





Texas Christian Advocate. Sunday School.

INTERNATIONAL BIBLE LESSONS. REVIEW OF THIRD QUARTER—September 19, 1880.

The lessons of this quarter begin with "the beginning"—the creation of man, his fall and the promise; then from the murder of Abel by Cain the record sweeps in silence over 1600 years to the faith of Noah; and thence 420 years on to Abraham, giving us his call, his generosity to Lot, his rescue of Lot, God's covenant with him, his intercession for Lot, Lot's escape from Sodom, and Abraham's great trial. It reveals what man by his own reasoning could never have discovered, and it covers the foundation of all man's superstructure of hope.

FIRST LESSON.—July 4, 1880. Gen. 1:1-3 and 2:4-8. Time—"In the beginning." Place—all space.

GOLDEN TEXT. And God called the dry land earth; and the gathering together of the waters called he seas; and God saw that it was good.—Gen. 1:10.

How grand God's creation and how majestic his words. "Let there be light." First we have the creation of the earth, as an abode for man, and then man to rule it. Man is a compound of earth and heaven; his body of the earth, and his spirit from God; and then he is settled in the garden of Eden with God's bounty before him and with only one prohibition; the fruit of the forbidden tree. How sublime and yet how fearful his possibilities; free to open the golden doors of life for himself, and yet capable of locking for himself a dungeon—death.

SECOND LESSON.—July 11, Gen. 3:1-15. The Fall and the Promise.—Time—404 B. C.—Place Garden of Eden.

GOLDEN TEXT. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.—Rom. 5:12.

God intended that man should know evil only by experiencing good; but man chose to know good by experiencing evil. To test his obedience and to place before him one prohibition among so many blessings lavished upon him. But the serpent beguiled Eve, and Eve enticed Adam, and all incur and receive the curse. They reap the bitter fruits of evil. They are terrified, as evil always is, at the approach of God. He confounds them by exposing their sins, pronounces his judgments on them; but sentences Adam and Eve with His promise that her seed would rebuke the serpent's head.

THIRD LESSON.—July 18, Gen. 4:1-15. Cain and Abel.—Time—403 B. C.—Place—outside of the Garden of Eden.

GOLDEN TEXT. Whosoever killeth his brother is a murderer, and he knoweth that to murder is the abiding in him. 1 Jno. 3:15.

The seed of sin planted in the garden produces a harvest of blood—murder. Cain and Abel bring offerings to God; Cain, the fruit of the field; and Abel, the firstlings of his flock; Cain came in an improper, and Abel in a proper spirit. Cain's offering and Abel's accepted. Cain is angry, and wreaks his vengeance on Abel by slaying him. God calls him to account, as he did Cain's parents for their sin, and pronounces on him an additional curse; and feeling the remembrance of his crime was greater than he could bear, he goes forth a wanderer.

FOURTH LESSON.—July 25, 1880. Gen. 9:1-19. "The Covenant with Noah." Time—2318 B. C.—Place—Near the Mountains of Ararat.

GOLDEN TEXT. I do set my bow in the clouds, and it shall be for a token with a covenant between me and the earth.—11.

From Cain's murder the record sweeps on and over the flood, to the second beginning, and to God's covenant on the occasion. God had destroyed the earth for the sin of man, the curse of Eden to the remaining remnant, Abel had offered his life in that hope, Noah perpetuated that hope by a pious life, Noah perpetuated that hope by an ark of faith; and now comes Abraham, the greatest of all, to found a nation that should not pass away until that hope grew into fruition at Bethlehem. God calls Abram, because he foresaw in him better elements than he saw in any other of his day. He bids him go out from Ur, and from Hebron to Canaan. In leaving Ur he severed himself from the past, and turns to the future. He is blessed because of his obedience; and he succeeds because of his faith. He pitches his tent in the hill country of the Canaanite at Bethel; and builds an altar and calls upon the name of the Lord. From there a famine drives him down into Egypt.

SIXTH LESSON.—Aug. 8, 1880. Gen. 13:1-8. Abram and Lot.—Time—1918 B. C.—Place—Egypt, Bethel, Hebron and Sodom.

GOLDEN TEXT. And Abram said unto Lot, let there be no strife between me and thee, and between my herdmen and thy herdmen; for we be brethren. 8.

We left Abram in our last lesson in Egypt where he supposed it necessary to yield his wife to the license of a despot to save his life; and in doing so he fell into that form of deceit, which may have been true in the letter, but false in fact. He is rebuked therefor, and sent out of Egypt. And he returns to his old camp at Bethel; but there he renews his altar worship

of God. He is prospered, and so is his nephew Lot. Contention sprung up between their herdmen for the choice of pasture, whereupon Abram, feeling that just and friendly relations between him and Lot were more essential than riches, generously offers Lot his choice of the land, saying: "Let there be no strife between me and thee. \* \* \* If thou wilt take the left hand, then will I go to the right; or if thou depart to the right hand, then I will go to the left." This was the golden rule. Lot selects the plain of Jordan, and Abraham continues in the hill country, and then receives the renewed promise and a blessing.

SEVENTH LESSON.—August 15, 1880. Gen. 14:1-24. Abram and Melchizedek.—Time—1913 B. C.—Place—Plain of Manure, Hobab and Salem.

GOLDEN TEXT. Whether the forerunner is for us entered, even Jesus made an high priest forever after the order of Melchizedek.—Heb. vi:20.

The unwise choice of Lot in pitching his tent toward Sodom is soon seen in his capture by his evil associates of the valley by Chedorlaomer of the east. Abram, at Manure, is informed by a messenger of Sodom and Salem. The expedition of 318 chosen men, followed by captors to Hobab, where he attacks by night and routs Chedorlaomer and rescues Lot. He is honored on his return with a grand reception by the kings of Sodom and Salem. The one came to receive his people and the captured spoil at the hands of the victorious stranger; and the other comes as God's messenger to bless his chosen leader.

EIGHTH LESSON.—August 22, 1880. Gen. xv:1-18. The covenant with Abram.—Time—1912 B. C.—Place—Hebron.

GOLDEN TEXT. Abraham believed God, and it was counted unto him for righteousness.—Rom. iv:3.

After Abram's marked success, as given in the last lesson, he seems to have lapsed into despondency. Three times before God had manifested himself to Abram and assured him of his favor, and that his seed should inherit that goodly land; but he is yet childless, his faith wavers, and God calls him again to believe him from the gloomy thoughts that oppress him. Why was he so? The answer is as unaccountable as was Elijah's conduct years after at Carmel, when he arraigned idolatry and ignominiously fled the day afterwards when threatened by Jezebel. Both were human and allied reactions, to succeed wonderful exaltations. God enters into a closer relation with him and covenants with him, and then consumes his offering and reveals to him his seed in Egypt, and their deliverance therefrom.

NINTH LESSON.—August 29, 1880. Gen. xviii:1-33. Abraham's intercession.—Time—1897 B. C.—Place—Hebron.

GOLDEN TEXT. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.—Heb. vi:25.

Fifteen years later than the incidents of the last lesson, as Abraham sat in his tent door, "three men" appear to him. He entertains them to accept of his hospitality. They consent, and he then entertains angels. He does not remain long in ignorance of their dignity and character. As they propose to continue their journey, Abraham, as their host, offers to escort them a short distance on the way to Sodom; and as they proceed together, the Lord, "one of the three men," reveals to Abraham his purpose to destroy Sodom and Gomorrah. Then follows Abraham's persistent intercession for him to spare Sodom. His request was granted on condition, first, that 50 righteous were found there; then it was modified so as to spare it for 40, 30, 20, and even for 10. But alas! instead of TEN, only ONE was found.

TENTH LESSON.—Sept. 5, 1880.—Gen. xix:1-29. Lot's escape from Sodom.—Time—1897 B. C.—Place—Sodom, one of the five cities of the plains.

GOLDEN TEXT. Remember Lot's wife.—Luke xvii:32.

The guilt of Sodom and Gomorrah was rank, and Abraham had only delay to remain long in ignorance of their dignity and character. As they propose to continue their journey, Abraham, as their host, offers to escort them a short distance on the way to Sodom; and as they proceed together, the Lord, "one of the three men," reveals to Abraham his purpose to destroy Sodom and Gomorrah. Then follows Abraham's persistent intercession for him to spare Sodom. His request was granted on condition, first, that 50 righteous were found there; then it was modified so as to spare it for 40, 30, 20, and even for 10. But alas! instead of TEN, only ONE was found.

ELEVENTH LESSON.—Sept. 12, 1880.—Gen. xxi:1-14. Trial of Abraham's faith.—Time—1871, B. C.—Place—Beersheba and Mount Moriah.

GOLDEN TEXT. For now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.—12.

After witnessing the destruction of Sodom and Gomorrah, Abraham, removed from Hebron, where he had resided so long, to the Southwest, and made his abode among the Philistines, who he hated, for the same trouble with Abimelech, that he had in Egypt with Pharaoh on account of the beauty of Sarah. Leaving Abimelech, he settles down in Beersheba, the well of the oath. There Isaac is born, and from thence Hagar and Ishmael are sent away. And when Isaac is almost grown he receives a command from Jehovah to take him, the son of promise, his only son, and offer him up as a sacrifice on Mount Moriah, 45 miles to the northeast, where the temple was afterwards built. This was to prove his faith; he had been impudent in consuming God's purposes; at one time supposing that Eleazar, his servant, was to be his heirs; and at another, that Ishmael, the son of Hagar, was to fulfill the promise. He had been informed that Isaac was to be his only heir. Therefore in sacrificing the son of Sarah apparently the great promise was impossible, yet as God commanded he dare not disobey, but he stayed when in the net. The intention is taken for the deed, and the faith of the patriarch is triumphant. This was his great trial and his greatest triumph.

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SHAW & BLAYLOCK, Publishers. THOSE EDUCATIONAL NOTICES.

We are in receipt of letters from two esteemed brethren respecting certain notices in the ADVOCATE of Marvin college. Each of these brethren assumes that said notices were editorials, and takes the editor sharply to task for some of the statements they contain. Our good brethren are mistaken. The notices were advertisements, inserted in a form common to all journals. One of the articles, by an oversight, appeared on the editorial page, but in solid not leader or editorial type; and one other, of which special complaint is made, was not only in solid type, but on the inside of the paper, where editorial matter seldom appears. These notices came to us from a minister of high standing in his conference, and we had no more reason to doubt the accuracy of any of the statements they contained than we now have to question the exactness of those made by our two brethren in their communications. As their publication would very probably provoke a personal controversy, we had better arrest the matter at this point. We will hereafter endeavor to guard our columns so that our readers may more easily distinguish between editorials and other matter. This case illustrates a difficulty which has occasioned no little perplexity. We have often given notices, editorial and in other forms, of our different church institutions. Some appeared in editorial correspondence, others in the shape of editorial notices of advertisements, and others were notices which were themselves paid for at regular rates. While we have tried to be just and discriminating in all these different notices, we have often been subjected to sharp censure from some other school, which claimed that the notice, even when it was an advertisement and in a form common to the press, both secular and religious, was evidence of editorial partiality. Recently we noticed the condition and prosperity of a leading institution of our church, which we had visited in our rambles. In a short time the friend of an institution in an adjoining conference intimated very plainly that such a notice had in it the flavor of editorial favoritism and was calculated to advance the interest of that school to the disadvantage of others. And now these brethren, and esteemed brethren they are, complain of certain notices of a school which appeared in our columns in the form of an advertisement familiar in all papers, secular and religious. In the land, and insist that we should come forward and make good every fact stated in those notices or recall them. We must refer our brethren to the party who sent those notices. He is a man of unblemished record.

We would gladly make the ADVOCATE the representative of our educational institutions. We recognize Christian education as one of the functions of the church and would willingly be its active auxiliary in the accomplishment of its great work; but we confess the strictures to which we have been subjected, in the direction we have named, have been the occasion of no little perplexity, if not weariness. It seems that we are limited to a general advocacy of the cause of Christian education, and must confine all references to particular institutions to special notices as will be recognized as legitimate advertisements.

Would it not be well if the representatives of our church schools in the different conferences would meet in convention and discuss many of the questions which are connected with their important work. They are not rivals, but brethren, to whom God has committed a grand vocation. Among the many questions which would naturally come up before such a convention, the relations between the literary and educational enterprises of the church, and the most efficient means of employing the press in advancing the cause of Christian education, would not be the least in importance.

IN MEMORIAM.

ORCENETH FISHER.

The papers this morning bring the sad, though not unexpected, announcement of the death of a life-long personal friend and co-laborer in the gospel ministry, the venerable ORCENETH FISHER. Since reading the announcement I have been tracing, in the "minutes of conferences," the course of this great and good man from the year 1824, when he was received into the Missouri conference, down to 1880, when he died in the city of Austin—a period of fifty-six years, and covering a field of ministerial labor, extending through the heart of the continent from the great lakes of the North to the Gulf of Mexico on the South; and on the Pacific coast from the Columbia river, in Oregon almost down to the Isthmus of Tehuantepec in Central America.

As we have said, he was admitted on trial in the Missouri Conference in 1824, when that conference included all the territory northwest of the Ohio river. His first appointment was the Illinois circuit and included a considerable portion of the State. His next was at Booneville, Indiana. In 1825 the Illinois Conference was formed, and he fell into that division. His appointment in 1828 and 1829 was at Waterloo. During the latter year he visited Texas, and finding a vacancy on the Brazoria work in consequence of the death of Strickland, he for a few months labored on it with great acceptability. The next year he was in the Springfield (Illinois) station, and at its close transferred to Texas. He was two years on the old Washington circuit; and then successively at Brazoria, and two years at Houston, and in 1848 transferred to East Texas Conference.

His first appointment in east Texas was to Marshall. Subsequently he was successively on the Nacogdoches and Palestine districts, until 1856, when he was transferred to the Pacific coast, and was stationed in Stockton. In 1858 and 1859 he was on the San Francisco district, and in 1860 and 1862 on the Oregon district. During the war the appointments of the Pacific Conference are not given in the minutes. We have understood from our deceased brother that during that period he spent considerable time on the west coast of Mexico, between Lower California and the Isthmus of Tehuantepec.

Brother Fisher was one of the delegates from the East Texas Conference to the third General Conference, at Columbus, Ga., in 1854; and was elected delegate to the General Conference which failed to meet in 1862, from the Pacific Conference. The same conference elected him one of its delegates in 1870. After attending the conference at Memphis, he paid a visit to his old Texas home, and was so kindly received that he determined to remain with us, and was accordingly transferred back to Texas the next year. In 1871 he was on the Austin district; 1872-73, in Austin station; 1874, Chappell Hill station; 1875, Bellville circuit; and in 1876, transferred to northwest Texas Conference, and appointed to Belton district. Two years later re-transferred to the Texas Conference, and was placed on the superannuated list.

Among all the preachers to whom I have listened, I think I never listened to one superior to Orceneth Fisher when in his prime; and as a zealous, faithful, laborious minister of the blessed gospel, I think he stands almost peerless among his contemporaries. Brother Fisher was one of the most devoted and spiritually minded men with whom I was ever thrown in company. There was about him a savor of godliness truly refreshing; and this was equally manifest in the hospitable homes of the rich planters and in the home of the humble slave. In his thorough knowledge of the Scriptures I think he excelled any one I ever saw. Often at camp-meetings, where we had no concordance, I have asked him for texts or a class of texts upon any particular subject; he never failed to give me the desired chapter and verse, and the exact language of the text; indeed, he was almost a living concordance of the Bible. I do not think he had a very general knowledge of the original languages of the Scriptures, but he had studied certain topics and words connected with theological controversies until he was thoroughly versed in all their shades of meaning. This made him unanswerable as a controversialist. I can but feel sad while I pay this feeble tribute to one whom I delighted to honor and love. To the Methodists of Texas I would say: "know ye not that there is a prince and a great man fallen this day in Israel?"

The same paper that brought to us the intelligence of Bro. Fisher's illness brought, also, the unwelcome news that the venerable Alexander was in feeble health, and had been compelled for the present to relinquish his pastoral charge. May this disability be but temporary, and may a merciful Father soon restore him to health. We, however, can hardly hope that he will be able much longer to lead the hosts of his sons in the gospel in Texas. We believe he is filling his forty-eighth appointment as a Methodist preacher, forty-two of which have been in Texas. "Your fathers, where are they?" And the prophets, do they live forever?"

A WIDE-AWAKE paper in a Texas railroad town warns parents against the dangers boys are exposed to at the railroad depot. With the hardness of boyhood, youngsters delight in frecks and a thrill of horror along well-settled members of the railroad conductors and mechanics. Parents would do well to take a look around the depot now and then to see if their boys are not swinging to the ladders of freight trains while in motion or mounting the platform of a passenger coach, and then exhibiting their skill in lighting on their feet when the train is at a high speed.

All this is good advice. Many a mother would stand in no small need of heart-shorn were she to witness the reckless and senseless exploits her twelve year old boy performs when trains are rolling into the depot or switch-engines are thundering along the side-track. On their way to the depot suppose that some parents also stop at the saloon. There possibly their oldest boy, yet in his teens, is deep in a game of cards. Another is profoundly investigating the mysteries of keno and paying dearly for the knowledge he gains. Another finds his boy of twelve or fifteen years at dominoes, while another finds his son aping the deeds of a seasoned drinker while he tosses off a glass of foaming beer. The danger that lurks around these spots adds to the charm of indulgence to these ardent thoughtless boys. Parents would do well to be on the watch.

If a boy who has no special business at a railroad depot, and is fond of displaying his fool-hardiness by his pranks alongside the rushing train, happens to be crushed beneath its wheels and maimed for life, or laid in his grave, the railroad officials are often compelled, at heavy expense of lawyers and witnesses, to prove that it was the result of no negligence on their part. If there is any proof of carelessness on the part of the conductor or engineer, the company must pay heavy damages for an injury, which would not have occurred if the boy had been in his proper place. Another boy goes into a beer saloon, drinks beer, learns to gamble, neglects his business, and at last, in a drunken brawl, is shot or stabbed, and is maimed for life or laid in a bloody grave. The man who sold the liquor knew it would take away his senses. Very possibly he has seen him drunk before, and knew that he was quarrelsome and dangerous when intoxicated, and yet he furnished him the whiskey that made him a mad man and drove him to his doom. What reason or justice is there in legislation that holds the railroad responsible for damages to life or limb when its business is a benefit to the land, and granting immunity to the liquor dealer when his business is a curse and fills the land with riot and crime?

The editor acknowledges the receipt of a number of kind invitations to camp and protracted meetings. He would gladly attend all of them; but finds it impossible to leave the office for a day. An old fashioned Methodist revival would of all places be the scene he would most delight to behold. If he cannot spare the labor he most gladly reports the good news. The revival notices we consider the best part of the ADVOCATE. Texas Methodism is prospering.

TEXAS METHODISM. TEXAS CONFERENCE.

T. A. Garrison, DeWittville, Burleson County, Aug. 30: A fine meeting closed last week at Cherry Chapel. The meeting was held by Bro. Burford and myself. Eleven joined our church. The fattest calf was slain. Several backsliders professed to be reclaimed. Bro. Burford was taken sick and had to quit the meeting for several days, which left the meeting with myself and the members. The members at Christman's chapel are like a watered garden; every plant is green and gay. Another meeting commenced there to-day. Hope the Lord will be with us, though rare as it is on us to-day.

T. F. Dinmitt, Flatonia, Fayette County, Aug. 31: Our presiding elder, Bro. E. S. Smith, was so unfortunate as to have one of his horses to die last night. This is a loss he is not prepared to sustain. He has a fine horse, and what say you, brethren? Even five dollars from every one of the fifteen charges would help him very much and not hurt any of us. I will say that Flatonia circuit will pay more than that. How many others will come up? We had 120 in Sunday school here Sunday; had three accessions to the church and had more than one hundred at our three o'clock class-meeting; congregations very good. May the Lord continue his blessings.

J. E. Pillow, Montgomery, Montgomery County, Sept. 1: Just returned from a protracted meeting of nine days, resulting in some fifteen or twenty conversions and restorations and the church greatly revived. We had a peculiar shower of conversions, which we refer to as the "Campbell shower." This meeting was conducted by Rev. J. P. Childers, a local preacher. He carries the Savior in his heart wherever he goes, and it don't take long for him to get into the hearts of his hearers, and then he gets into the sinners' hearts. I praise God for Bro. Childers and for Holy Ghost religion.

R. K. Collison, Cedar Creek, Bastrop County, Aug. 31: Meeting just closed at Haynie chapel. Bro. R. S. Cole assisted throughout. It lasted eight days. But little good was accomplished, apparently, during the first four days. Friday night we got out of the house under an arbor, and from that time until the end there was open success. Result: five conversions and three additions. As an after result we left the meeting with a membership of 120. We have two hundred dollars and as much ground as we want already subscribed, also the promise of assistance, free of charge, from a skilled mechanic. God bless our efforts in this direction and crown them with success.

J. W. Kelley, Evergreen, San Jacinto Co., Sept. 4: The meeting recently closed at Evergreen resulted in great good to the cause of Christ in this community. Brother Morris' health somewhat impaired, though he is working with his usual energy. A paragon with much church work record the success of his labors. On such an appreciative people; how pleasant it is for brethren to dwell together in unity. This people are considerably elated with the idea of a camp-meeting. With Brother Morris' energies, aided by a host of the religious laborers, it must necessarily be a success. The people with

few exceptions were orderly, serious, attentive and acted like gentlemen and leaders should act. There were thirteen conversions and thirteen accessions to the church, and several infants baptized. The prospects for our church in this part of the land are growing brighter. The Lord is with us, and we enjoy lively hopes for the future.

NORTH TEXAS CONFERENCE.

F. A. Rosser, Denton, Sept. 1: I closed my last protracted meeting last Monday night five and a half miles east of Denton; two conversions and three accessions. Some men had a disgraceful row near the arbor Sunday evening; an ugly affair. Brother Hill, Bicket and Trator assisted me in the meeting.

J. F. Sherwood, Sulphur Springs, Hopkins Co., Aug. 30: Just closed a camp-meeting at New Hope, resulting in seventy-five or eighty accessions; several old gray headed men, leading citizens were converted. Thirty-six dollars conference money was raised. Our circuit is in a "blaze"; one reason is they read the ADVOCATE.

J. A. Wyatt, Walker Station, Red River County, Aug. 30: DeKalb is not yet given over to prophanity of mind to believe it and be damned; at least it is not wholly so; for we closed a week's series of meetings there last Friday night which resulted in nine conversions, twenty accessions, and a general revival in the church—a regular old-time revival. The church was much revived. There were five baptisms. I am indebted to Bro. Harris, of the Cumberland Presbyterian Church, and Sewell, of the Baptist circuit, for efficient ministerial aid.

J. Farmer, Hamilton County, Aug. 27: Our meeting at Center City, embracing the fourth Sunday in August, was a glorious success. There were about thirty conversions and nineteen accessions. The meeting closed after eight days of continuous prayer and preaching at the altar. We are indebted to Bro. Ewell, of Carlton circuit, Bro. Williams, of Mountain mission, Springs worked up to the proper standard. Pray for us.

A. L. Youngs, Bell Co., Aug. 31: Attended a camp-meeting at Pleasant Hill camp-ground, held last week by Bro. Hunton; it was the finest meeting I ever saw. At the experience meeting Sunday morning I think about 100 persons joined the church and were baptized. Everybody seemed to be interested. The behavior for so large a crowd. Bro. H. said that everybody, saint and sinner, were praying. I am pleased with the ADVOCATE, and hope to be much sooner at home, and several persons were interested on the subject of religion.

A. C. McDougal, Wayland, Red River Co., Aug. 31: The spacious new church building at this place will soon be completed. A parsonage purchased just across the street, one hundred and thirty dollars. A subscription taken for another church at Scatter creek; it will be built by conference. Revival influence good all round the circuit; some increase at every appointment. Preacher in charge been night last. Results: four conversions, seven accessions and the church considerably strengthened. Some disorderly lads arrested and fined. Church growing. ADVOCATE appreciated and its course endorsed by all. Love to all the brethren.

J. R. D. Taylor, Rusk, Cherokee Co., Sept. 3: The Gold Springs camp-meeting closed the 22d of August. Results—33 conversions, 21 accessions and 13 baptisms. The church is growing from time to time were large and orderly. The meeting went off pleasantly. Some of our local preachers and myself closed a five days' meeting at Grange Hall Thursday night last. Results: four conversions, seven accessions and the church considerably strengthened. Some disorderly lads arrested and fined. Church growing. ADVOCATE appreciated and its course endorsed by all. Love to all the brethren.

J. M. Bond, Melrose, Nacogdoches Co., Aug. 26: Closed another very interesting meeting yesterday at Shady Grove; had eight to profess faith in Christ; four accessions to the church, 31 baptisms. Bro. Bond, Melrose, Nacogdoches Co., Aug. 26: Closed another very interesting meeting yesterday at Shady Grove; had eight to profess faith in Christ; four accessions to the church, 31 baptisms. Bro. Bond, Melrose, Nacogdoches Co., Aug. 26: Closed another very interesting meeting yesterday at Shady Grove; had eight to profess faith in Christ; four accessions to the church, 31 baptisms.

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Have collected about fifty dollars for mission and conference collections. Think I will bring up a full report. God bless the ADVOCATE.

It is not necessary to carry the Point. Of the many expressions in the article on the "Sunday Law—the Right Theory," which appeared in your issue of the 21st instant, I chose the above somewhat capriciously. I could have chosen the expression, "in my judgment," which would have been a wrong promise, but I thought you would like to have that for its caption, especially as it has the under score "my," which helps to make it a somewhat remarkable sentence. The several brethren who have written about the Sunday law have, I presume, suffered from the relative disadvantage, as compared with this writer, that they have not, like him, taken the "mover of the bill," and were not so well prepared as this writer to know the real principles upon which legislation touching the observance of the Sabbath should proceed. Bro. Spencer and the rest are not to be pitied than blamed. It is surely not their fault that they have not enjoyed such extraordinary advantages. And I am glad that this good brother seems to have taken this into the account, since he censures them very mildly, which he certainly would not have done if he had known, or even had good reasons for supposing, that they had ever talked with the "mover of the bill" himself, and had learned from his own lips that he never intended to strengthen the arm of the church, "any moral institution." (Italics mine.) For does it not follow that if the "mover of the bill," to regulate the observance of the Sabbath day, did not intend any anti-religious or immoral purpose, or to promote any religion or morality thereby, that the law should be so administered as that it shall in no wise promote or conserve religion or morality, and that all who advocate it by speech or pen should be careful that nothing that they say or write shall violate or exceed the intention of the "mover of the bill?"

But, Mr. Editor, bear with me a little—may I trust this writer will bear with me a little, and I will venture my opinion or judgment against that of this trenchant writer) that the writer himself is not quite consistent; for he shows how the Sunday law protects Christians in their rights of religious worship, whereby the "arm of the church" and moral institutions generally are greatly strengthened, contrary to the intention of the "mover of the bill," and he seems glad that it is so. But religious liberty, or the right of religious freedom, is not a right to be exercised in a purely humanitarian basis, but a right to be exercised in a purely humanitarian basis. Nor am I right sure that he is consistent, when he intimates that the Brethren has not as much right to blow his horn on Sunday as the preacher has to blow his horn on Sunday. Upon a strictly humanitarian basis, what is the difference? It may be answered that the preacher's horn is too loud for the Brethren's. If so, I answer, "that is so much the worse for the preacher." But religious liberty would be greatly annoyed by the preacher's horn, and by the songs and shouts of religious people, with all of which ridiculous things he is greatly disgusted, if he did not blow his horn in the first place. But religious liberty is not a right to be exercised in a purely humanitarian basis, but a right to be exercised in a purely humanitarian basis. Nor am I right sure that he is consistent, when he intimates that the Brethren has not as much right to blow his horn on Sunday as the preacher has to blow his horn on Sunday. Upon a strictly humanitarian basis, what is the difference? It may be answered that the preacher's horn is too loud for the Brethren's. If so, I answer, "that is so much the worse for the preacher." But religious liberty would be greatly annoyed by the preacher's horn, and by the songs and shouts of religious people, with all of which ridiculous things he is greatly disgusted, if he did not blow his horn in the first place.

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Wanted, ministers and others to sell "Illustrated Lord's Prayer," in colors. Also marriage certificates and "Belshazzar's Feast." Three specimens by mail prepaid, \$1.00. Illustrated prayer and marriage certificate, 14x20; Belshazzar's Feast, 18x24; all colored. Address Rev. Leonard Ames, 48, Twelfth street, Louisville, Kentucky.

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Texas Christian Advocate.

BUSINESS.

Circulate the Advocate. We submit the following propositions to agents and subscribers...

First-To subscribers whose times expire prior to November 1, and to all new subscribers...

Second-To all whose subscriptions expire during November and December, and to new subscribers...

Third-To subscribers whose times expire after January 1, 1881, we will continue the Advocate one year from date of expiration...

Fourth-Any subscriber whose time expires prior to January 1, 1881, or new subscribers who desire to advance by the \$1.50 proposition...

Fifth-To any subscriber whose time expires in November and December, or to any one then becoming a subscriber...

Sixth-To any one sending us, either directly or to the annual conference, the sum of \$5, we will send the Advocate four years.

All subscribers sent under the new propositions will count on the premiums proportionately.

These propositions in no way change the regular subscription price of the paper.

SHAW & BLAYLOCK.

CHURCH NOTICES.

GAINESVILLE DISTRICT-Fourth Round. Gainesville, 24 Sunday in Sept. 25 Sunday in Sept. 26 Sunday in Sept. 27 Sunday in Sept. 28 Sunday in Sept. 29 Sunday in Sept. 30 Sunday in Sept. 31 Sunday in Sept.

SALFUR SPRINGS DISTRICT-Fourth Round. Salfur Springs, 24 Sunday in Sept. 25 Sunday in Sept. 26 Sunday in Sept. 27 Sunday in Sept. 28 Sunday in Sept. 29 Sunday in Sept. 30 Sunday in Sept. 31 Sunday in Sept.

BRICKKIRKING DISTRICT-Fourth Round. Pecan, 24 Sunday in Sept. 25 Sunday in Sept. 26 Sunday in Sept. 27 Sunday in Sept. 28 Sunday in Sept. 29 Sunday in Sept. 30 Sunday in Sept. 31 Sunday in Sept.

SAN ANGELO DISTRICT-Fourth Round. Shelby, 24 Sunday in Sept. 25 Sunday in Sept. 26 Sunday in Sept. 27 Sunday in Sept. 28 Sunday in Sept. 29 Sunday in Sept. 30 Sunday in Sept. 31 Sunday in Sept.

DALLAS DISTRICT-Fourth Round. Floyd, 24 Sunday in Sept. 25 Sunday in Sept. 26 Sunday in Sept. 27 Sunday in Sept. 28 Sunday in Sept. 29 Sunday in Sept. 30 Sunday in Sept. 31 Sunday in Sept.

PALESTINE DISTRICT-Fourth Round. Pennington, 24 Sunday in Sept. 25 Sunday in Sept. 26 Sunday in Sept. 27 Sunday in Sept. 28 Sunday in Sept. 29 Sunday in Sept. 30 Sunday in Sept. 31 Sunday in Sept.

FORT WORTH DISTRICT-Fourth Round. Cleburne, 24 Sunday in Sept. 25 Sunday in Sept. 26 Sunday in Sept. 27 Sunday in Sept. 28 Sunday in Sept. 29 Sunday in Sept. 30 Sunday in Sept. 31 Sunday in Sept.

STEPHENSVILLE DISTRICT-Fourth Round. Polk, 24 Sunday in Sept. 25 Sunday in Sept. 26 Sunday in Sept. 27 Sunday in Sept. 28 Sunday in Sept. 29 Sunday in Sept. 30 Sunday in Sept. 31 Sunday in Sept.

WACO DISTRICT-Fourth Round. East Waco, 24 Sunday in Sept. 25 Sunday in Sept. 26 Sunday in Sept. 27 Sunday in Sept. 28 Sunday in Sept. 29 Sunday in Sept. 30 Sunday in Sept. 31 Sunday in Sept.

OMAHONIE DISTRICT-Fourth Round. San Antonio, 24 Sunday in Sept. 25 Sunday in Sept. 26 Sunday in Sept. 27 Sunday in Sept. 28 Sunday in Sept. 29 Sunday in Sept. 30 Sunday in Sept. 31 Sunday in Sept.

Various church notices and reports from different districts.

Obituaries.

REV. ORCENTE FISHER, D. D., was born in Chester, Windsor county, N. H., Nov. 2, 1802. His father was Dr. David Fisher, his paternal grandfather, Rev. D. Fisher, of the Free-will Baptist Church. His mother was a daughter of Capt. Rufus Chase, of Providence, Rhode Island, and member of the Baptist Church under the ministry of Roger Williams.

PHILLIPS-Died at the family home, Bryan, Texas, August 26th, Mary Rebecca, infant child of Rev. H. V. and H. C. Phillips, aged 7 months and 11 days. "Suffer the little children to come unto me, and forbid them not," said Jesus; and she went.

NORRIS-Mary Norris, daughter of Bro. H. L. and Sister L. M. Norris, who now live at Smithville, Texas, died January 9, 1880, aged 12 years, 10 months, and 11 days. "Suffer the little children to come unto me, and forbid them not," said Jesus; and she went.

KILPATRICK-At her home near Navasota, Texas, sister Mary Martha Kilpatrick, wife of Dr. A. R. Kilpatrick, sister Kilpatrick was born in Richmond District, S. C., on the 31st day of April, 1827; died on the 29th day of August, 1880. She had been for more than 25 years a consistent member of the M. E. Church, South. She daily read and studied the word of God, and after more than four years of suffering, as a confirmed invalid, she died in the faith. Blessed are the dead which die in the Lord.-J. C. MICKLE.

KEER-The subject of this obituary, sister Martha J. Keer, was born February 11, 1828, in Casswell county, Va. She was married to G. Keer, February 20th, 1845, after which she moved with her companion to Cook county, Texas, 1860. She died August 20th, 1880, in the 52nd year of her life. In her will she bequeathed a Christian mother and a devoted companion for 35 years, 6 months, and 15 days. She leaves a husband, five daughters and seven sons to mourn her loss. Truly their loss is great. Her last words were, "I am going, asking all to meet her in the better land. She was a great sufferer for a number of years; in her was beautifully exemplified the ornaments of a Christian character. May grace be granted to the bereaved family and friends-wife and mother's-as rest.-L. F. PALMER, Pastor.

PATTON-Johnny and Harry Patton, sons of J. A. and Salome Patton, of Alvarado, Texas, died on the 24th of August, 1880-one at 11 o'clock, a. m., and the other at 3 o'clock, p. m. Cause: diphtheria. John, the eldest, was twelve years old. He was a remarkable boy, well advanced in literary attainments for his age. Two days before his death, he prayed for mercy, and God accepted him. The day before his death he was very happy, and expressed great desire to go to heaven. He made many beautiful and original remarks, clearly indicating his pure, Christian spirit. He prayed for his friends and requested all to meet him in heaven.

Little Harry was only six years old, delicate, but very sprightly, and the especial favorite of his grandma, Sister Billings. These parents have suffered great sorrows. Three other of their children were also dangerously sick of the same disease; but, thank God, they have been spared, and we hope the bereavement will result in eternal good to the bereaved.-W. R. D. STOCKTON.

DICKY-Sister Martha J. Dicky, daughter of Rev. R. and Mrs. Martha J. Dicky, was born in Grimes county, Texas, December 17, 1817; professed religion and joined the church at an early age; was married to Bro. J. W. Dicky, April 9, 1845, and died in Floydville, Wilbourn county, Texas, July 4, 1880, leaving a husband and six dear children to mourn her loss. Her acquaintance with the dear sister was short. However, we learn she was a devoted wife and loving mother. As a Christian, consistent in practical life, bold in her profession of faith, constant in her devotion, zealous to avoid evil, and unflinching in her zeal for the furtherance of a Redeemer's cause. In social life she was a fervent gem; gifted with a charming and winning disposition-a disposition gentle and sweetened by the religion she professed and loved. God has called her. Now we pray that he may bring to her, in the land of redeemed souls, her husband and six children.-ANNIS B. DIBBLE.

HEADS-Another Christian has passed over the river and gone to a bright reward. Sister H. C. Heard was born July 23, 1844. Early in life she became concerned about her salvation. She sought and found Jesus precious to her soul, and shortly afterwards she united herself with the M. E. Church, South, and as she advanced in years, she made great attainments in the divine life, her hope of a home in heaven growing brighter and brighter. As she neared the Jordan of death she gave those who were watching around her bed to understand that not a cloud nor a shadow darkened her horizon. She died as she had lived, in the triumphs of a living faith. Sister Heard was loved by all who knew her. She was ever second to her, was possible for her to do so, ministering to the sick-trying to relieve their temporal wants, and talking to them of Jesus. She leaves a husband and two sons, one of them a grown young man, the other a bright little boy of three summers, and a host of relatives and friends to mourn the loss of an afflicted wife, a devoted and tender mother, a bright and useful Christian worker. Her last illness was brief-she was sick only a few days. The disease which did its fatal work was congestion. She was taken sick at our camp-meeting on West Bernard, but she did not leave the grounds until her spirit was released of its earthly load. She began the 11th day of July, 1880, on the old camp-ground, with suffering and pain, but as the shades of night were falling upon our encampment, angel watchers conducted her sweet spirit away to the better land of rest.

And thy saintly soul has flown. Where tears are wiped from every eye. And sorrow is unknown.

From the burden of the flesh, From care and fear released; Where the wicked cease from troubling, And the weary are at rest.

The Methodist Ecumenical-What may Be Hoped From It.

Much of the good that will be accomplished by the approaching Methodist gathering in London will come from the discussions which antedate it. An executive committee, like this, with legislative powers, the work of which it does like that done by a sudden blow against a vessel holding certain chemicals in solution. It is to crystallize what before had taken no definite shape. The Conference meets full soon for those benefits to come from it. Nothing would have been lost by having it a year later, provided the year 1882 had suited our American brethren and our own church-but that being General Conference year with several Churches, and in some cases the sessions being about the same time as the proposed London meeting, it was deemed best to have it in 1880. As it is, however, the freed discussion should precede the Ecumenical Conference, and the mind of all Methodists should be engaged with those questions which will probably be brought before that body.

For the most part, the Ecumenical Conference, and the mind of all Methodists should be engaged with those questions which will probably be brought before that body. For the most part, the Ecumenical Conference, and the mind of all Methodists should be engaged with those questions which will probably be brought before that body.

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Who to the South Sea Islands as Australia? While Japan, China and the great plains of Asia and Africa invite and challenge the combined labors of all those Christian nations, different provinces being assigned to each Methodist body. Who doubts but that more effective missionary work would be done if each church were recognized as responsible for a given field and were to mass its forces to occupy it in the name of the Master?

These results may be hoped from the Ecumenical Conference. There are other things which may be hoped from the conference meets, by the time the conference meets, be sufficiently matured to be deemed alike important and necessary. These we may consider at another time. E. R. HENBORN.

Moulton, Laverac Co., Aug. - My husband and myself have just returned from the Pacific Sea Conference, held by Bros. Harris and Biggs, for the San Marcos and Luling circuits. We had a most enjoyable time, for we met many of our old friends and had the pleasure of hearing Bros. Harris, Belyin, Lanester, and with us. Many rejoiced in the fortiveness of their ship; the church was greatly revived, and all seemed interested and working for the meeting. Were very sorry we could not remain until the meeting closed, but duty called us home. Many thanks to the three sisters of the church of Moulton for their kind remembrance of me during my absence.-Mrs. T. WALKER.

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Texas Christian Advocate.

The drunkard is a burden to himself as well as his friends, and both he and his friends will give much to be able to see reform and sobriety induced.

An aristocratic papa, being requested by a rich and vulgar fellow for permission to marry "one of his girls," gave this rather crushing reply: "Certainly; which one would you prefer, the waiter or the cook?"

We have ourselves tried Dobbin's Electric Soap, made by Cragin & Co., (Pala), and find it the best, purest and most economical soap we ever saw.

"How charming it is to have plants in your office," remarked the dealer. "Yes, that is so—that is so," assented the lawyer, "they are so handy to spit in."

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It was from the mountain side, and was buying his first glass of soda. "I wish you'd skin off that sun, sir; I ain't payin' for no froth."

Complications. If the thousands that now have their rest and comfort destroyed by complications of liver and kidney complaints would give nature's remedy, Kidney-Wort, a trial they would be speedily cured.

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"The line must be drawn somewhere," explained a Danbury woman, the other night, when her husband got sawed across the neck with the clothesline.

Babies are too lightly prized to permit them to suffer with colic, flatulence, etc., when Dr. Bull's Baby Syrup will, at once relieve them. Price 25 cents.

The poor old negro preacher was more than half right when he said, "Bredrin, if we could all see into our own hearts as God does, it would make us to death."

Horsford's Acid Phosphate restores enfeebled digestion, imparting vitality and correcting the feeling of lassitude so common in this summer.

A cyclone devastated the country southwest of Fargo, Dakota, on Tuesday night of last week. One man was killed and three injured. Severe wind and hail storms are reported in Indiana.

Ladies who value their complexion, should avoid all face powders. Many of them are poisonous, and all stop up the pores and clog the circulation.

"Sam," said one little urchin to another, "Sam, does your schoolmaster give you any rewards of merit?" "I none he does," was the reply; "he 'treats me a lickin' reg'lar every day, and says I merit two."

The poor old negro preacher was more than half right when he said; "Bredrin, if we could all see into our own hearts as God does, it would make us to death."

Dysentery. This weakening and dangerous complaint is arrested promptly and cured by a few drops of Remond's Pain-Killing Single Oil, taken in a little water.

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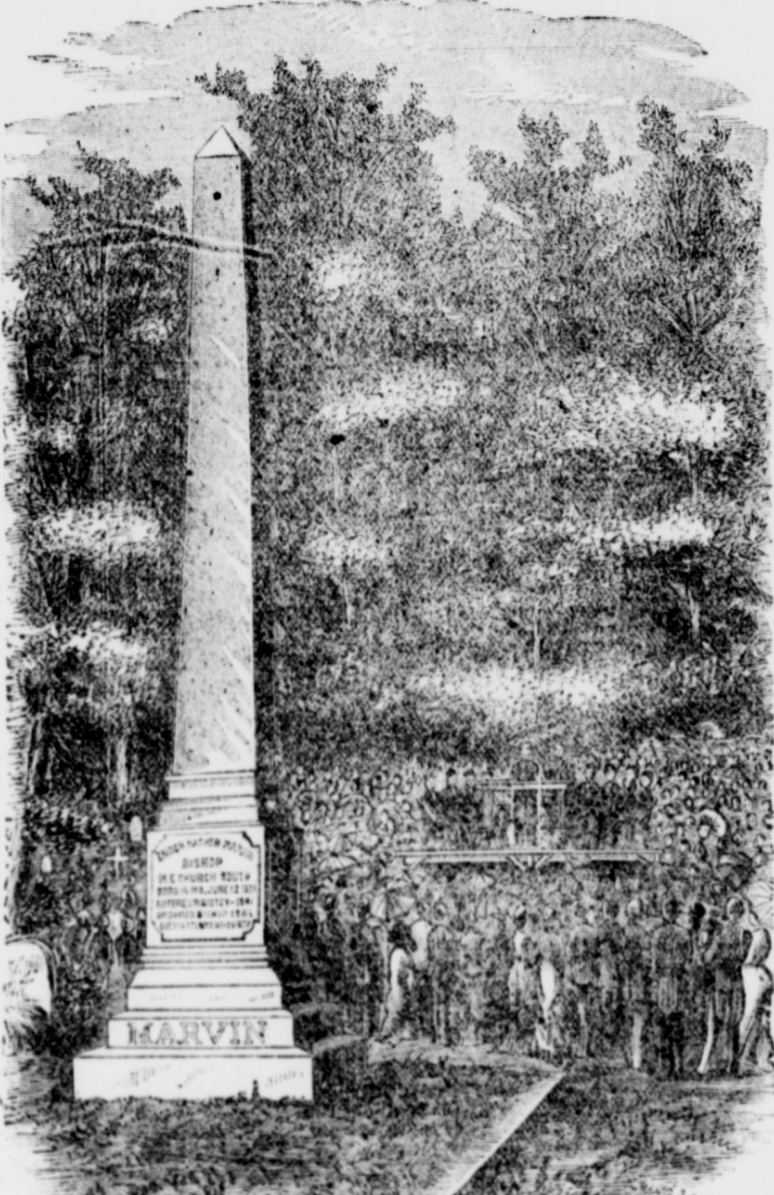
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By the Rev. T. M. Finney, D.D.

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"Life and Labors of Bishop Marvin."

BY THE REV. T. M. FINNEY, D.D.

With introduction by Bishop John C. Keener, and contributions by others of our eminent divines and laymen.

My engagements have not allowed me, as yet, time for its perusal, but the examination of the table of contents, and a cursory looking here and there through the chapters, are sufficient to assure me that this work will be greatly interesting to the friends of the departed Bishop W. H. W. W.

"The Life and Labors of Bishop Marvin," by Rev. T. M. Finney, D.D. is now ready for delivery. The Bishop's family receive a royalty on each copy sold.

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