

The Texas Christian Advocate.

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PERSONALS.

Bishop Isaac Lane, of the colored M. E. Church, at his pastorate, writes: "My conscience does not condemn me of any misdeed, but I hope to be able to do more in advancing the Redeemer's kingdom in the world." Who among us can say the same.

Rev. Jas. E. Wiggins, of Live Oak circuit, Florida, recently had a stroke of paralysis. His entire left side was affected, but at last accounts he was somewhat better, though very feeble.

Rev. R. Fulwood, A. B., M. D., the fifth and last son of Rev. Charles A. Fulwood, of the Florida Conference, died of spinal meningitis in Memphis, Tenn., March 18.

The Rev. Linus Parker is appointed preacher in charge of Louisiana Avenue church, New Orleans, in place of Rev. Frank E. Butler, who leaves in consequence of his poor health and earnest desire to be relieved from the active work.

Rev. George Hill, the oldest member of the Baltimore Conference, Methodist Episcopal church, died recently.

The death of Mrs. Cornelia Wyatt, corresponding secretary of the Woman's Missionary Society, Toledo, Ark., is mentioned by the last *Woman's Missionary Advocate*.

Eben Shute, the great Sunday-school worker, sends us the "Wholesome Series of Questions on the National Lessons; also the Sunday-school Class Birthday Book and Monthly Remembrance, for the use of teacher and scholars.

Bishop Bowman says that in China Christianity has increased at the rate of 40 per cent. for the last five years; he predicts a glorious future for Methodist work in China and Japan.

Miss Ida Pierce, daughter of Rev. J. N. Pierce, of the St. Louis Conference, became a bride and a widow in less than a day. Hastening at the request of her betrothed, Prof. Burke, formerly of Simpson University, College, who had vainly sought a refuge for his health in the South, she became his wife, bringing to the few short hours of his life that remained the comfort and sympathy which so precious a relation can bestow. And this ought to mitigate, as no doubt it does, her bereavement.

In his opening remarks at the recent session of the Wilmington Conference, Bishop Hurst said: "I was born within the bounds of the conference; here both my parents died, and in this conference I was left a lonely orphan. Brethren, I see here a glorious future for Methodism in the South, as I was returning from a little debating society in the Academy in Cambridge, asked me if I did not wish to meet my parents in heaven. I told him I did. That man, brethren, who led me to the altar, I see here today. I will remember the first New Testament I ever owned. I see the minister here to-day who gave it to me, and in all my wanderings I have preserved that little Testament, and have it here with me in my pocket now."

PARAGRAPHS.

—There are twenty colored Episcopal ministers in this country.

—There are 71,602 Protestant churches in the United States, one for every 473 Protestant population.

—Fifteen hundred Mormon converts were made in England alone during the last five months of last year.

—Mr. Spraggson's son Thomas has taken the pastorate of a Baptist chapel at Auckland, New Zealand.

—During his last illness, Andrew Jackson said, pointing to the family Bible on the stand, "That book, sir, is the rock on which our republic rests."

—The Protestant community in Madrid, Spain, including in it the members of the congregations of all sects, number about 200 earnest converts.

—It is announced by the *Friend of India* that there is a wonderful religious movement in Eastern Bengal. Several thousand native Christians have seceded from the Roman Catholic communion and propose to become Protestants.

—The Independent Catholics continue their services under the lead of Rev. Mr. O'Connor, and the Rev. J. F. McNamee labor among them in Brooklyn, and Father McNamara, in Rahway, N. J.

—The *Methodist House* for April will have a sermon selected from Bishop Wightman's manuscript and a faithful and superior likeness. The *House* is printed on book paper, new type and at the press of the Richmond Christian Advocate. Single copies, five cents; three copies, ten cents.

—The latest innovation of Governor St. John, of Kansas, is the appointment of a lady, Mrs. Cora M. Downs, of Wyandotte, as one of the regents of the State University. The university is largely attended by female students, and there are several women professors in the faculty.

—It is remarkable that in earlier years in our foreign mission work, especially in some fields, there were two men converted for one woman; among the women. Now there are four women converted for one man, and the difference.

—At the session of the Philadelphia Methodist Episcopal Conference a committee was appointed to nominate seven trustees to take charge of a legacy of \$200,000 bequeathed by Dr. Scott Stewart for the establishment of a Methodist hospital in that city.

—"My young friends," said a wise teacher to his pupils, "if God give you talents remember not to bury them in a napkin. But if he give you only a napkin don't think so to flourish it that it will seem to be full of talents."

"People who, with our postal service, have the letter lampbox at the street corner, can hardly appreciate the isolation of a missionary on the Congo, in Africa. He writes: 'I intend starting off again this afternoon to post the news. To do it he had to walk 150 miles, and then a sail of over 100 down the river in a boat.'

—"The Christian Instructor" believes that the mission of a religious journal is identical with that of the pastor.

"Both pastor and paper watch for souls; and both are warranted in all endeavors to increase their audience. It is a false modesty that restrains a preacher from inviting and soliciting persons to hear him preach; he is commanded to do this very thing. The religious journal enters the home in a way the pastor can not go, and walk a place few pastors can fill. Pastors recognize this, and are grateful for the auxiliary worker. That pastor has yet to be heard who is not anxious that his people shall have as many religious journals as they can afford."

Our First Marriage Ceremony.

BY REV. W. H. ANDERSON.

In a young preacher's official life there are two grand events which are memorable in many respects—his first sermon and his first marriage ceremony.

Our young preacher had obtained from the County Court the due and legal authority "to celebrate the rites of matrimony." Two dear friends, brothers-in-law to the church, had procured the document and had given security for its proper use. In their zeal for the young preacher "to try his hand," each promised to find him "some subjects," and if nothing else would do, they would get married themselves. At a rather venerable and aged couple, who had been married for many years, and who were well known to the young man, he had secured a pair of subjects. The preacher very considerably carried in his pocket this mighty power to join couples in matrimony for some weeks in close harmony with his ordination parchment. At a certain point, however, he suddenly desired him to "tie the Gordian knot." However, in patience he possessed his soul. The good time would ultimately come—the sun would rise from behind the cloud.

After preaching one Sunday, in late autumn, at a rather venerable and dilapidated county court house, he noticed a third, serious looking young man waiting near the door for the preacher. The young man said: "Will you be busy next Thursday night?" "Like lightning flash the preacher thought the hour and the man had come." Answer: "No, I have nothing special for that time; do you need my services then, and how?" The young man flinched and hesitated, and finally confessed: "There is to be a wedding—Squire's next Thursday night, and they want you to marry the couple." Preacher replied: "Where does he live? Tell me, and I will be certain to be there."

After all due intimation had been made, as sure things are not generally kept very secret, and the clerk's office was near, the preacher found out next day who were to be married, and that the young man in question was to be the groom.

Now came the struggle as to the ceremony. Shall it be long or short? Shall it be read in whole or in part? Would it be better to commit it to memory and practice it aloud in the woods to make it more familiar and prevent any embarrassing mistakes? He consulted his friends. "Everybody that opposed it was a long ceremony," and especially a "read ceremony." His two bachelor indorsees on the license authorization came to see him, rejoicing that he had "a subject" other than themselves. They said they would be there to see it well done. The ceremony must be short and sweet, and that it was the invariable custom in that country for the preacher, to kiss the bride at the conclusion of the ceremony.

And the perplexities of the occasion he decided on a compromise. He would have a part of the ceremony, repeat it from memory—and delegate the kissing of the bride to the groom. The days and nights slowly passed till the memorable Thursday night arrived. With much heart palpitation the preacher, attended by his assistants, rode up to the "squire's" a little after dark, as the rain began to fall.

The porch and house were well illuminated. The sound of pleasant voices and the smell of apple toddy reached our senses as we entered the porch. We were cordially welcomed by the "squire," and offered some of the "apple toddy," which we declined, but so did our attendants. They "took some." When we entered the "wedding" every thing was in elegant order, yet the odor of the toddy seemed very prevalent and pervading, and its effects were seen in the manner and tones of the guests. This, to some extent, excited the disgust of the young preacher, and took away the embarrassment of the ceremony.

Soon the "parson," as ministers were then called, was invited into another room, introduced "to the couple," and was by them most urgently pressed to "make it well done." The license was handed him with its pretty picture of cupid and his arrows taking an excursion in his chariot drawn by doves. His dress was all wings, and the picture hopeful. He, the parson, opened the license, and, to his pleasure, saw a new, crisp five-dollar note enclosed. This he hurriedly slipped into his vest pocket and read over the names of "the favored two," that he might be ready for the ceremony. Presently we were introduced into the large drawing-room, the ceremony was performed and two

happy hearts became one. The storm-tossed doves entered the ark. The preacher "made it short," did not kiss the bride, but had it done with richerunction by his proxy, the joyous groom.

In a few moments we were invited to supper—a Kentucky supper indeed, with its rich abundance of fish, fowl and fowl, and adorned with every variety of cake and confectionery. The apple-toddy lent its perfume thereto. The preacher was honored with a place at the head of the sumptuous table, with the groom and bride on his right. The preacher's presence caused some stiffness at first, and the occasional sneezing of a fiddler somewhere, not far off seemed to intimate that he had better get a good supper and get out of the way for the performance of the "light fantastic too." He tried several times "to break the ice," but in vain. He got merely monosyllabic to all his efforts at a conversation with the bride and attendants. Finally, seeing a very richly adorned cake near him, he seized a knife and was about to plunge it into the "central dominions" of that cake, when the bride, in eager haste held his arm, saying "parson, don't cut that cake; it is for the parson." Then we all laughed heartily. The bride blushed at her zeal to save the cake intact in all its beauty of confectionery, and all went as merrily as a marriage feast. In twelve happy days of our "first effort in marrying," and the blessing of God is seen in the many healthy and prosperous olive plants around the happy threshold of matrimony.

There are many who are coming to think that the solution is found in an unlimited pastorate, such as our flexible plan. With this the Methodist Bazaarism in the writer's blood will not permit him altogether to agree. It is, however, not difficult to see the fully of saying that one or two, or four, or any fixed number of years be the term of office. What is the ideal length of the pastorate? Who can answer that question? It is different in every case; different as men and churches and times and emergencies are different. The present system leads many to doubt the virtue of the fixed term. In making the change from two to four years the church placed herself where the pastor sometimes get on the fence. One year is better than four; and it may be that an unlimited pastorate would be better than either. It is certainly worth the trial.

Something at least ought to be done to fasten the pastor more closely to his church. As it is, he can get away too easily. If Agathos had not been his slips behind him carrying the war into Africa might not have been so successful a strategy. It is not always a good thing to be able to retreat. And Methodist preachers can in most cases retreat gradually. There is at least one ready solution to your difficulties: You can ask the presiding elder to remove you to another circuit, and he will do it. You can change to a new field and leave the battle to another. Of course, no sincere man could deliberately adopt that expedient. Nevertheless, that door stands wide open, and many go through it unthinkingly. Difficulties are cleared away, and the man retreats out of—then it would be too late. Indeed, there might not be so many difficulties. To know that you must reap what you sow makes all the difference in the world in the sowing. Some of our preachers are like those who foster *chickadees* among the people. That phrase may not be very happily chosen, but no other occurs at the moment to express what is meant. Certainly we mean something noble when we say that a man is a "chickadee" in the eyes of his flock. It is the Anglo-Saxon race has attained, we shall find it not slum in what is called its genius, its daring, its foresight, its irrespressible spirit, but its weakness, its cowardice, its timidity. We shall find it in that grand pride of race which has bound it together as one man and made it invincible. That, the Anglo-Saxon race possess by disintegration and absorption from its singularity high and low.

It is in the history of churches, bigotry is excusable enough, but constancy to that faith which has been professed in love, is not bigotry. It is not a bigot who loves his name. He is not a bigot who loves his country. No more is he a bigot who loves his life. That man who has a narrow belief who is in the wilderness, "would God that I had a draught of water from the well of Bethlehem." A church like ours needs a stronger and more intense denominationalism than any other, and yet, in a element it is, at least in the cities, conspicuously wanting. The attractive and influential pastor can usually hold his people together, but it is not an uncommon thing for the unpopular incumbent to see the flock drifting into other communions; while a church left for a time without a pastor, in a majority of cases, disintegrates. Not so with some other churches.

Now, in how much this evil may be the result of this frequent and sometimes arbitrary change of pastore cannot be said. Though it is not altogether fair to suppose that a continual removal of the pastor, may lead the people to feel less deeply their oneness with the church, it is not altogether fair to suppose that the people are so frequently called upon to be in contact with the church as an organism apart from them, stretching out its hand to fill and chain their pupils.

Why not bridge that chain by making the people at once an equal factor in church government? Lay representation was a gain. Why not complete the work by giving the people some voice in the choice of their pastore? That may be done regularly, methodically and impracticably. It is neither. It is not unmethodic, for it is the present practice of Wesleyan Methodism in England. It is not impracticable, for it already exists among us in many quarters in an indirect and irregular way. What is done irregularly may be done regularly with less friction. What is done without law might be done lawfully with more gain. At present it is a mere curiosity which may be at any time and often is

withheld. And when in any system men find that they can not be heard they at least have one recourse—they can leave it.

The Supreme Court of the United States, if we mistake not, once decided that the Methodist Church consisted of "the preachers without any constituents." Let us take care lest that come to be true in more senses than one, at least as regards *Methodism in cities*.

April 3, 1882.

To the Texas Christian Advocate.

Plan and Plans—An Easy Plan.

The article recently in your paper, copied from the New York *Methodist*, copied to the *Methodist* for the union of the two great bodies of Episcopal Methodism. This plan is so easy that if its conditions were only accepted by the Southern Church in its existing General Conference, organic union would be proclaimed. This is a consummation devoutly to be wished, regarding matters from the *Methodist* standpoint, as in that event the next quadrennium would witness the assembling of only one General Conference, and that truly representing the Church. The *Methodist* assumes that a Southern General Conference has never "truly represented the church."

But hear this "easy plan." The *Methodist*, after submitting up the questions at issue—those upon which separate existence is based, and for which we have contended forty years—says: "If reunion comes, the South will have to surrender on this subject." Of course, that means the matter exceedingly "easy." But what does the *Methodist* propose to sacrifice for the sake of this much preached union? Nothing. "We haven't done anything." This reminds me of an oft-told story of two brethren in the church who had a difference. One of the disputants, more desirous of peace than the other, made their trouble a subject of prayer, and, going to his brother, said: "Well, brother, I have prayed earnestly over this matter, and I have concluded to the conclusion that you must apologize for I can't."

Again, it reminds me of an "easy plan" proposed to the writer by the Right Rev. Bishop G.—of the Episcopal diocese of Mississippi, by which the diocese of Mississippi was to be divided into two dioceses. One of the disputants, more desirous of peace than the other, made their trouble a subject of prayer, and, going to his brother, said: "Well, brother, I have prayed earnestly over this matter, and I have concluded to the conclusion that you must apologize for I can't."

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in the hearts of all his people." His people promise him an office—the beginning of a paragonage.

He reports two received; \$72 00 received for the support of the ministry; \$6 00 for foreign missions, \$10 00 for domestic missions.

Brother Thompson, pastor in charge of Homer circuit, is up with his work and the work is up with him. He received three; paid to the ministry, \$116 50; education, \$3 25; incidentals, \$30 00; Sunday-school, \$10 00; domestic missions, \$14 00.

Many of the people are pressed for the necessities of life, but the best they have seen a heart full of love they give to the preacher. We leave home again after eight days' rest.—R. W. THOMPSON.

MARSHALL, Tex., March 25, 1882.

To the Texas Christian Advocate.

Let Us Be One.

I have read of late, with much interest, the several articles published in behalf of an organic union of the Northern and Southern Methodist Churches. And, as one who loves our church as well as sincerely hope that the desired object may be gained.

Methodism, to my mind, is today the grandest and most powerful instrument in the hands of God for the salvation of man that the world has ever known. And as such it is chosen of God for a great and holy work, see needs all her powers and forces united. When that comes to pass, and come I believe will, sooner or later, then a blow will be struck for the rescue of immortal souls from death, and the heart of the world tremble, and the strongholds of sin totter and crumble. God speed the day when one glorious army, under one banner, shall charge in mighty phalanx on the enemy of God and righteousness. Does not the heart of every true soldier of the cross throb and long for the fray? "Behold, how good and how pleasant it is for brethren to dwell together in unity." It has been our blessed privilege to see this here in our little church. Our membership is composed of brethren and sisters from the North, South, East and West, and we are one in heart. We try to know nothing in the church but "Christ and his crucifixion." In knowing only him there is no room left in the heart for politics or anything else that would separate us from his love. "Shall I last?" I ask myself. Alas, I fear not. I fear this blessed state of things is to be short-lived, as the tender flower that comes forth in all its beautiful beauty, scented with fragrance all around, and then withers beneath the rude chilly blast which comes unbidden and unwelcome. Already agents and agencies are at work in our midst to draw a line of separation—of course a political line. The M. E. Church has a man now here to organize—or, as one of his own countrymen said but yesterday to me, to start a Republican Methodist Church. I asked him, "Do you want to see his answer was emphatically, 'No' one last that we require."

If our town was large enough in population to warrant the erection of another Methodist Church, well and good, but it is not, and already we have four other denominations represented here. Would it not be impracticable, if not dangerous, to the church at large to attempt such a thing? The only basis on which a Northern church can be organized here is a political one, and we be to that man who disturbs the peace of Zion by hurling the firebrand of politics among his own. I trust the God of Methodism will frown upon such a scheme.

A representative of the congregation of our church here, but finding a Presbyterian minister first on the field, withdrew according to an agreement between the two churches, and until this city reaches a certain population on this agreement holds good and is strictly adhered to by these churches. Why can not the Northern and Southern Methodists make such a sensible agreement? Our churches are nearer one than theirs. Would it not be well for our delegates to the General Conference to bring this question up? I feel sure it would do good if adopted—far more good to Methodism than to the outside world. Stand away, and sneer at the discussions which are sure to arise where there is a spirit of rivalry existing. But this shall not exist in the Southern Church, by God's help and grace.—JOHN H. CARTER.

P. O. Box, March 25, 1882.

To the Texas Christian Advocate.

Work for the General Conference—Revision of the Discipline.

As was expected, my article on "Revision of Discipline" has evoked reply and criticism. But it is evident from Bro. Addison's reply that he wholly misunderstands me. My idea is that the law with reference to the presentation of a bill of charges is wrong in itself, when judged by the spirit and tenor of our polity, and not because it conflicts with the Manual. I recognize and am aware that the Manual is merely an indorsed commentary on the Discipline, and as such I cited it as authority to show that the law is contrary to the polity and spirit of our church. This citation of the Manual has led to this misunderstanding. With this explanation we now invite attention to the point at issue. Is the law, as it stands, wrong?

Let us see—

1. If a member can be put on trial by the presentation of a bill of charges signed by another member, does it not ignore the supervisory presence of the pastor in preparing the bill of charges and in the preliminary investigation?
2. Would it not force upon the church a trial oftentimes when the intervention of the pastor would render a trial unnecessary?
3. Does it not leave the church without an appointed advocate to represent her in the church court?
4. Or, does it not make the member who presents the charges the prosecutor and not the church? Either of which would be contrary to our polity and spirit of our law.
5. Might it not force a trial on the church which would be the result of malice or prejudice upon the part of the member presenting the charges?

Now, if these positions be correct, let us have the law changed so that the charges residing, in the absence of a bill of charges signed by a member of the church" be left out.

II. Brother A's objection to my report has the semblance of a valid objection if we admit his assertions as true, in which he says, "sprinkling or pouring water for baptism are no more enjoined in the Scriptures than immersion." If I believed this statement to be supported by the Word of God, I should never raise my voice against immersion. If the practice of immersion is supported by Scripture authority, no man has a right to raise an objection to it; and if the Scriptures do not warrant the practice of affusion for baptism, we have no right to adopt it as the *Scriptural* mode. If the Scriptures are silent upon this subject then we are without any *Scriptural* mode, and it devolves upon the church, since she has the authority to adopt her own mode. I can not see the right or propriety of allowing every applicant for church membership, no matter how ignorant, to select the *own* mode of baptism. Now, if we have no *Scriptural* authority for any particular mode, we certainly have none for two or three modes. Hence, having no *Scriptural* authority for one, two or three modes the whole paragraph on modality should be stricken out and the *Scriptural* word "baptized with water" be substituted, placing it in this form: "Then the minister shall take each person so baptized and baptize them 'with water,' saying 'I baptize you in the name of the Father, the Son, and the Holy Spirit.'"

Upon the assumption that the church has a right to adopt a mode in the absence of any *Scriptural* mode, and upon the further assumption that the *Scriptures* do not prescribe any particular mode, it is the duty of the church to select the best mode available. Since our best authorities have made it plain that *affusion* is the *Scriptural* mode, we are in favor of its being made the *one* mode of our church

Texas Christian Advocate.

To the Texas Christian Advocate. The Presiding Eldership.

The members of the General Conference are already chosen, and with a keen eye catch up every suggestion that falls from the pen or lips of any on the various subjects that will come before them for deliberation.

Would not this have been a better use of the money? I have served the church eight as a steward, five as a minister, and during these thirteen years have not missed but two quarterly conferences; and so far as my observation extends, there was not one conference in which there was not at least one steward who could have taken the discipline and discharged the duties of presiding officer.

In general the preacher in charge has to finish up the work. I have served five years, and the presiding elder has never closed up the work. The books are left open, and the preacher must close the work. If the preacher has the ability to wind up the work, and this is the most important part, why not allow him to manage the whole of it?

Just because he is forced to hold his fourth quarterly conference two or three months before the year closes. Many may be converted after this, join the church; much money paid in for all church enterprises, etc. So the preacher, after all, must finish up the work. To link things together, the discipline asks this question: "What were the estimated claims and final settlement of the same last year in this charge?"

Who can answer this question? Why, the preacher in charge, or the recording steward, if either can be found, and not the bishop's agent. But what authority has the quarterly conference of the succeeding year to inquire into the final settlement of the previous? None.

The information sought is: how did the preacher close up his work? There is another point that causes, frequently, considerable irritation. The presiding elder appoints the time to hold the quarterly conference. There is but one day we can occupy at the place; but the presiding elder is forced to come at a different time. Hence, a clash with some other religious body.

Again, the quarterly conference locates the place; the presiding can not meet the appointed time the church worships there. So the preacher is called away from one, two, or sometimes three appointments, and sits with folded arms, listening to the presiding elder preach, while one-third of his work is without the bread of life, and one-tenth of their time lost.

preachers idle. Who is responsible for wasted time? And besides this, the North Texas Conference paid last year the sum of five thousand five hundred and four dollars to have this time squandered. This amount would have supported four missionaries in China at one thousand dollars each, and have given fifteen hundred dollars to support one agent in the North Texas Conference to do the work of the bishop for one year.

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the pastor and his charge. His pulpit will not be divided with another. There will be no eldership to overshadow him in his pastoral work. It will remove from the bishop the responsible and delicate work of selecting an eldership to rule the ministry of the church. It will give an agent who will be acceptable to the entire conference, and one who will receive the sympathy and hearty co-operation of the whole body; having and exercising the powers of an elder, he will unite the conference together upon her great enterprises, especially those of education. It would concentrate a power for good in the church which it seems impossible to inaugurate through the multitudinous eldership of an annual conference.

Concentrated power in the hands of one is more potent for good than when subdivided among forty or fifty. He would have the oversight of the entire conference, superintending all trials of local preachers, granting them a renewal of their licenses alone upon ministerial efficiency. He would grant all recommendations to them for either deacon or elder's orders. The entire records of the church would come before his scrutinizing eye. His office would be one of dignity in the church. But why not be appointed by the bishop and not elected? 1. It directly violates that fundamental law: the governed have a right to choose those who are to rule them. 2. It declares the bishop is more infallible and better qualified to appoint an agent or agents to rule the ministry of an annual conference within whose bounds he has scarcely traveled—knows not, perhaps, half of the preachers and but few of the lay membership—than the combined wisdom of the conference, who knows its own wants and its own men. The cabinet of the bishop being composed of ministers and lay brethren elected, would have no preference of their own, and their services rendered the bishop in the stationing of the preachers would be at least, if not more, satisfactory to the charges in general than it now is.

Each presiding elder desires to man his district the best; but if these were removed, the episcopal work turned over into one man's hands, it would then leave the bishop and cabinet free to act. Every preacher going to his work would feel himself as much called by the voice of his brethren, through their representative in the cabinet, as having been sent by the bishop. The result would be universal satisfaction. But there are those who will oppose lay representation in the cabinet. It will be thought best that those who pay the gospel bill should have no voice in selecting the man who is to preach to them. As it now stands, the bishops depend upon the presiding elders for their information, and they upon the lay brethren. So, then, would it not be more satisfactory to all for them to give it direct to the bishop? Those who are to be served, it seems, should have some representation in the power which declares who are to serve. This is but equity, and would prove a permanent blessing to our church.

There is one serious objection to be urged against against a cabinet of ministers and laymen elected by the church: it would cut off all opportunity of a minister manipulating his own appointment. He would be in the hands of a body of men who would have only the good of the church at heart. It may be urged that the bishop would find them exceedingly troublesome, but not more so than a cabinet who would have their own favorites and individual wants. Another point we would urge is that a preacher should be at least a deacon before he be allowed to join the conference.

Lay hands suddenly on no man is a divine injunction that no church should dare transcend. I have known a young man at a fourth quarterly occasion, converted, licensed to preach, recommended to the annual conference, and scarcely before the sweat of godly sorrow is dry upon his brow, has committed to his care the spiritual interests of three hundred souls—praying his first prayer in public as an itinerant preacher. The church had been led for three years by babes in the gospel, and there were appointments in that charge who had not received the Lord's Supper in all this time. She was sick, nigh unto death, but held her voice and suffered on. The preachers were poorly paid; no missionaries were raised. And why? Because the people had been without a shepherd. The blood of the Son of God had not been administered; spiritually dead, and consequently no fruit. The work whose minister neither can baptize nor marry the people, is virtually without a shepherd. Give to one of our strongest churches a ministry of this character, and mark the adverse influence; ground will be lost, and injuries sustained that time will not repair.

The bishop might meet with some trouble with the lay brethren in the cabinet when he appointed to the charge for four or five years a minister without the power to either baptize their children or marry their sons and daughters. They would certainly plead for a preacher who could administer some of the ordinances of the church. Do the bishops and the law-making power of the church feel that they have done all they

can do when they have furnished a ministry for four successive years to a charge without the qualifications to administer one ordinance in the church? There is one qualification they believe all ministers possess, namely: to "serve tables." They are not afraid to trust the financial interest of the church to his hands. A young man may come from the college, a thorough graduate, sanctified and sent of the Spirit, as well as of the church, and he must preach the full term of two years before he is qualified to take an infant up in his arms and say: "Mary, I baptize thee with water in the name of the Father, Son and Holy Ghost. Amen. Let us pray." Well, if such be the case, I believe our church should have a "Jericho" in it, where they may abide until they are qualified to do the full work of a minister. The Methodist Church, South, today would have been five hundred thousand stronger than she is if our church had supplied our people with ministers able to administer the sacraments. This loss is irreparable, and will continue under the present administration of law. It would be wisdom to grant deacons' and all other orders on intellectual qualifications, and not time probation. All persons proper to preach should be licensed by the quarterly conference, and have their license renewed at least once by the district conference, and receive a recommendation for deacon's orders before they be allowed to make application to join the annual conference. It should be the wisdom of our law-making body to give to the church such a government as her intellectual development demands. With our educational advantages and command of men, it is unnecessary for a solitary charge to be without an ordained minister.—N. A. KEEN.

Public Schools—No. 6. What number of recitations per day is most desirable, and what of the one-study plan? One's studies in school should keep him interested, pleasantly and profitably employed; but just how many recitations per day should be required is a difficult question to answer. Age, progress, individual peculiarities—all should be considered. As a general rule there should be at least three for those sufficiently advanced to use text-books to advantage. Length of recitation has something to do with the answer.

Of the one-study plan the writer knows little from experience, and he hesitates to express an opinion; but this is his say: It looks like cramming. Moreover, as the use of one set of muscles to the neglect of others may unduly develop the used to the injury of those unemployed, may not the exclusive study of one subject for months at a time by a young and immature mind interfere with the harmonious development of all the faculties? If all were an eye, where were the hearing?

However, the experience of no one man, of no one school, of no one age, can, perhaps, settle the question. Innovation for the sake of innovation, or of notoriety, or of profit, may be more hurtful than wholesome. Injury inflicted upon the mind, like that upon the body, can hardly ever be repaired or atoned for. Doubtful experiments in education are of doubtful value. The advantages claimed for the one-study plan are not established facts. Education should deform neither the mind nor the body.

No. 7. What is the value of the classics in education? Our ancestors had seven senses—not only feeling, tasting, smelling, hearing and seeing, but animation and expression; and to this day we say: "He was scared (or knocked) out of his seven senses." Modern science first reduced the seven to five; and, alas! worse than that: has degraded the five to different degrees of sensitiveness of one and the same sense, so that seeing, hearing, smelling, tasting and feeling are now scientifically regarded as only differing degrees of tactility.

What! our ancestors had seven senses, and we have only two? Alas! for the degeneracy of the race! But science, falsely so called in some of its phases, has not only robbed of six senses, but is trying, through some of its mouth-pieces to rob us of mind and soul, of spirit and God! What they can't feel, physically feel, they won't believe! Away with such folly! But what about the study of the classics? Mathematics is said to be one form of logic in action; but language-study is not only logic, but rhetoric, too, in action; and not only that, it is mind in action. Such is all language-study, whatever the tongue, be it English or French, Latin or Greek.

Translations from one language into another, like paraphrase exercises in our own, are valuable composition drills, training our powers of attention, memory, discrimination, association and expression, sharpening the intellect, polishing the faculties, and making the mind a more efficient instrument of research. Moreover, the Latin and Greek are not only important sources of our language, but of our thoughts

of our modes of expression, of our literature. They are "the pictures of silver" in which are set the priceless "apples of gold," which have been the inspiration and the nourishment of many a mighty modern deed, as well as of much of our best thought. The conflict between liberal and practical education is a conflict without a cause of strife. All true education is both liberal in its aim and practical in its use. The study of the classics is both liberal and practical. The study of a foreign language, like foreign travel, enlarges and liberalizes our views, and enables us to acquire many useful things which we could gain in no other way. We can not dispense with the study of Latin and Greek.—JOHN M. RICHARDSON. LRESDEN, Camp county, Texas.

To the Texas Christian Advocate. Woman's Work for Woman. PARIS, TEXAS, March 24.—A few days since I returned from a short trip to Red River county, where I went in the interest of our woman's missionary work. I first went to Clarksville with the intention and full expectation of organizing an Auxiliary Woman's Missionary Society. But on arriving there, found that the good ladies of our church—a band of noble, energetic, working women—had a short time before paid off quite a heavy debt on their new church building, and had since bought a lot on which to erect a parsonage, and had given their note and obligated themselves to pay a certain amount each month until the debt is canceled. Hence, they thought they had as much on their hands as they could attend to at present; and their preacher was of the same opinion. So I had to abandon the idea of organizing there for the present. They told me, however, that as soon as they were relieved of their present embarrassment they would organize a Woman's Missionary Society. With the assistance of Bro. Shea, the conference Bible agent, who happened to be there, I organized a juvenile society with forty-eight members. I also secured thirteen subscribers for the "Woman's Missionary Advocate." Though I failed to accomplish all that I had hoped to, I feel that it was not an entirely lost opportunity.

Next I went to Woodlawn, a little country town ten miles from the nearest railroad station. Sunday morning the kind Sunday-school superintendent omitted the recitation of lessons and gave me the hour. Bro. Ellis, our presiding elder, was present (it being the quarterly meeting occasion), and made a short talk to the Sunday-school, then introduced me. I talked a few minutes, giving them an insight into the deplorable condition of the children, especially the girls, in heathen lands, and explained to them the object of our juvenile missionary work; then proceeded to organize a juvenile society, Bro. Rainey, the good pastor assisting me. We organized with thirty-five members.

At the close of the morning service, the presiding elder who, in consequence of other engagements, could not be present in the afternoon, paved the way for me by making a good missionary talk and recommending me and the cause I was representing to the kind consideration of the people, and announced that we would have a missionary meeting at half-past two in the afternoon. As many of the people lived at quite a distance from the church, they made their arrangements the day before for all to bring their dinners and remain during the intermission. So, after the close of the morning service, baskets, buckets and boxes could be seen moving toward the place where the ladies were spreading the table. All put their provisions together in real old-fashioned picnic style. Such an abundance and variety of good things as was there displayed was enough to make one forget that they had ever heard anything about "hard times." Dinner over, and the time of our meeting having arrived, Bro. Rainey, pastor, opened the exercises, the church being well filled with attentive listeners. I then addressed the ladies for a few minutes on the subject of "woman's work for woman," explaining to them the object and design of the Woman's Missionary Society; then proceeded to organize an auxiliary, which I had no difficulty in doing, the pastor favoring the movement and aiding me in my work. May God bless him, and may the pleasure of the Lord prosper in his hands. Our preachers can render us much assistance in our woman's missionary work when so disposed. But if otherwise inclined, they can throw themselves across our track, hedge up the way and hinder us very much. We need the influence and co-operation of our ministerial brethren in our work. Why should we not have it? Our work is not antagonistic to theirs.—MRS. ELLEN J. ROBINSON, Vice-President of Woman's Missionary Society of the North Texas Conference, for Paris District.

The preacher wanted to raise money to build a church. His wealthiest members thought the old house would do very well. An agent for the ADVOCATE came along about that time and the preacher found out that none of those members were subscribers.

FROM THE INDIAN TERRITORY. How the Work is Progressing Religiously—Education of the Indians.

To the Texas Christian Advocate.

BOGGY DEPOT, I. T., March 24.—We are moving along slowly in our church work. Have many things to discourage us, but more, thank God, to give hope and consolation. My circuit consists of four regular organized classes, with two houses of our own, and four other preaching places. Two of the latter are in small neighborhoods and two are at academies. One of these academies is for boys and the other for girls. Harlie's Academy is for boys, the number of whom is fixed by the Nation at sixty-five. Some of the Chickasaw boys are very bright intellectually, and give promise of making men of usefulness, both to church and State. They are taking a thorough course in all the important branches of an English education. Some are learning music, and becoming skillful performers on the piano and various stringed instruments. They also have a regular "band," with a full set of horns, drum, etc. Two or three of them are engaged all their leisure hours in editing and publishing a monthly paper, "The Chickasaw Academic Leaflet," which has a very fair circulation. The girls' school, Rock Academy, has forty or forty-five girls matriculated, who give promise to make women of a high type. They are making fair progress in the important branches of an English education. They are very proficient in music, both vocal and instrumental. These schools, with others in the Chickasaw Nation, are run by the Nation. Before the war they were under the control of our missionaries. It is thought by some that at the next assembling of the Council they will be turned over to the missionaries again. We will wait and see. The subject of education is a very important one as regards these Indians, and the kind is of no less grave importance. Shall it be of a pure Christian type, or shall it be vitiated, tintured with irreligion and infidelity? This is a question of great importance, as its ultimate result will only be known in the morning of great eternity. Rev. C. W. Wyatt, presiding elder of the Chickasaw district, and Bro. Powell, preaching in charge of Paul Valley circuit, are making an effort to have a school established under the auspices of our church in Smith Paul Valley.

My congregations are principally composed of white people, except at the academies. So I do not have to have an interpreter. The outlook for the year is hopeful. We have a regular prayer-meeting at this place once a week, which is well attended. We are praying for and expecting a revival. The ADVOCATE is a welcome visitor to us weekly. It comes burdened with wholesome truth. Love to my friends of the North Texas Conference.—J. O. SHANKS.

Ministerial Support. To the Texas Christian Advocate. ROUND MOUNTAIN, March 20.—Sometimes I fear our ministry in Texas is not supported for the reason that the people are not favored with an opportunity to contribute. The plan of assessing the membership (practically) forestalls further efforts and results in according the ministry a very meager support. The minimum is the key-note when assessments are made, and HARD TIMES the safety-valve. Again, the stewards sometimes are thought hard of by the membership by being assessed, as they think, rather too high. Would it not be better at the beginning of the conference year to have the stewards of each church circulate through the congregation a paper and let all present give their names and the amount they are willing to pay for the support of the ministry? and then the stewards have nothing to do but collect during the year. I have one case in my mind now, (and this case only illustrates many others). At the first quarterly conference the steward said (and he was a good man): My church can pay seventy dollars this year, and no more. But at one of the appointments he decided to try another plan, and sent out a paper through the congregation, and the paper came back with one hundred and two dollars on it—all good, and some of it cash. So this is the analysis: the steward said seventy dollars; the people one hundred and two dollars. I am willing to submit the support of my wife and children to the people of the circuit I travel, if the stewards will take the plan of the steward alluded to above, and not take so much pains to look after the pockets of the people. Bishop Pierce said: "Do not guard the pockets of the people; they will do that." I will submit the plan of Bro. T. H. Shugart to the stewards of Texas Methodism. That is, give the people a chance to show forth their appreciation of the ministry.—M. A. BLACK.

To the Texas Christian Advocate. TRINITY MILLS, March 21.—I have recently been engaged in reading Evolution Evolved, The Problem of Human Life, by Wilford, containing a review of our modern scientists—Darwin, Huxley, Tyndall and others—and I am free to give my humble opinion that he is the complete master of

the situation. He holds the fields of science captured by his crushing and inexorable logic, while surely every enemy of an almighty creative will has fled the field and left this mighty chieftain in possession of the spoils. With keen and burnished sword he entered the field and swept down upon the haughty and defiant enemy. The rout was complete; the victory glorious, and the victor returns with all the trophies to receive the welcome plaudits of an admiring and grateful people. Let me suggest to all who have been the least damaged or tainted by the infidelity of our modern school of scientists to get this book and read and be healed of the terrible malady of unbelief. I had the pleasure a few days since of examining an English Bible of great antiquity. It is the property of an Englishman who, like all sensible men would go, puts a very high estimate upon it. The New Testament was printed in the year 1728; the old was printed in the year 1730. The mechanical work is of the primitive type, heavy boards with bevel edges, with heavy leather covering. The boards are near half an inch in thickness, and are held together by two large brass clasps. The book has been most remarkably preserved, considering it has passed through the vicissitudes of over one hundred and fifty years. The book is richly furnished with tables. The first is the calendar of the year; the second is a table for determining Easter Sunday; the table says, "for all time to come;" then a table called order of prayer; then the collect; then the order of the administration of the Lord's Supper; then public baptism; then private baptism; the catechism; then the Psalms; the articles of religion; then a copious index; then a table of proper names; also a table of weights and measures. This department closes with a table of offices and conditions. The books stand in proper order and preservation, including the apocryphal books, with the exception of the last nine chapters of Revelations. I confess I had a little inclination to covet the possession of this old book.—J. W. CHALK.

To the Texas Christian Advocate. South Carolina Letter. The people of the State are agitated upon the subject of education. An educational boom has been met. Though every religious organization of any respectability has its institution of learning, yet the people as a whole have consented, through their representatives, to the reopening of the State University and the Arsenal. Each of these institutions did good work before the civil war, and it is expected that they will do better work now, by the help of the advanced thought of the present age. Many of the leading men, and the secular press, have suggested the name of J. H. Carlisle, LL. D., president of Wofford College, for the chancellorship of the University. It is hoped that if he is elected he will decline; as his position could not be so "well filled" at Wofford. It is true that one of the present faculty could take his place as president of the college, yet he could not wield his influence over the students or the educated people of the State. E. J. Meynardie, D. D., one of the most cultured members of our conference, has been "suggested" for one of the professorships. Though we would regret losing the doctor from the active ministry, yet we are in hopes if the professorship is offered to him, he will accept. The doctor is eminently fitted for the position; and his election would be of incalculable value to the State and the church. He is a fine preacher, a good theologian, and a hard student.

"His life is gentle, and the excellent of blended in his course many stand up And say to all the world, 'He is a man' It is a fine omen when we see the people so much interested in such a vital subject. Our conference is taking a fine stand in favor of an educated ministry. The standard of scholarship is gradually advancing. If a man applies for "admission on trial," and he is found deficient in general scholarship, he is sent back to study; if a man is faultless in scholarship, but lacking in *character* (paraphrase the word), he is rejected. At the late session of our conference, a young brother applied for admission. His presiding elder stated that he was a man of fine talent and culture, and that in a discussion of the case, it was discovered that he was totally deficient in energy. The case was put to vote and he was unanimously refused. After we admit a man, he must study. If he falls in two branches in his "course of study," he is continued in the same class. The times demand energetic, cultivated men in the ministerial office, and if our church fails to obey the demands she will fall behind in the onward work. We must continue to raise the standard until it will be impossible for a drone or a superficial man to be even admitted on "trial." We know that croakers will object to the above; they will croak at every thing that tends to progress; but who cares for a croaker. And yet my critics: in the chequer'd shade, Admire new light thro' holes yourselves have made.

When it is fully known that our standard is high, every man that is truly "moved of God to preach" the gospel, will reach that standard. Our late session of the conference was one of the most satisfactory that we have had for years. The "business was well done," and the appointments satisfactory. The right men are sent to the right places. We do not think a "round man" goes to a "square place," or a "square man" to a "round place." It is a good fit, and the natural consequence is that preachers and people are pleased. The year has opened with grand prospects. We seem to stand on the borders of a mighty era in the history of the church. The cry is, "the kingdom come!"—J. THOS. FATE. CONWAY, S. C., March 1882.

By the way, an idea: How can we enlist the preachers' wires in the effort to circulate the ADVOCATE?

Texas Christian Advocate.

The Central Christian Advocate, an organ of the M. E. Church, published at St. Louis, has a leading editorial on Methodist Organic Union. It is the mission of the TEXAS CHRISTIAN ADVOCATE to keep its readers posted on all leading topics...

It has been the policy of this paper for nearly ten years to place on every proper occasion for Methodist fraternalism. During the same period we have steadily refused to consider any proposition looking toward organic union between the "Two Methodisms." For, under any circumstances, so we have thought, organic union must be preceded by genuine fraternity...

There are many persons in the Methodist Episcopal Church, South, who already have joyfully accepted fraternity in spirit as well as form, and who ardently desire organic union, or some arrangement that will secure an entirely satisfactory adjustment of all existing differences between the two churches. A proposition of this kind has been recently presented by Dr. Nathan Scarritt, of this State, and has been widely circulated in the columns of the Southern Methodist press...

And this brings us to what we hope may be clearly understood: all these schemes of organic union, as they are called, however well intentioned they may be, instead of really providing for organic union make it impossible. In a general way it means that our ministry shall be divided into two, the South, which has been all along the favorite idea among the leading men of Southern Methodism. We do not forget that we have had it explained to us time and again at annual and general conferences by fraternal delegates of Southern Methodism that organic union must not be considered as among practical issues. We hardly go too far when we say that the condition of fraternity has been that organic union should not be mentioned. True, a party is growing up less sensitive on these points, but their more liberal views do not go unchallenged by a large number of the representative men of their church.

We may at an early day give our readers an opportunity of seeing some of the circulation of the Blood to the extremities; and, particularly, in the treatment of women, it is necessary to remove obstructions, etc. For this purpose, nothing can equal the Holman Pad Co.'s ABSORPTION SALV in the Foot Bath.

To the Texas Christian Advocate.

H. G. Horton, Seguin, March 23: Our second quarterly meeting was an occasion of much interest. During it there were in Seguin: Rev. W. J. Joyce, P. E.; Rev. B. Harris, San Marcos circuit; Rev. A. C. Biggs, Laredo; Rev. H. S. Thrall, Luling; Rev. W. T. Thornberry, Cibola; Rev. H. A. Graves, Center Point; Rev. J. G. Walker, Rev. Mr. Metcalf, Rev. F. Butler, Rev. J. B. Dibrell, Rev. D. Thompson, preacher in charge, Seguin station; Rev. Mr. Urbantke, and Rev. M. Dodson, visiting brethren from sister churches. The attendance was large and the preaching excellent. On Sunday at 11 o'clock, \$10 was raised for delegates to General Conference, followed by a spiritual sermon from Rev. B. Harris, and an impressive sacramental occasion. At the love feast five children were baptized, and one young lady received into the church. At the night service Rev. A. C. Biggs gave a full and interesting account of Laredo, its surroundings, social and religious status, commercial importance, possibilities, the efforts and wants of our church there, appealing for help to erect a suitable building on a lot which has been purchased. The congregation were in deep sympathy with the movement, and responded liberally. The "Coral Builders" gave \$25, the Seguin Church Extension Society tendered its first loan of \$18, and the congregation gave enough in addition to enable us to pay Brother Biggs \$88 55, with a \$12 subscription yet to collect. We learn that Prairie Lea gave nearly \$100, and Gonzales \$40 for the same object. Bro. Biggs left in high spirits to stir up San Marcos and the surrounding country. We commend him to the sympathies and pockets of the people; for now is the time for laying deep and broad foundations for our church in Laredo, the great gateway to Mexico, commercially and religiously. With regret we learn of the death of our Presbyterian friend and brother, Rev. Wm. Hall, of Gonzales. God led him through sufferings and struggles, but now on the shining shore he has triumphed over all his warfare. A sweet-spirited and true Christian minister has fallen in the past. Also of the death of Mrs. Mary Hord, wife of Rev. Jesse Hord, superintendent of our conference. A saint has entered into rest. Well do we recollect her name in that face, indexing the Christian image within. With feeble voice our venerable brother spoke at conference of his readiness to depart, and now his gentle Mary has gone before. Jesse Hord is one of the old-time pioneers of Texas Methodism, that with Alexander, DeVillies and Thrall still linger with their younger brethren.

Never Give Up the Ship. Twenty-one years ago I was dying with CONSUMPTION. There was no escaping that terrible disease. "Julius" and "Lilly" when a friend advised me to send to 102 E. S. B. Philadelphia, and get CANNABIS INDIANA, which was sold by Dr. J. H. H. O. S. B. L. E. K. A. S. L. A. N. C. N. Y. I sent them \$12 box of CANNABIS INDIANA for a friend. I am as sound and well as ever was. S. A. L. L. E. D. B. E. N. O. N. January 1, 1882. Keyville, Crawford Co., Mo. N. B.—This remedy speaks for itself. A single bottle will satisfy the most skeptical. We know of no other cure for CONSUMPTION, and will look up a fresh stock in twenty-five, \$2.50 per bottle, or Three Bottles for \$6.50. Address: H. A. D. D. C. & Co., 102 E. S. B. Philadelphia. Send stamp for book of testimonials of cures from prominent names.

Skin Diseases. Cures the most "Swayne's Ointment" in a variety of cases of skin diseases, such as "Swayne's Ointment" eczema, scald, "Swayne's Ointment" rheum, scald, "Swayne's Ointment" itching, piles, "Swayne's Ointment" itchy, sores, all "Swayne's Ointment" crusty, scaly, "Swayne's Ointment" itching, skin "Swayne's Ointment" eruptions, and "Swayne's Ointment" that distress "Swayne's Ointment" lung complaint "Swayne's Ointment" itching, piles, "Swayne's Ointment" the only effective "Swayne's Ointment" cure, no "Swayne's Ointment" matter how obstinate or long "Swayne's Ointment" standing. Ask for it and take no other. It cures where all else fails. Sold by all Druggists. Thompson, George & Co., Galveston, wholesale agents.

What is a junction, nurse? asked a seventeen-year-old fairy, the other day, at a railway platform. "A junction," said the nurse, "is a place where two roads separate." Mothers! Mothers!! Mothers!!! Are you distressed at night and during your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother who has ever used it, who will not tell you that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the most eminent and female physicians and nurses in the United States. Sold everywhere. 25 cents a bottle.

Neither the mental nor physical labor can be accomplished as satisfactorily unless the system is in order. When you feel tired, languid, wearied without exertion, the mind slow to act, and requiring great mental effort, you can rest assured that your liver is not acting properly, and that nature requires assistance to help throw off impurities. There is no remedy that will accomplish this so mildly and yet effectually as "Prickly Ash Bitters." A trial will satisfy you of its merits.

Citizens of St. Louis have contributed \$8000 in money and large amounts of provisions and clothing for the sufferers by overflow in the Southwest. Headache, Torpid Liver, Constipation. Simons Liver Regulator, by its mild cathartic properties, relieves the bowels from obstructions and cleanses the system of all impurities without sickening or weakening. Cures headache, indigestion and liver complaint—even the most common chronic cases.

Do you wish to be perfect in mind and body? Do you wish to be healthy and strong in all your parts? Then lay all other remedies aside and use Brown's Iron Bitters. It will surely infuse new life and new vigor into the whole human system. It gives perfection to every part, increases the muscles and strengthens the nerves.

Business and Secular.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it this remedy in a certain and reliable form, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.

Do you think I am a fool? A violent man once asked of Rev. Dr. Betune, "Really," replied the doctor, "I would not venture the assertion, but now that you ask my opinion, I must say that I am not prepared to deny it."

Insist upon obtaining Floreston Cologne. It is pre-eminently superior in permanence and delicacy of odor.

Would Not Do Without One. J. F. Dyer, a live stock dealer, near Richmond, Texas, says: "The Holman Liver Pad is the best rest I ever tried, and I would not be without one on hand."

For Sale by all Druggists. Full Treatise Free. Holman Pad Co., 711 Broadway, N.Y.

B. A. FARNESTOCK'S VERMIFUGE. It is now over fifty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased.

DR. ROGERS' WORM SYRUP instantly destroys WORMS. Men of genius are hedged about by privileges to which the coarser clay of humanity pays an involuntary respect and homage.

Wine of Tar Saved His Life. CINCINNATI, O., Aug. 15, 1878. DEAR SIR:—We have used the WINE OF TAR in our family, and received great benefit in the case of our little grandchild, Bessie, aged fourteen years, who had suffered for a long time with weak lungs and general debility.

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Glenn's Sulphur Soap removes all local eruptions, soothes all abrasions of the cuticle.

Pike's Toothache Drops cure in one minute.

Great Germ Destroyer DARBY'S Prophylactic Fluid

SMALL POX ERADICATED. ULCERS purified and healed. DYSENTERY cured. WOUNDS healed rapidly. Your dried up. It is perfectly safe for Sore Throat if bathing with Prophylactic Fluid added.

DIPHTHERIA PREVENTED. Burns relieved. Scars prevented. In fact it is the great Disinfectant and Purifier.

Holman's PAD. Acts by Absorption through the Nerve Forces and the Circulation.

Dr. HOLMAN'S PAD is the ORIGINAL and ONLY GENUINE CURATIVE PAD, the only remedy that has a homoeopically-sound right to use the title word "PAD" has such complete control over the most persistent CHRONIC DISEASES OF THE STOMACH, LIVER, SPLEEN, and MALARIAL BLOOD POISONING as to AMPLY justify the eminent Professor Loomis' high eulogium: "IT IS SEARLY A UNIVERSAL PANACEA THAN ANYTHING IN MEDICINE."

For all Kidney troubles see Dr. HOLMAN'S Renal or Kidney Pad, the best remedy in the world, and recommended by the Medical Faculty.

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Sole Agents for Lyon's Patent Heel Stiffeners at Manufacturers' Prices. No. 56 St. Charles Street.



A WONDERFUL AND SCIENTIFIC DISCOVERY!

These Glasses are chemically treated in the process of manufacture, and possess the property of keeping your eyes in good condition, as when first you use them. They have been carefully examined and analyzed by American and European oculists, who claim that the MEDICATED GLASSES have no equal, and can in the most perfect manner restore the sight if used in time, but in no case can the eye become impaired by their use for the following reasons: 1. The chemicals soften the light to the eye, completely doing away with that tireless sensation that is usually experienced in using glasses after one or two hours' use. 2. The chemicals make the glasses hard; they retain their polish. Hence you will always see through them as bright and clear as first. 3. The chemicals keep the glasses cool, and the result is that the optic nerves are always cool, doing away with any feverish sensation to the eye. 4. With these glasses you can read, write, or sew all night, the light having no effect on the eye, with no distressing or tiresome sensation, which necessarily improves the eye.

BEWARE OF COUNTERFEITS. The MEDICATED GLASSES are all stamped on the frame H. ROUSAH, Medicated. NONE GENUINE UNLESS STAMPED. Dealers Sought Wholesale at Liberal Discount.

ALL EYES SUFFER. Persons residing at a distance who may wish to procure these Spectacles can send for a circular containing description, prices, etc., and directions for inserting a perfect fit, and have them sent by mail, by addressing:

HERC. HOUSAH, CRESCENT CITY SPECTACLE COMPANY, 50 St. Charles St., near Gravier, New Orleans.

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PETER OAKES' CANDIES. ONLY GENUINE! See Portrait in Show Window 412 OLIVE ST., ST. LOUIS, MO. Send for Price List.

AT WHOLESALE AND RETAIL. THE UNITED STATES MAIL SEED STORE. To every man's door. If our SEEDS are not sold in your town, drop us a Postal Card for Handsome Illustrated Catalogue and Prices. Address D. LANDRETH & SONS, Philadelphia.

ECONOMY! ECONOMY! A REVOLUTION IN THE KITCHEN. Cotton-Butter Oil, Manufactured from REFINED COTTON-SEED OIL. Hope Oil 7 1/2. Memphis, Tenn. A pure vegetable product, as wholesome as Olive Oil, and superior, as it does not become rancid. It is better than lard for frying fish, roasting, puddings, etc.; also for making biscuits and cake it is said to equal butter. It is much cheaper. The wholesale price per barrel is only 40 cents per gallon; retail price, 75 cents per gallon of 7 1/2 pounds, or ten cents per pound. Lard being 11 cents per pound—first, 4 cents is saved in the purchase of the oil; second, two-thirds of a pound of oil is equivalent to a whole pound of lard, thus saving 25 cents more, or over 7 cents saved on every pound of oil used in place of lard. Cotton-Butter Oil congeals at temperature under 32°, while lard remains in good quality, and that it has no impurities of any kind, and that it is pure and of the highest quality, and that it is the most valuable properties for culinary purposes. Above is a simplified table of oil.

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CASH FOR LAND WARRANTS. All kinds of Land Warrants bought and sold, W. C. HILL, Room 181, Court Building, Washington, D. C. NEW PRESSES, NEW TYPE AND ENOUGH of each enable Shaw & Blaylock to do your printing cheaply, and yet make a reasonable

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NOT DYING OUT.

An acquaintance, who inquires everytime we meet if we have read the latest thing from Ingersoll, informed us the other day that the Bible was less read than in former years, and that its influence in civilized lands was surely dying out. If that be the case, was the reply, how comes it that more copies of the revised version of the Bible have been sold than any book published in the nineteenth century? Let a new version of Shakespeare or of Voltaire, or the works of any other author, be brought out with merely certain verbal changes and emendations not materially altering their sense, would this new and more critically prepared edition reach a sale which we must count by the millions? How does it happen that the Bible has been translated into more languages and dialects than all the books ever published together in the English language? You may gather all the books written against the Bible from the days of Hume to Ingersoll, and the aggregate editions would not equal the number of Bibles which have been issued from the press since Ingersoll began his lectures. At this time there are more Bibles in circulation, more Bibles read, more books of comment on the Bible, more sermons preached and printed, more Sunday school books for children, more Bible lesson-papers, more hymn books and catechisms in circulation, than at any former period since the four gospels were written. To-day there are more missionaries in the foreign field, more money contributed to send the gospel abroad, more men and women in heathen lands who have been converted to Christianity than at any period since modern missions were planted in pagan lands. So far from Christianity dying out, it has never since apostolic days showed so much vitality as at the present time. Our friend smiled incredulously, and yet we simply stated facts with which every well informed citizen of this land is familiar.

WORKING WITH A WILLING HEART

God appoints to each man his mission. When David was established on his throne, he wished to build a house for the Lord, but God restrained him. David had been a man of wars. His work had been to subdue the enemies of Israel and to establish on a solid basis the kingdom of Israel. His work compelled him to shed the blood of God's enemies, and though in this he had pursued the path of duty, God assigned it as the reason why he should not build a house where mercy and forgiveness should be foreshadowed in all its symbols of worship. Solomon, who was a man of peace, was appointed to build the temple. Each had his work. David was obeying the command of God when he met Goliath with his sling and the smooth stone from the brook, and was fulfilling his mission when he met the Philistines and Moabites in battle, or smote Hadadezer, King of Zobah, as unquestionably as was Solomon when he built the temple according to the plan God had appointed. Though David was not permitted to build the temple, he was permitted to prepare the material; and we are told how faithfully he performed this task. "He prepared with all his might" of gold, silver and precious stones. His ability was the measure of his gifts. Solomon was diligent as the builder of the temple, and from its commencement to its completion the work moved on without let or hindrance. Each was faithful in the work assigned him.

The lessons from this history apply to every department of Christian effort. Not every earnest Christian is set apart to the ministry or sent forth to labor in the mission field, and yet the zeal of many a man or woman in the pew is equal to that of the minister in the pulpit. A consecrated life is essential to success in the mission work, but many a gift of less than a dollar expresses the same love for souls that sends the man of God to foreign shores. Each has

his appointed work. One must go; another, send. The measure of David's gifts and of Solomon's service supply the rule by which he who goes or he who sends must be judged. Who is ready to be judged by this standard? Are we men of one work? What preacher prepares for his labors in pulpit and pastorate and performs his task like David, "with all his might"? There are some questions we may answer only when alone with God. How many laymen make their ability the measure of their gifts? Christ saw the rich casting their gifts into the treasury, but another came, and of her he said: "She hath cast in more than they all." They of their abundance cast in unto the offerings of God, but she of her "penury hath given all the living that she had." Judged by these standards which God has approved, how will our gifts appear in the day of final reckoning? God's claims are as imperative and his work as important to-day as those which rested on the kings of Israel. The temple he would now have his children build is not of polished marble or of fragrant cedar, but of human hearts and lives redeemed by the blood of Christ, regenerated by the Holy Spirit, and made living stones in his spiritual temple--the church of God. How long has Christ been waiting for men to "go" and for willing hearts to "send" them in this work?

When David gave, the people all responded. Men, women and children brought their gifts so willingly that Solomon found all the material supplied when he began the work. No one was denied the privilege of giving, nor was the humblest offering rejected. Each felt it a privilege to aid in building the house of the Lord. A like impulse is moving the hearts of God's people to-day. In our women's work and our juvenile missionary societies we see tokens of an awakening zeal for the spread of the kingdom of God. It is true we see it only here and there, but the fire is spreading, and we are sure that He who kindled that flame will see that it is never extinguished.

ON THE CIRCUIT.

"If you would rest your horse while on the road, change his gait," was the suggestion we received many years ago from an experienced traveler. It contains sound sense. By changing from a steady walk to a sharp trot, or even a gallop, a different set of muscles are brought into work, and the dull monotony of the day's travel is broken up. Both horse and rider feel better for the change. A change of work will help many a weary laborer. We have found the transition from the editor's table to pulpit and altar, the past week refreshing both to soul and body. We think such a change of work will help anybody, especially a preacher. It is not necessary that a pastor, weary with study and the perpetual draft on brain and nerve demanded by pulpit preparation, should hunt up some place of quiet retreat, or seek some quiet retreat, where sermons are not demanded or pastoral calls to be made in order to obtain rest. He can find rest nearer home. When weary with study let him visit his flock; and when the regular routine of pastoral duty wears him, let him start a protracted meeting and labor for a revival. Rest is a blessed thing. Brain and body often plead for it; but more frequently we need a tonic rather than a sedative; we need waking up rather than quiet sleep. We have been in this goodly town of Corsicana for a week, preaching and exhorting, and singing every day, and have found sweeter rest than at any time during the past six months. Nothing gives a preacher greater cheer than to witness some fruit of his labor. There is hope in the seed time, but there is joy in the harvest. If every pastor in Texas could see men and women, in response to his sermons, bowing at the altar and surrendering heart and life to Christ, then life and his labors would grow brighter. The fact is, a revival helps everybody.

Since conference Bro. Burnett has taken 126 members into his church; of these fifty-one have been received since this meeting began. He has a working church. His members co-operate with their pastor in all his labors. A band

was organized early in the meeting; the city and its suburbs were laid off in districts, and the workers went out two and two visiting every household, inviting the people to the house of God, and conversing with all who seemed interested on the subject of religion. They met everywhere a kind welcome. When Christians go out among their friends prompted by sincere love for souls, they will almost invariably find a ready pathway to the hearts of the people. Many a man and woman the past week has been attracted by these invitations to the house of God. Many Methodists whose letters had been withheld until they had lost all love for the house of God, have been reported to the pastor and brought within the sphere of his influence. After noting carefully the results of these special efforts, we desire to commend them to every church in Texas. A change of work will help the member as well as the preacher. If the lawyer will lay aside his brief for a little while, and the merchant leave counter and counting-room; if the housewife will suspend her domestic cares, and go out among their friends and talk to them on the subject of religion, they will find this change of work a wonderful rest for their souls. People are more willing to converse on this subject than some good folks imagine. There is more reserve on the part of religious people than with the unconverted. Very often the irreligious wonder that Christians who believe in God and the eternal world never approach their friends on this subject. The silence of the saint often hardens the sinner's heart. Were all the church of God in Texas at work what a religious revolution would be the result. Men who listen listlessly to the preacher, regarding his exhortations as a mere professional performance, would be startled out of their apathy if some religious friend were to meet them with the questions: "How stands your soul with God?" "Are you prepared to meet your Maker at the judgment bar?" A living ministry and a living church will always be blessed with revival power; and a revival of religion is now the leading want of Texas. Our land is being occupied with a crowded population; every community is astir with enterprises; railroads are rapidly developing the vast material resources of the State; and towns and cities, crowded with immortal souls and busy with the pursuit of wealth, are springing up all over the land. The church must wake up, or the people amid these excitements will forget their immortal interests. Christianity must keep pace with earthly enterprises. It must measure up in its zeal to the wonderful energy that characterizes our present age. The earth is the Lord's, and the steam engine and the telegraph must be pressed into the service of the church of God. St. Paul, who had to clamber the mountain defiles of Asia Minor on foot, and went as a missionary to the city of Rome a prisoner in bonds, came very near taking the entire civilized world in his day, single-handed. What a work the apostles would have accomplished if they could have traveled by rail and steam! The swift rush of the cars bearing men from point to point in their chase of wealth should inspire the zeal of the Christian in the pursuit of souls. The world is wide awake, and it is no time for men of God to slumber. In every town and neighborhood where the Methodist preacher has an appointment there will be a revival this year if the people will join hands with the preacher and work as God would have them work for the salvation of immortal souls.

Our church at Corsicana has an excellent Sunday-school. Upwards of two hundred were present on Sunday morning, and we could tell by the way they responded by word and uplifted hands when we addressed them that they were under admirable training. Their pastor had received a supply of catechisms, and is preparing to drill them himself in this department. By the way, it would be a good idea to enlist some of our grown up children in the study of the Wesleyan catechism. On Saturday morning we had a children's meeting. It was one of the most interesting and profitable of the occasion. How eagerly the children listened! When called upon to bow in prayer, how promptly

and earnestly they responded. "Yes," some one will say, "it is very easy to move the emotions of children and make them weep, or induce them to come to the altar." If that be true, what have the preachers and the church been thinking about who have neglected the children so long? It is easy to reach the hearts of children, and for that very reason every preacher and parent and Sunday-school teacher should be earnestly at work for their salvation. What reason is there in waiting until they are deadened in sin before we invite them to the Savior? Christ said: "Suffer little children to come unto me," and we are always ready to tread in the Savior's footsteps. We are glad to see men and women of mature age coming to Christ; our heart is always stirred when a gray haired sinner bows at the altar and seeks salvation; but we would as soon turn away that aged penitent from the cross, and reject the plea of the father or mother, as to rebuke or discourage those boys and girls who are seeking to give their hearts to God. "Have you any children in your church?" asked one preacher of another. "No," he answered, with emphasis; "we have no children in my church, and we have no wish to have them." "Well," said the other, "your church and one other place are all the localities I have ever heard about where there are no children." "Where is that other place?" was the inquiry, which very naturally followed. "Why, the bad place, of course," was the reply. There are no children among the lost. Christ said: "Suffer little children to come unto me," and hence heaven is full of children. Your church and the bad place are the only places I have ever heard about where there are no children." We have profound pity for preachers who tell us that they have no special gift for preaching among children. They lose a great deal themselves, and we fear the children will lose still more. It would be well for some men whom God has called to preach to read the twenty-first chapter of John upon their knees. While lingering between the cross and the mediatorial throne Christ gave to his servants their commission, and the same voice which said, "feed my sheep," said also: "Feed my lambs." One reason why so many professing Christians of to-day are mere hospital patients in the church of God, when they ought to be active and efficient soldiers in the open field, is found in the fact that in childhood they were neglected, and not until late in life, when dwarfed by years of sin, were they plucked as brands from the burning. An army is needed for the religious conquest of the world. These children who are now being trained will be needed to swell its ranks. Let each pastor bear this in mind. Perhaps that boy who came so timidly to the altar rail when you opened the doors of the church, and whose name you wrote down with such indifference, may, if trained aright, be the pioneer of the gospel in some nation or tribe now destitute of the knowledge of the cross.

SINNERS have profound respect for a manly piety. When they see that a Christian is more than half ashamed of his religion, and in constant dread of their sneers, they will be apt to put his faith to a painful test. When they encounter a man who is at all times willing to confess his Savior, they give him a wide berth, or lower their flag, if they sail in his company. A brother was telling us of one of his members who, before his conversion, was noted for his irreligion. He bought his whiskey by the barrel, and kept the faucet open for the benefit of his friends. At all times his house was open for a dance, and very few nights passed that his violin was not heard, with the footsteps of the revelers keeping time to the music. A short time after his conversion a company of boon companions, who had not heard of his change, rode up to his gate, and lighting from their horses, told him they had come for a dance. "All right," he said; "wait until my wife and the girls are ready and you can come in." The supper-table was cleared away, and the family assembled, and the newly converted man, who was noted for the melody of his voice, commenced singing, "Jesus, lover of my soul," and then, "Nearer, my

God, to thee." The deep and earnest tones of his voice soon told them that Christ had captured their leader, and quietly and respectfully they retired, and have never since entered that house for a dance.

A FRIEND whom we met year or so ago built a large and elegant residence. His friends said, as it approached completion: "When your house is finished, you must christen it with a ball." "Of course," he said, pleasantly. But when it was completed, he asked the preacher to come and by prayer to consecrate his house to God. He has ever felt since that day that God's blessing is upon his household. Would that every new home opened this year in Texas were in like manner dedicated to God.

TYPE-WRITER TICKINGS.

In making new annual conferences it is hoped the General Conference will make haste slowly. Some brethren whose opinions are well worth considering think the setting apart of the German Conference was a mistake. If that opinion is general, it is not likely our Mexican work will be similarly isolated from the American. May wisdom guide.

In looking over the minutes of 1880 I find four decidedly weak conferences. The Denver Conference reports six itinerant preachers and 450 members; the German Mission Conference twenty preachers and 1180 members; the Los Angeles Conference eighteen preachers, including two supernumeraries, and 1127 members; the Montana Conference five preachers and 233 members, making a total of forty-nine preachers and 2000 members in the four conferences. Now, there are twelve or fifteen presiding elders' districts in Texas that report over 3000 members each--more than the entire membership of the four conferences named. The wisdom displayed in the organization of such weak conferences is doubted. A weak colony of bees dies. There is potency and mutual support in numbers.

The American delegates to the Ecumenical Conference, before leaving England, signed a paper recommending the celebration of the Centennial of American Methodism in 1881. Dr. Hendricks, of Missouri, strongly advocates such a celebration. It will be the semi-centennial of the establishment of Methodism in Texas. What say the leading brethren in the Texas conferences to the proposition to make it a grand jubilee throughout the Lone Star State? Let us then take a new departure; lift our institutions out of their poverty and put them upon a paying basis. Let us hear from you through the ADVOCATE.

I HAVE RELEGATED.--John Wesley is reported to have said that pompous men used the plural, we; but he, being only a plain man, used the simple I. "I" have relegated the question of the organic reunion of Methodism in America to the latter part of the twentieth century, but, like Banquo's ghost, it would not down at my bidding. The last Wesleyan Advocate "has a whole page filled with the discussion of this question and advocacy of the measure.

Without entering into an elaborate discussion, the writer offers some reasons why this reunion is impracticable at present: 1. The status of the brother in black. 2. There are some cranky men, particularly in the ministry, who could not be made to harmonize in the working machinery of a unified Methodism. 3. There are places where the attempt to unite the churches would be more likely to disband some of them than to strengthen them. Judging from the tone of the New Orleans papers, that would be the case in that city. 4. The united body would be too large, especially in the membership of the General Conference. Let this question rest. But while organic union is impracticable, a frank, cordial, hearty fraternity is both practicable and desirable; and there ought to be a specific understanding that in mission fields, both foreign and domestic, the two Methodisms should so harmonize as to utilize to the very best possible advantage the missionary money and enterprise of both churches. We believe our Presbyterian brethren in Texas have an understanding by which it is agreed that the first church that reaches a newly formed settlement

on the frontier shall have undisturbed possession of the field. Let there be such an understanding between the Methodist Churches North and South, and let each recommend to their membership to join that body which promises to be the most useful in any particular locality. And then let there be a free and uninterrupted exchange of ministerial courtesies, as true fraternity contemplates.

Seeing the grand preparations for a spectacular and musical entertainment on the occasion of the ordination of Father Gallagher, in Galveston, recalls the circumstances attending the ordination of the Lord and apostle to the Gentiles. It is recorded in Acts xiii:2, 3: "As they ministered to the Lord and fasted, the Holy Ghost said: separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Times have greatly changed since so simple a ceremony started the great missionaries upon their first grand tour.

WHAT calls itself "the liberal sentiment" in Chicago expressed a pathetic amount of sympathy for Rev. Mr. Thomas, a Methodist preacher, who persisted for several years in regaling Methodist congregations with unmethodistic doctrines. The church was called strait-laced and intolerant because it called the offender to account. But Mr. Thomas had a preliminary examination, a fair trial by his peers, and availed himself of the privilege of an appeal to a superior court. The courts decided that if he was paid by Methodist pulpits, he must preach in accordance with Methodist standards of doctrine.

A few months later a cranky Chicago preacher in the "Unity Independent Church" announced that he did not believe in a personal God, in a future state, or anything else which Christianity holds dear. A meeting was called of the members of his congregation, and in one brief session Mr. Mila was dismissed to the shades of private life. Of course there was nothing strait-laced or intolerant in this. This was "a liberal movement." On retiring, the errand minister announced his disgust with the pulpit, and declared he would never enter another. His farewell to the pulpit was far from satisfactory, even to the liberal press. One editor says of it:

The sermon was not only agnostic in teaching, but unchristian in spirit. It contained a poor fling at a brother minister, a statement of Christian belief so untrue as to be a gross caricature, and a criticism of the church he was leaving which it is hard to read with respect. The person who wishes to do Mr. Mila justice--and who does not--will look in vain to find in this sermon the deep seriousness of the thinker who is painfully feeling his way into an unknown country. For all honest, sincere doubters there is abundant respect and sympathy, but we look in all such to find some evidence of inward struggles, not wholesale charges of hypocrisy against others and empty vauntings of self. These are not the marks of the martyr.

After all, the dear little man has taken a second sober thought and concluded not to give up preaching. A late telegram announces that \$200,000 have been subscribed to build him an agnostic church, if that is what they will christen the new edifice.

REV. DR. A. C. GEORGE, who succeeded Dr. Thomas in Chicago, is a decided success as a preacher. He has liquidated a heavy church debt, kept up and even increased the size of the congregation, notwithstanding a few of the malcontents left with their preacher, and in general vitalized enterprises of the church. He is withal a very liberal minded Methodist. He astonished the stalwarts of the North not long since by announcing that arrangements should be made between the two Methodisms for a free interchange of ministers by transfers from one to the other as the needs of the work or individual preferences might dictate. In the last number of the "New York Methodist," Dr. George has an article on "American Episcopal Methodism," in which he suggests that our approaching General Conference should take the initiative in inaugurating measures for a union in prosecuting missionary work "and the ordination of ministers of one church, at home or abroad, by the bishops of the other, when convenience demands. I hope some adequate, practical provision will be made for the education of the colored people in the South, who have a right to look to

them for sympathy and help. And I devoutly pray that, in addition to these and any kindred measures, that body will appoint a commission to confer with a commission which may be appointed by the General Conference of the M. E. Church, to prepare the way for a formal reunion of the two organizations. If these things are done, though it may take a quadrennium or two to consummate the legal forms, we shall begin, at once, to grow into one compact, harmonious and invincible American Methodist Episcopal Church."

The publishers of the "Youth's Companion" offered \$500 for a short story for its columns; and now they have three thousand short stories from which to make selections.

DESIRABLE LEGISLATION.

[At the late visit of the editor of the ADVOCATE to Georgetown, Dr. F. A. Mood, regent of Southwestern University, submitted to his criticism and judgment an article on education, involving important legislation on that subject by the General Conference. The article appears in the editorial columns of the Nashville Advocate, of March 11, and from the importance of the subject and the suggestions submitted, we follow the example of our able cotemporary and publish it in our editorial columns.--ADVOCATE.]

From the foundation of our church education has been recognized as one of its proper functions. Institutions of learning of various grades and character have been founded under Methodist auspices, agents appointed, large sums of money collected (and large sums squandered) for this object; but the subject has never been brought under the systematic control and care of the church by suitable legislation. The discipline, provided in Sec. 3, Ans. 2, page 72 provides for the appointment by the bishops of "an agent or agents for the benefit of our literary institutions;" but what constitutes "our literary institutions," how they are to be established, supported, or controlled, is nowhere stated.

Provision is also made, chapter II, section 4, question 5, answer 13, page 62, for the quarterly investigation of "what is doing for the cause of education;" but what is the character of this work, by whom, in what way, or how it is to be done, nor a word is spoken.

No arrangement is made for the collection of authentic statistics on this subject, the absence of which was felt at the last, and will be felt at the pending General Conference. The laborers in this important field, though as a class, among the most devoted, laborious and useful servants of the church, have no official recognition whatever. Legislation covering these points is desirable.

Of the propriety of this legislation it is scarcely necessary to multiply words. Nothing is more carefully defined, limited, and controlled than the school work in our foreign mission fields. No statistical items are regarded as more important, or studied with more interest, than the reports from this department of mission labor. In the annual issued by our Mission Board to applicants proposing to labor as missionaries and teachers, the following language is used: "All instruction is to be subordinated to the truth in Jesus. It is therefore expected that all who apply for position as teachers in our missions shall be personally devoted to Christ, and close students of his word."

Has the church one standard for home operations among youth and another for foreign fields? Is it not an anomaly that this matter commands such deep interest and careful attention from the church when considered in reference to heathen, but receives only silence in reference to the youth of her own land?

The following legislation or its equivalent will cover the case, and is respectfully submitted to the consideration of our lawgivers for discussion, amendment and adoption:

- 1. To secure regular and accurate information by statistics and otherwise, add another question for the direction of the Annual Conference, chapter II, section 2, question 6, page 47: Question 30. What has been done for the cause of education?
- 2. To give proper official recognition to the laborers in this department of church effort, constitute the teachers of our church schools, who are members of our church, members of the quarterly conference. Add to chapter II, section 4, question 1, answer, page 66, after the words, "Sunday-schools": Teachers in our church schools.
- 3. To give better security, and wiser and safer administration of school property, add to chapter III, section 16, question 1, page 118:
- Answer 3. Trustees for our institutions of learning shall be appointed, in the absence of charters, under such regulations as each Annual Conference may establish.
- To the same chapter, section, and page, in question 2, answer 1, after the words "parsonages or churches," add: Schools, colleges and universities.
- 4. For the definition, control, and in the distant future--the proper graduation of our institutions, let the following section be added to chapter V., page 135:
- SECTION VI--OF EDUCATION--GENERAL. What directions are given concerning education?
- Answer 1. Let the teachings of our holy religion find a place among the studies of all literary institutions owned and controlled by us; let the officers and teachers be persons of solid piety, able, by example and precept, to lead the young to Christ.
- 2. Let the preachers once a year present the claims of Christian education to their congregations.
- 3. Let schools for primary and elementary instruction be organized under the direction of the Quarterly Conference, in connection with each of our congregations; let these schools be aided by our people so as to afford free instruction under religious guidance.
- 4. Let schools preparatory to our Colleges and Universities be organized under the direction of the District Conferences.
- 5. Let two or more Annual Conferences unite in the maintenance of a College or University for young men and young ladies.

Texas Christian Advocate.

CHURCH NOTICES.

TERRELL DISTRICT--SECOND ROUND.
Pilot Grove ch. at Howell, April 8, 9.
Kandian ch. at Lone Oak, April 15, 16.

JEFFERSON DISTRICT--SECOND ROUND.
Kellyville, Mimm's chapel, April 2.
Jefferson ch. April 8.

MARSHALL DISTRICT--SECOND ROUND.
Longview ch. at Sumner, April 9.
Harrison ch. at Andrew's Chapel, April 13, 16.

PARIS DISTRICT--SECOND ROUND.
Ladonia ch. April 8 and 9.
Brookton ch. April 13 and 16.

SAN ANTONIO DISTRICT--SECOND ROUND.
Frio ch. at Frio, 24 Sunday in April.
Waco ch. at Waco, 24 Sunday in April.

SULPHUR SPRINGS DISTRICT--SECOND ROUND.
Greenville ch. April 8 and 9.
Sulphur Springs ch. April 15 and 16.

GAINESVILLE DISTRICT--SECOND ROUND.
Gainesville ch. April 15, 16.
Denton ch. April 22, 23.

GALVESTON DISTRICT--SECOND ROUND.
Richmond ch. April 8.
Eagle Lake ch. April 15, 16.

MASON DISTRICT--SECOND ROUND.
Round Mountain ch. 24 Sunday.
Mason ch. 24 Sunday.

BEAUMONT DISTRICT--SECOND ROUND.
Beaumont ch. April 9.
Hoscoe ch. at Mt. Hope, April 13, 16.

DALLAS DISTRICT--SECOND ROUND.
McKinney ch. 24 Sunday in April.
Piano ch. at Frisco, 24 Sunday in April.

EASTLAND DISTRICT--SECOND ROUND.
Brookridge ch. April 8, 9.
Lipan ch. April 15, 16.

MONTAGE DISTRICT--SECOND ROUND.
Montage ch. at Burlington, 24 Sunday in April.
Vantage ch. at Vantage, 24 Sunday in April.

BELLE PLAINS DISTRICT--SECOND ROUND.
Belle Plains ch. April 8, 9.
Holly Grove ch. April 15, 16.

BUNTSVILLE DISTRICT--SECOND ROUND.
Buntsville ch. April 8 and 9.
Spring ch. at Evergreen, April 13 and 16.

CHAPPELL HILL DISTRICT--FIRST ROUND.
Chappell Hill ch. April 8.
Pinechapel ch. April 15, 16.

DEAN DISTRICT--FIRST ROUND.
Dean ch. at Dean, April 8.
Hoscoe ch. at Mt. Hope, April 13, 16.

WATERBURY DISTRICT--FIRST ROUND.
Waterbury ch. April 8.
Hoscoe ch. at Mt. Hope, April 13, 16.

LAMPARCA DISTRICT--SECOND ROUND.

South Gabriel, at Concord, April 8, 9.
Lampasca ch. at Brook's school-house, April 15, 16.

COLEMAN DISTRICT--SECOND ROUND.
Centerville ch. Wednesday, April 5.
Buffalo ch. at Liberty, 24 Sunday in April.

WAXAHACHIE DISTRICT--SECOND ROUND.
Waxahachie ch. at Waxahachie, 24 Sunday in April.
Oakbranch ch. at Oakbranch, 24 Sunday in April.

FORT WORTH DISTRICT--SECOND ROUND.
Whitney ch. April 8.
Hillsboro ch. April 15, 16.

GEORGETOWN DISTRICT--SECOND ROUND.
Georgetown ch. April 13 and 16.
Paris ch. April 22 and 23.

STEPHENS DISTRICT--SECOND ROUND.
Stephens ch. at Stephens, 24 Sunday in April.
Canton ch. at Canton, 24 Sunday in April.

SHERMAN DISTRICT--SECOND ROUND.
Sherman ch. at Sherman, 24 Sunday in April.
Whitesboro ch. at Whitesboro, 24 Sunday in April.

WACO DISTRICT--SECOND ROUND.
Waco ch. at Waco, 24 Sunday in April.
Hillsboro ch. at Hillsboro, 24 Sunday in April.

BROWNWOOD DISTRICT--SECOND ROUND.
Brownwood ch. at Brownwood, 24 Sunday in April.
Hillsboro ch. at Hillsboro, 24 Sunday in April.

SAN MARCOS DISTRICT--SECOND ROUND.
San Marcos ch. at San Marcos, 24 Sunday in April.
Hillsboro ch. at Hillsboro, 24 Sunday in April.

TEXANA DISTRICT--SECOND ROUND.
Texana ch. at Texana, 24 Sunday in April.
Hillsboro ch. at Hillsboro, 24 Sunday in April.

CORPUS CHRISTI DISTRICT--SECOND ROUND.
Corpus Christi ch. at Corpus Christi, 24 Sunday in April.
Hillsboro ch. at Hillsboro, 24 Sunday in April.

PALESTINE DISTRICT--FIRST ROUND.
Palestine ch. April 8.
Rusk ch. at Rusk, April 15, 16.

TALENT DISTRICT--SECOND ROUND.
Talent ch. at Talent, April 8.
Hillsboro ch. at Hillsboro, 24 Sunday in April.

JOHN ADAMS DISTRICT--FIRST ROUND.
John Adams ch. April 8.
Rusk ch. at Rusk, April 15, 16.

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John Adams ch. April 8.
Rusk ch. at Rusk, April 15, 16.

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Rusk ch. at Rusk, April 15, 16.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines of text, is to be used for the privilege of recording of obituary notices. Parties desiring such notices to appear in full as written, should send money to cover the cost of the notice, at the rate of one cent per word. Money should accompany all orders.

STAGNER--Mrs. Emily Stagner departed this life, March 21, aged 16 years. She embraced Christ four years ago. She was always ready to defend the savior's cause. She was the daughter of Rev. R. F. and C. A. Taylor, who was married to W. W. Taylor, who was a devoted wife. We tender our sympathy to her husband.--A. M. STAGNER.

MCCUTCHEN--W. M. McCutchen was born in Georgia in 1822; came to Texas in 1845; died March 15, 1882, at age 60 years. He was a member of the Church since 1848. He was a devoted wife. We tender our sympathy to her husband.--A. M. STAGNER.

WATERS--Departed this life November 1, 1881. Waters was a member of the Church since 1848. He was a devoted wife. We tender our sympathy to her husband.--A. M. STAGNER.

HALL--Robert Weston Hall was born December 15, 1822, in Texas county, Texas; died January 11, 1882. He was a member of the Church since 1848. He was a devoted wife. We tender our sympathy to her husband.--A. M. STAGNER.

SAXON--Thomas L. Saxon was born in Moore county, Mo., August 15, 1822. He was a member of the Church since 1848. He was a devoted wife. We tender our sympathy to her husband.--A. M. STAGNER.

BRADLEY--N. M. Bradley, daughter of William P. and F. A. P. Bradley, was born in Benton county, Ala., August 15, 1822. She was a member of the Church since 1848. She was a devoted wife. We tender our sympathy to her husband.--A. M. STAGNER.

REV. JOSEPH PARKER. Rev. Joseph Parker, son of John and Elizabeth Parker, was born in Rutherford county, North Carolina, November 10, 1816, and died in Galveston, Texas, March 1, 1882. He was a member of the Church since 1848. He was a devoted wife. We tender our sympathy to her husband.--A. M. STAGNER.

"Talks about Practical Giving," which he will send first number free and postage paid. All who read this should get some for themselves and neighbors. That will make the mission work a success. The following "Short Catechism," which appeared originally in our Church Worker, entitled "Is it appropriate here?"

Does God claim a portion of our substance? And all the tithes of the land, and the fruit of the tree, is the Lord's.--Lev. xviii, 20.

Should this claim be promptly met? As soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine, oil, and honey, and the increase of the field.--II Chron. xli, 5.

Honor the Lord with thy substance, and he will increase thy substance, and shall thy barns be filled with plenty, and thy presses brim with new wine.--Prov. iii, 9-10.

What will be the result of withholding God's claim? He that withholdeth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.--Prov. xix, 13.

Do the Scriptures teach that the church should support its ministers? If we have sown unto you spiritual things, is it a great thing if we reap your carnal things? I say ye not know that they which minister, about holy things, live of the things of the temple; and they which wait at the altar are partakers with the altar: even so both the Lord and they which they which preach the gospel should live of the gospel.--I Cor. ix, 11, 13, 14.

Every man according as he purposed in his heart, so let him not give grudgingly, as if he were compelled, for he loveth a cheerful giving.--II Cor. ix, 7.

How often should our gifts be offered? Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.--I Cor. xvi, 2.

What is your whole duty as a Christian? Fear God and keep His commandments: for this is the whole duty of man.--Ecc. xii, 13.

Read the following and reflect: it is suggestive: He that saith I know Him and keepeth not His commandments is a liar and the truth is not in him.--I Jn. vi, 1.

Business and Secular. Captain Richard Simons sends the New Orleans Times Democrat, from Captain H. M. Barnhart, a beautiful specimen of lignite found in Robeline hill, Natchitoches parish. The outer side presents a fair idea of the original form from which the lignite was derived. It is a beautiful, distinctly marked. The inner surface is more or less allied to the carboniferous formation, and various points on the jagged surface sparkle like so many diamonds.

According to the Star: "The school boy of twelve years who could not write a better poem than Tennyson's latest doggerel, ought to leave school and go fishing." We would not doubt the boy will be found ready to do so.

The most reliable stimulant for the growth of infants and children, and the one most gentle in its soothing effect, is Brown's Iron Bitters.

Child--"Herr Pastor, my mother sends me to say that my father died tonight." Pastor--"Did you call a doctor?" Child--"No, Herr Pastor; he died of himself."--German paper.

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Faded Colors Restored. Faded or gray hair gradually recovers its youthful color and lustre by the use of Parker's Hair Balsam, an elegant dressing, admired for its purity and rich perfume.

How Women Learn. Women everywhere use Parker's Ginger Tonic, because they have learned by experience that it overcomes indigestion, weakness in the back and kidneys, and other troubles of the sex.--Home Journal.

I Shall Sleep With Him To-night. Sometimes I believe the little ones are the best things after all. I knew a little family in Detroit who are heart broken and sad this Saturday night. There were three last Saturday, but today only two are left. The father that bound them more closely than that which the clergyman drew has lately been loosened, and the light of their lives went out with the red winter sun only the other night. The father is a railroad man, who duties call him away from home nearly three-fourths of the time. It was his habit, whenever he was about to start for home, to telegraph his wife apprising her of the fact. In these telegrams he never failed to mention the name of the little four-year-old, and the dispatches usually ran as follows: "Tell Arthur I shall sleep with him to-night."

The baby-boy was very proud of these telegrams, which his mother would read over to him, and he considered the "telegraph" a great institution. The other night, when the fever had done its work and the mother was laid low, the father telegraphed to mention the name of the little four-year-old, and the dispatches usually ran as follows: "Tell Arthur I shall sleep with him to-night."

Do the Scriptures teach that the church should support its ministers? If we have sown unto you spiritual things, is it a great thing if we reap your carnal things? I say ye not know that they which minister, about holy things, live of the things of the temple; and they which wait at the altar are partakers with the altar: even so both the Lord and they which they which preach the gospel should live of the gospel.--I Cor. ix, 11, 13, 14.

Every man according as he purposed in his heart, so let him not give grudgingly, as if he were compelled, for he loveth a cheerful giving.--II Cor. ix, 7.

How often should our gifts be offered? Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.--I Cor. xvi, 2.

What is your whole duty as a Christian? Fear God and keep His commandments: for this is the whole duty of man.--Ecc. xii, 13.

Read the following and reflect: it is suggestive: He that saith I know Him and keepeth not His commandments is a liar and the truth is not in him.--I Jn. vi, 1.

Business and Secular. Captain Richard Simons sends the New Orleans Times Democrat, from Captain H. M. Barnhart, a beautiful specimen of lignite found in Robeline hill, Natchitoches parish. The outer side presents a fair idea of the original form from which the lignite was derived. It is a beautiful, distinctly marked. The inner surface is more or less allied to the carboniferous formation, and various points on the jagged surface sparkle like so many diamonds.

According to the Star: "The school boy of twelve years who could not write a better poem than Tennyson's latest doggerel, ought to leave school and go fishing." We would not doubt the boy will be found ready to do so.

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