

THREE CHAPTERS FROM THE REVISED OLD TESTAMENT.

(Italics indicate changes, but not omissions.)

PSALM XXIII.

1. The Lord is my shepherd; I shall not want.
2. He maketh me to lie down in green pastures: He leadeth me beside the still waters.
3. He restoreth my soul:
4. He guideth me in the paths of righteousness for his name's sake.
5. Yea, though I walk through the valley of the shadow of death,
6. I will fear no evil: for thou art with me: Thy rod and thy staff they comfort me.
7. Thou preparest a table before me in the presence of mine enemies:
8. Thou hast anointed my head with oil; my cup runneth over.
9. Surely goodness and mercy shall follow me all the days of my life:
10. And I will dwell in the house of the Lord forever.

JOB XIX.

1. Then Job answered and said,
2. How long will ye vex my soul,
3. And break me in pieces with words? These ten times have ye reproached me: Ye are not ashamed that ye *do it daily* with me.
4. And he said, I have erred, Mine error remaineth with myself.
5. If indeed ye will magnify yourselves against me, And plead against me my reproach: Know now that God hath *subverted me* in my cause.
6. He hath compassed me with his net, Behold, I cry out of wrong, but I am not heard:
7. I cry for help, but there is no judgment.
8. He hath fenced up my way that I cannot pass,
9. And hath set darkness in my paths.
10. He hath stripped me of my glory, And taken the crown from my head.
11. He hath broken me down on every side, and I am gone;
12. And mine hope hath he *hoped up like a tree.*
13. He hath also kindled his wrath against me, And he hath set against me his adversaries.
14. His troops come on together, and cast up their way against me.
15. And encamp round about my tent.
16. He hath put my brethren far from me, And mine acquaintance are *thoroughly estranged* from me.
17. My kinsfolk have failed, And my familiar friends have forgotten me.
18. They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.
19. I call unto my servant, and he *giveth me no answer.*
20. Though I *intreat* him with my mouth,
21. My breath is strange to my wife, And my supplication to the children of my mother's womb.
22. Even young children despise me; If I arise, they speak against me.
23. All my inward friends *abhor me.*
24. And they whom I loved are turned against me.
25. My bone cleaveth to my skin, and to my flesh.
26. And I am escaped with the skin of my teeth.
27. Have pity upon me, have pity upon me, O ye my friends:
28. For the hand of God hath touched me.
29. Why do ye persecute me as God, And are not satisfied with my flesh? Oh that they were *scribed in a book!*
30. That with an iron pen and lead They were graven in rock forever!
31. But I know that my redeemer liveth, And that he shall stand up at the last upon the earth;
32. And after my skin hath been thus destroyed, Yet from my flesh shall I see God:
33. And mine eyes shall behold, and not another: My reins are consumed within me.
34. If ye say, How we will persecute him: Seeing that the root of the matter is found in me;
35. Be ye afraid of the sword: For wrath bringeth the punishments of the sword, That ye may know it is a judgment.

ISAIAH LIII.

1. Who hath believed our report? and to whom hath the arm of the Lord been revealed? For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. He was despised, and rejected of men; a man of sorrows, and acquainted with grief; and as one from whom men hide their face, he was despised, and we esteemed him not.
2. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.
3. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.
4. He was oppressed, yet he *humbled himself*, and opened not his mouth: as a lamb that goeth to the slaughter, and as a sheep that before her shearers is dumb; so, he opened not his mouth.
5. By oppression and judgment he was taken away: and as for his generation, who among them considered that he was cut off out of the land of the living? for the transgression of my people was he stricken.
6. And they made his grave with the wicked, and with the rich in death; although he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him: he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall his righteous servant justify many: and he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors; yet he bare the sin of many, and made intercession for the transgressors.

THE NASHVILLE PENTECOST.

REV. GEO. W. F. PRICE, D. D.

Chattanooga made a desperate effort to retain the Rev. Sam Jones beyond his appointed week. So wonderful were the results of his preaching that the whole city was stirred to its circumference. Pastors united in the appeal that was sent to our Nashville Committee to allow him to remain even three days longer. Mothers wrote to mothers here; fathers united in the request; wives entreated on behalf of husbands; gamblers and

liquor dealers even joined in the petition.

An "elect lady" of Chattanooga wrote to me that she was commissioned by a committee of the leading women of the town to beg me to use my influence with our brethren here to permit Bro. Jones to continue his labors there. The telegraph was invoked, and message after message was flashed over to our committee. Our people thought best to resist all entreaties. Now call them not odulate, nor stubborn, nor careless of souls. They had imperative reasons for declining. Great preparations had been made here. Thousands of dollars had been freely contributed by the Christian people of this city to arrange for the meeting. A huge gospel-tent had been spread in a central spot. The press had heralded the coming of this modern Elias. Expectation was at fever heat. The spiritual tension of the churches had been wrought up to the highest pitch.

No wrong was contemplated to our brethren in Chattanooga. They had been fully served according to promise. It was adjudged a dangerous expedient to disappoint popular anticipation. Hence, and for other good reasons that might be alleged, our committee, adhering to the original programme, opened our exercises in the gospel-tent at 3:30 o'clock, Sunday afternoon, May 10. The tent is 180 feet long by 100 feet wide. It is floored and seated, giving accommodations for between 3,000 and 4,000 persons to be comfortably placed under the canvas. The first hour filled every seat. While he peels and scorches the sin, he tenderly loves the sinner. Men are at first incensed at the boldness and directness of his attacks, but they soon learn that he is fighting the sin and not the sinner. His heart literally gushes over with sympathy for fallen and ruined men. He loves them with a tender, Christ-like affection. He woos them with the most gentle and winning solicitude. Hence it is that his faithful, burning, denunciatory ministry does not irritate and repel, but draws, wins, and subdues men.

The results thus far witnessed are very astonishing. Hundreds have been converted and joined our city churches. Thousands have risen for prayer, and to testify their desire of salvation. The city congregations are all ablaze with fervor and power. I may find time to chronicle the later results of these meetings. For the present this hurried sketch must suffice.

NASHVILLE, TENN.

LETTER FROM CHINA.

As I was returning from church last Sabbath morning, I noticed that many Chinese shops abound with pistols and strong drink. Now, human nature is in general the same, and the cause of this defect also comes by cause. Is it that strong drink makes a man feel weak, and that he requires the pistol as a protection against that spirit which distils death? At all events, the symbol of death is thus aptly blended by certain Chinese shophens.

But this is not the only grim skeleton of Shanghai traffic. While this picture lingers upon the retina, accompanied with sad reflections on human weakness, behold, the olfactory nerve tingles with the announcement of another and deadlier lurking foe—the smell of the opium pipe. Disgusting opium fumes! Squallid wretchedness, fiend of human happiness! I see the emaciation, the weak, glaring eye, the brands of death—at every turn the victims of opium haunt me, and compel a groan, mingled with resentment and pity.

Yet a sadder spectacle of human depravity meets me, as I return from church. But I refrain. Words fail me when I would describe the horrors of this vice in Shanghai. The Furies, with writhing coils of deadly serpents, with pictures of Dante's Inferno in the background, would faintly represent some horrible scenes of wickedness. Western civilization, I mean the evils of foreign lands, grow rankly in the fifth and rottenness of heathen depravity; and the seeds of truth and righteousness are too often choked by the rank weeds of the devil's hot-bed. Of course this hinders Christian work; and the heathen thrusts a dreaded shaft at us, when he says to the missionary: "Better preach your doctrine to your own people, and convert them first." The Chinese themselves have stringent laws against certain flagrant vices which are legalized in the open ports. Would that every foreigner in Shanghai were a Christian. Thank God! there are many, and yet, alas! too few.

I have not yet learned to distinguish between the Chinese "wedding march" and the equally jolly funeral notes of the dead man's procession. Last Sabbath was a lucky day in the Chinese calendar, judging from the number of weddings. In one instance there were on the street a marriage-chair and procession and a dead man's house and cortege. To my ear the bands played about the same tunes, if indeed tune there was. This is a land in which Gilmore Sims might have remarked: "He is not of us—his ways are strange."

Sixty pages New Testament, Chinese, in the forenoon, and a shopping expedi-

tion in the afternoon. The latter in order to ventilate a little Chinese in an English idiom. Most of the Chinese shophens can speak what is known as "Pigeon English"—a medley of Portuguese "Sa vi," English "top-side," outlandish "Ching-ching," etc. I will give you a specimen: 1. On a certain occasion a Chinaman at a "hop," after observing for a while the disgusting performance, bravely said: "More better you hire some piece cooler," etc. His idea of the puffing and blowing, perspiring exercise was, that such hard work was only suited to coolies. Specimen 2. "Boy, want' he make fire, top-side, chop-chop—sa vee?"

But to return to the afternoon's adventures. The scene is laid in a Chinese drug store. I will not attempt a description of all the disgusting articles. Well, I wanted some gum camphor, and had forgotten the Chinese name. "Have you any gum camphor?" The Chinaman looks blank—he does not speak English, evidently. What shall I say. The camphor I want, and the foreign article is \$1.50 a pound, Chinese about one-third that price. Getting desperate I make a venture at the Chinese tongue, breaking through all the idioms. Drug clerk presses laughter, but smiles. "Ngakoh niung wo, gum camphor." Yeu va? The Clerk meditates and repeats, "Ngakoh niung wo—yeu va?" Yes, that's Chinese, but the gum camphor puzzles him. The position gets trying. "Gum camphor—shau tuh va?" "Clerk: "Shau tuh va?" Yes, that's Chinese too—but shakes his head. The Chinaman has the laugh at me because of my gibberish; so I retaliate with a gush of English, and laugh at him because he does not understand me. Finally he came to an understanding by discovering the needed article, and he gives me the Chinese name, which I shall continue to remember.

That is what a beginner does in venting his Chinese. Nothing like paying for the practice and getting laughed at in the bargain.

At least I weary you let me close at once.

O. A. DUKES.

SHANGHAI, APRIL 13, 1885.

BAPTIST WORK IN MEXICO.

A good many of our people are not so fortunate (?) as the writer in being a subscriber to the *Texas Baptist Herald*. If they were, they could read for themselves the utterances of the Baptists on many points that are of mutual interest to us all. But to give them an idea of the work proposed to be done by the Baptists in Mexico, I ask space in the great Methodist organ of Texas to quote somewhat at length from an address by Gen. A. T. Hawthorne, recently delivered in Monterrey, Mexico, and entitled "Special Obligations of Baptists to give the Gospel to the World." He says, (italics are all his): "The question is not the duty of Christians generally to engage in the work of missions, but what special, peculiar obligations *Baptists, as such, are under to give the gospel to the world? Why ought Baptists to be earnest and zealous beyond all other denominations in their efforts to give God's truth, as they understand it, to the nations of the earth? The Baptists are under peculiar and special obligations to give the gospel to the world, because, as I solemnly believe before God, they are the only denomination under heaven that hold forth the gospel in its purity; the only denomination that preach the truth in its entirety.*"

"I feel that I should be a very sorry Baptist, and a still sorer Christian if, believing in my heart, as I do, that the Baptists are right; that they alone hold to and preach the truth in its purity and its entirety, I should be afraid, or ashamed to say so. And now for proof of my position I appeal to the language of the *Great Commission*, and to the *teachings and practice of all denominations as compared therewith.*" (Here he quotes Matt. xxviii, 19-20.)

"Now, it does seem to me that no sincere Christian, man or woman, would have the hardihood to contend that under this commission he or she had authority to teach something which Christ had not commanded his disciples to teach. And yet there is a denomination in the world, numbering more than 200,000,000 of members, calling themselves Christians, who candidly and roundly admit that they are observing, and teaching the notions to observe, one of the ordinances of Christ's church in a manner directly at variance with the commands of Christ, and with the teachings and practice of the apostles and early disciples. And there are other denominations, some of whose most conscientious and learned scholars and divines frankly admit that their denominations are doing the very same thing; that is, administering a divinely-appointed ordinance in direct violation of Christ's command and example. A very large majority of the Christian and learned world admit today, and have admitted and firmly believed all along through the ages, that Christ himself was immersed in the river Jordan by John the Baptist, and that he commanded to teach all nations—immersing them in the name, etc. And yet in the face of his example, and in open violation of his expressed command, two-thirds of the Christian world have

substituted something else, and are today teaching doctrines the commandments of men." Christ commanded his disciples to immerse believers, such as had been taught, and gave no authority whatever to immerse any other class except believers. And yet nine-tenths of the Christian world to-day follow the example of sprinkling or pouring water on little babies, calling it Christian baptism; admitting at the same time that there is no express authority in the Word of God for any such practice.

"The Baptists are the only denomination of the Christians upon earth who are following strictly the commands and the example of Christ and his apostles in the ordinance of baptism, both as to mode and the proper subjects; and hence the great responsibility resting upon them, and the great obligation to give the pure, the true, and the entire gospel to the world."

"My limited time forbids my attempting to discuss all the points of difference between Baptists and other denominations. I will only mention the doctrine of salvation by grace through faith, and not by works; (being an honest man, General, can you afford to say that the Baptists teach this with more emphasis and constancy than either the Presbyterians or Methodists?)—A. H. S.; "the final preservation of the saints" [and yet your interpretation of this doctrine being daily contradictory of the Word of God:]—A. H. S.; "the direct personal influence and operation of the Holy Spirit upon the hearts of men in conversion" [being an honest man, General, can you afford to say that the Baptists in this "differ from the other denominations," except it be the Campbellites?]—A. H. S.; "and the omniscience, omnipotence and determinate counsel and foreknowledge of God. Precious doctrines! God-honoring doctrines! which give to Christ, our Savior, all the glory of man's salvation." [Are you so unfair as to say that the "other denominations" do not give to "Christ our Savior all the glory of man's salvation?"—A. H. S.] "Every great and precious truth, every grand and glorious doctrine taught in God's Book, is Baptist truth and Baptist doctrine."

And so on and on until we are forced to exclaim: Oh, modesty, where art thou? The readers of the *Advocate* now know something of the pretensions and purposes of the Baptists in Mexico. These ecclesiastical Ishmaelites have lifted their hand against every man, and if they find themselves confronted by every man, they must remember they were the aggressors, and that we are only fighting for our altars and our fires—altars of God's erection, and fires of God's kindling.

But Methodism is able to hold her own against all odds, and go forward spreading Scriptural holiness (not water) over the earth. We read nowhere in the Bible where it says: "Without exclusive adult immersion by a Missionary Baptist preacher, no man shall see the Lord." But we do read where it says: "Holiness, without which no man shall see the Lord." So let us keep to our call and carry out our commission of "spreading Scriptural holiness." In this we are safe, and the blessing of Almighty God will continue to give victory to our arms and conquest to our armies. Born yesterday (under the present denomination), but having sucked in infancy the sincere milk of the Word, we rejoice to-day in the strength of a wondrous manhood and feed upon the strong milk of the Word in its wholeness (not the mutilated and mended immersionist Bible). We make the earth tremble under our tread as our banners are planted on every mountain-top and float over every valley low. Methodism lies not impotent at Bethesda's stagnant pool, crying water, water, water; but in the modest strength of manhood and divinity, and divinity-in-manhood, passes among the sick and cures by the direct touch of the gospel unnumbered by man-constructed ordinances. In this she does not pretend to be alone. There are other Christian workers of this heart and mind and character of work.

But it is a lamentable sight to see so large and otherwise respectable a body of citizens as the Baptists, owing their very existence as a denomination to arbitrary constructions put upon the mode and subject of the administration of the sacraments, and openly emphasizing these as the great reasons for their zealous propagation in Mexico and elsewhere. They will not dare to say that either or both of the sacraments, by whatever way or whatever person administered, are necessary to salvation. And yet, that which they admit as not indispensable to salvation they make their great distinction from others, lay continual stress upon, and consider cause sufficient for breaking harmony of action and spirit with all other Christians. These distinctive non-essentials General Hawthorne long and loudly emphasizes as their great call into the vineyard. In all this discourse (and that, too, among those poor Mexicans who have just begun to get their necks from under the papal yoke) he rarely mentions, and in an incoherent way, the essential doctrines of salvation, but dwells in extenso upon their views of water baptism. Why was

this? Was it because he was conscious that in the essentials his denomination was not superior to the others? Or was it because he knew that the Methodists and Presbyterians, who are so much more numerous in Mexico than the Baptists, were constantly insisting on the essentials to salvation, and that thus the people would be taught by them? Let his own candid answer!

To me it is distasteful in the extreme to have to call attention to these differences between the different Christian workers on Mexican soil, but in so doing I am conscious of performing a duty by thus showing some of the obstacles to the progress of the cause of Christ in that unhappy country. Surely the temple there, as elsewhere, is to be built in troublous times. On the ground we are avoiding as much as possible all controversy, though having much provocation to it, and thus keep the minds of young converts on the doctrines essential to salvation.

A. H. SUTHERLAND.
TOMB, TEXAS, MAY 16, 1885.

THE PILLOW-INHALER!

THE LOW-CURE OR ALL-Night Inhalation.

CHRONIC CATARRH OF THE LUNGS. CONSUMPTION. CATARRH OF THE BRONCHES. CONSUMPTION. (The above figure shows a person using the Pillow-Inhaler. It consists of a large, soft pillow, which is placed under the head and neck, and is used to draw in the pure, cool, and moist air from the open air, thus relieving the lungs and bronchial tubes.)

DEALERS: Chicago, Central Music Hall; State and

Remarkable Escape.

John Kuhn, of Lafayette, Ind., had a very narrow escape from death. This is his own story: "One year ago I was in the last stages of Consumption. Our best physicians gave me up, and I finally got so low that our doctor said I could not live twenty-four hours. My friends then purchased a bottle of Dr. J. C. McLANE'S COLICATED LIVER PILLS, which benefited me. I continued until I took nine bottles. I am now in perfect health, and need no other medicine."

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INDIGESTION
BILIOUSNESS
DYSPEPSIA
NERVOUS PROSTRATION
MALARIA
CHILLS AND FEVERS
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Myers, Fla., September 20, 1882.

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As a bile remover, as a liver corrector, as a fore-runner preparing the system for quinine, there is no pill or medicine equal to Dr. C. McLane's Coliculated 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,

H. 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 to worms.

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Texas Christian Advocate.

ANCHYLOSIS RELIGIOSA.

Some years ago A. B. lived where doctors were few and far between, and meningitis having attacked the community, he took advantage of a suitable occasion to describe some of the prominent symptoms of the disease and to state what should be done immediately, without waiting for the doctor.

This disease seems chiefly to afflict church-going people; and is perhaps more marked in its effects upon Methodists than upon other Christians; at any rate, the writer has had better opportunities to study Methodist cases than others.

The first well-defined instance of the disease to which his attention was called occurred in 1873, when he was, as yet, a boy.

God have mercy upon the church and community whose women have ceased to pray, or are ashamed to be seen kneeling in the public congregation!

Inquiry, as well as observation, has made known to the writer that this disease prevails to an alarming extent in our towns and cities; he has seen no little of it during the last few months. The country and the villages have, as yet, largely escaped its ravages.

Whistling without spirit is worthless, there is not apt to be much spirit without some form. He who waits to pray until he has gone to bed or has taken his seat to be shaved, is not apt to pray earnestly then.

PECOS MISSION.

To supply this mission, last fall, we succeeded in securing the services of Rev. James R. Scoggins, within the bounds of the Northwest Texas Conference. He is a brother of Rev. J. D. Scoggins, of Monterey, Mexico. This mission begins at Midland, on the Texas and Pacific railroad, near the dividing line of the Northwest and West Texas Conferences, and extends along that road to Toyah, in Reeves county, there being two intermediate points, Monahan and Pecos. These are all small towns yet, but are promising of growth and considerable importance.

The Pecos river is one of nature's curiosities. Having its rise far up in the Rocky Mountains, it flows on down through New Mexico and Texas into the Rio Grande, right under the Southern Pacific railroad bridge. It is very muddy, narrow and deep, with low banks, or rather, it has no banks at all, as distinguished from the surrounding country. It is merely an opening in the earth through which flows this rapid, whirling, boiling stream, with apparently a never varying width or depth, from its source to its end—a thing not of beauty, but of infinite blessing to man and beast for many hundreds of miles.

Paso. Here the railroad company has a large hotel, kept in excellent condition by Judge C. M. Fields and his good lady. A kind invitation from the latter, to make this my home while in Toyah, awaited me on arrival. In room No. 8 I now write to the ADVOCATE.

MORAL AGENCIES?

Almost the only ones are supplied by our church. Brother S. came here the latter part of last January, and seems to have worked faithfully for the good of the people. At Toyah and Monahan we have Sunday-schools supplied with our literature; and at Pecos and Midland they have Sunday-schools with union literature. At all these places we have members of the church. Some rather slow about putting in or sending for their letters; but there is a considerable awakening on this duty, and we trust to soon have quite a class at each place. One lady joined by ritual yesterday at this place and five persons on certificate. Here, as most everywhere on the frontier, the women are in the lead in good works.

Before closing I must mention that it is to be noted, with great joy, that the awakening on the subject of the observance of the Sunday law and prohibition seems to be reaching the far West. These are healthy indications and find a firm advocate in Mr. James S. Harrison, editor of the Reeves County Mirror, published at this place. It is everywhere evident that a storm is brewing that will sweep the land of whiskey and open Sabbath desecration. Such would be the harbinger of the millennium.

As usual in new countries, this part of the vineyard has suffered from the presence of the "old serpent, the devil," in the form of one who once was an ambassador of the cross. It seems that when a preacher takes the *branchitis* and the love of money, and lays aside the active duties of the ministry, it is not long before the devil picks him up and commits such atrocities of sin as shock even the wicked, and the fair name of Christianity suffers the scandal. From all accounts such has been the case in Toyah. But sensible people are learning to attach such crimes to the individuals who commit them, and not to Christianity which universally condemns them. A better day is coming, morally speaking, and it is near at hand for this country.

A. H. SUTHERLAND.

THE DEDICATION OF THE FIRST BAPTIST CHURCH IN MONTEREY, MEXICO.

This service took place Sunday, the 19th of the present month. The Presbyterian and Methodist missions, in the true Christian spirit, dismissed their respective congregations and went en masse. Now, we rejoice with them in their success. The house is neat and tasty, but too small. It was more than filled by the congregations, of the threemissions. The service was interesting. One note I made was "song in two languages," led by the same organ. I thought it beautiful, and expressive of songs in heaven. The sermon was preached by Rev. W. M. Powell, of Saitillo. A very appropriate sermon for the occasion, and was delivered very well. The prayer of dedication was then offered by T. M. Westrup, and the house set apart to its destined use. The text was, "Thus far has the Lord helped us." All the service had been thus far in a Christian spirit, and I thought, "thus far the Lord has guided it." But a large number of Americans were present, among whom was prominent a Rev. Mr. Pendleton, D. D., all the way from Pennsylvania. He followed in an address, and he announced "Difference between Baptists and Pedobaptists" as his subject. I thought not the Lord steps aside. I was right. He stated that "all other churches, whether Romish or Protestant," (they deny being either) "teach through the church to Christ; Baptists teach through Christ to the church." To prove the above he said, "They baptize infants before they have or can have any connection whatever with Christ." Being entirely without connection with him, all infants dying in infancy, according to this, are lost or saved without Christ. Mr. Pendleton belongs to a large class of people who are indeed objects of pity. I refer to a class of people who are living on the one side of a question and live and die in the shameful ignorance of the other. That he misrepresented us is clear; for he spoke as if none denied that we claim no relation existing between Christ and little children before we baptize them. If he did not belong to the class above referred to, he would know that we do baptize infants because of the relation existing between them and Christ, and not "to bring them into sacred relation," as he emphatically stated. He might have done well to have thought of the words of Jesus about little children. But no; he did not stoop to prove a single assertion against us, by our own books, nor by the great book of us all—the Bible. He took things for granted, and presumed either on the ignorance or credulity of his hearers from first to last. In order to excuse their close communion, he said: "We must come to Christ by faith;" (to which all agree—hence he gave it to test) "and being in Him we are fit subjects to become members of His church by baptism—immersion—and being thus in His church we have a right to His table." I wondered if he would see proper to give us chapter and verse to prove all this; but no. It is far easier to take it for granted, than none but those dipped by apostolical baptism hand (?) have a right to commemorate the death of our Lord than prove it by the Word of God. Allow me to say that this whole harangue was well spiced with arrogance and self-sufficiency; but the climax was reached when the speaker raised his hand heavenward and said: "It is with the distinct understanding that this doctrine and practice be preached and observed here forever, that we give you this house. Better that these walls be torn down and this place forgotten than that any other doctrine be preached here than that which

is set forth in this paper." Here he dropped his hand complacently on his little pile of manuscript. Recovering from this effort, he again soared aloft and said: "Alone we have stood in ages past, we stand alone to-day, and expect to stand alone in the years to come." Thus was the occasion marred by a forger. These people have been crushed by bigotry and led by men who preferred the *ipse dixit* of some pope or council long enough. Hence I write this, to say shame on the man or set of men who wish to establish Rome again on a small scale. Now, there were two Bibles lying on the desk when this gentleman declared immortal the doctrine of his little paper. How much better; how much more like a man of the Bible; how better suited to a priest-ridden, man-guided people to have said, "Better that these walls be torn down than any other doctrine be taught here than that set forth in this book!" With enough to Bible instead of that insignificant pile of note paper. Now I did not see Bishop Mozley De Oca when he pronounced excommunicated all those who worked on that house. They say he did it. But I dare say he did it with no more self-sufficiency than Mr. Pendleton expressed as he finished his address with the above words. So I pronounce it Rome on a little scale. To say shame on the man or set of men who wish to establish Rome again on a small scale. I wish such men would stay at home. We missionaries and the poor Mexicans do not want such nonsense. We welcome our brethren of all faiths when they come to preach Christ, but Mexico has had enough of bigotry in churchism. J. D. SCOGGINS.

CAN GOD CONTRADICT HIMSELF?

We all say no! Here is a difficulty I will ask the editor, or some other critical student of the Bible, to explain or make it clear. I will give you the words: "I go bound in the spirit to Jerusalem," and in several places he expresses the conviction that it is his imperative duty to go up to that city so hostile to him. Now, in chapter xxxi:4, while at Tyre, it is stated that the disciples there "said through the Spirit that Paul should not go to Jerusalem." Now, surely, the Holy Spirit could not move him to go and at the same time inspire others to say Paul was moved by his own spirit while the others were actuated by the Spirit of God? Then Paul was self-called to this responsibility and therefore self-deceived! How is this? Will some erudite brother give us the key?—Rev. Geo. W. Graves in Texas Christian Advocate of April 4, 1885.

This writer does not claim to be erudite. He studies the Scriptures, but does not assume to be a critical student of the Bible. Nevertheless, as no one else offers a solution of what, to Bro. Graves, seems a difficulty, the following is volunteered: God cannot contradict himself. He can, however, countermand his orders, when consistent with his character and the principles of his administration.

Paul felt under obligation, or esteemed it a sacred duty, to go to Jerusalem. The word *pneumati*, in Acts xx:22, may mean either the Holy Spirit or Paul's own spirit; critics may differ as to which. But all will agree that Paul was self-deceived. If the word means Paul's own spirit—still it must be understood or implied that, as an inspired apostle, he was directed in his movements by the Holy Spirit who, in this instance, bound or obligated Paul by working in his spirit the conviction that he must go to Jerusalem. The word *pneumatis*, in Acts xxi:4, it seems evident, means the Holy Spirit. The disciples at Tyre had just received revelation from the Holy Spirit that bonds and afflictions awaited Paul on his arrival at Jerusalem. It was through the *Holy Spirit* that the Syrian and Casarean disciples understood that if Paul adventured himself into Jerusalem it would be at the peril of his life.—Acts xxi:10-14. Having no revelation touching Paul's duty in the premises, and moved by their natural affection for him, they tried to dissuade him from going to Jerusalem. The revelation to these disciples at Tyre and Casarea did not compass the question as to Paul's duty, but simply the consequences of his going to Jerusalem—i. e., that persecutions would befall him if he went. Paul understood them not to have received a revelation from the Holy Spirit through which his marching orders were countermanded—else, as a good soldier of Jesus Christ, he would have felt it duty bound to remain on going to Jerusalem until he should again receive orders to move in that direction. He still understood that the Spirit of God ordered his mission to Jerusalem, and that the revelation to the disciples at Tyre compassed simply the fact that he should suffer persecution, and perhaps death, if he obeyed the divine command; and that their disposition to dissuade him from going to Jerusalem arose from their natural affection and their ignorance of what had been revealed to Paul. He was acting under instructions from God. As soon as the disciples at Casarea became convinced that Paul felt it his bounden duty to go to Jerusalem, they ceased to persuade him, saying, "the will of the Lord be done." Acts xxi:14. And it may be understood or implied that the Syrian disciples became convinced that Paul ought to go on, and so brought him and his traveling companions that way. Acts xxi:15.

T. O. Summers, on Acts xxi:4, says: "Who said to Paul, through the Spirit, that he should not go up to Jerusalem?" This is a very significant clause. The Holy Spirit, by a special suggestion, told Paul that bonds and imprisonments awaited him there; but he did not tell them to dissuade Paul from going thither; they did this from their solicitude for his welfare. But Paul knew this as well as they did, for the Spirit had told him what he might expect there. Paul, however, replied to them as he replied to the disciples at Casarea. Just after.—(Verse 10 to 14, ch. xx:22-24). It was well for the disciples to have an opportunity of witnessing the heroic spirit of their great apostle, and this was probably the reason the revelation of the persecution he should suffer was made to them." Dr. William Smith, in his Students' New Testament History, Appleton's edition, foot note page 498, says, "Acts xxi:4. The words which he said unto Paul through the Spirit that he should not go up to Jerusalem," must not be misunderstood, as if the apostle disobeyed a divine command in still going forward. * * The disciples, endowed by the Spirit with the prophetic knowledge of Paul's coming dangers, would naturally add their own entreaties that he would avoid the danger. The fuller narrative of the similar scene at Casarea, Acts xxi:10-14, puts the matter in its true light." Dr. Summers, on the same passage, says, "We cannot understand this as a command from the Holy Spirit not to go up to Jerusalem." The reader is now left to his own conclusions. CROXTAW CORNER, ALABAMA. CERRY.

THE TWENTIETH QUESTION.

I have just received the Minutes of the conferences for 1884 and have been interested as to how the brethren passed this annual examination. The showing is a good one, but ought to be better. Of 4319 only twenty were arrested, and I doubt some of these will be vindicated on further investigation. We do well to look closely into the question. Bishop Paine struck the key-note when he said: As long as the ministry is kept pure there is good hope of the conversion of the world, but a corrupt ministry is not only a mistake, but a calamity. According to Mr. Wesley such a ministry is much like the Egyptian locusts, destroying all the good that had not been destroyed before. Hence the declaration, "The shepherds need more watching than their flocks."

With other denominations it is time enough to ask the question: Is there anything against him when there is rumor of guilt? Not so with us, for the best of reasons. We believe in apostacy, and know that ministers may fall as well as other people. The people look to us for a pure ministry and accept a stranger as their pastor for no other reason than the passage of his character at conference. A man is sent from Baltimore to California and is trusted by the people there just as if they had known him for years—no time lost on trial-sermons or anything of the kind. All honor to the system and all praise to those who work it well. The great need of faithful men is our need. In the name of charity we must do things that will not stand at the bar of God. Let sympathy and long suffering have full sway, but never compromise a principle with the hope of benefiting an unfortunate brother. Just as well cripple the ship in mid ocean with the hope of benefiting one of the passengers. Suppose the survivors of 1844 move to hold one session with closed doors to the great excommunication, and we have as few hindrances in faithfulness among ourselves as possible. Young America may object to such a move, but they can put a hook of gospel-steel in his gill and hold him to the point.

W. W. GRAHAM.

ABOUT THE MINUTES.

"Let R. Rip." In last issue of the ADVOCATE, intimates that "meddling" members of the church acted through "maund" (stupid) "sentimentality," (affectation of fine feelings). He does not say so in so many words, but we infer that from what he did say. Now we believe a man may have a meagre "education" and yet have some good common sense. And we feel that they have a right to express their opinions on any thing appertaining to the welfare of the church to which they belong. Nor do we contend, as held forth by "Let R. Rip," that one hundred cents of every dollar should literally reach the "gregarious Mexican and almond-eyed Chinaman," but that every cent should be spent in the direction for which it was given. And it is hard for us to see through our "uneducated" eyes how publishing the minutes and distributing them among our people here at home is not that direction. As for my part, I do not think it right, nor that it was intended in the Disciplinary when we say, "such other means as it may choose" to appropriate any money they could get hold of belonging to the church for that purpose. If so, they have a right to sell a church house, or any other property belonging to the church, and have lots of minutes published. For my part I think it would look better for such as want the minutes to pay for them. By that means the minutes would pay for themselves. He says he "cannot see any method, unless our ever-sensitive mission money-givers could have a hole knocked through the earth. The money could then be dropped by hand to its destination." Now we are not "educated," but we know the center of gravity would act like the massive weight of a conference board, and would hold the money in the center, where it would unite and form a part of that ponderous body, and itself would become a power of attraction in the future. You see it would lodge between the sender and the one to whom it was sent. So this would not work any better than the old w. . . So we give it up, for it looks a little precarious. We cannot tell whether it goeth.

AQUILA, Hill county, Texas, May 9, 1885.

THE NINETEENTH LEGISLATURE.

Brother Blocker's note on my article touching the Texas legislature, fell under my eye on my arrival in Laredo last week. I am sure he wrote kindly and for the good of all concerned. Hence I do not write this to object to what he says but to explain the facts. He says, "I am glad to be represented by good men, and their characters should not be thoughtlessly assailed." To which I agree most heartily. But who assailed good character? Not I. Read my article again, brother. But who assailed anyone "thoughtlessly?" Let facts answer. I took my pen in hand three different times to write said article while in Austin, but did not. I reached San Antonio and still the ugly affair haunted me, and I thought of Bro. Blocker and Chappell—both thoughtful men. They advised me to prove it publicly in the ADVOCATE. But I did not do it then. According to the same article I was traveling with Bishop McTyeire. Having spoken to him about it he said soberly, "you will not do your duty if you do not tell the people what their representatives do according to your knowledge." After a few days more of thought I resolved to write as I did, having nothing to retract. But from these facts it is clear that I thought more before penning that letter than Bro. B. did before charging me gravely of assailing good character "thoughtlessly." Next, he says, "sacrilege is no small offense in a Christian nation." I agree, and yet repeat the charge against many (not all) of the members of the Nineteenth Legislature of great and grand Texas! He demands that I except each innocent one by name, if I need be. I do not know them by name, but as a body; and as such they are guilty according to my former paper. That some were innocent I have granted. Who? I do not know. I mentioned the name of my friend, and saw the necessity of exonerating him personally—as he was personally referred to. I did it with pleasure and will here add that I saw others who I am sure did not enjoy such, but do not know their names, perhaps one was Bro. B.'s friend. Yes, the honorable brethren "are hereby requested to show their faith by their works, not 'to prove their innocence' by endorsing the charge I have made, 'that many of that body mocked the most sacred things,' and therefore are not worthy of representing the people of a Christian commonwealth. I have impeached no good man. I have exposed everyone except those who took part in said mockery. Yet

some may show that I did not write the truth. Let Brother B. ask his honorable friend and brother, if what I said was untrue. Ask him if such conduct was carried on on Tuesday evening, March 24. And to add a little more to what I said before, by way of "finishing the story," ask him if he was present Wednesday morning, March 25, when the House, almost en masse, decided to "go in and convert the Senate." Yes, press the matter, and ask him if he heard those boisterous songs in the Senate chamber, mingled with loud calls for penitents, and mock prayers. If he blushes—I know he will—continue, and ask if he heard the roars of laughter as they came out, and the voice of a *rondey* swear if they had sung another song they would have had at least one conversion. Now, I heard all this. It was not the body officially, but its members—many of them individually. The Senate seemed to be ashamed of their brethren in the Lower House. I was, too, and am yet, and always expect to be. When the history of the Nineteenth Legislature goes down to my children, I will still remember these things with shame for so great a State. And now, brethren and friends whom it may concern, allow me to say, I have not written without thinking. The good men who were present know I have told the truth. I have charged no innocent man. The best friend I ever had was a member of that body, hence I would not write about it thoughtlessly. He advised me to be silent. It took a struggle for me to go contrary to his wishes, but once to the front with truth on my side, I fear not the battle, nor will I give back. Let all good men, who see and know these things, have courage to approve them. Let preachers especially warn men of such folly; and let every honest Christian legislator stand firm to his faith, and cry down such conduct. J. D. SCOGGINS.

LAREDO, May 18, 1885.

A DODGE.

"Loyal Methodist" resorts to the trick of the lawyer, who, when he finds the law and the evidence against him, endeavors to secure a verdict by arguing a question foreign to the case in hand. And further, by seeming to misunderstand his opponent. He sets up a defense of church schools when they were not attacked. The question was asked: "Should a Methodist be required to pay money to support a preacher who will send his children to a public free school when there is another school in reach of him?" My reply to the question was in effect that a preacher was a free man, and as such had the right to send his children to the free school, if he wanted to, without being dictated to. I further suggested that however much the preacher might be opposed to that feature of the law ruling the Bible out of the school, the meagreness of his salary would force him to either patronize the free school, or keep his children at home. But whatever may have been the preacher's reason for patronizing the free school the fact that he does patronize it is no excuse for a church member not to pay his quarterly. Does "Loyal Methodist" pay quarterly? SOUTHERN METHODIST.

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DR. SANFORD'S LIVER INVIGORATOR. To have health, the liver must be in order. DR. SANFORD'S LIVER INVIGORATOR. It is the Title of the NEW SINGING BOOK. By Geo. F. ROOT and C. C. CASE, authors of "Praise Delight."

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Lemon Elixir prepared by H. MOZLEY, M. D., Atlanta, Ga. For sale by all wholesale druggists.

GOLDEN'S LIQUID BEEF-TONIC. Strengthening | Invigorating | Palatable. 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.

This great Invigorator consists of the juice of the finest quality of pure, young, and healthy beef, combined with iron, quinine, and cod liver oil, and is the best building material for both nerve and muscle. An analysis by the eminent chemist, ALBERT HILL HARRISON, F.R.S., of London, England; and also an endorsement by the celebrated physician, Professor SIR EBELMUS WILSON, F.R.S., of London, are embodied on each bottle. It has wrought such remarkable cures of the ailments which afflict common humanity that it may be truly called a Remedy for Millions. REMEMBER THE NAME! GOLDEN'S LIQUID BEEF-TONIC. Sold by leading wholesale druggists and retailers by druggists generally. Price, \$1 per bottle; 6 for \$5.

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NORWAY MUSIC ALBUM. With

THE CHILDREN.

A PLAIN LITTLE GIRL. Once I knew a little girl, Very plain; You might try her hair to curl, On her cheek no tint of rose Paired and blushed, or sought repose: She was plain.

Little Sermons on Little Texts.

NUMBER TWENTY-THREE.

"Yield Not to Temptation."

The real meaning of the word temptation is "testing" or "trying." In that sense God may be said to "tempt" us—that is, God "tries" or "tests" us.

"You see," she had said to some of her school friends, "Uncle David's hair, like some persons I've heard of, his hair grows given to us to smile and laugh with, and voices to sing with, and folks were intended to look as if they thought the Lord loved them and they were glad of it."

And Katherine took great pleasure in telling the good man all about her late triumphs, sure of his full sympathy in all which had made her happy, and not at all afraid to let him see that she took a very natural pride in the successes she had fairly earned.

"I wish you could have been there to hear my essay, Uncle David. Of course I'm going to show it to you, and I'm sure you'll read every word of it and not do, as Aunt Ruth does, just look at a line or two here and there and then say, 'Yes, my dear, I'm sure it's a charming production.'"

"You're right," said Katherine, with a thoughtful shake of the head. "Madame said I had left a good record as a scholar."

"I'm glad to hear it, dear. It will be a great satisfaction to you all your life to remember that you have made such good use of the opportunities with which you have been blessed."

"Oh, Uncle David," said Katherine, with tears in her eyes, "I have not done it. I have thought very little of such things. And now my school life is past and gone and I can never do up into eternal life."

"Finished at last! No more study—study—study. No more practicing of scales and chords and arpeggios unless I want to. No more drills and classes and living by the sound of a bell."

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AYER'S AGUE CURE IS WARRANTED to cure Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, etc.

SOLARTIP SHOES. We have made a specialty of the excellent SHOE for BOYS' WEAR.

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Situation Wanted. A competent druggist and pharmacist desires a situation.

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

CHAPTER II. "Malden, Mass., Feb. 1, 1880, Gentlemen—I suffered with attacks of sick headache."

CHAPTER III. "How to get sick—Examine yourself day and night: cut too much without exercise; work too hard without rest; doctor all the time; take all the vile nostrums advertised, and then you will want to know how to get well, which is answered in three words—Take Hop Bitters."

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Texas Christian Advocate.

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SHAW & BLAYLOCK, PUBLISHERS.

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

TO AGENTS.

With favorable crop prospects throughout Texas, and signs of returning prosperity, the present is an excellent time for agents to make a thorough canvass of their charges for subscribers to the ADVOCATE. The publishers—where the money cannot be collected in advance—will wait on agents for settlement till the sessions of the ensuing conference.

THE REVISED OLD TESTAMENT.

The international work of fourteen years has come to a close. The Revised Version of the New Testament was issued in May, 1881, and now the Revised Old Testament has been published and will soon be in the hands of the public in all parts of the English-speaking world. This revision is the most important event in the history of the English Bible since the publication of King James's translation, in 1611. The success of the Old Testament may not be as great as that of the New, of which more than a million copies were sold on the day of publication, and more than three millions of copies before the close of the year. But it will probably be more favorably received and less severely criticised, for it involves no changes of the Hebrew text, no older manuscripts than the Masoretic having been discovered. The idiom of the Authorized Version is most carefully preserved, out of regard for the conservative feeling of the church in its attachment for the language of the old version. All errors of translation, however, have been removed, and the revision will be pronounced by every competent Bible reader to be a very great improvement. It presents the results of the combined labor of a large number of the best Hebraists and Biblical scholars of England and the United States, most of them professors of Hebrew in universities and seminaries. It has moreover the advantage of the vast advances of the last fifty years in Oriental philology, Biblical geography, history, and antiquities, all which were but imperfectly understood by the forty-seven translators of King James, although it is freely admitted that they did the very best in their day. The new version is not a good version in the place of a bad one, but a great improvement of a good version.

The movement for the present revision, it will be remembered, was inaugurated by the convocation of Canterbury, May 24, 1870. Steps toward the formation of an American committee of revision were taken almost immediately after the organization of the English companies. The first meeting of the New Testament company in England was held June 22, 1870. On the 7th of July following the two houses of the convocation voted "to invite the co-operation of some American divines," and to Bishop Wilberforce and Dean Stanley was assigned soon afterwards the duty of securing this result. They authorized Dr. Angus, who was contemplating a visit to America, to open correspondence with the Rev. Dr. Schaff and other American scholars, while in the United States, in regard to this work. In August, 1870, Dr. Angus sent letters to various American scholars, in which he explained the plan of the English work, and suggested the formation of an American committee of twelve or eighteen, to which the work of the English revisers could be submitted for criticism and suggestion. He gave some hints as to how the expenses of such a committee could be met, and invited correspondence on the subject. Dr. Angus also had personal communication with Dr. Schaff. The first meeting of the American committee, when its organization was completed, was held at the Bible House in New York, on the 4th of October, 1872. The meetings of the two American companies were held every month, from September to May inclusive, in each year, at Rooms 42 and 44, Bible House, New York. A summer meeting was held in the month of July, usually at New Haven, Andover, or Princeton. The summer meetings continued for a week; the other meetings for two days. The members sat around a common table, and freely and fully discussed such passages or chapters as had been previously assigned for the particular meeting, each member having already examined and investigated them for himself. In this way the whole of the New Testament and of the Old was minutely considered and discussed. The work was reviewed in this careful manner twice from beginning to end. In the first revision changes in the authorized version were recorded for further consideration in case they were favored by a majority of votes; but in the second revision the rule demanded a vote of two-thirds in order to adopt the proposed change. Finally, all passages were examined a third time, in which differences still remained between the views of the English and American companies. A large portion of the suggestions of the American committee were adopted and embodied in the Revised Version. Many others not adopted in their exact words were inserted in a modified form, which satisfactorily expressed the American views. Many that were not thus incorporated in the text were not deemed by the American revisers sufficiently impor-

tant to insist upon. In cases, however, where such importance was strongly felt by the American committee, they were, in accordance with the agreement, distinctly recorded in the appendix, which the English editions were bound to contain. The reader of the Revised Version will discover in the appendix only a small part of the result of the work of the American committee. These results are found everywhere throughout the book.

The Bible appears bound with the New Testament. The preface opens with a statement of the general principles on which the revision has been conducted. The revisers have borne in mind their duty not to make a new translation, but to revise that already existing, and have departed from it only where it disagreed with the translators of 1611 upon the meaning of a word or sentence. The terms of natural history are only changed where it is certain that the Authorized Version is incorrect. Where it is doubtful or there is an alternative, the rendering is given in the margin. In some words of frequent occurrence, the Authorized Version being either inadequate or inconsistent, changes have been introduced with as much uniformity as possible. For instance, "tabernacle of the congregation" has been everywhere changed to "tent of meeting." In regard to the word "Jehovah," the usage of the Authorized Version is followed, the revisers not thinking it advisable to insert it uniformly in place of "Lord," or "God," which, when printed in small capitals, represent the words substituted by Jewish custom for the ineffable name. Of technical terms from the Hebrew, one in three seem to have been generally introduced. The word "Grove" (Judges vi:28) has been replaced by "ashera," with its plurals "asherim" and "asheroth." In the poetical books "sheol" replaces "hell," which has been changed in prose passages to "the grave," and "the pit," with "sheol" in the margin. Of these renderings "hell," says the preface, if it could be taken in its original sense, as used in the creeds, would be a fairly adequate equivalent for the Hebrew word, but it is so commonly understood as the place of torment as to employ it frequently, would lead to inevitable misunderstanding.

In Isaiah xiv, where "hell" is used in more of its original sense, the revisers have left "hell" in the text, putting "sheol" in the margin. "Abaddon," which has hitherto been known to English readers of the Bible only from the New Testament (Rev. ix:2) has been introduced in three passages—once in Job and twice in Proverbs. The term "meal offering" has been changed to "meal offering," the former term having ceased to be the generic name for all food. A new plural—peoples—has been introduced, although sometimes this becomes Gentiles when the contrast to the chosen people is marked. All headings of chapters have been dropped, as in the revised New Testament, and the text has been divided into paragraphs, but the old chapter and verse divisions have been retained in the margin for the convenience of reference. By this means the revisers have been enabled to rejoin Psalm x to Psalm xi, and Psalm xiii to Psalm xii, and to begin Isaiah liii, at chapter lili, verse 13.

The several days of creation are made more prominent by breaks of a line between the verses. This expedient has enabled the revisers to make use of the dialogue form, and to show the dramatic character of the Song of Songs, the first chapter of which, for example, is divided into seven speeches. The Psalms are definitely divided into five books, the last four beginning respectively at Psalms xlii, lxiii, xc, and cvii. A striking improvement is the printing of all poetical passages in poetical form. This has been done in the Psalms, Proverbs, Job, and the Canticles, but the prophets have been left in prose, however passionate their oratory. The songs of Lamech, Jacob, Miriam, Moses, Deborah, and Hannah; the Psalms of Jonah and Habakkuk, and David's lament (in II Samuel i) appear in versified ballad. The original in Joshua's miracle, "Sun, stand thou still upon Gibeon," is indicated by its verse character; so also, is the "Triumphal Cry of Samson" (Judges xv:16).

Examination of the more familiar passages and phrases discloses the fact that care was taken in preserving intact household words of the Old Testament. The old literary form has been held sacred, and the revisers can not be charged with any pedantic straining after the original text.

THE FIVE POINTS.

We use this heading not as alluding to the Calvinistic or any other controversy, but in reference to the duty of the district conference.

The Discipline requires this conference to inquire particularly into the condition of the several charges as to five several points. First in order is, "Their spiritual state, and the attendance upon the ordinances and social meetings of the church." The spiritual state of a pastoral charge may be inquired into by reference to its quarterly conference records. If these have been properly kept, the pastor's reports on the general state of the church show whether the church is growing in numbers, and whether that growth, if any, is by receiving members on profession of faith or by certificate. These reports also show whether discipline is duly administered. That these items are thus shown is seen by glancing at the parenthetical clause, question 4, page 60, of the Discipline. To meet the full demands of the matter under consideration, the preacher in charge would do well to compile in advance a resume of his re-

ports on the general state of the church, including in, or adding to, the same, items transpiring since the last quarterly conference, thus presenting, if required, a tabular statement, showing whole number of additions during each quarter, by baptism and by certificate, and also the entire loss in membership, whether by removal, death or withdrawal. With such an exhibit in hand a pastor could, in a few explanatory words, if any should be necessary, give much information in respect to the spiritual state of his work.

The inquiry in regard to the attendance upon the ordinances and social meetings of the church would of course give a fuller comprehension of the spiritual state of the charge.

For an enumeration of the ordinances turn to the General Rules, § 28, of our Discipline.

These ordinances are: "The public worship of God; the ministry of the Word, either read or expounded; the Supper of the Lord; family and private prayer; searching the Scriptures; and fasting or abstinence."

The lay members are well prepared to report in respect to the attendance upon the ministry of the Word, and as to whether the Supper of the Lord is duly administered, and the attendance upon the same, and also in respect to the attendance upon all the ordinances above mentioned. In case lay members should not be in attendance from every portion of a pastoral charge, the pastor should give all useful information.

The social meetings and the attendance upon the same, are also included in the first of the five points. Social meetings include class-meetings and love feasts. It used to be said, and is perhaps as true now as ever it was: "The class-meeting is the spiritual thermometer of Methodism." Class-leaders should be heard upon the social meetings of the church in our district conferences. A district conference is sadly defective which does not include a class-meeting, as well as the Lord's Supper; a love-feast, as well as the baptism of both infants and adults. The membership and the congregation should have the benefit of a full and free inquiry into and also a practical exhibition and demonstration of Methodism in relation to her ordinances and social meetings. At another time we shall have something to say upon the remainder of the "Five Points."

SOUTHWESTERN UNIVERSITY ENDOWMENT.

Six responses to G. Grapha's endowment plan have been received—two for the first, two for the third, and two for the fourth class. The editor of this paper adds his name to the fourth class, which makes seven to date. Following is a letter from G. Grapha, just at hand. We trust it will be carefully read, and that the responses will be rapid and from every part of the State. Let us fill the four classes before the next issue of this paper, if possible. G. Grapha says:

"NOW OR NEVER."

"The meeting of the Board of Trustees of the Southwestern University, is announced for June 6th. Hence, what we do in the direction of supporting a professor must be done quickly. I am glad, indeed, to see some of the brethren responding, and the genuine 'ring' of the responses published in the ADVOCATE is inspiring. Who next? Who will be one of five hundred to give \$1 each to support a professor of the University next year? Who will be one of one hundred and twenty-five to give \$2 for the same purpose? Who will help Bro. Rabé and myself to make up at least fifty pledged to give \$5 to this cause? What twenty-four brethren will join 'Field Hand' (I know he is a worker) in giving \$10 to this purpose? If any want to give larger amounts, let them forward them to Bro. Bourland for the regular endowment fund. This plan does not antagonize that, but proposes to help by gathering up the crumbs. I send two names for the first class. Don't be ashamed to respond to the \$1 proposition. 'Grains of sand make the seashore.'"

EDITORIAL NOTES.

VALUABLE editorial matter prepared for this issue is held over to make room for a full account of the Old Testament Revision.

It is rumored that Rev. Dr. J. P. Newman will be appointed as the next pastor of the Metropolitan Church, Washington, D. C., his old charge.

SEVERAL district conference announcements have been added this week to the table which we propose to keep standing. If any announcement has been overlooked we hope the presiding elder will inform us promptly.

THE New York Advocate published several weeks ago that fully forty thousand conversions had occurred in the Methodist Episcopal Church during the past few months. The editor now revises that estimate, after fuller information, and says the number is not less than 100,000.

AN unopprobrious United States senator is reported as being much mortified and embarrassed on being ushered into a Washington ball-room. He thought that by mistake he had got among half-dressed ladies in the ladies' dressing room. An exchange says: "He was in the ball-room, and among half-dressed ladies, all the same."

REVIVAL services are now in progress at St. John's Church, Galveston, Rev. E. S. Smith, pastor. The congregations are good, the interest growing, and a look full of hope. Dr. Bourland, of the Southwestern University, filled the pul-

pit on Sunday morning and night, and held a service for the children in the afternoon. He will remain until next Sunday, and fill the pulpit during that time. At the service Wednesday night seven penitents were at the altar, five professed faith in Christ, and five made application for church membership.

BISHOP TAYLOR, writing from Liberia, states that his party are all well, and that the fields of usefulness are inviting and immeasurable. He says the government is in debt, and hopes, if our government will not relieve the embarrassment, that the negroes of the United States will make one dollar contributions till \$1,000,000 are raised to help Liberia out of its distress.

THE Texas correspondence this week makes suggestive and fruitful reading. The revival news grows in volume and interest. The general items reveal a checked experience among our preachers. Let us hear from them all. Such reports may seem at first sight monotonous and of small value, but the more they are read the more apparent will be their real usefulness.

REV. MR. ALGER, of the Unitarian ministry, in a recent eulogy of the poet, Edgar Allan Poe, said:

He was not in any sense a man of deliberate depravity. The worst that can be justly said against him is that he was marred with moral obliquity, was stained with vicious weakness, was variously defective and sinful.

Now let Mr. Alger write an eulogy on Jessie James and say: "He was not a bad man; the worst that can be said of him is, that he would rob and kill!"

THE work of the associate editors will hereafter be acknowledged in this column at the end of each month. The editorial articles, not yet credited, are as follows: "Results of Sunday-school Work" and "Doting About Questions and Strifes of Words," by Rev. E. S. Smith; "About Feeling" and "Five Points," by Rev. S. J. Hawkins. We are indebted to these brethren, also, for valuable assistance in other departments of the paper.

DR. FITZGERALD is yet too busy to verify the facts with which he hopes to show the gross exaggeration of the charge that fifteen Methodists are selling whisky in Nashville. The Baltimore Methodist speaks the mind of the whole church when it says:

Grossly exaggerated the report undoubtedly is, but the suspicion remains that there is a truth in it, and we again call for the facts and insist on the execution of our church law against whisky-sellers in general, and Nashville whisky-sellers in particular.

REV. A. H. SUTHERLAND, superintendent of our Mexican Border Mission, is not a member of the editorial corps of the ADVOCATE, and may have been somewhat surprised two weeks since to find his communication, "St. James, of La-Grange, Texas, vs. St. James of the Bible" captured bodily and printed as an editorial. If he desires to be exempt from such piracy in future, he must guard against sending another article as forcible, true, and timely as the one in question.

THE income of the Nashville Christian Advocate was reported at the May meetings to be \$40,000—a revenue large enough to maintain three editors and an able corps of paid contributors. Dr. Fitzgerald is doing all that one man can do to make the paper worthy of the patronage of the whole church; but what Southern Methodist needs, and ought to have in its central organ, will never be realized until more money is spent and the brain of the whole church utilized.

GEN. HAWTHORNE, in the very remarkable speech reviewed by Rev. A. H. Sutherland, on our first page, bows out of the fold of Christ all who have not been immersed, referring to them as "members, calling themselves Christians." Such persons Gen. Hawthorne would not receive. But God receives them and pardons their sins; he bestows his Spirit and grace upon them, and they grow up in righteousness, die happy and are received into blessedness. It is the lack of the spirit of Christianity and ignorance of what religion is that makes such intolerance possible.

IN England the publication of the Scriptures is still under an ancient restraint. Only the presses of the great universities can print copies of the Bible; and they sometimes seize on all the advantages secured them by their valuable monopoly. In speaking of the Revised Version of the Old Testament, the London Times says:

It is announced that the Old Testament is not to be published separately, except in a somewhat costly form, and that the cheaper editions it will be bound up and sold as one volume with the New. They who have the New already by itself must buy it over again with the Old. Though buyers of the Revised New Testament have no legal redress, they undoubtedly are threatened with a breach of moral faith. They were entitled, when offered half the Revised Version separately, to conclude that they would be given an opportunity of obtaining the other half similarly by itself.

NOW and then a private firm in England brings out an edition of the Bible by adding a few notes and calling it a commentary.

THE Waxahachie Enterprise thus describes the effect of prohibition in that flourishing Texas town:

During the months of February, March and April, last year, our mayor's docket showed forty misdemeanor cases, seventeen of which were for drunkenness, and many of the others were no doubt caused by the influence of drink. For the corresponding months of this year the docket shows only seven cases, one of which was for drunkenness. Mayor Dilow says the city calaboose reminds him of the Rockwell jail. The latter, it will be remembered, has been a useless adjunct to Rockwell since the adoption of local option. Prohibition not only prohibits the sale of intoxicating liquors to a great extent, but greatly reduces the crime, as the above figures demonstrate.

THE Enterprise further states that the books and bills of the railroad and the merchant's show that as many goods have been shipped to Waxahachie this year as

during the same time last year—the loss in beer and whisky shipments having been made up in groceries, dry goods, etc. That the sentiment of the people, both in town and country, favors the enforcement of the law, is shown by the number of convictions in cases already tried.

REV. H. D. MOORE, of Ala'bama, in the Southern Christian Advocate, discusses the prize drill in Mobile, in which our Texans led the field. He deprecates the military spirit which these exhibitions will foster among us, and says:

The day is surely coming when it will be a barbarous and dishonorable thing for nations to resort to arms to settle disputes; and the sooner the soldier is satisfied with the quiet and peaceful pursuits of life the better for him and the country. We do well to honor the memory of our dead heroes; but it is desirable to discourage in the living an ambition for such heroism. The gospel offers better methods for the solution of national differences than those by the sword.

The chief harm to be feared from the prize drill is its tendency to foster the gambling spirit. It is the hour and power of the pool-seller.

THE REV. R. G. PEARSON, evangelist of the Cumberland Presbyterian Church, who for five weeks has been conducting a remarkably successful revival meeting in Fort Worth, has returned to his home in Starville, Miss., where he will remain for some time, resting from hard work. The meeting resulted in four hundred and fifty conversions and more than five hundred reclamations. The Fort Worth Gazette, on the eve of his departure, said:

Mr. Pearson has made many firm friends during his stay in the city, and he has certainly accomplished a great deal of good. Many who went to the tabernacle to deride came away converted, and numbers of the citizens of Fort Worth will ever look back to the series of meetings under the cotton-shed as an epoch in their lives and remember the "boy preacher" with fervent affection. That he may continue to be successful in his evangelic work is the earnest wish and prayer of his numerous friends and admirers here.

If the congress of churches can not find a solution to the question of church union, they might consult the Pittsborough Catholic, which provides the following "short, easy" way to the attainment of this object:

Christian union can only be secured by a return of Protestants to the Holy Catholic and Apostolic Roman Church.

GEN. HAWTHORNE, of the Baptist Church in Texas, to judge from his recent speech in Monterey, reviewed on our first page, would move to amend by substituting the following:

Christian union can only be secured by a return of the benighted world to the fold of the Baptists, the only denomination of Christians upon earth who are following sound doctrine, and the commands and examples of Christ and his apostles.

It is not quite time that such uncharitable ignorance should adjust itself to facts and common sense?

A YOUNG Japanese, who had been attending a Christian college in this country, died and was brought to New York City for interment. The Japanese consul and relatives of the young man desired, since he had chosen a Christian school in a Christian land, to bury the body of their countryman from a Christian church. They applied to Dr. Deems, who was not enough of an ass to refuse the last services that can be rendered to a human being. He buried the pagan. He did not use any church service, but he read the Scriptures and took occasion to present to an assembly of cultivated Japanese the fundamental claims of our faith. The San Francisco Monitor exhibits the true Roman Catholic spirit by the following ill-bred and brutal comment:

A Protestant preacher is simply a hireling, who is prepared to perform certain duties for so many dollars per quarter (necessarily in advance). In proof of how little some Protestants care about Christianity, it is only necessary to note the fact that a few weeks ago a pagan Japanese died in New York, and his friends thought it would be highly respectful to have him buried according to the "Melian style," with a big German band, a wagon load of flowers, and all the other fashionable follies of modern sectarian funerals. Accordingly, the services of an accommodating preacher, named Deems, was hired, the Japanese body was brought to the church, and a floral cross, anchor, and other floral foolishness was placed over the coffin. Dr. Deems did his share of the "didos" with great grace andunction, put his money into his purse—and buried a man who did not believe in Christianity when living, after a so-called "Christian" fashion! From all such fraudulent "Christianity" good Lord deliver us!

THE first Congress of the churches, just held in Hartford, Conn., was a success so far as audiences, scholarly and catholic-spirited papers, and vigorous and frank discussions, are concerned. There were general good temper and courteous self-restraint manifested, while the widest divergence in opinion and doctrine was made evident. Two or three results apparent were gratifying. It was found possible for all these Christian sects to meet upon quite broad common ground—the belief in an historical Christ—and to be able to find many interesting practical topics, such as the redemption of denominationalism to progressive Christianity, and the attitude of the periodical press towards religious faith and institutions, for consideration. It is something gained to have so widely spread throughout the press of the country quite full reports of such addresses as those of Dr. Crosby, Dr. Peck, Dr. Burton, Dr. Robinson, of Brown University, Dr. Porter, of Yale, Dr. Washington Gladden, Senator Hawley, and others. Whether any benefit can be gained, other than the influence of this broader scope given to debate upon great religious themes, and the moral effect of certain able discussions upon topics where the denominations are not in harmony, which can not be realized by the existing Evangelical Alliance, has not been made manifest by the late meeting. The respectful and generally candid comments of the secular press upon the discussions show how strong still is the hold which a revealed and supernatural faith has upon the public mind, and that, with all the sneers at creeds, the gospel of the Son of God has not lost its grasp upon this generation.

THE PRESS.

Among our Exchanges.

A new paper goes this week upon our exchange list, the Advocate of Holiness, Vol. I, No. 1. It is published at Waco, under the auspices of the Northwest Texas Holiness Association, Rev. B. F. Gassaway, President. In his salutatory Bro. Gassaway says:

The Northwest Texas Holiness Association developed upon me the grave responsibility of editing and publishing the Advocate of Holiness. I did not accept the trust because of conscious ability to meet the requirements of the position, but from a simple sense of duty. I shall put forth the best efforts of head and heart to make the Advocate a success, and ask the prayers and earnest co-operation of all who love the Lord Jesus Christ "out of a pure heart fervently."

We bid the Advocate God-speed, and pray that it may, by divine guidance, advance the purpose for which it is published—"the promotion of Scriptural holiness."

Rev. S. A. Webber, editor of the Southern Christian Advocate, Charleston, who has been ill and confined to his home for more than a week, is now at his post, and his paper comes to hand fresh, bright and strong as usual. Our confrere quotes the following from a recent Christian biography:

We must come back to the old landmarks by consecrating ourselves and our homes, our lives, our pocket-books, our business, everything we have to Christ, as our Lord Jesus Christ as senior partner in all our business; never write a letter, never make an entry in our ledger, or do anything that we would not be willing to say or do or write in the presence of the Master.

And remarks: No cant here. These are the true words of a true man—one who has given his money by the thousand and by the hundred thousand to the cause of Christ. He has been a merchant to have "holiness to the Lord" as a letter-head in his business correspondence, or to sign his name, Yours in Christ, and yet what he was doing was not being out of place, as under the one or over the other.

The New Orleans Advocate says, forcibly:

The college president who says his is "a Methodist school de facto and de jure" is our hand. A de jure affair that can not afford to be Methodist on certain conditions, go into liquidation. With the broadest ecclesiastical fraternity and the truest Christian charity for every evangelic denomination, we want our colleges, papers and papers to have a distinctive church life.

The Christian Neighbor, Columbia, S. C., thus disposes of what it styles a case of "check":

The statement is published that J. D. Shaw, who was permitted, a year or two ago, to withdraw from one of the conferences in Texas because of his heretical views, has challenged Sam F. Jones to a debate on certain doctrines. Keep quiet, Mr. Shaw; you will not be noticed—Mr. Jones is too busy in his work to waste any time on men who wish to gain notoriety by being noticed.

The Richmond Advocate puts it this way:

The man who thought himself great and good enough to be a Bishop, and was voted for three years ago, for that office, is now an agnostic, and challenges Rev. Sam Jones to debate with him the subject of revealed religion. No, no! Bro. Jones cannot come down from his high and noble work to the gospel of dirt.

All this is to the point, and yet it would have been better perhaps to have said nothing. The notoriety of certain infidels and skeptics would grow small by degrees, and beautifully less, if the religious newspapers would cease to advertise them.

The Central Methodist has the right theory and puts it into practice. It says: This (custom of advertising skeptics) is, in our judgment, the greatest mistake of the age, and one for which hearty repentance, followed by reformation, is demanded. No reader of the Central Methodist ever found one of these men in its columns, and never will while we keep our senses, and see things as we most see them.

The Southwestern Methodist makes a valuable suggestion:

Between this time and the meeting of our conferences in the fall, there will be a good deal of discussion in regard to changing the name of our church. We would suggest, therefore, that all who write on the subject write over their proper signatures. They will thereby stand a better chance to be read, and will write things more worthy of reading. To all anonymous writers we state, as a bit of information which may be new to them, that a large number of the most intelligent readers of this, and every other paper, never trouble themselves to read any article which has not the name of the writer.

On the question of the hour, above referred to, the Baltimore Methodist has an opinion, and expresses it:

The word South has come to convey a meaning which never enters into the head of our fathers, and their sons seem anxious to prove that they do not belong to a sectional church, and to disprove the charge that our very name has a political significance. The name proposed is "The Methodist Episcopal Church in America." With the light we now have we shall not only vote against this proposed change, but shall most heartily oppose it. We shall do so for the following reasons, viz: The name proposed is a misstatement of fact. Our church is not, and never will be, the M. E. Church, in America, since the M. E. Church stands in the way of any such claim and since our work is confined mainly to the Southern States, with some branches in the Middle and these form a very small part of America. Next, we shall oppose it because the name proposed does not signify to affirm, or in principle or fact to excite admiration or esteem. A name ought to be a rallying cry, and should serve to inspire to unity and effort.

Then again, we oppose the proposed name on the ground that it is a virtual concession to the claim that our church name is incorrect and does not stand for a living fact or principle, which we are prepared steadfastly to affirm. Further, the change amounts to an acknowledgment, on the part of those who make the change, that the record we have made under our old name should be covered over by a new one, and we are not prepared to admit this in any degree. And lastly, if a change of name be deemed important, we favor the name Episcopal Methodist Church, for reasons long since given. Our church is a Methodist Church chiefly, and Episcopal only in a modified sense, and by all rules of construction the adjective which most nearly qualifies the noun should be in juxtaposition to it.

Bishop Mallieun, in the letter from Galveston to Zion's Herald, which we reported last week, said:

There is no good reason why the Gulf States, Texas alone, could not raise cotton 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.

The Wesleyan Advocate quotes the passage and remarks:

What the Bishop here says of figs might be said with equal propriety of a long catalogue of things to which Southern soil and climate are eminently adapted, and for which we send our money abroad. The farmers of the South might raise in the corners of the fence figs enough for the world, without interfering materially with their regular crops, if they had not been characteristic of us to attend to such small things. So much the worse for us. We need schools which will educate the eyes of our children to see what is nearest to them, to handle the soil they live on, to mine the wealth in their own mountains, to plan their own public and private buildings, to use the material all about them in the construction of houses, to write their own books, and books for the world, and then to read their own literature. We hope the Bishop's criticism will be as salve to our eyes.

TEXAS PERSONALS.

—Rev. C. H. Brooks, presiding elder of Austin district, Texas Conference, announces in another column that the Austin district conference will meet June 25 instead of June 27.

—The Belton Journal says: "Rev. W. L. Nelms has returned from Taylor, where he went to assist in a protracted meeting. Mrs. Nelms and the children are in Fort Worth with her parents."

—Dr. H. A. Bourland, of Southwest University, is in the city. He is preaching at St. John's Church with great acceptability, and working with both hands earnestly in the revival there in progress.

—Rev. E. O. McIntyre, the zealous pastor of Broadway M. E. Church, Galveston, is in San Felipe assisting Rev. R. F. Dunn, of our church, in a protracted meeting. Bro. Dunn will find him an earnest and genial fellow-laborer.

—The Colorado Citizen, in its "Alleyton locals," says: "Rev. C. W. Thomas came up from the Lake of Eagles Saturday, preached half a sermon at 11 o'clock Sunday, intending to have given the other half at night, but the rain rained him out."

—The Seymour Circuit of last week says: "The quarterly meeting for the Seymour mission held its meeting at the Methodist Church on Saturday and Sunday last, and transacted such business as came up for the good of the church in this part of the moral vineyard. The presiding elder, Rev. Mr. Ellis, is an able, earnest and zealous minister, and his sermons were appreciated by all who had the pleasure of hearing him."

—The Southwestern Methodist does not forget to make kind mention of our Texas preachers. In the last issue it refers to three of them as follows: "Brother Allison is preaching to full houses and with good results, at Fort Worth, Texas. Rev. W. M. Adams, of West Texas Conference, has changed his address to Laredo, Texas. Rev. M. H. Wells is in the midst of a wonderful work of grace in Weatherford, Texas. It is almost marvelous. We have been written for and telegraphed for, but had to decline to meet other pressing engagements."

THE PRAYER LEAGUE.

Do not think that the Prayer League is dead. No, no. One blessed preacher has sent me for record on the book twenty-seven names from one of our small cities and the surrounding country. God keep him in perfect peace. Cannot every preacher in Texas send his own name and get others? "It is for you we are praying." You know "the work and the workers." JAS. A. GRAVES.

FROM BEAUMONT DISTRICT.

Rev. W. R. McDow—Jasper Circuit—A Revival—A Supply Appointed.

The many friends of the Rev. W. R. McDow, of Jasper circuit, will be sorry to hear that his health is so impaired as to necessitate his giving up his work for the year. His address, for the present, is Bryan, Brazos county, Texas, where he expects to spend some time with his sister. We ask the prayers of the church for his speedy recovery. Although very feeble all the year, yet Bro. McDow has done a good work on Jasper circuit. Much of the seed which he has sown is already bearing fruit. His last work on the circuit was at the quarterly meeting last Sunday, when a number of souls were happily converted, and ten of them were received into the church by ritual. We have appointed Rev. R. M. Steward to supply the work until annual conference.

GEO. A. LECLERE, WOODVILLE, TEXAS, MAY 29, 1885.

A TEXAS VETERAN.

Rev. W. C. Crawford, a Texas veteran, aged eighty-one years, preached for us yesterday. His subject, "The Resurrection of the Son of God." His words of truth, touching this glorious doctrine, fell upon the large audience like echoes from heaven, to which he will soon ascend. He signed the Declaration of Texas Independence at the convention that met at Washington, in Washington county, March 2, 1836. He traveled in the Alabama Conference three years; was located, at his own request, and came to Shelby county, January 5, 1837; and it was fortunate for the ministry that he was in that convention. "Such was the hospitality to the Roman priesthood, that an article had been incorporated in the constitution forever debarbing ministers of the gospel from the rights of citizenship. Brother Crawford had the article so amended as to debar ministers from membership in the congress only of the Republic."

Perhaps he was the first man who erected the family altar west of the Sabine River; and for more than fifty years he has preached the gospel, as a local preacher, in Texas. His record is a blessing to the church and an honor to the country. He lives with his daughter, whose husband lost a leg fighting the battles of the Confederacy. H. M. GLASS, ALVARADO, MAY 11.

SAN ANTONIO MEXICAN DISTRICT.

On the 6th of March I started on my second round in the San Antonio Mexican district. On the 9th I held the second quarterly conference of the Lodi mission. This mission is growing, both spiritually and in numbers. Two adults and eight infants were baptized in this mission. I preached and administered the Lord's Supper to four different congregations. Brother Juan C. Hernandez, preacher in charge, under the direction of the Holy Spirit, is doing a good work. On the 13th I came to the Medina mission, at Senior, Bexar county. On the 15th I held the second quarterly conference of this mission. Four adults and four infants were baptized. I also preached and administered the Lord's Supper to three different congregations, and celebrated the rites of holy matrimony between Pedro Lopez and Gabriela Mendez. Bro. Luis Gomez is the preacher in charge. He has had some opposition from the Catholic priest, but nevertheless the gospel is spreading more and more every day, and the mission is enlarging; and all those that believe the gospel admit that it is the Lord's work, and those that oppose it are working against God. March 21st I held the second quarterly conference of the Guadalupe Mexican mission, on the Blanco river, about a mile from K. L. City, in the Mexican neighborhood, called Leoncito. On the 23d Bro. A. H. Sutherland was with us, and preached and administered both of the holy sacraments. In this mission two adults and three infants have been baptized during the quarter. Bro. Adolpho Cardenas, the

preacher in charge, is a studious young man. He is well liked by everybody, and under God's guidance, is doing good work. On March 29th I held the quarterly conference of the San Antonio mission. One man was licensed to preach—Urban Osuna. I failed to take note of the baptisms in this mission. This mission has the largest Mexican population of any other on this side of the Rio Grande. Bro. Manuel Trevino is preacher in charge, and Bro. Salvador Tarantino is his helper. They are both doing good work. Now we come to the district conference, which took place on the 27th, at San Antonio, of which an account has already been given in the TEXAS CHRISTIAN ADVOCATE. March 31, together with Brothers Josue Acosta, Felipe Saldana and Santos Romo, I started to visit the missions beyond the Nueces river. That night we came to where a sick brother was—fifteen miles below San Antonio. April 1st, at 4 in the morning, he fell asleep in Jesus. Brother Carlos Zalazar was one of the oldest members of the San Antonio Mexican M. E. Church. He was converted under the preaching of Brother J. M. Cassanova, about eight years ago. He was sixty-five years of age, and since he was converted he lived as a good Christian.

April 11th I held the second quarterly conference of the Corpus Christi Mexican mission. Two adults were baptized and one infant. I preached and administered the Lord's Supper to two congregations. Brother Acosta is the preacher in charge. He preaches at twelve appointments every month. The work is doing well. This is the oldest Mexican Border Mission in the work.

April 18th I held the San Diego and Collins quarterly conference. Two adults and four infants were baptized in this mission. I preached to four congregations and administered the sacraments to these; also celebrated the rites of holy matrimony between Juan Bela, eighty-five years of age, and Josefa Navarro, seventy-five years of age. They have been members of the Catholic Church all their lives; but never were married, although living together about thirty years.

Brother Santos Romo, in charge of this mission, is a faithful man; but his health has been very bad, and I am afraid he will not be able to do the work the year through. April 23, I held the quarterly conference of the Concepcion mission at the Clovis Ranges. This place has about one hundred inhabitants; and although we have no members here, we have a Sunday-school of twenty children and a very good congregation, and good hopes for the salvation of many souls. One adult and one infant were baptized and the Lord's Supper administered at one congregation; but I visited and preached at ten different places. Bro. Felipe Saldana is in charge of this mission. Horse feed has been so scarce in this country that he had great difficulty to keep up his horse. Corn was selling at one dollar and fifty cents when I was there two weeks ago. Up to the 23d of April they had had no rain in that country. People were commencing to be uneasy about their crops; but since then they had just a little too much, as it had washed some of their tanks and fences away. Times have been very hard in that country; money very scarce; our assessments are coming up very slow. Nevertheless our people are getting to understand their duty, and I hope will soon be able to support their preachers. The missionaries are being better respected every day among our Mexican people. The Lord is also among good American Christians scattered through this country, who help and encourage our preachers with their hospitality as well as their money; among them are Mrs. John Dix, Mrs. Van Meter, and others. But I am sorry to say that in some of our congregations the poison of Ingersoll is being scattered through a newspaper called El Progreso Illustrado de Nueva York, which paper is published in Spanish in New York. Our people will read, and we have no Christian literature to give them to feed their minds. Oh, that we could put more religious periodicals in their hands.

All of our people are anxious to have camp-meetings this summer, and we intend to have them at the times and places as follows: Guadalupe Mission—in Caldwell county, two miles below Martindale, at Mr. Jennings' plantation—from the 5th day of July to the 12th. Lodi Mission—in Guadalupe county, twelve miles from Seguin, on the Olmos, at Mr. Rice's plantation—from July 15th to the 19th. Corpus Christi Mission—from July 23d to the 29th, at Barlow's Ferry, Live Oak county. San Diego and Collins Mission—from July 29 to August 2. Medina Mission—at the Medina river, Bexar county, from Sept. 2d to the 6th. San Antonio and Bandera Mission—Sept. 9th to the 13th, at the Privilege Mission Church. The American friends on the Lodi mission, at the Olmos, have been helping us every year in our camp-meetings, and this year we would be glad to have our friends everywhere help us; but specially with their prayers. Do not forget this part of your duty. JAMES TAFOLLA.

TEXAS CORRESPONDENCE.

Rev. J. W. Horn, Atlanta, May 11: The prospect is good for a general revival of religion. We have received thirty-four members since conference.

Rev. F. S. Jackson, San Saba, May 19: Just closed a good meeting. Rev. R. H. H. Burnett assisted at the last. Ten conversions and thirteen accessions, and all the church energized and quickened, is the result.

Rev. J. M. Barcus, Taylor, May 20: A severe storm and rain closed out a good meeting for us Saturday night, the 17th. We had twenty conversions and a general quickening of the church. Bro. Nelms, of Belton, was with us and did most of the preaching. He is a faithful workman.

Rev. A. J. Friek, Centralia, Trinity county, May 18: There are signs of a revival on this part of Mt. Vernon circuit. Will get Bro. Brasher to go over and organize a church near Pennington shortly. Bro. Brasher is working hard for a revival. We have a revival nearly every Saturday night at prayer-meeting at Prairie View.

Rev. M. D. Long, Burkeville, May 10: Our second quarterly meeting over. Our presiding elder, Rev. Geo. A. LeClere, with us. Much interest manifested in the congregation. Twelve penitents at the altar for prayer. The spiritual condition of the church continues to improve. God's spirit is operating upon the hearts of the people.

Rev. G. H. Phair, Oyster Creek, Velasco circuit, May 18: Second quarterly meeting for Velasco circuit convened. Rev. J. F. Falklin, presiding elder, on hand. We had four accessions by profession, one by letter, and the church revived. Sunday-school work is being well attended to. We have five Sunday-schools, and another one will organize as soon as the literature gets here from Nashville.

Rev. T. W. Morton, Willis Point, May 18: I left Willis Point a few days ago for Longview, to assist Bro. Smith in a protracted meeting, which had been going on several days. I soon arrived there, and found Bro. Bourland,

who had been there three or four days, preaching and presenting the University claim. I think he met with success. There had been some conversions up to the time I left and several accessions.

—Rev. Joseph T. Bloodworth, Mineral Wells: Have received up to date on Mineral Wells circuit twenty members by letter and two by ritual. There have been four conversions. Old church letters are coming to light. Family altars have been erected and church members are praying.

—Rev. Jno. A. Gardner, Strawn, May 11: Our second quarterly meeting over. A grand success. Our presiding elder on hand. We closed the meeting last night. Several accessions. Eight children baptized. Nine penitents left at the altar. The outlook for a grand revival all over Strawn mission is flattering. We are doing all we can. Pray for us.

—Rev. F. M. Sherwood, Rosston, May 14: Our second quarterly conference embraced the 2d and 3d of May, at Pella. W. F. Esterling, the presiding elder, was there. Seven mourners at the altar on Sunday night. Received four into the church, making thirty-two since conference. The outlook for a general revival is good. Let our prayers be for this year. W. J. Ladd, revive thy work.

—Rev. C. B. Carter, Ledbetter, May 19: Ledbetter mission is a new work. When we came here there was no preaching in Ledbetter, but now we have preaching six times a month—the Cumberland Presbyterians once, the Baptists twice, the Campbellites once, and the Methodists twice. We have organized a Methodist society here with five members; have a good prayer-meeting and a union Sunday-school. The Lord has blessed our labor at all of the appointments on the work. At Mayfield Chapel sinners have been asked to be prayed for, and the church has been revived—some have shouted aloud for joy; a Methodist Sunday-school and prayer-meeting at this place. We have been blessed at Knox school house by the presence of the Lord. He was with us on last Sunday at Tate's schoolhouse, and Christians were made to rejoice.

General Church and Other News. —Rev. Sam C. Vaughan, Davilla, May 19: Our new church at Lebanon is finished. It is quite a neat frame building, 30x40 feet—gothic roof. It is now painted also. The house cost \$520. We hope to be able to call it in the fall. We are expecting a revival.

—Rev. G. W. Graves, Georgetown, May 18: Thanks to Wm. Price for his criticism of Talmage on the "rink." "Them's my sentiments." One brother says Texas preachers fight too much in the paper; they would not take it on that account. That's bad. I told him Texans were "spunky."

—Rev. J. D. Crockett, Breckenridge, May 11: The floods have greatly damaged some people throughout this country—washing away fences, crops and other things. Over some farms the soil was washed away as deep as it was plowed, leaving the ground so hard that it was almost impossible to get cotton to come up even after it was plowed again.

—Rev. Neill Brown, Henderson county, May 8: There is some vitality in Malakoff circuit. Finances very low. Judging the future from the past, matters look quite gloomy. Still, still labor, pray and hope for better things in the future. Man's fidelity to God is not estimated by dollars and cents alone, though evidently included, according to "that which he hath."

—Rev. Julian Woodson, Mineola, May 15: Second quarterly conference for Lake Fork mission passed. Bro. Clifton, our beloved presiding elder, was with us. Have secured deed to church lot at Golden, and expect to build a Methodist church in the summer. Also have a good prospect of building a church at Pilgrim's Rest. Spiritual condition good and improving.

—Rev. J. W. Horn, Atlanta, Texas, May 11: Our parsonage is just completed, and we have moved in it. I do not know of a better parsonage in the North Texas Conference. It is finished in neat order, and is very conveniently arranged. I find a very pleasant people here to labor with. Atlanta has about 1500 inhabitants, and is building up very fast. Methodism, as might be expected, is in the lead.

—Rev. G. F. Fair, Sipe Springs, May 15: The second quarterly meeting for Rising Star mission was held last Saturday and Sunday, with a good attendance of official members. Our presiding elder, J. T. L. Annis, was with us. Our finances are behind, but I hope we are on the verge of better times, financially and spiritually. We have received thirteen members this quarter. We are working and praying for a revival power.

—Rev. T. W. Morton, Willis Point, May 18: The ladies of Willis Point gave a supper Friday night for the benefit of our church. Everybody seemed cheerful, and did everything to make the occasion enjoyable and profitable. The net proceeds were \$110. We don't intend to stop until we get God's house in good order. The ladies of the church met at the parsonage this evening to organize a ladies' aid society, which they did do, with a membership of thirteen.

—Rev. Jno. T. Bloodworth, Lone Oak, May 18: Last Saturday and Sunday was the time and Emory the place of our second quarterly conference. Nearly all of the official members were present. Finances pretty good. The religious services were accompanied with God's spirit. The sermon on Sunday, at 11 o'clock, preached by our presiding elder, was one of power. The outlook for building a church and a revival of religion in Emory is favorable.

—Rev. L. G. Rogers, Burnet, May 11: The general state of the church is improving in Burnet, I think. We have been blessed recently by the ministrations of A. H. Sutherland, Bro. Rector, and James Mackey, our presiding elder. We will begin a camp-meeting on Friday before the fourth Sunday in July next. Hope all the preachers who have been invited will be on hand, and all others who can do so. May the Lord bless us largely now and then.

—Rev. B. T. Hayes, Coffeeville, May 29: The spiritual outlook on the Coffeeville circuit is good. The congregations are increasing in numbers, and in attention to the preached Word. There is a Sunday-school at every appointment except one, and next Sunday will set to organize there. At Old Eagle Creek they have one where no society is. Prayer-meetings at most of the appointments; some class-meetings too. My people are generally anxious for a revival; some exceedingly so.

—Rev. C. G. Shutt, Midlothian, May 2: I have a Campbellite preacher on my work that offered me \$1 per day, board and horse feed, and also offered to black my boots daily if I would let him "bores" me for five days with his creed. Of course I declined, telling him I had not the time to stop and "argue" with bootblacks. But if any Methodist, who reads this, wants that \$1 for five days, let him drop me a card and I will give him the address of the aforesaid brother. The late heavy rains have done great damage to lands and crops. The storm came very near demolishing our new church at Midlothian; it can be repaired, however, with some expense. Midlothian. Continued on Eighth Page.

BURN

EUPION,

THE FAMILY SAFETY OIL!

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STRAND, GALVESTON, TEXAS.

OFFER THE FOLLOWING GOODS FOR SALE AT LOWEST MARKET PRICES: BUCKEYE MOWING MACHINES, CHIEFTAIN HAY RAKES,

SEYMOUR GRAIN CRADLES, GRASS SCYTHES, BUSH SCYTHES, GERMAN SCYTHES, AMERICAN GRASS HOOKS, AMERICAN SICKLES, GERMAN GLASS HOOKS, STEEL GARDEN RAKES, WOOD HAY RAKES, GARDEN HOES, HANDED FIELD HOES, PLANTERS' ALL STEEL EYE HOES, GENUINE SCOVIL HOES, COLLINS & CO.'S AXE HOES,

SPADES, SHOVELS, GRASS SCOPES, WHEEL BARROWS, LAWN MOWERS, LAWN RAKES, PRUNING SHEARS, HEDGE SHEARS, BUSH HOOKS, FOUNTAIN PUMPS, SADDLES, BRIDLES, TINWARE, GUNS AND PISTOLS.

REVIVAL SERVICES IN WACO.

Please permit us to answer through the Advocate the many inquiries made of us concerning the contemplated revival services to be held in Waco by the Rev. Sam P. Jones, of Cartersville, Georgia, by saying, we expect the services to commence on the third Sunday in June next, and to continue fifteen or twenty days. We have secured a large, comfortable building, in which to hold the services, with a seating capacity of 5000 or 6000 persons. We are doing all in our power to make the meeting a comfort as well as a blessing to all who may attend. To accommodate visitors from abroad, we have made arrangements with the hotels and boarding houses for reduced rates, say from 75 cents to \$2.50 per day, or from \$5 to \$10 per week.

W. J. BARRETT, T. P. SPARRS, JOHN H. APPEL, Committee of Arrangements.

Bible distribution in Texas in April, 1885, by eleven co-partners of the American Bible Society: Days of service, 249; miles traveled, 2872; families visited by them, 2856; families found without a Bible, 280; families supplied by gift or sale, 235; destitute individuals supplied in addition, 96; number of books sold \$3.92, value \$283.25; number of books distributed by gift \$38, value \$48.33; contributions received from churches and individuals \$27.15. Returns received from three auxiliary societies. Two mission churches were given pulpits Bibles. The canvass of Cook and McLennan counties was completed this month. The fourth general supply is being vigorously carried on. Help is greatly needed. Contributions may be sent to A. J. Taylor, Asst. Treas., Bible House, New York; or to W. B. Rankin, Dist. Sup't., Austin, Texas.

To the Preachers of Austin District. Please send to my address the names of delegates to district conference. Mention those who are likely to come by private conveyance. J. W. ROGERS, LAGRANGE, MAY 6.

Change of time of camp-meeting. We have changed the time of our camp-meeting. Will begin Friday before 2d Sunday in July. Hope to have you with us, Mr. Editor. Rev. Mr. Mackey, O. T. Hodges, J. S. Tunnell, R. H. Burnett and H. B. Herby will please take notice, as they are expected to help us. Will extend the invitation of our preachers to help us who can. We expect a big time and a big blessing then. J. G. ROGERS, BURNET, TEXAS, MAY 23, 1885.

To the Presiding Elder and Pastors in the Stephenville District, Northwest Texas Conference, M. E. Church, South. DEAR BROTHERS:—Please send us, at Crawford, the names of all delegates to the district conference to be held at this place June 25. All who will bring wives and daughters note the fact; also those who bring horses give us notice. Please send these to us soon, and oblige yourselves and us. THOS. STANFORD, CRAWFORD, MAY 25.

Appointments for Axtell Creek. I will hold meetings for Axtell Creek as follows: Ash Creek, 2nd Sunday in July; Mesquite Tank, 4th Sunday in July; Brushy Tank, 1st Sunday in August—beginning Friday before. These are self-supporting. That is, every one is expected to bring his quilt and bread and meat, and camp on the ground. Let the sisters remember we are not going there to eat, but to worship God. Do not cook up too much. A. B. TRIMBLE, AXTELL, TEXAS, MAY 22, 1885.

Commencement Exercises. Of the Wesleyan Female Institute, Staunton, Virginia, will occur, D. V., as follows: Friday, June 2d, 8 p. m. Annual celebration of the Lee and Jackson Literary Society, Saturday, June 6th. Art exhibition from 11 a. m. to 9 p. m. Sunday, June 7th, 11 a. m. Annual commencement sermon, by Rev. Dr. W. G. Starr, of Charlottesville, Va.

Monday, June 8th, 8 p. m. Final soiree of instrumental and vocal music. Tuesday, June 9th, 8 p. m. Closing commencement exercises, awarding distinctions, conferring school diplomas, conferring degrees on graduates in science and literature, conferring full diplomas on our graduates. W. A. HARRIS, President.

INFORMATION WANTED. Any information as to the present whereabouts of Benjamin Langham, a farmer, who, when last heard from, resided near Redville, Red county, will be thankfully received by Thomas W. Langham and other relatives, near Augusta, Houston county, Texas. CENTRALIA, TEXAS, A. J. FRICK.

Will some one inform me of the whereabouts of J. Calvin Nabours? When last heard from he was at Jefferson, Texas. CENTRALIA, TEXAS, A. J. FRICK.

Bivart and Stratton's Business and Short-hand School St. Louis. Graduates are successful in getting employment. We are agents of the U. S. Stenograph Co. for qualifying shorthand writers on the Stronhand machine. Send for circulars.

When the Car is as silent as the first letter of his name, nichel during its passage, Mr. English pronunciation, he is a great first.

MORLEY'S T-X-S TONIC CORDIAL is a Tonic in every sense of the word. It is made from refined iron, the (Pyrophosphorus), Active vegetable Agents, Aromatics, etc. All physicians know that iron has no equal in purifying, enriching and giving color to the blood, thereby giving strength, muscle and power to the body. Iron is a Blood Maker; it gives Vigor, Vitality, Energy, Power and Life itself.

One McLeod, of Baltimore, has been killed by a pine board hurled against him by the wind. Paste it up on the outer walls, ye editors—bored to death by wind.

Another Life Saved. About two years ago, a prominent citizen of Chicago was told by his physicians that he must die. They said, "Your system was so debilitated that there was nothing left to build on. He made up his mind to try a 'new departure.' He got some of Dr. Pierce's 'Golden Medical Discoveries,' and took it according to directions. He began to improve at once. He kept up the treatment for some months, and is today a well man. He says the 'Discovery' saved his life.

The following is from a Chicago paper: "Has anybody seen Luther during his absence, Mr. Lambert?" "Yes, your excellency; three gentlemen and eight Misses."

Kay's Kentucky Kure or Liniment has an enormous sale nearly all over Texas, with little or no advertising, for every person who has used it was sure to recommend it to his neighbors, and is consequently a walking advertisement of its merits.

"Bel't so short, sah! Why, last night a gump n taller'n you slept in dar. I member 'cause he didn't pay his bill." "Of course. Found himself short in the morning. A natural consequence."

A Troy man shot at a hen with a revolver, and hit a neighbor who was sitting on the fence, watching him. Both are agreed that the bullet glanced from the hen.

The Afghan troops will probably be fed on Khamned goods.

ANGLO-SWISS MILK.

CONDENSED MILK. MILKMAID BRAND. Economical and convenient for all kitchen purposes. Better for babies than uncondensed milk. Sold everywhere.

CASTORIA

for Infants and Children. "Castoria is so well adapted to children that I recommend it as superior to any prescription known to me." H. A. AUSTIN, M. D., 111 So. Oxford St., Brooklyn, N. Y. Castoria cures Colic, Constipation, Sour Stomach, Diarrhoea, Eructation, Kills Worms, gives sleep, and promotes digestion. Without injurious medication. THE CENTAUR COMPANY, 192 Fulton Street, N. Y.

CENTAUR LINIMENT

An absolute cure for Rheumatism, Sprains, Pain in the Back, Burns, Galls, &c. An Instantaneous Pain-relieving and Healing Remedy.

NEATLY IT FILLS THE BILL! Good for a Lifetime. Leaf holder for Music rest. Adjustable to any line instantly. Put on by any one in two minutes. Detail. By Mail, \$1.00. Address, Cord. J. FRAMPTON, Willis, Texas. Patentee and Sole Manufacturer. Special Prices to Jobbers.

Best Rolled Gold Lace Pin. Oriental Diamonds.

These four pins represent some of our Best Rolled Gold Lace Pins. The stones in these pins have the brilliancy of genuine diamonds, and will take a good judge to tell the difference. Sent for our Illustrated Catalogue and Price List, which we will send Free. Address Irion & Girardet, S. W. Corner Fifth and Market, Louisville, Ky. \$1.50.

CITY BAKING POWDER.

Sales Steadily Increasing! Sole every Dealer in Galveston. Manufactured by City Baking Powder Co., Galveston. For Sale by J. S. ROGERS & CO., Galveston, Texas.

ROCKFORD WATCHES

are unequalled in exacting service. Used by the Chief Mechanic of the U. S. Coast Survey, by the Admirals Commanding in the U. S. Naval Observatory, on Astronomical work, and by Locomotive Engineers, Conductors and Railway men. They are recognized as THE BEST for all uses in which exact time and durability are required. Sold in principal cities and towns by the COMPANY'S exclusive Agents leading jewelers, who give a FULL warranty.

W. ELLIOTT & BRO., Sherman, Texas.

Pianos: DECKER & SON, CHASE, and MATHUSHEK. Organs: MASON & HAMLIN, J. ESTEY & CO., CHICAGO COTTAGE and ITHICA. Also, the largest dealers in FURNITURE AND CARPETS in the State. Write for Special Catalogue and Price List. Remember we depend upon no Special One Thing for a living; therefore can sell closer than any other house that deals in one line of business.

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DR. RADWAY'S Regulating Pills,

The Great Liver and Stomach Remedy, for the cure of all disorders of the stomach...

DYSPEPSIA. Hundreds of maladies spring from this complaint. The symptoms of the disease are the symptoms of a broken-down stomach...

Dr. Radway's Sarsaparilla Resolvent

For the Cure of all Chronic Diseases. Chronic Rheumatism, Scorbuta, Glandular Swelling, Hacking, Dry Cough, and similar complaints...

Radway's Ready Relief,

For Colds, Sore Throat, Inflammation of the Lungs, Kidney and Bowels, Rheumatic Neuralgia, Toothache, Headache, Pains in the Back, Chest and Limbs, Applied externally...

HUNT'S KIDNEY & LIVER REMEDY. NEVER KNOWN TO FAIL. IT CURES WHEN ALL OTHER MEDICINES FAIL.

HUNT'S KIDNEY & LIVER REMEDY. NEVER KNOWN TO FAIL. IT CURES WHEN ALL OTHER MEDICINES FAIL. IT CURES ALL DISEASES OF THE KIDNEYS, LIVER, BLADDER AND URINARY ORGANS.

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

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

PINKEYE. A Remarkable Cure of a Horse. In the fall of 1883 I had a valuable horse taken with the pink eye, resulting in blood blindness.

DEVOTIONAL.

And he said go forth and stand upon the mount before the Lord.—1 Kings Six:11. The same may be said to all who suffer under the pressure of temporal trouble, sorrow, need, sickness, disgrace, or any other adversity. Do the waves of the world toss you? Look not with Peter at the storm instead of looking to Him who can rebuke it.

Why We Are Tried. Suppose I made a very wonderful steam engine, and put it into a ship, to make it into a steam-packet. It is all beautifully made, and complete, and I want to "try" whether it is all good; whether the machinery is right, and works well.

Fortune lost, nothing lost: courage lost, much lost; honor lost, more lost; soul lost, all lost.

MARRIAGES. DAVIS—CHURCH.—At the Methodist Church in Calvert, May 10, 1885, by Rev. Seth Ward, Mr. F. R. DAVIS, of Cisco, and Miss Ella Church, of Calvert.

OBITUARIES. BEALL.—Mrs. Mary Jane Beall, second daughter of Rev. James Hickman, was born in White County, Tennessee, September, 1822; died Jan. 25, 1885, in Anderson county, Texas, at the age of fourteen years.

McCain.—Jared G. McCain was born in the Republic of Texas, Nov. 22, 1829, and died in Washington county, Texas, July 31, 1876. In 1852 he was converted, and joined the Baptist Church, in which church he retained his membership to the close of his life.

MORRIS.—Sister M. A. Morris was born Nov. 16, 1852, in Stanley county, North Carolina, professed religion in the year 1863, and joined the Baptist Church, and lived a consistent Christian till her death, which occurred March 17, 1885.

Ayer's Cherry Pectoral,

Employed promptly, in cases of Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, and Influenza, prevents their becoming serious, and speedily restores to health those who are thus affected.

Cures Incipient Consumption.

Consumption is the blighting plague of our nation. In its silent march through the land, it is stealing away from our homes thousands of the brightest and best of their inmates. If, however, the disease is taken in time, its terrible ravages may be prevented by the use of Ayer's Cherry Pectoral.

Ayer's Cherry Pectoral,

PREPARED BY Dr. J. C. Ayer & Co., (Analytical Chemists), Lowell, Mass. For sale by all Druggists.

BULL'S SARSAPARILLA.

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

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 eye in good condition, as when you open them.

Only 50 Cents.

SCHOTT'S Chill and Fever ANTIDOTE.

The Best and Cheapest Absolute Chill and Fever Cure in the Market.

A remarkable statement from a prominent physician: LEESVILLE, TEX., June 27, 1881.—Messrs. Thompson, George & Co., Galveston, Texas.—Gentlemen: Your Schott's Chill Tonic has done for me what I have had to do myself for many years.

MORGAN CITY, La., May 6, 1881.—Messrs. Thompson, George & Co., Galveston, Texas.—Dear Sirs: Last September I took hold of Schott's Chill Tonic, and up to present writing have sold at retail two gross.

OWING TO THE LITTENESS OF SCHOTT'S CHILL AND FEVER ANTIDOTE, THE FORMULA WAS REWROUGHT BY MR. LOUIS DOLME, ONE OF THE COMPIERS OF THE LATE EDITION OF THE UNITED STATES DISPENSARY, AND A MEMBER OF THE FIRM OF SHARPE, JOHNSON & BARTLET, OF BALTIMORE, WHO HAS, WITHOUT CHANGING THE ORIGINAL FORMULA, OR IMPAIRING THE WELL-KNOWN MERITS OF THE ARTICLE, MADE IT PRESENTLY PRACTICABLE AND AGREEABLE TO THE TASTE. CHILDREN NOW TAKE IT FREELY.

THE THOMPSON DRUG COMPANY, SOLE PROPRIETORS, GALVESTON, TEXAS.

HOME'SANATIVE CORDIAL PURIFIES THE BLOOD. ERADICATES MALARIAL POISON, INFLAMMATION OF THE SYSTEM, PRINIPAL AND TERTIAL CHILLS, FEVERS, DYSPEPSIA, SUMMER FEVERS, LIVER DISEASES, RECOMMENDED BY PHYSICIANS OF ALL NATIONS.

Principal Office and Laboratory, Nos. 24 and 26 North Main Street, ST. LOUIS, MO. Possesses the Combined Medical Virtues of All the Famous Natural Waters.

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

WINTERSMITH'S CHILL CURE! A BIG SUCCESS.

W. N. HALDEMAN, President-Courier-Journal Company, says: OFFICE OF THE COURIER-JOURNAL, LOUISVILLE, Ky., June 21, 1885. I have used your Wintersmith's Chill Cure for many years, the value of your remedy prompting me to say, in reply to your request, what I have had to do myself for many years.

FEMALE COMPLAINTS

Treated scientifically at home, at a very small expense, with absolutely no pain or casualties. Permanent cure guaranteed. Book and question blank free. Address with stamp, Dr. C. N. BROCKINGTON, 309 1/2 Ave. Louisville, Ky.

CATARH

Causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough, and other symptoms, cured in from one to three months, even though bones of nose are affected. No snuff, washes, douches, or atomizers used. Book and blank free. Address with stamp, Dr. C. N. BROCKINGTON, 309 1/2 Ave., Louisville, Ky.

BLANCARD'S IODIDE OF IRON PILLS. Approved by the Academy of Medicine of Paris, and the Faculty of Medicine of the Medical College of Paris. The World for Scrofula, (impure, King's evil, etc.) the Iodide of Iron Pills, as it is called, is the best remedy for all these ailments, and for all other ailments of the blood and system, and for all other ailments of the blood and system, and for all other ailments of the blood and system.

Texas Christian Advocate.

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Joint Board of Publication of the Five Texas Conferences.

- TEXAS CONFERENCE—T. W. ROGERS, N. F. LAW, J. F. FOLIN, J. HAWKINS, SECRETARY.

Continued from Fifth Page.

thian has great hopes of getting another railroad soon. The prospect of getting the Old Fellows' Home for Widows and Orphans at this place is flattering.

Mood Jones, Peeds, Kaufman County, May 15: The second quarterly meeting for Kemp mission is over. Owing to high waters we had a small turnout of official members.

Rev. W. T. Burk, Cotulla, May 15: The Ladies' Church Aid Society in this place gave a festival last week, the net proceeds of which was \$169.70.

Rev. Joseph Coughran, Terryville, April 25: Rev. A. A. Killough preached J. R. Rankin's funeral sermon at 11 o'clock, a. m., Sunday, 19th inst., at Burns' Station, who died Nov. 17, 1881.

Tyler, at Minola, May 28: Chappell Hill, at Caldwell, May 28: Gainesville, at Gainesville, June 4: Georgetown, at Georgetown, June 18.

THE OUTLOOK. The death of ex-Secretary of State, Frelinghuysen, is reported this week. He had been ill for some time.

The ninth general council of the Reformed Episcopal Church in the United States met at Peoria, Ill., Wednesday, May 27.

A prominent member of the Grand Army of the Republic residing in Philadelphia, declares himself openly in favor of pensioning the wounded soldiers of the Confederate army.

The president has issued and executive order closing government departments on the 30th of May, the decoration day celebrated by the Grand Army of the Republic.

The General Assembly of the Southern Presbyterian Church has been in session since last week in Houston, with Dr. H. R. Raymond as moderator.

TEXAS CAN TAKE COMFORT. Her Nineteenth Legislature does not head the list in disorder and incompetency.

WOMAN'S WORK FOR WOMAN. Permit me to say to the members of the Woman's Missionary Society of the Northwest Texas Conference.

During the last 130 years Russia has acquired 1,642,900 square miles of territory, with only 17,135,000 of population.

There can hardly be much probability of a visit to this country of a general cholera scourge this summer.

June 4. I ask the vice-presidents, in their respective fields, to request each auxiliary society to raise a special fund to defray the traveling expenses of our representative.

BISHOP PARKER MONUMENT.

You have doubtless seen the appeal made in the columns of the New Orleans Christian Advocate to the church at large, earnestly soliciting contributions to erect a suitable monument to Bishop Linnus Parker.

PARKER MEMORIAL CHURCH, NEW ORLEANS, LOUISIANA.

Let me say to your many readers that we need their help in building our Memorial Church. We intend it to be an offering from the whole church.

DISTRICT CONFERENCES.

- Tyler, at Minola, May 28; Chappell Hill, at Caldwell, May 28; Gainesville, at Gainesville, June 4.

best possible sanitary condition. Owing to neglect, terrible forms of sickness manifest themselves in localities which ought to be perfectly healthy.

UNANSWERED LETTERS.

May 14.—J. S. Gillett, sub. W. J. Joyce, sub. L. G. Rogers, sub. J. S. Tunnell, sub. S. L. Ball, sub. Saml Weaver, sub. J. W. Kizian, sub. M. M. Mills, sub. J. J. Crook, sub. W. F. Graves, sub. W. J. Jackson, sub. R. H. Waldron, sub. J. B. Adair, sub. E. T. Frasier, sub. W. T. Ayers, sub. J. W. Woodson, sub. J. R. Walters, sub. J. C. Weaver, sub. Will Discontinue, sub. W. L. Woodworth, sub. J. B. Minnis, sub. Julian Woodson, sub. Jas. W. Valtz, sub. J. H. Vaughan, sub. W. G. Newton, sub. C. B. Pladger, sub. R. V. Galloway, sub. R. I. Perdy, sub. E. Boone, sub. Jas. Campbell, sub. Wm. Hay, sub.

England has abandoned its project of avenging the death of Gen. Gordon, even if it were seriously entertained, and of besieging Khartoum, notwithstanding all the costly military preparations that have been made.

THE MONTHLY STATISTICAL PUBLICATION OF THE AGRICULTURAL DEPARTMENT FOR MAY.

The monthly statistical publication of the Agricultural Department for May, contains a statement of wages paid to farm laborers in all parts of the country.

THE YONKERS GAZETTE.

The Yonkers Gazette having remarked that "sprucing up premises is the duty of the day," the Commercial Bulletin asks if a henpick on the front door would help things any.

THE NARRISTON HERALD.

The Narristown Herald gives the following joke: "General Lord Wallace is said to be writing a novel, the scene of which is laid in Turkey."

ATTEND TO IT NOW.

Kidney diseases should be checked at the outset. When they become chronic they are dangerous. Taken at once Parker's Tonic will prevent their development.

AMERICAN GIRL (to cabman in Paris): "Ere vous—ere vous—O, Mary! turning to her cousin."

OKLAHOMA, COOK, CO., TEX., Mch. 11, 1884.

Beaumont District—Third Round. Liberty City, at Liberty, June 25; Beaumont, at Beaumont, June 25; Orange, at Orange, June 11.

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WACO DISTRICT—THIRD ROUND.

Corsicana, at Church St. Church, June 3; Dresden, at Blooming Grove, June 13; Cedar Island, at Oak Hill, June 20.

PORT WORTH DISTRICT—THIRD ROUND.

Alvador and Pleasant Point, at Pleasant Point, June 13; Arlington, at Arlington, June 13.

MONTAGUE DISTRICT THIRD ROUND.

Riceford, at Riceford, June 20; Wichita Falls, at Wichita Falls, June 20.

COMMERCIAL.

Exchange at Galveston. Official quotations at the Cotton Exchange.

Buying. Selling. Sterling, sixty days, 4.88; Bank, 60 days, 4.85; Commercial, 60 days, 4.80.

RECIPIENTS.

Bees. Yearlings. Cows, Calves, Sheep, Hogs. This day, 25; 1st day, 29; 2nd day, 31.

PERSONS.

Bind of Cross-Eyed. May determine as to its Curability by Corresponding with THE SPENCER OPTICAL MFG. CO.

REVERSIBLE COLLARS.

Roberts, Angelo, Backus, Tomlinson, and Harlow, stand-by. Made of the best material, and are made to order.

REVISED PRICE-LIST.

Each Cistern is first set up at the shop, and hooped first, and each stove numbered, so that any one can set them up. They are then taken down and packed in barrels for shipment.

R. B. GARNETT.

Manufacturer of CISTERNS. Write for Revised Price-List.

WEBSTER.

In Sheep, Russia and Turkey Bindings. Get the Standard. GET Webster—it has 118,000 Words.

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The Mirror.

is no flatterer. Would you make it tell a sweeter tale? Magnolia Balm is the charm that almost cheats the looking-glass.

The General Market.

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

TEXAS AND HORNS.

Bacon—Packer's agents quote as follows for round lots, shoulders for good clear, 62c; short clear, 74c. Jobbers fill orders at 64c advance.

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