituaries, twenty to twenty-five lines; or about 170 to 180 words. The price is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written, should remit money to cover the space, to-wit: at the rate of one cent per word. Money should accompany all orders. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

ANNONA, TEXAS, MAY 8, 1885. HEARD.-Sister Esther F. Heard was born in Northampton county, North Carolina, Feb. 18, 1804, and died April 28, 1885, aged eighty-one years one month and ten days. She was married to John Heard, of North Carolina, in 1825. She was a kind and affectionate mother and a devoted wife. She was a member of the Methodist Church. Her husband died in 1850, and she lived in widowhood until her death. She was a devoted Christian and a member of the Methodist Church. Her husband died in 1850, and she lived in widowhood until her death. She was a devoted Christian and a member of the Methodist Church.

ago in which he lived near the residence of John T. Thomas, daughter of William Thomas, of Chambers county, Ala., Feb. 29, 1849; joined the M. E. Church, South, in 1857, and remained a constant member until he was transferred to the church in Columbia, May 4, 1885. He loved Methodism and was true to her doctrines. He leaves a wife and four children who mourn his loss. He was a member of the North Texas Conference. But the best testimony is his own language, that he was going up higher. O how his vision enlarged and widened when he placed his feet on Pisgah's top and drank in the beams of heavenly light. May the now distressed family be reunited in the kingdom of God. J. H. JOHNSON.

ODOM.-Calvin Odom was born in Mississippi, Feb. 20, 1830; came to Texas with his father, Rev. Jas. Odom, deceased, in 1849, and settled in Cherokee county. His father, Odom, grew to manhood, and employed his energies in the peaceful pursuits of farm-life, making a living and accumulating property. His religion in his youth and manhood was an excellent and useful member of the church. He was always at his post, and tried to do his duty. He served in the Confederate army for eighteen years. He passed through the war and made an excellent soldier. He died in peace at his home in this county, April 11, 1885. He was a devoted Christian, and his religion in his youth and manhood was an excellent and useful member of the church. He was always at his post, and tried to do his duty. He served in the Confederate army for eighteen years. He passed through the war and made an excellent soldier. He died in peace at his home in this county, April 11, 1885. He was a devoted Christian, and his religion in his youth and manhood was an excellent and useful member of the church.

ANDERSON.-Bro. W. W. Anderson was born in Jessamine county, Ky., and died in great peace in Selma, Bexar county, Texas, March 28, 1885, aged sixty-eight years and five months. The writer was intimately acquainted with deceased for forty-five years. A better friend he never had. Bro. Anderson was a worthy member of the M. E. Church, South, and forty years. He was a Christian of the Bible type. Honest, truthful, modest and sincere, always abounding in good works. Although he had been suffering for many years with the best books and digested their thoughts well. He had treasured up much knowledge of science and theology, and could impart it to others. He was a devoted Christian, and his religion in his youth and manhood was an excellent and useful member of the church. He was always at his post, and tried to do his duty. He served in the Confederate army for eighteen years. He passed through the war and made an excellent soldier. He died in peace at his home in this county, April 11, 1885. He was a devoted Christian, and his religion in his youth and manhood was an excellent and useful member of the church.

ALEXANDER.-Died, in Harrison county, Texas, April 14, 1885, S. G. Alexander; and on April 21, 1885, Mrs. N. A. Alexander, his wife. In a letter to the writer, he said: "I think it will be very well when I am gone for you all to know that I was born in Murray county, Tenn., July 7, 1815; moved with my parents to Fayette county, Mississippi, about 1835. My father died in 1851; and I, with my mother, moved to Giles county, Tennessee. In 1851 I went to Noxubee county, Mississippi, and lived with my father, Mr. Thompson, Nov. 29, 1850. In the winter of 1850 and 1851, we moved to Houston county, Texas. In November, 1851, we moved to Harrison county, Texas, where we now reside. We, your mother and I, joined the M. E. Church, at Old Border, under Brother Bellamy's pastoral care. My father died in 1851, and my mother was born Jan. 3, 1819, in the State of Kentucky; moved with her parents to Laurel county, Kentucky; then to Boone county, and from there to Noxubee county, Mississippi, in 1855. The rest of her life she was spent as an agreeable companion for me. To tell you of her joys and sorrows would require many volumes. We have been blessed with good health, and the good Lord has let us live to raise all our children, who now number six. My mother would be expected for two old, unweaned parents." My parents both died the death of the righteous. God helped the children to follow.

NANCE.-Elizabeth E. Nance, daughter of Robert and Betsey Nance, was born in Rock county, Ga., March 17, 1805; immigrated with her parents to Madison county, Ala., in 1817; was married to Frederick Nance, Dec. 10, 1827. She was a devoted Christian, and a member of the Methodist Church in 1830, at old Bethlehem camp-ground, and was baptized by Rev. A. L. P. Green; moved to Texas in 1850 with her husband, and settled in Harrison county, Ark. In 1855, with her son, B. A. Nance, and died Dec. 31, 1884. It was not our pleasure to be acquainted very long with this good and noble lady, but we have never seen any one who seemed to be nearer heaven than she was. Most of her children and her husband had preceded her to the better life. She was a devoted Christian, and a member of the Methodist Church. Her husband died in 1850, and she lived in widowhood until her death. She was a devoted Christian and a member of the Methodist Church.

HEARD.-Sister Esther F. Heard was born in Northampton county, North Carolina, Feb. 18, 1804, and died April 28, 1885, aged eighty-one years one month and ten days. She was married to John Heard, of North Carolina, in 1825. She was a kind and affectionate mother and a devoted wife. She was a member of the Methodist Church. Her husband died in 1850, and she lived in widowhood until her death. She was a devoted Christian and a member of the Methodist Church.

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Important Discoveries

facts: That the greatest evils have often had their rise from causes which were deemed, originally, of too little importance to occasion solicitude; and that fatal results proceed from the neglect of trivial ailments. Philip G. Raymond, Duluth, Minn., writes: "Ayer's Sarsaparilla cured me of Kidney Complaint, from which I had suffered for years." The transmission of a message over a

Telegraph Telephone

wire is not a more positive proof of the electric current, than are pimples and boils of the contamination of the blood by impure matter. Albert H. Stoddard, 59 Rock St., Lowell, Mass., says: "For years my blood has been in a bad condition. The circulation was so feeble that I suffered greatly from numbness of the feet and legs; I was also afflicted with boils. After taking three bottles of Ayer's Sarsaparilla my blood circulates freely, and I have no boils or numbness." Like an

Electric Lighting

shock, the pains of Rheumatism dart through the body. Rheumatism is a blood disease, and needs an alternative treatment. Charles Foster, 370 Atlantic ave., Boston, Mass., says: "Two years ago I was prostrated by Rheumatism. I tried a variety of remedies, with little benefit, until I began using Ayer's Sarsaparilla. This helped me, and, at the end of the fifth bottle, I was entirely cured." Miss A. Atwood, 143 1/2 St., South Boston, Mass., says: "I have been ill a long time, from poverty of the blood and abscesses.

Ayer's Sarsaparilla.

sarsaparilla has had the effect of toning me up. Under its use I am fast gaining color, appetite, and strength." No other preparation is so universally esteemed for its purifying and invigorating qualities. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A. Sold by all druggists. Price \$1; six bottles for \$5.

BULL'S SARSAPARILLA.

THE LIVER. Secretes the bile and acts like a filter to cleanse impurities of the blood. By irregularity in its action or suspensions it functions the bile fluids cause jaundice, sallow complexion, weak eyes, bilious diarrhoea, a languid, weary feeling, and many other distressing symptoms generally termed liver troubles. These are relieved at once by the use of BULL'S SARSAPARILLA the great blood resolvent. Dr. JOHN BULL.-I have been a number of years severely afflicted with a morbid headache and a dull, heavy pain in my liver. Three bottles of BULL'S SARSAPARILLA gave me more relief than all the others combined. T. B. OWENS, Louisville, Ky.

KIDNEYS. Are the great secretory organs of the body. Into and through the kidneys functions the waste fluids carried by the blood. If the kidneys do not act properly this matter is retained and poisons the blood, causing headache, weakness, pain in the small of back and loins, flushes of heat, chills, with disordered stomach and bowels. BULL'S SARSAPARILLA acts as a diuretic on the kidneys and bowels, and directly on the blood as well, causing the great organs of the body to resume their natural functions, and health is at once restored. Dr. JOHN BULL.-I have used BULL'S SARSAPARILLA for Rheumatism and Kidney trouble, and it has given me such great relief. THOS. H. BENTLEY, Rossville, Ill.

USE THE MEDICATED 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 they are new. They have been carefully examined and analysed by American and European opticians, who claim that the MEDICATED GLASSES have no equal, and can in some cases restore the sight if used in time, but in no case can the eye become impaired by their use for the following reasons: 1. The chemicals soften the light to the eye, completely doing away with that tiresome sensation that is usually experienced in using glass spectacles one or two hours use. 2. The chemicals make the glasses hard; they retain their position; hence you will always see through them as bright and clear as at first. 3. The chemicals keep the glasses cool, and the result is that the optics are always cool, doing away with any feverish sensation to the eye. 4. With these glasses you can read, write or sew all night, the light having no effect on the eye, with no distressing or tiresome sensation, which necessarily improves the eye.

BEWARE OF COUNTERFEITS. MEDICATED GLASSES are all stamped on the frame H. HOUSAH, MEDICINE. 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 wish to procure these Spectacles can send for a circular containing description, prices, and directions for insuring a perfect fit, and have them sent by mail, on addressing

A. ANSELL. Successor to Hero, Housah. Address all Letters to A. ANSELL, 56 St. Charles Street.

THE LITTLE HUCKLEBERRY, FOR CHILDREN. Dr. Higger's Huckleberry Cordial is the great Southern Remedy for curing Diarrhoea, Dysentery, Cholera, and all bowel affections. It is a pleasant and refreshing beverage, and can be used in all cases of these affections. It is sold by all druggists, and is a most valuable remedy for children. It is a most valuable remedy for children.

WINTERSMITH'S CHILL CURE!

A BIG SUCCESS. W. N. HALDEMAN, President Courier-Journal Company, says: "OFFICE OF THE COURIER-JOURNAL, LOUISVILLE, Ky.-I have a cure I have observed for many years, the value of my remedy proving itself 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 of giving it, 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. FLY & CO., of Sugar Tree, Tenn., say: "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 other Chill Cure now. W. G. FLY & CO., One South Centre, Chicago, Ill., Ky. 8279; One South Centre, Chicago, Ill., Ky. 8279; One South Centre, Chicago, Ill., Ky. 8279." FOR SALE BY ALL DRUGGISTS. THOMPSON & OHMSTEDE, AGENTS, GALVESTON.

CONCENTRATED CRAB ORCHARD WATER. GENUINE TRADE MARK GENUINE. The Great Renovator. USED, RECOMMENDED AND INDORSIBED BY PHYSICIANS ALL OVER THE WORLD. THE GREAT REMEDY THAT ACTS ON ALL OF THE GREAT ORGANS OF THE HUMAN SYSTEM.

THE LIVER. THE KIDNEYS. THE STOMACH. THE BOWELS. -SURE-SAFE-SPEEDY- Possesses the Combined Medical Virtues of All the Famous Natural Waters. CONSTIPATION, SICK HEADACHE, DYSPEPSIA are promptly cured by it. We control all the products of these famous springs-both Seltz and Water. A genuine preparation of the "Crab Apple" trademark on the labels. Get the genuine "Crab Apple" brand. Concentrated water, 35 cents; Genuine Seltz, in sealed packages, at 10 cents and 25 cents each. Crab Orchard Water Company, Proprietors, SIMON N. JONES, Manager, Louisville, Ky.

HOME SANATIVE CORDIAL. PURIFIES THE BLOOD. ELICITS MALARIAL POISON. STIMULATES THE SYSTEM. PREVENTS AND CURES CHILLS, FEVERS, DYSPEPSIA, NAUSEA, AND ALL Liver Disorders. Recommended by the highest Medical Authorities. Prepared by United States Revenue Department. For sale by all Druggists and Dealers Generally. Principal Office and Laboratory, Nos. 24 and 26 North Main Street, ST. LOUIS, MO.

FEMALE COMPLAINTS. Treated scientifically at home, at very small expense, with absolutely no pain, no curative. Permanent cure guaranteed. Book and question blanks free. Write for circulars. D. C. N. BROCKINGTON, 309 4th Ave., Louisville, Ky. Mention this paper.

CATARRH. Causing Loss of Sight, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough and Consumption, cured in from one to three months, even though boxes of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp, Dr. C. N. BROCKINGTON, 309 4th Ave., Louisville, Ky. (Mention this paper.)

BLANCARD'S IODIDE OF IRON PILLS. Approved by the Academy of Medicine of Paris, and especially recommended by the Medical Authorities of the World. It is a most valuable remedy for all cases of Chlorosis, Anemia, and all other diseases of the blood. It is a most valuable remedy for all cases of Chlorosis, Anemia, and all other diseases of the blood. It is a most valuable remedy for all cases of Chlorosis, Anemia, and all other diseases of the blood.

LADIES, READ! A WONDERFUL Female Medicine. MOELLER'S Berliner Tonic. Cures Painful MENSTRUATION without fail. Try it and be convinced. Cures Excessive MONTHLY FLOW in one or two periods. Contains Black Haw, Iron, Ergosteron and all the most noted WOMEN'S TONICS. Cures Irritation, Inflammation and Ulceration of the Womb. Cures Whites or Leucorrhoea and all unhealthy discharges. Cures troubles of the Bladder and Ovaries and Falling of the Womb. Works Wonders in regulating the worst forms of Female Complaints. Strengthens the Muscular System, and is the only remedy for a Weak Back. Arouses into action the Nervous and Debilitated with the rosetud of health.

