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CHILDHOOD.

PROF. MORGAN CALLAWAY, JR.

Mr. Chairman, Little Missionaries and Big Missionaries:

Dr. Connor, to whom you have all so often listened with pleasure, is to follow me. You will pardon me, then, little friends, if I speak rather for you than to you. And yet, I wish you to know how deeply I am interested in you and your work. This is something, too; for children have not always been tenderly cared for and loved. A long, long time ago, in a country called Greece, as occasionally to-day in India, it was the custom to get rid of troublesome children—how do you think? By sending them to bed, as mamma sometimes does? No; by letting them freeze or starve to death, or by some other brutal way. Yes; if a boy was not stout and likely to make a great soldier, he was of no further use. I am so glad that such cruelty is not practiced in Christian countries; for then you and I had both suffered. Mind you, however, I said in Christian countries; for even now children are sacrificed in India. "Why?" do you ask? Well, their mothers are heathen. They know not the true God, but worship blocks of stone for their gods. They believe thoroughly in these idols, and always do exactly what they imagine these stones tell them to. At times they ignorantly imagine that their gods demand the sacrifice of their children, and they pitch their babes into the Ganges. But this does not happen so frequently now as formerly. Do you know what it is that has put a stop to this abominable practice? Who is it that does every good thing that happens; that puts into papa's and mamma's hearts to be good; into all our hearts to be gentle and pure and loving? I know the answer is on every tongue—"Jesus!" Yes; and it was he that said of little children, "Of such is the kingdom of heaven." You may be sure, too, that were it not for Jesus, you would not be so happily situated in this world; your picnics, your pretty books, your bright homes, your loving parents, all come of the Savior. Does it not seem to you, then, that you should reverence and love him in return? Why, the very beasts of the field bow down to him, and, I doubt not, were they able to speak, they would sing praises to the "sweetest name on mortal tongue." Listen while I tell you a beautiful story: You have all heard of a lion, if you have not seen one—a great, fierce, growling fellow, to look at which makes one's blood curdle. Near the river Jordan, it is said, there was a cave, in which dwelt a lioness and her cubs. Now, Jesus, when about eight years old, passed by this place, and, knowing that the lions were in the cave, went alone into it. What do you suppose happened?—that the lions gnashed their teeth at him? No; they ran and worshiped him, the little cubs playing about his feet. But Joseph and Mary, the Savior's parents, were standing afar off, with bowed heads, fearful that something might happen to him. But Jesus, perceiving their fears, said to them: "How much better are the beasts than you, seeing that they recognize their Lord and glorify him, while you men, who have been made after the image and likeness of God, do not know him! Beasts know me, and are tame; men see me, and do not acknowledge me."

But you acknowledge the Savior and love him, I know. "How?" Because you are willing to work for him. Yes; that is the way to tell whether or not one is a Christian. "But are we doing anything for the Savior?" Yes; whatever you do for one of your playmates, your pastor, for papa or mamma, gladly, because mamma wishes you, is done for the Lord. Don't some of you remember the beautiful words of Christ: "If ye give one a cup of cold water in my name, ye give it to me?" From what I have heard and seen, I think that you are a giving set of boys and girls; that you must have given many cups of water. What do you think I heard a little black-eyed girl say the other day? "We are going to build Dr. Connor a house." "What?" said I. Again, with the utmost confidence, "We are going to build Dr. Connor a house. You know the house is too small, and we little missionaries are going to build him another room." Truly,

"Faith, Art and Innocence are found alone With little children."

May the Lord bless this example to us elder children; it would simply be a downright shame, brethren and sisters, should we allow them to fail.

It does me good to see you giving, Sunday after Sunday, your coppers and your nickels. You know yourselves that you feel better for so doing. One day you will be repaid a thousand times for all you may have given here, when the great Shepherd gathers to himself his lambs.

Little children may do much as well as give. Several years ago there lived in Georgia a bright little girl, who, happily, had been taught of missionary work. The dear child became perfectly enthused on the subject, and was ever and anon doing something for the good cause. She would work for mamma and make her missionary money, and recite at entertainments for the benefit of her society. But this was not enough. Visiting, with

her mother, a poor neighbor, she found the little children ill-fed, ragged, ignorant. Her heart was deeply touched. Frequently she took them a nice dinner or a clean frock. On one occasion she learned, much to her surprise, that her little friends could not read. Returning home, "Mamma," she exclaimed, "I am going around and teach the little Hunts myself." She did go, but not long, for soon the Father took her to himself. Dear child, thou didst preach to many of us by thy quiet life of good deeds while thou wert here; and now thou art gone, hence, thou seemest to speak to us all the more gently and lovingly; to call us whither thou art.

When I think of these things—the willingness of children to serve the Master, their aptitude for such service, and the great and gracious outcome of their efforts, both in the present and the future—I wonder that we have been so long in discovering their usefulness; so slow to develop it when found. As with the women of our church, so with the children: we are beginning to see that we have long stowed away out of sight a deal of reserved power. With the women this was called into use by the organization of their missionary society, whose success has been greater than its most sanguine members dared hope. So it is happening with the children: we are calling them out and they are succeeding. When any have it in their heart and head (for it takes both) to train up children to do benevolent work, they certainly lay the church under heavy obligations, and deserve the encouragement and active help of every Christian. So to-day we bid our good sisters God-speed in their work. Putting it on its lowest plane, that of its material results, such work is of incalculable benefit to us. For if childhood gives its penny, manhood will give its dollar. For higher reasons, however, should we engage in such an undertaking—it is an outgrowth of Christianity. "The recognition of the importance of childhood is but the starlight from above the manger of the God-child. Bethlehem taught wise men that a child's face was a grander study than the stars."

This study, moreover, is divinely enjoined upon us; for the Scriptures not only declare that children should obey their parents, but that parents should not provoke their children to wrath: and, as if to show the supreme importance of understanding childhood, "Except ye become as one of these little children, ye shall in nowise enter into the kingdom of heaven." Notwithstanding the general forward movement, it is to be feared that many of us (I include the teachers with the parents, for the responsibility of the former is second to that of the father and the mother only) either do not study childhood at all or are very dull pupils. "Too often," says the author of "Our Children," "children are only baptized and registered, and turned loose as a careless shepherd does his lambs—marks them, and then turns them out to pick up a living as best they can; dodging robbers and wolves as best they can!" Alas, we may add, the lambs are often taken by the wolves. This the thousands of worthless men and women of the country show clearly enough. "But they are not children." No; but they once were; and the Bible says, "Train up a child in the way he should go, and when he is old he will not depart from it." Indeed, it does seem at times as if some think that Solomon's proverbial wisdom failed just here; the passage quoted, one must think, is by some disbelieved, or its deep significance very imperfectly apprehended. I presume none of us question its correctness, whatever seeming exceptions may have come under our observation, for the evidence to its truthfulness is simply overwhelming. Robert Raikes declared that, to the best of his knowledge, not a single one of the three thousand children, whose education he superintended, was ever within the walls of a prison. While Mr. Spurgeon says that of the 2,700 members received into his church, he has never had to exclude a single one who was received while a child. Each one of us know that, do what we will, our earliest feelings and habits can scarcely be thrown off.

Accepting this verse in its entirety, no little responsibility devolves upon parents, pastors, and teachers. Old Roger Ascham, writing of education in "The School-Master," says: "We have not to train a soul, nor yet a body, but a man." In three directions, then, it seems to us, we should train the child; of each, however, only an imperfect outline can now be given. I. The body should be looked to. This admitted, it would seem the duty of mothers to dress their daughters in accordance with the laws of health. Wasp-like waists would no longer be tolerated; but, like the Greeks of old, we should let nature, a far better artist than a thousand Worths, have her way. Our ladies might then be beautiful. Fathers and mothers should see that sufficient exercise is taken to give robustness of health. More than once have I heard a most observant gentleman declare that one of our sorest needs is a lot of good, healthy, fun-provoking games. These should be at home; for

it is just possible that if parents did not grow old so soon, and would provide at home health-giving, engaging sports, children would not so frequently go elsewhere for amusement, often to engage in questionable games. Strange as it may sound, may loving, but not over-thoughtful parents, drive their sons to the gambling dens and their daughters to a consumptive grave, through negligence on this point.

Besides these considerations of personal comeliness and of health, there are other and more important reasons for the cultivation of the physical man. A good many of our young people will have to make their living by the sweat of the brow, a great many that, in imagination, have taken high rank in the so-called higher professions. A little hand work seems necessary as a complement to that of the head and the heart. A square-shouldered, blithe, rosy-cheeked girl, and a stout, romping boy, may each have a dull head and an unsympathetic heart, but certainly the chances are the other way. In a speech recently delivered before the Holy Industrial Institute of Mississippi, the Rev. Dr. Haygood said that if he had the power he would require a working knowledge of some branch of hand work as a prerequisite for a diploma.

II. The mind is to be trained. This means something more, too, than merely teaching one to read and to write; putting one through the high school, or, for that matter, a college. This narrow conception comes partly from the utilitarian view sometimes taken of education—mostly from indifference and neglect on the part of parents. No one has put more forcibly than Mr. Lowell our mistake here: "A man," says he, "while buying amplest trunks for his corporeal apparel, not once thinks how very small a portmanteau will contain all his mental and spiritual outfit. It is often true that a man who could scarcely be induced to expose his unclothed body even to a village of prairie dogs, will complacently display a mind as naked as the day it was born, without so much as a fig leaf of acquirement on it, in every art gallery of Europe—

"Not caring so that sumpter horse, the back He hung with zandy trappings, in what course,

Yes, rags most begrarly, he clothes the soul."

Mr. Lowell naturally enough illustrated his belief as to the prevalent indifference to learning by referring to man; but, true as it is of him, we fear it is still truer of woman. We hope to see the day when our girls shall be brought up as if they were expected to know something when grown.

Such indifference should not exist; for it is unquestionable that with encouragement the child will read, and often without it; that with wholesome papers and books offered him, he will read them as readily as trashy ones. As the vine without the trellis trails in the dust, is stunted, dies, or what is worse, lives a fruitless life, so the child without direction as to the choice of books, or as it frequently happens, without any books whatever, mentally dies from the lack of brain food, or, debauched by such food as is attainable, he leads a life of dissoluteness that is worse than death.

Of the many ways of interesting and developing the mind little need now be said. But of all books, certainly the Bible should be both the most interesting and the most instructive. Many a time, nevertheless, have I been surprised to find pupils unacquainted with the story of Joseph, and of David, and other Bible heroes. It is impossible to conceive of a child that could not be interested in these stories. We must believe that attempts to store them in the child's head have not been made. It used to be the custom to read these stories to the children and afterwards have them recited. I fear this has been relegated to the Sunday-school and forgotten. Well do I remember how faithful was a good foster-mother to me; a thousand times have I thanked her for this service. The Scotch proverb is true, "An ounce of mother is worth a pound of clergy."

Finally, it is as much a father's duty to give his children good, pretty, instructive books as nice food, to feed the brain as the body.

III. Lastly comes the heart, that which demands the most delicate handling. Head-culture and heart-culture are closely allied, and yet between them there is a vast difference. Mr. Wells, of New York, relates that once in Florida, as he was passing a prison, a little negro begged him through the bars for a few pence to buy some bread. "How did you get in there?" he asked. "Stealing chickens." "If you had been in the Sunday-school this would not have happened." "La, Captain, I have been in the Sunday-school." "You remembered the words of Scripture, then, 'Thou, God, seeest me; how in the world did you ever get into prison with the Bible in your head?'" "O, Captain, I can give a dozen of 'em; 'God so loved the world,' etc. But, Captain, I guess I can tell you when I got them Scripture texts; they all got stuck up there," pointing to his head.

A complex instrument is the soul, and happy is he that can touch any one or two of its various chords and awaken the true response. Whatever ones we may

attempt our purpose must be the same: to bring about that harmony of development that is found alone in the God-man. To change the figure, "Christ Jesus is the model man to whom each must be shaped, as the cutting in the marble is conformed to the sculptor's cast." Of the various turns that heart-culture may take, we speak of but one at the present, viz., that of benevolence. Here, as elsewhere, children are wonderfully susceptible; and their acts are pretty fair indices of the influences surrounding them. When Miss Laura Haygood was about to leave for China, Trinity Church, of which she was a member, made her up a purse. The leader of the movement was rapidly putting down \$25, \$50, and \$100 contributions. Miss Haygood happened to be present with a little niece. "Aunt Lolly, for then I would give them \$25." Again, and again the little creature said the same thing. When that girl becomes a woman, she will either go to China herself or she will send some one; nor will she have to be begged to do either.

Again I wish to thank the ladies who have the little missionaries in hand; no better work can be done for church or state. Its results have been eloquently summed up by the late Bishop Simpson: "The children, trained to making missionary collections, will take in the woes of the world, and childhood giving its penny, manhood will give its dollar, and age, with accumulated wealth, shall pour its millions into the treasury of the Lord, and a work of benevolence shall go forward; the visitation of the poor, the hunting up of poor children in the alleys, the establishment of hospitals, and the founding of orphan asylums and homes for the aged." Proceeding, he declares that most of the philanthropy of the world owes its birth to the Sunday-school, and, further, that the children of Boston have been so well trained that it is not respectable for one to die without leaving the university something. Who knows but that in time to come some of our little friends may endow the Southwest? Would you really know what they will do for the world? The to-day determines the to-morrow. The veil of the future is easily withdrawn; for it is "the veil of the statue on which parents, pastors and teachers are at work—childhood."

The object the children have in view at present is, as you doubtless know already, to add another room to our paragon, the need of which no one questions that has visited there. It would be quite out of keeping with the occasion to urge you to liberality, were urging needed. Here are the children ready with their contributions to honor our pastor, to honor whom it is to honor ourselves. Were he not present I would say that many a time has he called to mind that matchless picture of the "Good Parson" drawn by the master-hand of Chaucer:

"Christ's love, and his apostles twelve, He thought, but first he thoughte it himselfe." Surely there are none present to-day but that will gladly avail themselves of the opportunity to join in such a work. GINGETOWN, TEXAS.

LETTER FROM WASHINGTON.

I was very agreeably surprised to find Washington such a beautiful city. Scarcely a century old, her public and private buildings, erected after the most improved methods of modern architecture, compete in splendor and beauty of design with classic Rome and Greece. Her broad streets, most of which are asphalted and many fringed with flower-gardens, excel in cleanliness. Her beautiful public parks, with the latest fountains in bloom, are supplied with fountains of various designs, continually sending up fantastic sprays of water, delighting the eyes of those who promenade in these lovely grounds. These parks are special pleasure resorts for children, accompanied by their nurses. The wholesome influence of such afternoon exercises upon the children is evident; it strengthens their bodies, expands their intellects and fills their hearts with admiration for Him who made the beautiful trees and lovely flowers. I am sorry that in many of our Southern cities not enough attention is given to public parks. Our children are often too much restricted in their out-door exercises to the vitiated atmosphere of the street, often rendered more impure by language by no means conducive to good morals. Many parks are ornamented with noble monuments, the giant of which is the one erected by the national government in honor of our illustrious Geo. Washington. This immense structure, an obelisk, has a height of 555 feet, consequently is the highest artificial structure in the world. It was commenced in 1848, and finished in February, this year. The top is accessible by means of an elevator, and affords one of the grandest sights. The Government Botanical Garden, the Smithsonian Institution, the Department of Agriculture, the Conservatory, the Propagating Garden, the National Museum, the Corcoran Art Gallery, etc., etc., are places that no student visiting this city should fail to see. There are many churches here, I think nearly two hundred, vieing with each other in size and beauty of structure. Our own denomination has also

a very stately edifice. Its basement contains the Sunday-school, the church parlor, and several other rooms; the upper story, very spacious and supplied with gallery, has comfortable seats. I am informed that this church can boast of the most modern improvement concerning ventilation, each seat having an arrangement for the admission of pure air. The congregation here numbers about four hundred, and is in charge of our esteemed brother, the Rev. S. K. Cox, D. D. Dr. Cox is greatly beloved by his people, and as a thorough theologian, a terse writer and fluent speaker, he commands the respect of other churches and outsiders, and has done much toward building up his own church. His people regret that his pastorate is coming to a close with this year. Our Sunday-school numbers about one hundred and fifty scholars, and is in charge of Bro. Petty, a very efficient superintendent. An interesting infant class is in charge of Sister Paulk. Most all the scholars seem to be very attentive, and, judging by the number of books distributed every Sabbath, their thoughts are directed to good and substantial reading matter. Thus it should be. Our boys and girls will read. Let us never be found economical in furnishing them the best of Christian literature obtainable.

Having read the comments Bishop McIntyre made upon Sister Lane, of Comanche, Texas, being such a model preacher's wife, I supposed him yet in the far-off Southwest. I was, however, very agreeably surprised to see him in our church on May 10. Our venerable Bishop preached for us in the morning and at night. His discourses, as every reader of the ADVOCATE knows, are essentially characteristic, based altogether on the Scriptures—no speculation, no time lost in refutations to infidels, or showing how the teachings of the Bible may adapt themselves to the latest discoveries in science, but being rather possessed of all the fervor of a Pauline oration. Full of originality, of thought and Christian sympathy, they cannot but captivate the attention of the audience. His subject for the morning service was "The Talents;" at night he preached on "The Laborers in the Vineyard." Here he emphasized strongly not to rely upon death-bed repentances; showing that in many cases, where the patient recovered, repentance was but momentary and superinduced by fear of death. He also corrected the very prevalent mistake of people thinking the eleventh hour to mean a short time before death, while in a life of some sixty or seventy years a time of from five to six years active service would only form a proper equivalent. But how infinitely better, said the Bishop, to enter the vineyard in the morn of youth, when the heart has not yet become polluted by sin. This thought he also strongly expressed in making a short address to our Sabbath-school.

President Cleveland is pursuing the "even tenor" of his own ways. He has no "power behind the throne," is very deliberate and independent in forming his opinions, but once made he seems to carry them out with a will inflexible. Col. Lamont, his private secretary, recovering from sickness, enjoyed with his family the hospitality of the mansion for some time. The two newspaper correspondents who slanderously reported some unpleasant differences between the President and Miss Cleveland have been forbidden the White House. So did four dissent.

BELIEF IN GOD.

The Grand Master of Masons of New York State, in his address, said in relation to the question of a belief in God:

"Of late there has been considerable discussion in the public press and in Masonic circles in relation to a case of discipline in a Masonic lodge in Toronto, in which the question of belief in God as requisite to Masonic good standing was involved. It is unnecessary herein to review this particular case, but I believe that the honor of our grand old fraternity demands that in these days, when infidelity is rife and when even some so-called Masonic periodicals make light of that foundation stone of Freemasonry—belief in the Supreme Being—there should go forth from official sources words on this subject of no uncertain sound. If there be no God in Masonry—ay, if belief in God be not the cornerstone upon which Freemasonry is founded—then, indeed, is it in its decadence and its days are numbered. But, brethren, we have not reached this low plane. I know that as I here and now put the question to the more than seven hundred representatives of lodges in this great jurisdiction, 'In whom do you put your trust?' that your hearts throbb back the answer, 'In God.' Freemasonry is neither godless nor anti-Christian, nor is it sectarian. It embraces in its membership men of all creeds and no creed—Jew, Mohammedan, Christian, all are found within its broad fold, but none who do not acknowledge the existence of one Supreme Being, who ruleth all things and to whom all owe allegiance. To my Hebrew brother it is the God of Israel, to the Mohammedan the God as revealed

in the great open book of the starry

deeked heavens, to the Christian the God and Father of our Savior Jesus Christ.

"It has been charged that 'had they (the Masons) the courage of their convictions they would pluck the name of the Supreme Being out of their ritual.' Nothing could be further from the truth than such an assertion. To eliminate the name of the Deity from our ritual would leave it but an empty shell. Yes, there is room within our broad fold for those of all creeds and no creed, but our door are not open to the atheist, nor is there room within our portals for him."



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A Remedy for Lung Diseases.

Dr. Robert Newton, late President of the Eclectic College of the city of New York, and formerly of Cincinnati, Ohio, used Dr. Wm. HALL'S BALSAM very extensively in his practice, as many of his patients, now living, and restored to health by the use of this invaluable medicine, can amply testify. He always said that so good a remedy ought to be prescribed freely by every physician as a sovereign remedy in all cases of lung diseases. It cures Consumption and has no equal for all pectoral complaints.

THE PILLOW-INHALER!

THE PILLOW-CURE, OR All-Night Inhalation. Cures CATARRH and Bronchitis, and relieves the most distressing cases of Croup, Whooping Cough, and all cases of Influenza. The Pillow-Inhaler is a new and simple device, and is used by placing the patient's head on it, and inhaling the vapor of the medicine through the nostrils. It is a simple and effective remedy, and is used by thousands of patients in all parts of the world.

CATARRH. BRONCHITIS. CONSUMPTION. The Pillow-Inhaler is a new and simple device, and is used by placing the patient's head on it, and inhaling the vapor of the medicine through the nostrils. It is a simple and effective remedy, and is used by thousands of patients in all parts of the world.

WOMEN

Needing renewed strength, or who suffer from indigestion peculiar to their sex, should try BROWN'S IRON BITTERS. THE BEST TONIC. It is a simple and effective remedy, and is used by thousands of patients in all parts of the world.

BROWN'S IRON BITTERS. THE BEST TONIC. It is a simple and effective remedy, and is used by thousands of patients in all parts of the world.

Mrs. J. S. GILES, of Tampa, Fla., writes: "I have used Dr. C. McLane's Celebrated Liver Pills for several years, and I have never had any constipation or other ailment since I began to use them. They are a most valuable remedy for all cases of liver trouble, and I can recommend them to all who are afflicted with this disease." THE ONLY GENUINE McLANE'S PILLS, MANUFACTURED BY FLEMING BROTHERS, 24 Wood St., PITTSBURGH, PA.

Look for the signatures of C. McLane and Fleming Brothers.

THE CHILDREN.

Little Sermons on Little Texts. NUMBER TWENTY-FIVE.

"Remember the Sabbath Day." Since the last sermon was written we have had a long journey. One of the most pleasant things that happened to us during that journey was the privilege of talking, in one of the churches that we visited, to a big crowd of you little folks.

Don't forget to mention the sin of Sabbath-breaking; some of these boys play base ball on Sunday. Now the boys who were guilty of this Sabbath-breaking, surely could not have been well taught. Surely they did not study in Sunday classes, and had no parents to teach them how God has set apart this day and hallowed it.

DAVIDELLA, May 24.—Our preacher this day is Bro. Vaughan. I go to Sunday-school, and Bro. Park is superintendent, and Mrs. Fowler is my teacher. The answer to Robert J. Davis' question is, "Moses, from Mount Nebo, viewed the Promised Land." What two chapters in the Bible are alike.

LETTER BOX.

PALMETTO, Florida.—Enclosed please find twenty-five cents for the missionary box. I am a Texas girl from the lovely little city of Paris; but for the past nine months my home has been in south Florida. The climate is delightful. All day long you can feel the soft wafting breeze from the gulf. We are only six miles from it, and on a beautiful river (really a bay, as it has the ebb and flow of the tide, and is one and a half miles wide) called the Manatee. About ten steamers come in regularly, besides a number of schooners, sail and row-boats.

DEL RIO, May 21.—Eldmore Barber asks the question: "Who was David's grandfather?" His name was Obadiah—Matthew 1:5. What was David's mother's name? Ever yours, GEORGE BAILEY.

BLISSON, May 15.—I love to read the little sermons on little texts. The word girl is in the Bible text.—Joel iii:3 and Zech. viii:5. Where in the Bible is the word eternally? EDGAR JOY.

DODGE, Walker County, May 28.—We have preaching here on first Sabbath by Bro. South. He is our pastor, and we all like him. Whom did God shelter by a gourd vine? B. F. CALLEAS.

RAY, May 22.—I go to Sunday-school and get my lessons. Mrs. Lee is my teacher. I am nine years old. Papa and mamma are Methodists. Who baptized Paul? BUENA V. LEWIS.

JACKSONVILLE, May 9.—I am twelve years old, and a reader of the ADVOCATE. I like to read the children's letters very much. Elisha made the iron swim. It will be found in 2 Kings vi:1. We all like him. CARRIE SHAW.

EDDY, May 25.—I go to Sunday-school. Mr. Emery is my teacher. I have a grandpa and two uncles who are Methodist preachers. The Hebrew children were cast in the fiery furnace. Why was Daniel cast in the lions' den. BESSIE WALKUP.

WAXAHACHEE, May 17.—I will try to answer Bro. Emery's question: The seventh chapter and twenty-first verse of Ezra has every letter except "J." I attend Sunday-school every Sunday. How many times does "paradise" occur in the New Testament? W. T. BLAKELEY.

FOREST, May 21.—I will answer Besie Baker. I had just been going to Rome when he was shipwrecked. "J. J. Jesus wept"—John, xi:35. 3. There are 2,729,000 letters in the Bible. I promised to tell how many times the word "Jebova" is found in the Bible—6,855 times. VIOLET HALL.

BURLESON COUNTY, May 20.—This is my first attempt to write to the ADVOCATE. I am sixteen years of age—have three sisters younger than myself. Bro. Norwood is our preacher. We like him very much. Our subscription will be out in July. I don't know how we are to get along without the paper. MARY F. PEACOCK.

DAVIDELLA, May 24.—Our preacher this day is Bro. Vaughan. I go to Sunday-school, and Bro. Park is superintendent, and Mrs. Fowler is my teacher. The answer to Robert J. Davis' question is, "Moses, from Mount Nebo, viewed the Promised Land." What two chapters in the Bible are alike.

MANSFIELD, May 25.—I do not read the little sermons as much as I should, but I expect to read them more in the future. I will answer the question asked by Johnnie Loveless: The account can be found in Daniel iii:23. Will someone tell me who built the first city mentioned in the Old Testament? MATTIE WILSON.

GRAPELAND, May 18.—I am thirteen years old. I will answer Guy L. Smith. Grandmother is found in 2 Tim. i:5. Who was the first king over the Israelites after they crossed the Red Sea? How long did Eli judge the children of Israel, and how old was he when he died? My best wishes for the success of our editor. BETTIE WHITLEY.

GRAPELAND, May 18.—I am twelve years of age. We have preaching twice a month. Bro. Spence is our pastor. I will answer Lizzie E. Barber: Noah lived before and after the flood. What relation was John the Baptist to Jesus Christ? What became of Dagon when the ark of God was placed before him, and who was he? ORRIS HEROD.

VALE SPRINGS, Henderson County, May 21.—I am going to Sunday-school at Vale Springs; Bro. L. L. Ansley is our superintendent. I will answer Guy L. Smith: "Grandmother" will be found in 2 Timothy, i:5. I will also answer Johnnie Elam: All the letters of the alphabet will be found in Ezra, vii:21. Who was first at the sepulchre. I will close. Love to all. IDA GOBLE.

CANTON, May 9.—I am ten years old, and I love to read the children's column. This is my first attempt to try to write. I will answer Mary A. Reid: Elisha made the iron swim. What king fell off from his seat against the wall, and broke his neck? I belong to the Holy Springs Sunday-school, and I love to go. Bro. Ardis is our preacher. ANNIE E. DOWNS.

TYLER, May 15.—I go to Sunday-school every Sunday. My teacher is Mrs. Rowland. I like her very much. Our superintendent is Col. Bonner. Bro. Daves is our pastor. We all like him. He is going to preach from the text, "I am not able to bear all this people alone, because it is too heavy for me." Can you tell me where this text is found? Grandmother is found in the fifth verse, first chapter of Timothy. LILLIE WALKER.

DELEON, Comanche County, May 20.—I am twelve years old. I will answer Guy Smith. Grandmother is mentioned only once in the Bible, I believe. It is in 2 Timothy i:5. Who was it that looked back on the little children and cursed them in the name of the Lord? We have two Sunday-schools in DeLeon. The Methodists have theirs in the morning, the Baptists in the evening. I attend both. Mamma and papa are Methodists and take the ADVOCATE. JIMMIE WADELL.

CENTRE HILL, Wood County, May 23.—Papa takes the ADVOCATE and I am always glad to see it. I am ten years old. I have two brothers older and one sister younger than myself. We have a nice Sunday-school; papa is our superintendent. Bro. Hall is our pastor. We have preaching three Sundays in the month. The answer to Frankie Harris' question: "What book in the Bible has neither 'Lord' nor 'God' in it?" is Esther. What king traded in apes and peacocks? ALTA LAY.

MAXEY, Lamar County, May 23.—I never have seen any letter from this part of the country. Papa is a subscriber to the ADVOCATE. I love to read it. Bro. Roberts is our preacher. We have a good Sunday-school at Post Oak; Mr. Wilkins is our superintendent. Where in the Bible does it say, "Judah Iscariot hath a devil from the beginning?" "The fool hath said in his heart there is no God," will be found in Psalms, chapters iiii and xiv. Who was it that stole the golden wedge? J. H. STUCKEY. W. M. STUCKEY.

VINITA, Indian Territory, June 1.—Seeing so many letters from all over the world and none from the Indian Territory, I thought I would write to you, this being my first attempt. Papa has taken the ADVOCATE for several years and we feel now that we could not do without it. I am ten years old and joined the Methodist Church two years ago. We used to live in Texas, but moved here last winter. We have a good Sunday-school here now. Our superintendent is an Indian. His name is Hone. We also have preaching every Sunday. I will answer Johnnie Loveless' question: "Shadrach, Meshach and Abednego were cast into the fiery furnace."—Dan. iii:15. Where is the word "cucumber" found in the Bible? I will write again and tell something about the soldiers. GEORGE ROOS.

BLUFF SPRINGS, Travis County, May 19.—I started to school yesterday morning. I am eight years old, and love my books very well. We haven't any Sunday-school here now, but Bro. Miller, our pastor, will organize again next Sunday. I will be very glad for I do love to go to Sunday-school and say good lessons. I will answer Willie Stovall's question: Elisha made the iron swim. How many verses are there in the New Testament? ROY SMITH.

BELTON, May 24.—I am ten years old today. I go to Sunday-school every Sunday. Mrs. Harvey is my teacher, and I like her very much. She has offered a prize to her class, and she told me to-day I was head of the class. I am there every Sunday, and always have a perfect lesson and a nickel. Rev. W. L. News is our preacher. Papa and mamma take the ADVOCATE. I will answer Frankie Harris' question. It is the book of Esther where neither Lord nor God is mentioned. ROY CAMPBELL.

CADE, Navarro County, May 21.—I am ten years old, and this is my first attempt to write to the ADVOCATE. I have one sister and two little brothers. Our dear father died Aug. 15, 1884. We hope to meet him in heaven, where we will part no more. He was a member of the Methodist Church. Our mamma is also a member of the same church. We live with our grandpa. Bro. Bates is our pastor; we love him splendidly. We have no Sabbath-school here. How long did David reign over Judah? SALLIE M. ROLLINS.

SAVOY, May 17.—The answer to Johnnie Elam's question is found in Ezra vii:21, which contains all the letters of the alphabet. Lizzie E. Barber's answer is: Noah lived before and after the flood. Nellie M. Davis wanted to know what was the middle verse and the middle chapter of the Bible: The middle chapter is the xviii Psalm, and the verse is the eighth of the xviii Psalm. What two chapters are alike in the Bible? Which is the longest word in the Bible? GUSS THOMASSEN.

LAMPASAS, May 23. Seeing so many nice letters from different parts of the world, and seeing none from Lampasas I thought I would write. Johnnie Loveless asked the question: "Who was cast into the fiery furnace?" It was the three Hebrew children. I will also answer Guy L. Smith. Grandmother is found in 2 Tim. i:5. I like to read the children's column. I am thirteen years old. I lost mother Dec. 23, 1883. I am papa's housekeeper, and I like to keep house very much. My papa and mamma were both Methodists. I used to write to Uncle Ike. I was a member of his Bible-class. I will close by asking a question: Who was it that found Moses in the bull-rushes? WILLIE E. DELHAY.

GRANGER, Williamson County, May 28.—As I have not seen any letters from Granger I thought I would write one. I am thirteen years old. I go to Sunday-school every Sunday evening. Bro. T. B. Norwood is our preacher. He will preach for us next Sunday. I will answer Robt. J. Davis' question: Moses viewed the Promised Land from the top of Mount Pisgah. Also Johnnie Loveless' question: "Who were cast in the fiery furnace?" Shadrach, Meshach and Abednego. John H. Barber asks, "Who was it that forty little children came out of the city and mocked and said, Go up, thou build-head? It was Elijah. Fountain Bay asks: What became of Moses' brazen serpent? He will find out by looking at II Kings, xviii:4. Willie Womack asks: Whom did the ravens feed? ELIJAH. JOHN P. COX.

SAN SABA, May 17.—I am just eleven years old. Have been a member of the M. E. Church nearly one year; joined when my Uncle Thee began to preach. This is his first year. He is at Junction City, Kimble county. I was amused at Lizzie Barber's question: Who lived before and after the flood? My little brother answered it. He said: "The folks in Noah's ark of course." I will answer Luah Lewis' question, Who was Cephas? It was Peter, the Syrian form of his name—John, i:42. We have a Sunday-school—the kind the Bishop called evergreen at our district conference. My papa is superintendent, and of course we like him. SYLVESTER DEWEY.

BIRDSTON, Navarro County, Texas, May 10.—I am fourteen years old. We do not go to Sunday-school, for we have none in our community; but we have one at home every Sunday morning. Papa and ma are our superintendent and teacher. Pa takes the ADVOCATE and we all like it. I like the children's department, and think the little letters very nice. We are all Methodists, and love the church and love God too. Bro. E. T. Bates is our preacher this year. He comes to see us once a month. We are going to have a camp-meeting in July. Wish you could come and help us. I professed religion last July, and joined the church. What is the promise to children that honor their father and mother, and where is it found? KATIE BELL CLARK.

SPRING GROVE, Liberty County.—I have not written to you since dear Uncle Ike was the editor, but I see we have another good editor, who loves little children; for he writes us little nice sermons on little texts. And I am one of the little girls who love to read them. Our Sunday-school opened with spring. We cannot have it in winter on account of the weather and bad roads. I am now going to week-day school, and love my teacher very much. I could not go the last two weeks; my mamma was quite sick, and I had to tend to her and cook for my papa and uncle, but mamma is getting well, and I can go again. Brother G. A. LeClere was with us two weeks ago, and what do the little folks think he gave me? Why, a nice little book and his picture! Wasn't he good? I love him. We all love our preacher, Bro. J. A. Smith. He is a good man. I got dirty Bro. R. W. Thompson has got entirely well, and we can see him again some time. I will close by asking: What queen said, "If I perish, I perish," when she went before the king? EFFIE McMURTRY.

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FROM GEORGETOWN.

Dr. John W. Heidt Elected Regent of Southwestern University.

(Special Telegram to the Advocate.)

GEORGETOWN, June 9, 1885.

The Board of Curators have elected Dr. John W. Heidt, of LaGrange College, Georgia, Regent of Southwestern University. They have conferred the degree of Doctor of Divinity on the following: Revs. H. S. Thrall and R. S. Finley.

WACO MINISTERS' ASSOCIATION AND THE SUNDAY LAW.

A few weeks since the liquor dealers of Waco laid a petition before the City Council, seeking to be permitted to sell liquors until 9 a. m. and after 4 p. m. on Sunday. The Ministers' Association of that city prepared and submitted to the Council an address, praying that the law be enforced. The result of the agitation is the strict enforcement of the Sunday law, securing, among other good results, a day of rest to hundreds of men who have been deprived of that privilege for years. We print the address in full, with the hope that it may awake other Ministers' Associations and the Christian and law-abiding citizens of other cities to a sense of their duty in connection with the enforcement of this beneficent law. The petition is addressed to "The Honorable Gentlemen, the Mayor and Aldermen of the City of Waco, in Council Assembled," and reads as follows: "In view of the present agitation, resulting from a proposition, made in respectful terms and in a commendable spirit of submission to such laws as you may deem proper to enact, to modify the Sunday law of our city so as to permit the sale of alcoholic liquors before 9 a. m. and after 4 p. m. of that day, the undersigned have thought it appropriate to present to your Honorable Council our views of the pending question. Permit us to promise that this paper is presented with no desire to interfere in any way with the free exercise of the functions of your offices, vested in you by the charter of our city and the suffrages of our people. Much less are we inclined to bring our sacred calling into any alliance or complication with municipal politics. But we believe that an attack has been made upon public morals, and as men whose avocation involves a constant study of ethical questions we deem it proper that from us, as ministers representing different denominations and races in the city, words of warning should be given. It is said that it is impossible to 'legislate men into morality.' The fallacy in this statement lies in a confusion of the term morality with religion. God forbid that we should ever foster any effort to legislate men into religion. We have not read in vain the history of such efforts. But the negative side of morality is within the purview of civil and municipal legislation. Prohibition of murder, adultery, theft, perjury, or any other crime that is notoriously wrong and injurious to the public welfare, is the proper function of civil legislatures. The functions of the State are at an end in this department when it says 'thou shalt not,' and imposes its penalties. Now we respectfully submit that the public weal requires the closing of the saloons during the entire Sabbath-day. We cannot, in a single paper, cover all the ground available to us in this controversy. We will be as brief as clearness will allow.

"Aside from the express commands in the Word of God to people in their corporate as well as their individual relation to refrain from all labor on the Sabbath-day, the Divine law as revealed in nature and experience proclaims that a day of rest is needful for man and beast. The laws of man, responsive to the law of God declared in his two books, nature and revelation, have recognized that necessity. All attempts, by legislation, to contravene that law have resulted in calamity and increase of crime. And it cannot be doubted that the open saloon on Sabbath morning and evening, when the easy victims of temptation are at leisure to listen to the siren voice of the charmer, would result in a periodical replenishing of the State and city treasury at the expense of a periodical paroxysm of crime and debauchery. If the city fathers believe that the perquisites of the Monday morning sessions of the Recorder's Court are an ample compensation for the moral degradation of our people, and the regular reduction of the standard of virtue, we will submit to your decision, but not without protest. It is difficult to conceive of anything more conducive to public morals than a weekly pause in the rush, and whirl, and excitements of business life. It gives men opportunity to reflect upon their own conduct, in the light of conscience; to meditate on the laws of God and men, and their own obligations to conform thereto. We cannot do better here than quote the language of Lord Bacon: 'In the distribution of days, we see the day, wherein God did rest and contemplate his own works, was blessed above all the days wherein he did effect and accomplish them.' Thus the 'Master of Wisdom' places the period of meditation

far above the period of activity in point of usefulness. Even a true utilitarianism would have a Sabbath. While the body of man is at rest, by relaxation repairing the nervous and muscular system, the mind is being nourished and strengthened for the financial, social, and ethical struggles of the coming days of toil—struggles in which every true citizen of our country is bound to engage. In view of these principles the State has enacted a law requiring every citizen to desist from labor on the Sabbath day, making such exceptions as in the minds of our representatives comprise works of charity or necessity. But among those exceptions the drinking saloon business is not found. On the other hand, the high price of license shows that our legislators considered this business an evil, and sought to restrain it by oppressive taxation. We are free to confess our regret that the State Legislature has admitted a pecuniary compensation for a moral evil, but it is significant that after granting the license at such high cost the legislature does not admit that there can be any compensation for an open saloon on Sunday. It is proper here to congratulate our city that the signers of the petition to your Honorable Council to modify the ordinance, 'are law abiding men,' and therefore, even if the City Council should grant their request, they will yet have to await a similar procedure by the State Legislature before they, as 'law abiding men,' can open their houses for traffic on the Sabbath. The open saloon on Sunday is a constant annoyance to a large and respectable number of our citizens, and ruinous to others, and it is therefore the province of the city to abate this as any other nuisance. The repealing the present law will bring not only all these numerous effects on the prosperity and happiness of our city, but will violate the solemn pledges and promises Waco has made, not only to the people of Texas, but to the United States and to the world. We have invited people to settle in Waco, as a city of schools and churches, of refinement and morality. Scores and hundreds have accepted this invitation, and many more have sent their sons and daughters here to be educated under moral and religious influence. And Waco owes her prestige and prosperity to her schools, her churches and good society. We are sure our worthy mayor and aldermen will never drag Waco down from her lofty eminence to the vulgar level of darkness, debauchery and Sabbath-desecration. Let those who wish to wallow in such filth and abomination go elsewhere.

"We, therefore, in the name of the morality, prosperity and good fame of Waco, petition that the present Sunday law be maintained, and not only maintained, but most rigidly enforced at all times and places, without favor or partiality to any class, race or color.

"But we forbear, lest we weary you. Allow us to close in the language of the great Dr. Cumming: 'Surely that beautiful day is the poor man's glory: when the servant is free from his master; when all men may meet together, and feel the ennobling persuasion that in God's esteem they are peers, if they should be the plebeians of men; that beautiful day which is the pearl of days, the queen, as it were, of the week; that place of sunshine which seems like an island broken off from the continent of heaven, and let fall into the midst of the roar, and rush, and eddies of the world's traffic; where, on man, standing, may catch a glimpse of the better land, and may hear the music of the skies; and may go forth from his Sabbath-day's refreshment to his week-day's work, strong to serve his employer, glorify his God, and promote the cause of that Master which is dearer to him than all besides. Part with your cathedrals—architects can build other and better ones—but part not with your Sabbath. Part with anything, however precious it may be, with life itself; but as patriots, as Christians, having received your Sabbaths from your fathers in all their beauty, determine that when your children shall stand by the graves where the green sods cover you, they shall be able to say, 'If our fathers did not increase our heritage they did not diminish it; but, having received a trust sacred from their fathers, they have handed it down to their children; they have labored, and we have entered into their labors.' I am convinced that so good men as those who are now in power will not consent to this desecration of the Sabbath, which would be, perhaps, the greatest calamity they could inflict upon the poor man.'

"Permit us to indulge the hope that the moral sense of the city will see that on the Sabbath all branches of business will be suspended except such as are in reality necessary for purposes of charity or mercy."

PASTORAL ADDRESS OF THE BISHOPS.

To the Preachers and Members of the Methodist Episcopal Church, South. DEAR BRETHREN—By request of the Board of Missions we call your attention to the condition and wants of our missions. We congratulate you upon the advance made in every department of our work, at home and abroad. Large accessions have been made to our members, and there has been a marked increase in the number of our church-buildings and parsonages. Many desolate places have been supplied with the gospel and the ministrations of the church, and have become self-supporting charges. During the past year centennial contributions to local uses have very materially enhanced our resources and freed many a struggling church from embarrassment of debt. At the beginning of the current year we stand in better attitude than ever before in our history. We rejoice in the belief that this gain is not altogether on the

temporal side, but indicates growth in grace, a deeper knowledge of our Lord and faith in his purposes, and intenser resolve to see those purposes accomplished. In our foreign work the forward movement has kept pace with that at home. Obstacles have been removed, access to the people has become easy, and ways have been opened in every direction for the introduction of our gospel. Our missionaries, faithful in every extremity, have labored diligently to answer the multiplying calls made upon them. The wonder is that they have done so much with the limited supplies furnished them. They have borne patiently the oft-repeated refusals and delays in responding to their urgent entreaties for men and money, and, under straitened circumstances, have continued to extend the boundaries of their work and to advance their enterprises to supply the great need of the people.

The Board of Missions has gone as far as it dared, without more emphatic and practical sanction of the church, in its provision for the work. Year after year it has declined undertakings of great moment lest it should overburden the church. Last year large contingent grants were made in the hope that the inspiration of the centennial of Methodism in this country would move the hearts of many of their gratitude to God, in the midst of their effort turned homeward, and, while local interests were largely served, the world was compelled to withdraw a painfully appreciable amount of its contingent appropriations. More than that, it was felt necessary to make a heavy reduction upon the regular appropriations, bringing them much below the amount conceded to be necessary to maintain the work at its present standing. Progress for this year seems to be impossible. Moved by strong appeal to send our gospel to other regions, unprovided with any missionary agencies, we are constrained to narrow our limits and repress our undertakings.

These things ought not so to be. With well-nigh a million of members, and immense and rapidly increasing wealth, we are fully equal to any call from God and dying men. We ask nothing extravagant or unreasonable. What we require for this work is far less in amount than is wasted in useless luxury or hurtful self-indulgence. Nor will any plea exonerate us from our responsibility. In this, as in all things else, we must submit to the judgment of the God who trieth the hearts of men. We exhort you, brethren, by your love to the Lord Jesus Christ and his church, that ye be not slothful in this business. Look into your personal accounts with God and see that they be settled according to his word, the standard of judgment. Let every one of our preachers strive to secure, by faithful teaching and exhortation, the sum which his charge owes on this account; not binding himself or them to the minimum requirement of the assessment, but trying them by truer measures of Christian devotion and liberality.

We beseech our laymen, who have in their control the money of the church of God, that they devise liberal things that by them they may stand; that every one give according to the Lord hath prospered him, not grudgingly or of necessity; for God loveth a cheerful giver. Shall the church's arm be paralyzed by your illiberal treatment of God's cause, and men die for want of the bread of life which you may give them? We know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye yet through his poverty might be made rich. The Grace of our Lord Jesus Christ be with you all. Signed in behalf of the College of Bishops. H. N. McTyeire, Pres. E. K. HARBORE, Sec.

EDITORIAL NOTES.

BISHOP GRANBERY presided at the St. Louis district conference May 28. NEW MEXICO spent last year \$6,485,000 for liquor, and \$45,000 for churches and schools.

It has been suggested that nothing short of Sam Jones and a gospel-tent on the beach will move Galveston, religiously.

REV. DR. N. H. D. WILSON, of the North Carolina Conference, is again worse, and great fears are entertained of the result.

THE ADVOCATE acknowledges the receipt of invitation to commencement exercises of Wesleyan Female Institute, Staunton, Va.

REV. T. L. MILLER, of the North Texas Conference, in another column presents matters of interest touching the North Texas Female College.

REV. E. P. HAMMOND has had a very successful series of meetings in Glasgow, Scotland, extending through twelve weeks. The number of conversions is put at five thousand.

A MEMORIAL volume of Bishop Parker has been undertaken by Dr. Galloway, at the solicitation of Mrs. Parker, Bishop McTyeire and other friends. It is expected to be ready for the press in the late fall or early winter.

A SPECIAL telegram from Waco to the Fort Worth Gazette says: "The Methodists are making great preparations for Evangelist Sam Jones' revival, which opens on the 15th inst. A shed capable of sheltering 5000 people will be built."

THE Light Guards, of Houston, visited Galveston Saturday and Sunday, and were royally entertained by the people of this city, especially the City Railroad Co. Of course no Methodist was absent from his pew Sunday in consequence of the attractions at the beach!

THE citizens of Nashville offered Rev. Sam Jones a home, provided he would become a permanent resident of that city. Subscriptions to the amount of \$10,000 were easily obtained for the purpose. He, however, "with his eyes full of tears and heart full of gratitude," declined the offer.

A BROTHER who reads the "Texas Correspondence" wants an explanation. He often reads a sentence like this: "Religion on the up-grade; spiritual condition of the membership good, but financial condition of the work exceedingly low." The brother says he "can't make the two statements 'gee.'"

LONDON has an organization for holding religious services in theaters and

music halls. More than six thousand meetings have been held in thirteen places, the average attendance being nine hundred. It is found that multitudes who will not come to the churches will gather to hear the gospel in secular halls.

THE King of Bavaria pays forty thousand dollars for a single performance of "Theodora" by Sara Bernhardt and company, at the Royal Theater, at Munich, at which he will be 'the only spectator. We can scarcely pardon such extravagance. Forty thousand dollars would build forty neat little chapels, in which at least twelve thousand people could hear the Word of Life at one time.

IN another column will be found a communication from Bro. Jas. A. Graves on "The Need of the Hour." Our brethren are in earnest in this matter. The "Prayer League" is a fact. This band of praying men and women grows in numbers every day. May it continue to grow, and may the prayers of these godly men and women overthrow the strongholds of sin and build up the walls of Zion.

THE Young Men's Christian Association of Galveston purpose providing a large ice-water tank at their rooms. They say it "will be provided with two faucets, cups, etc., and will stand filled, free to all, a perpetual and practical temperance sermon. If no more can be done during the summer's dullness, at least the Saviour's 'cup of cold water' can be given to the thirsty. And if some will continue to drink stronger liquors, it will not be because they cannot get cool, pure water 'without money and without price.'"

It is often asked: "Are there not many persons who find in the theater, rink, or ball-room, precisely that kind of recreation and rest which are most useful for the discharge of their daily work?" It may be, but we don't know any of them. Christians live in a world apart from all those things. Granting that it will do Christians no positive harm to go to such places, if they go, others will go to whom it will do positive harm. Christians can not afford to be responsible for alluring others, by their example, into temptation, which but for their self-indulgence they would escape.

REV. W. C. DUNLAP, Commissioner and Agent of Paine Institute, furnishes the ADVOCATE with the following summary of receipts for that institution from Dec. 1, 1884, to June 1, 1885: Georgia Conference (colored), \$46.55; China (Bro. Royal), \$25; various sources, \$161.24; Virginia Conference, \$2; Kentucky, \$12; Alabama, \$32.50; Florida, \$42; South Georgia, \$76.25; Baltimore, \$89.21; Missouri, \$137; Mississippi, \$194; Louisiana, \$202; South Carolina, \$224.90; Tennessee, \$284; North Georgia, \$504.75. Total, \$2,133.40. Rev. I. G. John, D. D., Huntsville, Texas, and Mr. T. S. Garrison, of Caledonia, Texas, are members of the board of trustees from Texas.

THE devil is wide-awake. If Christian people were as persistent in their endeavors to have Sunday laws enforced as the devil's allies are in seeing that they are not enforced, a wonderful reformation would soon follow. The following is a fair sample of the means employed to break down Sunday laws: "In the Boston Municipal Criminal Court three clergymen, two Christian laymen, and two members of the Salvation Army were last week arraigned for preaching on Sunday on the common, fined \$10 each, and on appeal were held for trial in the Supreme Court to test the constitutionality of the city ordinance, which was passed to prevent violent and evil harangues."

THE American Baptist Home Mission Society has sustained a loss of nearly \$100,000 of its permanent funds through misplaced confidence. An exchange, touching this matter, says: "Many of our religious organizations have become great financial corporations, handling an amount of money unthought of by their founders; and yet some of them are still conducted in the primitive methods of the early times, when the total amount of permanent funds was but five or ten thousand dollars. With an increased amount of money to be managed, new checks and balances are needed; and this unfortunate case will result in good, if it leads societies to revise their methods of managing their finances."

TEXAS laws exclude all religious worship from the public schools, and will not even permit the Bible to be read. The overseers of Harvard University give the following reasons for their refusal to abolish daily prayers: "First and least of all, is the reason that the college can ill afford the loss of reputation which would ensue on its being the first of all the literary institutions in New England to abandon religious services. In the next place, there is an intrinsic fitness in devotional exercises in educational institutions. Abolish the daily services and you have the college at all other points admirable endowed and efficient, but without any recognition of the department which should hold the supreme place in education, and so far as silent testimony can go, putting upon that department the signature of insignificance and worthlessness. Next, the daily religious service is, to a large extent, a means of moral and religious benefit to the students. For all the students this daily service is a reminder of spiritual relations and of a higher than this earthly life. Nor is it of little worth that habits of reverence are thus cherished, and that words of psalm, hymn, and prayer are planted in enduring memory whence they may be recalled for efficient service in times of need, temptation or sorrow. The benefits that may flow from this source are beyond human tracing."

THE PRESS.

Among our Exchanges. If any man lack wisdom, let him ask of God. The New York Independent has found one praying jury out in Kansas. Wonder if any could be found in Texas? It says:

"A rather curious question has come before the Supreme Court of Kansas. We are not aware that such a question was ever before raised in any judicial tribunal of this country. The fact in the case is that, when a jury retired to deliberate upon its verdict, one of the jurors proposed that their deliberations should be opened by prayer, and, with the consent of his associates, he led them in supplication to God for divine guidance in making up their judgment upon the matter submitted to them. The verdict rendered by the jury was in favor of the plaintiff, and the counsel for the defendant, being made aware of the fact that there had been public praying in the jury-room, moved to have the verdict set aside, alleging motion on the ground of 'undue influence exercised by one of the jury-men by means of public prayer in the jury-room.'"

The Alabama Advocate copies the following notice from an exchange:

There will be a dance at Mr. R—'s shop (below his residence) to-morrow, Thursday night. The ladies of the Episcopal Church will sell refreshments, the proceeds to be applied to refurbishing their church. Everybody invited to come and help the cause.

And adds this comment: Refreshments and dancing for the glory of God and the good of the church—that is the meaning of the advertisement. Well, Episcopals, of shallow religion, will dance and so will the Methodists, and Baptists, and Presbyterians. It is a big shame, but, the shame, it seems, will continue until they get more religion and obtain a purer taste.

It occurs to the TEXAS ADVOCATE that raising money by amateur theatrical performances as well as dancing is "turning God's mill with the devil's water."

Under the caption of "Unpaid Services" the Christian Union has this to say: There is a great amount of service rendered to the community by the clergy for which no account is made, either in dollars and cents or in recognition. They do not grudge it, and it has become so much a matter of course that they hardly recognize the fact themselves; but there is all the more reason why the public should do so. When political speakers take the stump, their traveling expenses are paid, and when they are compensated out of the general campaign fund besides. No one thinks of asking him to give his services for nothing. But the popular speaker who comes easily make his fifty or hundred dollars a night by a lecture is invited to prepare and deliver an address, and no one thinks of suggesting that he should be paid for his services. Now and then it happens that he has a specially thoughtful church, which does not leave him to pay his own traveling expenses; but such churches are very rare; and, as a rule, not only gives his services for nothing, but also pays a considerable sum in time and even in money for the privilege of doing so.

Two correspondents of the New York Independent object to the use of the word "Campbellite" in the columns of that paper. The correspondents say:

As a church we repudiate with disdain any name that assumes a human, and not a divine origin. Hence, referring to the use of the church of Christ, in person, and Jerusalem and Pentecost, as place and time, we find that the revered Mr. Campbell lived at too late a period to found a church; and so we take our name from Christ, not Campbell.

To which the Independent pertinently replies: This is very well; but the word "Christian" is not distinctive, because there is another, an older body, which claims that name, and some other term must be employed to distinguish such members of the church who were called "Christians," but they seem to prefer to be called "Christians." If they refuse a distinctive name, they can hardly complain if other Christians apply one to them.

In a Texas town twenty suits for divorce are filed for the ensuing term of the court. A writer in one of the monthlies, not long since published an article entitled "Marriage and Divorce," in which the writer said: "When a divorce is asked for, it should be granted without hesitation." To which the New York Observer replies: That is the depth of immorality and wickedness to which the divorce business has now sunk. It means that marriage shall be limited only to the whims of either party, and divorce granted without hesitation, when it is asked for. Nothing is lower except the abolition of marriage altogether.

Discussing the recent "Congress of the Churches," the Baltimore Episcopal Methodist says:

The results gained are practically nothing, and the exhibition of narrow-mindedness would be laughable if it were not so sad. Only that of it—Ritualists, Episcopals, and non-ritualists (Quakers); Immersionists and sprinklers; Idealists and severe Practicals; Trinitarians and Unitarians; stillness and fervor, all meet together ostensibly to try to find a basis of agreement, and without any effort in that direction begin to exploit their divergences, and to show how impossible the supposed possibility has become.

The Southwestern Methodist believes in telling the whole truth, and plainly: To be a coward before an audience and pander to a vicious public sentiment is weakness, and when it becomes common it is a calamity. There can be no hope for a people whose public men are cowardly. We do not wish to be understood as sitting in judgment on the courage of the pulpit. We mean simply to say that Mr. Jones is displaying sound judgment and great courage, and at the same time a truly Christian spirit, in telling people plainly and bluntly of their shortcomings.

Then comes the Arkansas Methodist on the same subject: The great want of this age is spirituality. We need men who are not afraid to live and die by their convictions. Men of principle and not the mere hirelings of policy.

In the New York Observer of June 4th we find an editorial headed "The Mormon Plague." The closing sentence we commend most cordially. It says:

In the meantime the Christian Church should rush forward with vigor its gospel and educational work, for all moral reformations are more promoted by them than by the arm of civil power.

The editor further adds: It may not be generally known that the Presbyterian Church was the first to enter this field, and is fast becoming a power for good in Utah, having sixteen missionaries and seventeen teachers.

We rejoice with our Presbyterian brethren in their success among the Mormons. In fact, all of our churches might learn wisdom by the examples of the Presbyterian Church as regards its missionary work.

In the New York Sun of June 3 we find these utterances: "Not long ago the public learned that President Hayes was renting some of his Omaha property to persons actively engaged in the business of selling intoxicating liquors. The saloon, which is known as the Hayes Ginn, is situated at the corner of Sixteenth and California streets. And while the ex-President may never have stood in person behind the bar dispensing mixed drinks to the crowds which surge to and fro across the continent and stop at Ona-

ha for liquid refreshments, he has, nevertheless, derived considerable income from the traffic carried on in the gilded Sheel at Sixteenth and California streets." It is to be regretted that occasionally the fact is developed that some of the representative men of the nation are mixed up with the whisky business. Nashville was stirred when Rev. Sam Jones charged some of the leading church members of that city with being engaged in selling liquor; but facts are stubborn things; and if men who hold honorable positions and professing to be Christians will persist in doing the unholy thing, they may expect an outraged public to expose their wicked course.

The Galveston correspondent of the Times-Democrat, speaking of a visit of Rev. I. L. Leucht to our Island City, says: He arrived here last Friday and preached at the temple at night and this morning to large audiences. His theme was "Humanity," at the close of which he said that in the interest of a grand work of humanity he had come to Galveston to solicit aid for the new Jewish Widows' and Orphans' Home in New Orleans. S. Heidenheimer, Esq., before leaving for Europe, handed Mr. Leucht the sum of \$500. Messrs. Leon Blum, Lasker, Marx, Leo Levy, and S. Leon, are the gentlemen who have consented to assist Dr. Leucht in canvassing the city for the New Orleans Home." By the way, this worthy enterprise in which our brother is engaged and the liberal manner in which some of our good citizens responded, brings to our mind another worthy enterprise started some time last year by the clergy of Galveston. The meager provisions made for the entertainment and treatment of our insane induced the clergymen of the city to make an effort for their relief. After discussing the matter, and receiving promises of some substantial help, the plan was organized by appointing a board of trustees, consisting of twelve of our best citizens, with chairman, secretary, and treasurer. What has become of the enterprise? Our people are willing to take better care of their insane if they are only given an opportunity to do so.

TRULY the ways of the friends of intemperance are strange. The weekly Times, Meridian, Texas, quoting from the Dallas Herald, wants to know what has become of the local option bill: "It has quietly oozed out that the bill correcting the defects and perfecting the local option law, passed by the Nineteenth Legislature, is not a law at all, and is not to be found in the acts of the legislature, just issued. The bill originated in the house, which body it passed. The senate then passed it without amendment, and the official records show that the secretary announced the fact to the house, and left the bill to be properly enrolled and presented to the Governor for his signature. The records further show that the house enrolling clerk received the bill, but nothing can be found indicating that it was ever presented to the Governor. In truth, the Governor never saw the bill. It is among the unfinished business papers of the house, deposited in the office of the Secretary of State at adjournment, and has endorsements on it showing it was received from the senate to be enrolled by the house for presentation to the Governor. It also has endorsed on it, in a bold hand, 'send this up.' The intent of this imperative sentence is not known, but one thing is certain, the bill went 'up' instead of down to the Governor's office to be signed by him, and a mystery broods over the affair that probably will never be cleared away. The same bill was spirited away during the Eighteenth Legislature, and verily the way of the prohibition bill in the Texas Legislature is a hard one."

TEXAS PERSONALS.

The postoffice address of Rev. R. M. Stewart is Farnsville, Newton county, Texas.

Rev. D. J. Martin, of Farmersville, Texas, serves a good people. He has something to say, in another column, of their thoughtfulness and generosity.

Rev. J. F. Follin, presiding elder of Galveston district, spent several days in Galveston the past week, preaching at St. Johns Church Sunday morning and night.

Rev. E. S. Smith, associate editor of the ADVOCATE and pastor of St. Johns Church, left last week for Georgetown to attend the meeting of the Board of Curators of Southwestern University.

Rev. J. T. L. Annis, presiding elder of this Methodist district, will lecture at the church on the subject of education and Belle Plain College. We hope he will have a good audience, for he will entertain his hearers.—Abilene Reporter.

Our esteemed young friend, the Rev. J. P. Corbin, now of Saltillo, Mexico, thinks he sees inconsistency in the utterances of the editor of this paper concerning the Christian life. We do not so see it, but let us all as Methodists seek a present, free, and full salvation.—Nashville Advocate.

By a special telegram in these columns it will be seen that the degree of Doctor of Divinity has been conferred by Southwestern University on Rev. R. S. Finley, of the East Texas Conference, and Rev. H. S. Thrall, of the West Texas Conference—both associated editors of the TEXAS CHRISTIAN ADVOCATE.

Rev. R. Crawford, of Franklin, Texas, writes: "Last Sunday, May 31st, was the anniversary of my birth-day. On that day I was three score and ten years of age. All the early and better days of my manhood were spent in the service of the church, in the itinerant work in Texas. So I have dear friends scattered all over the five Texas conferences."

Texas Christian Advocate.

Subscription rates: One Year \$2.00, Six Months \$1.00, Three Months \$0.50.

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Joint Board of Publication of the Five Texas Conferences.

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This Board has control of all publications issued by authority of the Five Annual Conferences of the M. E. Church, South, in Texas.

Continued from Fifth Page. of these inhabitants are Mexicans. But alas! out of 14,000 souls only about 800 are ever reached with the gospel by Protestants.

—Rev. R. M. Stewart, Peach Tree, June 1: The second quarterly meeting for Jasper circuit was held at Peach Tree May 16.

—Rev. C. Rowland, Killen, May 27: Had three conversions at second quarterly conference. Have had seven conversions on the work up to date.

—Itinerant's Wife, Mountain Peak, June 1: Unlike our brethren, we have not been stoned or pounded, but we have been quitted, for which we are thankful to the ladies of Sardis Church and community.

—Rev. R. M. Leaton, Round Mountain, May 26: Our second quarterly meeting is just over. Our presiding elder did not come.

—Rev. W. H. Matthews, Lampasas, June 3: The condition of this circuit is very good. We have eight appointments, and all of them have been filled.

—Rev. J. C. Calloun, Lufkin, June 1: The meeting at this place, which began last Tuesday night, closed with most glorious results.

—Rev. W. L. Pate, San Augustine, Texas, June 2: The work of the Lord is moving smoothly on in San Augustine.

—Rev. J. L. Smith, Leonard, June 2: I have lately been assisting Bro. Hay, pastor of Kingston circuit, in a revival meeting.

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day before the third Sunday in August. Pray for us.

Appointments for Protracted and Camp-meetings on Waxahachie Circuit.

The Sunday conference at Waxahachie will be held on Friday of the district conference occasion.

Each Sunday-school within the bounds of the district, whose superintendent is elected by a quarterly conference, is entitled to a delegate.

If the school has ten classes, it is entitled to two delegates; if twenty classes, three delegates.

These delegates may be male or female, but must be members of the church.

All superintendents and pastors are ex-officio members of the Sunday-school district conference.

The following programme of exercises will be observed at the session at Bellview.

The object of Sunday-school work—F. J. Brunning, W. W. McAnnally.

The relation between home and Sunday-school—H. M. Booth, T. P. Smith, J. T. Browning.

The relation between church and Sunday-school—D. Morse, J. Westmoreland, J. O. Allen.

The organization and management of Sunday-schools—Jas. Campbell, J. T. Smith, J. B. Hall.

The normal class—L. Alexander, R. M. Sproule.

Teachers and teaching—L. M. Fowler, D. S. Watkins.

I have only put members of the annual conference upon this programme, but every preacher in charge to be prepared to add at least one name to each subject from among the local preachers and lay delegates from his charge.

He who knows his own people best, and his presiding elder does, and, therefore, can make valuable additions to the foregoing programme.

R. W. THOMPSON, P. E. MOUNTAIN PEAK, TEXAS, JUNE 4, 1885.

DISTRICT CONFERENCES. Georgetown, at Georgetown, July 18-19.

Corpus Christi, at Goliad, June 18-19. Huntsville, at Huntsville, June 24.

Galveston, at Cedar Bayou, June 25. Terrell, at Mesquite, June 25.

Galveston, at Calvert, June 25. San Marcos, at Pleasant Ridge, June 25.

Sherman, at Pilot, June 25. Antonio, at Antonio, June 25.

Stephenville, at Crawford, June 25. Paris, at Blossom Prairie, June 25.

Austin, at Lavergne, June 25. Waco, at Melia, July 2.

Weatherford, at Graham, July 2. Palestine, at Jacksonville, July 2.

Jefferson, at Mt. Vernon, July 2. Waxahachie, at Waxahachie, July 2.

Fort Worth, at Whitney, July 15. Beaumont, at Woodville, July 16.

Sulphur Springs, at Greenway, July 16. Brownwood, at Center City, July 22.

Marshall, at Bellview, July 22. Eastland, at Hanger, July 22.

Galveston, at Victoria, July 23. Montague, at Chico, July 23.

San Augustine, at San Augustine, Aug 27. Crockett sta., at Crockett, June 17.

Crockett, at Shiloh, June 23. District conference, at Jacksonville, July 25.

FOUR ACTS PLAYED.

SAD REPORT ABOUT EX-PRESIDENT ARTHUR.

Will the Fifth and Final Act be a Tragedy. Rochester Democrat and Chronicle.

"Dr. Lincoln who was at the funeral of ex-Secretary Frellinghuysen, says ex-President Arthur looked very unwell. He is suffering from Bright's disease. During the past year he has assumed a very unwell form."

That telegram is act IV of a drama written by ex-President Arthur's physicians. In act IV he represented a tired man, worn down by walking the sands at old Point Comfort, and looking eastward over the Atlantic toward Europe for a longer rest.

The curtain rolls up for act III, upon the distinguished actor, the ex-President, who is suffering from Bright's disease, while act IV, discovers him with the disease "in an aggravated form, suffering intensely (which is unusual) and about to die."

Just such as this is the plot of many dramas by lay-writers of the medical profession. They make the first two or three acts with no conception of what their character will develop in the final one.

They have not the discernment for tracing in the agency of the latter, super-natural will be. Not one physician in a hundred has the adequate microscopic and chemical appliances for discovering bright's disease in its early stages.

But all the same, named right or wrong, this fearful scourge gathers them in. While it prevails among persons of sedentary habits—lawyers, clergymen, congressmen, also other callings, it is especially common among mechanics, though they do not suspect it, because their physicians keep it from them, if they would.

It sweeps thousands of women and children into untimely graves every year. The health gives way gradually, the strength is variable, the appetite fails, the weight is less.

This isn't malaria—it is the beginning of kidney disease and will end—do you not know how?

Its nature has not been revised. Independent research has given an infallible remedy for this common disorder; but of course the bigoted physicians, who are so afraid to practice by restoring the health of those who have been invalids for years.

But the fact is, that the common bright's disease is becoming an prominent men's disease, and is getting old, and as the Englishman would say, sounds "stupid, especially stupid."

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Another Craze.

Word comes from New York that the popular craze is to be over exuberant and to say that it is not.

More than three or four scores of fair riders have left New York this spring to open "riding academies" in towns throughout New York, New Jersey, Pennsylvania and New England.

Strawberry Day. The fruit dealers in Arkansas observed recently "Strawberry day," and donated the fruit gathered on that day to inmates of the Insane Asylum, the School for the Blind, Deaf and Mute Institute and State Penitentiary.

The children picked the berries, the owners gave them, the merchants paid for the crates, and the railroads handled them free.

A Hermit Dead. Taylor Polk, a cousin to the late president, James K. Polk, died in the mountain regions of Howard county, Ark., west of Hot Springs, a few days since.

He had lived there secluded from the world for almost seventy-five years, and was eighty-seven years old at his death.

He was the father of a large family. Some of his boys have turned out to be desperate men.

Glucose. The manufacture of glucose or grape-sugar in this country now employs a capital of \$10,000,000; employs 4575 workmen, who are yearly paid \$2,058,750 in wages; consumes \$13,703,000 worth of raw and manufactured material yearly, and in the same time yields a product worth \$18,270,000.

Each year there can be made about 610,000,000 pounds of corn sugar and 61,000 bushels of corn used daily, each bushel giving thirty-two pounds of glucose. The glucose sugar can be made with profit, it is said, at two cents a pound.

The Way They Work It. Swindlers on the other side of the ocean still continue to work off Confederate money on immigrants coming to this country, one passenger on a steamer which arrived at Castle Garden a week or so ago having been swindled of 420 marks in this way.

The unfortunate man was told in London that it was best to get American money on that side, so he exchanged all his wealth (420 marks) for a \$100 Confederate bill, which he was surprised, on presenting it at Castle Garden, to find was worthless. The bill was issued in Richmond in December, 1862.

Red Ink vs. Blood. An interesting contribution to the comparative study of oaths was made in London at the inquest on the Japanese workman who was killed when the village was burned down. One of the native witnesses, on being asked to take the oath, said it was the custom of his nation to do so by the shedding of blood, so as to give the impression of the thumb on paper in red.

The officers of the court did not seem to relish the idea of themselves providing the required blood, and the deputy coroner refused to sanction any proceeding which might implicate him as an accessory to the doing of grievous bodily harm.

Eventually the witness consented to the use of red ink instead of blood. How far the oath was effectual in this diluted form will never, we suppose, be known.

Starving. The situation in Jackson county, West Va., is becoming quite serious. Hundreds of families are on the verge of starvation, and unless aid is speedily extended by the remainder of the State or the outside world, the most disastrous results may be expected.

Much alarm prevails. Public meetings are being held in all villages, and local papers are printing notices to raise money for the relief of a mill, said the people would come in at the rate of a dozen a day, after walking long distances, begging for a pint or a quart of meal, and sometimes bringing half a peck of grain or a few ears of corn to be ground.

He knew men who had gone for five days without food, and he himself would soon be a sufferer. J. H. Garrett says his neighbors were actually starving.

John Smith, county assessor, said to his knowledge, three hundred families were in danger of starving at New Kentuck. An appeal for aid was made by representatives of one hundred families. One family is said to have subsisted for five days on lettuce, and when found were nearly dead.

Wealth in the South. The New York Mail and Express, in an article on the South and the World's Exposition at New Orleans, makes the following assertion, which no doubt astonishes many at the North and will appear incredible to many in the South:

"How few Northern men realize that in the first six months of this year \$70,000,000 were expended in the erection and extension of Southern factories? Yet this is the undoubted, verified, marvelous fact. How few in this region are prepared to learn that the assessable values of the South have increased \$640,000,000 in the past four years? Yet these are trustworthy figures.

How many of our people knew or dreamed that the South had 307 cotton factories, with 900,000 new spindles? How many knew that in Alabama, Georgia, Arkansas, Kentucky, Tennessee and West Virginia, the output of coal was increased from 900,000 tons in 1870 to 3,700,000 tons in 1880? How many knew that in Alabama, Georgia, Tennessee, Virginia and West Virginia, the output of iron ore rose from 40,000 tons in 1870 to 375,000 tons in 1880?"

Postal Savings Banks. The State Charities' Aid Association has presented a report, by a special committee, of which Mr. James, formerly Postmaster-General, is the chairman, urging the passage of a bill by Congress to establish postal savings banks.

There is no question that the savings banks in Great Britain, in connection with the postoffices, have done much to promote habits of thrift and economy among the poorer classes; perhaps quite as much as has been done by the establishment of penny savings banks for the children in connection with school board schools.

That the savings banks should be under governmental supervision is on all hands admitted; that such supervision would be stronger and better if exercised by the Nation, and not by the State, is indicated, if not demonstrated, by the success of our National Banking system.

That the establishment of facilities for the investment of small savings in connection with the Postoffice Department, and, for the children, in connection with the public schools, would greatly promote thrift, is also certain. The only question in the case appears to be whether such savings institutions should be established by the government, or promoted by the government but established by private enterprise; perhaps only experiment can answer that question finally.

Attend to it Now.

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

There is enough old cotton on hand in this country to give every man eight new shirts and leave quite a bit for sheets and pillowslips. Get your order in before the rush begins.

LADIES, if you want a beautiful complexion, a bright eye, a good appetite, an active liver, bowels regular as clockwork, and vigorous healthy body, use MORLEY'S T-X-S TONIC-CORDIAL, the Great System Renovator. As a female remedy it never fails. Sold by all druggists.

COMMERCIAL.

FINANCIAL. GALVESTON, JUNE 9, 1885.

Official quotations at the Cotton Exchange. Buying, Selling. Sterling, sixty days, 4.85 4.90.

Exchange at New York. Sterling, Bank, 3 days, 4.87 (4.87 1/2).

Exchange at New Orleans. Sterling, Bank, 60 days, 4.86 (4.86 1/2).

COTTON. GALVESTON SPOT MARKET. CLASS. This Day. Yesterday. Last Year.

Ordinary, 8 1/2-10 8 1/2 9 1/2. Good Ordinary, 9 1/2-10 9 1/2 10.

Galveston Live Stock Market. RECEIPTS. Cows, Calves, Sheep, Hogs.

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

AXLE-GRASS—Oxwag per dozen boxes, as to quality. LAMINATION—Pawnee, per keg, \$1.00.

BEESWAX—Packer's agents quote as follows for round lots: Shoulders, 4 long clear, 9 1/2.

WHEAT—Standard, 2 1/2, 1 1/2, 2 1/2, 1 1/2, 2 1/2, 1 1/2, 2 1/2, 1 1/2.

COFFEE—Wholesale grocers' quotations: Ordinary, 9 1/2; fair, 10; prime, 11 1/2.

CORNMEAL—Western, per bbl., \$1.00. CORN—Standard, 2 1/2, 1 1/2, 2 1/2, 1 1/2.

PEACHES—Standard, 2 1/2, 1 1/2, 2 1/2, 1 1/2. POTATOES—Western, none in market.

POULTRY—Mixed coops of chickens, \$2.75. RAISINS—Layers, new, \$2.75 per box.

SCALP IRON—Wrought scrap, \$5.00 per ton. SALT—Liverpool in fair supply and firm.

WHEAT—Standard, 2 1/2, 1 1/2, 2 1/2, 1 1/2. COFFEE—Wholesale grocers' quotations.

CORNMEAL—Western, per bbl., \$1.00. CORN—Standard, 2 1/2, 1 1/2, 2 1/2, 1 1/2.

PEACHES—Standard, 2 1/2, 1 1/2, 2 1/2, 1 1/2. POTATOES—Western, none in market.

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CORNMEAL—Western, per bbl., \$1.00. CORN—Standard, 2 1/2, 1 1/2, 2 1/2, 1 1/2.

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.

There is enough old cotton on hand in this country to give every man eight new shirts and leave quite a bit for sheets and pillowslips.

LADIES, if you want a beautiful complexion, a bright eye, a good appetite, an active liver, bowels regular as clockwork, and vigorous healthy body, use MORLEY'S T-X-S TONIC-CORDIAL.

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