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Christian Advocate
 GALVESTON, TEXAS, MAY 29, '75.

Correspondence.

"Emotional Religion."

"Is a Great Aid to the Missionary Cause."

BY R. S. FINLEY.

The emotions of the *News* are manifestly stirred against emotional religion. It does not relent. It reaffirms. Its pluck is unquestioned; though resembling the pluck of the witness who deposed that the horse was sixteen feet high. Did I say feet? then I will stand to it. Did the *News* in 1873 caricature camp-meetings as places of folly and obscenity? and revivalist preachers—some of them by name—as hypocrites and scoundrels? Did it associate emotional religion with the Brooklyn scandal in the sense of cause and effect? Did it advise that the States pass laws against Hammond as a revivalist preacher?—not as against Hammond, but Hammond as a revivalist preacher, thereby lifting its voice for a law, with pains and penalties against all revivalist preachers—and was the *News* complained of by representative men in the name of tens of thousands of christian citizens of the State of Texas to whom these thrusts of hate and vituperation were as offensive as they were false? All this and more, too. The *News* declined to discuss the truth or falsity of its own allegations upon the ground, that being a political paper it had uniformly refused to entertain religious controversies in its columns. It virtually says—if I said these things, I do not deny that I said them; I will stand to it. The State has the right to pass laws for the protection of its subjects, etc., and while I exclude all religious controversies from my columns, I claim the right to say what I please to say on religion and religionists, and if my readers and patrons don't like it, I can't entertain their complaints, as I exclude religious topics from these columns (?).

Just so. In this the *News* has the honor of refreshing one's memory of other days and scenes. Louis XIV claimed the same right, and exercised it in revoking the Edict of Nantes, thereby opening the way for the protection of his subjects—citizens—against revivalist preachers and Protestant heresies, etc. A series of edicts followed in rapid succession, and the bloodhounds of the Papacy were turned loose. Men, women and children were insulted, robbed, dragged to prison and slaughtered like wild beasts. The revivalist preachers and their flocks fled and scattered before the royal dragoons like partridges from the swoop of an eagle.

Gentle reader, ponder well the following paragraph from a page of history, and remember that the only sin charged against these subjects of the crown of France was nothing more, nothing less, than that which the *News* charges against the revivalist preachers of this age and country: "Women of quality, even to sixty and seventy years of age, who had, so to speak, never placed foot upon the ground except to cross their apartment or stroll in an avenue, traveled a hundred leagues to some village which had been indicated by a guide. Girls of fifteen, of every rank, exposed themselves to the same hazard. They drew wheelbarrows, they bore manure, paniers and other burdens. They disfigured their faces by dyes to embrown their complexion, with ointments or spices that blistered their skin and gave them a wrinkled aspect. Women and girls were seen to counterfeit sickness, dumbness, and even insanity. Some went disguised as men, and some, too delicate and small to pass as grown men, donned the dress of lackeys and followed on foot through mud, guides on horseback who assumed the character of men of importance," etc.

These are some of the effects of laws against revivalists which the *News* modestly suggests as demanded by the times. The *News* need entertain no fears of being misconstrued. We think we understand it exactly and if we did

not, we are most fortunately circumstanced to have our obtuseness enlightened by the multitude of our emotional companions. To say nothing of our learned divines, from the Supreme bench of this State, in every department of the judiciary, in our legislative halls, in our delegations to Congress, in every town and city, in every county and hamlet, they are to be found, and as a whole, swarm by tens of thousands, estimated by the editor of this paper 150,000 Texans. So that if we fail—as it says we did—to comprehend its words in its relentless war upon evangelical religion, or should we seriously blunder in defining or defending a religion which is dearer than life to so many enlightened minds who are justly distinguished for their logical acumen, we could hardly fail to be corrected and enlightened.

There is something unique in the *News'* mode of warfare for this age and country. If she will open her columns to the discussion of her wanton allegations against the ministers and churches of this age in their aggressive revival and missionary features, reduce her flings, insinuations and thrusts, to propositions, I pledge that she will find opponents who shall be in every way worthy of her steel in her own city. But that mode of warfare she utterly repudiates, and still keeps up her ambuscading menaces. One is reminded of the changes rung upon expedients by the said Louis XIV by which to straighten up things in his dominion for the protection of his subjects by law; fire and steel, confiscation, chains and prisons, were all used, and many other expedients to but little effect in the way of converting his flying, bleeding subjects from their revival notions and ways, whereupon the virtue of a new weapon was tested. The aged Huber, father of three illustrious sons who distinguished themselves in after-time as scientists, was flying with his family, and was besmeared by a shower of mud from the hands of his persecutors. They knelt, sang the 116th Psalm, and offered the following prayer: "Gracious God, who seest the wrongs to which we are hourly exposed, give us strength to support them, and forgive in charity those who wrong us. Strengthen us from good to better. Amen." At this, these executioners of the law relented and washed the mud from their faces. The *News* has tried the supposed virtue of the Brooklyn scandal mud, and the manufactured vulgarities of a camp-meeting scene; has thrown it into the faces of thousands of christian people, representing every class in this commonwealth, to say nothing of the millions outside, and after being reminded of the injustice of the indignity offered, she not only refuses to wash the mud off—but continues to throw it.

The word emotional in the estimation of the *News* seems to represent all that is bad and nothing good as applied to religion. To say a religion is in any sense connected with, or is a means of stirring man's nature, is to brand it as low and vulgar, a fountain so vile as to send out its foetid virus into all the streams of life. Gentle reader, see the caption of this article, taken from an editorial of the *News* of the 5th instant. With an air of supreme contempt she professes to narrate some particulars of a missionary meeting held by some ladies of the Presbyterian church in Milwaukee, Wisconsin. Making due allowance for the *News'* proclivities to manufacture emotional meetings to suit its own tastes and purposes, I see nothing to detract from the good sense, much less the piety of these Wisconsin ladies—indeed much to approve and admire.

As the *News* does not specify the features of this ladies' missionary meeting which so stirred its emotions as to call forth this sneering paragraph in so conspicuous a place in its columns, we are left to conjecture what they were. Judging from the heading—"Emotional Religion," etc.—we take it that the tears of these ladies were offensive. It says some of them wept, and seemed excited for hours; that they gave love offerings of finger rings, silk dresses, etc., and that nearly \$1,000 was raised on the occasion.

"The excitement at one time was so intense that several women had

to leave the room almost in a fainting condition." Almost—yet they did not faint. They prayed and thanked God for his inspiration.

The almost fainting, inspiration, so nearly hysterical, etc., I take to be the rhetoric of the story.

If the printing art had been invented sooner, and the *News* under its present regime had sent out its issues from Jerusalem in the days of our Lord and his apostles, how its columns would have dealt with the tears of the one and the other may be imagined. The following are imaginary specimens:

EMOTIONAL RELIGION.

It is currently reported in this great metropolis that Jesus of Nazareth did a marvelous thing near the city yesterday. A man named Lazarus, well known among the Jews, the only brother of Mary and Martha of Bethany, was supposed to be dead, and had been for four days, and was really buried, and that Jesus held an emotional meeting at the sepulcher; that the sisters fell to weeping, "and was the cause of almost equal emotion in the audience," so much so that Jesus himself wept, "and became conspicuously excited," and Lazarus did seemingly wake from a sleep, and is now alive.

EMOTIONAL RELIGION.—THE NAZARENE! ON AN ASS!

LATER.—Mount Olivet was the theatre of intense excitement on yesterday. A multitude of Jews, men, women and children, in procession escorted Jesus into the city on yesterday. When they reached the apex of Olivet they became so intensely excited that they spread their garments and threw palm branches in the way, and shouted, Hosanna! at the top of their voices. The man on the ass was reminded by some of the more considerate that this great excitement was emotional, but he replied, strangely enough, that if these were to hold their peace the stones would cry out, and fell to weeping himself like a woman! crying, O Jerusalem, Jerusalem! and said something about a hen gathering her chickens under her wings!

EMOTIONAL RELIGION A GREAT AID TO A WANING CAUSE.

STILL LATER.—The excitement of yesterday was without an equal since the supposed resurrection of the Nazarene. The disciples, who are more numerous than was supposed, met at the third hour of the day in a well known house in the city, it being the Pentecost, and commenced an emotional meeting, which continued all day long. The excitement continued to increase until men, women and children were pricked in their hearts and cried: "men and brethren, what shall we do?" The revivalist, Peter, preached an emotional sermon, which only tended to increase the emotion and fan the flame. Our reporter, who was on the ground, says that it was a bedlam of tongues, and many came near—almost—fainted; that the meeting adjourned at six o'clock, there being 3,000 baptized. They claimed to be inspired, and thanked God for his inspiration. The physicians of Jerusalem will be apt to have many a case of brain fever growing out of this emotional revival.

EMOTIONAL RELIGION.—PHILIPPI IN A FLAME OF EXCITEMENT.

STILL LATER.—Nothing since the conversion of the five thousand Jews at one meeting has produced such a sensation as the visit of the revivalist, Paul, to Philippi. With his companion, Silas, a man not unknown in Jerusalem, he entered the city, and not being admitted into the temple, he opened his revival meeting by the riverside to a few women, one of whom was emotionally converted and baptized—and her house. This, as is always the case, soon spread, and many flocked to hear him, and becoming much infected by the prevailing excitement, they wept for hours—almost fainting—many had to leave, almost in a fainting condition. One young girl, a harmless creature, became so excited as to involve her brain to such an extent as to drive her from her legitimate employment of soothsaying, greatly to the damage of the commercial interests of her master, and, in so far, of the city. There is cause to fear that she will die of brain fever. At this, the city got into an uproar and the revivalists were soundly thrashed

and thrown into prison to await further proceedings; but a violent earthquake at midnight had like to have shaken down city and prison, and produced such an alarm as to result in releasing the revivalists. So they are again at large. It is currently reported that these excited people are selling their lands, finger-rings, fine dresses, and other valuables, and casting all into a common missionary fund, which must if continued impoverish the country and inure to the damage of the poor of the city. Again we appeal to Caesar for a law against these revivalist preachers.

The above fancied paragraphs from the *News* issued at Jerusalem in the days of Christ and his apostles are less virulent and more truthful in detail than are the flings of the *News* at revivals and revivalists in A.D. 1875 and 1875.

As to the gallantry of the assault upon these christian ladies whose only weapons of defense are their flowing tears and many prayers, we forbear to speak—more than to say that if the *News* has no tear to drop, no prayer to offer, no money, rings, apparel or valuables to give for the conversion of the heathen world, she might in all charity and decency leave in quietude and to the pious impulses of their own souls such as have.

Let it have the full benefit of all its laurels worn in this Jesuitical crusade.

SUPPORT OF THE BISHOPS.—It will be gratifying to the Church to learn that, notwithstanding the extreme stringency in the monetary affairs of the country, our Bishops have been paid in full for the year ending with the last of the present month. When we consider that the support of the Bishops is intrusted to the voluntary contributions of the people we know of nothing connected with the financial affairs of the church which indicates more fully the purpose of the membership to sustain every interest dependent on their liberality. To every department of the church our people are warmly attached, but no other has a warmer place in their heart than the Episcopacy. "Abundant in labors," mingling freely with the people, untiring in the pulpit, and constant in their devotion to the work committed to them, we can but rejoice that a proper appreciation of their toils and sacrifices is shown by the support which they have just received. Deriving, as we do, a satisfaction from the year now closing, we take this occasion to suggest to the conferences that there be no deficiency during the next year. The support of the bishops is intrusted to the Presiding Elders to a great extent, whose duty it is to see that the amounts apportioned to their respective districts be fully paid. We appeal to preachers and to the people everywhere to see to it that no deficiency is reported. Any money collected on account of the Bishops' salary may be paid to either of the bishops or forwarded to me at Nashville.

A. H. REDFORD, Treas. Col. Bishops

Bro. W. H. ARDIS writes from Moscow: "The Moscow circuit embraces the larger portion of Polk county. In rich lands and good health, I do not think this county can be surpassed in Eastern Texas. There is more of this rich land in cultivation this year and better prospects for a full harvest next fall than for eight years past. The farmers are all buoyant with hope and cheerful in spirits. The cause of the Master has been somewhat neglected, and hence the coldness of the church; but still we can now see the buddings for good all over this work. Congregations large and general interest increasing. We have resolved to have a camp-meeting; to be held in September, near Moscow. We are looking for a general revival all over this circuit. There is a fine school at Moscow. Society is very good. Immigrants would do well to see this county, as every inducement is here that they could wish. With all the aforementioned inducements, we have the finest timber that I ever saw for making plank. The day is near when these lands (though now cheap) will sell high."

The Outlook.

SOUTHERN METHODISM.—Rev. A. G. Haygood, D. D., has resigned his position as Associate Missionary Secretary in order to devote his entire time to his duties as Sunday-school Secretary. Dr. Kelley has been elected to fill the vacancy. The following are the names of the Professors elected to fill two departments in Vanderbilt University: Thos. O. Summers, A. M. Shipp, J. C. Granbery, R. M. McIntosh, L. C. Garland, N. T. Lupton, M. W. Humphreys, B. W. Arnold, James A. Harrison, A. A. Lipscomb, J. M. Safford, and Alexander Winchell. . . . At their late meeting the Bishop made the following appointments: Fraternal Delegates—Rev. Lovick Pierce, Rev. James A. Duncan, and Landon C. Garland; Commissioners—Rev. E. H. Myers, Rev. R. K. Hargrove, and Rev. Thomas M. Finney. Hon. Trusten Polk, of Missouri; Hon. David Clopton, of Alabama. . . . The votes of the Annual Conferences on the change of the General Rule, was submitted by Dr. Summers, Book Editor, and the result was found to be—in favor of the rule, 1,206; against, 1,564. It was declared to be lost. . . . The week of Prayer this year is appointed to begin the 8th of August. The Friday included with the week of Prayer to be observed as a day of fasting and prayer for God's special blessing on the Missionary cause, and for our institutions of learning. . . . The Bishops commended the Women's Mission Society, of Nashville, in its example and methods to the membership generally, and the hope was expressed that similar associations would be formed in other places. . . . Latest intelligence from Bishop Paine reports him as slowly improving, and strong hopes are entertained respecting his recovery. . . . A great revival at the latest account was progressing in Lynchburg, Va., under the ministry of Rev. L. Rosser, D. D. In six weeks there had been over three hundred conversions and the work was still going on. . . . Rev. Dr. A. S. Andrews writes to the Nashville Advocate, May 13, from Montgomery, Ala., reporting a gracious work at that place. Twenty had been added to the church. Social meetings well attended. He also adds that the outlook for Alabama is encouraging both in church and State.

PRESBYTERIAN.—Dr. Hall's new church, on Fifth avenue, New York, costs, including lots, \$1,400,000. . . . The gift of the late John C. Green, of New York, to Princetown College alone amounted to \$800,000. He is said to have been as modest as he was liberal. . . . The vote on the overture permitting term service in the Eldership, at last account stood as follows: Affirmative, 104; negative, 39; tied, 2.

BAPTIST.—The Baptists national anniversaries were held in Philadelphia during the week, beginning May 24th. The *Watchman* and *Reflector* hopes that the Baptists and Disciples (Campbellites) will soon be one, and thinks affairs are tending in that direction. . . . The colored Baptists of Maysville, Ky., have built an elegant house of worship. . . . The Chicago Baptists Theological Seminary has enrolled 60 more students than during any former year.

NORTHERN METHODISM.—Board can be had at the Round Lake Camp Meeting, to be held in July, at \$7 per week. . . . The Board of Church Extension of the Methodist Episcopal Church has a loan fund of \$202,000, now lent to 286 churches, in sums ranging from \$50 to \$8,000, being an average of \$700 to each church.

REFORMED EPISCOPAL.—Dr. Cooper's church in Chicago has united with the Reformed Episcopalians, making the fifth in that city. . . . The principal business which came under the consideration of the Third General Council of the Reformed Episcopal Church, which met at Chicago May 12, was the consideration, amendment and adoption of Articles of Religion, as revised by the Committee on Doctrine and Worship. On the 17th, the Committee on "Additional Agencies" reported in favor of two Missionary Bishops. The report was so amended as to favor the election of two, without assigning them to the Pacific coast and the South, as the report proposed. On the first ballot, Dian Edward Bridge, of Victoria, British Columbia, received 27 out of 32 clerical votes, and 33 out of 35 lay votes. On the second ballot, Rev. James A. Latam, of Wheeling, West Virginia, received 19 out of 29 clerical votes, and 32 out of 35 lay votes. A committee of preachers, appointed at a meeting of the Methodist Episcopal clergy, visited the council, and through Dr. Edwards tendered their cordial god-speed to the council.

EPISCOPAL.—Trinity Church (Episcopal) in Boston, will cost, when completed, \$750,000. The lecture room is now finished, and the main building going up rapidly. It will be one of the most magnificent buildings in the country. Is this passion for magnificent churches a good indication?

MISCELLANEOUS.—It is announced officially in Maine that when any woman has been officially ordained to preach for any recognized denomination, the Governor after receiving satisfactory proof of the fact will appoint her to solemnize the rites of matrimony in that State. . . . A man in Massachusetts recently took the cars for Boston, and presented to the A. B. C. T. M., a check for \$6,000; to the Am. H. M. S. \$2,000; to two other benevolent associations \$2,000 each; in all \$12,000; and then went home enjoying in life the comfort of a good act, which others put off until they are under their tombstone. . . . In Newark, New Jersey, there is a population of 125,000, and 100 churches, while Brooklyn has 235 churches to half a million of inhabitants. . . . The fiftieth anniversary of the American Tract Society was held Sunday week in Dr. Hall's new church, New York. The society has a daily issue of 54,000 publications. . . . The Nashville Advocate reports the close of the labors of Whittle and Bliss in Nashville. Crowds attended their meetings who seldom attend upon the worship of God. Much good was accomplished. . . . At two class meetings held in San Francisco, Chinese women took a part. If this is not something new under the sun, it is new on this continent.

ABROAD.—Victor Emanuel desires Prussia to know that Germany has the sympathy of Italy in her conflict with the Pope, but that the guarantees she has given to Europe compel her to respect his freedom of ecclesiastical action. . . . The Pope reached his 83rd birthday the 26th of this month, and his friends propose presenting him with a congratulatory address signed by a million of his followers. . . . The Liberia Conference has five Presiding Elders, forty Local Preachers, and 2,300 members—an increase of 268 over last year. . . . Dean Stanley is to deliver the address at the unveiling of the statue of Richard Baxter at Kidderminster in July. . . . A hall costing \$20,000, has been purchased in Montreal as a center for evangelical labors.

Christian Advocate

GALVESTON, TEXAS, MAY, 29 '75.

The Family Circle.

A Mother's Gift.

The night was bitter cold, and the snow-flakes came pouring down in quick succession on the deserted streets of a manufacturing town in the north of England.

He was not long undisturbed, however. A policeman came that way, and his nightly rounds, and as he turned the corner, he opened the bull's eye of a lantern, and thus caught sight of that poor little ragged, disconsolate lad.

There was kindness in the eye of that police officer, and, if you had studied him closely, I am sure you would have said he had a tender heart, although, from the necessity of his position, his voice sounded somewhat harshly.

On nearing the boy he said rather brusquely, "Now, boy, what are you doing there? Come, get up and go home!"

The boy replied sadly, "I ain't got no 'ome, sir."

"No home? Why, where's your father?"

"Father's dead, sir."

"Where's your mother, then?"

The boy again replied, with tears standing in his eye, "Mother's dead too, sir."

The policeman, in a gentler tone of voice, said, "What! father and mother dead, and no home! How do you live, then?"

"I mind gentlemen's horses, and runs errands for the market people, and does all sorts of odd jobs. Sometimes I gets a penny, or some broken victuals, and when I've got twopenny to spare, I gets a night's lodging; but I ain't earned nothing to-day, so I can't get it nowhere."

The boy's replies were so artlessly given, and with such an air of truthfulness that the kindly nature of the officer was drawn out towards him. "My lad," he said, "I am only a poor man, and have several children of my own; but I can't leave you to perish here this cold winter's night; so get up, and come with me, and for once you shall have a good warm supper, and a comfortable night's rest with my own family."

The boy arose with joyful alacrity, and, gathering round his shrinking form the poor thin jacket he wore, prepared to accompany his new friend. As he did so, however, a sudden change came over the countenance of the officer, and he looked suspiciously at the boy as he was ready to follow his protector whither he might take him. The practiced eye of the policeman had detected something concealed beneath the jacket the boy was wearing, and for a moment he feared he had been deceived by the pitiful tale he had just heard. Addressing the boy somewhat sternly, he said:

"What's that you've got under your jacket?"

"Please, sir, it's nothing wrong."

"Give it to me at once."

"Oh! please don't take it away from me."

The policeman said very positively, "Now, boy, let me have no more nonsense, but give it up."

Then the little fellow very slowly and trembling took from under his jacket a much worn Bible, which no sooner met the eye of the police officer than a look of pleasure spread over his countenance. Wishing, however, to test the boy, he pretended not to observe the regret with which the lad extended the book towards him. Taking it, he said, "What's the good of this thing? Throw it away."

The boy immediately exclaimed, in pleading, earnest tones, "Oh! please, sir, do let me keep my little Bible; it's what my mother gave me before she went to heaven; and when she was dying, she told me to keep it for her sake, and the leaves you see turned down are the places she marked for me to read; and every night when I get by myself at the lodgings or under the gas-lamps I read this book, and it reminds me of my dear mother in heaven. It's the only comfort left me now, sir; please let me keep my mother's little Bible."

The policeman, no longer doubting the story of the poor boy, took him to his house to share the comfort he had first promised him. On the following day he enlisted the sympathies of a gentleman known to interest himself on behalf of poor children, and the poor fatherless, motherless, and homeless boy was put to school, educated, clothed, and fed; and when he had grown to be a young

man, (it is several years since this occurred,) became a preacher of the Gospel. Not very long since, he went away to far distant lands to make known to the heathen the good tidings he had learned out of his mother's last gift—the little old pocket Bible he had so carefully preserved under his weather-worn jacket.

Dear boys and girls, do you ever think how good and merciful God has been to you, giving you loving parents ever ready to deny themselves for your sakes; kind friends to cheer and assist you, happy school companions, making the short period of your youth a joyous one, and also His watchful care over yourself and them at night? I hope you do: at the same time remembering that while you are in full possession of all necessary comforts, there are many, many poor children whose condition is as bad, or even worse, than was that of the young outcast, whose story you have just read. But what I hope and pray for more earnestly, is that like him, you may ever love and obey your parents, and in doing so you will find your reward, as we are told in the Old Book, the study of which I trust will always be your chief delight.—John Longley, in "Church and Home."

The Minister's Call.

"Is there a sick boy here?" asked a tall, good-natured man of a group of dirty urchins, who were standing in front of a tenement house in one of our large towns.

"Yes, sir—ee, sir," volunteered a bright-eyed little fellow, "guess you'd think so. Jim Flint, up the third story. He broke his leg, and he's been ravin' distractin', but he's better now." Then, with a glance at the kindly face, he continued in a more courteous tone, "You see, sir, Elder Lawrence had some nice plums, and Jim and us, we just thought we'd take some; but Jim, he tumbled down and broke his leg; and the rest of us had to lug him home. You'd better bet the parson's plums wasn't sugar plums this time."

The gentleman smiled, and giving each of the boys a picture paper, passed up stairs.

"The gracious, Ned, you've done it now," called out a stout boy, creeping out of a barrel, where he had taken refuge when the stranger appeared. "That man was Parson Lawrence himself. He will take Jim and all of us to jail."

Meanwhile, Mr. Lawrence climbed the rickety stairs, and found the room where Jim and his mother lived. Jim was alone, for his mother was away washing. It was a little room, uncomfortable and crowded with old and out-of-date furniture.

"Well, my friend," said Mr. Lawrence, "how does the time pass?"

"Slow enough," said Jim, "nothing to do but lie here."

"I had a leisure hour this afternoon, so I have come to sit with you, and I have brought a book to read, if you would like."

Jim's eyes were brighter than they had been for a month, for he liked nothing better than a story book. Mr. Lawrence read a story of a boy who worked hard and did right, and became a good and rich man. Jim drew a long sigh.

"What is that for?" asked Mr. Lawrence.

"Oh! I was thinking what chances other boys have, and I never shall make nothing, nor know nothing," and Jim raised himself on his elbow, and looked at Mr. Lawrence very sadly.

"My boy," said Mr. Lawrence, taking his hand, "the fact that you desire to be something better, gives me hope that you will be. When you can walk again, come to the Sunday-school. Our Women's Society will help you to get clothes good enough. We will teach you how to try to be good. I know a man who wants an errand boy, and I will get the place for you, and you will make a respectable man."

"Oh! you don't know," sobbed Jim. "I was stealing plums of the minister when I broke my leg. He wouldn't let me go to Sunday-school."

Mr. Lawrence answered, smilingly, "Yes, he would be glad to see you, and he will help you to lead a new life, and become an honest boy. But now my hour is up. I will come and read to you to-morrow again, and we will talk over our plans."

Jim thanked him as he went out, and new desires and resolutions came into his mind. Hardly had the sound of the minister's footsteps ceased on the stairs, when the boys rushed in.

"What's the old fellow going to do?"

"Is he going to take you to jail?"

"Did he whip you?"

"What did Parson Lawrence say?"

"Parson Lawrence!" cried Jim, "what do you mean?"

"Why, yes; didn't you know that was Parson Lawrence who has just been here?"

Jim's eyes opened wide with wonder, and then filled with tears.

"I tell you, boys," he cried, "that Parson is no spooney, and I am

going to his Sunday-school, and I am going to make a man, just as he said."

Then he told the boys what the minister had said; and when he got through, Ned cried out, "Three cheers for the parson!" and they tossed up their caps, and hallooed heartily. Nor was this all. In a few weeks Jim and half a dozen others of these poor boys presented themselves to the relief committee, and got good clothes, and next Sabbath the minister took them into his own class, and they have resolved, with his assistance and the help of God, to make good, honest men of themselves.—Children's Friend.

A Dangerous Cradle.

Here is a true duck-story. One of the wild ducks that sometimes swim in the pond near my pulpit had it from an elder duck who had seen the cradle: Away off at the north coast of the north of Scotland are the Shetland islands; so steep, cold, barren and lonely, that flocks of sea-birds go there at certain times of the year to build their nests and lay their eggs, thinking they will not be disturbed in such a place. But the eggs have their value; so the few and poor inhabitants of the rocky islands are willing to descend the most dreadful precipices and climb the most difficult heights to find them. Near the coast of one of the islands, but separated from it by a tempestuous channel, stands a very high and perpendicular pillar of rock. Here, on this steep and desolate height, the sea-birds come in great numbers year after year; but at last a man, who could climb even more dreadful precipices than the hardiest Shetlander would dare to scale, went in a boat to the foot of this rock, and climbed its steep sides, carrying with him a pulley and a very strong rope, one end of which was already fastened on the highest point of a neighboring island on the side nearest the pillar. Arriving, after much toil and danger, at the summit of the pillar, the man managed to get the rope through the handles of a stout basket, and then fastened the pulley to the rock. Here was a way by which the islanders could get over the pillar. By getting, one at a time, into the basket, and swinging at this dizzy height over the foaming channel, the islanders could pull themselves across, by means of the rope and pulley, to obtain the eggs.

I forgot to say that the pillar of rock is called the "Pillar of Noss," and the basket is called the "Cradle of Noss." A cradle that, perhaps, birds might like to rock in, but not such a one as a quiet, stay-at-home Jack-in-the-pulpit would recommend to his dear St. Nicholas children.—St. Nicholas.

THOU SHALT NOT STEAL.—This means more than that we must not take what belongs to others; we shall also take care of the property of others. A boy once ran half a mile trying to stop a stranger whose trunk was in danger of being lost from the carriage. That was according to the eighth commandment. Farmer Bolt turned the cattle out of neighbor Heck's field, fixed the fence a little, and then left word at the house. And this was according to the commandment. Go thou and do likewise.

Waste Basket.

Hard drinking—chewing ice. An executive office—the hangman's. Staving business—making barrels.

Common pleas—please shut the door. A side issue—Woman at the creation.

A poor relation—telling an anecdote badly. Curiosity has sent many a boy to sea.

The oldest western settler—The evening sun. The best throw of dice—To throw them away.

Sure to produce short crops—the barber's shears. Carpets are bought by the yard and worn by the foot.

Three may keep a secret—if two of them are dead. China goes in for a Centennial. The thing suits her to a tea.

It is said that the Digger Indians are never known to smile. They are grave Diggers. Mrs. Gubbins says her husband is like a tallow candle; he always will smoke when he goes out.

During the flood in Massachusetts an editor telegraphed to another at the scene of action, "Send me full particulars of the flood." The answer came, "You'll find them in Genesis."

"Do you re-tail things here?" asked a green-looking specimen of humanity, as he poked his head in a store-room. "Yes, sir," replied the clerk, thinking he had a customer. "Then I wish you would re-tail my dog. He had it bitten off about a month ago." And greeny strolled down the street, with one eye closed.



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Sometimes many of these symptoms attend the disease, at others very few; but the LIVER, the largest organ in the body, is generally the seat of the disease, and if not regulated in time, great suffering, wretchedness and DEATH will ensue.

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Christian Advocate

GALVESTON, TEXAS, MAY, 29 '75.

ISAAC G. JOHN, EDITOR.

GENERAL TRAVELING AGENT, REV. WM. McK. GILLUM.

RELIGIOUS INSANITY.

Secular papers of a certain class are ready to publish every reported case of insanity produced by religious excitement, and very often indulge, with becoming gravity, in psychological speculations over the pernicious effects following revivals of religion. We so often hear of these aspersions and disquisitions that we are accustomed to accept religious insanity as no very uncommon affair, and yet we very seriously question whether one out of every hundred of the so-called cases of brain fever or insanity from religious excitement have been produced by the causes to which they are attributed. That some persons may be in such a state of health, of such a peculiar nervous organization, or have an inherited tendency to insanity which may make any kind of excitement dangerous, we do not question; but that the gospel, faithfully preached and earnestly accepted and enjoyed, will be injurious to a healthy mind, we most decidedly question, and at the same will affirm that to the mind diseased it is even the source of the highest consolation. During a ministry of over a quarter of a century we have witnessed many revivals and their effects, and have yet to meet the first case of religious insanity. We remember one instance in which a physician was greatly exercised because one of the female members of his family was an earnest seeker of salvation at the altar; he had her removed to a private house, and diligently applied hot rocks to her feet and cold applications to her head—she, all the while, crying to God for mercy and pardon; and when at last, in answer to her prayers and those of her Christian friends, she rose rejoicing, the physician beat a hasty retreat, vowing that he would never again undertake the management of any similar case. That sister lived and died a good and useful Christian and a devoted mother. This is the nearest approach to religious insanity we have ever encountered. The London Lancet, the highest medical authority in Great Britain, asserts that those cases of insanity which have taken a religious form, are attributable to entirely different causes. Dr. Gray, of Utica, (New York) insane asylum, some time since, declared that he had never yet known a case of insanity that could be traced to religious excitement as its cause. We are strongly of the opinion that the reports that come over the cable respecting the pernicious effects following the preaching and singing of Moody and Sankey in London, and the girl in San Francisco driven into brain fever by Mr. Hammond, reflect simply the feelings of some newspaper reporter who, for lack of other matter, panders to the prejudices of those who may not approve "emotional religion."

"I HAVE A MESSAGE FROM GOD FOR THREE!"

The above is the title of a small pamphlet which has accidentally fallen into our hands, issued from the press of the Galveston Daily News. This little work purports to come from the pen of the Rector of Trinity Church in this city, and is gotten up in rather plausible style. While we are not disposed to give unnecessary offense to any one, we feel it our duty to say a few words in reference to some things set forth in this extraordinary production. We do not question the good intentions of the author; but conceiving, as we do, that many of the statements made in the work are altogether without any foundation in fact, and wholly unsupported by the word of God, we do not feel authorized to let it pass without some notice. There are many things set forth which we think are calculated to mislead the earnest inquirer after truth;

and others, both palpable and dangerous, are given prominence. We call attention especially to some of these only. To say nothing of the vanity in the assumptions with reference to "change of heart," we submit that the author has shown either a great want of accuracy in respect to the statements made or a profound ignorance of the subject. In one place he tells us that he is (or his church) a stronger believer in the doctrine of a change of heart than any other christian denomination, and then proceeds at once in a course of reasoning which, if true, demolishes the theory, or makes it altogether undefinable. Hear him: "The Episcopal Church believes more strongly in a change of heart—a deep moral and spiritual reaction—than any other christian denomination around her, and she urges it upon her children with more practical definiteness than any other sect of christians whatever"—pages 6 and 7. This is all well enough, but unhappily for the author, the succeeding statements do not sustain any such declaration. The attempt, in covert, to disparage other "sects" in their views upon the same subject contradicts the above assertion. "But," says he, "she is far from believing that the change is the matter of a single moment, to be effected amidst the wild whirl of a religious throng where all is stimulated and excited to an extraordinary pitch of sentimental enthusiasm" etc. Now if there be no definite time when such a work is accomplished, how are we to arrive at the knowledge that it is ever accomplished? and without some knowledge of it, what evidence is there of its existence at all? The reasoning upon this sort of hypothesis amounts simply to an overthrow of the very doctrine avowed. For if there is no definite end to be reached, no definite time when the work is done, then there is no evidence in fact that it is ever done, and as a consequence the fact of such a moral change is destroyed altogether. Thus it is, our author blows hot and cold with the same breath. If this be urging such a great change "with more practical definiteness than any other of the sects," then we are either exceedingly obtuse of understanding, or language does not convey what this author intends. But we are taught in reference to those who hold for a direct change of heart which is wrought by the power of the Holy Spirit: at once, that it is the result of "sentimental enthusiasm." "Any one can feel strong emotions and be intensely exercised by such instrumentalities. But they are unsafe and unhealthy expedients, which, alas, in too many instances die away with the disappearing sights and sounds," etc. Now we will undertake to say that there is fully as large a proportion of those who are received into the other branches of Christ's church as the result of these very so-called occasions of "sentimental enthusiasm"—which excite "strong emotions"—whose lives conform to the requirements of the Word of God, as there is of those who are received otherwise into the communion of our "Big Brother." We challenge the comparison. It is a noticeable fact that, notwithstanding it is sought to cast odium upon these occasions of "sentimental enthusiasm," the proceeds coming from them are always acceptable to those who seem to look upon them with so little degree of allowance. But further, if we admit—that is true of all denominations without exception—that there are some who, like the seed sown that "fell on stony ground," endure only for a little season, and at last make shipwreck of their faith, it is no argument that the thousands and even millions of others who "continue steadfast" are not truly reformed. Surely not. It is worse than nonsense for men to try to set aside facts so patent as that the piety and consistency of the millions of Baptists, Presbyterians and Methodists will compare with that of any other denominations on the globe. And while we are free to admit that we do not at all times reach the loftiest

ideal of the hyper-critics of our day, we feel sure of one thing, and that is, that our reputation will suffer little in comparison with our friends who are so fearful of "sentimental enthusiasm" and "strong emotions,"

MOCKERS OF RELIGION.

Numerous are the sinful classes of mankind, and almost innumerable are the sins besetting them. We shall not attempt to enumerate either the classes or the sins; but though they are broad and their names are legion, we will only allude to mockers of religion and to the abominable habit which is as black and damning to the soul and to character as murder—though it is most strange and unnatural. Of course to no one is denied the right of thought and opinion, and we believe candor a principle that should be fully inculcated in the training of children, for it is often the cornerstone of truth, and rises to a grand sublimity and beautiful temple within the human heart. But of all the sins of which men are guilty; of all the evils which are debasing, and rank, and gross in their nature; and of all the vices which originate in the human heart, the seat of wickedness, none are more ruinous, none more damning and indicative of low breeding and worse manners, than mocking religion and ridiculing those who are seeking heaven by its holy and blessed influences.

There are some who seem "sour" against the whole world, and give vent to their wrath and folly by defaming the religion which saves mankind from endless woe, and for the establishment of which the Savior of sinners died.

Again, there are some who exhaust their whole brain force in attempts at sharp "flings" against religion and its followers. Such emanations are usually abortions of wit, neither pretty, smart nor wise, but serve as a weight to drag the soul from which they spring deeper into the mire of sin and utter ruin. Especially is this practice common among young people, boys and girls—lads and lasses whose manners are confined to their legs, and whose brains are in the soles of their feet, and whose chief enjoyment is in the maizes of the dance, the exquisite "ball-room hug," and in making flings at and in mocking the religion of Him whom they were taught—at perhaps a now sainted mother's knee—to address as "Our Father who art in heaven." Newspapers, too, are often found in this class, and even call for laws to be enacted against these teachers of "emotional religion" which they allege induces brain fever and its fatal consequence—forgetting that they have patrons who are followers of the meek and lowly Nazarene and who hallow emotional religion, love God and despise the rabble who still cry: "away with Him!" Such language, such attempts at wit and humor are doubtless well received in bar-rooms where libations of ruin are poured amid rattling glasses, and the debauchee's oaths; in gambling hells and brothels of vice, at which virtue weeps; but they are both insulting to decency, and degrading to mankind, and the sentence written upon the walls at Belshazzar's feast is now as then to all the judgment of Him to whom vengeance belongeth.

BRO. R. H. NEELY, from Kaufman May 21, together with another list of subscribers, sends the following good news: "Last Sunday, Bro. Lively commenced a meeting at Johnson's Point, which is still being protracted; several were converted last night; membership is greatly revived. The penitents and converts are principally among the students of Bros. Wright and Irwin's High School. Pray for us, I am at work for the ADVOCATE. We need it here."

REV. E. L. ARMSTRONG, of Jasper, called at the ADVOCATE office during the week. The editor regrets that he was absent at the time.

PRESENT the claims of the ADVOCATE from the pulpit. We want 15,000 subscribers.

POPULAR VICES.

The Peaceful Home—Possibilities in the Life of Youth—The "Corner Grocery-Store" the Drunkard's First Step.

FIRST ARTICLE.

Reader, in your rambles through the quiet thoroughfares of this dear island home of ours when—

"The day is done and the darkness falls on the wings of night."

have you never been impelled by some unseen spirit to stray away from those quiet haunts whither your footsteps have so often guided you into another and a gay world? True, you have the eye of a Titian, and those clustering vines, tinged with the mellow mystery of moonlight, bear you unconsciously toward them with a power that you cannot resist. That bower of roses has a holy charm for you, and I can well imagine that you should so much love to flee from the servitude of your daily cares into the freedom of such a communion as you can hold, in your isolation, with the stars and the innumerable mysteries that lie hidden beneath that studied canopy of sky. You are pre-eminently a lover of Nature, and there is a voice in the simplest emblem of her beauty which thrills your soul as does the touch of a hand that you have loved in the passionless purity of youth. I myself should esteem it a holy privilege to be able to walk by your side away from the dust and din of these busy streets down to your sometime retreat, where the waters might lave our feet, as the Savior in all humility washed the feet of the disciples of old. I should like to free myself from the thrall of this turmoil of greed and gain, and lose myself in the contemplation of such lessons as are taught by "the sea—the boundless sea, that roars at our feet like the throbbings of the pulse of a revealed eternity. Or, in a more domestic mood, I should gladly drift with you into the sanctity of the home-life that rears its tender tributes to the majesty of love in those less frequented by-streets that we are now leaving behind us. Those flowers whose red and blue mingle so delicately with the white pickets of your wicket gate possess an indefinable charm for me—the charm of quiet repose, sanctified by the remembrance of a mother's kiss, now cold as the lips that imprinted it. There is an aroma stealing from beneath those tender leaves more fresh and delicate than the incense that arose of old from censers swung at the altar of a revered deity, for on it Love's higher self has breathed a prayer and blessed it with the name of home. There is a light glimmering through the folds of that neat and unpretentious curtain. Let us break through the sanctity of that isolation and peep cautiously at the happy scene which reveals itself beyond—that perfect peace from which I, and perhaps you, are now debarred. The holiness which pervades this picture of blessed quiet may bring a tear to your eye, and into mine, as it ushers into life the memory of a similar portrait that hangs in the dusty corridors of your past, but that tear will be as a drop of water to your heart, parched by the experiences of your later years. That gray-haired man, who sits like a patriarch of old just under the shadow of the flickering light, is reading some holy lesson from the good book he holds before him, and offers up a prayer of gratitude to the great Father of all for the blessings which He has bestowed upon his little flock during the day. And that sweet-faced matron beside him! Ah! if the name were not so plainly written in the peaceful, loving lineaments of that face, would not that trim and neat cap and those locks, perhaps once as golden as the splendid hair of Berenice, now subdued to an iron gray, utter in accents unmistakable the holy name of "mother?" Beside them sit a maiden and a youth—brother and sister—the proud offspring of that aged couple. In those two followers of the dauphin "Youth" are centered all the hope, the pride, the affection of

those feeble servants of the monarch, "Age." The beauty of a conquering manhood circles the brow of the youth, and the sisterhood of purity claims the maiden as her own. A happy picture, truly; a reflex of the home of the angels in heaven. How heartfelt is the prayer that arises in faint fervor from those long-tried hearts: "Deliver not into temptation, O Lord, these young souls whose preparation for eternity Thou hast confided to our care." It is not for themselves that these parents ask their God for a longer lease of life, but for these delicate blossoms whose beauty and purity some winter wind may blight, some foul pestilence corrupt. Does not this prayer, reader, find a ready echo in your heart: "Deliver them not into temptation?" I should love to linger in the sanctity of such a spot, but something, I know not what, prompts me to invite you to walk with me into a less congenial atmosphere. We have seen but one side of the picture as yet, and we must boldly face the other—for this world, good friend, is by no means a garden spot where we may without care ramble and hold converse with those creations of a mysterious divinity—the sun, the moon, the stars. Arcadia is but a fancy—a dream of some old poet who threaded the beads of illusion with so cunning a hand that they seemed the diamonds of reality. Each day has its night; and the bright picture has, as surely, its dark side.

In your cursory reading of the romantic chronicles of the Roman Empire, reader, when Caligula lived and Rome was the mistress of the world, have you never stumbled across some odd recital of the horrors of the Amphitheatre; of the battles that were fought in that arena before the congregated majesty of old Rome? Have you never read of the gladiators who were obliged to meet in bloody battle "every shape of man or beast that the broad empire of Rome could furnish?" Not only did these stern, strong men—noble even in their very hardihood—fall victims to the rapacity of wild beasts purposely goaded into fury by the pangs of protracted hunger, but also women, delicate as our own mothers, sisters or wives, who preferred to meet death in any form to the denial of their God. That young couple whom we have but just left, when the grave shall have closed over the lifeless bodies of father and mother, will be left to a rapacity more dire, more dreadful and more insidious than that which incited those wild beasts of prey in the arena of old Rome—a rapacity which aims not at the body, but at the soul! the immortal soul, which God created in his own image! Button your coat collar close about your throat, reader, for we are about to come in contact with a leprosy of vice more loathsome, more foul and more contagious than that which long ago fell like the shackles of an eternal curse from the unclean body of him to whom Christ said: "Be thou clean." Forget old Rome and her long chapter of inhuman atrocities, for I will point out, eye! in the very heart of this civilization and enlightenment of which we boast so much, a band of human beasts more to be feared than any inhabitant of the forest, however infuriated. Reader, you are perhaps what is termed a man of the world, and will therefore fail to inquire why any human creature should be feared? You, who have had the benefit of some experience, will know that it is because, like Iago, too many of our fellow men are not what they are. It is because the young and innocent are apt to put faith in their mock manhood, and to be blinded by the dazzling plausibility of a hypocrisy cloaked in smooth manners and all the outward semblances of gentility. It is because deception is of so much commercial value among the young that the inventive genius of man has, since time immemorial, been directed to the obtaining for worthlessness of all the rare polish of the diamond, and with so much

success that the cheat is very rarely detected, save when some sad angel records with a mourner's tear the bitter comment, "too late." But let us walk on. The battle is at its highest now. Those dazzling lamps—which form an oasis in this desert of darkness—invite us. Vice is by no means inhospitable; it extends its welcome of death to all alike. The soul of Lazarus is worth quite as much as that of Croesus in the bargain of eternity. Yet, stop! what hospitable fellow is this who even before we have left the shadow of that home of peace and contentment, holds out his large clammy hand and bids us in? His sign hangs overhead, and by the light of the moon we can distinctly read, "John Smith—Family Groceries, Wines and Liquors, etc." Ah! wines and liquors! The first man trap—an invitation to ruin at the very threshold of home! Here is where the first glass insidiously and almost unwittingly creeps into the hand of the future drunkard; here where innocent women, and even little children, come day after day to purchase the necessities of life! John Smith! John Smith! have you no soul—that you should teach the young their first lesson of drunkenness? that you should thus invite the coarse oaths and indecent ribaldry which invariably lie in the dregs of the cup, to pollute the ears of innocence at your very door? John Smith! John Smith! the profit which you are reaping out of this unholy traffic is purchasing a long lease of damnation for you in the world to come! Do not think because you have written "grocer" on your sign-board that you are any more free from reproach than is the keeper of the lowest gin-mill in the land. The respectability which you thus try to wrest from society is a tower that is builded on the sand, and the ebbing sea will carry it away, and you will awake to the realization of your utter nakedness with a wail of agony louder and deeper than that which rose from Bethelhem when Herod swept its nurseries of infants.

When the children of the church shall learn to frown down with relentless vigor a traffic which now, though perhaps indirectly, receives countenance and support at their hands, this crying evil may become eradicated and our coffee, our sugar, and our tea, may come to our tables free from the cursed pollution of a drunkard's breath. Let us be chary of patronage to those who, while they fear the odium, stealthily reap the profits and scatter the death-producing seed of the liquor seller's trade.

RUBBERY EGGS.

(To be continued.)

BRO. D. M. STOVALL, from Crockett May 18, writes: "I have just closed a revival of religion at this place, having lasted nineteen nights. Resulting, I am happy to say, in much good to both church and community. There was a liberal supply of God's grace imparted to his children here; and his love, mercy and power were gloriously manifested in about twenty-two happily converted souls. The young people of our town are more religiously inclined, and are seeking for the gratification of higher and nobler aspirations. The most of above-mentioned converts were of this kind. It should give strength and courage to the older soldiers of the cross when we see the ranks being filled up with the young, the vigorous and the brave. Knowing that Zion's after-guidance depends exclusively upon the rising standard-bearers of Christ's gospel, we should more zealously urge Christ's special claims upon them. I have had the occasional aid in this good work of faithful and untiring brethren: D. P. Cullen, Samuel Morris, and my son, G. C. Stovall, Jr. May God increase the interest in our midst, and revive his work all over the land."

BRO. HAINSLIP writes from Jefferson, May 24: "We have just closed a meeting here that resulted in fifty accessions and forty conversions."

Christian Advocate

GALVESTON, TEXAS, MAY 29, '75

Correspondence.

Design of Christian Baptism.

Faith of the Campbellite Church.

BY REV. WM. PRICE.

(Conclusion of the Analysis of the Faith of Elder L. B. Wilkes.)

I call special attention to another feature of Mr. W.'s faith. He says: "Every man who does believe, and is not—but can be—baptized, will be damned as sure as he is a man."—Wilkes and Ditzler Debate, p. 237.

How could Mr. Wilkes say that there is no "virtue" in baptism, and with the same breath declare that the man who "does believe, and is not—but can be—baptized, will be damned?" The import of this sentence is this: Baptism will secure pardon, but without it damnation is inevitable. Is it possible for God to send a man to hell with a genuine faith, evangelical repentance, a change of heart, and the love of God in his soul, for the want of water baptism? "God is too wise to err," and too good to do wrong, but if he will send a man to perdition because he will not be plunged in the water to obtain pardon, he is not the being which the Bible represents him to be. Why will God send an unbaptized subject to hell? I answer: That according to the faith of Mr. Campbell and his followers a moral fitness for heaven must be obtained in the water, and with them there is no moral fitness without it. Hence I argue that they universally teach that baptismal remission of sins is all the moral fitness which God requires—in order to eternal happiness. This being true, it is evident, on their assumed principles, that none can be pardoned without baptism, and therefore every elder in the land may say with Mr. Wilkes that every one who "can be baptized" and is not "will be damned as sure as he is a man."

If the fact be doubted that Mr. Wilkes teaches that a moral fitness for heaven is obtainable in the water, I propose to make it so plain that every doubt will vanish in a moment. He says: "In Romans it is said 'we are baptized into Christ's death,' not strictly and literally, as in a receptacle, but baptized into the benefits, blessings, or privileges of Christ's death; into the enjoyment of such blessings as accrue to us from the death of Christ we come by baptism, and what are they? They certainly include the remission of sins."

"Again, in Gallations, we are said to be 'baptized into Christ.' Turn also to Ephesians i, 7, where it is said: 'In whom (in Christ) we have redemption through his blood, even the forgiveness of sins; that is we have forgiveness in Christ. But how do we get into Christ and obtain remission of sins? The apostle Paul says: 'We are baptized into Christ.' It is thus we come into or put on Christ, and obtain remission of sins."—Wilkes and Ditzler Debate, p. 388.

In the above extract it will be seen that Mr. Wilkes steps on the same platform with Messrs. Campbell Braden & Co. He now unites with them in teaching explicitly that the saving efficacy of Christ's blood is in the water—and that the same may be realized in baptism. He assumes that water baptism is referred to by Paul in his epistle to the Romans. It is not my purpose just now to try to prove that Paul had direct allusion to the baptism of the Holy Ghost. I wish to analyze what he (Mr. W.) says, and thereby endeavor to prove that he believes that the virtue of Christ's blood is in the water, and that every one who desires a moral fitness for heaven must obtain it in the "overt act" of immersion. He assumes that all who are scripturally baptized obtain "the benefits, blessings, or privileges of Christ's death." As Mr. Wilkes contends for nothing more than baptismal remission of sins as a moral fitness for heaven, it is only necessary to state that he includes "remission of sins" with the "benefits, blessings, or privileges of Christ's death." He adds: "Into the enjoyment of such blessings as accrue to us from the death of Christ we come by baptism." By baptism, then, the penitent subject is pardoned and becomes a recipient of all the "blessings" accruing from the atonement of Christ (?). If such consequent "blessings" are obtainable in baptism, surely nothing more is necessary to prepare a baptized subject for heaven. If Paul alludes to water baptism in his epistle to the Romans, and Mr. Wilkes quotes his statement correctly, every gospel subject in the land may be united with Christ, or baptized into his mystical body by the administrators of the ordinance.

Such an idea is too absurd to be endorsed by any sensible man. No BIBLE CHRISTIAN will ever make friends with such a theory of salvation.

Mr. Wilkes' comment on Eph. i, 7, deserves a passing notice. This text is as far from proving baptismal remission of sins as any other text in the Bible. Paul says: "In whom we have redemption through his blood (not water) the forgiveness of sins." If Campbellism be true, Paul made a sad mistake, for the elders teach that we have forgiveness in the water—not "through" the blood of Christ. Mr. Wilkes asks: "How do we get into Christ?" He answers thus: "The apostle Paul says: 'We are baptized into Christ.'" Campbellites generally take the position that Paul refers to water baptism, therefore it is evident that they all believe that water baptism is Heaven's appointed means in which souls are united or ingrafted into Christ. Can a proper subject get into Christ out of the water? I answer, no, provided the elders are correct in their interpretations. They believe that all who are saved obtain remission of sins through the blood of Christ. But where is the blood to be found? If all the advocates of baptismal remission of sins could answer at once, they would say: "IN THE OVERT ACT OF IMMERSION." When any one is "baptized into Jesus Christ" his sins are remitted, and at the same time he is regenerated. "Baptized into Jesus Christ" are the most expressive terms in the New Testament—signifying a complete qualification for heaven. They are used invariably by Campbellites to express their views of water baptism. If their salvation should depend upon their efforts, they cannot prove that Paul ever thought of water baptism when he used the terms. By said terms they endeavor to prove that penitents "come into Christ" by water baptism. In this way they beg the minds of the people, and induce many to believe that water baptism secures pardon or a qualification for heaven. By using these terms they try to prove that penitents are saved through the blood of Christ in the act of dipping. Such a theory is contradictory to christian experience and at war with the plain declarations of heaven. If a man can be "immersed into Jesus Christ" by a Campbellite administrator, he will be saved "through" the blood of Christ by human agency, and not by the spirit of God. To talk about one man saving another in this way, by main strength, is horrible in the extreme. No priestly power will compare with it. It is strange! amazing strange to see so many intelligent people deceived by this heretical theory of salvation. The fact can only be accounted for on the ground that all men have not proper conceptions of God's economy in the salvation of souls. Regardless of all Mr. Wilkes' prerequisites, his conscientious reasoning, and argumentative powers, he could not keep out of the water in his theological researches after Christ and the efficacy of his blood. The sum total of his logic is this: A man out of Christ is a condemned sinner—hence unfit for heaven. Out of the water there is no salvation. Out of the water—out of Christ. Without baptism he will "be damned as sure as he is a man." I will now turn the picture and show his faith in the affirmative: By the physical force of the administrator he (the man seeking salvation) is immersed into the water. In the act of immersion he is plunged into Christ. Being in Christ, he is justified, pardoned, saved. Being saved "through the blood" of Christ, he finds it in the water. Out of the water no gospel subject can be saved by or "through the blood" of Christ.

The candid reader must now decide whether or not Mr. Wilkes teaches that a moral fitness for heaven is obtainable in the water. He assumes that all who are scripturally baptized obtain "the benefits, blessings, or privileges of Christ's death." As Mr. Wilkes contends for nothing more than baptismal remission of sins as a moral fitness for heaven, it is only necessary to state that he includes "remission of sins" with the "benefits, blessings, or privileges of Christ's death." He adds: "Into the enjoyment of such blessings as accrue to us from the death of Christ we come by baptism." By baptism, then, the penitent subject is pardoned and becomes a recipient of all the "blessings" accruing from the atonement of Christ (?). If such consequent "blessings" are obtainable in baptism, surely nothing more is necessary to prepare a baptized subject for heaven. If Paul alludes to water baptism in his epistle to the Romans, and Mr. Wilkes quotes his statement correctly, every gospel subject in the land may be united with Christ, or baptized into his mystical body by the administrators of the ordinance.

With that body at its ensuing session in July, 1875 (third Wednesday). Charles E. Brown, John F. Neal and Joseph J. Shirley were elected said delegates.

From Report of Committee on Church Property.

Resolved, 1st, That it be the duty of each presiding elder to circulate blank deeds among the preachers (similar to those alluded to) and urge them to secure according to these deeds the property now owned that is not deeded according to law, and to further secure what other lands, lots, houses, etc., may be in their power.

Resolved, 2d, That we do not look with favor upon any plan to build union houses; but that each preacher use his utmost endeavor to build Methodist houses wherever possible.

From Report of Committee on State of the Church.

Resolved, 1st, That we earnestly request our preachers to recommend fasting by precept and example at least monthly, and that they preach upon the subject.

Resolved, 2d, That our people be urged by the ministers to attend upon the sacraments of the Lord's Supper, and other means of grace.

Resolved, 3d, That the preaching of our distinctive doctrines, the observance of the ordinances of the church and the faithful administration of discipline are the great instruments of success and the spread of the gospel throughout the bounds of the conference.

Memorial from Waco District.

Resolved, That all the ministers, traveling and local, and four laymen be elected by the Second Quarterly Conference of each pastoral charge, to be members of the district conference.

MANAGERS OF BOARD OF MISSIONS.

Wm. Price, Wm. G. Veal, Horace Bishop, Wm. Monk, Thomas Stanford, J. F. Neal, J. Fred Cox, O. M. Addison, Thomas G. Gilmore, T. H. B. Anderson.

The following is the conference faculty elected for four years:

For Admission to Trial—R. J. Perry, J. F. Hines, Wm. Vaughan. First Year—Wm. C. Young, J. P. Mussett and W. W. Jared.

Second Year—Chas. E. Brown, J. D. Shaw and J. S. Lane. Third Year—W. T. Melugin, Wm. A. Sampey and C. H. Ellis.

Fourth Year—J. M. Pugh, M. D. Fly and T. H. B. Anderson.

From Report of Committee on the Bible.

Resolved, 1st, That we will cooperate heartily with the superintendent of the American Bible Society in circulating the holy scriptures.

Resolved, 2d, That we will take up collections in the churches of our several charges whenever it is practicable, to aid in the work of spreading the scriptures.

From Sunday-school Report.

Resolved, 2d, That we heartily recommend the action of the association in which the presiding elders are requested to prepare a programme for a Sunday-school convention of all the officers and teachers of the Sunday-schools in each presiding elder's district, to be held at some time during the session of the district conference.

I certify the foregoing to be a true transcript from the journal of the Northwest Texas Conference.

F. P. RAY, Secretary.

WAXAHACHIE, MAY 14, 1875.

To the Members of East Texas Conference.

DEAR BRETHREN—Your attention has been called to the serious embarrassments which clog the Sunday-school enterprise within our bounds—winter quarters and union schools, the recognized impediments to our progress in this commanding interest of our church. Upon large and old circuits we have not a single house where the children of our people can assemble and be comfortable during the winter months, and on some circuits no house at all, except union, where our children can be taught the word of life as expounded by the standard authorities of our church. Thus we are deprived of that element of tremendous power in the formation and development of the religious life by the indoctrination of our young people in the distinctive doctrines of Methodism, which we believe to be the clearest exponent and most vital representative of an earnest christianity. Shall the church of our fathers and our descendants sustain this immense and irreparable loss for the want of an investment by our people of a sufficient amount to render it practicable to impress their hearts at the flexible and formative period of their lives with the eternal truths of our christianity. A niggardly policy by the church in this direction will be most disastrous to all our hopes predicated upon the rising generation occupying a more favorable standpoint and a higher plane of christian enterprise in the conversion of the world. No investment of our capital will yield such re-

sults in the happiness and salvation of our race. The children of our people are perishing for lack of knowledge which is denied to them by parental apathy and cruel indifference to interests that are divine and eternal. The preachers must arouse the church with trumpet tongue.

H. M. BOOTH.

The Change.

At the second quarterly meeting for Acton circuit, Weatherford district, Northwest Texas Annual Conference M. E. Church, South, held at George's Creek, April 10, 1875, the following resolution was adopted:

Resolved, That it is the sense of this quarterly conference that we favor an early session of our annual conference. Say from August 15 to September 15.

Resolved, That the secretary furnish the TEXAS CHRISTIAN ADVOCATE with a copy for publication. A true copy as taken from the minutes.

Jo. H. HINER, Secretary.

Correction.

I wish to correct a slight error in the report of Bro. Whipple, Treasurer of the missionary society, made in a recent number of the ADVOCATE. Bastrop circuit reports nothing. It reported ten dollars at the annual conference. The larger part was paid the presiding elder to meet drafts due. The remainder paid to treasurer. A very small sum, it is true, but from the treasurer's report it appears, unfortunately, that several other works did not better.

JOHN C. HUCKABEE.

True wisdom is a thing very extraordinary. Happy are they that have it; and next to them, not those many that think they have it, but those few that are sensible of their own defects and imperfections, and know that they have it not.—Tillotson.

As the climbing up of a sandy way is to the feet of the aged, so is a way full of words to a quiet man.

A good husband's wife is seldom bad; but it were better for him to find her good, than make her so.

MANY a man shifts his sins as he does his clothes; he puts off one to put on another; this is but waiting upon the devil in a new liverly.

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Christian Advocate

GALVESTON, TEXAS, MAY 29, '75

The Sunday-School.

FREQUENTLY a word can be better spoken by a teacher to a scholar through a letter, than in any other way.

"WHERE was Bishop Latimer burned to death?" asked a teacher in a commanding voice.

SOME one said to the editor of the Sunday-school Journal: "Do come round and see our Sabbath school. You never heard such singing."

DR. VINCENT says in the S. S. Journal, and we will let him say it again here: "If you are a Bible-class teacher, don't be a lecturer."

OAT MEAL OR SCOTCH PUFFS.—One quart of sweet milk, three well-beaten eggs, two and a half cups of oat meal, one and a half cups of Graham flour, and a little salt.

COCKROACHES.—It is said that powdered borax, scattered around the haunts of these insects, will drive them away.

A CHEAP AND GOOD MOUSE TRAP.—Take the bowl of a clean clay pipe and fill it with cheese; put it under the edge of a glass tumbler in such a manner that a slight touch will cause the tumbler to slip off.

Omnibus.

SLOW is the sluggard to go to bed, and seven times slower to rise.

THEY never threw away with one hand who had not occasion to gather with both.

IT is in vain to look for warm water under a cold stone.

A COVETOUS eye never got a good pennyworth.

IT is when misfortunes come that real friends are known.

IT is difficult to please the child who cannot tell his complaints.

HE that is angry without a cause must be pleased without amends.

DISEASES are the interest of sinful pleasures.

FLY the pleasures that will bite to-morrow.

THERE is seldom much joy without some grief at hand.

TOO late repentance is like sowing seed when the season is over.

IF we put off our repentance till another day, we have a day more to repent and a day less to repent in.

RELIGION is the best armour in the world, but the worst cloak.

HE who increases the endearments of life, increases also the terrors of death.

WHEN our vices leave us, we flatter ourselves that we leave them.

VICE is covered by wealth, and virtue by poverty.

DARKNESS may as well put on the name of light, as a wicked man the name of a Christian.

THE knowledge of God is gained as a knowledge of man is gained—by living much with him.

IF we only come across a man occasionally and in public, and see nothing of him in his private and domestic life, we cannot be said to know him.

THE inquiry of truth, which is wooing of it; the knowledge of the truth, which is the presence of it; and the belief of the truth, which is the employing of it—is the sovereign good of human nature.

CERTAINLY it is a heaven upon earth to have a man's mind move in Charity, rest in Providence, and turn upon the poles of Truth.

PRAYER requires more of the heart than of the tongue, of sighs than of words, of faith than of discourse.

THE eloquence of prayer consists in the fervency of the desire, in the simplicity of faith, and in the earnestness and perseverance of charity.

OUR trust and confidence ought to proceed from that which God is able to do in us, not that which we can say to God.—Queenal.

I HAVE been young and now I am old, and bear testimony that I have never found thorough, pervading, enduring morality with any but such as feared God; not in the modern sense, but in the old, child-like way.

AND only with such, too, have I found a rejoicing in life—a hearty, victorious cheerfulness of so distinguished a kind that no other is to be compared with it.—Jacobi.

Household.

HOUSEHOLD HINTS.—Benzine and common clay will clean marble. If you are buying carpets for durability, choose small figures.

TO CLEAN A LOOKING-GLASS.—First wash the glass all over with lukewarm soap-suds and a sponge; when dry rub it with buckskin or chamois and a little prepared chalk finely powdered.

TAPIoca JELLY.—Wash a tea-cupful of tapioca, soak it for three hours in cold water, turn off the water and pour over it one quart of boiling water.

OAT MEAL OR SCOTCH PUFFS.—One quart of sweet milk, three well-beaten eggs, two and a half cups of oat meal, one and a half cups of Graham flour, and a little salt.

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CHICKEN CHEESE.—Did you, reader, ever eat any? We like it. Boil two chickens till tender; take out all the bones and chop the meat fine; season to taste with salt, pepper, and butter; pour in enough of the liquor they are boiled in to make moist.

THE most uneasy seat at the ale-house is the best.

IT is in vain to look for warm water under a cold stone.

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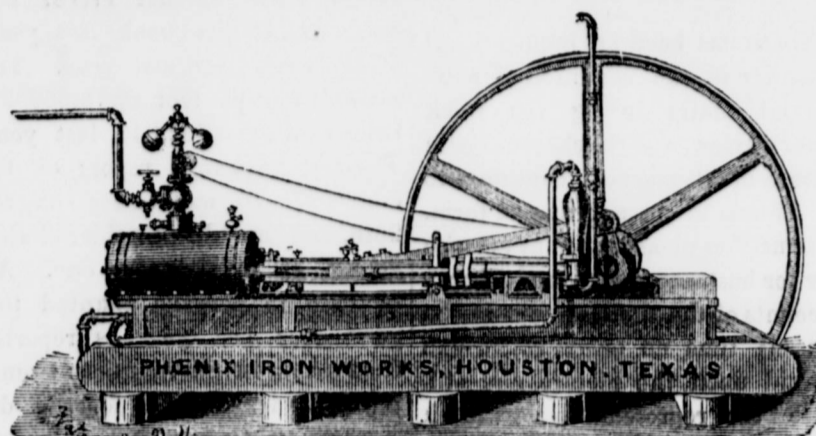
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The Mild Power Cures HUMPHREY'S Homeopathic Specifics.

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ADVERTISE IN THE ADVOCATE.

Christian Advocate

GALVESTON, TEXAS, MAY 29, '75

PASSING EVENTS.

The ocean cable now charges fifty cents a word. California turtles often weigh 350 pounds. A London banker recently paid 2,000 guineas for the portrait of his wife. A company in Canada are preparing to manufacture India rubber from the common milkweed. It was no doubt made for some purpose. The autograph of Robert Burns sold at auction in London a few days ago for £60, while that of Queen Elizabeth brought about £15. A steamer recently reached London with a consignment of \$50,000 in gold from the diggings in that region. A volcanic eruption of unusual violence is reported from Iceland. It has followed an unusually mild winter. A circular giving information of the centennial exhibition, printed in English and Chinese, is being circulated through China. More American than English flags appear on the boats of travelers on the Nile. The first steam vessel bearing a foreign flag on that river was the American yacht. A French chemist claims to have discovered the best art of producing the beautiful shade of blue, found in many of the ancient Egyptian ornaments. He analyzed the enamel and found the proportions of Silica, oxide of copper, lime and soda that will produce that marvelous color. Houses can now be built in New York 25 per cent. cheaper than last year. Western New York is said to be alive with wild pigeons. Immense quantities are killed for market. On the night of the 28th of last month an island with an area of eight acres arose near the channel at Pass-a-l-Outre of the mouth of the Mississippi. No intimation of the unlooked for appearance had been given. No girl in Norway can have a bean until she can bake bread and knit stockings. They all learn without coaxing. Three thousand German families are preparing to leave Russia on account of conscription. Batterson ships 50,000,000 cans of oysters annually and employs 40,000 men in sharpening oyster-knives and soldering the cans. The miners' strike in the coal regions of Pennsylvania continues. The working miners are waylaid and their homes entered and pillaged. There are in New York city 7,000 thieves and swindlers. The burglars are divided into first, second and third classes, numbering respectively 275, 400 and 425. There are 2,000 confidence men, and 1,500 pickpockets. The Mikado of Japan has employed an Italian artist to paint the portraits of all the Sovereigns of Europe for the royal residence at Tokio. He has not included the Sovereigns of the United States—possibly on account of their number. Women are employed in the British government telegraphic offices and the way is being opened to employ them in other public offices. Ship building is a new industry in South Carolina. A ship 1400 tons is being built at Bucks-ville, and steps taking to utilize the ship timber heretofore exported to Northern ship yards. The buffalo-gnat that is killing so much stock near Memphis is not more than half the size of a common house fly. They swarm in myriads. The best protection yet found is a coating of diluted tar. When this cannot be found, fires are built to drive off the insects. Last year the busy bee stored up for its owners \$400,000 worth of honey besides that which it needed for its own supplies. Judge Shannon of Dakota decides that under the present laws it is not murder for one Indian to kill another. If not murder for one man to kill another, what is it? There are nearly a dozen Indian students in Drury College, Springfield, Mo. The State Fishery of Michigan last year had hatched in the waters of that State 2,000,000 fish. The military force employed to keep order in the mining regions costs the State \$1,000 per day. Efforts are being made in several Northern cities to provide excursions for poor children this summer.

NEWS ITEMS.

TEXAS.—An order was received at Brownsville May 21, directing troops at various points outside of the regular posts or stations to rejoin their commands. This will take the troops from the stations on the Rio Grande and leave them only at three points along that river, leaving all the country between the posts unprotected. Capt. McNelly has written to Gov. Coke for permission to add twenty men to his command.

WASHINGTON.—Advices from Washington state a fast schedule between New Orleans and New York by the Virginia Midland Railroad and its connections via Lynchburg, East Tennessee, and Atlanta, was inaugurated the 22d. A patent steam lifter at Lynchburg will change the tracks in seven minutes so as to run through cars from New Orleans to Baltimore. The whisky fraud developments will occasion a number of removals. On the 25th, the Secretary of War gave permission to the Southern Memorial Association to decorate the graves of the Confederate dead June 1. On the 25th, Col. Robert M. and Stephen A. Douglas, sons of the late S. A. Douglass, of Illinois, received an award of \$250,000 for 1,457 bales of cotton seized in the State of Mississippi on the Maternal plantation. On the 1st of June, the new Attorney-General inaugurates the following bureaus: Supreme Court, Court of Claims, Legal Investigations, Official Correspondence. John Goforth has resigned as Assistant Attorney-General, and Thomas Simonds has been appointed in his place. On the 24th, the Young Men's Christian Association in Washington City held its annual meeting. It reports 240 new members, making 820 in all. Receipts \$8,496; disbursements, \$7,831.

MISCELLANEOUS.—The funeral of Gen. John C. Breckenridge, which took place at Lexington May 20, was attended by the largest concourse of people in that region who have assembled to render the final tributes to the honored dead since the death of Henry Clay. In the convention of the Catholic benevolent societies of Cincinnati, resolutions were passed denouncing Bismarck and his war against the church, and expressing sympathy for the Pope. Advices from Winnipeg state that myriads of grasshoppers are hatching out. On the 20th, Mrs. Lincoln, widow of the late President of the United States, upon petition of her son, Robert, was sent to the insane asylum. Her property exceeds \$75,000. Her mania manifested itself in fondness for fine clothes. Her closets were so crowded with fine silks, satins, laces and other extravagant purchases which have never been made up that the doors could not be closed. She has since attempted suicide. There was a grand celebration of the one hundredth anniversary of the Mecklenburg declaration of independence held at Charlotte, N. C., the 20th inst. Edwin House, assistant editor of the Western Christian Advocate, fell dead from heart disease May 21, aged fifty-one years. At a reception given Cardinal McCloskey on the 20th, by the pupils of the Convent of Mount St. Vincent on the Hudson, he was presented with a casket of flowers containing a pictorial cross composed of diamonds, with two topazes. The cross is valued at \$20,000, and is the gift of the community of Mount St. Vincent. Capt. Eades and Col. Andrews have made a contract with Col. James B. Price for all transportation between New Orleans and the jetties, and have given him the agency for all the receiving and forwarding in New Orleans. Grey Beard, the most refractory of the Indian prisoners, while en route for St. Augustine, Fla., jumped from the train and was shot by the guard, and died in two hours. On the 22d, a school-house and nearly all the residences in the villages of Evergreen, Stoddardsville and Goldsborough, Pa., were destroyed by fire.

Commercial.

WEEKLY REVIEW.

ADVOCATE OFFICE, Friday Evening, May 28, 1875. There has been no improvement whatever in the condition of commercial affairs during the week under review, and the characteristic feature of all markets continues to be dullness in an aggravated form. It is neither pleasant, for us to write nor for business men to read gloomy accounts of the situation, yet at the present time no bright colors can be laid upon the picture and still have the representation truthful. It appears at first sight somewhat anomalous that, while trade is everywhere at an almost complete standstill, financial circles should be very generally reported in a healthy condition and that freedom from stringency should everywhere be the rule rather than the exception. The business mind is apt to grasp at this bright reality as an evidence of "hope deferred," but an analysis of the situation would seem to indicate that this abundance of money is the effect of a combination of causes not at all reassuring or encouraging in their nature. With a volume of currency contracted to an important extent during the past year or two, we find an abundance of money on every hand that yields no revenue and is virtually withdrawn from circulation. The question naturally presents itself, Why is this money idle? The reply is that there is no employment for it. Capitalists have, since the panic of 1873, shown themselves a little chary of investing their money in unproductive railroad enterprises, and prefer to keep it idle rather than lock it up in unremunerative industries where a possibility of loss also attaches to it. While call loans with the safest of gilt-edged collaterals are everywhere readily obtainable at low rates of interest, money for permanent investment it is difficult to obtain at any figure. Speculation in this manner is receiving every encouragement, while legitimate business interests are being crippled. If we turn to the annals of the past two years we shall find a sufficient reason for this capitalistic want of confidence. The railroads have been carrying freights and passengers at unremunerative rates and the construction of new roads has been pretty generally abandoned. Manufacturing in general has been a business of no profit, much of our shipping has remained idle or has been employed at such low rates of freight as to make it a losing rather than a paying speculation. And so on through the entire category, while at the same time a spirit of rigid economy has been practised on every hand and the volume of business has been contracted to the very smallest proportions. With the harvest of the growing crops, which everywhere promise so well, improvement must come, but until then it is almost idle to look for activity in any branch of trade. This is pre-eminently true of our own markets.

MONETARY.

There has been no material change to note in the volume of business in this direction:

GOLD.—Closed in New York this evening at 110 1/4. The rate here closes at 115 1/2 buying, and 116 selling.

SILVER.—Rates at the close are 108 1/2 @ 109 buying and selling.

EXCHANGE.—Rates continue firm and generally unchanged.

COMMERCIAL.—Sterling 60 days. nom New York Sight Currency 2 pr nom New York Sight Gold. nom New Orleans Sight Cur. 2 pr nom New Orleans Sight Gold. nom

BANKERS.—Sterling, 60 days. nom New York Sight Currency 2 pr nom New York Sight Gold. 4 pm New Orleans Sight Cur. 4 pm nom New Orleans Sight Gold. nom

FREIGHTS.

Table with columns: SAIL, STEAM, Liverpool direct, Via New York, Bremen, Havre, Cork for orders, Amsterdam, New York, Providence, Fall River, Boston via New York, Philadelphia, via New York, Boston, Providence, Philadelphia and Fall River, sail.

COTTON.

The receipts at all United States ports for the past week foot up 17,477 bales against 17,787 last week, 22,925 this week last year, 16,513 week later last year. The season's receipts foot up 3,389,407 bales against 3,662,849 last year. The first exchange report of the crop 1875-76 was issued on the 26th, and may be considered altogether as a favorable one. An increase in acreage planted this year over last year is reported from seventy-eight counties; twenty reporting no change; four, a decrease ranging from five to twenty per cent. Good stands are pretty generally reported, and the only complaint which seems to be made is with regard to rain, and this has since fallen pretty generally. Reports from Louisiana, Mississippi and Arkansas are to the same effect and may be classed as favorable. Weakness seems to be the characteristic of all markets, and we report generally lower values. The statistical position, it will be seen, is strong.

GALVESTON MARKET.

The official report of the Cotton Exchange, at the close of business last week, advised a dull and easy market, prices showing a decrease of 1/2 c. in value for the week. The business of the past seven days has continued remarkably light and sales aggregate only 2,183 bales, against 2,301 last week, and 268,287 bales since the commencement of the season. During the first three days no change in prices have transpired at this point, and the market remains monotonously dull, with a very limited demand apparent from all quarters. On Wednesday, a decline of 1/2 c. was established on all grades above Ordinary, business continuing very quiet. The market at the close is dull and nominal, at the following closing figures:

Table with columns: To-night, Last Friday, Low Ordinary, Good Ordinary, Low Middling, Middling, Good Middling.

Table with columns: Last year, This year, This week, This day, Friday, May 21, Net receipts, Gross receipts, Exports to Great Britain, Exports to France, Exports to Continent, Channel, Stock, Against last year.

Table with columns: This Yesterday, Day, Last Friday, Friday, Stock, Receipts, Exports to Great Britain, France, Continent, Channel, Stock, Against last year.

Table with columns: Visible supply, according to "Financial and Commercial Chronicle", May 21, 1874, May 21, 1875, Deficit for 1875.

Table with columns: NEW ORLEANS MARKET, The market closes dull at the following comparative quotations:

Table with columns: This Week, Last Week, Ordinary, Good Ordinary, Low Middling, Middling.

Table with columns: NEW YORK MARKET, The market closed quiet but steady at following comparative quotations:

Table with columns: This Week, Last Week, Ordinary, Good Ordinary, Low Middling, Middling, Middling Orleans, Middling Texas.

Table with columns: FUTURES, This market closed steady as follows:

Table with columns: This Week, Last Week, May, June, July, August, Sept., October, Nov., Dec., Jan., Feb., March, April.

THE LIVERPOOL MARKET.

We left this market at the close last week in a dull condition after a quiet week during which business had been repeatedly interrupted by the holidays of the 17th and 18th. The week opened with a quiet market at the closing figures of last week, the only variation reported being in the tone, which has been changed from firmness on Monday to dullness and ease at the close.

The comparative closing quotations are:

Table with columns: This Week, Last Week, Middling Uplands, Orleans.

The closing figures received by cable are (basis Middling not below Low Middling): May delivery Uplands, 7 3-4d. June-July delivery Uplands, 7 3-4d. July-August delivery Uplands, 7 7-8d. New crop shipments Uplands, 8d. (Not below Good Ordinary.) June-July delivery Orleans 7 11-16d.

Table with columns: LIVERPOOL WEEKLY STATEMENT, Sales-Total, To exporters, To speculators, Forwarded from ship side.

Table with columns: Total stock, Of American, Actual Exports, Total receipts, American, Total since Sept. 1, American, Amount afloat, American.

THE GENERAL MARKET. Quotations not applicable to small orders, but represent cash prices for large lots.

Ac-Handles—per doz., No. 1, \$2 50 @ 2 75 No. 2, \$1 85; No. 2 [N] \$1 65.

Bacon—Supply in first hands small market dull. We quote Clear sides, 14c; clear rib, 13c; shoulders 10c; breakfast bacon 14c.

Bagging—Dull and unchanged.—Domestic—heavy, 12c; 3/4 yard; light, from store, 13 1/4 @ 14c; India, 11c in bales.

Beans—Is dull and lower \$1 00 @ 1 15 for 100 pounds. Job lots \$1 35 @ 1 45.

Breast—Prices are steady at 25 @ 26c for prime yellow, with light receipts and not much inquiry.

Bullion, Rubber—Sold according to list, with 20 per cent. off.

Butter—Stock heavy and demand light for all grades; prices easy as quoted choice 34 @ 36c; fair 29 @ 31c; ordinary 24 @ 26c. Western and Kansas City, choice 28 @ 31c; Medium 24 @ 26c; Ordinary 20c; Texas 15 @ 17c.

Candles—Quiet but steady favorite brands 16c.

Candy—Light demand; assorted stick 15 @ 16c; fancy 20 @ 25c; rock 23 @ 25c; cream 25 @ 26c; gum-drops 30 @ 35c; maple sugar 25 @ 30c.

Coffee—Stocks in importers' hands 3 @ 5c. First-hand quotations are firm at Fair 18c, Good 12c, Prime 12c, Choice 20c. Dealers are selling from store at 1c advance on these figures for ordinary order lots.

Corn Goods—Per dozen cans: Peaches, 2 lb, \$2 50 @ 2 55; strawberries, 2 lb, \$2 50 @ 2 60; pine apples, 2 lb, \$2 40 @ 2 50; damsons \$2 35; oysters, 2 lb full weight, \$1 75 @ 2 00; 1 lb full weight, \$1 10; corn, 2 lb, \$2 25 @ 2 50; tomatoes, 2 lb, \$1 40 @ 1 50.

Cheese—Western factory nominal English dairy 15c.

Corn—Limited supply; prices easy at 80 @ 85c for Texas in round lots; Western \$1 10 @ 1 15c. from store, Texas 95 @ 1 05.

Corn Meal—Fair supply. Selling at \$5 00 @ 5 25.

Creamers—In fair demand. Soda 5c; cream bud ginger 10c.

CASTINGS—Hollow ware, etc., 6c; sad irons, 5c.

COFFEE-MILLS—Per dozen, Parker's No. 50, \$5; No. 60, \$6; No. 70, \$7 50, with ten per cent. discount.

CHAINS—Trace, per pair, 6, 10, 3, 6c; 6, 10, 2, 7c; 6, 10, 1, 5c; Ox, 12c 3/4.

Drugs—Acid Citric \$1 40; acetic 16c; tartaric 6c; oxalic 25c; sulphuric in carboys 41c; C. P. 40c; Aloes cap. 10c; alcohol \$2; alum 5c; ammonia aqua 37c; 10c; ammonia spirits arom. 45c; arsenic common powdered 7c; Bismuth, subnitrate, \$2 25. Blue Vitrol 15c. Borax refined 2c. Caustic, lunar, pure \$1 85; Chloroform \$1 10; Copperas 3c. Calomel, English, \$2 75; American \$2; stock \$1 60; Cinnamon bark 35 @ 40c. Cream Tartar, pure, \$5 @ 5 25c. Morphine, Chloral hydrate 25 @ 29c. Morphine, Sulph. 8c 25. Logwood extract 15c. Gum asphaltida 3c. Gum camphor 25c. Gum opium \$10. Hops (1573) 35 @ 40c. Quinine \$2 60.

Hay—Is in ample supply and fairly active. Western, \$34 00 @ 36 00 per ton, for choice Timothy. Northern \$21 @ 25. Supply ample.

Hides—Dull and inactive and considerably lower. We quote, dry flint, selected 10c, kids and calves' off; as they run, 13 1/2 @ 14; wet salter, selected, 7 1/2c; as they run, 7c; butcher's green, 7 1/2c; dry salted are sold as dry flint with allowance for salt; blue stock 5c.

Hardware—Axes per dozen: Collins Kentucky light \$12; medium \$12 50; heavy \$15 50.

Hoes—Per dozen, planter's A B No. 0, \$7; No. 1, \$7 50; No. 2, \$8; No. 3, \$8 50; H B No. 0, \$6 50; No. 1, \$7; No. 2, \$7 50; No. 3, \$8.

Iron—Per pound, common bar, 4 1/2 @ 5c; band, 6 @ 6 1/2c; hoop, 7 @ 7 1/2c; sheet, common, 7c; R. G. 8c; galv., 17c; Russia, 30c; imitation Russia, 22c; plow slabs, 6 1/2c; nail rods, 10c; axes, 8 1/2 @ 9c; horse-shoes, Burden's, \$7 25 @ 7 50; nail-shoes, \$8 00.

Leather—Best Louisville and Cincinnati Oak Sole Leather, 42c 3/4; do; second quality 40c; do; fair saddle skirting 44c; do; oak harness leather 41c; do; second grade do. 38c; do; black bridle do. 50c; do; fair bridle do. 55c.

Lard—Market dull. Tires, 10c; kegs, 17c.

Lumber.—The demand is fair, and stocks ample. Rough yellow pine, \$22 second quality, \$20; dressed weatherboards, \$25 @ 28; surfaced boards \$25 @ 28; ceiling, \$20 @ 25; flooring, \$25 @ 30; cypress lumber by the cargo, \$25 @ 30; ash, \$40; shingles, \$4 @ 5 by small lots; \$3 @ 5 by cargo lots.

Line, Cement, Etc.—In limited demand. Austin lime, \$2 25 per barrel; Alabama \$2 50; cement, \$2 50 @ 2 75; plaster, Paris, \$4 00 @ 5; laths, \$4 @ 5 per M.

Meat-Catties—Per dozen. Woodruff's, No. 100, \$15; No. 150, \$18.

Molasses—Supply fair; demand good, selling 55 @ 60c; according to quality per gallon, barrels, half barrels, 5c. advance, 10c. advance. Job lots kegs 60 @ 65c; for barrels.

Nails—Are unchanged. Quotations are as follows: 10d to 60d, \$3 75; 8d, \$4 00; 6d, \$4 25; 4d and 5d, \$4 75. Flooring, casing and boxing, 75c. advance on above. Finishing \$1 advance.

Oils.—Lined, raw, 35; boiled, \$1 00. Lard, No. 1, \$1 60. W. S. \$1 15. Proctor & Gamble's, \$1 12 1/2. Turpentine, 45c. Kerosine, 24 @ 27c.

Onions—Western selling from store at 80 @ 85c per bushel. Texas, nominal. Job lots, Western 85 @ 85c. for prime.

Onions—In light supply prices dull and drooping. Red Northern \$4 50 @ 5 50 per barrel. Stock per box \$2 00.

Potatoes—Amuck light; prices dull; market quiet. Western nominal; Northern \$3 75 @ 4 00; according to quality. New Southern 4 50c; Sweet potatoes 75c; per bushel.

Primates—Deer skins 25 @ 27; goat skins 20c; per lb; sheep skins, full wool, 50c; half-wool 25c; shearings 15 @ 20c; each; wolf skins 25 @ 75c; each; dressed deer skins, Indian-tanned, \$1 50 @ 1 75 per pound.

Poultry—Receipts ample and prices very dull. Chickens \$4 00 @ 4 25 per dozen. Turkeys quiet; small 85 @ 100; grown, \$10 00 @ \$12 00. Ducks \$3 50 @ 4 00 per doz. Geese 5 00 @ 6 00. Partridges none in market.

Salts—Stock small; prices firm. Coarse from first hands by car load \$1 10 gold; fine \$1 75, gold.

Sugar—Dealers supply the demand at 5c.

Sugar—Market steady for Louisiana and Texas, for which there is a fair demand. Fully fair 5c; prime \$4 @ 4 1/2c; choice 9 1/2 @ 10c; coffee C 11c; coffee B 11c; coffee A 12c; crushed and powdered 12 1/2 @ 13c; Demerara Coffee 11 1/2 @ 12c.

Soap—In full supply. Olive 7c, for large lots. Gergan olive 6c; Ordinary orders filled at 7c.

Sieves—Per dozen, iron, \$1 75; plated \$2 75; brass \$6 75.

Tobacco—Supply ample and prices firm, with upward tendency. We quote: 12 inch, extra fine for lbs, 70c @ 81; 11 inch extra fine, 70 @ 75c; 11 inch, fine, 65 @ 70c; 11 inch, fine medium, 60 @ 65c; 11 inch, good medium, 57 @ 60c; 11 inch, good common, 53 @ 56c; 11 inch, grades, 60 @ 80c; smoking tobacco, 5c @ 5c; snuff, per dozen bottles, \$4 00 @ 4 13; cigars, domestic, per thousand, \$12 @ 100; cigars, imported, per thousand, \$5 @ 25.

Ties—Iron cotton baling ties 7c, per pound for Arrow and for Beard.

Tin—In plates, per box, in gold, 1X \$14 50; 1C \$12 50; 1C, leaded, \$11 75; Pig 20c 3/4 lb.

Tallow—Receipts light; prices steady; good to prime 6 @ 7c; common 5 @ 5 1/2c.

Twine—Cotton baling twine is in ample supply; selling at 17c, per pound.

Wool—Painted, 3/4 nest, 3 in \$2 25, 8 in \$3 25; white pine, 3 in \$3; 8 in \$4; cedar, 3 in \$3 75; 8 in \$6 50.

Wine—Fair supply and steady at 25 @ 40c. 7/8 gallon for cider and white. White wine, imported, 65c.

Woodware—Pails—Painted, two hoops, 7 @ 8d; \$2 10; three hoop \$2 40.

Well Buckets—Per dozen, L. S. \$6 00 @ 7 00; extra \$9 50 @ 11 00.

Wool—Spring clip, free of burrs—Medium 25 @ 27c; very long and bright 29 @ 32c; Mexican 15 @ 22c. market dull and unactive. Sales this week 45,000 pounds.

Zinc—In gold, per pound—Pig, none in market; sheet 11c.

THE SYMPTOMS OF LIVER COMPLAINT, AND OF SOME OF THE DISEASES PRODUCED BY IT. A yellow or yellow color of skin, or yellowish brown spots on face and all other parts of body; dullness and drowsiness with frequent headache; dizziness, bitter or bad taste in mouth, dryness of throat and internal heat; palpitation; in many cases a dry, teasing cough, with sore throat; unsteady appetite; raising food, choking sensation in the throat; distress, heaviness, bloated, or full feeling about stomach and sides, pain in sides, back or breast, and about shoulders; colic, pain and soreness through bowels, with heat; constipation alternating with frequent attacks of diarrhea; piles, flatulence, nervousness, coldness of extremities; rush of blood to head, with symptoms of apoplexy, numbness of limbs, especially at night; cold chills alternating with hot flashes, kidney and urinary difficulties; dullness, low spirits, unsociability and gloomy forebodings. Only few of above symptoms likely to be present at one time. All who use Dr. Pierce's Alt. Ext. or Golden Medical Discovery and Pleasant Purgative Pellets for Liver Complaint and its complications are loud in their praise of them. They are sold by all dealers in medicines.