

# The Texas Christian Advocate

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

VOL. XXXI.

GALVESTON, TEXAS, SATURDAY, JUNE 6, 1885.

NO. 38.

### LETTER FROM MISSISSIPPI.

Here in Mississippi economy begins at the house of God, and it often ends right where it begins. I suppose Methodist preachers know when hard times come about as soon as any other class of men in this land. There is always shortage in quartermen when money matters get close. If the crop prospect is good many of our people hold on to the preacher's money for their own use, because he is sure to get his pay when the crop comes in. If the crop prospect is bad, they hold on to the money to see how things will come out at the end of the year—any way they hold on. The gifts of many of our people are not cheerful gifts; they come grudgingly. The Lord loves a cheerful giver.

Many of our preachers are forced to buy on credit at credit prices, while the people hold on to the money for their own benefit. Many pastors would be willing to deduct ten per cent. from salaries already too small for the cash in hand every quarter. They would make money by the operation. Those who withhold it never think of adding the interest to it when they do pay. They force a loan from the pastor because they have him in a corner where he can not help himself. They will pay him when every obligation is met. When times begin to pinch, many people say: "Well I must reduce my expenses. I can not pay as much quartermen as I have been paying." The shoe and clothing bills remain the same, grocery bill unchanged, tobacco bill, pleasure bill, and all other expenses remain as they were. The church paper must be stopped, and church expenses reduced, and here economy ends. I have seen much of this this year. Times are hard to begin with. Money is very scarce. Then the spring was late and cold. It has been the driest spring I ever knew. The ground has not been thoroughly wet for seven weeks. As this dry spell has progressed, the quartermen receipts have been growing smaller and smaller, till they have dwindled down to nearly nothing. I have been asking: "Brethren, what is the matter?" The same answer has been given everywhere, in the stations and on the circuits: "The people are holding on to see how the crop prospect will turn out. If we have a good rain the people will pay. Some of them have money, but they don't want to spend it till they see what they are going to make."

Yes, God and his cause can afford to wait. Well, we have had a glorious rain; just enough. It did not fall too hard. A gentle, warm rain. I never saw the land in such fine tilth in my life. Hardly a sprig of grass to be found on any farm. The stands of both cotton and corn good. We have the best prospect for a crop that I have seen at this season since the war. Now we will see how the quartermen comes up. I know how it will be; but some good people do not know, and they will not learn. If the seasons are favorable from this time on, the cry will be, "Oh, just hold on; we will pay up in full when our crops are ready for the market—perhaps we can pay something over." "Something over" is a blind, a cheat, a pretext, a tub to the whale; it never comes, not one time in ten thousand. Something under is the rule by long odds. Thus it has ever been from childhood's hour. The religious sentiment of many clever, well-to-do Methodists expends itself in promises to pay; but the convenient season never comes. At least this is true of hundreds and thousands of people in Mississippi. How is it in Texas? Pretty much the same, I suppose. Human beings are mightily alike the world over. According to the estimates made by the boards of stewards, I have been forced to pay from five dollars to five hundred dollars quartermen a year for twenty-seven years past. The harder the times are, the more I am forced to pay. These un-settled balances are likely to come up for adjustment in the great day.

Many a poor, hard working itinerant will be found to have given, or had wrestled from him, more than any one or any ten of his members gave in their lives. Doubtless many a poor preacher, crushed and ruined by debt in this world, will find his sin charged up to those who withheld from him the means to meet his obligations. The Judge of all the earth will do right about these things; mark that. It is an awful sin to oppress the hireling in his wages. GILDEROY.

### LETTER FROM ST. LOUIS.

In my last letter I promised to give you readers an account of the Lenten lectures delivered in St. George's Episcopal Church, this city, by six representative Protestant preachers. I have been hindered from keeping my promise until now.

The series was as follows: February 23, Dr. Nicolls, on "Apostolic Testimony." March 1, Dr. Boyd, on the "Argument from the Resurrection of Christ." March 8, Dr. Masden, on the "Argument from the Personality of Jesus." March 15, Dr. Merrill, on the "Ethical Argument from Jesus." March 22, Dr. Rhodes, on the "Influence of Jesus in History." March 29, Dr. Tudor, on the "Argument from Human Necessity."

All of the lecturers acquitted themselves admirably in spirit, matter and manner. Very large audiences attended to the last.

The concluding lecture was delivered by Dr. Tudor, of our own denomination. In depth of treatment and eloquence he rose to the occasion. His address will be repeated reading.

In introducing him, Dr. Fulton, among other things, said:

"When I remember how the despised sect of Episcopalians—for it was so one hundred years ago, after the revolution in this country—when I consider how that despised church has become, confessedly, so I think, one of the strong powers of this land, and when I think of the majestic achievements of Methodism throughout the length and breadth of this land, I cannot help but ask myself what might have been if these two churches, if these two children of one common mother, worked together in the name and for the sake of Christ throughout these one hundred years. It is our privilege to-night to have to listen to some words of God's truth from our beloved brother, the pastor of the Centenary Methodist Church, and I trust that he and you will pardon me for saying that I devotedly hope that long before Methodism shall celebrate another centenary in this country there may be a union of the children of Methodism and the children of the church from which Methodism unhappily separated. God grant that we who are near and dear to each other, or ought to be, may before many years pass be one.

Dr. Tudor then took his place at the pulpit, and before beginning his lecture, said:

"Before introducing my remarks, I must take occasion to say with my whole heart that I came very near saying in genuine Methodist fashion at the time 'Amen!' to the noble and grand prayer with which my honored and beloved brother, Dr. Fulton, closed his most interesting and admirable introductory words.

Dr. Fulton was gleeful at the great success of his lecture course. He unconsciously magnified himself, his church and the lectures. He told me that he believed influences would go out from a series that would bring the Northern and Southern Presbyterian Churches together in five years, and that in ten years the two Methodisms would unite.

The immense audiences that gathered at St. George's contrasted favorably with an infidel effort to cast dirt at the movement. A lecturer from some free-thinking club came on from New York for the express purpose of demolishing the Lenten lectures. The city papers gave him a thousand dollars worth of free advertising. He had forty-seven auditors, some of whom were reporters. I may remark, in passing, that Ingersoll lectured in the city twice on last Sunday, and he is fortunate if his receipts were equal to his expenses. Father Betts, who violently opposed Dr. Fulton's liberalism of action, was at last caught in his own net. He announced a condemnatory sermon, and, unfortunately for him, the time was that of the infidel lecturer aforesaid.

"Misery acquaints a man with strange bed-fellows." Dr. Betts found himself allied with enemies to the church. He adopted the only manly course. When his congregation gathered he announced a change of subject by saying that although he considered Dr. Fulton in error, yet he could not, even indirectly, put himself into a position where infidels might consider him as favoring their opposition to Christianity.

And so we admired the manliness of the ritualistic rector, but laughed at him for falling into the pit which he had dugged for others.

On the general subject nothing will result from the Lenten lectures, except, perhaps, a little brotherly kindness and charity. We cannot treat with the Episcopal Church as long as they maintain their arrogant exclusiveness. Mutual concessions must be made, but the essential condition of any treaty lies in the full recognition of ecclesiastical equality. We can afford to wait. Whether they can is not so certain, for one of their rectors in this city said that unless his church adapted themselves to new conditions and united with the other denominations in all evangelical work, their young people would leave them, and the church fail to hold her own.

Our own churches are moving forward as usual. The Cook Avenue edifice, so highly praised by Dr. Bourland, will be finished in ninety days.

At this writing the bishops of the Northern Church are in session in St. Louis. They hold their annual meeting from city to city. Would it not be well if our bishops were to do the same? CHAS. O. JONES.

ST. LOUIS, May 15, 1885.

### OUR SUNDAY-SCHOOL WORK.

It may be admitted that the general results of our Sunday-school work are not entirely satisfactory. Are the results of our pulpit efforts satisfactory? Or our prayer-meetings? Or our missionary movements? How can better results be achieved? Undoubtedly objections may be urged to "the International Series of Lessons," and they might possibly be supplemented, as in many Sunday-schools they are, by catechetical instruction.

Lessons must be selected, and the topics announced in advance to give pupils and teachers an opportunity for study. Who are the most suitable persons to select those lessons? The superintendent of each school, or the superintendent in conjunction with the board of teachers? Or should a committee of each church make the selection and prescribe the course? The leading Protestant denominations have agreed upon a committee of very able and experienced Sunday-school workers, and assigned that com-

mittee this work, each denominational publishing house or Sunday-school board giving its own interpretation to the lessons. Are these lessons, with their lesson quarterlies and magazine expositions, satisfactory?

What is the primary object of Sunday-school instruction and exercises? Undoubtedly to give the pupils a knowledge of the Word of God and of the doctrines and institutions of Christianity.

Religious knowledge is obtained very much as we obtain a knowledge of arithmetic or grammar. Religion as an experience cannot be acquired in books or from a black-board. Unquestionably our teaching is intended to lead the infantile mind to an experience; but schools are to teach—that is their primary object—and religion as an experience can hardly be learned in a school-room. The question recurs: Does our present system of lessons give an adequate and proper conception of religion as a science or system?

I will suppose an intelligent heathen, who understands well our language, but is entirely ignorant of the Bible and its teachings, enters one of our Sunday-schools and one of our quarterlies is handed him to learn something of our system of religion. He opens the pamphlet, and on the cover he sees an outline map representing the Mediterranean Sea, its shores washing Europe, Asia and Africa, and he learns that Christianity had its origin in that central portion of the ancient world. In the next page are various items: From the chronology he learns that it had its origin in the time of the Caesars, and at a time when Rome was mistress of the world; and on the map he sees a number of the leading cities of that great empire, and learns that our religion flourished in those cities under the preaching of St. Paul. He turns over to the fifth page and reads the ten commandments, and studies them carefully to learn the morality of our religion. Then he reads the creed to see what Christians believe, as that creed was formulated in the earliest ages, and has been handed down to the present time. Then comes the Lord's prayer. Will not these items give him a tolerable idea of the morality, of the doctrine, and of the worship of Christians?

He is invited to take his seat in the Bible-class and hear the exposition of the lesson—May 24; the golden text: "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." By the time this lesson has been thoroughly gone through with, he learns these cardinal truths: that man is a sinner; that God sent his Son into the world to save sinners, and the essential truths and experiences connected with that great salvation. He further learns that there is but one God, and one mediator between God and man—the man, Christ Jesus—who gave himself for us; and learns something about preaching in Paul's instruction to Timothy, and prayers for kings, and all in authority. Listening to the reading, the prayers and the hymns, he learns how Christians worship. Now, this supposed heathen goes away with a pretty fair idea of Christianity, its doctrines, and its worship. Can any better plan for giving this needed instruction to the ignorant be devised? H. S. T.

### THE BATTLE OF SEDAN.

REV. WM. ALLEN.

Of course we mean the painting on exhibition at New Orleans, just outside and eastward of the Exposition grounds. We saw many persons returned from the world's fair and the united voice was, "Don't forget to see the battle of Sedan." As a visitor to this the greatest, though not the steepest, world's exposition up to the present date, we did not forget the outside show, the battle of Sedan, and we are glad we did not. We are by no means impressed, however, that this outside exhibit is of such deserving merit as to induce loss of interest in the general exposition. It certainly never will with the thinking and generally cultured class of visitors. The entertainment afforded by this painting consists mainly in the vastness of the view. Many paintings in the art gallery are equally realistic, and some far more so. Battlefields where more than two hundred thousand soldiers, to say nothing of horses and general armament, are engaged in mortal combat require large territory. The artist who would paint it and forget that a mile is three hundred and twenty rods, and that the average soldier is five feet eight inches, makes a mistake and grounds the arms of sublimity.

The battle of Sedan is a German piece of art, and to them there cluster about it many fond recollections. They have a peculiar pride in putting this exhibition before the world. It is historic, and paints one of their sublimest triumphs. It reminds them and the world of German valor and power. It forms an epoch in their enemy's history. It cast down a second Napoleonic power. It opened the way to Paris, and so crippled France as to force her into the most humiliating treaty of modern times. The battle of Sedan has the merit of representing with a degree of truthfulness that which has been, and is no more. It has not portrayed either in the general or particular the

fine touches the masters sometimes give. It is doubtless a faithful portrayal of the natural battlefield. The field itself is there and is likely to remain while history lasts and earth endures. The draft so far ought to be and is presumably correct. There can be no solid excuse on the part of the artists why it should not be. There is no evidence in the painting that the battle while going on was photographed. Hence everything except the natural field gets form through the taste and imagination of the two German artists who did the painting. There is a touching piece of history following the battle of Sedan which may not be improper to narrate here: Francis I., when defeated and captured, wrote to his mother: "All is lost save honor." The French revered his name and for centuries on the battlefield had maintained that honor. Yet on the next day after the battle of Sedan, when Napoleon III. and a hundred thousand French soldiers were going behind the German lines, prisoners of war, all Paris was astir with republican feeling and sentiment, and they used this parody of the letter referred to: "Nothing is lost save honor." On that last honor they built their present republic. There are no touches of these things in the painting. It discovers on its face no cowardice, no mistakes, no lost honor. The painting is immense in its surface, making an entire circle of fifty or more feet in diameter and of perpendicular hanging. The view approaches perfection in the degree the hanging approaches a perpendicular and circle; we mean it is in that degree true to the skill of the artists. The observer gets his view from a position within the German lines to about one mile from the French front at the nearest point. He also gets his view from a point higher than any of the country in the immediate vicinity—a semi-bird's-eye view. The view presents very much the same shades whether seen by day or night, perhaps no difference. We entered a half hour by sun and made our exit as dark closed in. We discovered no change in the shades. All things are seen as through smoked glass or in the yellow tinge given nature under an annular eclipse of the sun on a fair day. This is often becoming a battlefield where intermingled smoke and dust tend to such shades. The painting being hung in a circle the battlefield could be seen in every direction out of that circle. Indeed the observer appeared to be in the midst and the battle raging all around. It was easy to distinguish between the French and German forces by the uniform. The observer, on bringing himself in front of the French lines, saw first and in front far below him the Meuse, the stream which in a great degree separated the two contending armies. The partially flooded valley was caused by a dam constructed by the French in order to embarrass the approaching Germans. Across that stream and to the left was plainly visible the city of Sedan with the fortified precincts around it. To the right and on the same side of the stream are seen two other towns; the one farthest off is represented as sadly on fire. The Germans charge the French with this offense against civilized warfare. The French recriminate and indeed with a show of reason. It was their own town and their own people occupied it. Over the other town and far away on the hillside is represented a small body of galloping horsemen directing their course very much toward the observer. The party represent Louis Napoleon and his staff.

The one on the sorrel horse is said to be Louis Napoleon. Again, far off on the left the dark German line has crossed the Meuse and are engaged in mortal combat with the French cavalry. One part of the German line was broken. The French cavalry that did it passed on and were meeting another dark line in the valley below. On fronting the other way, looking off from the stream, on the hill side and about one mile distant, was seen an attractive character, a burly, determined looking soldier on foot in open field with one arm extended horizontally, indicating attention to some part of the field. This is Von Moltke, chief commander of the German forces on the field. A horseman close by is leaning forward to catch the words of the field commander; that is William, Emperor of Germany. In the same group is represented only one other character, on horseback, with slouched hat, looking across the field; that is General Sheridan, of our own country. Thus it goes; here you may see an improvised hospital and the surgeons busy with the wounded; yonder a bursting bomb and a falling officer; there batteries belching their smoke, thunder, and missiles of death; again flying artillery rapidly changing position, with every appearance of bustle, din, and thunder of a vast battle.

We do not regard the picture as perfect. The objects near by size up out of all natural proportion. It looks like a battle of the giants. The military operations going on in certain places, owing to the declivities, look more hazardous to the parties performing them than anything from the lines of the enemy. We are of opinion that the artists gave an unnatural steepness to the hill-slopes around Sedan or else these imperfections arose out of improper hangings. Con-

sidering the distinctness with which objects are seen at the distance of several miles, and the unnatural massiveness of things near by, the observer is impressed that he has a field-glass view, but this the lecturer emphatically denied. Another feature marking the imperfection of the painting consists in the paucity of the numbers engaged so far as the exhibit is concerned. One is almost ready to ask, Where are they? Perhaps two thousand heads will cover the numbers seen, yet whole divisions are represented in battle array.

The lecturer very kindly stated that the observer had the privilege of asking questions. Feeling myself a student under a teacher, we felt glad of the privilege, especially as we paid just as much for the hour we had to spare here as for a whole day on the Exposition grounds. We asked if this were a true representation of the natural field of Sedan. He answered, "Yes." When I soliloquized, having seen a little of war myself, I thought the German people must have a peculiar art of manipulating artillery and cavalry on dangerous declivities, he gave me rather a sad look. I asked if this did not give a field-glass view of the battle. He answered, "No." When I soliloquized that I never knew before that German soldiers and horses were so large, he looked at me as though he believed he had met up with an American crank; and I became impressed that he knew just about as much of the Franco-German war and the battle of Sedan as a general book-agent does of the book he sells. He had a half-hour speech, repeated it ten or twelve times a day for months in succession. He was certainly on hard duty and should have been well paid.

I think the painting took most visitors by a very agreeable surprise; at least it did me. The arrangement for getting it in and viewing it is made out to that end. The visitor is first conducted through a narrow passage with dim red lights near the floor. He moves cautiously, looks down and watches his way. This brings him to the foot of a staircase; up this he moves with equal caution under dim lights, looking down until he reaches the broad floor above. He now looks up in surprise and wonder. He seems to be turned all out-doors and in a new world. There is no sign of painting about it except the stillness and lack of all motion. He finds himself in the land of France on the Meuse with the battle of Sedan all around him. It is altogether worth seeing and all its costs.

### A TEXAS PRISONER ON THE WHISKY DEVEL.

The prisoners of Rusk Penitentiary, Texas, in sending their unique banner, heretofore described, to the W. C. T. U. booth at the New Orleans Exposition, addressed the following communication to the society:

"It was because our work was proposed to be exhibited under the auspices of your society that we have felt so profound a pleasure in its execution. A society the avowed mission of which is to save the drunkard, lift up the fallen, to drag besotted humanity out of the ditch be he ever so worthless. In every State of the Union we have noted your untiring, patient efforts to save, when worldly people knew the case was hopeless. Strong drink brought seven out of every ten of our entire number to the State's prison. Certainly we believe that the future may hold grand possibilities for some of us yet, although the power of habit is as strong as iron. We can wear no masks here; we cannot deceive—not even ourselves. We are confronted with the practical and the real. The demonstrations of the real, culminate in the fact that we have weakly permitted the rum-seller to ruin us. When the prisoner finds himself locked in his cell at night, alone with himself and his God, memory stretches backward through the dim vista of the past, and he sees with wondrous distinctness along the pathway the broken monuments of youthful ambitions, the failures and the sorrows. How bleak and desolate that past hath been. Turning from a horizon dark with perils, he beholds only the cold and cheerless ashes of blasted hopes and withering disappointment. Surely it has been the valley of the shadow of death through which he has thus far wandered, filled with pits, quagmires, darkness and noisome smells. The pits are snares set by the rum-seller to entangle the unwary. The quagmires were also traps placed by the rum-seller, their margins decorated with flowers, paintings, dancing, bright lights, tinsel, cut glass and fairy forms. With devilish cunning did the rum-seller intoxicate his senses by pandering to every sensual passion, and hide the fatality of the yawning pits by throwing around them a halo of ecstatic pleasure and worldly enchantment. But pits and quagmires for all that, in which many a poor soul has foundered to his death. The darkness, the moral darkness—has not the rum-seller covered himself with it as with a pall? The noisome smells; they are the corruptions generated by the rum-seller—the drunkard's falsehoods, laziness, deceit, hunger, poverty, nakedness, fetid breath, his criminality, his shameless and indecent selfishness, all these and more are the seeds of

corruption which the rum-seller has sown. It is in the fevered, debauched, brutalized brain of the drunkard that arson, larcenies and murders are hatched. A boy or man does not spring from a condition of comparative moral purity into a full blown villain in a single day. He must have a preparatory training at the rum-seller's. Oh, rum-seller, how hast thou degraded humanity! Oh, rum-seller, thy crimes are the most monstrous that were ever begotten in hell and spawned forth from the rotten and cancerous womb of infamy to poison the pure fountains of our modern civilization! It is not with us, perhaps, that you can most successfully labor. With many of us 'the harvest is past, the summer is ended.' Our hairs are already whitened by the passage of years; and even when once more freed the result of old habits confront us with deeper ruin, and like the sword of Damocles, hang suspended in flaming wrath above our heads forever. It is rather to the boys you should look, who will presently be the political rulers of the nation, the leaders of thought, the exemplars of popular opinion and morals, who will soon be somebodies' husbands and somebodies' fathers. And to the girls, who very soon will be social leaders as well as followers, will be somebodies' teachers, somebodies' wives and somebodies' mothers. We wish you every possible success in your noble work, and may the favor of heaven and all earthly joys bloom forever in the garden of your destiny."

[Signed.] R. B. WARREN, A prisoner, for and in the name of all the prisoners at Rusk prison.

### Is Your Blood Pure?

For impure blood the best medicine known is ROSADALIS. It is the great Southern time tried and true Remedy. Take it all times for Cancer, Scurfu, Liver Complaints, Weakness, Boils, Tumors, Swellings, Skin Diseases, Malaria, and the thousand ills that come from impure blood. To insure a cheerful disposition take ROSADALIS which will remove the prime cause, and restore the mind to its natural equilibrium.

### THE PILLOW-INHALER!

#### All-Night Inhalation,

For CURE CATARRH AND CONSUMPTION. This is a new and powerful method of relieving the most distressing and incurable affections of the throat and lungs. The Pillow-Inhaler is a simple and efficient device, which, when used at night, causes the patient to breathe pure and sweetened air, and thus to obtain relief from the most painful symptoms of these diseases. It is especially adapted for the relief of the throat and lungs, and is a valuable remedy for all cases of Catarrh and Consumption. It is sold by all druggists and is guaranteed to give relief in every case.

### CATARRH, BRONCHITIS, CONSUMPTION.

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### A QUESTION ABOUT

### Brown's Iron Bitters

### ANSWERED.

The question has probably been asked thousands of times: "How can Brown's Iron Bitters cure everything?" Well, it does not cure everything, but it cures many of the most distressing and incurable affections of the human system. It is especially adapted for the relief of the throat and lungs, and is a valuable remedy for all cases of Catarrh and Consumption. It is sold by all druggists and is guaranteed to give relief in every case.

Myers, Fla., September 20, 1882. I afford pleasure to assure you that after using Dr. C. McLane's Celebrated Liver Pills for more than twenty years in my family, that I regard them as being superior to any I have ever used or have seen used. I have not had them constantly and had to try others, and I have tried a good variety, but I have never had any so good, so promptly, profitably and nicely as McLane's. I have used them on myself, wife and children, with the most gratifying results. For children, having used them, I would recommend them to one and all. These pills do the work—do it promptly, do it well, and leave no ill effects behind. As a bile remover, as a liver corrector, as a forerunner preparing the system for quinine, there is no pill or medicine equal to Dr. C. McLane's Celebrated Liver Pills. I expect you know them as long as I live, if you continue as good as they have been in the past. Yours Truly, E. H. GILES, Pastor of M. E. Church, South, Myers Station, Tampa District, Florida Conference of M. E. P. S.—I am now using your Vermifuge, and I am highly pleased with it. It is death on worms.

THE ONLY GENUINE McLANE'S PILLS, Are the Dr. C. McLane's Liver Pills, MANUFACTURED BY FLEMING BROTHERS, 24 Wood St., PITTSBURGH, PA. Look for the signatures of C. McLane and Fleming Brothers.

# Texas Christian Advocate

## BAPTIST PROSELYTISM IN MEXICO.

Things that they call Slanders are Proved to be True—Things for the Great and Aggressive Baptist Church of the United States to Consider and Corrupt.

The following extracts are taken from the *Texas Baptist Herald* of April 2, and headed: "Some Slanders Reported." After quoting from my article in the *ADVOCATE* concerning the Baptist Church in Mexico, the writer says: "These unbrotherly and unchristian statements are from a man with whom I have always had the most friendly relations."

When I first came to Saltillo I rejoiced to think that I had met a man with whom I could stand shoulder to shoulder in a common cause, and losing sight of all minor points, work for the salvation of souls; but it took a few months only to convince me that these "friendly relations" were desired for the same reason that the hawk desires to be friendly with the dove, or the wolf with the lamb. He doubtless could say with much show of truth that he has "the most friendly relations" with some of the priests of Saltillo.

This is untrue. We say that the Bible is our only rule of faith and practice. The item in my article which he so positively contradicts is this: They circulate a tract on "Why I am a Baptist," and one reason given is that all Baptists are perfectly willing to give the people the Bible and leave them to draw their own conclusions. He says *this is untrue*. Let us see. Tract, page 3, section 8: "Toda los bautistas se conforman perfectamente con poner la Biblia en manos del que pregunta, dejándole que saque las consecuencias de ella sola, sin air, ni Cer otra cosa tocante a la materia." Any Spanish scholar will tell you that the following is almost a literal translation of these words: "All Baptists are perfectly agreed with putting the Bible into the hands of any that ask it, leaving him to draw his conclusions from it only, without hearing or reading anything else touching the subject. His assertion in regard to this statement contains about as much truth as some of his reports to the *Herald*."

"We have never received a Methodist into our church." This is his reply to the charge of proselytism from other churches. An effort has been made to proselyte every Methodist in Saltillo, and only by our efforts, to counteract theirs have we held them in our church. Their native preacher goes sneaking around, and when he finds a vulnerable case an appointment is made for the Baptist missionary to explain the subject of baptism. If we take the will and the effort for the deed, they have received all of our members. Hear what others say on this subject.

This wonderful Baptist missionary work of Zacatecas, and here it is what is reported to the *Presbyterian Banner*:

"After service two hours were spent in comforting a lady of our congregation who had been told by a proselyting minister of the Southern Baptist Church that the baptism of her children was not valid. These Baptists, who have turned the church (alas! not the world) upside down, have come hither also. They come with their own doctrine to make proselytes, prove to be the worst schismatics, and hence self-defense is necessary; hence conflict; hence prostration of the whole work in both denominations."

"REV. J. F. COBURN, -Dear Sir: You ask me to send you some facts relative to Baptist proselytism in Porras, their methods of work, character of members, etc., etc. I send you the following, and if more are needed I have them:

"1. We have a strong church in Porras, and to further our work we opened a school for boys, with a member, Cruz Peres, as teacher. While thus employed either he or one of the Baptist missionaries opened a correspondence relative to the sale of Baptist literature in Porras. The Baptists availed themselves of the opportunity to scatter their literature among our people, with full knowledge of the fact that their agent was a member of our church, and employed at the time as a teacher by us. They were ready to use a man, to further their purposes, whom they knew was playing false to his church and his employers."

"2. Further along, Peres wrote, as Mr. Powell says, asking to receive baptism. Mr. P., although he knew Peres was a member of our church, was ready to respond; and, in making a trip to Zacatecas, he went far out of his way to baptize this man and reap the fruits of his perjury. And not only this, he failed to visit some of his own candidates for baptism, but visited all our believers along the road and flooded their houses with immersion tracts and gospels."

"3. He also visited a number of our families in Porras, selecting by Peres' direction, the ones most likely to be influenced, gave them immersion gospels, and did all in his power to unsettle their faith."

"4. Our native preacher had written to Mr. Beall, who had charge of Porras, with regard to the bad conduct of the teacher, charging him with drunkenness and several other offenses, for which he dismissed him from the school, but being only a licentiate, could not exercise church discipline. After or before his dismissal from the school he opened a liquor store, selling on Sabbath as well as on other days. Also Peres had a month's salary in his hands when dismissed, which he has failed to return. When Mr. Powell went to Porras our native preacher, knowing that this man expected to be immersed, told him the exact facts, facts capable and easy of overwhelming proof; and in the face of this testimony Mr. Powell baptized Cruz Peres."

"5. I visited Porras May 4-7, inclusive, in place of Mr. Beall, who could not go. I could follow these Baptists' visits among our people by the tracts they had scattered and the questionings of anxious minds they had tried to unsettle. A number of witnesses told me that Mr. Powell had worked mostly, if not entirely, among our people. They also testified that the man P. baptized had been drunk repeatedly and with Romanists. I visited the store of this man and found it purely a liquor store. I visited his house and found him drunk. This is a brief outline of the work of the Baptists, and something of the character of their one member in Porras. I can give collateral testimony for the contents of this paper, and can give more facts if they are needed."

"ISAAC BOYCE, Presbyterian Missionary, Monterey, Mexico."

Here is what still another says:

"DEAR BRO. COBBIN: In October of 1884, during the absence of Rev. H. C. Thomson, I learned one Sabbath evening

that Rev. W. D. Powell intended to go to Patos, a town of about 2200 inhabitants, to immerse the Presbyterian congregation of that place, numbering about sixty members, and had been established some three or four years. Myself and our native preacher started very early on Monday morning and reached Patos about five hours in advance of Rev. W. D. Powell and found the report to be true. The entire congregation, with but three or four exceptions, had been persuaded that they had not been baptized, and that infant baptism was a relic of Romanism, and therefore were going to be Baptists. We worked with them until evening, and demonstrated the validity of our baptism and the unchristian conduct of the work of others. For three days Rev. W. D. Powell and his native worked with our people, and at last immersed three persons, two of whom returned to us in two weeks, and the other, an ungodly man who had no Christian instruction before his immersion, has since been expelled, so I am told, from the Baptist Church. Since that time two or three of our members have been received as candidates by the Baptist Church. On the occasion above mentioned Rev. W. D. Powell told me the reason they established work in Patos, where Protestant work was already established, was because he had received a gift of property in Patos for the use of a school that they proposed to establish. Their missionary at that place, Rev. F. M. Meyers, told me later that they owned no property in Patos, but paid rent for all they occupied.

"Again, I question if the history of 'foreign missions can show another example like Patos—a town of 2200—having work by a Christian church well established, growing rapidly and in the hands of a church able and willing to care for the work; the Baptists then entered the field as above described; then sent a native preacher, and then a foreign missionary and his wife; and all this in a town where towns of five and ten times its population have no mission work and know nothing of the gospel. I might moralize for a long time on the situation, but have presented simply the facts, and if this is in harmony with the spirit of the great Baptist Church, its spirit is different from what I had hoped, and different, also, from the churches and members with whom I am acquainted. As ever, yours for Christ and for Mexico."

M. E. BEALL, Presbyterian Missionary."

Now read this:

"REV. J. F. COBURN, Saltillo—Dear Brother: Your favor of the 9th is at hand, and I am very sorry that the grievances from which we suffered at the hands of Mr. Powell have continued until it should seem to be your duty to make them known to the Christian public in the States."

"When he arrived in Saltillo we received him with cordial feelings. A verbal agreement was made between us not to interfere with each other's work, or to use means to proselyte the members. He made but little delay, however, in beginning proselyting efforts on the members of our congregation, either by himself in person or through others whom he employed. As was natural, I spoke to him once or twice on the subject and received evasive answers, but the proceeding, instead of being checked, only increased, and a systematic visitation from house to house was practiced on all the members of the congregations of whom any chance might appear of seducing away from our church. Preference was given for such attacks on the newer and more simple-minded persons that had barely become convinced of the errors of Romanism, and some of that class were driven back from all evangelistic sympathies. Besides, those who were either disinterested or negligent in duty, and for that reason, exposed to our work, or were pried with influences to eliminate them from the church where they first knew of the truth of the Savior, and if possible taken away. Directly or indirectly inducements were offered to our students, to turn their heads with illusive hopes of great things attending college in Louisville, etc., and two were thus led astray, one of whom, after suffering remorse for the ingratitude, again returned, despite the resolute efforts of Mr. Powell to the contrary. The other, who really was at the time of his immersion separated from us, has continued. The points I mentioned as being occupied by our work served as a list of localities where Mr. Powell labored to establish his destructive work, and he came to announce to me that the Governor (Madero) had about contracted to give him property to the value of \$150,000 in Saltillo and those places, and that it seemed too good an offer to reject, but pledged himself not to send preachers, but establish schools and orphanages, until afterwards when there might develop a necessity for a church, without interfering with our work. I understand since that he denies that the governor has given him any property, and besides, no schools having been established in those places, he has gone himself, and sent others to capture all the members of our church he could."

"I have heard constantly of the popular opinion that while the other churches require Sabbath observance, the members of his church are not troubled on the subject, but as I know little, personally, of the facts on which the opinion is founded, I do not wish to affirm anything on the subject—except the existence of that opinion. It is exceedingly painful to give publicity to such facts, and I had obtained entirely hitherto from doing so from a desire not to injure the cause, and give a chance to Mr. Powell to change his methods, or to his church to use its authority to prevent such evil methods from being employed by its missionaries, but it does appear, from some cause, that neither is taking place, and the evil only increases, and promises to extend. Hoping that at last a check will be given to it, and that more amiable and Christ-like methods will be used, I am, yours, sincerely,

H. C. THOMSON."

Let us return to his letter. He continues:

"I begged the brother to do the honorable thing and retract his false accusations, but he declined to do so." Soon after my article appeared he sent his native preacher, who positively denied having such a conversation, but the Methodist brother told him definitely of the time, the place, the conversation and the witnesses, but this most loyal member could not remember. Then came the great effort to retract the false accusations. The reader is beginning to see how false they appear. The begging consisted in about this:

"Powell: It is very hard to get our members to do right, especially to keep the Sabbath. The customs of the country are all against it, and missionaries must use mild terms. Only the other

day I read of an old man in one of our missions who was permitted to have two wives, and I could hardly refrain from shedding tears at the time."

Coburn: "I am fully aware of the difficulties, but we cannot compromise. I believe in instructing, admonishing, suspending, and last, in expelling, if they will not observe the Sabbath. I think perhaps (I used this word to save my conscience, for I am certain that I think any man believes in observing the Sabbath when he travels and buys that day) you and some of your members believe in keeping the Sabbath day, but you have so many who do not so believe that you could not enforce discipline if you desired to do so."

Coburn: I think I could. Coburn: The eating is the proof of the pudding."

P.: Every local church ought to have control of these things; some things are necessary on Sunday. I buy bread on Sunday; it won't keep from Saturday."

C.: Ours keeps. The truth is, Mr. Editor, the officer who is guilty of violations is not conscientious as to the enforcement of law against sin. But his conscience continues: "Our members are not perfect but we are most loyal to Christ and his commands. Pray for us." Who could expect your members to be perfect with such a leader? It all depends on what you mean by the word "loyal," and, besides, you have dodged so much that your statements are not received with implicit confidence. I think you need both repentance and prayer."

The following is called "Answer from the Church." My replies are in brackets: "The church appointed three of its members to remove these charges before our brethren on the other side of the Rio Grande." [How many of these three were proselyted from other churches? "We have seen with surprise and regret that we have been placed in so bad a light as regards that which affects so intimately our conscience." [I rejoice to hear that you have a conscience. Judging from all visible signs, it would seem that you are following for the loaves and fishes and destitute of a conscience—especially as regards the Sabbath and taking members from other churches. "Inasmuch as it has been said that we are in an anarchy as regards our Biblical interpretation, whereas it is proverbial that we are united in our principles and ideas." [I said nothing about your "principles" and "ideas." The Biblical interpretation. I spoke of your proselyting proclivities and overt acts in violating God's law. "It has been imputed us, also, that we do not keep the holy day of the Lord." [That is what I intended to say.] "All the members of the church are thoroughly convinced of the importance of keeping the Sabbath." [does not this statement affect your conscience?] "and we do hereby call upon you to conform to it with this holy command in our faith and conviction." [There is no sense in trying to comply with a command in your faith and conviction, and not in your life and conduct. I have seen several of "these most loyal" members buying on Sunday, and have heard of no trouble on the subject in that church. A little discipline might take some of the wind out of their loyal rumpet.] "All of our members have felt this necessity [how did you find all of them?] "not only do we feel it capable of causing us personally [the truth does hurt sometimes] "but because it affects also our holy cause [of taking members from other churches and deserting the Sabbath?] "the sublime cause of our Lord Jesus Christ." [We shall see how your nefarious work affects the cause of Christ. "We regret it, moreover, [no one likes to bevil deeds to be published "on account of the injury it may do to the lamrny existing between us and the Baptist brethren of the United States," (doubtless they will condemn your conduct) "with whom we are thoroughly identified in our belief and principles," [how about your practice?] "accepting the Bible [you mean the Baptist version? Do you think it would hurt your mission school in Saltillo?] "as our only rule of faith and practice." [why have you so many members?] "Our church desires to live favorably in the estimation of our brethren beyond the Rio Grande." [No doubt of that. You know where your bread comes from.] "For this reason we hope that they will not give any credence to these imputations made against us [you cherish a hope as vain as that of a criminal before an honest jury with overwhelming testimony against him. Solomon says, "The hope of the hypocrite shall perish."] "We pardon him sincerely from our hearts [great, generous souls, you better wait until your pardon is asked, I desire no forgiveness for telling the truth.] "We know not what cause or motive prompted him to propose such a thing," etc.

The mystery shall be revealed! You shall have it! The following, taken from the *Gospel in All Lands*, will show what perfect harmony there is in your English and Spanish statements:

CAN ENGLISH AND SPANISH BE RECONCILED?

By Rev. M. E. Beall, missionary of the Presbyterian Board of Foreign Missions.)

In English we read: "At a large evening party in Coahuila, Mexico, the governor of the State invited an American lady to dance. She declined, as her religious convictions did not permit her, as she was connected with the mission there of the Southern Baptist Board. It led to the governor's acquaintance with the mission, and since to the gift to it of him of property valued at \$140,000."—*Illustrated Christian Weekly*.

In Spanish we read from the *Medico Herald*, in a letter written by Rev. W. D. Powell to the Bishop of Linares, the following: "You say that the State has given us a house, lot and money when the truth is there has been nothing but a purchase, and I paid the cash. The Baptists, according to their beliefs, cannot receive gifts from the authorities. We believe in the entire separation of the church and State."

In English we read in a letter from Dr. Tupper, Secretary of the Foreign Missionary Board of the Southern Baptists, published in the *Foreign Mission Journal*, the following: "The State has paid nothing, as yet, for orphan pupils. Should the Falcon party go into office, we may have the consolation of receiving no pay from the government. Bro. Powell, who is Argus-eyed, is providing against this contingency by private pledges for the support of ten orphans in the school. The whole number of pupils is about forty."

In Spanish we read, in the *Medico Herald*, the following, speaking of Baptist ideas: "These are and always has been that which corresponds to Christians working in the world to promote their principles, which they must do without help from the government. Particular individuals give of their own, but the government gives of that which belongs to the people, and it should not pass into the hands of

any enterprise of definite religious color, for to do so constitutes an alliance between the church and State, which, with too much reason, is prohibited in our country, and should be in all, as we hope will be soon. It is not, therefore, convenient that the government aid in the disbursement of Madero Institute. All American Baptists will tenaciously oppose it. It is certain that there will be the most ample liberty of conscience in the Institute, compatible with order and morality, but it is under the direction of the Baptists. It will contribute at least indirectly to the progress of our mission in Coahuila, and would, therefore, be a violation both of the Mexican Constitution and of the principles that the Lord has established. Balaam, should a single dollar from the Mexican authorities enter the treasury of Madero Institute."

In English we read from the above mentioned letter of Dr. Tupper: "All the children (of the Institute) attend the Sunday-school of our church, and some of them have induced their parents to attend church."

In Spanish we read, in the *Medico Herald*, in speaking of the Madero Institute: "The principal condition of this establishment consists in not teaching in any definite kind of religion, but that each one will be able to hold independently the belief that she may approve, subject only to the principles of universal morality." We have here given only published statements. We draw no conclusions, but simply ask if the English notices and the Spanish can be reconciled. [Of course it is "proverbial" that you are united in your statements? Now, is it not harmonious? It is charming!]

As you seem anxious to know why I had written such a letter, and as you may be dull, I will now tell you in plain old English:

1. These things are true. Have you practiced deception and trickery so long that it is a hidden mystery that any man should tell the truth?

2. Your work is demoralizing in the mission. Time, money and work are uselessly spent in meeting issues that you force on other churches; and, what is worse, the cause of Christ suffers in the face of his enemies, and every good man is made to blush by your dissension. I cannot do more in conclusion than point to the number you have driven back to Romanism, or turned aside to infidelity and infidelity, and the victim, bound by chains forged in the furnace of lust, I am very truly the enemy of all means, wherever found. J. F. COBURN."

## THE CHARACTER AND PROPHECIES OF BALAAM.

REV. H. C. ARMSTRONG.

SECOND PAPER.

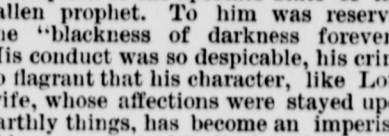
A virtual surrender of his consecration and a compromise of his high calling was made in the conception of a test. He stopped to reason, to tempt God, and to invite the tempter. In this he exhibited a desire for the reward. The proffered honor awakened the spirit of vanity. The desire for worldly preferment and pecuniary reward, were dispatched. This was too much for such a puerile, vacillating character as Balaam. He would assume the risk of meriting God's displeasure, surrender to the tempter, and literally prostitute the sanctity of his high calling for the greed of gain and desire of aggrandizement. These things are stumbling stones to faltering humanity to this day. But Balaam assumed an air of devotion inconsistent with the pusillanimity displayed in the aggregate of his history. Hear him: "If Balaak would give me his house full of silver and gold, I can not go beyond the word of the Lord my God to do less or more." What professed fidelity! And yet he says: "Tarry ye here this night, that I may know what the Lord will say unto me more." How inconsistent and contradictory! An honest man and true Christian had repeated the divine decision of the previous conference. But, in view of the reward, he hesitates and seeks a second revelation from God, as if the Almighty was man, to change his mind and indulge a compromising servant in the contravention of moral principle. God gave him permission to go with the men, provided they came to call him; but restricted his speech to such language as should be Divinely communicated. It appears that the eagerness of Balaam to go would not permit him to await the action of the messengers; but he rose up in the morning and at once saddled his beast for the journey. His conduct was so reprehensible that the Lord visibly manifested his displeasure. The angel of the Lord stood in the way with drawn sword. The beast upon which the prophet rode refused three successive times to approach the angel, and was as often smitten by the prophet, who was finally reproved by his stupid brute. Peter says: "But was rebuked for his iniquity, the dumb ass, speaking with man's voice, forbade the madness of the prophet." His eyes were opened; he saw the angel and the gleaming sword, ready drawn to cut him down in his sin. He is now overawed; divine justice is at hand; his courage fails. The murky folds of sin envelop his polluted soul, and the dread of punishment fills him with consternation. He was assured but for the precaution of the brute upon which he rode, he had fallen a victim to the sword; that he had added sin to insulted majesty. The interrogation falls upon his ears as the echoes of a rushing cataract: "Why did you smite the ass?" And then followed the portentous declaration: "I withstood thee because thy way was perverse." The dark hour of condemnation came upon Balaam as the reaction of a whirlpool, and the bitter vociferation was extorted from his distressed soul, "I have sinned."

If it is your will, I will retract my steps. I will get me back again. He consents of the sin of impatience, of cruelty to his animal, and of his persistency in pressing forward; but the chief sins of covetousness and emotion he leaves untouched. These were the mainsprings of his actions, the *bane* of his life, as they are of our race this day. The angel

bade him go on, but exhorted him to be careful what he said. But for this supernatural manifestation and the impressive lesson imparted, Balaam would probably have become so thoroughly impregnated with covetousness and vanity as to have entirely ignored his high commission. But God so frustrated all plans for self-employment, that no evil might befall his people, and that divine retribution should fall upon the defenseless head of the offender. Balak went in person to meet the prophet, as a token of respect and honor. He assured the prophet that he was able to promote him to position. The prophet, in return, assured the king that he did not possess arbitrary power, that he could not go beyond the Word of the Lord. The important lesson, learned by the way, impressed his mind. Yet it seems that the prophet added another sin to those that had gone before, by eating meat offered to idols. When one gets upon down grade the chances are against him; he is likely to go from sin to sin. The turpitude of Balaam's sin may be learned from the apostles—Peter and Jude. (I Peter ii:14, 15, 16, 17; and Jude 10, 11, 12-13). What a fearful description of the apostate evil of this fallen prophet. To him was reserved the "blackness of darkness forever." His conduct was so despicable, his crime so flagrant that his character, like Lot's wife, whose affections were stayed upon earthly things, has become an imperishable monument of God's just judgments and the faithful execution of his righteous laws. So hideously awful are the deeds of the Almighty. Balaam escaped not condign punishment for the evil he hoped to do Israel. His was a tragical end, for he perished in battle with the kings of Midian. Under prophetic inspiration, as the light of God's truth illuminated the shadowy grave, and the effulgence of glory wrapped the prophetic vision of this epicurean, he lost sight of worldly preferment, earth sunk into insignificance, the picnards of sin faded from his view, and the magnetism of pleasure lost its attraction. The gilded sign of grace enamored the soul. The sin-stultified sensibilities were quickened to a better conception, and the degraded apostate exclaimed: "Let me die the death of the righteous, and let my last end be like his." But the golden hour passed, the impulses of a nobler nature ceased to beat, the earthly prevailed, the heavenly receded, virtue was dethroned, and the victim, bound by chains forged in the furnace of lust, became an easy prey to the cannibal man of Moloch, to whom was "reserved the blackness of darkness forever." His fate was sad and his punishment severe, but only adequate to his crimes. Being restrained by the Lord, so that he was constrained to utter blessings rather than curses, contrary to his own election, and thus mortified by disappointed hopes, he resorted to an effectual means of retaliation upon the people so honored of heaven. For it was through his counsel that Israel was led into lewdness and then into idolatry. So what could not be at once effected, was by artifice accomplished. The snare that was laid for the destruction of others proved in the end disastrous to himself. His own life paid the penalty of his folly. So it was and so it will be. Destruction and ruin are the consequences of violated law.

WAXAHACHIE, TEXAS.

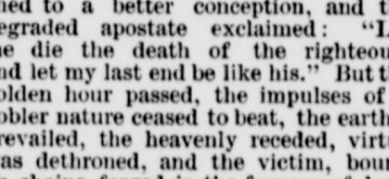
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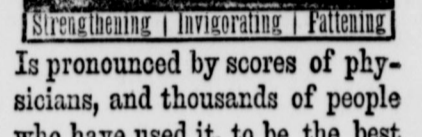
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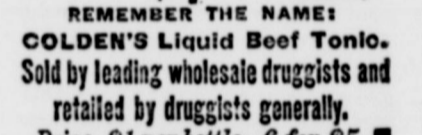
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A SOLEMN QUESTION.

This being Friday before the second quarterly meeting for this work, I am about to wonder how many of our people are observing it as a day of fasting and prayer for the success of our beloved Master's cause.

GRANDVIEW, TEXAS. F. M. WINDBUENE.

THE PRAYER LEAGUE.

I am truly glad that Bro. Graves is getting up a praying league. I trust he will get hundreds to join him. I want my name on his book.

JACKSONVILLE, TEXAS. R. ROUNTREE.

PROHIBITION.

It is often argued by those who are opposed to prohibition that prohibition does not prohibit—that there is fully as much intoxicating drink used where prohibition laws are in force as where they are not.

DIME BOX, Lee county, TEXAS. J. W. RATLIFF.

THE CHILDREN.

VOICES OF THE BELLS.

The bell tolls One: Teach me to say "Thy will be done." The bell tolls Two: Help me each day Thy will to do.

Little Sermons on Little Texts.

This will not be a long sermon, but it will be a very important sermon—more important, indeed, than any that have gone before. We come to all you little folks this week with a very solemn and important question, and we want each one of you to try to answer it.

A few days ago she was not a Christian, but now she is, and it all came about in this way: The other day her mother said to her: "My child, have you ever given your heart to Jesus?"

The Spiritual Body.

The lesson had been appointed the week before, that the class might have time to study the Bible carefully, and bring the result to the next meeting.

Another scholar said that Moses certainly believed the doctrine, for Christ says: "Now that the dead are raised, even Moses showed at the bush when he called the Lord the God of Abraham and the God of Isaac and the God of Jacob."

"Yes, said the teacher, "we shall be like Christ, for we shall see him as he is. We shall be satisfied when we appear in his likeness."

Among the Little Ones.

A grandmother said to her little grandson of five years that he should pray kneeling at his mother's knee and not at the lounge; he quickly answered, "Grandma, I don't pray to the lounge, I pray to God."

Two little boys heard their minister say: "We should pray in the morning and evening alike." They went home, told their mamma, and insisted upon performing this duty, which resulted in a family altar.

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PEARLINE

The Great Invention, For Easy Washing, In Hard or Soft, Hot or Cold Water. Without Harm to FIBRE or HANDS, and particularly adapted to Warm Climates.



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DISFIGURING Humors, Humiliating Eruptions, Itching of a botch of the "Groin," Salt Rheum, and Infantile Humors cured by CUTICURA REMEDIES.

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WHY WILL ANY ONE SUFFER FROM CORNS? CORN REMOVER is a certain and painless remedy for both Corns and Bunions—any Druggist for 25 cents.



ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness.

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SYMPTOMS OF A TORPID LIVER. Loss of appetite, Nausea, bowels costive, Pain in the Head with a dull sensation in the back part. Pain under the shoulder blade, fullness after eating.

TUTT'S HAIR DYE. GRAY HAIR OF WHISKERS changed to a Glossy Black by a simple application of this DYE.

MOTHERS! LOOK INTO THE MERITS OF THE SOLAR TIP SHOES!

FOR YOUR BOYS, THEY WILL BE A GREAT SAVING. THE PRICE OF THE SOLAR TIP SHOES is only \$2.00 per pair.

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Narrow Escape.

ROCHESTER, June 1, 1882. "Ten Years ago I was attacked with the most intense and deadly pain in my back and limbs."

"Extending to the end of my toes and to my brain! Which made me delirious! From agony! I looked three men to hold me on my bed at times! The Doctors tried in vain to relieve me, but to no purpose."

"I called the doctors again, and after several weeks they left me a cripple on crutches for life, as they said. I met a friend and told him my case, and he said Hop Bitters had cured him and would cure me."

"That poor invalid wife, Sister, Mother, (Or daughter)!! Can be made the picture of health! With a few bottles of Hop Bitters!"

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IS WARRANTED to cure Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, Dengue (or "Break-bone" Fever), Liver Complaint, and all diseases arising from Malarial poisons.

"Harpers, S.C., July 9, 1884. For eighteen months I suffered with Chills and Fever, having Chills every other day. After trying various remedies recommended to cure, I used a bottle of Ayer's Ague Cure, and have never since had a chill."

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Treated scientifically at home, at very small expense, with absolutely no pain, no caustics, no irritation, and no danger. Block and question blank free. Address with stamp to Dr. C. N. BROCKINGTON, 309 4th Ave., Louisville, Ky.

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is coming or not every household should know. DREYDOPPEL'S BORAX SOAP, a perfect cleansing, bleaching and purifying soap, making clothes beautifully white and sweet.

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Tetter, Salt Rheum, Ringworm, Scabs, Pimples, and all Itching Skin Eruptions, are cured early and prevented by the exclusive use of REISMAN'S ANTI-MATIC ALUM SULPHUR SOAP.

CORPULENCY

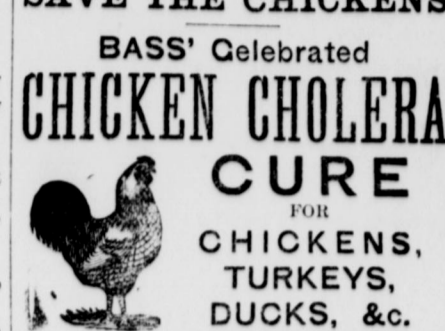
Recipe and notes how to harness it, effect a daily and rapidly cure semi-starvation diet, European Mail, Oct. 5th, says: "Its effect is not merely to reduce the amount of fat, but by affecting the source of obesity to induce a radical cure of the disease."

LADIES, READ!

Female Medicine MOELLER'S Berliner Tonic.

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SAVE THE CHICKENS



BASS' Celebrated CHICKEN CHOLERA CURE FOR CHICKENS, TURKEYS, DUCKS, &c. Cholera is the most fatal disease that breeders of Poultry have to contend with, and death generally results in from twelve to thirty-six hours.

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Approved by the Academy of Medicine of Paris, and especially recommended by the Medical Colleges of the United States of America.

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Texas Christian Advocate.

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REV. H. S. THURMANN, West Texas Conference.  
REV. R. S. SMITH, Texas Conference.  
REV. HORACE BISHOP, N.W. Texas Conference.  
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 conferences.

RESULTS OF SUNDAY-SCHOOL WORK.

Elsewhere in this issue will be found a communication from Brother Thrall in reply to an editorial of May 23d on the above subject. It was not out purpose in writing that article, nor is it now our purpose, to discuss the "International Lesson Series" system. Much can be said both for and against it, and our convictions as to its relative merits are not strong enough to lead us to either approve or condemn. We do not, however, conceive the alternative to be between that system and no system at all. There can be no controversy upon the question whether, in the hands of a competent teacher, the "International Series of Lessons" may not be used successfully to impart to a heathen or a child an objective knowledge of Christianity, and even to lead to a subjective knowledge of its verities. We think the latter—a subjective knowledge of the verities of Christianity—should be held to be the "primary end of Sunday-school instruction and exercises," and that every system should be brought to this test. That "the general results" of no part of our church work are satisfactory does not relieve any failure in this part. Failure here is more to be deplored for the twofold reason that the promise is greater than in other departments, and that the church is relying so greatly upon this department. That from some cause our young people, to an extent that ought to alarm our fears, are passing through our Sunday-schools into the world with a settled distaste for public worship, should give us pause. This tendency is not confined to any particular Sunday-school, pulpit or denomination. What is the cause, and what the remedy?

DO FOREIGN MISSIONS SUCCEED?

It is a common objection to foreign missions that they do not succeed; that these efforts yield but poor returns. An investigation, if candid and thorough, will in every case show that the money spent in the work of evangelizing heathen lands yields, dollar for dollar, a greater return than the money spent at home. A case in point is just at hand: In an article in *The Pacific*, San Francisco, on the native people of the Sandwich Islands, the question was pertinently asked, "Of what value is Christianity to the native islanders?" To this question *The Friend*, published at Honolulu, Sandwich Islands, replies: "Sixty-five years ago Christianity found the natives naked, superstitious idolaters, living in grass huts; without laws, a written language, or a government, save the despotic absolute will of the king; the native had absolutely no rights, either of property, person, or life itself; the state or morals was unspeakably gross—all the vanity and delicacy that lewdness and drunkenness could accomplish were to be seen;" among the chiefs "rank had to be taken from the mother, no child with certainty being able to designate his father." Now, largely as the result of Christianity, the native Hawaiians have a constitutional government, which guarantees to every man the rights of life, limb, liberty, freedom from oppression, the earnings of his hands and the productions of his mind; they have homes and decent clothing; they have a written language, and the beginning of a literature; they have good schools in every district, and more than five thousand adults out of a native population of forty-four thousand are members of Protestant Churches. Morally, while much remains to be done, and there is much over which all good people lament, the native Hawaiians are incomparably superior to the negroes of the South in America, and will compare favorably with the poorer or "lower" classes in American cities." Such facts as these reinforce faith and furnish a complete answer to the question, "Do Foreign Missions Succeed?" Yes, He succeeds as of old. No nation can stand with Him; no race can defy Him. "God hath highly exalted Him and given Him a name that is above every name."

nouncement that there are fallen angels, who sinned, were cast down to hell, delivered into chains of darkness, reserved unto the judgment of the great day. We learn further that the angels who sinned kept not their first estate, are the subjects of Satan, their king, the destroyer, who tempted and ruined our parents in paradise. In respect to our primal progenitors the Bible assures us that they were created in the image of God. Touching the image of God, in which Adam and Eve were created, we learn that it included righteousness, true holiness and knowledge.

We are also taught in the word of God that man having, by transgression, lost the image of God, now bears the image of the earth. It is a horrible image. Our bodies are vile, subject to sinful lusts, mortal, tending rapidly and inevitably to dissolution. In spirit, mind and conscience we are defiled. Our thoughts are evil, vain, atheistic and abominable. The heart, full of evil and madness, fully sets itself to do evil, presuming upon the long-suffering and forbearance of heaven. Evil thoughts, adulteries, fornications, murders, thefts, covetousness, an evil eye, blasphemy, pride, foolishness, come from within—out of the heart.

Gentiles are filled with all unrighteousness, fornication, maliciousness, envy, murder, debate, deceit and malignity. They are whisperers, haters of God, despicable, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable and unmerciful.

Those having the Word of God are therein taught that naturally they are in nowise better than the Gentiles; that "there is none righteous, no one." "There is none that understandeth"—"that seeketh after God." "All are gone out of the way"—are become unprofitable. "There is none that doeth good, no one." "Their throat is an open sepulchre." "With their tongues they have used deceit." "The poison of asps is under their lips. Whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their way, and the way of peace they have not known. There is no fear of God before their eyes." The whole world in silence confesses its guilt before God.

The Bible statement connects this corruption and guilt with Adam's transgression: "By one man sin entered into the world." "By one man's disobedience many were made sinners." "By the offense of one, judgment came upon all men to condemnation." The book of God contemplates all men by nature as the servants of sin and of Satan, who is styled "the God of this world."

Human consciousness, observation, and experience, confirm the testimony of the infallible Word of God. Thus we have outlined the Bible presentation of the reign of sin unto death; which demands the revelation of the Son of God, "The way, the truth, and the life." We emphasize our seventh article of religion—"Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually." We can not better speak of the things of God than in Bible terms. "No man, also, having drunk old wine, straightway desireth new, for he saith the old is better."

CLEANLINESS of the lips is next to Godliness of the heart.

To say that a Christian uses impure language is to state an irreconcilable contradiction.

EDITORIAL NOTES.

REV. J. J. LAFFERTY, editor of the *Richmond Advocate*, has compiled a volume of "Sermons and Sayings of Sam Jones." The book is now on sale.

We are glad to welcome "Gilderoy" this week to our front page. There will always be room in this paper for his bright letters. He cannot knock at the door too frequently.

IN the impending conflict between Romanism and liberty, says the *New York Observer*, we look to the Methodist Church to take the lead and mass the heaviest columns on the battle-field.

REV. CHARLES H. PHILLIPS, an old and honored member of the North Carolina Conference, died peacefully at his home in Randolph county, of consumption, on the 19th day of May.

REV. JOHN W. LEWIS, of the North Carolina Conference, was stricken with paralysis Tuesday, May 20, and died the Saturday following. He was a good man, an earnest preacher and a successful revivalist.

THE revival at St. John's Church has resulted thus far in fifteen or twenty conversions and thirteen accessions to the church. Bro. Smith reports also that the church has been greatly blessed and strengthened, and the end is not yet.

A WRITER, says an exchange, who had not had a copy of the New Version of the Old Testament twenty-four hours was ready with an elaborate article on the subject. Even an apostle, without miraculous aid, could write nothing worthy of publication on such a subject in that time.

TENNESSEE knows how to deal with Mormonism. The last session of the legislature passed an act prohibiting preaching of polygamy in that State, and

making it a misdemeanor. Recently three Mormon elders began proselyting among the natives and preaching their doctrines. They were at once lodged in jail.

THE colored churches do not want Fred Douglas on account of his white wife, and the white churches set him aside on account of his own color. He has lately been trying to force himself on the church in which the President has a pew. The pew-holders are indignant.

WE have received quite a number of invitations to attend district conferences. We are grateful for, and would be glad to accept, every one of them. Many of the conferences, however, meet on the same day; this fact, and little time at our disposal for such visits, will put it out of our power to attend more than four or five.

ON the second page of this issue will be found a full and forcible showing of what the Baptists are doing in Mexico. It is not exactly the kind of literature suited to a religious paper, but we think its publication is justified by the emergency. We are sorry that there is necessity for such writing, but for that necessity neither Rev. J. F. Corbin nor the editor is responsible.

AN exchange is troubled to find an appropriate designation for the people of the United States. The term "American" properly includes Canadians and Mexicans, and even Brazilians. The title "Yankees" could hardly be made to take in our fellow-citizens of Hibernian and African descent, while there would be a lack of grace in the designation "United States-ers" or "E Pluribus-Unumites."

A CENSUS taken in the city of Minneapolis shows that of the 391 owners and officers of the 82 largest business concerns, 286 are professing Christians, 94 are favorable to Christianity, and 11 are opposed to it; or, putting it differently, 3 per cent. of the whole number are opposed to Christianity, 24 per cent. are favorable, and 73 per cent. are personally believers on the Lord Jesus Christ. Similar inquiries in other cities show similar results.

THE *Comanche Chief* makes kind mention of Bishop McTyeire's visit to the town of Comanche: "Bishop McTyeire, a distinguished Methodist divine, of Nashville, Tennessee, preached to a large audience at the Methodist Church last Sunday morning, and the sermon is said to have been an able effort. Comanche feels honored by the presence of such men as Bishop McTyeire, and her people will be glad to see him when he visits us again."

A LARGE audience listened to Bishop A. W. Wilson's commencement sermon in the chapel of Vanderbilt University on Sunday morning, May 24. His text was Acts 1: 8: "Ye shall receive power after that the Holy Ghost is come upon you." The Bishop is reported to have been feeble in body, but his sermon was an able discussion of this grand proposition: that man is related to the spirit world, and that the inspiration of the Holy Spirit is the true preparation for the duties of this life, and the grander destiny of that which is to come.

THE *Texas Baptist* says: "While in New Orleans we learned from a resident that this lottery business pays to Generals Beauregard and Early \$10,000 annually each, and that it is perfectly demoralizing to the servants and poorer classes of the city. Many servants, it is said, will take \$1.50 to market for the family and steal 25 cents of it to buy a chance in the lottery. Lottery tickets line the windows of saloons and tempt the poor, who are hungering to rise in the world. We learn that their charter runs some years yet, and we sincerely hope that measures will be taken to suppress it."

A CORRESPONDENT, who has the wealth of the *ADVOCATE* at heart, writes: "Bro. — is very much hurt because his article has not appeared. He says it is the best article he has ever written. What is the matter?" The solution is very simple: After giving the proper space to the Texas correspondence the paper can only print from fifteen to twenty original communications each week. We have on hand at this writing, by an exact count, ninety-one! In the face of this fact there is nothing for editor and correspondents but to be patient. Let not this, however, discourage our contributors. Continue to write; we are not by any means dismayed.

"JULY 14," says the *Local Preacher*, Lampasas, "is the time appointed for the Local Preachers' Conference. This time will suit the city, and we hope the preachers will think it the most convenient time for them. We will begin the preparation at once, and will not leave a stone unturned to make the occasion one of pleasure and of profit. We shall try to procure good homes for all the delegates. We look for some from other States. Should any prefer to come in wagons and camp we will make arrangements for good camping places. Let each preacher who is coming send his name to this paper, so we can secure homes for them."

BISHOP KEENER presides at the next session of the S. C. Conference, and the *Southern Christian Advocate* says: "A genuine South Carolina welcome awaits him. The Bishop knows what such a welcome means. We speak in time, and ask him to spend the week before conference here in Charleston. He will find Methodism well organized and earnestly at work. The pleasure of the Lord prospers in our hands. Promise to come, Bishop, and we feel like promising on our part that you will

have a renovated Trinity Church to preach in, and that you will see an enlarged Cumberland chapel—both the work of the current year. Such things are at least in the wind."

WE reached Caldwell, the seat of the Chappell Hill district conference, on Saturday afternoon, just as the conference closed; in time, however, to meet the brethren and hear them declare with one voice, that this was the largest and best district conference they had ever attended. On Sunday morning, at the conference lovefeast, every heart took fire; and every service on Sunday was one to be remembered. At night thirteen came forward for the prayers of the church, and among these were some of the most influential citizens of the town. After joining in the Monday morning service we had to hurry away, leaving Bro. J. C. Mickle full of hope as to the result of the services which he announced would be protracted through the week.

HON. ROBERT C. WINTHROP's declaration that George Washington was a believer in Christ having been questioned, the *Congregationalist* responds, and, having put the fact beyond controversy, takes occasion to set John Adams's reputation right on the subject by quoting the following passage from a letter of John Adams to Benjamin Rush, Jan. 21, 1810, (Adams's Works, ix:627), namely: "The Christian religion, as I understand it, is the brightness of the glory and the express portrait of the character of the eternal, self-existent, independent, benevolent, all-powerful and all-merciful Creator, Preserver and Father of the universe, first good, first perfect, and first fair. It will last as long as the world. Neither savage nor civilized man, without a revelation, could ever have discovered or invented it. Ask me not, then, whether I am a Catholic or Protestant, Calvinist or Arminian. As far as they are *Christians* I wish to be a fellow-disciple with them all."

"STAYING his time out," says Rev. T. A. S. Adams, in the *New Orleans Advocate*, "has come to be understood among many of our preachers as meaning four years. I have noticed the expression several times of late used in a way that seems to assert a right in an incumbent to hold it all during that term. The use of the expression indicates the drift of Methodist sentiment. I am not prepared to open the discussion; but I would advise preachers and people not to fall into a manner of speech. Manners of speech to the next generations will have the authority of law. If Methodists wish the law to be so construed, they evidently have the right to do so; but many points of utility and expediency, both grave and delicate, are involved in the question. Until the question is definitely settled I think a preacher ought to be considered as having 'stayed his time out' when he goes up to conference at the end of the first year. If the Bishop sends him back, he may 'stay his time out' again, and so for four years. But his 'time' is one year."

"WHAT is slang?" asks an exchange, and answers as follows: "Certainly, mere frequency of use of words or phrases does not make them slang. Nor does a colloquial style come under this condemnation. The idiomatic phrases which every language has—phrases that appear in the conversation of the most cultivated, in poetry, oratory, and even in the charges of the most eminent judges—are not to be condemned, though some persons unwittingly decide them to be slang. Nor is an essay style in conversation to be commended. What, then, is it? It must, 'we opine,' have an element of vulgarity, it must have originated in low associations, and it must be used only, in part, for the expression of thought, and in other part taken up imitatively or intentionally because of a flavor which it is expected to give to conversation, and it must be in common use. Whoever uses it is worthy of the appellation attributed to the classic Washington Irving—he is a 'slang-wangler.' But it should not be forgotten that what is slang and condemned in one age may pass out of general use, lose its vulgar associations, and become suitable for the highest style of speech or composition. Such phrases abound in the best literature, and their history confirms this remark."

IN another column "A Traveling Preacher's Wife" makes some admirable suggestions touching the Fisher Memorial Fund. The San Marcos *Free Press* has this to say of the same worthy enterprise: "We notice that Mrs. Ireland, the wife of our Governor, and a lady ever foremost in every good word and work, makes an excellent suggestion through a late issue of the TEXAS CHRISTIAN ADVOCATE. It is to raise a fund for paying off an indebtedness of about \$900 on the homestead of Rev. O. A. Fisher, in Uvalde county. This is a suggestion which should commend itself favorably and warmly to the hearts of the people of this valley, where Mr. Fisher was so well known, and where he so long lived and labored. Mrs. Ireland makes an impressive appeal in its behalf. The Christian and benevolent public of Western Texas should never permit it to be said that the family of so noble and self-sacrificing a man as Rev. O. A. Fisher should suffer want, or even pecuniary embarrassment, while so many who profited by his labors are amply able to obviate such a result. We trust Mrs. Ireland will continue to lend her powerful influence to this movement, and that her appeal may meet with so many responses that it may soon be crowned with fruition."

TO the above confession of "living in glass houses" Gilderoy will doubtless say, Amen. In a recent letter he said: "In many parts of the country our good women have an uphill business in trying to keep up and carry forward the operations of the Woman's Missionary Society."

IN this matter the *Raleigh Advocate* thinks the "Brethren" are not alone to blame. It says: "Some of the ladies, by indifference and direct opposition, have discouraged those who have been willing to do something to lift up their own sex in heathen lands by leading them to the cross."

THE *Alabama Advocate* says: "The Woman's Missionary Society, of the Alabama Conference, have decided to publish a paper of their own, Mrs. Baker, of Selma, has been appointed editor. We sincerely hope that the paper may awaken a deeper interest in the work of missions, and that it may succeed in every other good purpose."

WE very much doubt the wisdom of this movement. The *Woman's Missionary Advocate* recently made an urgent call for help, and the projection of this and other like enterprises will not lessen their difficulties. It is better to have one good paper than fifty not so good.

THE *St. Louis Advocate* says: "If we had the choice of bishops," says the *Richmond Advocate*, "we would aim first for men with common sense, who pray much in private, laugh heartily in company, and, like Kavan-

THE PRESS.

Among our Exchanges.

The *Los Angeles Advocate*, Rev. W. B. Stradley, editor, Vol. 1, No. 1, goes this week on our exchange list. In the salutatory we find the following:

If we are not mistaken, there is not in all Southern California another weekly paper advocating the cause of Christ.

From this it would seem that the new member of the *Advocate* family has a fair field. We wish it success.

With the first issue in July the *St. Louis Advocate* will appear in an entirely new dress, and in every way improved in appearance. The manager says:

With the *New York Advocate* before me as an ideal, I shall strive hard to bring the *St. Louis Christian Advocate* up to that standard before my efforts cease.

The *Richmond Advocate*, whose editor is no "lean and hungry Cassius," is a strong believer in the old maxim, "A rogue alive to the ridiculous is still convertible." It says:

A perception of the comic is a tie of sympathy with other men, a pledge of sanity and protection from the gloomy tendencies that end in a mad-house or turn against the race. The absence of the sense of humor, like the indifference to the concord of sweet sounds, augurs badly. "Let no such man be trusted."

The *Colorado Methodist* thinks that if such Catholics as are represented by the *Texas Monitor* would tar and feather Protestants to keep them out of Mexico, it is not surprising that they should persistently refuse to patronize or contribute to anything that will advance Protestantism in this country. The *Methodist* then asks significantly:

But is it not a great surprise that Protestants help liberally at all their fairs and festivals, and contribute largely to their schools, cathedrals, etc.?

The *Southern Advocate*, Charleston, prints a good article on the Old Testament Revision, and says:

The good work of the revisers leaves the old book still more imbedded, if possible, in the affections and confidence of the church.

ON this question the *Alabama Advocate* holds the following opinion:

Doubtless some valuable changes have been made, but it will be a long time before the present version loses its hold upon the public heart.

Bishop Hugh Miller Thompson, of Mississippi, in an address made at the Annual Council of his diocese, held recently in Natchez, laments the fact that so few young men of "The Church" are offering themselves for the ministry. The *New Orleans Advocate* regards this "a confession of weakness nigh unto death," and says:

When she has to rely upon the kidnapped children of other households to sustain the family name, there is need for the old Jewish prayer and humiliation.

The *Nashville Advocate* gives some good advice to "promising young preachers:—

The sprightly and ingenious young preacher who now wishes to recast the formalities of his church ten years hence will wonder at two things—his own tenacity, and the breadth of the fathers who thought all around the great questions that he is now for the first time getting a glimpse of in detail.

All such "sprightly and ingenious young preachers" would do well to lay to heart also the following from the *Southern Methodist*:

The qualifications most needed in a minister are grace, industry and common sense. And this from the *St. Louis*:

The man who has ambition enough to seek place in the church of Christ lacks the grace which will enable him to meet its duties.

The *Arkansas Methodist* has a good editorial this week on Ministerial Support. We quote a passage:

Will the members of the church read this and proceed at once to pay their preacher every dollar due him. We would be above all things to have a competency for old age, if the church would pay what they owe us on unpaid salary. We hope for better things for our successors in ministerial toil in Arkansas. There must be improvement of the church; will suffer. Beloved, your ministers say but little, but they are enduring much. Look at your abundance, see what you are wasting, and go to work to help them, and that speedily and plentifully.

Of the practice of some churches, who substitute ordinances for faith, ritual for devotion, and permit a broad margin for carnal pleasure and worldly amusement, the *Alabama Advocate* says:

All these methods amount to nothing but a wicked or ignorant attempt to cut the rates to heaven.

The *Southern Baptist Convention*, which met in Augusta, Georgia, a short while ago, refused membership to two delegates which had been sent up to that meeting. Before the Convention adjourned it struck out the word "delegates," as too generic, from a resolution defining the persons eligible to that body, and inserted the word "brethren" instead. Of this action the *Wesleyan Advocate* says:

We venture to say that the Southern Baptist Convention can never, under that resolution, fairly represent the wisdom, intelligence and piety of the Southern Baptists, three-fifths of whom are women. We are not unmindful of the proverb: "They that live in glass houses should not throw stones." We make haste to say that we are in a glass house, and deliberately provoke the throwing of stones at us. A Church of "Brethren!"

TO the above confession of "living in glass houses" Gilderoy will doubtless say, Amen. In a recent letter he said: "In many parts of the country our good women have an uphill business in trying to keep up and carry forward the operations of the Woman's Missionary Society."

ugh, get up early and black a visiting brother's shoes." That is our ticket.

The above from the *Richmond Advocate* attracts our attention as a witty way of putting things. The *Texas* endorses it by "That's our ticket."

Not so fast, please. Repunctuate so as to make "That's our ticket" a part of the original quotation from the *Richmond Advocate*, and you will have it right. We made no comment. The *St. Louis* does, however:

There are some good items in it; common sense is a virtue of the first water in a bishop and a large quantity of it can be used. "Heavy laughing in company" is a new item. The great difficulty is that great laughs are not great prayers, the two do not grow together. Bishop Andrew said to us of a Doctor of Divinity: "He laughs too much; men will not send for him when they are dying. People do not want laughing preachers to pray for them."

THE *Living Church*, speaking of the Methodist Church, has the following statement: "The Methodists are less helpful to the integrity of the social order than any other body of Christian people in the country. They have but one idea—the idea of gathering people into the fold. The work of building up Christian society seems to be out of their sphere." The *New York Observer*, Presbyterian, evinces genuine fraternity by the following spirited reply: "In the great cities the Methodist Church may not be as great a power as one or two other denominations, but in the State and the wide country, we would say that in the preservation of the social order, and the advancement of society, the Methodist Church is one of the most powerful organizations in existence."

"THE color line," says an exchange, "is giving the South Carolina Episcopalians no little trouble. At the late convention the two colored clergy took the sacrament side by side with the white clergy and were admitted to equal rights with them in the convention. A very respectable minority, consisting mostly of laymen, protest against the action of the convention in affirming that under their constitution and laws persons of color, and not belonging to the white race, are entitled to seats upon the floor of the convention, and to participate in the government of the church in the diocese. It is respectfully submitted by the Protestants that such an innovation in the government of the church can and should be effected only by the consent of the church, expressed unequivocally at a convention, after a full, fair, calm and deliberate discussion of the question on its merits."

AN exchange says of the great Methodist evangelist: "Sam Jones was a five-year old lad, too young and too small for even the primary class, when the principal of the school at Oak Bowery, Ala., received him into his own room among the big boys, and taught him his A B abs at his leisure. Sam early showed a fondness for declamation, and was appointed a speaker for commencement, and repeated a parody on the well known—

"You'd scarce expect one of my age  
To speak in public on the stage."

When Sam was called he was wrapped in sweet sleep, lying on a bench at the rear of the stage, regardless of the time and the occasion. The teacher, rubbing the lad's face with a wet handkerchief, lifted him to the table on the stage, when Sam, wide awake and not in the least abashed, spoke his piece to the great delight and amusement of the audience. The closing lines were:

"In coming years and in thunder tones  
The world shall hear of Sammy Jones."

Thirty years after this event this same teacher, now of Atlanta, wrote a postal to Sam, quoting these lines, and adding, "If you are my Sam, come to see me." Sam went at once, saying as he walked in with extended hand, "Howdy? I am your Sam."

TEXAS PERSONALS.

—Rev. R. S. Dingman, the former indefatigable pastor of our church on Bolivar Point, called at the *ADVOCATE* office this week. He has been laboring successfully among the fishermen of Alexander Island.

—Rev. J. W. Horn, the indefatigable and popular pastor of Atlanta circuit, North Texas Conference, has moved into a commodious parsonage built this year. It is one among the many good results of his untiring zeal.

—We are grieved to learn that Rev. P. E. Nicholson, who has been suffering severely from the painful wound he received over a month ago, has lately been growing worse. At this writing his condition is reported as critical.

—The *New Orleans Advocate* says: "Rev. O. P. Thomas, of the North Texas Conference, and stationed at Kaufman, called to see us last week. He was for some years a valued member of the North Mississippi Conference, and still retains a strong affection for his old comrades."

—We find the following in the last number of the *Local Preacher*: "The Methodists at San Saba are surely blest in the pastorate of Rev. F. S. Jackson. We are so distressed about his feeble health, and the good people will be wise after his arduous work to give him a vacation. He deserves it."

—Rev. J. S. Clover and wife write from Osage, Coryell county, to express their thanks "to a friend who, incognito, lifted the vendor's lien from our homestead by paying the note of about \$52, and sending it, with a warranty deed, to us. We have no idea who the generous donor is; therefore, we take this method of extending our grateful thanks, and pray the blessings of God upon him."

—The *Texas Methodist* says: "Mrs. M. H. Wells, Mrs. F. E. Howell, of Dallas; Mrs. F. A. Heartsill, North Texas Con-

ference; Mrs. S. S. Park, Texas Conference; Mrs. H. T. Steel, West Texas Conference, are delegates to the Woman's Missionary meeting, and will leave June 24 a. m., for Knoxville, Tenn. Sister Wells proposes spending the summer with her sister, Mrs. H. W. Sample, in Florence, Ala.

REVIVAL AT WEATHERFORD.

The revival at Weatherford, chronicled in these columns in a former issue, was truly remarkable. Rev. M. H. Wells, in a private letter to the editor, says: "The fifth week (Friday) my voice failed me and I had to call for help. I am all right again, thank God, and can do my share of preaching, praying and shouting. God has honored the men who helped me and still help. This is the 7th week of the meeting, without a break, save one night on account of storm, and up to this morning (last service held) has grown in interest. We continue, though our streets are almost impassable from rain and mud. Quite a congregation came to-day through rain and slush. But little attention has been given to members, as we have prayed and worked for the salvation of all; but about 500 have been converted and reclaimed, in equal numbers. Pray for us."

REVIVAL AT ENNIS.

Our great meeting, in which hundreds of souls were converted and hundreds more made happy by refreshing showers of grace, is among the things of the past, but the church and community are still enjoying its benediction and gathering in its fruits. The revivalist urged the converts to join the church of their choice, as no one could do who did not love the church which God had instituted for the benefit of man. Many have hesitated for various reasons of greater or less importance; and quite a number have not yet united with any church, but will in the near future. Some were not entirely satisfied and will, on that account, seek further evidence of acceptance with God. One hundred and seventy-two have joined the Protestant churches, and, I understand, a few have joined the Catholic Church. Some will unite with the churches in the adjacent counties.

The meeting, besides being a direct blessing to sin-sick souls and back-slidden Christians, has had a fine indirect influence upon the social status of the citizens. Many differences have been settled. No man or woman seems willing to stand in the way of any one else. And, so far as I know, there is not a feud left to canker in the fair bosom of our noble community. Now we can say: "Behold how good and how pleasant it is for brethren to dwell together in unity."

The whisky traffic and whisky drinking have been made to stand in their true light before the public eye, as unmitigated and inexcusable evils, damaging both our temporal prosperity and our spiritual peace. Good morals, founded on Christian principle, are in the ascendant. Christian fraternity has been encouraged until we feel that "we are brethren," and that, while none can neglect their particular duties or ignore their special church affinities, yet they all esteem the salvation of souls as of first importance. If I may speak of classes in a community like ours—excepting the good and the bad—all have been affected very considerably. Vice is the thing to be ashamed of.

In Ennis we have a working church, with over three hundred members (one hundred more than in any other community in our city), a neat, substantial church-house, and only need now a parsonage to make us complete as a station, and this we expect to have before conference. The brethren are determined upon this, if God will.

How it is in my heart to boast somewhat of our church here, but, honestly, I would do better to let the facts which will be developed at conference speak their praise among the churches. We feel that we owe much, under God, to Bro. Dixon Williams, the lay evangelist, whose efforts for the salvation of souls and the elevation of sentiment in the church and community were crowned with such signal success. We, therefore, pray the richest blessings of God upon his labors wherever bestowed, and adjudge any neighborhood happy in securing his services. His address is Lebanon, Tenn. I state this because several have already written to me for information. Since the meeting a young ladies' and also a young men's prayer-meeting have been organized and doing good work.

J. FRED. COX.

REVIVAL AT PALESTINE.

We have just closed our meeting after a very hard-fought battle and much anxiety. We held the field, although we were driven back several times by very heavy winds and rains, yet we rallied and took our position, and as manfully and as faithfully as we could we contended for the faith, and pointed the poor serpent-bitten Israelites to the Lamb of God that taketh away the sin of the world.

For three weeks we did most earnestly wrestle and struggle for the mastery, and in some degree victory flashed along our lines. Six professed faith in God. Several were reclaimed from their back-slidings. Six united with the M. E. Church, South by ritual, and seven by letter. And last night, at the closing service, we made the proposition to all present who really felt that the meeting had been a blessing to them, and that they intended to lead a higher and a purer life in the future, to come to the altar and give us

their hand, and a large company arose and came forward quite promptly. It was like strengthening cordial to a feeble frame. We thanked God and took courage. I am quite sure our church here has reached a higher plane in Christian experience. We had the efficient services of B. T. Daves, of Tyler station; E. F. Boone, of Jacksonville; Robert J. Deets, of Rusk; and S. M. Luckett, of the Presbyterian Church. These dear brethren did us good and acceptable services. We believe that good seed were sown, and we very much hope to reap much fruit therefrom in the near future. Our Sabbath-school is improving every Sabbath. We number one hundred and sixty-five now, and still they come. Our congregation will be hard to beat in this great and growing State.

J. S. MATHIS.

"BANNER DISTRICT."

Thirteen traveling preachers in connection with Chappell Hill district who do not use tobacco; twelve parsonages, and seven camp-meetings! We claim the "banner" on this line. Who can take it from us? The revival begun at the district conference, we hope, will give it to us in conversions. Push the battle, brethren.

I. Z. T. MORRIS, P. E.

SHERMAN DISTRICT.

We have had rain almost constantly for ten or twelve days. Crops in the vicinity of Sherman are suffering very much indeed. Some of them will be lost if it continues much longer. Our church is doing well in the bounds of the district. The pastors all well and at work. We are hoping and praying for a revival all over the district ere conference. Money exceedingly scarce. Health good.

J. M. BINKLEY.

TYLER DISTRICT CONFERENCE.

Our district conference at Mineola was a grand success, spiritually. At the Sabbath morning lovefeast a halo of love pervaded the entire assembly. Quite a number of persons asked for prayer. Bro. Bolton is greatly encouraged, and is loved by all his people. The meeting will be protracted. The Mineolaites want an annual conference. Reports of preachers show up well for the ADVOCATE.

T. T. BOOTH.

JACKSONVILLE, JUNE 1, 1885.

OAK HILL.

Oak Hill Sunday-school has hoisted her banner with determination to accomplish much good. The parents do not send their children; they go with them, taking an active part and teaching by example as well as precept, that there is a reality in the religion we profess. We have no fine house to worship in. In the future we hope to do better. At the same time we realize that the blessings of God are not confined to carved sounding boards. Our superintendent, Wm. Wasson, full of zeal, religion and courage, is always at his post abounding in the work of the Lord, exercising that blessed gift which we are assured, is from God.

S. H. BREWER.

OAK HILL, MEAN COUNTY, TEXAS.

MILLICAN AND WELBORN.

Our congregations at both these places are good, and seriously attentive to the ministry of the Word.

We propose, when the press of the crop season is over, to have protracted services at both churches. At present excess of rain is having disastrous effect upon agricultural and mercantile interests. Our Sunday-schools are doing well. We had a delightful Sunday-school festival at Millican on the 14th. The Methodist and Baptist schools united. Bro. W. J. Phillips delivered a most interesting address. Other exercises, interspersed with music, vocal and instrumental, and healthful sports for the little people, caused all to spend a most pleasant day.

On Saturday, 23d, we had a similar festival at Welborn. The Baptist Church has no Sunday-school here, but its members united heartily with us. Indeed, the whole community for miles around united to make the occasion a grand success. Bro. Phillips was looked for a speech here, also, but failed to put in an appearance, much to the disappointment of many. At each place a sumptuous dinner was provided, to which ample justice was done.

J. M. WESSON.

MILLICAN, TEXAS, MAY 27, 1885.

FROM WICHITA FALLS.

Perhaps we owe to the Mission and Church Extension Boards an account of our stewardship and prospects entertained for good in the near future. And, first, it may not be out of place to give a brief description of our town and surrounding country: Wichita Falls is the county seat of Wichita county, is situated forty-four miles northwest of Fort Worth, is located in the valley of Wichita river, which flows in the northern portion of the city, while Holiday creek meanders through the southern portion; bet's of green foliage along these streams, broad expanse of valley, and high, rolling prairie stretching far away on every side, can not fail to favorably impress the observer. The inhabitants are estimated at about twenty-five hundred.

The signs of the times are indicative of good. The fourth Sabbath in March witnessed the observance of the Sabbath law for the first time in this city. Our congregations are much larger than at first; occasionally some are compelled to leave for want of room. We regret to state that an indebtedness of \$260 still hangs over our church. We have the amount subscribed, but on account of the financial crisis so far failed to collect.

However we have an aid society, composed of a noble band of ladies, who will give a festival soon, the proceeds of which will be to liquidate the debt. From them we expect much. Our Sabbath-school is steadily increasing in interest and numbers. Our picnic, given by the Sabbath-school on the 2d of May, was a success; there were over two hundred children present. Our prayer and class-meetings are well attended. We will commence a protracted meeting next Saturday. Pray that our efforts may be crowned with success.

J. W. BLACKBURN.

WICHITA FALLS, TEXAS.

CHURCH EXTENSION IN THE TEXAS NORTHWEST.

I am here in the interest of church extension—my first visit to this portion of the West. It is truly a beautiful country. It is destined to be among the first in our great State. We stand sadly in need of churches everywhere, to give our Methodism "a local habitation as well as a name."

Southern Methodism has, without doubt, great opportunities and fearful responsibilities! The people welcome us everywhere. Bro. J. T. L. Annis, is the pioneer presiding elder on this part of our great western border. He will doubtless, with his brave comrades, bring in a good report at our annual conference next fall.

If everybody knew the importance of helping build churches, our church extension fund would soon be so increased as to aid many weak but growing communities to build houses. The Northwest Texas Church Extension ought to aid at least ten or twelve congregations to build this year. It is wonderful what an inspiration it is to a community to know that our great church stands ready, not only to send them preachers and help to pay them, but also to aid them in building houses of worship. If our church will but come to the rescue in the enterprise of building, this people will soon become self-supporting, and repay more than they receive. They do not want us to build for them, only help them to build such houses as will meet the demands of growing communities. Our preachers are agents charged with the duty of receiving from their people contributions to aid in this glorious enterprise. They are required to give information on the subject such as will open the way for special donations.

How many wealthy, pious, Methodists in the bounds of the Northwest Texas Conference would be made happy by giving from \$25 to \$100 per annum to aid in church building on the frontier of our conference. Let those who will pay from \$10 to \$100 per annum, as a special contribution to church extension on our own border, report to our treasurer, Rev. J. K. Lane, Liberty Hill, Texas. Who will respond to the Macedonian cry, "Come over and help us?"

Revival sparks are kindling in every portion of our connection. God is on the giving hand, and will honor those who serve the incarnate Son. Glory to God for his great and precious promises! Our people at Weatherford are enjoying such a season of grace and glory as they have never witnessed before.

They are led by their pastor, Rev. M. H. Wells, whose lips seem to have been touched with "a live coal from God's altar." The meeting has been in progress for near seven weeks, and yet it continues to burn with consuming power. The pastor reports upwards of two hundred gloriously saved. He and his people seem not to weary; and their faith and zeal seem to be almost without limit.

The same spirit seems to be moving with more or less energy throughout the entire district. The promise of "power from on high" is ours, and for it we should wait in unceasing prayer. With this divine gift, all difficulties in the way of church progress is at once removed.

C. H. ELLIS.

BELLE PLAINS, MAY 27.

FOUNDING AND PREACHING.

This preacher has no congregation to pound him, but a few evenings yet pleasantly, surprised a few suddenly, since by a knock-down to a fine silk hat, by a brother and sister in Arkansas. Many thanks to them and to God. After resting since conference, and having an appointment to preach last Sunday, we determined to go. Failing to get off on the 5 o'clock a. m. train, we tried to borrow a horse, but failed. However, a good brother proposed to accompany me, and we were to walk if we could do no better. So off we went for Boyce, a distance of six miles. After one hour's walk, surrounded by the many pleasant scenes of nature, and well entertained by my company, we met two little negroes, who had charge of train No. 2, (a railroad velocipede) which we had previously arranged to get. So, for the first time in life, we assumed the labors and responsibilities of conductor, engineer, driver, brakeman and passengers. The first mile being down grade, we made it tell. Soon the experience changed, and the steam and skill that could be brought to bear were put forth to make the next mile, and before we had gone far the whole train was wrecked; yet no fatality or damage. We were soon pulled out again for the station. Found a congregation gathering, all of whom were attentive listeners. We had a pleasant service, went home with Brother and Sister Whitman, shared their hospitalities, (all that we could wish for) and boarded our train again for home. Managed to make it back two miles on the way, when we chose to leave our train,

because of blistered hands and wearied limbs, and foot the remaining four miles. I tell you now, the man that rides on train No. 2 will surely pay well for the ride. Suffice to say the cause of Christ is moving steadily and surely on in these parts.

SUPERNUMERARY.

WAXAHACHIE, TEXAS.

TEXAS CONFERENCE SUNDAY-SCHOOL CONVENTION.

The Sunday-school Convention of the Texas Conference, M. E. Church, South, met in the church at Caldwell, Texas, May 28, 1885, J. A. Graves, president, in the chair. After religious services, conducted by the presiding elder, W. B. Streetman was elected secretary. After further service, consisting of prayer and song, pleasant and profitable, Rev. C. C. Armstrong delivered a practical and pointed address on the "Relation of Children to the Church," after which the president delivered a characteristic exhortation, and the convention closed a pleasant session with the benediction.

The second day's session of the Sunday-school Convention met, pursuant to adjournment, at 3:30 p. m., May 29, in the Methodist Church. The president, J. A. Graves, in the chair. After religious services Rev. N. F. Law addressed the convention on the "Relations of Parents to the Sunday-school." This talk was received with marked attention. After a short interval of song Rev. D. H. Linebaugh delivered a very concise statement of the "Relations of Parents to the Sunday-school." After this, with a few pleasant words, Rev. C. C. Armstrong presented a resolution which, on motion of J. C. Mickle, seconded by W. W. Graham, was amended and adopted as follows:

Resolved, That we will employ consistent Christians as teachers in our Sunday-school when they can be obtained.

The following resolutions were adopted without dissenting voice:

Resolved 1st, That all the preachers observe the disciplinary rule for organizing Sunday-schools wherever ten people can be obtained for that purpose.

Resolved 2d, That we urge upon our preachers and people the necessity of a liberal use of the Sunday-school literature of our own publishing house.

There being no further business, the convention adjourned.

JAS. A. GRAVES,

W. B. STREETMAN, President.

Secretary.

THE FISHER MEMORIAL.

To the Preachers' Wives of West Texas Conference:

DEAR SISTERS—You have all noticed Sister Ireland's appeal in the ADVOCATE in behalf of Sister Fisher. I propose that we, knowing what our sister's troubles and privations are better than any other class of ladies, work among our beloved people, and see what can be done in assisting her in paying for that home to shelter her fatherless ones. I would suggest that each preacher's wife pay \$1, and collect \$15 or more on her husband's work. We will give our single brothers a chance, as well as the wives of our local brethren also. This appeal touched a tender place in my heart. Remember, sisters, "Bear ye one another's burdens, and so fulfill the law of Christ." (Gal. vi. 2.) In love.

A TRAVELING PREACHER'S WIFE.

MAY 23, 1885.

TEXAS CORRESPONDENCE.

Revival News.—Rev. P. Cullen, Crockett, May 26: Religious outlook on the Crockett circuit good—no accessions in one day.

Rev. C. M. Keith, Buffalo, May 26: Preached at 11 o'clock Saturday at Liberty school-house. God blessed and gave four accessions as the fruit of our service. At night preached again with much liberty. Results, four more accessions. At 11 o'clock Sunday, baptized four children and preached in power. Congregation moved to tears. Good number asked for prayer. At night, at Oak Woods, to an attentive audience.

Rev. Jno. H. Trimble, Moody, May 26: Sunday was a good day at Moody. Received five into the church by certificate, two by ritual. Baptized four children. We were in the evening, praying and preaching for a revival. Our protracted meeting at Moody will commence Friday night before the fourth Sunday in July.

General Church and Other News.—Rev. D. P. Cullen, Crockett, May 26: We are sure we shall carry local option in this county on the 12th of next month. A glorious revival, local option and a good crop—and Old Houston will be all right again. Making some preparations for a camp-meeting at Old Shiloh.

Rev. J. C. Calhoun, Homer, May 25: Our second quarterly conference with Stany Creek Church is over. Bro. LeClere, our presiding elder, was with us. The meeting was a success. While the finances were a little behind, we think that the spiritual condition is growing better, and if the health of Israel be recovered, we know all things will come up right.

Rev. D. J. Martin, Farmersville, May 27: Our second quarterly conference on this (Farmersville) circuit is just over. Rev. R. M. Dowdy, our presiding elder, was present. The finances were tolerably well up. The attendance was large, orderly and attentive. Ten were received into the church during the past quarter by certificate. We are hoping and praying for grand and glorious results. The prospects for a fine crop throughout this entire section of country are splendid. I see Sam Jones is doing a great work in Nashville. Well, heads centers need revivals as well as other places. Let the good work go bravely on. Sam Jones, no doubt, is a great man, and the Southern Methodist Church ought, under God, to prize him highly for his work's sake.

C. H. ELLIS, Chm.

Meeting of the Board of Curators.

The annual meeting of the Board of Curators of the Southwestern University will be held in Georgetown, beginning at 9 o'clock a. m., June 6, 1885. It is most earnestly desired that every member will be in attendance promptly. All business matters of vital importance will come before the Board.

F. T. MITCHELL, President.

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, Mesquite Tank, 1st Sunday in August—beginning Friday night before. These are self-supporting. That is, every one is expected to bring his own 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 27, 1885.

Meetings for Breckenridge Circuit.

Will be held as follows: At New Hope, on Cedar, embracing the 1st Sunday in July, at Big Spring, August 1st, 8th and 15th. At New Hope, the 1st and 8th Sundays in August, at Crystal the 3d and 4th Sundays in August. At these meetings will be Friday night before the Sundays mentioned above, except New Hope, which will begin Thursday night. The one at Crystal has, latter's chapel, Wayland, embracing the 2d and 3d Sundays in July. At Bear Branch and Plum Branch, is expected to be a camp-meeting. Will hold one at Breckenridge in the fall. Ministerial aid earnestly solicited at all these meetings.

JOHN DAVID CROCKETT.

PARIS DISTRICT—THIRD ROUND.

Honey Grove sta. . . . . 3d Sun in June  
Blossom Prairie cir. . . . . 4th Sun in June  
Sherman sta. . . . . 1st Sun in July  
Emerson cir. . . . . 2d Sun in July  
Dodd City cir. . . . . 3d Sun in July  
Jacksonville cir. . . . . 4th Sun in July  
Honey Grove cir. . . . . 1st Sun in Aug  
Cooper cir. . . . . 2d Sun in Aug  
Blossom cir. . . . . 3d Sun in Aug  
Woodland cir. . . . . 4th Sun in Aug  
Rosalia cir. . . . . 5th Sun in Aug  
Crowsville cir. . . . . 1st Sun in Sept  
Maye miss. . . . . 2d Sun in Sept  
Paris sta. . . . . 3d Sun in Sept

T. R. FLETCHER, P. E.

WEATHERFORD DISTRICT—THIRD ROUND.

Graham sta. . . . . July 6, 7  
Whitt, at New Hope. . . . . July 11, 12  
M. H. Jones, at Mineral Wells. . . . . July 15, 16  
Springtown, at Garvin. . . . . July 18, 19  
Eldorado, at Eldorado. . . . . July 20, 21  
Sherman sta. . . . . at Post Prairie. . . . . July 27, 28  
Weatherford sta. . . . . July 26, 27  
Cartersville. . . . . July 28, 29  
Slatford sta. . . . . Aug 1, 2  
Vineyard City. . . . . Aug 3, 4  
Slat Hill, at Dillingham. . . . . Aug 6, 7  
Graham sta. . . . . at Farmer. . . . . Aug 10, 11  
Vernon miss. . . . . Aug 15, 16  
Mobeetie. . . . . Aug 22, 23  
Seymour. . . . . Aug 29, 30

C. H. ELLIS, P. E.

SHERMAN DISTRICT—THIRD ROUND.

Sherman sta. . . . . June 14  
Hudson sta. . . . . June 20, 21  
Pilot Point sta. . . . . June 25  
Denison sta. . . . . July 11, 12  
Bonham sta. . . . . at Binkley's chapel. July 13, 14  
Van Alstyne sta. . . . . July 20, 21  
White River cir. . . . . at Cedar. July 25, 26  
Pilot Grove cir. . . . . at Garvin. Aug 1, 2  
Slatford sta. . . . . at Garvin. Aug 3, 4  
Potosi cir. . . . . at Georgetown. Aug 8, 9  
Goldsboro cir. . . . . at Cedar. Aug 22, 23  
Fannin cir. . . . . at Red Branch. Aug 29, 30  
Slatford sta. . . . . at Union. Aug 29, 30  
Nations in union houses, pastors will please notify me at once.

J. M. BINKLEY, P. E.

TERRILL DISTRICT CONFERENCE.

Delegates and all other brethren intending to be present at the Terrill district conference will please notify me by card at once, stating by what conveyance they will come. We are hoping for a good time. Praying for the presence of the Lord in power. J. F. ALDRISON.  
MESQUITE, TEXAS, May 30, 1885.

Pleasanton District Conference.

Preachers and delegates attending the district conference at Pleasanton, will call at the store of John M. Smith, where they will be shown their homes during the session of the conference. We hope all the brethren will attend. Homes are provided for them.  
E. Y. SHALE.  
FLORESVILLE, May 27.

To the Pastors in Eastland District.

Dear Brethren—Will you please give me the names of your local preachers, and delegates to the district conference, marking those that will be most likely to attend. Ranger M. C. Smith, will be glad to know of those who to expect. Brethren, please do this promptly and greatly oblige.  
J. J. DAVIS.  
EASTLAND, May 26.

Waxahachie District Conference.

Members desiring to bring wives or daughters to the district conference at Waxahachie, July 9th, will please notify me by postal, also those coming by private conveyance, with homes to provide for, please give notice. Brethren, let us fix our hearts upon this gathering in expectation of a gracious outpouring of the Spirit, and come together burdened with a desire for this end.

E. M. SWEET, P. C.

Camp-meeting on Pecos Bayou.

There will be held a self-sustaining camp-meeting on Pecos bayou, at the Windmill farm, commencing Thursday night before the third Sunday in July. All preachers seeing this card are invited, and will be put to work and taken care of.  
J. B. WOOD.  
PUTNAM, May 28.

Mission Money—San Saba Circuit.

I sent to-day, to the treasurer of the Woman's Board of Missions of the West Texas Conference, forty dollars, less expenses, twenty of which were for the purchase of missionary literature for the San Saba circuit. Ten dollars of the amount was sent by the little folks—Willing Workers.

Mrs. S. H. JACKSON.

SAN SABA, MAY 2.

Alexander Institute—Important Notice.

All persons who have promised money for enlarging the building of Alexander Institute are requested to forward the amounts to Jno. M. Thompson, Treasurer, Kilgore, Gregg county, Texas.

The plan and specifications for building are in the hands of the building committee, and are being gathered to begin improvements at the close of the present session. Brethren, please respond promptly to this notice, as we are sending every energy to have the same in readiness for the fall term.

B. W. WYNN, Sec.

Alexander Institute—Closing Exercises.

June 14—Annual Session, by Rev. U. B. Phillips, and Sunday-school Mass-meeting.  
June 15—Declaration, Composition and Religious Exercises, at 8 p. m., Forensic Discussion.  
June 16—Orations by Young Gentlemen, Compositions by Young Ladies, and a Literary Address, by Rev. B. R. Bolton, A. B.

Programme of Closing Exercises of Soule College.

June 10-15—Examinations, written.  
June 16-17—Commencement sermon, by Dr. L. C. John, of Hurstville, 8 o'clock, p. m.  
June 18th—Annual meeting of Board of Trustees.  
June 19th—10 o'clock, a. m., prize exhibition; address by R. M. Buck, Esq., G. P. TARRANT, (Acting) President.

Programme of Exercises for Commencement.

Prize declamation of preparatory school, Thursday, June 4, at 8 p. m.  
Ladies' entertainment of Athletic Society, of Ladies' Amn., Friday, June 5, at 8 p. m.  
Public debate of Alamo and San Jacinto Societies, Saturday, June 6, at 8 p. m.  
Commencement sermon, by Rev. M. H. Neely, Sunday, June 7, at 11 a. m.  
Nominations to young men, by Rev. G. W. Briggs, Sunday, June 7, at 8 p. m.  
Address before the Literary Societies, by Rev. H. M. Dulose, Monday, June 8, at 10 a. m.  
Prize declamation, Monday, June 8, at 3 p. m.  
Commencement exercises of Ladies' Amn., Monday, June 8, at 8 p. m.  
Commencement day, Tuesday, June 9.  
Anniversary meeting of the alumni and banquet, Tuesday, June 9, at 2 p. m.  
Vocal and instrumental concert, Tuesday, June 9, at 8 p. m.  
The curators and trustees are announced to meet Saturday, June 6.

JNO. H. McLEAN, Chm.

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LITERARY.

The Magazine of Art for June has for its frontispiece "A Study of Drapery and Gesture," by Sidney Colvin, with an illustrated paper upon "East Angles and Memories." A full-page illustration is given, entitled, "The Infant Academy," after Sir Joshua Reynolds. Other articles are: "The Romance of Art," "A Spanish Dance," "Poems and Pictures," "The Book of Painters," by the editor; and "Ebb-Tide of the Riviera," with fresh art notes and miscellany. The paper is all liberally and finely illustrated. Cassell & Co.

The Quiver for June continues the well-drawn sketches of popular American ministers, by Rev. L. D. Haven, D. D. This number giving portraits of Dr. Henry Ward Beecher, Dr. R. S. Storrs and Dr. T. DeWitt Talmage. Excellent portraits illustrate the article. Prof. A. Roberts writes upon "The Beloved Disciple." Anne Beale upon "The Underground Mission." There are papers upon "The Graven Records of Bunhill Fields;" "Temptation, Its Sources and Issues;" "Bicentenary Glimpses in France," with continued and fresh short stories and miscellany. The whole is finely illustrated. Cassell & Co., New York.

The Homiletic Review for June completes the first volume of the work for 1885. Dr. Deems leads off with a paper on the "Uses of Scientific Studies to the Preacher." Dr. Ludlow completes his series of articles on "The Poetical Imagery in the Book of Revelation," and Dr. Wm. Taylor his interesting account of "John Knox as a Preacher." Dr. Abel Stevens discusses "Methodist Preaching: Old and New Style." President Buttz's Symposium article on "Ministerial Education" sustains his reputation as a thinker. Dr. Funk's paper on "Prohibition" antagonizes Dr. Spear's positions in the April number of the Review.

The eight sermons in the number are from such preachers as Dr. Cuyler, Van Dyke and Sively, of Brooklyn; Dr. Jeffrey, of Indianapolis; Dr. Weston, of Cromer Surrey; Dean Vaughan, of London, and Principal Edwards, of Wales. Published by Funk & Wagnalls, 10 and 12 Dear Street, New York. Three dollars a year; thirty cents per single number.

The Pulpit Treasury for June is promptly on our table, and is as fresh and full of promise as a June morning. Dr. Witherspoon, one of the great preachers of the South, is represented by a portrait, sermon, sketch of his life and a view of his church. Dr. Haygood discourses on God's Law of Love. Rev. C. Vinson on "The Father and the Little One—a service for Children's Day." Drs. Aikman and King furnish suitable reflections on National Blessings and Spiritual Emancipation—for Independence Day. Leading Thoughts of Sermons, full of spiritual marrow, are by Drs. MacArthur, Foster, Barrows, Moore, Meyer and Bishop Merrill. Other articles on Prophet Isaiah, Priest, The Power of our Preaching, Remedies for the Evils of Divorce, Freshened Life, How to Secure Lively Devotion, Extemporaneous Preaching, Light on the International Lessons, Nervous Derangements, The Siloam Inscription are by Drs. T. W. Chambers, Hart, Van Dyke, Culross, Dunn, Street, Moment, Ranney and Prof. A. H. Sayce respectively. Prof. W. G. T. Sheel's Address to the Graduating Class in the Union Theological Seminary, N. Y., contributed to this number. A ring in every respect, should be read by every student and preacher and has the ring of a true man. Every number of this monthly shows its sterling value, its evangelical vigor and its progressive spirit. Each department is packed and redolent with the gospel. Yearly, \$2.50. To Clergymen, \$2.00. Single copies, 25 cents. E. B. Treat, Publisher, 771 Broadway, New York.

Outcast London. Much excitement has been made by reports recently published on the vile condition of the slums of London. In one cellar was found a family consisting of a man sick with small-pox, his dying wife, three half-naked and dirty children, and one pig. In some parts there is one gin-mill to every hundred persons. What debilitation, what correspondence, what infirmities often defile the human blood. They can be cast out by Brown's Iron Bitters, the great strengthener and purifier. Mr. H. J. Strange, of Stark Lake, Florida, says: "Brown's Iron Bitters is the best blood purifier I ever tried. It gives all the satisfaction a man can want."

Independent Editor: You have sent the President a copy of yesterday's paper concerning my editorial making him a Washington in nobility and a Jackson in energy. Clerk—Yes, sir, I mislaid it last night. "W. H." I got one in to-day giving him half Columbia. Don't send that. —Harper's Weekly.

We are very cautious in recommending anything to our readers, unless absolutely certain that we are on the right side. Practical experience proves that JAMES' PEARLINE will do all that is claimed for it, and much more. PEARLINE is the more valuable. We take pleasure in advising every one not acquainted with this article to get a package at once, and give it a fair trial—for by reducing the toil and drudgery of wash day and house-cleaning it promotes health and happiness, both so desirable.

They took three ounces of brains away from a Pennsylvania man without injuring his smartness. Morley's Blackberry Balm has done my baby. It was nearly dead with summer complaint and teething. I tried the best doctor in our town and everything I could hear of, but all in vain. I gave my baby up for dead, when a friend prevailed upon me to try your Blackberry Balm. The one bottle cured it, and now it is as fat as a pig. I can cheerfully recommend your Blackberry Balm to all mothers, and am very gratefully yours, J. D. BROWDER, Of Messrs. Browder & Paschall.

A woman was in a grocery store looking at roller pins. "You may give me two of them," she said. "Two of them?" queried the clerk. "Yes, I want to keep one of them clean for bread." —New York Sun.

Lydia E. Pinkham's Vegetable Compound strengthens the stomach and kidney and aids digestion. Is equally good for both sexes.

California papers state that John W. Mackay has given \$100,000 to Bishop Monogue for the erection of a church at Sacramento.

OFFICE AND LABORATORY OF J. C. HOFFMAN, M. D.

Alumnus of Rush Medical College, also of Vienna, Austria, and of the Jullio-Maximilian University at Wuerzburg, Bavaria, Germany; formerly Assistant Physician at the Illinois State Insane Hospital, at the Berlin Charite, and the Allogeschen, Kraunkauchen, Vienna, Austria; late U. S. Navy, etc., etc. JEFFERSON, WISCONSIN, MARCH 25, 1885. DEAR DOCTOR:—I have carefully tried your Hepatone on perhaps the worst cases in existence—on chronic opium eaters. These are the few of us that constitute that I have known them to take an entire box of Cathartic Pills without as much as an action. I have tried Hepatone on such extreme cases, and found by my utter astonishment that one and a half tablespoonfuls was sufficient to cause the bowels to copiously move in eight hours, and the same on three other bad cases of opium addiction. One opium eater was so delighted that he took one bottle with him, and he writes that to his wonder he had not taken a second dose, yet for unlike any other cathartic he knew (and he had tried all Hepatone does not constipate after its first action, but the bowels move naturally afterwards, I have given it to my child and to a teetotaler, who admirably. You have a wonderful combination, and though I am very slow in recommending such things, I cannot do so without attention to your remedy. I believe it will cure any disease of the liver, if no lesion exists. I have treated thousands of opium eaters, and regret that I did not know of your remedy sooner. It would have saved many the agony of constipation. \* \* \* \* \* You are in duty bound to bring your Remedy before the public. Once used by one known without it. You see I myself am an enthusiast on Hepatone. \* \* \* \* \* I intend to send your Remedy with every copy for opium treatment I send out. \* \* \* \* \* With my best wishes, truly yours, J. C. HOFFMAN.

Hepatone can now be obtained at all First-class Druggists in Texas. Prepared only by Dr. J. J. Tobin, Austin, Texas.

Boston girl (to Uncle James, a farmer—"Do you like living on a farm, Uncle James?" "Uncle James"—"Yes, I like it very much." Boston girl—"I suppose it is nice enough in the glad summer time, but do you like the cold and snow to gather winter apples and harvest winter wheat? I imagine might be anything but pleasant."

CONSUMPTION CURED. An old physician, retired from practice, having had placed in his hands by an East India gentleman the formula of a new and powerful remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and lung affections, and also of all Nervous and Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and desire to relieve human suffering, I will send free of charge, to all who desire it, this receipt, in German, French or English, with full directions for preparing and using the same. Write by addressing with stamp, naming this paper, W. A. Noves, 120 Powers' Block, Rochester, N. Y.

A horse at Charleston tipped over a couple of bee-hives to see if they contained ants or bees. It pained him exceedingly to discover that oats wasn't left lying around in that shape.

Found at Last! After years of patient research and chemical investigation in the vegetable world, there has been discovered and perfected a valuable compound, agreeable in taste, pleasant in action and highly beneficial in its results. It is one of the most valuable tonics and correctives ever yet offered to the public. It is especially adapted to any lesion of the hepatic, gastric or renal functions arising from sedentary occupation, exposure to night air, or any other exciting cause. Its medicinal and mineral constituent makes it more desirable as a household remedy. The valuable preparation is the celebrated HOFFMAN'S VEGETABLE COMPOUND.

One reason why England shouldn't allow Russia to seize Herat is because if she does to give it a new name in case of possession it will be called Popofkoscovitch or some such thing.

A Sad Death. In Philadelphia recently at a corner's inquest over the body of a child, the jury returned a verdict that death was caused by administration of a patent cough syrup, containing morphia. Dr. Sam'l K. Cox, of Washington, cured quicker with WONDERFUL EIGHT than any other remedy. We guarantee that WONDERFUL EIGHT will cure you and relieve you of pain. Sold by all dealers.

Several New Yorkers are talking about jumping from the East River Bridge in case a purse of \$500 can be raised by outsiders. There is room in the East for lots of additional riot asplunders.

CHOLERA. Diarrhoea, Colic, Cramps, Pains in the Stomach, Lameness, Sprains, Lumbago, Swellings, Pains in the Head or Body, Neuralgia, Rheumatism and Toothache, all pain, internal or external, cured quicker with WONDERFUL EIGHT than any other remedy. We guarantee that WONDERFUL EIGHT will cure you and relieve you of pain. Sold by all dealers.

The other day a Boston lady stated that the principals of nine of the ten schools she visited affirmed that not less than forty per cent. of their boys between 6 and 10 years of age use tobacco already.

Lame Back? Hunt's (Kidney and Liver) Renowned curing distressing diseases of diabetes, gravel, and similar diseases. "I can't sleep!" Sufferer from nervous prostration, and wasted vitality, can regain health by using Hunt's Kidney Remedy.

The New York Herald says there isn't an honest gas meter or an honest gas company in the United States, but why doesn't the Herald give us something fresh. That statement is 20 years old.

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Increases the Production of Eggs. Messrs. Haas & Brother, Druggists, Terrell, Texas, writes: "I have used your Chickens Cholera Cure. Mrs. Wallace thinks it more than pays for itself by the increase in the quantity of eggs."

The son of Barrios, who is in school at West Point, was caught by his father, but his father has forbidden him to leave the house until his board bill is respected.

Horford's Acid Phosphate In Liver and Kidney Troubles. Dr. O. G. CILLEY, Boston, says: "I have used it with the most remarkable success in dyspepsia, and derangement of the liver and kidneys."

The committee which has just given out the revision of the Old Testament held eighty-five sessions of about ten days each, comprising in all 724 days of six hours at a sitting.

It is a Pardonable Thing To covet good looks. Parker's Hair Balsam gives gloss, richness and wealth to the hair. Clean, pure.

About 30,000 people visit the White Mountains during the summer and fall. The hotels can accommodate about 12,000 souls at one time. The guests average a stay of two weeks.

When you visit Galveston call in at Dealey & Son's Tea and Coffee Store. You will be treated kindly whether you purchase or not.

The people who want to nominate Logan for President in 1888 should remember that one swallow certainly does not make a summer three years and a half in advance. —Philadelphia Times.

CHURCH NOTICES.

Plan of Episcopal Visitation for 1885.

1st DISTRICT—BISHOP HARGREVE.	Denver Conf'nce—July 10—Trinidad, Colo.
Missouri—Sept. 10—Albany, Oregon.	Idaho—Oct. 20—Idaho Falls, Idaho.
California—Oct. 20—Los Angeles, Cal.	N. Mex ppi—Dec. 20—Kosciusko, Miss.
Memphis—Dec. 20—Paducah, Ky.	Western—Jan. 20—Orlando, Fla.
2d DISTRICT—BISHOP GRANBERY.	Florida—Sept. 20—Wandotte, Kan.
Missouri—Sept. 20—Columbia, Mo.	Indian Miss—Sept. 20—Osk Lodge, Ind. Ter.
St. Louis—Sept. 20—Charleston, Mo.	S. W. Mo.—Sept. 20—Lexington, Mo.
Arkansas—Sept. 20—Morrilton, Ark.	Little Rock—Dec. 20—Arkadelphia, Ark.
White River—Dec. 20—Hotena, Ark.	

Mexican Border	West Conf.—Oct. 20—San Antonio, Tex.
Miss Conf.—Nov. 10—Galveston, Tex.	Indian Miss—Oct. 10—Corpus Christi, Tex.
N. Texas—Oct. 10—Paris, Tex.	German Miss—Dec. 20—North Mountain, Tex.
N. Texas—Dec. 20—Dallas, Tex.	East Texas—Dec. 20—Beaumont, Tex.
Mississippi—Jan. 20—Stamout, Va.	Baltimore—Jan. 20—Stamout, Va.

4th DISTRICT—BISHOP KEEFER.	Illinois Conf'nce—Sept. 30—Pana, Ill.
Ohio—Sept. 30—Arlingh, Ohio.	Virginia—Oct. 10—Cleveland, Tenn.
North—Nov. 10—Petersburg, Va.	N. Carolina—Nov. 10—Columbia, S. C.
N. Carolina—Nov. 10—Columbia, S. C.	Louisiana—Jan. 20—Baton Rouge, La.
Feb. 20—Orly, Mex., Mex. Cf Mex Dist.	

5th DISTRICT—BISHOP WILSON.	Kentucky Conf.—Sept. 9—Versailles, Ky.
Tennessee—Sept. 16—Greenville, Ky.	Louisiana—Nov. 10—Harrisburg, Pa.
Alabama—Nov. 10—Gadsden, Ala.	N. Georgia—Nov. 25—Newnan, Ga.
S. Georgia—Dec. 10—Newnan, Ga.	Alabama—Dec. 16—Union Springs, Ala.

Bishop McCreary has charge of the Missions in China and Japan.	
Bishop Granbery has charge of the Mission in Brazil.	
Bishop Keener has charge of the Central Mexico.	

GAINSVILLE DISTRICT—SECOND ROUND.	June 6, 7
Aurora mis.	W. F. EASTERLING, P. E.

PARIS DISTRICT—SECOND ROUND.	June 6, 7
Marysville mis.	1st Sun in June
Paris mis.	2d Sun in June
	T. H. PIERCE, P. E.

BEAUMONT DISTRICT—SECOND ROUND.	June 6, 7
Moscow and Livingston.	June 6, 7
Spurger cir.	June 13, 14
	GEO. A. LECHE, P. E.

WEATHERFORD DISTRICT—SECOND ROUND.	June 6, 7
Vineyard City mis.	June 6, 7
Weatherford cir.	June 13, 14
Vernon mis.	June 20, 21
Cartersville cir.	June 27, 28
	C. H. BULLOCK, P. E.

SULPHUR SPRINGS DIST—SECOND ROUND.	June 6, 7
Leesburg cir.	W. L. CLIFTON, P. E.

STEPHENVILLE DISTRICT—SECOND ROUND.	June 6, 7
Carlton, at	1st Sun in June
	SCOTT, P. E.

AUSTIN DISTRICT—SECOND ROUND.	June 6, 7
Schulenburg, at Oakland.	June 6, 7
West Point, at Ridge Chapel, Ind. Ter.	June 13, 14
Flordia mis.	June 20, 21
Laurance sta.	June 27, 28
District conference at	June 27, 28
	C. H. BARRON, P. E.

TERRELL DISTRICT—SECOND ROUND.	June 6, 7
Roberts mis, at Weir Grass.	1st Sun in June
The Terrell district conference will convene on Thursday before the fourth Sunday in June.	
At 10 o'clock, a. m. An introductory sermon by W. S. May, at night.	
	R. M. POWERS.

CALVERT DISTRICT—SECOND ROUND.	June 6, 7
Headville cir, at Willow Creek.	May 30, 31
Westfalls cir, at Powers' chapel.	June 13, 14
Marlin sta, at Marlin.	June 20, 21
Calvert cir, at Calvert.	June 27, 28
District conference will convene at Calvert, June 25, at 9 a. m. Conference sermon Wednesday night.	
	FRED L. ALLEN, P. E.

SAN AUGUSTINE DISTRICT—SECOND ROUND.	June 6, 7
Headville cir, at Willow Creek.	May 30, 31
Westfalls cir, at Powers' chapel.	June 13, 14
Marlin sta, at Marlin.	June 20, 21
Calvert cir, at Calvert.	June 27, 28
District conference will convene at Calvert, June 25, at 9 a. m. Conference sermon Wednesday night.	
	FRED L. ALLEN, P. E.

JEFFERSON DISTRICT—SECOND ROUND.	June 6, 7
Coffeeville cir, at Centre.	June 6, 7
Bainbridge cir, at Lively's chapel.	June 13, 14
Jefferson cir, at Jefferson.	June 20, 21
District conference will be given in due season. Delegates will be elected this morn.	
	S. J. HAWKINS, P. E.

GALVESTON DISTRICT—SECOND ROUND.	June 6, 7
St. John's, Galveston.	June 6, 7
Cedar Bayou, at Cedar Bayou.	June 13, 14
Delegates to district conference elected this morn.	
Cedar Bayou, Thursday, June 25th, at 8 a. m. Pastors will see that quarterly conference records are on hand.	
	J. P. FOLLIS, P. E.

CORPUS CHRISTI DISTRICT—THIRD ROUND.	June 13, 14
Beville cir, at Ledanan.	June 13, 14
Goidale cir.	June 20, 21
Beaumont cir.	June 27, 28
Lacarto cir, at Lacarto.	July 4, 5
Corpus Christi sta.	July 25, 26

PALESTINE DISTRICT—THIRD ROUND.	June 13, 14
Crockett sta.	June 13, 14
District conference, at Jacksonville.	July 4, 5
Trinity, at Centre Hill.	July 11, 12
Paletine, at Alder Branch.	July 18, 19
Grandland cir.	July 25, 26
St. Paul, at Centre.	Aug. 1, 2
Kickapoo cir, at Camp-ground.	Aug. 15, 16
Jacksonville cir.	Aug. 22, 23
Rusk cir.	Aug. 29, 30
	JOHN ADAMS, P. E.

SAN MARCOS DISTRICT—THIRD ROUND.	June 13, 14
Havard cir, at Soda Springs.	1st Sun in June
Dripping Springs mis, at Dripping Springs.	2d Sun in June
Kyle cir, at Science Hall.	3d Sun in June
Bianco cir, at Bianco.	4th Sun in June
Lalling cir, at Harrison's Chapel.	5th Sun in June
Middleton cir, at Perdoba.	6th Sun in June
Gonzales, at Oak Forest.	7th Sun in July
District conference will meet at Centre City, Wednesday, July 23, at 3 p. m. Conference sermon Wednesday night, by Rev. J. C. Baird.	
	W. L. LANE, P. E.

BROWNWOOD DISTRICT—THIRD ROUND.	June 13, 14
Hamilton cir, at Evergreen.	June 13, 14
Comanche, at Comanche.	June 20, 21
Indian Creek cir, at McAnally.	June 27, 28
Brownwood cir, at Centre City.	July 11, 12
Bibb mis, at Round Mountain.	July 18, 19
Randall cir, at Randall.	July 25, 26
Runeless mis, at	Aug. 15, 16
Pecan mis, at Pleasant Valley.	Aug. 22, 23
District conference will meet at Centre City, Wednesday, July 23, at 3 p. m. Conference sermon Wednesday night, by Rev. J. C. Baird.	
	J. T. GILLET, P. E.

DALLAS DISTRICT—THIRD ROUND.	June 6, 7
Piano cir.	June 13, 14
Mok RDYR cir.	June 20, 21
Trinity Park cir.	June 27, 28
Bethel cir.	July 4, 5
Honey Creek cir.	July 11, 12
Lawrence cir.	July 18, 19
Garwin and Cochran.	July 25, 26
	W. H. HUGHES, P. E.

ABILENE DISTRICT—THIRD ROUND.	1st Sun in June
Sweet Water.	2d Sun in June
Colorado.	3d Sun in June
Albany.	4th Sun in June
Cando.	5th Sun in June
Alamo.	6th Sun in June
Alamo Peak.	7th Sun in July
Blaine.	8th Sun in July
Rising Star.	9th Sun in July
Buffalo Gap.	10th Sun in July
The pastors of Abilene, at the quarterly conference in their several charges in the interest of Bell Plain people.	
	J. T. L. ANNIS, P. E.

WAXAHACHIE DISTRICT—THIRD ROUND.	June 6, 7
Wesley and Rusk cir, at Wesley.	June 6, 7
Red Oak cir, at Red Oak.	June 13, 14
Lancaster cir, at Prairie Valley.	June 20, 21
Waxahachie cir, at Cross Roads.	June 27, 28
Red Oak cir, at Red Oak.	July 4, 5
Sims and Glenwood cir, at Bethel.	July 11, 12
District conference will convene at Waxahachie, July 11, at 9 o'clock, a. m. Brethren, pray for a revival.	
	R. C. ARMSTRONG, P. E.

BEAUMONT DISTRICT—THIRD ROUND.	June 6, 7
Wallsville mis, at Double Bayou.	June 20, 21
Liberty cir, at Liberty.	June 27, 28
Beaumont sta, at Beaumont.	July 4, 5
Orange sta, at Orange.	July 11, 12
District conference, at Woodville.	July 18-19
Woodville cir, at Woodville.	July 25, 26
Jasper cir, at Clear Creek.	Aug. 1, 2
Jasper sta.	Aug. 8, 9
Homer cir.	Aug. 15, 16
Beaumont sta, at Beaumont.	Aug. 22, 23
Moscow and Livingston sta.	Sept. 12, 13
	GEO. A. LECHE, P. E.

MONTAGUE DISTRICT THIRD ROUND.	June 20, 21
Riverland mis.	June 27, 28
Wichita Falls mis.	July 4, 5
Montague sta.	July 11, 12
Belknap mis.	July 18, 19
Post Oak mis.	July 25, 26
St. Jo cir.	Aug. 1, 2
Sunset cir.	Aug. 8, 9
District conference will convene at Chico, Thursday, July 23, at 9 a. m. All parties coming by rail will come to Alvord on Wednesday, where they will be met by the brethren from Chico with conveyance.	
	M. C. BLACKBURN, P. E.

SAN AUGUSTINE DISTRICT—THIRD ROUND.	June 13, 14
Hempill mis.	June 13, 14
Sexton cir, at Myrtle Springs.	June 20, 21
Melrose cir, at Jacon's chapel.	June 27, 28
Sulphur Springs cir, at Brown's h.	July 4, 5
Beckville cir, at Pine Grove.	July 11, 12
Carriage and Concord, at Rural Flat.	July 18, 19
Beckville cir, at Good Hope.	July 25, 26
Nacogoches and Lufkin.	Aug. 1, 2
Buena Vista cir.	Aug. 15, 16
San Augustine sta.	Aug. 22, 23
District conference will convene at San Augustine, July 23, at 9 o'clock, a. m.	
	J. W. JOHNSON, P. E.

SULPHUR SPRINGS DIST.—THIRD ROUND.	June 13, 14
Sulphur Bluff cir, at Fairland.	June 13, 14
Sulphur Bluff cir, at Forts.	June 20, 21
Sulphur Springs cir, at Pleasant Hill.	June 27, 28
Sulphur Springs sta, at Sulphur Springs.	July 4,

DR. RADWAY'S Sarsaparillian Resolvent, THE GREAT BLOOD PURIFIER, For the Cure of all Chronic Diseases.

HUMORS AND SORES

Of all kinds, particularly Chronic Diseases of the Skin, are cured with great certainty by a course of RADWAY'S SARSAPARILLIAN.

SCROFULA

whether transmitted from parents or acquired, is within the curative range of the SARSAPARILLIAN RESOLVENT.

Radway's Ready Relief

Cures and Prevents Colds, Sore Throat, Inflammation of the Lungs, Kidneys and Bowels, Rheumatism, Neuralgia, Toothache, Headache, Pain in the Back, Chest and Limbs, and Swelling of the Feet, Croup, Sore Stomach, Colic, Flatulency, Heartburn, Hiccough, Hoarseness, Nervousness, Sleeplessness, Malaria, and all Internal Pains.

Dr. Radway's Regulating Pills.

Purely Vegetable, Perfectly Tasteless, for the cure of all Disorders of the Stomach, Bowels, etc.

OBITUARIES.

The space allowed obituaries, twenty to twenty-five lines, or about 175 to 200 words, is reserved for notices to appear in full or in part, at the rate of one cent per word.

McNEILL.—John Archibald McNeill was born in Kemper county, Miss., August 19, 1815, and departed this life in Victoria, Texas, April 2, 1885.

LEIDETTER.—Brother J. A. Ledetter was born March 2, 1821; professed religion and joined the M. E. Church, South, in 1843.

DOUGHERTY.—James M. Dougherty was born Nov. 12, 1824, in Morgan county, Ala., and died in Victoria, Texas, Feb. 2, 1885.

DOWE.—Prof. Wm. M. Dowe year before last occupied a chair in our school at Granbury, and all who knew him there will be proud of his memory.

ABILENE, May 8, 1885. BANKS.—Amos Banks was born Jan. 27, 1871, and died May 3, 1885. He was born in Texas, and had lived a few months over fourteen years.

LAWHORN.—Lizzie L. Lawhorn, daughter of W. G. Strawn, was born in Bastrop county, Texas, November 15, 1863, and departed this life November 19, 1885.

MORRIS.—Died, after several months' intense suffering, Mrs. Mary Morris, nee Morris, sister Morris was born 1822, in Stanley county, Mo.; found peace with God by faith in the Lord Jesus in her fourteenth year.

BLACK JACK, May 12, 1885. STAMPEY.—Whereas, The cold hand of death has taken from our midst our beloved Sunday-school teacher and co-worker, Mrs. Kattie C. Stampey,

ANDERSON.—Samuel D. Anderson was born in Santa Anna, Harrison county, Kentucky, August 14, 1826, and died in Victoria, Texas, Feb. 19, 1885.

TAYLOR.—Died, at his residence near Longview, Texas, at the age of 82, on the 20th inst., in the eighty-second year of his age, of paralysis, repeated strokes of which disease he had had for several years.

RICKS.—On Wednesday, April 9, 1885, at the evening shadows were lengthening, the remains of one who had just budged into womanhood were laid to their final rest.

ULCERS. We have used Swift's Specific in our family as an antidote for malarial poison for two or three years, and have never known it to fail in a single instance.

was neither the fiery sort of more sanguine temperaments nor the cold, calculating professor, but one incessant, continuous living out the principles of the doctrine of Christ.

was a man of good mind and was very well educated. She used these qualifications to the benefit of her family and country. She was always ready and one of the foremost to help in any enterprise that was for the good of her community and church.

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A Bank Failure

may fall, and yet, by wise management, regain its credit. So, also, if wise counsel are followed, the strength and vigor of a failing constitution may be restored.

Speculation The Cause

as to what will cure Dyspepsia, vanishes before the light of such evidence as that furnished by O. T. Adams, Spencer, O., who says: "For years I suffered acutely from Dyspepsia, scarcely taking a meal, until within the last few months, without enduring the most distressing pains of Indigestion, Ayer's Sarsaparilla saved my life."

Ayer's Sarsaparilla

sarsaparilla cured me of Dyspepsia," writes Evan Jones, Nelson, N. Y. Mrs. A. M. Beach, Glover, Vt., writes: "A humor of the blood debilitated me, and caused very troublesome scrofulous humors on my neck."

Never Fails

since been troubled with the disease. to vitalize the blood and expel impurities.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A. For sale by all Druggists. Price \$1; six bottles for \$5.

Advertisement for St. Charles St. Glasses, featuring a circular logo with 'USE THE MEDICATED GLASSES' and 'A WONDERFUL AND SCIENTIFIC DISCOVERY'.

Advertisement for A. Ansell, Successor to Herc. Housah, featuring text about 'MEDICATED GLASSES' and 'WE DON'T SELL TO PEDDLERS'.

Advertisement for Sanatol, featuring a bottle illustration and text: 'SANATOL WILL PURIFY THE BLOOD', 'BEST ROLLED GOLD LACE PIN', and 'IRON & GIRARDET'.

Advertisement for Sedgwick Steel Wire Fence, featuring an illustration of a fence and text: 'Sedgwick Steel Wire Fence', 'BEST GENERAL PURPOSE WIRE FENCE IN USE'.

Vertical advertisement for 'HUNT'S KIDNEY & LIVER REMEDY', featuring a bottle illustration and text: 'HUNT'S KIDNEY & LIVER REMEDY NEVER KNOWN TO FAIL'.

Advertisement for Lydia E. Pinkham's Vegetable Compound, featuring a portrait of a woman and text: 'LYDIA E. PINKHAM'S VEGETABLE COMPOUND IS A POSITIVE CURE'.

A Clear Skin

is only a part of beauty; but it is a part. Every lady may have it; at least, what looks like it. Magnolia Balm both freshens and beautifies.

Texas Christian Advocate

ONE YEAR \$2 00
SIX MONTHS 1 00
THREE MONTHS 50
TO PREACHERS, (half price) 1 00

Joint Board of Publication of the Five Texas Conferences.

TEXAS CONFERENCE.—T. W. Rogers, N. F. Law, J. F. Folli.
WEST TEXAS CONFERENCE.—J. G. Walker, B. Harris, J. B. Dibrell.
NORTHWEST TEXAS CONFERENCE.—J. Fred Cox, Horace Baber, Sam'l P. Wright.
NORTH TEXAS CONFERENCE.—S. J. Hawkins, W. F. Easterling, J. H. McLean.
EAST TEXAS CONFERENCE.—H. S. Finley, Jno. Adams, R. W. Thompson.

STORM AT ALVARADO

On the 27th, at 5 p. m., a severe wind-storm passed over our little city and damaged several buildings. Our beautiful church, finished last year by the ladies at a cost of about \$5000, was nearly demolished by its violence.

STORM AT MANCHAHA

On the night of the 20th we were visited with a fearful storm. The wind blew so furiously that several houses near this place were blown down and swept away. However, no one killed, so far as I have heard.

THE OUTLOOK

Judge D. M. Key, of the United States District Court, sitting in Nashville, Tenn., has just sentenced two well-known and dangerous counterfeiters, James Williams, alias Brock, and Frank Wilson, to five years at hard labor in the penitentiary at Chester, Ill.

The United States commissioners for the various States and Territories, at their recent meeting, unanimously adopted a resolution pledging their aid and assistance to the extension of the New Orleans Exposition, even should the government exhibition be withdrawn.

Gov. McEnery, of Louisiana, has given official notice that the new quarantine system, of which so much has been written, will go into effect June 10.

The Boyton affair in New York and its serious result to the sentry and officers of the Garnet has taught a lesson to the whole British fleet. Five war ships were in the harbor of Halifax recently.

An interesting and important commercial convention was recently held at Atlanta, Ga., about three hundred delegates being present, from twenty-nine different States.

An interesting and important commercial convention was recently held at Atlanta, Ga., about three hundred delegates being present, from twenty-nine different States.

fested which is surprising. While the delegates could not agree whether a foreign trade should be developed by reciprocity treaties, or by a change in tariff laws, or by subsidies to shipping, they passed a resolution that it is the duty of Congress to provide for the extension of United States trade with all foreign countries, a duty emphasized by the reported fact that at present only seven per cent. of our agricultural and manufactured products go out of the country.

The Supreme Court of the United States, in the case of Frances Dodge vs. Thomas Knowles, has just rendered a decision which presents and determines the question of the liability of a married woman for certain debts contracted by her husband, acting nominally as her trustee.

The liberal papers in England, if the Spectator's example may be taken, are ready to concur in the future guardianship by the United States of the Panama canal. The Spectator says: "A treaty has been made under which the government of Washington and the government of Bogota assume a joint protectorate of the isthmus, and between them are to guaranty the safety of transit.

The Mohammedan population of the Upper Congo region have apparently heard of the success of the "False Prophet" in the Sudan, and have been stirred by the news into an unwonted activity, which is likely to interfere with the establishment of the Free State of Congo under the auspices of the African International Association.

The Rochester Democrat and Chronicle, in a suggestive paragraph, calls attention to the evidence that Socialism is gaining a foothold both in this country and in England.

John L. Sullivan, the noted slugger, has created considerable merriment and not a little disgust in Boston by stating in his answer to his wife's application for divorce that the Mrs. Sullivan had treated him in the most cruel and abusive manner, and was addicted to gross and confirmed habits of intoxication.

The first shipment of red slate ever made to Europe was sent within a week or so from North Granville, N. Y. "It is a fact not generally known," says Justice, "that the only red slate in the world is found in four towns of Washington county."

The United States and Germany have about the same number of war vessels, yet our navy cost us \$17,292,601 during 1884, while the Germans expended on theirs but \$6,752,004.

M. P. Hennessy, hardware and sole agent for Grand St. Louis Barber Oak, Buck's Brilliant, Old Buck's patent, Bride of Texas and Southern Home Cooking Stoves. Send for price list.

What is more awful to contemplate," said a lecturer, glaring about him, "than the readiness of the man to die? And a hunched looking man in the rear of this building softly replied: "Females!"

"Economy is the road to wealth." It will pay you to order your tea from Dealey & Son, Galveston. Making a specialty of that business, they can and do sell far better teas, and cheaper than any store dealing in general goods.

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.

Prisoner, the officer testifies that you were drunk on the street. Common drinks are good for thirty days. Next, "But, your honor, I was not a common drunkard, I belong to the better classes."

COMMERCIAL

Table with columns: CLASS, This day, Yesterday, Last Year. Rows include Ordinary, Middle, and High grades.

Galveston Live Stock Market

Table with columns: Receipts, Cows, Sheep, Hogs. Rows show counts for various livestock.

The General Market

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

AMMUNITION—Powder

AMMUNITION—Powder, per keg, \$10.00, according to brands. Black powder, 40 lb per keg, agents' price; jobbers charge \$2.05.

CORNMEAL—Western

CORNMEAL—Western, per bbl, \$3 50; per sack, \$1 50; cracked corn, \$1 50 per 100 lbs.

CANNED GOODS—Two-pound standard goods

CANNED GOODS—Two-pound standard goods, per case, \$1 75; peaches, \$1 50; pears, \$1 50; apples, \$1 50.

DRYED FRUITS—Dried peaches

DRYED FRUITS—Dried peaches, nominally 75c per lb; dried currants, 75c per lb; dried apples, 75c per lb.

DRUGS—Business during the week

DRUGS—Business during the week has been fair. Prices are as follows: Acid-benzoic, 90c per lb.

EGGS—Receivers quote patent cases

EGGS—Receivers quote patent cases, 60c dozen. QUOTATION for round lots from mills, in sacks, per barrel: XXX, 45 10; choice family, 55 10.

HAMS—Receivers quote standard brands

HAMS—Receivers quote standard brands at 10c; boneless, 10c. Wholesale grocers' prices are 12c higher.

BURN

EUPION

THE FAMILY SAFETY OIL!

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.

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

J. S. BROWN & CO., HARDWARE MERCHANTS

STRAND, GALVESTON, TEXAS. OFFER THE FOLLOWING GOODS FOR SALE AT LOWEST MARKET PRICES:

- SEYMOUR GRAIN CHADLES, GRASS SCYTHES, GERMAN SCYTHES, AMERICAN GRASS HOOKS, AMERICAN SICKLES, GERMAN GRASS HOOKS, STEEL GARDEN RAKES, WOOD HAY RAKES, GARDEN HOES, HANDLED FIELD HOES, PLANTERS' ALL STEEL EYE HOES, GENUINE SCOVIL HOES, COLLINS & CO'S AXE HOES, SPADES, SHOVELS, CHAIN SCYTHES, WHEEL BARROWS, LAWN MOWERS, LAWN RAKES, PRUNING SHEARS, HEDGE SHEARS, BUSH HOES, FOUNTAIN PUMPS, SADDLES, BRIDLES, TUNWARE, GUNS AND PISTOLS.

W. ELLIOTT & BRO., Sherman, Texas.

Pianos: DECKER & SON, CHASE, and MATHUSHEK. Organs: MASON & HAMLIN, J. ESTEY & CO., CHICAGO COTTAGE and THICA.

Special inducements to CLERGYMEN AND CHURCHES. Write for Special Catalogue and Price List.

The India Times of a recent date says: "A novel and imposing ceremony took place on April 5th at the Widyodya, a Buddhist College in Colombo, by which a young and accomplished English lady, well known in Bombay, formally became a professed follower of Lord Buddha."

Twenty-five thousand dollars is said to have been the price paid by the English publishers for the copyright of Gen. Gordon's diary. It will not fill more than one ordinary volume.

WILL A. WATKIN & CO., PIANOS, ORGANS.

J. & C. FISCHER, ESTEY and Haines Bros. and C. D. Pease & Co., KIMBALL.

FINE TUNING AND REPAIRING A SPECIALTY. DO NOT BUY WITHOUT FIRST WRITING US. HERALD BUILDING, DALLAS, TEXAS.

THE LITTLE HUCKLEBERRY, FOR CHILDREN

Walter A. Taylor, Georgia. Musical Literature. Dutton & Co's valuable books of Musical Literature, by the best talent, and written with the greatest care, extremely interesting and important to musical people, increase in favor from year to year, and should be in every Public Library, and in the Libraries of all Institutions where music is taught.

Musical Literature

- Biographies of Beethoven (\$1.50), of Chopin, (\$1.25), of Handel (\$2.00), of Mendelssohn (\$1.25), of Rossini (\$1.50), of Von Weber (3 vols., each \$1.25), of Schumann (\$1.25), and of Grottschack (\$1.25). The Letters Mendelssohn (2 vols., each \$1.50), and of Beethoven (\$1.50). Romantic Biography of Mozart (\$1.50). Beethoven's Biographical Sketches (\$1.50). Elbert's Letters (\$1.25). The Soprano, a Novel, (\$1). Rheingold Trilogy (50 cts.). Modern Singing Methods, By Botume (35 cts.).

Did you Suppose Mustang Liniment only good for horses? It is for inflammation of all flesh.

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