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A REVIEW OF REV. JOHN R. ALLEN'S DEFENSE OF THE METHODIST CHURCH ON THE MODE OF BAPTISM.

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fore baptism after this apostolic manner will stand the test of all critics. In immersion the candidate baptizes himself as deep as he wades, then, by physical force, the minister plunges that part of the body above the surface of the water. Now we ask in what sense do the wading and plunging exhibit the sign of regeneration? Every same man is bound to answer: there is none. Well, then, if immersion is not a sign of regeneration, to be consistent, we must abandon one or the other. Bro. Allen must make immersion the "sign of regeneration," or else concede that immersion and the scriptural mode of baptism do not harmonize in design. Baptists immerse to represent or commemorate the burial and resurrection of Christ, and if they are right we ought to adopt their design. If we should do this we have two designs. There cannot be two Scriptural designs for the same thing; and as we have two modes and but one design, we must strike out immersion, and then baptism by affusion will stand forever as a sign of regeneration." Another argument is based on

INHERITANCE. He says: "Our position upon this subject was inherited from those churches through whom we trace our ecclesiastical descent." We do not object to the truth of this statement, from the fact it is decided in our favor. We have inherited depravity and many other evils, but in view of peace, prosperity and happiness it is our business, as far as possible, to get rid of them. On parity of reasoning we have inherited "from those churches" immersion for baptism, but this inheritance does not prove its divine origin. It has always been an "eye-sore" to the church, and for this reason we say, strike out the objectionable clause. We can do so on the same principle that John Wesley "eliminated the dogma of baptismal regeneration." Bro. Allen gives a full expression of his faith as follows: "I believe the thing was of God, and providentially we have been placed in the strongest possible position upon this whole subject of baptism."

By "the thing," we suppose that he refers to the faith of our fathers with respect to two distinct modes of baptism, and the right of candidates to choose their own mode. If we are right in this supposition, as immersion is a part of "the thing," then, according to his faith, it was from God. Will he be so kind as to give us chapter and verse to prove his faith in this particular "thing"? If he cannot give us "thus saith the Lord" to sustain it, we may reasonably infer that it is not well founded. We can easily prove that affusion is of God, but immersion is not in the Bible; therefore we believe that God had no hand in it. He adverts to the developments of the church for the last hundred years, and says that they "have all tended to strengthen" the position of the church. He can look at the church as she now exists, but he cannot tell what she would have been without immersion. If the innovation had been kept out of her pale, we may reasonably conclude that she would have been greater in spiritual life and membership. God alone can decide the question; but when we remember that trine immersion was one of the leading heresies of the second century, and that the single dip was known as a Christian ordinance for nearly five hundred years after the apostolic age, we should, with the lights before us, say with our accord: "Let God be true, but every man a liar."

Bro. Allen, seeing that the word of God is not sufficient to sustain his position in his so-called "defense," uses what he demonstrates the "most ancient uninspired" evidence. He quotes from the 7th chapter of what is considered "Teaching of the Apostles," as follows: "Now concerning baptism, baptize thus: Having first sought all these things, baptize ye into the name of the Father and the Son, and the Holy Ghost, in living water. And if thou hast not living water baptize into other water; and if thou canst not in cold, then in warm (water). But if thou hast neither, pour (water) thrice upon the head in the name of the Father, and of the Son, and of the Holy Ghost."

In his comment he says: "Now, whatever else these words do or do not teach, they are certainly clear as to indifference to mode." Yes, ironically speaking, they are as "clear as mud." According to the "teaching," a man may be put into the water "cold" or "warm" and then be baptized by affusion. If the apostles ever advised anybody to be put into the water, their teaching, as found in the newly discovered book, contradicts the examples in the New Testament. The "teaching" ascribed to them, our judgment, is on a par with the spurious "teaching" of what is said to have been written by Barnabas and Hermes. Another thought: In the last clause we see that the principle thing necessary to baptism, was to pour water upon the head "thrice" in the name of the trinity; and this could have been done with the candidates down into the water up to their necks. The most ancient figures of baptism show that while the candidates were in the water they were baptized by affusion. All these facts properly considered, we have no right to conclude that the apostles were "indifferent to mode." We regard such reasoning perfectly puerile when compared with the Holy Scriptures. We see not a word in Dr. Philip Schaff's comment to justify Bro. Allen's "defense." Let us briefly examine it. He says: "We have, therefore, a right to infer that at the end of the apostolic there was no rigid uniformity in regard to the mode of baptism, and no scruple about the validity of aspersion or pouring, provided only that the head was baptized into the trine name with the intention of baptizing." In this statement there is not the slightest inkling in favor of immersion. On the hypothesis that there was no "rigid uniformity" in regard to the mode of baptism in the apostles' times, we may say that there was no rigid uniformity in anything else. We cannot safely say that the apostles done their work in a loose way. Judging from God's rigid dealing with his people under the Mosaic dispensation, it is not reasonable to suppose that the apostles and other saints tolerated two distinct modes of baptism. Dr. S. is right in saying that there was "no scruple about the validity of aspersion or pouring," but he does not intimate that immersion was practiced at all at the "end of the first century;" therefore, we maintain that affusion was the only mode of baptism. Mr. Schaff adds: "In the last apostolic age a degree of freedom prevailed on the mode of baptism which was afterwards somewhat restricted. From this fact we may reason (a fortiori) that the same freedom existed already in the apostolic age. (Italics mine). It cannot be supposed that the twelve apostles were less liberal than the writer of the *Didache*, who wrote, as it were, in their name."—77 Ap., p. 33. If Mr. S. had

said that by this degree of freedom the apostles practiced sprinkling, pouring and immersion, his testimony would have been on the point at issue, but it is altogether irrelevant. We might admit that his evidence is true (but we do not), and then our position would remain impregnable. Bro. Allen, in his comment on Dr. Schaff's views of said chapter, says: "Here, then, in the time of the *Didache* we find almost an exact duplicate of the position of Methodism, except that the church then seemed to prefer immersion but allowed affusion, while we prefer affusion but allow immersion."

Were we to believe what he says, we would be an exclusive immersionist. Note what he says: "The church then seemed to prefer immersion." At that time, if there is any truth in the Bible, immersion for baptism was unthought of, to say nothing of its being practiced. Wonder where he got his information. His quotations do not furnish it, and we feel safe in saying that no man can prove that immersion was practiced in the first century. Tertullian, A. D. 200, is the first man under heaven who mentions it, and in his day three dips instead of one was the practice of the church in defense of the Montanistic sect, to which he belonged; but, remarkable to say, he never taught that immersion was a divine ordinance. With these irrefutable truths before us, we cannot tell by what authority Bro. A. concludes that "in the time of the *Didache* we have almost an exact duplicate of the position of Methodism." If he can give us any light we would like to have it.

In the next place, that "we greatly weaken our position when we attack the validity of immersion." We are not disposed to attack the validity of immersion, for, in our judgment, we can practically demonstrate Christ's design of baptism by sprinkling, pouring or immersion; and as the validity depends mainly on this, we frankly confess that either mode will answer the purpose; but with this concession we emphatically deny that immersion is taught in the Word of God. If denying its divine origin invalidates it, we had better commence anabaptism, for our judgment is that at least nine-tenths of our ordained ministers do not believe that it has any foundation in the oracles of God. Were we to admit that it is Scriptural and then deny that it is the only mode, we would virtually give up the question; because it is not every logical mind that as we have but "one baptism," there is only one Scriptural mode.

On this point Bro. A. reasons thus: "Upon the hypothesis that the New Testament teaches and makes obligatory upon the church one definite and unalterable way of administering baptism, there are almost insuperable obstacles in determining what that mode is." We reply that if all men had followed the *Didache* in the matter of baptism, it had not been in existence, but by its introduction "obstacles" have been thrown in the way, and there they must stay as long as we practice it. By removing the cause, then, there will be no difficulty in "determining what that mode is." He takes the ground that if we "strike out" immersion and practice affusion exclusively we would meet with "insuperable obstacles." Our practice of immersion indicates that there have been "obstacles" in the way, but there never was any in regard to affusion; and for this reason we hope that it will be obliterated from our baptismal formula. We further assume that if immersion is taught in the Scriptures it excludes all other modes. On the same principle we contend that if affusion is taught it excludes immersion. To us affusion is as plainly taught in the Bible as is immersion, therefore, we should not presume to obligate our deacons and elders to practice anything else. We hope that he will come to the front and be consistent by saying that immersion is divinely authorized. If he cannot prove that it is, his "defense" is a failure.

He also assumes that the word used in Hellenistic Greek has to be "stretched" to "take on that meaning at all;" that is, sprinkling or pouring. The word *baptizo* never means stretching, because it was never intended to express modal action. The word used signifies the thing done, but not modal action. In vain may we search for a specific action in the definition of the word. It is a word of denomination; and in proof of this, lexicographers and classics have given it many definitions. Dr. Dale, in his "Classical Baptism," has proven in his criticism of Dr. Conant's examples, that on Baptist principles the word has forty definitions. We find in heaven's lexicon—the Bible—sprinkling and pouring clearly expressed, but on the opposite side. There is not one word in it to signify that immersion was ever thought of for baptism. "Be baptized" is a divine command, but we cannot find out exactly how we are to be baptized by the definition of *baptizo* in Greek, nor by "baptize" in English. To ascertain the specific action of baptism, we must appeal to Moses and the prophets, and then to the New Testament for demonstrative examples. We are commanded to repent, but no man can tell how by the word alone. The means to be used in order to repent evangelically are expressed in other texts. Hence, scholarly Baptists and Pedobaptists, have "stretched" *baptizo* beyond measure, no purpose—except, by their stretching, they have distorted divine teaching. Take the word *baptizo* alone, as it is found in King James' version, and then, as we believe, all true Methodists will be in favor of striking out that objectionable clause.

Bro. Allen's truthful position destroys his logic. He says: "I do not want an easier proposition than to prove from prophetic 'sprinkling' from baptize * * * with the Holy Ghost, and from instances like the jailer, that affusion for baptism is allowed in the Bible." If affusion is "allowed" in the Bible, it must be divinely authorized, and if it is of God, he might have said, "affusion for baptism" is taught in the Bible, instead of saying, it "is allowed." Can he prove that immersion for baptism "is allowed in the Bible"? If he can prove what he says, (and we know he can) his proof is *prima facie* evidence (unless the Bible teaches two modes) that affusion is the only Scriptural mode. If he cannot prove immersion by the Scriptures, to be consistent, he ought to say "strike it out." Note his reasoning: "But when I attempt to prove that immersion cannot be justified in the Scriptures, I find that I have a much more difficult contract on my hands." Whenever he or any other man proves that "affusion for baptism" is taught in the Book of God, he will not have a "difficult contract" on his hand, in proving that immersion cannot be justified in the Scriptures." If he can prove as easily as he says that affusion is the Scriptural

mode, that will settle the question forever, for there will be no necessity—from any consideration, to prove that "immersion cannot be justified in the Scriptures." If he would be true to his position in regard to "affusion for baptism," he ought to abandon his logic verified in his defense and say, "strike it out." If immersion is a Scriptural mode of baptism, he ought to prove it, for the *onus probandi* devolves on him. If he will prove this we will crown him victor for his manly "defense." If he will make an effort to prove that immersion for baptism is "allowed in the Bible," he will find a much more "difficult contract" on hand than he can possibly find in trying to prove that it is not "allowed." His reasoning on this topic is foreign to the question. He argues that "THE METHODIST POSITION

of either mode is the only one that can be established by the history of the church, or successfully defended by the Bible." What is the true position of the church in regard to immersion? The standard works of our church teach that affusion is the Scriptural mode of baptism; and as the authors do not believe that mode is essential to the validity of the sacrament, we practice immersion, not by divine authority, but from tradition. The single dip (or plunging) cannot be established by the "history of the church" for five hundred years after the death of the apostles. The best authors of our times do not try to prove immersion by the Word of God. None but rigid immersionists will undertake the job. If any Methodist author takes the ground that affusion and immersion were practiced by the apostles we would like to see his testimony. Immersion as practiced by the apostles cannot be successfully established by the history of the church nor by the Bible. The latter is as silent as the grave on the subject, and the history of immersion is enough to make an angel blush. There are so many heresies connected with it, to say nothing of trine immersion and the denuded state of the subject, that we would frown at the idea of appealing to history in support of the "Methodist position."

He asks: "Now, granted that we are to allow both modes, who is to choose between them?" We concede that the church gives the right of choice to the candidate. This is the objectionable feature to the ordained preacher in our church. We object to being forced to practice immersion contrary to what we know the Bible teaches. We have enough to do to practice what is written. "Remember that clause and we will be free, but while it remains, and we honestly believe that there is no law in the Discipline to compel them to do so. Let the whole church by her legislative power say, 'strike out' that unscriptural clause, then we have unity in faith and practice. As the ritual is, granting the subject the choice of mode, every ordained pastor must practice sprinkling, pouring and immersion, and in this way we manifest our respect for the freedom of others, and the subject his choice, and then contend for what he considers the "Methodist position." We will do more—that is, when our bishops decide that immersion is taught in the Scriptures, we will abide by their decision. They may decide that immersion for baptism is a part of our ritualistic law, but such a decision would not meet the question at issue. There are hundreds, if not thousands, who will not receive baptism, and we honestly believe that there is no law in the Discipline to compel them to do so. Let the whole church by her legislative power say, 'strike out' that unscriptural clause, then we have unity in faith and practice. As the ritual is, granting the subject the choice of mode, every ordained pastor must practice sprinkling, pouring and immersion, and in this way we manifest our respect for the freedom of others, and the subject his choice, and then contend for what he considers the "Methodist position." We will do more—that is, when our bishops decide that immersion is taught in the Scriptures, we will abide by their decision. 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MOTHERS' COLUMN.

A LEGEND.

I read a legend of a monk who painted, in an old convent cell in days ago, Pictures of martyrs and of virgins sainted.

Poor daubs! not fit to be a chapel's treasure! Full many a taunting word upon them fell.

One night the poor monk mused: "Could I but render Honor to Christ as other painters do,

My life's work is all valueless--to-morrow I'll cast my ill-wrought pictures on the fire."

He raised his eyes, within his cell--O wonder! There stood a visitor--thorn-crowned was he,

And a sweet voice the silence rent asunder--"I scorn, no work that's done for love of Me."

And round the walls the paintings shone resplendent With lights and colors to this world unknown,

A perfect beauty, and a hue transcendent, That never yet on mortal canvass shone.

There is a meaning in the strange old story-- Let none dare judge his brother's worth or meed;

The pure intent gives to the act its glory, The noblest purpose makes the grandest deed.

—Home Journal.

A Lost Chord. Touched by a loving hand, awakened by kindness,

So runs the hymn, and some of us who seem so placed as to be able to contribute nothing to the harmonies of earth and heaven

should carefully consider if it be in reality impossible for us--even us--to set immortal echoes afloat.

There are so many opportunities that go by, lost. I go regularly to that place of worship,

said a workman. "When I chanced in their way, I gave me a friendly word and shake of the hand, and now I've settled down and feel at home."

The kind grasp and greeting cost little to the giver, but who knows where their influence may end?

"I will speak to her next time," thought a lady, shyly, as a stranger of whom she had some slight knowledge--a traveler from a far land--stood near her at the close of a communion service.

"Next time" the stranger was in the Father's house, and the friendly words unspoken must be mute till eternity.

"As we have opportunity" let us tread in his steps who went about doing good, whether the only service we can render be a look or tone of cordiality to a fellow-worshiper, a letter or visit to the sick, or comfort and peace brought to a fretful child,

perchance one of our own household. A poor old man, of whom many would think, "Can any good be done by him?" had a habit of taking the village boys for a walk before they left, as so many did, for the distant city.

He talked to them with earnest love, and prayed with them under the shadow of an oak, bidding them, wherever they went, remember that oak tree and the prayer; again and again it was proved that God used that old villager's parting words to draw the boys to himself.

Our very existence here is a proof that in some way or other we have a special work to perform. In one of his sermons, Rev. Mark Guy Pearse relates that a piccolo player at a Handel rehearsal stopped playing, thinking his instrument would not be missed amid the crash of cymbals, but Sir Michael Costa hushed the music of the whole orchestra, missing him.

So God may be waiting and listening now for music which is in our hearts and within our power to waken.

—The Quaker.

A Touching Story. This touching story, from the Chicago Herald, shows how the love of drink can take the manhood out of a man:

"No, I won't drink with you to-day, boys," said a drummer to several companions, as they settled down in a smoking-car and passed the bottle. "The neck is, boys, I've quit drinking; I've sworn off."

"What's the matter with you, old boy?" sung out one. "If you've quit drinking something's up. What is it?"

"Well, boys, I will tell you. Yesterday I was in Chicago. Down on South Clark street a customer of mine keeps a pawnshop in connection with his other business. I called on him, and while I was there a young man of not more than twenty-five, wearing threadbare clothes, and looking as hard as if he had not seen a sober day for a month, came in with a little package in his hand. He unwrapped it, and handed the article to the pawnbroker, saying, 'Give me ten cents.' And, boys, what do you suppose it was? A pair of baby shoes--little things, with the buttons only a trifle soiled, as if they had been worn only once or twice."

"Where did you get these?" asked the pawnbroker.

"Got 'em at home," replied the man, who had an intelligent face and the manner of a gentleman, despite his sad condition. "My wife bought them for our baby. Give me ten cents for 'em; I want a drink."

"You had better take the shoes back to your wife; the baby will need them," said the pawnbroker.

"No she won't, because she's dead. She's lying at home now--died last night."

"As he said this the poor fellow broke down, bowed his head on the show-case, and cried like a child."

"Boys," said the drummer, "you may laugh if you please, but I--I have a baby at home, and I swear I'll never drink another drop."--Sunday-school Advocate.

Methodism and Womanhood.

Methodism has emancipated womanhood, and compelled the other denominations, although some of them have yielded grudgingly, and still keep her partially muzzled, to recognize her Christian rights and privileges, and to furnish her broad opportunities for usefulness. The mourners and comforters of the race, as women have always been, making up two-thirds of the membership of the Christian Church, the last faithful friends of the Nazarene at Calvary, and the first preachers of his resurrection, shackled for seven centuries, under a distorted interpretation of the utterances of Paul, preserving the only piety of the church in their lives often, while the godless authorities sold both them and their Master, they wept and waited for their day of deliverance, until the friends of a Mary's son found a friend, who recognized their religious rights, in the son of Susannah Wesley. The influence on other denominations of womanhood

emancipated by Methodism from the slavery of an assumed inferiority, and from being the plaything of passion, no pen can describe, and no pencil adequately trace. In leading souls to Christ, in self-sacrificing ministrations to the diseased, the poor, and the sorrow-stricken, in mission fields, in moulding the character of youth, in temperance, and in all reforms based on the well-being of man, and in mitigating the horrors of war, genuine Christian womanhood, since Methodism was given of God, has exalted the gospel ideal of stewardship, and that without unsexing itself or trenching upon the well defined scriptural prerogatives of man.--J. M. King, D. D.

THE CHILDREN.

Little Sermons on Little Texts.

NUMBER THIRTY-FOUR.

"He Ain't That Kind of a Boy."

Brothers and sisters naturally come to know pretty much all about each other. Two boys living in the same house, sleeping in the same bed, meeting at breakfast, dinner and supper, constantly in each other's company, get to be wide awake to each other's faults and virtues.

Hence if you want to know what a boy is ask his brother. If you want to know a girl's disposition, her good and bad traits, ask her little sister. We read this week of a boy who could not stand this test. Here is the story just as we read it, and there is a lesson in it for all you little men and women:

Teacher: "Suppose that you have two sticks of candy, and your big brother gives you two more, how many have you got then?"

Little boy (shaking his head): "You don't know him. He ain't that kind of a boy."

Sad to say, there are a good many boys like that "big brother." They are good enough before company, and polite to the boys and girls whom they visit, but at home they are rude, selfish, irritable and unobedient. See that boy. In company or among certain playmates whom he likes, he is a real fine, generous fellow. Ask his little brother if he ever divides a dainty or shares a pleasure with him, and the answer is: "You don't know him. He ain't that kind of a boy."

Then he is a very bad kind of a boy. If a boy ought to be good anywhere it is at home. If there is a playmate to whom he ought to be specially generous and obliging, it is his brother. If there is a girl that he should specially love and care for, it is his sister. How is it with you, little reader? Are you polite, obliging, generous and tender at home? Are you ready to share a pleasure with your little sister, and stand by the boy who calls you brother? Or must it be said of you: "He ain't that kind of a boy?"

DAY-DREAMS.

ANNIE M. LIBBY.

While the slightest grammar unopened lay, The little maid dreamed of a fairy clue, A magic thread that led far and away, The deep, tangled maze of the forest through:

"O! I wish there were things to do to-day, Queer riddles to solve, great prizes to gain, Enchantments to break, magicians to slay, And that I, a queen, on a throne might reign!"

"But the puzzles are lost, the queens are dead And there's nothing to do," she sighed and said.

A little lad leaned on his hoe that morn, And longed for a horse and a burnished shield, To ride away from the pumpkins and corn, To the tourney's lists on the tented field:

"O! I wish there were things to do to-day, Great dragons to kill and battles to fight; I would break a lance in the forest fray, I would find a glove at the proudest knight,

"But honor is lost, and glory has fled, And there's nothing to do," he sighed and said.

And the poor little maiden never knew That knowledge was ready to crown her queen, And the clue that led her labyrinth through, Lay hidden the leaves of her book between.

And the little lad never even guessed, That the dragon slough conquered him that day, While he lightly dreamed of some idle quest, And his unused hoe in the young corn lay.

But honor and fame passed the dreamers by, And crowned brave Toi, who found no three to sigh. --S. S. Times.

"OLD SPECKLE."

"Old Speckle" rose from off her nest And cackled with much vigor, As if to say: "That egg is my best--No hen can lay a bigger!"

While Johnny, standing near the gate, In mute contempt was gazing, As he could not tolerate The fuss the hen was raising. His raised her down a peg--He raised his voice to say: "You think you're smart--Dad made zat egg--You tootin' help but lay it."

A True Story.

It was in a great big building standing in the outskirts of the city that this little Christmas time came, and it was the only home of which he had any recollection. When he was a little tiny boy his mother died and left her boy, who had always been ill, with no one to care for him but his father, who had never loved him because he was not well and strong like other children.

One day the father took George in his arms to this hospital where sick children were received for treatment, and left him. Eight years George lived here, treated by the gentle nurses as a pet, for he was so patient and sweet, in spite of intense suffering, that he was a hero to the doctors, nurses and visitors at the hospital. One of the nurses, whose home was in the East, and who had little brothers near George's age, grew very fond of him, and by her devotion, won a full measure of love in return. As Christmas time came, all the talk in the children's ward was about Christmas presents. This nine years-old George listened intently, and seemed to wonder how he would be able to do his share. A few days before Christmas some visitors at the hospital gave George some money, amounting in all to seventeen cents. He felt rich! What would he do with it? It is a special friend had a talk with him at night, and found him very anxious to go to the stores and spend his money. The next day she asked permission to take the boy out; this was readily granted, and they started. What a delight! The boy had never been in the stores before. What treasures he would buy! His friend watched him, wondering how and for what he would spend his money. A few words explained who the boy was to the clerks, and they seemed determined that his first visit to the business world should be filled with pleasant memories.

After passing from outer to counter, breathless and happy George told the young lady who was with him that he wanted to buy seventeen presents with his seventeen cents for the children in the ward. You may be sure that her heart was touched by this evidence of the child's generosity, and that she helped to make the gifts as varied as possible for the little giver. After much thinking and planning the purchases were all made, and the young lady started back with the boy, who was radiantly happy, for the hospital.

On the way they passed a number of boys who were rough in their dress and actions, coasting down hill. How George's eyes opened! What fun it would be to go down on one of those sleds! The young lady stepped up to one of the boys, and said, "I will give you five cents if you will give this to the hospital." The boy said, "Come along," and putting the little fellow on the sled, he drew him to the top of the hill, and soon he was rushing down in high glee. Again and again did he fly down the hill. At last the young lady felt that he had as much enjoyment as was wise for one day, and that it was time to start for home. She offered the money to the boy whom she asked to give George the sled, but it was indignantly refused, with the remark, "I don't take no money from sick fellows."

Christmas morning came at last, and there was no happier heart in all that big Western city than the little boy who had spent his entire fortune for his companions.

Why would it not be a good idea to send some of the pocket money that cannot be spent in the country during vacation to give to the hospitals, a little while before Christmas? Then some of those little folks would know the pleasure of giving as well as receiving.

How They Earned Their Gloves.

A family where there were several children entered into an agreement to correct each other in inaccuracies of speech. The father, being a school-teacher, was so sure that he should never be caught that he promised to give his wife and daughters a pair each of kid gloves for every error in which they could detect him. And this was the result:

When Mr. Johnson came home at night he inquired how soon tea would be ready.

"Just as soon as the tea-kettle boils," replied his wife, pleasantly.

"Error one!" exclaimed the teacher, with such a crushing sense of superiority that his wife and daughters wondered that they had ever dared dream of kid gloves.

"It is astonishing," said Mr. Johnson, "how people will persist in talking of 'boiled tea-kettles' for supper. This is an instance of the many inaccuracies that are in daily use. I think our Improvement Society will be successful."

Next Mrs. Johnson said nothing more during supper.

Right across the street from them lived an elderly widow who was quite alone, and was the object of many attentions from the neighbors.

That night a snow-fall whitened the sidewalks. Mr. Johnson was an active and prudent man. He was up betimes and cleared his own walk, then put his head in at the door long enough to say: "I will come in to breakfast as soon as I have the old lady shovelled out."

"When you get her comfortably aboard the shovel," retorted Prue, "you might bring her in to see us, and hand our kid gloves in at the same time."

It was a subdued but very agreeable husband and father that came in to breakfast somewhat late, bringing three nice little bundles, which he laid beside the plates of his wife and daughters. Prue and Patty found their favorite shades in number five French kids, and Mrs. Johnson rejoiced in a whole box of dainty gloves.

"I am of the opinion, on the whole," said the teacher, "that criticism within the family circle is undesirable. In fact, I have made up my mind to drop the teacher, henceforth, when I open my door, and you may 'boil the tea-kettle,' my dear, whenever you please."

So that is how the kid gloves were earned.

"Father Knows!"

"Johnny, don't you think you have got as much as you can carry?" said Frank to his brother, who was standing with open arms receiving the bundles his father placed upon them.

"Never mind," said Johnny, in a burst of childlike trust; "father knows how much I can carry."

Your Heavenly Father knows how much you can carry.

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Texas Christian Advocate.

REV. G. W. BRIGGS, EDITOR

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SHAW & BLAYLOCK, PUBLISHERS.

THE ADVOCATE of Aug. 29 will discuss the General Conference resolution to change the name of the church. From the columns of that issue a very good idea can be gained of what the whole church, and especially the church in Texas, thinks of the question at issue, and other important questions growing out of it. All communications intended for that issue must reach this office by Aug. 25.

FORWARD! THE WHOLE LINE.

The Board of Missions is in debt. It is badly in debt. "Talk about the debt of the Board of Missions!" So says Dr. Young, appearing to mean that it is not perhaps so great a matter after all. And yet the people are talking about it. It is discussed on every side. You hear it in the steward's meeting in the city church, at the district conference, in the preacher's tent on the camp-ground, at the door of the country meeting-house. From the drift of the talk it is easy to see that among Texas Methodists, at least, there is a growing feeling that the debt is of no particular credit to anybody concerned. They know and deeply regret the centennial misfortune, but firmly believe that it might have and should have been avoided. They do not take kindly to the necessity of paying from eight to twelve thousand dollars interest to Nashville banks before the collections of 1885 can be sent to the mission field. They look upon it as the very worst policy to occupy foreign missionary ground and then abandon it; yet they feel that even this retrenchment is better than the attempt to sustain the work by money borrowed at bank rates. All the while Texas Methodism stands by the Board. It does not censure any officer of the Board. It knows and is glad to know that the appropriations are made "by the full Board in annual session—all the bishops present." Yet these "urgent appeals" and "faithful warnings" can but create unrest. We that fight in the line must not have cause to distrust the wisdom of our leaders. We do not seek to be in the secret of our chiefs; all that we ask is to be able to trust them and go forward.

But what shall we do? That is the question. There is but one answer: Pay it out before 1886, and hereafter pay as we go. Can we pay it by that date? Yes. Hear the Secretary:

There would be no debt in six months; indeed, there would be a little money in the treasury, if each preacher in each conference would raise his full assessment for foreign missions.

Now the light breaks—for each preacher in each conference can raise his full assessment! Shall not the five Texas conferences set the example? Let us determine, by the help of God, to do this thing and fail not. A bulletin just from the field shows what can be done:

Rev. I. Kingsbury, West Texas Conference: Our assessment for foreign missions was \$52.50. I have now forwarded to D. C. Kelley, Treasurer, at Nashville, \$100, being nearly double the amount assessed against Boxville circuit. Twenty dollars of this amount was collected in the public congregations. One good brother gave the balance—\$80. When every one learns to give as the Lord hath prospered him, there will be no lack of funds to carry on the Lord's work.

If one circuit can double its assessment, why not another? Cannot every station and circuit in Texas at least pay the assessment in full? Yes; no doubt of it. We are sure that it can be done. Since it can be done, it ought to be done; let us determine then that it shall be done. Comrades, let us win this fight. Forward, the whole line! and may God give us victory.

A GRAND AGGRESSIVE MOVEMENT.

Dr. Young J. Allen, Superintendent of the China Mission, has astonished the church. For the past three years special, almost exclusive, efforts have been made to so found, organize, adjust, and equip the forces and work of that field as to enable the Southern Methodist Church to enter and occupy this the only Pagan nation on her list of missions. This preliminary work being now so far advanced as to justify the appeal, notification has been made to the corresponding secretaries of the Parent and Woman's Boards respectively that the Superintendent needs one hundred and fifty missionaries for the China work—one hundred from the Parent Board and fifty from the Woman's Board—to be forthcoming within the next five years, beginning with 1886. This is enough to take away the breath of the average Methodist. To many the call will appear unprecedented, even presumptuous. To the Superintendent, however, who is in the field and face to face with the facts, the call seems "not only moderate, but meagre," and accordingly is "addressed in all gravity

to the consideration of the church." Hear him:

"We are now prepared to go forward from our present bases and occupy the country all round—comprising this province and three or four adjoining ones, and embracing a population far larger than that of the whole United States, without taxing the church further, or at least for sometime to come, in the matter of foreign houses—residences, churches, schools, hospitals, etc.; all we require being men chiefly for the field; young men, unmarried men, ready and willing to take up the lines of work already laid down, and prosecute the enterprise in the spirit of Asbury and the primitive Methodists of the early days in our own country. To open new missions elsewhere in China would involve great outlays as here at the beginning, and are specially to be deprecated, for two reasons: First, the wastefulness of it—literally throwing away the funds of the church to do a work which we are not prepared to do from the standpoint now gained. Second, the suicidal policy it would introduce—leaving a mission founded at so great expense, and attempting to establish another or others to the detriment of all. I cannot think our Board or church would for a moment entertain such a proposition—if only it be properly enlightened—which I hope it is. Herein I have desired much to have more repeated correspondence with you that you might be kept informed and stand in such a breach should it come. I tell you that such a boyish game of missions is the bane of the missionary enterprise already in China, and it makes my heart sick to see such folly. The Parent Board must give us the additional hundred workers called for, and among them several competent lady teachers to represent the lay element. With that number, within the next five years we shall be able to fully man and equip all our institutions and extend our work so as to embrace territory for four or five annual conferences; and that, too, without any very great expense beyond the mere salaries of the workers—fill such time as the conferences would have to be eliminated and proper headquarters for such set up. * * * Our convictions are that the China mission has before it an opportunity such as a century of missions has never presented before, and sustained by the providence of God our courage and faith lay hold on it, and call on the church at home to help us to realize the promise of God: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

All this has the ring of true apostolic faith and courage, as well as of hard, sound, common sense. The man is "not mad." He is more sane than we who are content to amuse ourselves with playing at missions, while "go ye into all the world and preach the gospel to every creature" thunders from the upper heavens. What is the church if it be not one great missionary society? The gospel is a system which cannot be accepted save on one condition, namely—that it be propagated. Not to propagate it is not to receive it. "Believe on the Lord Jesus Christ and thou shalt be saved."

"Go ye into all the world and preach the gospel to every creature"—these are two texts that cannot be divorced. They are to each other as the outside and inside of a circle. You may separate them in idea, but you cannot separate them in fact. If you accept one, you must accept the other; if you deny one, you deny the other. If you have been saved by Christ, you are a Christian missionary; if you are not a Christian missionary, you have not been saved by Christ. There is no escaping this dilemma. The same lips uttered both Scriptures and bound them together indissolubly. The man who says "I do not believe in foreign missions" reads himself out the kingdom of Christ. It is not a question of what we believe or do not believe, but of what Christ has commanded and established, and there is nothing clearer than that he has made the propagation of his gospel the unfulfilling condition of its reception. Very nearly a million men and women, calling themselves the Southern Methodist Church, profess to have obtained salvation by faith in Christ. Are they saved? Then there are very nearly a million men and women, many of them rich, the vast majority of them well-to-do, all of them able to give something, who stand ready to sustain this grand aggressive movement, which proposes to conquer China for Christ. No, the call is not audacious nor presumptuous, unless, indeed, the vast majority of Southern Methodists have a name to live while they are dead.

CAN IT BE AVERTED?

We condense what follows from a discussion in the North American Review of Aug., 1885. The discussion consists of a series of papers written by Dr. J. B. Hamilton, Supervising Surgeon-General of the Marine Hospital Service of the United States, and Drs. Raugh, Peters, Wood and Leale, all eminent in their profession, and authority on the subject under consideration:

In view of the prevalence of cholera in Spain, the question, Can it be averted? is one of grave import to the American people. It is liable to appear at any time on our shore, and should not, if it comes, find us unprepared for it. The government has a more effective system of quarantine than ever before, but it is not perfect. It would be difficult for the disease to find its way into the United States directly from an infected district; but it would not be difficult for it, in these days of easy and rapid transit, to elude the vigilance of our consular agents,

and by a flank movement from some healthy port, find its way across the Atlantic. A few results of the most recent scientific investigations of this fell destroyer of human life ought to be generally known:

1. Its home is in India. It has never been known to originate elsewhere. Its course is across the Levant, along the western shores of the Mediterranean, northward to the Baltic, over the English Channel, and, finally, to the American continent. It has always struck our shores within two years of its appearance in western Europe.

2. It is propagated by microscopic germs called bacteria. These germs, under favorable conditions, multiply with wonderful rapidity; one, it is estimated, producing sixteen millions within twenty-four hours and several billions within forty-eight hours. They enter the system only through the alimentary canal. Once in the system, if it is in a condition to nourish them, they signal their presence by acute diarrhoea, which, in a short time, runs to its final stage of collapse and death. While no amount or character of filth will generate these germs, they revel in filth when once planted, especially in impure water. Hence, the best preventive is perfect cleanliness, both of person and environments. Every city and town should look well to its sanitary condition, and not allow filth to accumulate in streets, alleys, cellars, about water supplies, or anywhere else.

3. Water with an alkaline reaction, especially if befouled by decaying vegetable matter, is most favorable to the introduction of cholera. Heat destroys the germs; hence, by boiling water two or three hours, and adding a small portion of alum, it is rendered innocuous. The acids, especially sulphuric, are relied upon, mainly in the treatment of the disease, both to administer, and as disinfectants. Dr. Ferran's new theory of inoculation as a preventive has not given satisfaction. Should the disease threaten any place, many lives may be saved by putting and keeping everything and everybody in the most cleanly condition, the free use of disinfectants with an acid reaction, comfortable clothing—not too light, water rid of all impurity, and, healthy food. The mind should be kept free from excitement. Two drops of sulphuric acid to a tumbler full of water, taken frequently during the summer months, is both a good preventive of cholera and a promoter of general health. All patent nostrums are to be avoided, especially purgatives. Alcoholic stimulants are only deleterious. No necessary precaution should be deemed too troublesome or expensive to keep this fearful scourge from our homes. It is estimated that on each of its marches westward, it has destroyed at least one million of our race.

DISCREDITABLE JOURNALISM.

A few months ago, as will be remembered, the Texas Monitor, the organ of Roman Catholicism in this State, suggested "tar and feathers" as the most appropriate reply to Protestant missionary work in Mexico. The letters which we have printed recently from one of our correspondents in Mexico, an earnest Christian woman and the wife of a missionary, have led the Monitor to go to still greater lengths in the manifestation of unchristian spirit. We do not quote the language used in denunciation of the Christian women laboring in Mexico, for the reason that it is unfit for the columns of a respectable religious newspaper. When we say that these Christian women are referred to as "female tramps," and accused of falsehood in the very grossest way, we have given but a feeble idea of the spirit of the paragraph. This is strange language to be found in a respectable and self-respecting newspaper. It recalls upon its author, and does equal injustice to an upright Christian journalism and the methods and motives of many pure-hearted, self-sacrificing women. Assuredly it falls very short of the mark at which it is aimed, as every shaft sent against honorable men and women must fall when dipped in scurrility and pointed by the hand of malice. Certainly the Christian women laboring in Mexico need no defense against their present detractor. The Monitor, from the time its present editorial management took charge of its columns, has had no conception of journalism that did not begin and end in abuse, and no idea of religion save the most bigoted defense of Romanism. It stands alone among the religious journals with which we are acquainted for viciousness of spirit and unmanly attack on whatever happens not to fall in with its faith or opinion. With us the wonder grows that respectable Roman Catholics of Galveston are willing that it should be known as the organ of their church.

We print this week fifty-three revival bulletins. BREVITY cannot harm a good sermon, and is a real virtue in a bad one. DENVER Conference vote on the change of name: Yeas, 16; nays, 10. THE Salvation Army in England proposes to send a mission to China. SEVERAL important communications are withheld this week to make room for the revival news. It is pleasant to hear of Grant, that he never was heard to utter an oath or speak an unclean word. A SCOTCH paper says that "at no period since the first century have con-

EDITORIAL NOTES.

versions from Judaism to Christianity were so frequent as they are at present."

versions from Judaism to Christianity were so frequent as they are at present."

"Oh," cries an exchange, "for a prohibition that will prohibit Prohibitionists from fighting one another!"

The first Jew ever elevated to the peerage in England was Nathaniel Rothschild, upon whom that dignity was conferred a few weeks ago.

The local preacher idea, says an exchange, is one of the best ever put into form and use to build up the church, and more should be made of it.

GREAT praise is due the New York World for raising the money to set up the Bartholdi statue. It has collected by subscription the needed \$100,000.

TO DISCUSS the policy of our church in relation to the mode of baptism is right and proper. It is also right and proper to scrupulously observe what is now the law until the church shall see fit to change it.

IT is proposed to erect a drinking fountain, in some crowded part of New York, as a memorial of the late Jerry McAuley. Appropriate gospel texts will be inscribed thereupon. The design has been prepared, and the cost is estimated at \$2,000.

A STORY is told of an old gentleman who always took notes of his minister's sermons, and on one occasion read them to the minister himself. "Stop! stop!" said he, at the occurrence of a certain sentence, "I didn't say that." "I know you didn't," was the reply: "I put that in to make sense."

"THIS fact," says Gilderoy, "was developed at Fulton, Miss., during the session of the Aberdeen district conference: In that town, numbering four hundred inhabitants, there is not a single grown white woman or girl over twelve years of age who is not a professor of religion and a member of some branch of the church."

THE English Churchman has proposed that Parliament shall pass an act recognizing the validity of Presbyterian orders, so that there may be inter-communion between the Church of England and the Established Church of Scotland. This is an advance, but still an adherence to the church and State idea.

SINCE the removal of Professor Woodrow, the Columbia, S. C., Seminary seems to find it difficult to fill its faculty. Dr. LeFevre, of Baltimore, was elected and declined. Then Dr. Hersman was elected and declined. Then Dr. Tadlock and Mr. Vos were elected and they, too, have declined. We observe that the Louisville Observer says it is because the partisans of Dr. Woodrow made it too hot for the elected men.

SOME seventeen years ago the death-penalty for murder in the first degree was abolished by the legislature of Minnesota, and life-imprisonment substituted therefor. The people of that State, after a trial of the experiment during these years, seem to have become satisfied that the change in the law was a mistake. The legislature of the State, at its recent session, restored the death-penalty for murder in the first degree.

DR. ROLLIN H. SAWYER prophesies that "the time is coming when the preacher will generally, as now in a few places, be expected to wear an official dress"—in the pulpit. The Independent replies: "Perhaps so. The matter of clothes is of soul-saving importance. But we venture another prophecy, that the time is coming when an official dress on a college stage or in the pulpit will be regarded as being as much a puerility as it is an anachronism." Amen!

THE absence of the editor from the office during the larger part of the past two months has delayed until now the acknowledgment of the work of the associate editors. The editorial articles yet uncredited, up to and including this issue, here follow: Rev. E. S. Smith: "Dr. Kelley's Appeal," Prohibition and Politics," "Perfection and Progress," "Edifying itself in Love," "Religious Status of Some City Churches," "Can Cholera be Averted," "Life, From the Christian Point of View." Rev. S. J. Hawkins: "The Reign of Sin," "More about the Five Points." Dr. H. S. Thrall: "Manual Labor Schools," "New Temperance Organizations," "The Majority Fetish," "A Tempest in a Teapot," "Church Finances." Rev. Horace Bishop furnished the reports of Sam Jones' work in Waco.

We learn from an exchange that at the instance of Lord Granville, the English consular officers gathered and forwarded to the home government the statistics of the drinking customs of the European nations. From this report it was made to appear that Englishmen are the great beer-drinkers, Frenchmen the wine-drinkers, and Germans (which somewhat astonishes us) the spirit-drinkers of Europe. In Norway and Sweden the consumption has been growing less in later years. In Holland, also, temperance legislation has diminished the number of the drinking places. In France legal repression has brought down the number of public houses for open drunkenness from 98,000 in 1875 to 60,000 in 1880. In Switzerland public houses have increased three times as rapidly as the population. In Denmark there is a drinking saloon for every dozen men in the land, and there has been an enormous increase in the number of suicidal drunkards and criminals. In north Germany there was made for consumption enough pure alcohol to supply, for the entire population, ten pints to each individual. It is reckoned that each German workman takes his six glasses of schnaps a

day, two-fifths of which are pure alcohol. In 1880, in Prussia, thirteen millions sterling (\$65,000,000) are annually expended for spirits, and, as the result, there are more than five thousand victims annually to dipsomania, delirium tremens, lunacy and suicide, and little is done to abate the frightful consequences of these drinking habits. If a pestilence, like the cholera, was sure to reap, as its annual harvest, such awful statistics, the whole civilized world would be aroused to find a remedy.

THE editor of the New York Christian Advocate has at last been caught napping. He says: "When the Christian Advocate for July 23 reached the editor by mail, two days after it was printed (he being absent on an 'alleged' vacation), he wondered greatly at the homily he read in it on the 'President's going a-fishing on Sunday.' The sources of that wonder were: (1) How it got in—for the rule in the office is to censure no one on a rumor till there has been ample time for contradiction. (2) That the story was incredible, on the ground of consistency and a decent regard for public opinion. We are glad to know that it has been exploded—to know it, not only by newspaper contradiction, but by direct testimony through a personal friend, who has the 'best evidence the case admits of.' We marvel that the President has stood the work and the office-seekers as long as he has."

TEXAS PERSONALS.

Rev. J. Fred Cox was present at the reunion of Parson's brigade at Cleburne, as chaplain.

Gen. L. M. Lewis made the funeral oration at the Grant memorial services at Dallas, August 8.

The Advocate received, this week, a pleasant call from Bro. A. A. Simmons, an active member of our church at Rusk.

Rev. L. M. Fowler, Kilgore, sending notice of a revival, says: "Alexander Institute will be ready for two hundred students by September 1."

Prof. R. O. Rounsavall, President of Waco Female College, is in the city visiting Rev. E. S. Smith. The ADVOCATE is indebted to him for several pleasant visits.

Bro. W. J. Fowler, a layman from Groveton mission, spent several days of this week among us. We regret not meeting him during his visit to the office. The ADVOCATE is the only preacher itinerating in his immediate section.

Rev. Geo. E. Clothier, Superintendent of the Sunday-school of St. John's Church, Galveston, one of the most gifted, studious and zealous local preachers in our Methodist ranks, finds time lately to manage his flourishing Sunday-school in Galveston and preach at Harrisburg, near Houston, every Sunday night.

New Orleans Advocate: "The Rev. John M. Bohmfalk, of the German Mission Conference, stationed at Bellville, Texas, died on the 29th ultimo. He passed away at the early age of twenty-seven, and in the midst of great usefulness. For several years he was stationed in this city and here has left a precious memory."

Miss Holding, in Woman's Advocate of Missions: "The anniversary sermon of the West Texas Conference Missionary Society, by the Rev. Alanson Brown, of the West Texas Conference, was rich in original thought and clear in presentation. It was the desire of many that it should be published in the Woman's Missionary Advocate, and was conceded by all to be a noble tribute to woman's worth and mission."

Rev. M. H. Wells, in St. Louis Advocate: "The schoolmen are abroad. Prof. W. K. Jones, President of Dallas Female College, has been putting in some timely and effective work in our midst and elsewhere. He gets high to us as a man and by the absolute merits of his school. A gentleman of large experience and observation in this line of things, and now connected with a school of high grade in another State, said to your correspondent that our Bro. Jones was laying the foundation for one of the best schools in Texas. More might be added by a Texan, since thirty-five of his boarding pupils last session came from other States. By the way, why not have the very best schools in Texas, since we excel in most other respects."

Rev. T. W. Morton, writing from Willis Point, Aug. 8, says: "You, no doubt, will be pained to learn of the death of Prof. N. T. Burks, which occurred this morning about 8 o'clock—fever the cause. His remains will be interred in Georgia. A devoted wife and child are left to mourn him." Nothing was more unexpected than this sad announcement. Prof. Burks left Galveston a few weeks ago, seemingly in perfect health, to take charge of the Summer Normal Institute at Willis Point. He won all hearts there, as he has done wherever he has lived and labored. He was a graduate of Emory College, Ga., for some time a member of the Faculty of the Southwestern University, and at the time of his death Principal of one of the public schools of Galveston. He was a brave, honest, conscientious man; a pure-hearted Christian; "an Israelite, indeed, in whom was no guile." The announcement of his death will be heard with great grief in many parts of Georgia and Texas.

Rev. M. H. Wells, in St. Louis Advocate: "Mention is being made of the death of Rev. J. P. Stevenson. He belonged to a class for whom I have the profoundest respect. The memory of such men is as ointment poured forth. In the year 1833 he was preaching in Texas. That date goes back of the nativity of many of us who are well up in years. During a visit to Cisco last year I had the pleasure of making his acquaintance and hearing his testimony. Some difference of opinion may exist as to who did actually preach the first Methodist sermon in Texas, but many think this brother entitled to the distinction. His recollection of early times in this country made a thrilling narrative. He died in his eighty-eighth year, and his tired and precious body sleeps in the cemetery at Breckenridge. A host of friends will hail his coming to the other shore. His father was a pioneer preacher in Arkansas. For generations it has been a family of daring and moral achievement. Thus has God always provided the right instrument for the planting and perpetuating of his cause. Methodism has furnished a generous share."

REVIVALS.

At Bellville. Rev. L. M. Fowler, Kilgore, Texas, August 7: The protracted meeting at Bellville resulted in thirteen conversions and eight accessions to the church. Others will join.

At Rockvale. Rev. R. M. Leaton, Round Mountain, Blanco county, July 30: Just home from Bro. Graham's Rockvale camp-meeting, where I assisted him five days. Four conversions and accessions up to the time I left.

At New Hope. Rev. J. W. Jones, Bedias, Grimes county, July 30: Bro. Simpson has just closed a protracted meeting at New Hope. The Lord was with his people. The church was greatly revived. One addition to the church and two infants baptized.

At Live Oak. Rev. E. A. Bailey, Bosqueville, Aug. 4: Our camp-meeting in Live Oak closed Sunday night, the 2d. Results: Forty conversions and twenty accessions. The entire circuit is catching the fire. I commence a camp-meeting at Bosqueville on Thursday, the 6th.

At Cryer Creek. Rev. W. Vaughan, Dresden circuit, July 31: Have just closed my meeting at Cryer creek. Results: Sixty-six conversions and thirty added to the church. For ministerial help we had Bros. Stevens and Badgett three days, and Bros. Kidd and Rufus Davis to the close.

At Moody. Rev. Jno. H. Trimble, Moody, Aug. 3: Our meeting closed last night at Moody. Five accessions to the church; very few conversions; church all right once more. Dr. McIlhenny, president of Centenary College, assisted us several days. Come again, Doctor. We have a large organization here and it is graciously revived.

At Bullard. Rev. C. B. Smith, Bullard, August 6: I have just closed a glorious meeting at this place. Bro. Davis and my pastor, Bro. Booth, did effective work. Results: three conversions, fourteen accessions. Bro. Booth organized a church, and these good people propose to go to work.

At Oak Grove and Mooreville. Rev. Sam. P. Wright, Waco, Aug. 4: Our special services at Mooreville and Oak Grove and camp-meeting at Masterville brought us great awakenings in the church; forty-six conversions, forty-eight accessions and a universal revival on the subject of family prayer.

At Sipe Springs. Rev. Geo. F. Fair, Sipe Springs, Texas, July 31: Our third quarterly meeting resulted in three professions and accessions to the church. I think we could have protracted with good results had circumstances permitted. Bro. I. N. Reeves preached twice for us.

At Oak Grove. Geo. W. Riley, Dublin, August 7: Our quarterly meeting at Oak Grove began August 1, and continued six days. Results: a cold church of five hundred members most powerfully awakened and revived. Twenty-five bright conversions and seventeen additions to our church. Finances badly behind.

At Forest Chapel. Rev. G. A. Stafford, Emerson, Aug. 8: The meeting at Forest Chapel resulted in twenty-eight conversions and seven accessions. Most of the converts were of Baptist and Presbyterian families, but we did not try to proselyte them. The entire community seems unified by the meeting.

At Lancaster. Rev. W. W. Lancaster, August 5: An assisting Bro. J. W. Owens in a meeting at this place. A large number of serious persons coming forward for prayer. Only three conversions to date. The interest increasing at every service, and congregations large and attentive to the Word. Prospects decidedly good for a gracious revival.

At Cedar Hill. Rev. B. T. Pearson, Ovilla, August 3: The protracted meeting at Cedar Hill, Dallas county, closed yesterday. A gracious revival in the church; fourteen accessions, three by certificate. The meeting lasted ten days. Bro. Shutt preached three sermons for us. One of our very best local preachers closed the meeting with two sermons on the second Sabbath. Much good was done.

At Emory. Rev. Jno. T. Bludworth, Lone Oak, Aug. 5: We have just closed a very interesting meeting at Emory. Results: About twenty-five conversions and twenty additions to the Methodist and eleven to the Presbyterian Church. Thanks to the ministerial brethren for help. Emory is the county seat of Rains county—a pleasant town. We hope to build a new church house here soon.

At Mt. Sylvan. Rev. M. E. Blocker, Garden Valley, Smith county, Aug. 1: A meeting protracted five days near Mt. Sylvan closed with four additions by baptism and one by ritual. We began with the quarterly meeting. Our presiding elder not being able to remain with us, we were aided further by Bro. Ogburn, of Big Sandy mission, and our local preacher, Bro. Sam Allen.

On Stephenville Circuit. Rev. E. Brock, Dublin, Texas, July 29: Rev. R. V. Gallaway has just closed the camp-meeting at Cow Creek Church, Stephenville circuit; resulting in forty-five or fifty conversions and reclamations and twenty-three accessions. We had the assistance of Rev. J. J. Harris, of Ireddell; Levi Harris, of Meridian, and Revs. Bloodworth and Ford, of Mineral Wells.

At Summerfield. Rev. John O. Allen, Hallville, August 8: I have just closed a good revival meeting at Summerfield. The church greatly revived and encouraged. Three accessions, and all promised faithfully at the close of the meeting to meet each other in heaven. I begin to-night at Noonday. Camp-meeting at Winterfield will commence on the 20th of this month.

At New Prospect. Rev. D. W. Grounds, Pilot Grove circuit, Aug. 3: Our camp-meeting, held at New Prospect, closed last night with the following results: seventeen were converted and eleven joined the church. The meeting commenced on Friday night, but did not get under way until Sunday night. Then the fire began to burn; sinners began to quake and tremble and cry for mercy. Penitents were converted at the altar. Sunday is generally show day, but on Sunday, the last day of the meet-

ing, the Spirit rested on the church in a double portion. Three souls were converted on Sunday evening. The following brethren were present and did good service: Bros. Robbins, Walker and Webster, from Whitewright circuit; Father Jay and Bro. Finley, from Collinsville circuit; Bros. Sanders and Fagg, of Pilot Grove circuit. Bro. T. B. Lane, our pastor, managed the meeting.

At Wimberly.

Rev. J. W. Vest, Marredale, Aug. 3: Our camp-meeting at Wimberly closed last night. Results: About twenty-five conversions, twenty-three accessions and sixteen children baptized. Among the happy converts were Santa Anna Cruze (a Mexican), his wife and two daughters. He had his children baptized. Bro. Cruze is deputy sheriff of Hays county and one of the best men in all this county.

At Mossy Grove.

Rev. I. Kingsbury, Williamsburg, July 29: Our camp-meeting at Mossy Grove closed on the 19th. Bros. Williamson, of Hallettsville circuit, and Dickinson, local preacher from Terryville, were with us a part of the time. Bros. Grace and Stockton, local preachers on this work, rendered valuable service. Results: The church greatly revived and twelve additions by ritual. "But God gave the increase."

At Sipe Springs.

Rev. Geo. F. Fair, Sipe Springs, Comanche county, July 31: The Lord has graciously revived his work at Sipe Springs. Our camp-meeting lasted twelve days and nights. Results: The Christians powerfully revived; a number of backsliders reclaimed; twenty-four professed religion; eighteen joined the Methodist Church. Some will join the Presbyterian and some the Baptist Church. The ages of the converts range from eight to forty-four years.

At Del Rio.

Rev. J. R. Carter, Del Rio, Aug. 3: Yesterday (Sabbath) we had large congregations at both services; also a large gathering at the holy communion after morning service. We gathered into the church three members on profession of faith and baptized one adult and two infants. Now we feel profoundly thankful to God for yesterday's work. We have learned out here to be thankful even for small things.

At Berry's Chapel.

Rev. W. E. Caperton, Itasca, July 31: Just closed a ten days' meeting at Berry's chapel, resulting in the conversion of sixteen souls and six accessions to our church. One of the new converts has joined the Protestant Methodist Church. Others will go to the Baptist and other churches, while some may yet join ours. This feature of the meeting was quite peculiar. The church was much revived. Rev. J. P. Lane did some excellent preaching.

On Kingston Circuit.

Rev. Wm. Hay, Kingston, Aug. 8: I have just closed my third protracted meeting on Kingston circuit. The Lord has abundantly blessed us. More than seventy souls have been converted and fifty-two have been received into the church during the progress of the meetings, making a total of eighty members received during the year. The church has been greatly revived. Four meetings yet to hold, two of them camp-meetings.

At Turners Point and Mt. Zion.

Rev. W. S. May, Rockwall, Rockwall county, Aug. 7: I held a meeting of eight days at Turners Point, from the second Sunday to the third Sunday in July. Results: Seven conversions and ten accessions. I began at Mt. Zion July 30, and closed Aug. 6. Twenty conversions, twenty accessions. The meeting began with a shout and continued to the close. This is the result of a weekly prayer-meeting well attended.

At Bristol and Oak Grove.

Rev. S. B. Ellis, Ennis, August 8: My meeting at Bristol lasted two weeks, resulting in seventy professions and forty-eight applications for membership. My camp-meeting at Oak Grove resulted in some thirty professions and twenty additions to the church. The membership at both places greatly revived. Thanks to Bros. Cox, Bend, Little, Pace and Jeffers for their efficient labors. Want two hundred conversions this year. God be praised.

On the San Miguel.

Rev. W. T. Burk, Cotulla, Texas, Aug. 6: I commenced a meeting last Saturday on the San Miguel, in the Franklin settlement, fifteen miles north of Tilden. Results: Three accessions by ritual, all of mature years and good cases. We have a membership there now of seven, all of whom are active and may be useful members. We expect to complete an organization there on the 1st of September next. Thanks to Bro. Barnes for ministerial aid.

At Cow Creek.

R. V. Galloway, Dublin, August 6: The camp-meeting at Cow Creek closed August 29. Continued for five days. Between forty and fifty conversions, twenty-three additions, with more to follow. We were assisted by Bros. W. L. Harris, of Meridian; J. J. Harris, of Iredell; G. W. Riley, of Dublin, and Bros. Bloodworth and Ford, of Mineral Wells. The church was wonderfully revived and many backsliders reclaimed. We thank God and take courage. The fire is still spreading.

At Anneville.

Rev. F. V. Evans, Aurora, Texas, Aug. 5: Our first protracted meeting is over. Results: Thirty-nine conversions, thirty-nine accessions and the church greatly revived. When I came on the mission we only had seventeen members at this place (Anneville). We now number fifty-seven. At our revival some of the most confirmed sinners were convicted and converted. We have four other meetings to hold. By the Lord's help, we expect a glorious time at each place.

On Canton Circuit.

Rev. L. C. Ellis, Willis Point, Aug. 7: My third protracted meeting for the season is over. It was a union meeting, held in connection with Rev. William Dawson, of the Cumberland Presbyterian Church. It was a joyous occasion to many. There being considerable sickness in the community, there was not a full attendance of the membership. Results: three conversions and six accessions to our church, and one to the Cumberland Presbyterian Church.

On Church Hill Circuit.

Rev. J. T. Browning, Henderson, Aug. 7: We have held three protracted meetings on the Church Hill circuit. Results: Millville Church revived, eleven conversions and twelve accessions; Church Hill Church revived, ten conversions and twelve accessions; Oakland Church revived, nine conversions and eleven accessions.

sions. The first meeting continued ten days, the other two five days each. A Campbellite brother invited me home with him and had me to baptize his only baby. A Campbellite sister was converted and joined the church. Thanks to Bros. T. P. Smith, Jas. A. Burgess, J. W. Pool, T. M. Pledger and — Spence for help.

At Cherry Springs.

C. M., DuPree, July 21: Rev. J. D. Garrison, local preacher, has just closed a meeting continued over the second and third Sundays of this month, resulting in twelve accessions to the M. E. Church, South, two infants and five adults baptized and the membership gradually revived. This is the first revival in several years in this society. He was aided by Bro. M. Yell who, notwithstanding his fifty-three years of ministerial labor, still is able and willing to aid his younger brethren.

At Acton.

Rev. R. A. Hall, Acton, Aug. 6: Last Monday night Bro. Kennon, of the Cumberland Presbyterian Church, and I closed a meeting at Acton, which had continued for ten days and resulted in six conversions and a revival in the church. Six were added to our church and one to the Cumberland Presbyterian Church. We are indebted to Bro. Red, of the Cumberland Presbyterian Church, and Bros. Moore, Thomas, Hightower, local preachers, and others of the different denominations for assistance.

On Honey Grove Circuit.

Rev. F. C. Pearson, Honey Grove, Aug. 3: We have just closed a camp-meeting on the Honey Grove circuit, which resulted in the conversion of about sixty persons and the addition of fifty-one to the church and a general revival of the old church members. We were assisted by Bro. J. W. Clark, of the Honey Grove High School, and Bro. Mountcastle, of the Honey Grove circuit; also Bro. Manning, from the Brookston circuit, and Bros. Ferguson and Hurt, local preachers, all doing acceptable work.

At Bethel.

Rev. C. S. McCarver, Waxahachie, Aug. 1: Our camp-meeting at Bethel, on Sims and Glenwood circuit, closed last night, with twenty-eight conversions and seventeen accessions. Some of our conversions were already in the church. This is said to be the best meeting that this church has ever known. The entire membership was revived and set to work. Two prayer-meetings were organized. We were assisted in the above meeting by the presiding elder, Bourland, Bond, Paine, Jackson and Hines.

On Pleasanton Circuit.

Rev. E. Y. Seale, Floresville, August 4: We closed a protracted meeting of ten days on the Pleasanton circuit yesterday with good results. Some thirty conversions—brighter conversions it has never been my privilege to witness, sixteen accessions to the church. The church greatly revived. We feel grateful to Bros. Biggs, presiding elder of Corpus Christi district; Waller, of Floresville circuit; and Leaton, Hines and our venerable Father Lopez and Bro. Koble, of the Baptist Church, for the efficient help they rendered us during our meeting.

At Junction City.

Rev. T. C. Del'ew, Junction City, July 29: Have just closed a nine days' meeting in Junction. Results: many convictions, some conversions, church greatly revived, six accessions, three infants and three adult baptisms. A woman's prayer-meeting is now established with twelve who will pray in public. Those praying in public say they were blessed by taking up the cross. The ice is broken in Junction City, thank God. Bro. Shuford was with us, preaching in the power of the Spirit; also Bros. Knowlton and Burt. Many thanks.

At New Prospect.

Rev. T. B. Lane, Pilot Grove circuit, Aug. 3: The camp-meeting at New Prospect closed last night. Results: Eighteen conversions, four accessions and the church wonderfully revived. Notwithstanding we had sickness, death, rain and threshing-machines in the community, the meeting was a grand success. The last Sunday was a high day in Zion. Old-time shouting accompanied each service. Three conversions at 3 o'clock p. m. We thought it a good time to sing, "Shout, shout, we are gaining ground!"

At Thomas Springs.

Rev. H. M. Haynie, Manchaca, Aug. 6: We have just closed a protracted meeting at Thomas Springs. We had a gracious revival of heartfelt religion among the membership. Many backsliders reclaimed. Fourteen conversions and eight accessions to the church. We had our presiding elder, Bro. Brooks, with us the first two days. On Sunday he preached with great power on the subject, "Who is Entitled to Partake of the Lord's Supper." We also had the services of Bros. Miller, Swank and Robertson, of Austin.

At Campbell.

Rev. Lee Middlebrooks, Campbell, Aug. 6: Our meeting closed the day of July, after a continuance of nine days. The victory was the Lord's. There were twenty-two professions, two backsliders reclaimed and ten accessions to our church. The church is greatly revived. The meeting was conducted by the pastor, Rev. C. J. Sherwood, assisted by Rev. Joel T. Daves, of the East Texas Conference; Rev. J. F. Sherwood, of Sulphur Springs station, and Dr. Blackwell and Rev. Pettilo, local preachers.

At Van Alstyne.

Rev. S. C. Riddle, Van Alstyne, Grayson county, Aug. 5: The annual camp-meeting at this place closed last Monday, having lasted ten days. Visible results: About twenty-four professions, nineteen accessions and a general revival in the church. Other fruits doubtless will appear in the course of time. We were assisted by Bros. Binkley, Bourland, Hill, Milam, Robbins, Dickson, Shelton, itinerants, and Bros. Y. S. McKinney and T. Jay, local preachers. One Sunday-school teacher and several of her class were converted.

On Belton Circuit.

"Occasional," Bell county, Aug. 1: We have had a glorious revival of religion on this circuit at two points: First on Cedar creek then Harmony. The Friday before the third Sunday in July we commenced the meeting at the former place, and continued until the fourth Sunday night. There were twenty-two or twenty-three conversions, and sixteen or seventeen additions to the church. Rev. Chamberlain's family were taken very sick at this meeting and had to be removed to the house of Bro. Wm. Nichols. Our preacher consequently was absent several days. His child, who was expected at one time to die, is now better. The meeting at Harmony finished some of the work commenced at the former meeting. It was

characterized by the conversion of some hardened sinners and powerful eters. The first meeting was held at the Cumberland Presbyterian Church, was with us the last two days and did good work for the Master. May heaven's blessings rest upon the faithful old soldiers of the cross, and the Holy Spirit lead the young converts on until all of us shall be called from labor to a rich reward in heaven.

A Mexican Camp-Meeting.

Rev. W. M. Adams, Laredo, Aug. 6: I send you a short account of our Mexican camp-meeting, or rather Bros. Sutherland's and Jas. Tafolla's camp-meeting. On account of press of business at San Antonio, i. e., the building of our Mexican church that place, Bro. Sutherland was denied the privilege of attending. But he was represented by Sister Sutherland, who rendered valuable services. We went down on Wednesday from Laredo to Benavides; thence out to Capt. Dix's, where we met one of the most hospitable and kind families we have ever seen. Most of this family seem to be natural musicians. It was a grand treat to hear their sweet music. About ten miles from Capt. Dix's residence we found the camp-meeting, with our faithful Bros. Tafolla, presiding elder, and Santos Romo, preacher in charge, moving right along in the midst of a good meeting. They conducted this meeting after the old camp-meeting style. Suppose we had from seventy-five to two hundred persons in attendance. Bro. Jones, Acosta, preacher in charge, Corpus Christi, and two or three local preachers, were in attendance. We preached—tried to explain the lovefeast (Bro. Tafolla interpreting for us), and did what we could. Our lovefeast was indeed a feast of love. Three baptized and two children christened, and quite a number of believers.

At Cedar Creek.

Rev. J. C. Calhoun, Homer, Aug. 1: Our meeting is going on here with good interest. Congregations large and attentive. The community is very deeply concerned in the work of saving souls. We trust much may be accomplished in this great work. When we get the church willing to labor and earnestly engage in this cause, then we know the Spirit will be present to do the work. Bro. J. M. McEntar is here rendering valuable aid. Brethren, pray for the salvation of many souls during our meeting. On this occasion may God bless the town of Homer and guide these services.

On Cedar Creek.

Rev. J. Stephan, Wheelock, July 28: Last night we closed a most glorious camp-meeting on Cedar Creek, after a duration of nine days. There were fifty-four conversions and thirty-three accessions. The churches participating have been greatly blessed. Luke-warm Christians have been restored to a more satisfactory experience, and there already is action stirred to greater consecration and devotion. We feel much rejoiced in Bro. Ward, of Calvert, and Dr. Philpott, presiding elder of Huntsville district, for valuable services; also to the worthy local brethren, Bros. Lewis and Perry.

Near Ranger.

Rev. J. J. Davis, Eastland, July 31: We have just closed a five days' meeting at Colony School-house, near Ranger. Nineteen joined the church, fifteen professed faith in Christ and eleven children were baptized. Twelve dollars raised for conference collections. A Sunday-school and weekly prayer-meeting was organized with fine prospects. Four family altars were erected and the membership greatly revived. We were assisted by Bro. Ward, of Calvert, and Dr. Philpott, presiding elder of Huntsville district, for valuable services; also to the worthy local brethren, Bros. Lewis and Perry.

At New Hope and Nolans River.

Rev. J. W. Sanders, Cleburne, Aug. 5: I commenced a meeting at New Hope on the night of the 23rd of July, which lasted eight days. Results: Ten conversions, fifteen accessions and the church considerably revived. I was assisted by Bros. Winburne and Patton, of Grandview, part of the time. On Friday evening, after I closed at New Hope, Bro. Stockton, our presiding elder, and myself got in my buggy and drove to West Fort, Nolans river, where my third quarterly meeting was to be held. A large arbor was prepared. We found five threshers in the neighborhood. Very small congregations Saturday, but on Sunday a good congregation gathered, bringing plenty of provisions; prepared to stay all day. At 11 a. m. our presiding elder delivered a masterly sermon on the different dispensations of the church, stressing the present glorious reign of the Holy Spirit. And after preaching took up my collections ordered by the annual conference, and raised the full amount for that place and one other church near by. At 3 p. m. Rev. W. O. Menefee preached, and at night Bro. Stockton, from the text, "Quench not the Spirit," and while he preached the Holy Spirit moved upon my congregation, and upon calling for penitents, eight or ten came forward. Six or seven of that number were converted and six added to the church. And last, but not least, our presiding elder baptized four children and two adults. Now what do you think of that for a day's work? But to God be all the glory. We closed on account of the threshers.

At Parkers Prairie.

Rev. R. T. Purser, Tanglewood, Aug. 3: We have just closed a meeting at Parkers Prairie. Protracted nine days, with twenty-eight conversions and thirty accessions to the church and the entire membership revived. Thanks to Brother Tinnie (Presbyterian) for two good sermons and Brother Naby (Methodist) for one. Brother Miner, local preacher, with us several days, and Brother J. B. Westrop, all the time, both doing good work. On the 12th inst. we began the camp-meeting. We have been engaged thirty days, day and night, with only two days rest. A gracious revival all around the Lexington circuit. About sixty have professed faith in Christ. We have received forty-five into the church by ritual.

At Mt. Zion and Pecan Gap.

Rev. I. M. Carter, Cooper, Aug. 7: I commenced my rounds of protracted meetings Saturday before the third Sunday in July, at Mount Zion. There have been seven conversions and ten additions to the church, and a general revival among Christians. Friday night before the fourth Sunday we began a camp-meeting at Pecan Gap, which continued ten days. The Holy Ghost was poured out upon the people with power; many shouted aloud for joy, both Christians and converts. Vast multitudes of people attended. The meeting began on the night of the 17th, but I did not get there until the night of the 18th. When I arrived I found everything in order and the pastor working hard in the interest of his meeting. This was Saturday night, and we had a good sermon from Bro. Turner, a local preacher of Buffalo Gap. By request of the pastor, the writer concluded and called the church to full consecration preparatory to the work before the Sabbath. The meeting began on the night of the 17th, but I did not get there until the night of the 18th. When I arrived I found everything in order and the pastor working hard in the interest of his meeting. This was Saturday night, and we had a good sermon from Bro. Turner, a local preacher of Buffalo Gap. By request of the pastor, the writer concluded and called the church to full consecration preparatory to the work before the Sabbath. The meeting began on the night of the 17th, but I did not get there until the night of the 18th. When I arrived I found everything in order and the pastor working hard in the interest of his meeting. This was Saturday night, and we had a good sermon from Bro. Turner, a local preacher of Buffalo Gap. By request of the pastor, the writer concluded and called the church to full consecration preparatory to the work before the Sabbath.

At Early Chapel.

Rev. C. A. Evans, Deenville, Aug. 6: We have just closed our meeting at Early chapel. Results: About eighteen souls converted and ten accessions to the church, and more to follow. I never saw more direct answers to prayer and remarkable demonstration of the Holy Ghost. The inquiry of what must I do to be saved came to the front, the profane swearer, and every class of sinners—from the child of twelve years to the man of forty-five—many of whom were made to rejoice in God's love. The church seemed to be ready for every good work: praying with fervency, singing with the understanding, and fasting with faith in God. Allow me to express my gratitude to Brother John Porter, who preached two gospel sermons—"blessed the Lord"—during the meeting; also Bros. Nalley and Brenham, who rendered valuable service, preaching and otherwise, and to Bro. Mitchell for the splendid manner in which the singing was conducted during the whole time.

On Pottsboro Circuit.

Rev. J. E. Vinson, Pottsboro, Aug. 6: My camp-meeting for Pottsboro circuit commenced on the night of the 24th of July, and closed on the night of the 2d of August, resulting in forty-five conversions and twenty-one accessions to our church. I am indebted to Bro. J. S. Nobles, of Pilot Point; Z. Parker and W. F. Clark, of Dallas, and T. L. Miller, of Sherman circuit, for faithful and efficient service in this meeting. They have endeared themselves to my people. Old Bro. Cole was with us, and although he is still blind, he labored with us, preaching one sermon and laboring in the altar and around the encampment. Old Bro. Ricketts was with us all the time that he was able. Bro. A. G. Nobles was licensed to preach at our quarterly conference, held in the time of our camp-meeting, and preached a wondrous sermon on the last Sunday evening from Proverbs 31:4. God bless our faithful local brethren. Bro. Nobles prayed our first and last public prayer and preached faithfully for us. Bro. Parker came in on Saturday and labored fervently in the pulpit and altar until the next Thursday. Bro. Clark got on on Monday evening to stay the meeting through, but Sister Clark being very sick, he was called to her side the next Thursday. Bro. Miller was with us from Monday evening until Saturday morning. He preached one sermon on infant baptism. It was clear and ordered and delivered in the Spirit of the Master: "My word shall not return unto me void." Five children were afterwards brought forward and baptized, and on the following Sunday five others. Some of our people were faithful in pitching tents before the first song was sung and

not striking them until the last amen was uttered. W. W. Warren, of the Cumberland Presbyterian Church, was with us the last two days and did good work for the Master. May heaven's blessings rest upon the faithful old soldiers of the cross, and the Holy Spirit lead the young converts on until all of us shall be called from labor to a rich reward in heaven.

A Mexican Camp-Meeting.

Rev. W. M. Adams, Laredo, Aug. 6: I send you a short account of our Mexican camp-meeting, or rather Bros. Sutherland's and Jas. Tafolla's camp-meeting. On account of press of business at San Antonio, i. e., the building of our Mexican church that place, Bro. Sutherland was denied the privilege of attending. But he was represented by Sister Sutherland, who rendered valuable services. We went down on Wednesday from Laredo to Benavides; thence out to Capt. Dix's, where we met one of the most hospitable and kind families we have ever seen. Most of this family seem to be natural musicians. It was a grand treat to hear their sweet music. About ten miles from Capt. Dix's residence we found the camp-meeting, with our faithful Bros. Tafolla, presiding elder, and Santos Romo, preacher in charge, moving right along in the midst of a good meeting. They conducted this meeting after the old camp-meeting style. Suppose we had from seventy-five to two hundred persons in attendance. Bro. Jones, Acosta, preacher in charge, Corpus Christi, and two or three local preachers, were in attendance. We preached—tried to explain the lovefeast (Bro. Tafolla interpreting for us), and did what we could. Our lovefeast was indeed a feast of love. Three baptized and two children christened, and quite a number of believers.

At New Hope and Nolans River.

Rev. J. W. Sanders, Cleburne, Aug. 5: I commenced a meeting at New Hope on the night of the 23rd of July, which lasted eight days. Results: Ten conversions, fifteen accessions and the church considerably revived. I was assisted by Bros. Winburne and Patton, of Grandview, part of the time. On Friday evening, after I closed at New Hope, Bro. Stockton, our presiding elder, and myself got in my buggy and drove to West Fort, Nolans river, where my third quarterly meeting was to be held. A large arbor was prepared. We found five threshers in the neighborhood. Very small congregations Saturday, but on Sunday a good congregation gathered, bringing plenty of provisions; prepared to stay all day. At 11 a. m. our presiding elder delivered a masterly sermon on the different dispensations of the church, stressing the present glorious reign of the Holy Spirit. And after preaching took up my collections ordered by the annual conference, and raised the full amount for that place and one other church near by. At 3 p. m. Rev. W. O. Menefee preached, and at night Bro. Stockton, from the text, "Quench not the Spirit," and while he preached the Holy Spirit moved upon my congregation, and upon calling for penitents, eight or ten came forward. Six or seven of that number were converted and six added to the church. And last, but not least, our presiding elder baptized four children and two adults. Now what do you think of that for a day's work? But to God be all the glory. We closed on account of the threshers.

At Parkers Prairie.

Rev. R. T. Purser, Tanglewood, Aug. 3: We have just closed a meeting at Parkers Prairie. Protracted nine days, with twenty-eight conversions and thirty accessions to the church and the entire membership revived. Thanks to Brother Tinnie (Presbyterian) for two good sermons and Brother Naby (Methodist) for one. Brother Miner, local preacher, with us several days, and Brother J. B. Westrop, all the time, both doing good work. On the 12th inst. we began the camp-meeting. We have been engaged thirty days, day and night, with only two days rest. A gracious revival all around the Lexington circuit. About sixty have professed faith in Christ. We have received forty-five into the church by ritual.

At Mt. Zion and Pecan Gap.

Rev. I. M. Carter, Cooper, Aug. 7: I commenced my rounds of protracted meetings Saturday before the third Sunday in July, at Mount Zion. There have been seven conversions and ten additions to the church, and a general revival among Christians. Friday night before the fourth Sunday we began a camp-meeting at Pecan Gap, which continued ten days. The Holy Ghost was poured out upon the people with power; many shouted aloud for joy, both Christians and converts. Vast multitudes of people attended. The meeting began on the night of the 17th, but I did not get there until the night of the 18th. When I arrived I found everything in order and the pastor working hard in the interest of his meeting. This was Saturday night, and we had a good sermon from Bro. Turner, a local preacher of Buffalo Gap. By request of the pastor, the writer concluded and called the church to full consecration preparatory to the work before the Sabbath. The meeting began on the night of the 17th, but I did not get there until the night of the 18th. When I arrived I found everything in order and the pastor working hard in the interest of his meeting. This was Saturday night, and we had a good sermon from Bro. Turner, a local preacher of Buffalo Gap. By request of the pastor, the writer concluded and called the church to full consecration preparatory to the work before the Sabbath.

At Early Chapel.

Rev. C. A. Evans, Deenville, Aug. 6: We have just closed our meeting at Early chapel. Results: About eighteen souls converted and ten accessions to the church, and more to follow. I never saw more direct answers to prayer and remarkable demonstration of the Holy Ghost. The inquiry of what must I do to be saved came to the front, the profane swearer, and every class of sinners—from the child of twelve years to the man of forty-five—many of whom were made to rejoice in God's love. The church seemed to be ready for every good work: praying with fervency, singing with the understanding, and fasting with faith in God. Allow me to express my gratitude to Brother John Porter, who preached two gospel sermons—"blessed the Lord"—during the meeting; also Bros. Nalley and Brenham, who rendered valuable service, preaching and otherwise, and to Bro. Mitchell for the splendid manner in which the singing was conducted during the whole time.

On Pottsboro Circuit.

Rev. J. E. Vinson, Pottsboro, Aug. 6: My camp-meeting for Pottsboro circuit commenced on the night of the 24th of July, and closed on the night of the 2d of August, resulting in forty-five conversions and twenty-one accessions to our church. I am indebted to Bro. J. S. Nobles, of Pilot Point; Z. Parker and W. F. Clark, of Dallas, and T. L. Miller, of Sherman circuit, for faithful and efficient service in this meeting. They have endeared themselves to my people. Old Bro. Cole was with us, and although he is still blind, he labored with us, preaching one sermon and laboring in the altar and around the encampment. Old Bro. Ricketts was with us all the time that he was able. Bro. A. G. Nobles was licensed to preach at our quarterly conference, held in the time of our camp-meeting, and preached a wondrous sermon on the last Sunday evening from Proverbs 31:4. God bless our faithful local brethren. Bro. Nobles prayed our first and last public prayer and preached faithfully for us. Bro. Parker came in on Saturday and labored fervently in the pulpit and altar until the next Thursday. Bro. Clark got on on Monday evening to stay the meeting through, but Sister Clark being very sick, he was called to her side the next Thursday. Bro. Miller was with us from Monday evening until Saturday morning. He preached one sermon on infant baptism. It was clear and ordered and delivered in the Spirit of the Master: "My word shall not return unto me void." Five children were afterwards brought forward and baptized, and on the following Sunday five others. Some of our people were faithful in pitching tents before the first song was sung and

BROWNWOOD DISTRICT CONFERENCE.

I have just reached home from the Brownwood district conference, which convened at Center City on the 22d and adjourned 25th. The conference was well attended. There were present thirteen traveling preachers, seven local preachers and thirty-one delegates. S. R. Switzer, J. A. Molher, W. H. Belcher and W. L. Radney, were elected delegates to the annual conference. You will hear from the secretary. J. K. LANE. LIBERTY HILL, July 27.

GEORGETOWN DISTRICT.

The spiritual department of the church is greatly improved in the bounds of the district. Just from Sugar Loaf circuit. One hundred and fifty-five conversions in the last quarter and a large number of accessions. Up to date there have been more than five hundred conversions in the district and we are just entering upon our camp and protracted meetings. Hoping and praying for thousands of conversions. I am with Bro. Henry at his third quarterly conference. He is doing well. The tent is now being erected for Dixon C. Williams, the great evangelist, with prospects for a grand revival. In love. JAMES MACKREY, P. E. LAMPASAS, Aug. 8.

IMPORTANT.

The members of the North Texas Conference will please send me upon a postal card the years of their birth, conversion, licensed to preach, entered itinerancy. I want these figures for the next conference here. Please forward at once. E. C. DEJERNETT. DECATUR, TEXAS.

CAMP-MEETING POSTPONED.

I wish to say to all friends concerned that our camp-meeting appointed for Cove Creek, three miles west of Coryell City, is postponed. It will commence on Friday night before the fifth Sunday in this month. Come and help us, brethren; all who can. F. C. STEPHENSON. MCGREGOR, TEXAS, Aug. 4, 1885.

Nervous Debility, in either sex, however induced, speedily, thoroughly and permanently cured. Address, with 10 cents in stamps for reply and book of particulars, Dr. J. C. STEPHENSON, 963 Main Street, Buffalo, N. Y.

SCHOOL DIRECTORY.

From the high reputation enjoyed by the following schools, parents and guardians will have little difficulty in making a selection. The advertisements of all these schools appear in another column.

ATHENS FEMALE COLLEGE, Athens, Ala.

—Rev. M. G. Williams, President.

BETTIE STUART INSTITUTE, Springfield, Illinois—Mrs. McKee Homer, Principal.

BETHLEHEM CLASSICAL & MILITARY ACADEMY, Bethel Academy, P. O., Fauquier county, Va.—Mal. A. G. Smith.

COLUMBIA ATHENEUM, Columbia, Tenn.

CHAPPELL HILL FEMALE COLLEGE, Chappell Hill, Texas—Rev. E. W. Tarrant, A. M., President.

CENTRAL FEMALE COLLEGE, Lexington, Mo.—W. F. Kerdoiff, President.

COLLEGE OF PHYSICIANS & SURGEONS, Baltimore, Md.—Dr. Thos. Opie, Dean.

CORONAL INSTITUTE, San Marcos, Texas—J. E. Pritchett, A. M., President.

CORRESPONDING EDUCATIONAL ASSOCIATION, in connection with Central College—Sulphur Springs, Texas—Rev. J. W. Adkinson, President.

GLLENDALE BOY'S SCHOOL, Kirkwood, Mo.—E. A. Haight, Principal.

HUNTSVILLE FEMALE COLLEGE, Huntsville, Alabama—Rev. A. B. Jones, A. M., President.

KENMORE UNIVERSITY HIGH SCHOOL, near Amherst C. H., Va.

KENTUCKY MILITARY INSTITUTE, Farmington, Ky.—Col. R. C. Allen, Superintendent.

LAW SCHOOL OF WASHINGTON AND LEE UNIVERSITY, Lexington Va.—Gen. G. W. C. Lee, President.

MOHNT VERNON INSTITUTE, Baltimore, Md.—Mrs. M. J. Jones & Mrs. B. Matland, Principals.

MONTICELLO LADIES' SEMINARY, Godfrey, Ill.—Miss H. N. Haskell, Principal.

NASHVILLE COLLEGE FOR YOUNG LADIES, Nashville, Tenn.—Geo. W. F. Price, D. D., President.

PEACE INSTITUTE, for Young Ladies, Raleigh N. C.—Rev. R. Hurwell & Son Principals.

SCIENCE HILL, Shelbyville, Kentucky—Rev. W. T. Poynter, D. D., President.

STANTON MALE ACADEMY, Sheridan, Va.—Wm. H. Kable, A. M., Principal.

THE NATIONAL NORMAL UNIVERSITY, Lebanon, Ohio—President Alfred.

WARDS SEMINARY, Nashville, Tennessee—Dr. W. E. Ward, President.

WACO FEMALE COLLEGE, Waco, Texas—R. O. Rounsavall, A. M., President.

WESLEYAN FEMALE INSTITUTE, Staunton, Virginia—Rev. Wm. A. Harris, D. D., President.

WESLEYAN FEMALE COLLEGE, Macon, Ga.—W. C. Bass, D. D., President.

WASHINGTON AND LEE UNIVERSITY, Lexington Va.—G. W. C. Lee, President.

R. R. Radway's Ready Relief. A Cure for All SUMMER COMPLAINTS.

A teaspoonful in half a tumbler of water will in a few moments cure COLIC, TRAMP, SPASMS, HEADACHE, Nausea, Vomiting, HEARTBURN, CHOLERA, SLEEPLESSNESS, STOMACHIC SICKNESS, BRUISES, RHEUMATISM, DYSPEPSIA, COLIC, MORBID COLIC, FLATULENCE AND ALL INTERNAL PAINS.

MALARIA IN ITS VARIOUS FORMS. There is not a malarial agent in this world that will cure Fever and Ague and all other Malarious, Bilious, and other fevers aided by RADWAY'S PILLS so quickly as RADWAY'S READY RELIEF.

Dr. Radway's Sarsaparilla Resolvent, The Great Blood Purifier, FOR THE CURE OF ALL CHRONIC DISEASES.

Chronic Rheumatism, Scrofula, Glandular Swelling, Hacking Dry Cough, Cancerous Affections, Dyspepsia, Water Brash, White Swellings, Tumors, Piles, Blisters, Eruptions of the Face, Ulcers, Skin and Hip Diseases, Mercurial Diseases, Fungus, Corns, Gout, Dropsy, Rickeys, Salt Rheum, Bronchitis, Consumption, Kidney, Bladder, Liver Complaints, etc. Sold by all druggists at 25 cents a bottle.

Dr. Radway's Regulating Pills, Purely Vegetable, Perfectly Tasteless, for the cure of all Disorders of the Stomach, Liver, Bowels, etc., free the system from diseases, cure and prevent protracted and dangerous ailments by toning up the internal secretions to healthy action.

Dr. Radway & Co., 32 Warren Street, N. Y.

HUMILIATING ERUPTIONS, ITCHING AND BURNING TORTURES.

AND EVERY SPECIES OF ITCHING, Scaly, Pimply, Inherited, Scrofulous, and Contagious Disease of the Blood, Skin and Scalp, which cannot be cured from infancy to old age are positively cured by the CUTICURA REMEDIES.

CUTICURA, the great Skin Cure, instantly allays itching and inflammation, clears the Skin and Scalp, heals Ulcers and restores the Hair.

CUTICURA SOAP, an exquisite Skin Beautifier and Toilet Preparer, prepared from CUTICURA, is indispensable in treating Skin Diseases, Blisters, Humors, Skin Eruptions, Chapped and Oily Skin.

Indigestion Cured. I suffered for more than two years with indigestion, scarcely able to retain the simplest food on my stomach.

THE SWIFT SPECIFIC CO., N. Y., 137 W. 23d St., Drawer 2, Atlanta, Ga.

CONCENTRATED CRAB ORCHARD WATER. THE GREAT RENOVATOR. USED, RECOMMENDED AND ENDORSED BY PHYSICIANS ALL OVER THE WORLD.

THE LIVER, THE KIDNEYS, THE STOMACH, THE BOWELS. -SAFE-SAFE-SPRERY- Possesses the Combined Medicinal Virtues of All the Famous Natural Waters.

BLANCARD'S IODINE OF IRON PILLS. Approved by the Academy of Medicine of Paris, and recommended by the Medical Authorities of the World for Scrophulous, Tumors, Rickets, etc.

Just Beats Them All! A positive EXTERMINATOR for Bed and Outing Ants and Prairie Dogs can be found in the "RED ANT EXTERMINATOR," Manufactured and for sale by W. L. TUCKER, Druggist and Pharmacist, Waco, Texas.

GLENN'S SULPHUR SOAP. The most effective external medicine extant for the cure of all Skin Diseases, Itching, Eruptions, etc.

AGENTS WANTED FOR DR. SCOTT'S beautiful Electric Corsets. Sample free to those becoming agents.

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DEVOTIONAL. A MEDITATION. REV. BENJAMIN COPELAND.

My years are very few, O God! More rapidly they pass Than clouds, whose transient tale is told, In shadows on the grass.

My years are very few, O God! But they are full of grace; A drop of being in thy life's Unfathomable sea.

My years are very few, O God! O, let me clearly see How they grow strong and beautiful In thy infinity.

My years are very few, O God! The sum of them is small; But each may serve thy blessed will, And thou shalt have them all.

My years are very few, O God! On earth, but not in heaven; To thee, eternal life and love, Be endless praises given.

Boly Prayer. And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer.

From the history of Christ we infer that, as a rule, he did not approve of long prayers. The form he gave his disciples was short and simple.

One's shortest prayers, when real, are commonly the most fervent. Intense desire leads to directness and brevity of expression.

Christ's prayers had chief reference to this work—to others. In this we should follow his example. It is to be feared, not that men pray too much for themselves, but that they do not pray enough for others.

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MARRIAGES.

WEDDING.—At the residence of the bride's mother, on July 14, 1885, by Rev. T. F. Dummitt, Mr. Andrew D. Flowers and Miss Nora Jones—all of the vicinity of Brenham, Texas.

WEDDING.—At the residence of the bride's father, in Hill County, Texas, July 23, 1885, by Rev. G. A. T. Smith, Mr. Willie Vandaman and Miss Bettie Job—all of Hill County, Texas.

WEDDING.—In Galveston, Texas, Aug. 3, 1885, by Rev. E. S. Smith, Mr. W. H. Neal and Miss Minnie Perry—all of Galveston, Texas.

WEDDING.—At the residence of the bride's father, in Fenwick, by Rev. Abe Long, Mr. H. W. Green and Miss Mollie V. Green—all of the county of Texas.

WEDDING.—At the residence of the bride's father, in Comanche county, Texas, July 30, 1885, by Rev. H. S. Anglin, Mr. T. W. Green and Miss Lydia Jones.

OBITUARIES.

THE space allotted obituaries, twenty to twenty-five lines or about 170 to 180 words. The notice is required of consenting all obituary notices. Parties desiring notices to appear in full or in part, should remit money to cover the cost of space.

ARRIVAL.—Died, at Trinity station, Henderson county, Texas, July 18, 1885, in the 65th year of his age, Mr. C. M. A. Airheart, aged sixteen months and twenty days.

MARTIN.—Little Willie Joseph Martin, infant son of Joe and Belle Martin, was born Dec. 18, 1882, and died June 2, 1885. He grieves his parents sorely to lose up his little Willie, but God wanted the little flower for some of the beautiful gardens of heaven.

WOOD.—John H. Wood, familiarly known as Grandpa Wood, a member of the Methodist church, died July 12, 1885, at his residence near Luling, Texas. He was born Jan. 27, 1811, and was getting on in years when he came into this country.

FRANKS.—Mrs. Mary Franks died at the residence of her grandchild, Mrs. Mary E. Fryer, at Luling, July 12, 1885, in the 82nd year of her age. She was born near Huntsville, Alabama, and lived in Texas for about forty years.

EVANS.—Died, July 9, 1885, Katie Ward Evans, wife of W. A. Evans, of Luling, Texas. Her husband was a member of the M. E. Church, South, for about forty years.

ALVIN, Brazoria County, August 1.

BROOKSHIRE.—Bro. A. K. Brookshire was born in Hines county, Miss., May 2, 1821; died July 2, 1885, aged 64, at his residence near Astoria, Ore. He was a member of the M. E. Church, South, in the year 1859, at Travis, Austin county, Texas.

BAULDIN.—The subject of this sketch, J. W. Bauldin, was born in Morgan county, near Decatur, Alabama, August 18, 1830; professed religion, and joined the M. E. Church, South, in the year 1859, at Travis, Austin county, Texas.

WHITNEY.—Died suddenly on Sunday, July 13, in the city of New York, James Whitney, She was born near Conway, Horry district, S. C., on Sept. 7, 1818; was converted and joined the church in her fifteenth year, and remained a consistent member to the day of her death.

or complain either to children or servants. She possessed the calmness of spiritual strength. She had a bridled tongue and no harsh or uncharitable word ever escaped her lips.

ALEXANDER.—Dr. William R. Alexander died on the morning of June 11, 1885, having been afflicted with a severe attack of the fever of the tropics.

W. R. D. STOCKTON, CLERK.

Good Appetite

health depends largely on the condition of the liver. This organ is easily affected because of its sluggish circulation. When it becomes disordered, stagnant blood accumulates in its venous system, causing it to discharge inert or bad bile.

Better Health

way to insure the proper action of all the apparatus necessary to health, than to add the stomach and liver by the occasional use of Ayer's Pills.

Best Found in

Cathartic Pills. They stimulate the appetite, assist digestion, and leave the bowels in a natural condition. John H. Watson, proprietor Uresol Hotel, Chapel Hill, N. C., writes: "For twenty years I was a sufferer with sick headache."

Ayer's Pills,

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



A WONDERFUL AND SCIENTIFIC DISCOVERY.

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

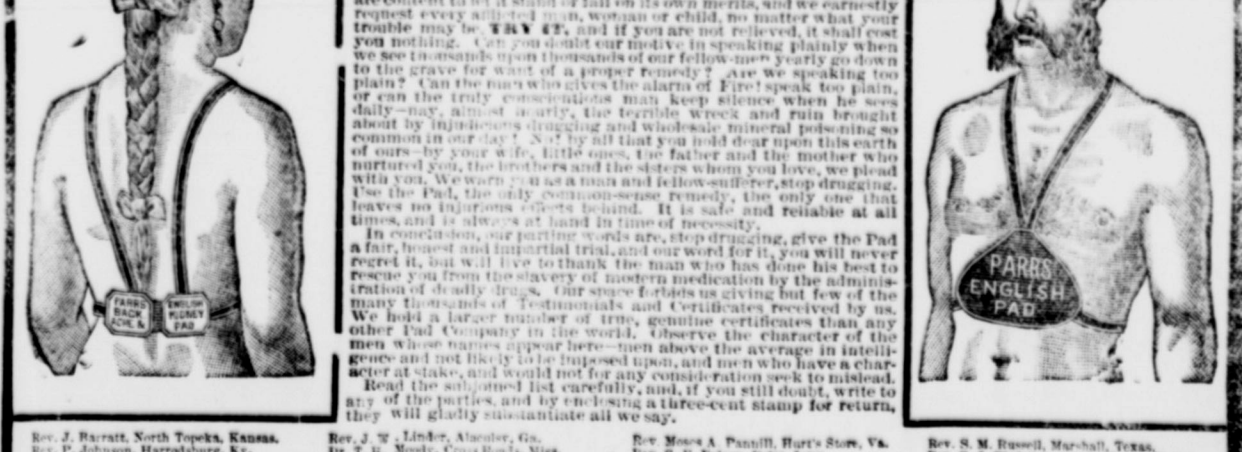
A. ANSELL.

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

A Square Offer! No Cure! No Pay!

The only Honest Way to do Business. THE PROPRIETORS OF THE PARR ENGLISH PAD.

In introducing this valuable Remedy, offer to send, upon certain conditions, a trial Pad FREE—NO CURE, NO PAY—



Address, PARR ENGLISH PAD CO., 27 Wood Street, Pittsburgh, Pa.

Texas Christian Advocate.

Subscription rates: One Year \$2.00, Six Months \$1.00, Three Months \$0.50, To Preachers (half price) \$0.25.

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

NEWS IN BRIEF.

City. The city authorities are taking steps to supply the city with fresh water.

Col. Robt. G. Street made the funeral oration at the Grant memorial services held in front of the Beach Hotel Aug. 8.

Captain John M. Forshey died suddenly at three a. m., Aug. 8. He was buried Monday following with military honors.

The United States consul at Vera Cruz informs the department of state that yellow fever is last increasing at that place.

A majority of the Russian newspaper profess to have no confidence in the apparently pacific declarations of Prime Minister Salisbury.

In the English Parliament the House of Commons rejected the clause of the colonial bill which aimed at imprisoning and fining persons guilty of publishing scandalous matter like that which recently appeared in the Pall Mall Gazette.

The work of fortifying Herat against a possible Russian advance is making rapid progress. The Amerer is now preparing another large force of Afghan troops for the protection of Herat.

Yellow fever has appeared at Mazatlan and Tehuantepec, Mexico. At the former place the disease is not violent, and physicians have good success treating it.

In Central Asia, the Kizel-Arvat railway is progressing so rapidly that it will reach Askaniid in September.

The Republic Française states that an alliance has been concluded between Great Britain and China for mutual action in case of war between England and Russia.

The China Overland Mail's Tien Tsin correspondent announces that Russia has concluded a treaty with Korea whereby the former assumes a protectorate over the latter.

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Commercial, 60 days... 4.80/104.84. Brown Bros. & Co. 3 days... 4.80/104.84.

EXCHANGE AT NEW ORLEANS. [Telegram to Cotton Exchange.] Sterling-Bank, 60 days... 4.80/104.84.

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

Galveston Live Stock Market. Receipts. Cows, Calves, Sheep, Hogs. This day... 21. Cows... 259.

Quotations-Grass-fed cattle, choice, 2 1/2 @ 2 3/4; grass-fed cattle, common, 2 1/4 @ 2 1/2.

The General Market. In making orders higher prices have to be quoted. AXLE-GRUBBER-60c per dozen boxes.

APPLES-New Texas, 2 1/2 @ 3 cts. per box. Western, per box, \$4.00 @ 5.00.

Butter-Kansas, 16 lbs; Western, 17 lbs; Texas, nominal; Goshen, 20 lbs; creamery.

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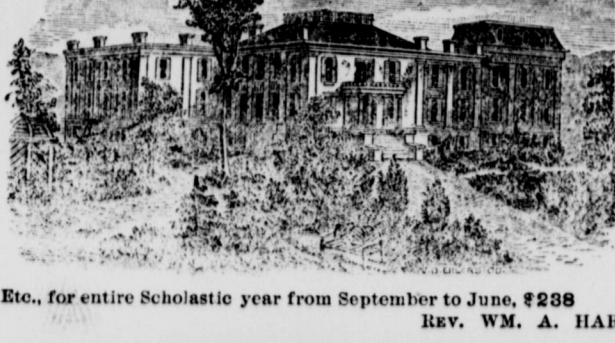
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A Printer's Error. Sweet are the uses of adversity, the printer's copy said, but he set it up, sweet are the uses of adversity.

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