

The Texas Christian Advocate.

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To the Texas Christian Advocate.
OUR BROTHER IS BLACK.

There is now on our table a letter from a member elect to the approaching General Conference, in which the following question, among others, is propounded:

"What do you think of the plan that will be submitted to us, I presume by Dr. Kelley, to add to our annual conference collections we now have, one to raise money to aid the Colored Methodist Church in America in educational interests?" To which we reply that the only intelligent reason—if it be an intelligent reason—that we now think of is that the negro is black. Just in so far as black predominates as a color over white in the estimation of these pseudo philanthropists will the scale of sympathy dip on the black side of the color line.

If there is any other reason why the tens of thousands of poor white people in the South, who are too poor to educate their children, should be passed by and a collection raised annually in all our congregations in the interests of negro education, we fail to see it. What advantage is likely to accrue to the country, or the race of mankind, by educating the black in preference to the white race? Is the negro race superior to the white race? Is he more intellectual or moral in his race structure than the white? Will the country likely find in the educated negro able statesmen, scientists, ministers, teachers and mechanics?

No one, unless he be a moon-struck fanatic, would answer any of these questions in the affirmative. Why, then, discriminate in favor of the brother in black, as against the poor white people of the country, as claimants on the generosity of the church for the education of their children?

The causes leading to and forcing down the throats of Southern poor white people the bitter pill of poverty has not as yet been written, and may not be for some time to come.

Multitudes of Southern people had, by industry and frugality, acquired remunerative property in slaves, the vested rights of which were not only recognized, but guaranteed in the constitution of the United States and the laws of the land.

Of this property, honestly acquired, the fruit of industry, they were not only robbed, but placed under a grinding despotism, which wrung from them for years, by unreasonable taxation and other calamitous accompaniments, their hard and scanty earnings. Is it their fault that they are poor? At whose door does the sin of their poverty lie?

The brother in black was caressed, feasted, and taught to believe that there was a fortune for him in politics and elegant leisure; that the bottom and top rail had changed places in the fence, and to vote and sit on juries were his future vocation. Hence, as everybody knows, the courthouse yards and fences, at court times, were black with these newly-fledged sovereigns of the most glorious government the sun ever shined upon, reminding one of a not unfrequent scene on the commons, or at a bone yard, when new deposit of a dead carcass is made.

Time and experience have somewhat modified the asperities and aspirations of the brother in black,

but he is far from being cured of his carpet-bag education. He votes against his old master and for all measures of Radical rule. There are some honorable exceptions, but as a rule it holds good.

At the close of the war our brother in black was enfranchised and turned loose to engineer his future destiny, with some advantages over his white brother. He was the ward of the conqueror, the pet of the government, hence he shared its patronage and sympathy, while the poor whites—and all were poor except the shylocks who had preyed upon the dying and dead carcass of the Confederacy—were the rebels, objects of hate and official persecution. The former had been inured to farm labor, educated in it, and in every way calculated to equal, if not surpass the latter in making a living. Every farm in the land, from Virginia to the Rio Grande, was open to him, with teams, farming utensils, etc., at an even divide at the end of the year—one-half of all that was made. But this meant work, and that was not freedom.

Mary who accepted of this offer and stuck to it, have done well for themselves, and now own homes of their own. All might have done so, and now been able to educate their children equally with the whites. Farms have been turned out by the thousand for want of labor, the children taken from school, and delicate wives and mothers have gone to the field to extract a living from the earth by honest, hard labor. Thousands of negroes have flocked to cities, towns and railroads, where they live by jobs and lounge in idleness and vice.

We took a short excursion into the country a few days since and saw a middle-aged woman and two young daughters working in a field with the husband and father. They had been well-to-do in former days. She said that the burden of the support of so large a family was too great for one man, and he not very healthy and getting old; that he must have help, etc. Noble woman! God bless her and family! The town was then astir with idle brothers in black, lounging around saloons, street corners, smoking cigars and having a jolly time in poverty-stricken laziness and vice. The above is a representative family—may be counted by thousands. The town, with its idle citizens in black, is equally representative. Strange! Is it not strange that leaders in thought—good men—who would not intentionally do, or recommend to be done, a wrong thing, should propose to tax these poor white people, by ordering an annual collection, not for the education of their own children, but that of the negroes? It reaches the climax of absurdities. Think of a pastor calling on a congregation of poor people for contributions to educate the brother in black! What would they likely say? Would they consider it an insult? What preacher would do it? Not this writer. No, never!

But there is no cause of alarm. It will never be done. The General Conference will have more wisdom and discretion than to stultify itself by an act of blind pseudo philanthropy depreciative of its own blood and kindred in an abnormal gush of color homage. The colored M. E. Church of America has shared largely in the sympathies and the material helps of the M. E. Church, South, and will continue to do so. All that can be done in justice to our own poor we cheerfully support and recommend. Each church must, under the divine blessing, work out its own destiny. Trust in God and patiently and heroically work up to a higher plane. F.

RESTORATION OF APPETITE.
A physician writes in regard to one of his patients: "The effect of Compound Oxygen was to give him an appetite. Within three days from his first inhalation he was obliged to get his dinner two hours before the usual time." Treatise on "Compound Oxygen," sent free. Drs. STARKEY & PALEN, 1109 and 1111 Girard street, Philadelphia, Pa.

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

To the Texas Christian Advocate.
EPISCOPAL LABOR.

An Open Letter to the Texas Delegation to the Approaching Session of the General Conference.

Dear Brethren: I beg leave to call your attention to the following preamble and resolutions for such action in the premises as in your wisdom you may think proper. Though recommended for adoption by the committee to whom it was referred, this paper was submitted by another, who, so far as I can now remember, does not in the least antagonize it:

WHEREAS, For the especial supervision of her interests throughout the entire connection, by the personal oversight of our bishops, the fathers of the church did adopt the Episcopal form of government; and

WHEREAS, We, their sons in the gospel, do heartily indorse this form of church government, thus transmitted to us; and

WHEREAS, The law of the church requires a bi-episcopal travel during the year, as far as practicable through the presiding elders' districts which may be included in his Episcopal district, in order to preach and to exercise the pastoral office of the church, limiting thereby his labors to his own proper district; and

WHEREAS, Our conference territory, either in its remoteness from the residences of our bishops, or from its sparsely settled condition, the want of facilities for comfortable and speedy travel, or from other causes, has not in the past received a proportionate share of Episcopal labor, thus by law provided for; and

WHEREAS, The rapidly increasing population of Texas, together with the wide extension of our church here, demands the constant presence and labor of a Bishop among us; therefore,

Resolved, That in the judgment of the North Texas Conference, whatever causes may have hitherto legitimately deprived us of needful Episcopal oversight, the time has come when they no longer exist.

Resolved, That, with due respect, we claim the right to expect that a Bishop can and should be said to travel through his "Episcopal district," as contemplated by the law, in merely visiting and presiding in his annual conference, however much other labor he may perform elsewhere and outside of his "Episcopal district."

Resolved, That if it be not the spirit and intent of the law regulating Episcopal oversight and travel to limit the labors of the Bishop, for the time being, to the conference fields annually assigned him, by annual and exclusive division of his time among them, that we memorialize the ensuing General Conference so to amend the existing law as to embrace this change.

Resolved, That we respectfully and affectionately request our presiding Bishop to favor our conference territory the ensuing year with as much of his labor as his time and health will permit.

That Texas has not received the needful Episcopal oversight now can deny, and the plain statement of the fact is no unjust reflection on the conduct of our Bishops. It is admitted that the causes of these failures may have been legitimate, but as they no longer exist, we should not by our silence permit a precedent to be established in the past to plead a precedent for the future.

If we maintain discipline it must be by upholding the law of the church and guarding against unauthorized examples. Our Bishops can and should do otherwise. They soon accumulate and constitute law. What yesterday was fact-to-day is doctrine. Examples are supposed to justify the most dangerous measures, and when they do not suit the effect is supplied by analogy. This language of a distinguished political writer is applicable to the church as well as the State, and a disregard of this principle, in the instance referred to, will inevitably tend either to the elevation of the Bishop above the law, or to the extinction of all alike to the disregard of its just restraints. Have we not already, by our culpable silence on this question, allowed the provisions of law regulating Episcopal service to become a dead letter on the statute book? Can the precedent of a hasty visit to the Annual Conference even now to be set aside by an attempted enforcement of the legal demand for the year's labor in the "Episcopal district," or is the hitherto unquestioned practice of the one annual visit to the conference to be abolished legislative enactment? The blameless record of our Bishops leaves their moral character unchallenged, and their administration in all other respects free from the taint of censure, yet, as amenable to law, it is an invitation on their fidelity for the church to see to it that difficulties, once in the way of Episcopal oversight, should not establish a precedent justifying the neglect of duty under circumstances where the difficulties have passed or have never existed.

The neglect of pastoral oversight, now so common, if not justified by Episcopal example, may at least find encouragement from that fact. Let our Bishops be held responsible for the yearly oversight of the "Episcopal district," and the perceptible increase of pastoral zeal and faithfulness throughout the church will be manifest.

The approaching General Conference should not be allowed to pass without some reaffirmation of the law to which I invite your attention. The new Bishops there to be elected should understand in advance that it is no longer to remain a dead letter; but that every one of them assigned to an Episcopal district is sent there to labor until, like other itinerants, he is relieved by his successor. Enforce this regulation, and the clamor for sectional Bishops will cease. If each "Episcopal district" receives the labors of its own appointed Bishop, it will be a matter of no concern to the people as to the section in which he lives. By this systematic labor of the Bishops in their several fields, it will soon be demonstrated that a comparatively small number can fully supply all the demands of the church.

most excellent in itself, was foreign to the matter under consideration. A distinguished visitor to the conference championed the opposition, raised a false issue, and under the force of misplaced sympathy, the substitute carried.

To those of you from my own conference, who heard the argument against the original paper, I have had to say, that it was worthy of a full place and the occasion, and in direct conflict with the well known facts in the case. It was alleged that the diminished number and falling health of our honored Bishops, who occasioned the change of service of which complaint was made. The changes on this point were so vigorously and so pathetically rung, that under the influence of the prevailing sympathy, we were made to feel criminally guilty of a want of charity in demanding from our overworked and overworked Bishops a labor their very weakness made impossible. Under the melting glow of this warm excitement the most hard-hearted, relentless, and the desire for Episcopal conformity to law was transformed into shame at our recklessness in asking it, and into pity for our deeply afflicted Bishops, still more deeply to be afflicted by the knowledge of our action. But, brethren, the gush has had time to subside, and we can now calmly smile to perceive how completely we were entrapped by the sophistry of our distinguished visitor. We can now very well remember that as effectual as such an appeal may be, it is not the spirit of our present Episcopal force, we have not on that account lost a single one of our annual visitations. So far from their diminished number and falling health affecting our lack of Episcopal oversight, we enjoy as much of it as when blessed with a full complement of robust Bishops. The rule in the past has been a single annual visit. If it can be truthfully charged that the present limited service is due to the physical inefficiency of the laborers, let us not be misled by the number of our Episcopal strength, in the past, the service was not more abundant? True, in former years we have had a few Episcopal visitations in the interval of the annual conferences, but their very rarity and infrequency, and their hasty and hurried departures from the field, in view of these facts what trifling with sacred interests to allow ourselves to be beguiled by misplaced sympathy, that threw us off the track at Waco, Tex. A manly and justly-aimed attempt was made to maintain the law of the church, and to hold those high in authority to equal responsibility with others to its observance.

Though lacking official endorsement, I commend to your notice the preamble and resolutions, as calling attention to an abuse needing correction. It may neither be pleasant nor popular to make demands upon the Episcopacy, but it cannot be wrong to assert the supremacy of the law, and to demand that you will be prepared for this as well as all other obstructions in the path of duty, and praying God's blessings upon you and your labors.

I am, yours fraternally,
J. M. GIBSON,
GATEVILLE, TEXAS, March 28, 1882.

To the Texas Christian Advocate.
Church Extension.

In the TEXAS CHRISTIAN ADVOCATE of March 15 we notice that F., under the head of "General Conference," says: "We want no radical changes in the constitution of the Missionary Society. That was attempted four years ago, and defeated on the motion of the writer." The Methodist Episcopal Church, South, has no missionary society except the Women's Missionary Society, organized four years ago. It has been a long while since the old Missionary Society became a "General or Missionary Society." The "radical change" attempted four years ago was nothing more nor less than a Church Extension Society under a different name. The motion to create such a society was made by the writer. The defeat of the motion of a Texas delegate greatly hindered advance in Texas, as is clearly indicated by the memorial on the subject to the next General Conference from the Texas conferences. The ADVOCATE of April 1 comes with an editorial under the head of "Pressing Need," which need is represented as church building. So we suppose the ADVOCATE is all right. Please say to F., that, while we are glad to listen to his advice, so far as refraining from changes in the constitution of the Society of Missions is concerned, we shall renew the motion for a well-organized Church Extension Society at the ensuing General Conference, unless some Texas delegate should get ahead of us, as some of our white brethren are likely to do. We know that the call of the previous question that killed church extensions four years ago was made by a delegate from Texas, but thought it came from another than F. The call was made, evidently, before F. or the conference knew what was before them. The mover had not even had an opportunity to explain; no discussion on the subject matter of the motion had taken place. We write to ask that F. will help us this time by an article such as he can write on church extension—is it all right, we know, on missions. Even the wisest men sometimes nod, and the most cautious get in a hurry.—K.

Bishop Robert Palmer in Nashville Advocate.
The Jerks.

It was about this year—1819—the phenomenon called the Jerks disappeared. During twenty years it had occurred, principally in the Western country, and especially in Kentucky and Tennessee. It sprang up in the midst of the "great awakening," about the first decade spread and prevailed wonderfully. It was marked by sudden and often very violent spasms, affecting, like a paralysis, the whole body, but confined more frequently to the arms, head, and upper portion of the body. Many fell, seemingly lifeless, and would lay silent and insensible a long time, not flinching from pain

when experiments were made. So violent were the motions of others that it was necessary to restrain them forcibly from injuring themselves. At the early period, which marked the origin of the movement resulting in the organization of the Cumberland Presbyterian Church, these "exercises," as they were called, were various and extravagant to a surprising degree. They were not confined to any particular church, nor, indeed, to any class of citizens—saint and sinner, grave old ministers and careless worldlings were attacked. I have been reliably informed that at a famous great union-meeting, held on the border of Kentucky and Tennessee, so intense and general was the "exercise," that among other wild and strange scenes, was a race at night between a noted preacher and one of his elders. The preacher could not hold, but the elder grabbed him after a half-mile chase, and just as he had begun to climb a tree. At the foot of the tree they shouted awhile, embraced each other, and wept tears of holy joy together. Calmly and quietly, an hour later, they returned, better prepared to instruct and soothe others. I have seen half-a-dozen at the same time who needed to be controlled. Usually we would stop preaching when the Jerks began, and stop, or talk kindly and softly to them. Those who cannot make sport of it were often its subjects. I have seen many fall from their seats in church as if struck by electricity. The less cultured were most subject to it. Of course there were many exceptions. Preachers in my day were rarely suffered to. To you I ask what we thought and did about them when they happened in our meetings—the cause and moral effect? In reply, we must say, we were always sorry to see them, but did not feel it right to oppose it, directly and indignantly, lest, perchance, we might "fight against God."

Those who were affected by them appeared mortified—they seemed to try to suppress their emotions until they could do so no longer. If such could find relief in the morning, or shouting, the struggle ended. I believe they were, by a great majority, sincere and good people, although usually of an excitable temperament, yet some of the gentlest and best Christians I ever knew. They were not, however, do not comprehend the action and reaction of soul and body, much less of God's Spirit upon the human soul and body. That both good and evil may have attended them, I doubt not. Irreligious spectators were often surprised and delighted by their subsequent conversion to these strange scenes. They could not account for them without reference to supernatural power. Others were offended, hardened, and hindered. Having never been very demonstrative in my religious feelings, but for his extensive and permanent welfare his pastors must be teachers and wise-master-builders. These duties require wisdom, patience, and earnest devotion. Spasmodic and sensational efforts are not enough. We must want God may do, or allow to be done, to startle and awaken the slumbering soul, if its energies are therewithrightfully directed. Nothing is more dangerous than indifference, especially when caused by a vicious habit; then the force of a moral reformation is needed. The giants who figured in that "great awakening," belonging to various churches, have disappeared, and the protracted excitement has passed over like a storm-cloud, leaving behind it a moral and a spiritual giant, and it is to be feared that the evil which has succeeded is butling to repress the church and her watchmen. I prefer a storm occasionally to perpetual slumber.

Rev. Jos. E. COTTRELL, of Bowling Green, Ky., gives the Alabama Advocate a tribute to the "brother in black" which will find a response in the heart of every man acquainted with the negro character—that is, every Southern man. He pleads for benevolence toward this "people inevitably dependent upon the white people of the Southern States for uplifting." We make the following extract:

It is essential to the integrity of the spirit of the Southern churches that they plan jointly to the end of saving "our brother in black," than it is possible for any outside peoples to plan and work. Believing, as I do, that the institution of African servitude, under guardianship of the southern people, was about as handsomely conserved and fully accomplished a piece of work as was ever turned out by and from the hand of Providence that history has anywhere or when noted, and that the average character of the white man and woman in contact with it, or in cooperation with it, is not a single degree below that that can be found in history or now upon earth; I do not propose to go up to be prayed for at all, under any conviction of sin from having owned negroes. I am persuaded that the whole affair came about in such a manner of course way, and that the events leading to the sudden overthrow of the institution were just altogether after the order of other events in the world's progress. Fidelity to the institution, as far as the white man is concerned, and as benevolent as was external hostility thereto, and I honor alike the Calhouns and Yanceys and Garlands on the one side, as I do the Phillipses and Beechers and Greeces and Smiths on the other. The thought and the word blame him no place now. The issue was made. The withdrawal of the Southern States and the formation of a government full-orbed and complete, articulated distinctly in all the departments, and presentation of itself for recognition by the powers of earth, without the firing of a gun, the shedding of a drop of blood or the arrest of a man, is as distinctly declarative of the dignity, intelligence and integrity of our people as one could wish; and the sacrifice of all to maintain what the declaration of independence proclaims

as the inalienable right of any people, falls forever the memory of the venture. But there has come a re-orientation.

It is said that John Wesley was once walking along a road with a brother, who related to him his troubles, saying he did not know what he should do. They were at a meadow, over which a cow was looking. "Do you know," asked Wesley, "why that cow looks over that wall?" "No," replied the one in trouble. "I will tell you," said Wesley, "because she can not look through it; and that is the way you must do with your troubles; look over and above them." This is the best remedy that can be presented to you. It is only to grieve over difficulties. Look up and above where there is sunshine and purity, and you will find new inspiration coming to your soul.—Texas Methodist Advocate.

To the Texas Christian Advocate.
Under the Shadows.

Attending circumstances affect the entire soul. The terrible storm that error for the child enfolded in its mother's arms, while the gaiety of the birthday festival is marred, if not destroyed, by the unexpected absence or illness of some friend or loved one; and a combination of joy or sorrow, tend to brighten and intensify the feelings resulting from either one of the combined causes.

To every true, intelligent Mason, there is a spirit of ennobling solemnity associated with the mystic rites and impressive lessons of his ancient, honorable and beloved order. As a Mason he learns to look upon death with feelings of peculiar solemnity, and the death of any Mason is more to him than the death of that man would be if he were not a Mason. Then, to take a man of bright intellect, noble impulses, generous heart and able manners, let that man be a true and zealous Mason. Imagine, if you can, the feelings of a Mason at seeing that man die in a lodge-room, and yet will then have some idea of the feelings of the Masons of Brownwood, as they gathered around the lifeless form of Dr. J. P. Allison in the hall of Brownwood Lodge.

Dr. Allison was one of our best and most popular physicians. The shadows of this life, of which every man has his share, he kept concealed, and scattered the sunshine wherever he went.

Last Saturday night, as was his custom, he went to the meeting of the Royal Arch Chapter and attended to his duties as secretary. The Chapter had closed, and the craft were preparing to open in the select degrees, when an unexpected alarm was sounded. Dr. Allison had fallen under a paralytic stroke, so violent in its nature that he could not be removed to his own residence. At 4 o'clock this evening the sound of the Supreme Grand Master's gavel called him from labor in earthly lodges, and in that lodge room where he first beheld Masonic light, he reposed in the mysteries of the latter world, the path of the lonely traveler, he passed the inner veil to behold with spiritual eye the undimmed glories of eternal truth. For this degree Masonry has no ritual, and borrows her strength from Christianity. Leaving our secluded hall with its darkened windows and guarded door, we stand around our dead in the presence of the world and give the public grand honors, trusting to see our brother again when, by the aid of the lion of the tribe of Judah, his body will rise and become so incommunicable as his soul. Then let us join hearts and tongues to say, "The will of God is accomplished. So mote it be. Amen."

—J. C. S. BAYNE,
Brownwood, Texas, March 31, 1882.

FASHION.

A quiet, thoughtful Christian lady of Galveston, in an old mansion set down a few thoughts on the tyranny of fashion. A friend saw them and was kind enough to show us a copy. We take the liberty of giving them to that larger audience that hears with its eyes:

God made woman for man's helpmeet; frequently she is only his helpmeet. The true wife is a help-mate and thinks it not beneath her to divide with her husband the toil of making a living. Fashion does most to divide the lion of the tribe of Judah, his body will rise and become so incommunicable as his soul. Then let us join hearts and tongues to say, "The will of God is accomplished. So mote it be. Amen."

1. Ladies would dress according to their means, so that the poor would not be mistaken for the rich.

2. Ladies would dress according to their age.

3. Ladies would dress with good taste and personal comfort.

This last is a thing not thought of in fashion, and good taste is often scandalized. The middle class are always striving to dress as well as the wealthy, no matter what sacrifice it may cost. If we could but remember that fine clothes do not make the lady, and that proper dress is an evidence of good sense and good taste, then those who could not afford fine dress would not wear it, lest they be thought devoid of both these qualities. Let us have the courage to make fashion our servant rather than remain its slave. Fashion is the same course to women that intemperance is to men. Men drink to excess; women dress to excess. Help us, blessed Lord, to be "temperate in all things."

The time spent in reading books that do not make us think is worse than useless. One good book, however, is food for a life-time.

To the Texas Christian Advocate.
Some Facts and Figures with Regard to the Assessments Made for the Support of the Ministry.

The following facts and figures, taken from the statistical table of the North Texas Conference for the last year, show the imperative duty of the General Conference to adopt some plan by which the assessment of the presiding elder's claim against the different circuits and stations may be regulated. Under the present system of assessment the preachers on the poorer circuits are being pushed to the "ragged edge" of destruction. It will be evident to any one who will take the pains to look over the statistical table of the North Texas Conference (and the same is true of every other conference), that different assessments against the presiding elders and stations may be regulated. Under the present plan of assessment works a great injustice against the preachers on the poorer circuits. The meagre assessment and the smaller collection, even if collected (which is seldom the case), is barely sufficient to provide their families with the necessities of life. But when, out of that meagre allowance, an excessive percentage is taken to meet the salary of the presiding elder, it is but little better than taking the bread out of the mouths of the wife and children of the preacher in charge.

We would not be understood as contending that the presiding elders and the preachers in charge of the better paying circuits and stations are paid too much, for they are not; but the complaint we make is that the salary of the presiding elder is wrongly proportioned—the percentage, as the table shows, being often double on the poorer circuits to what it is on those that pay better. And this, too, while the collections on the latter are generally met, while on the former they are not. So, you see, with a small assessment and a smaller collection, with a larger percentage deducted from this for the presiding elder, the preacher in charge of a poorer circuit, even with the most rigid economy, is hardly able to clothe himself and family decently, to say nothing of other privations, to which they are thereby subjected.

Now look at the figures. We only append here the amount assessed against a few of the charges, asking the reader, and especially the delegates to the General Conference, to examine the statistical table for themselves, that they may see how great is the disproportion:

	Presiding	Preacher
TEXASIA station.....	\$67	\$70
Do circuit.....	50	219
Plot Point station.....	50	209
Whiteboro circuit.....	120	200
Westport mission.....	100	200
Wichita mission.....	100	200

More might be added, but this is sufficient to show the disproportion of the percentage on the presiding elder's claims on the various charges, and to the various assessments made for the support of the preachers in charge. In some cases the percentage being less than one-tenth, in others more than one-third.

These facts and figures show the necessity of some better plan of fixing the claim of the presiding elder, whereby this glaring wrong shall be obviated.—CHIEFS,
CUMBERVILLE, Upper Circuit.

Asked for Bread and Given a Stone.

Many of the self-raising flours and bread preparations of the leading purveyors are not made as they appear from cream tartar at all. The composition and process of manufacture taken from the records of the Patent Office at Washington, of a well-known manufacturer, is of the most unwholesome character. This is the formula:

500 POUNDS BURNED AND GROUND BONES are placed in 400 POUNDS SULPHURIC ACID (oil of Vitrol) freshly distilled with 1,000 POUNDS WATER and stirred from time to time for three days. The paste is mixed with farinaceous material, or with freshly burned gypsum, or with stearine, and dried and pulverized. This pulverized acid is to be used with bicarbonate of soda in baking powders.

Bones of defunct animals gathered from in and about a great city, on battle-fields and wherever else they may be found in quantities. These bones are reduced to a powder with sulphuric acid, and this powder is the cheap substitute used in self-raising flour and yeast powders in lieu of the wholesome and more expensive cream tartar.

The following article is copied from one of the leading daily papers of St. Louis, headed, *A Yeast Powder Investigation*.

A complaint, signed by a large number of citizens, has been filed in the office of the Health Commissioner, alleging that the yeast factory * * * on the corner of State and Market streets, Carondelet, was a nuisance, and asking that it be investigated. It is claimed in the complaint that the establishment used large quantities of bones in its yeast preparations, and that the bones are frequently brought there with putrid flesh sticking to them, causing unpleasant odors in the locality. A sanitary officer visited the factory and reports that while he discovered no flesh on the bones, he discovered a large quantity of bones and obtained a new and interesting insight into the manufacture of yeast powders entirely unknown to him. He states the process consists in grinding the bones into a powder, and then mixing acids with the powder, producing a compound highly dangerous to health. The matter will be investigated by the Board of Health.

No article of daily food appears to be so brazenly and persistently adulterated as that of yeast powders, and the so-called self-raising flours appear in the same category of fraud. We know pure baking powder can be had, for at the time Dr. Mott, the government chemist, exposed the adulteration of baking powders and flour in the *Scientific American*, the doctor made special mention of having analyzed the Royal Baking Powder, and found it composed of pure and wholesome material. This powder, says the doctor, "I use in my own kitchen."

Texas Christian Advocate.

To the Texas Christian Advocate. Dr. A. G. Haygood's Reply--Ditzler's Memory--"Conrad."

since the war who call on us to come. (2) Because a vast multitude of the best citizens there can not be reached by the M. E. Church, owing to the intense partisan nature of their operations. (3) A large part of Indiana and Illinois is a church in the Southern latitude as Maryland, Virginia, Kentucky and Missouri. (4) Those States were originally settled by the South, and the most prominent of their Methodist pioneers were from the South. (5) Dr. Ditzler was never before the Missionary Board asking for help but once, then at the request of the conference and bishop; and he there and then asked for a less sum than he had himself expected. In each case of his own inherited estate, besides the gift of his entire salary for quite ten years, when offered free salaries and most flattering proffers of place and position in various departments of life. And then that he would not receive or use one cent of the money they might give. Was Bro. "Conrad" there? and did he vote for or against help? Bro. C. ought not to be Southern. He has some plan to harmonize American Methodism. We might ask, whoever succeeded in harmonizing the radical element of New England? Not the English, not the Irish, nor the Scotch, nor yet the white, nor Baptists, nor Quakers, nor the West in early days, the Dutch, nor New York, in early days, nor the South, nor even Webster, Ed. Everett, nor even Sumner or Greeley in their mature days. Aye, there lies the rub! But all that aside. We can harmonize when not one merely, but both parties agree to follow the Master and save all the souls possible, elevate and refine society by preaching and living up to the best that they can. And now, as a church, let us have a common platform. Organic union is a dream, a myth. It is unwise in us, as the minority party, to agitate it. We do not desire to discuss the real reasons for not wanting organic union. It is enough to know that the North will reject Dr. Scarritt's plan, or rather pass it almost unnoticed. We did not say, either, that the North had developed a civilization suited to her wants. We deemed it charitable to hope that they had done the best they could. And now, as a very modest and not representative specimen of the style adopted by some of our "progressives" of the "new doctrine," we call attention to an article copied in the Nashville Advocate of the 1st inst., from the Boston Advocate, that reached me to-day, the 19th, headed "Drummers and Patriotism." Who wrote it we know not. It sounds a little like a "progressive." He says: "The Doctor's plan is not a new State, but a new Union. It is a new State, in its glorious memory, wrote the first book ever published in America against slavery. Yet these great men are thrown aside to give place to men who are nothing but extremists. Does not the Doctor's plan, in other deliveries, imply that the South had been far in the background in educational enterprise? Yet he ought to have known that from the colonial times up to 1850 the South spent far more money in the cause of education, in proportion to population and wealth, than the North, as we elaborately showed in the manuscript history we let Dr. Bledsoe have. If the Doctor gives the South proper credit for the letters of a true fraternalization throughout the United States. They--most of them--are "national in their opinions and sentiments." There are many noble and pure men who act as drummers. National fraternalization is good. But as a whole, as a class, the drummers of our country, for obvious reasons, are the most immoral, godless class in American society. It is safe to say that at least seven-tenths of those who bridge the gap between the North and the South are of this class. The lover of religion and of domestic purity will be glad when this vast system, so conducive to crime, shall be superseded by one that will not lead so many young men away from the sweet influence of home and its virtues, while at the same time subjects them to such fearful temptations of vice and infidelity. Their readings, as well as associations, are vicious as a rule. Yet the writer here sees only the "progressive," the material side or political bearing, but ignores the moral and religious question altogether, unless his article has been unfairly copied, which we presume is not the case. We do not see that men who are for getting up new departments--a "new South," in the jargon of the North--are not going to do justice to our own missionary fields at home? Especially in the West and Northwest will they be for stalling and crippling our work. We have not done half as much in these fields as could have been accomplished. The coming General Conference ought to shake up this whole question. The little Denver Conference of 1880, if "memory" serves me correctly, paid about 75 cents to the member, while the German Conference of Texas, I think, paid about 98 cents, while many of our conferences paid only 12, 13 and 14 cents to the member. Let us infuse new life and spirit into all our work. Let us give Dr. Sutherland a new lift in his noble work, the Indian Territory more help and the great Western frontier a new lift. We are not dead. We started in after the war with 900,000 in round numbers. Since then between 50,000 and 70,000 colored and white members have left us. We presume, just to the right here how "because of the hardness of their hearts Moses granted them divorce." In this connection he said: Because a man upon whom God pronounced a blessing should, did not follow that God approved of it. God's law was the ultimate rule, and if the act did not find a sanction there the Lord was not responsible for it, and in case of forbearance he displayed that supreme mercy, that abundant mercy, of which the youthful mind of humanity has no conception. On Thursday night Mr. Braden enumerated the great ideas developed by Christianity. His lecture on Friday night your correspondent did not hear, because of physical indisposition. Throughout the entire course Mr. Braden held his audience. He is a peacemaker, but more of that anon--Jas. W. Hill. DALLAS, MARCH 27, 1882.

The Flowers Have Come Back.

BY ANNIE NORLAND. (A mother's wall for her loved and lost.)

The flowers have come back, but my flower comes not back to me. Last spring she bloomed among them, lived a few weeks, and then she died. I was able to stand it. There were errors which God could not correct at once, because man did not know any better. It is a transgression of the law, but no man was ignorant of much of the law, and it is not for that that we are punished. The patriarchs were rough shepherds, and surrounded by nomadic tribes of Bedouins and Idolaters. The great principles of right and wrong, which act as a guide and a standard for the regulation of our actions were almost entirely unknown to them. The Lord began to teach men by "object lessons," using natural and temporal things to illustrate supernatural and eternal things. That the call of Abraham and the setting apart of Israel did not teach partiality, but that this people were "peculiar" to God, and that they were to be a "kingdom of priests" and a "holy nation." The Hebrew nation was God's "normal school," and did no more signify partiality upon the part of Jehovah than our State normal schools signify partiality upon the part of the State. It was to educate teachers for the masses. "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Only the "law was to go forth from Sinai and the word of the Lord from Jerusalem." All this, "with much of worldly money they elaborated and illustrated in the style and with telling effect. Tuesday night Mr. Braden discussed the "Mosaic Laws of War." He showed that it was impossible for Moses to legislate for the masses. He has done, because of the law of surrounding nations. Captives taken in war, according to the laws of nations then, were slaves to their captors, and the lives and liberty of the conquered were in the hands of their conquerors. This was the case in the palmist days of Greece and Rome. But under command of Moses males taken in war were generally slain, to prevent their posterity from taking vengeance on the Hebrews. Moses raised no row with the people. He began his litigation and he acted as humanity as possible under the circumstances. They were savage, licentious passions, whom, once enraged, needed to be exterminated to preclude an unexpected massacre. The extermination of the Canaanites was a national visitation upon them for their iniquity, and the Hebrews were their instruments. In reading this, Mr. B. said, great care should be taken to distinguish between what God had commanded and what the people did. The lives of Bible characters were not in his hands, and he made a mistake in his judgment. He is a man of a womanly valour and obscure, scarcely any book could be read by, or to them, without awakening a train of filthy thoughts. He knew a man who made a mistake in his judgment, and the woman took offense; she declared herself insulted, but the gentleman simply said: Madam, I was not taking about what you were thinking about. "Evil be to him that thinks evil." In this connection he said, Does the Bible sanction polygamy? The writer shows that the law spoke of but one wife; but that many had more than one. Because of the hardness of their hearts, God permitted them to have more than one wife. He was teaching them by degrees. He could not compel obedience to all the moral of the ten commandments at that stage of man's development without inflicting his ire upon them. The savior declared that "because of the hardness of their hearts Moses granted them divorce." In this connection he said: Because a man upon whom God pronounced a blessing should, did not follow that God approved of it. God's law was the ultimate rule, and if the act did not find a sanction there the Lord was not responsible for it, and in case of forbearance he displayed that supreme mercy, that abundant mercy, of which the youthful mind of humanity has no conception. On Thursday night Mr. Braden enumerated the great ideas developed by Christianity. His lecture on Friday night your correspondent did not hear, because of physical indisposition. Throughout the entire course Mr. Braden held his audience. He is a peacemaker, but more of that anon--Jas. W. Hill. DALLAS, MARCH 27, 1882.

whether the facts of the case support or crush it.

If the jailer went with his prisoners away from the jail, he certainly assumed a grave responsibility. That he had any legal right to do so is not in proof, but, on the contrary, is very unreasonably, especially when we recall the strictness of his charge. (Verse 23.)

It should be remembered that the jailer was now a Christian, and no means would henceforth be spared to give him trouble or to subject him to punishment. That he would have taken such risks, even in the arduous of his new convictions, is improbable; but that the prisoner Paul would have thus exposed his new brother and friend, is impossible of belief. Moreover, as the city was of course in commotion on account of the earthquake, discovery would be certain. We hear, however, no intimation of any such discovery; but the message from the magistrates next morning is simply, "Let those men go." In the next place it is to be noted that since the jailer and all his were baptized in this midnight excursion was taken, the jailer and the other prisoners would have been left unguarded; for we have no intimation of their being any other parties in the prison except the jailer "and all his" and the prisoners. Were the inspired apostle and this Christian jailer guilty of such palpable imprudence and dereliction? The candid mind refuses to believe such an absurdity. The record states that "he took them the same hour of the night and washed their stripes, and he baptized him and all his straightway." That the jailer could wash the stripes of the two preachers, make the necessary preparations, secure his prison and its inmates, to go some creek or river, find a suitable place therein to be immersed, "he and all his," at midnight, all "in the same hour of the night," is an improbability so great that it amounts to a moral impossibility. Luke seems not to have much accommodation for the theory of immersion. The theory demands the intervention of time enough to go to the water for baptism. Luke has Paul baptized "rising up," and the jailer and "all his," "the same hour of the night, straightway." Notice also that the jailer does not seem before the furnished wretched preachers till after the necessarily laborious trip to the water, and the exertion demanded there by the theory. But the most conclusive fact remains. When the magistrates sent to "let those men go," Paul replied: "They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily; nay, they have not even let us go, but they have thrust us out." Paul here refuses to move one step outside the prison until the magistrates had acquitted them of any guilt by coming personally and releasing them. But according to the immersionist hypothesis, he had already been outside the prison immersing the jailer. If they had been outside the prison, Paul was guilty of the grossest duplicity. This fact alone hopelessly demolishes the hypothesis of a midnight pilgrimage to the water. A careful study of this whole history can not fail, I think, to convince the candid reader that the hypothesis of immersion must totally and forever fail to interpret it. Every point of the record is a dagger that pierces the theory to its very vitals. We come now to the celebrated case of Philip and the Eunuch. (Acts viii:36-39.) The confidence with which immersionists appeal to this passage is great; but the desperation with which they cling to its support is wonderful. Perhaps the last word is a little too strong, when we recall the proverb: "A drowning man will catch at a straw." Part of all the records of baptism in the New Testament which have any bearing on the mode, this is absolutely the only one which theory can interpret without violence to the sacred record. We have examined with more or less minuteness every other case of baptism having any bearing upon this question, and every one--Elijah on the Jordan where John first baptized; Pentecost, the baptism of the Gentiles in Cornelius' house, and of Saul in the house of Jona; that in the Philippian jail, the baptism "in Jordan," and the personal baptism of Christ (if that be examined more fully)--all are in open revolt against the theory. The solitary case of the Eunuch will bear interpretation according to the immersion hypothesis. It is not necessary to carry this "desert" fortress by either siege or storm. All that is needful is to show that it stands on neutral ground. This I shall do by showing that its interpretation is not only possible, but easy according to the affusionist hypothesis. While admitting, in other words, that the passage does not disprove immersion, it can be easily shown that it is just as far from proving immersion.

Clark Braden--A Goliath of Christian Thought.

To the Texas Christian Advocate. Clark Braden--A Goliath of Christian Thought.

The "Preachers' Association" of the city of Dallas did a good work when they invited Prof. Braden, author of the "Problem of Problems" and "Ingratitude Unmasked," to lecture here. Mr. Braden was at McKinney when invited, and as soon as he concluded his lectures there he took the train for Dallas. He delivered his first lecture in the chapel of the Dallas Female College, March 7, at 7 p. m. His first lecture was merely a statement of the work to be performed, and had not been able to investigate the matter and explain the difficulties--his statement was so fair--the objections of infidels set forth so plainly, that doubts suggested by this lecture, would have resulted in harm. On Sunday, at 11 a. m., he preached on the subject of faith. He took the ground that this principle was the basis or underlying principle of every species of progress and development. Every seed cast into the ground, every dollar invested in stocks and bonds, every enterprise of commerce and trade--all were projected in and carried on by faith. Destroy this element and the wheels of commerce come to a stand; the dignity of law is contemned and ridiculed; jealousy, distrust and suspicion wreck the social and domestic peace, and a seething, boiling chaotic pandemonium ensues. At 3 and 7 p. m. Mr. Braden discussed "The World's Debt to Christianity." On Monday evening his subject was "The Old Testament Scrip-

The Action of Baptism--No. 3.

REV. E. W. ALDERSON. (Continued from last issue.)

The next example of baptism demanding attention is that of the Philippian jailer. (Acts xvi:23-29.) We have noticed: 1. This was a double prison; for Paul and Silas, after being "cast into prison," were "thrust into the inner prison," and secured in the stocks. 2. The house of the jailer was inside the outer walls. He saw the prison doors open. Paul saw his drawn sword, called to him and was heard; all of which would be impossible were they separated by the outer wall of the prison. Moreover, the jailer brought them into his house, which would certainly have exceeded his authority if his house had not been within the precincts of the prison. 3. The jailer "sprang in" to the "inner prison;" he brought them out "into the outer prison;" and here, so far as the record goes, the preaching, washing of the stripes and baptism took place. 4. Afterwards he "brought them into his house and set meat before them." If this baptism was by immersion, there was either a sufficient quantity of water within the prison for the purpose, or the parties went outside in search of it. There was a sufficient amount of water in the prison for washing the stripes of the two preachers, and of course for the affusion of the converts; but it is not even claimed, from the record, that there was enough for immersion. But might there not have been a large bath or tank in the outer prison for the convenience of the prisoners? The supposition is totally at variance with what we know of the harshness of usage in ancient eastern prisons; but I admit the possibility, and that the more cheerfully, as it shows vividly the extremities to which immersionists are forced in attempting to interpret the inspired records of baptism. But the fact that Paul and Silas lay from evening until midnight in their clotted blood indicated clearly that while as a bare hypothetical possibility there MAY HAVE BEEN, as a matter of fact there was NOT any such convenience in the prison. The alternative, then, is to show that they went outside of the prison for a sufficiency of water. It is not, however, claimed that the record states or even hints such a proceeding. It is merely urged that, as he "took them and washed their stripes," HE MIGHT have taken them outside the prison. Let us accept this as a tentative hypothesis, and see

Sections as to Bishops.

To the Texas Christian Advocate. The Rev. J. E. Edwards, D. D., has appeared in a timely, well put, vindication of Dr. J. A. Duncan. It was due to Dr. Duncan that the shadow which some ignorant or inconsiderate person sought to cast upon his spotless name should be brushed away.

In the same number of the Advocate that has in it Dr. Edwards' article, there is one, on the second page and referred to editorially, which discusses the election of bishops--looked at from a geographical standpoint. The article has merit, and its statements will arrest the attention of all who read. We often, of late, have seen it printed in the church journals that locality should have nothing to do with the selection of men for the episcopacy. The writer of the article referred to thinks that it has always had something to do with the election of bishops, right or wrong. And he further shows that that locality which had the votes elected the bishops, as a rule. However this may have been in the past, or shall be in the future, it would be well for all to understand what they say when they say it. It would be well when a writer or speaker says that locality should have nothing whatever to do with the election of bishops, if he would examine and see if he has not already assumed, in a sort of matter-of-course way, that his section is that from which all of the bishops to be elected at the ensuing General Conference might be taken, without any detriment to the church. And if he shall find that this is not just the state of the case, then, unquestionably, he will find that there is, at least, no question about his section, and the men of his section, standing before the world without prejudice against them in this connection. It would be well if all sections stood alike, free from prejudice in this matter. But there is nothing more certain than that Virginia is thinking and feeling that some one of her many talented and popular ministers should fill the place made vacant by the lamented Doggett. And it is equally certain that the Carolinas are of the same mind; feeling that the scholarly and elegant Wightman should have a successor from among the younger prophets who saw and heard him, and who being of noble lineage to commence with, became positively great by association with him. And Georgia, though the matchless Pierce still lives, and long may he live!--Georgia is a great Methodist State, and has a dozen men who would make good bishops, and "locality" should be left quite out of this question, and the General Conference should elect some one, or more, of these to lighten the burden of the beloved Pierce. This is all very true, and very natural, and I rather like it, as I like whatever is natural; but I see locality in it for all that. Is there not as much in ignoring the claims of a section, and of the men of a section, as there can be in any different presentation of the sectional or geographical question? I surely think there is. And what we analyze these protestations that locality should have nothing to do in the election of bishops, they simply mean that "the West, as such, can have no claims to representation in the Episcopacy. We have the men and the votes in the East, and that should settle this question." Well, no doubt it will settle the question. But let no one be misled by the cry of "no section, no locality," until they quit proposing to send some man to Arkansas, or Texas, to reside as a Western bishop. For already it is seen that the Southwest HAS BEEN CONSIDERED, AND IT HAS BEEN DETERMINED THAT NOTHING GOOD CAN COME OUT OF THAT NAZARETH. There is a quiet undertone in this whole matter, very offensive indeed, both to the section and to the men who live and labor there--the peers of any in the church. It would be well if these men of the East, and of the center, would read again the experience of Rev. A. B. Stark in a London parlor. The church in Kentucky was the subject of remark by some of the delegates to Robert Raikes' centennial, when the hostess, with raised eyebrows, and undisguised astonishment, asked: "Have they really got churches in Kentucky?"--B. A. C.

whether the facts of the case support or crush it. If the jailer went with his prisoners away from the jail, he certainly assumed a grave responsibility. That he had any legal right to do so is not in proof, but, on the contrary, is very unreasonably, especially when we recall the strictness of his charge. (Verse 23.) It should be remembered that the jailer was now a Christian, and no means would henceforth be spared to give him trouble or to subject him to punishment. That he would have taken such risks, even in the arduous of his new convictions, is improbable; but that the prisoner Paul would have thus exposed his new brother and friend, is impossible of belief. Moreover, as the city was of course in commotion on account of the earthquake, discovery would be certain. We hear, however, no intimation of any such discovery; but the message from the magistrates next morning is simply, "Let those men go." In the next place it is to be noted that since the jailer and all his were baptized in this midnight excursion was taken, the jailer and the other prisoners would have been left unguarded; for we have no intimation of their being any other parties in the prison except the jailer "and all his" and the prisoners. Were the inspired apostle and this Christian jailer guilty of such palpable imprudence and dereliction? The candid mind refuses to believe such an absurdity. The record states that "he took them the same hour of the night and washed their stripes, and he baptized him and all his straightway." That the jailer could wash the stripes of the two preachers, make the necessary preparations, secure his prison and its inmates, to go some creek or river, find a suitable place therein to be immersed, "he and all his," at midnight, all "in the same hour of the night," is an improbability so great that it amounts to a moral impossibility. Luke seems not to have much accommodation for the theory of immersion. The theory demands the intervention of time enough to go to the water for baptism. Luke has Paul baptized "rising up," and the jailer and "all his," "the same hour of the night, straightway." Notice also that the jailer does not seem before the furnished wretched preachers till after the necessarily laborious trip to the water, and the exertion demanded there by the theory. But the most conclusive fact remains. When the magistrates sent to "let those men go," Paul replied: "They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily; nay, they have not even let us go, but they have thrust us out." Paul here refuses to move one step outside the prison until the magistrates had acquitted them of any guilt by coming personally and releasing them. But according to the immersionist hypothesis, he had already been outside the prison immersing the jailer. If they had been outside the prison, Paul was guilty of the grossest duplicity. This fact alone hopelessly demolishes the hypothesis of a midnight pilgrimage to the water. A careful study of this whole history can not fail, I think, to convince the candid reader that the hypothesis of immersion must totally and forever fail to interpret it. Every point of the record is a dagger that pierces the theory to its very vitals. We come now to the celebrated case of Philip and the Eunuch. (Acts viii:36-39.) The confidence with which immersionists appeal to this passage is great; but the desperation with which they cling to its support is wonderful. Perhaps the last word is a little too strong, when we recall the proverb: "A drowning man will catch at a straw." Part of all the records of baptism in the New Testament which have any bearing on the mode, this is absolutely the only one which theory can interpret without violence to the sacred record. We have examined with more or less minuteness every other case of baptism having any bearing upon this question, and every one--Elijah on the Jordan where John first baptized; Pentecost, the baptism of the Gentiles in Cornelius' house, and of Saul in the house of Jona; that in the Philippian jail, the baptism "in Jordan," and the personal baptism of Christ (if that be examined more fully)--all are in open revolt against the theory. The solitary case of the Eunuch will bear interpretation according to the immersion hypothesis. It is not necessary to carry this "desert" fortress by either siege or storm. All that is needful is to show that it stands on neutral ground. This I shall do by showing that its interpretation is not only possible, but easy according to the affusionist hypothesis. While admitting, in other words, that the passage does not disprove immersion, it can be easily shown that it is just as far from proving immersion.

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Texas Christian Advocate.

To the Texas Christian Advocate. Dr. A. G. Haygood's Reply--Ditzler's Memory--Conrad.

Dr. Haygood thinks he can meet the issue of infidelity to the South and over-seeing pandering to the North in the style he adopts in his brief article, he is wide of the mark. It is merely the names Garrison, Sumner, Greely, etc., with full-page oblongs, as those "who nobly fought their battles" (the negroes) but throughout the book the tone of almost every page is in that strain. And these interpreters in the light of his not-addressing are not to be understood. And aside from the whole drift of the book, his own selected passages show our memory to be exactly to the point. Of the Southern negroes he says: "They are in singular ignorance of the same state of woman who nobly fought their battles, Garrison, Sumner, Seward and Greeley are names that to the mass of them are unknown." What was our charge? Why that Dr. H. put "the radical and the infidel" in the ranks of "extreme Northern faith to the front." Were not these the extreme men in the North, and so thoroughly radical that the constitution, the oaths of supreme judges and the Bible, were all held in contempt by them when ever an anti-slaveryized their extreme methods? He dare not deny this. Well, then, does he not here put them "to the front?" Certainly he does. Then there is no defect in our memory there. He does not question any other fact, our memory is vindicated. But, while putting Garrison, Sumner, etc., to the front, Mason's (of Virginia) philippic against slavery, 1787; Madison's sarcasm against the Rufus King, of Massachusetts, and Sherman and Ellsworth, on their railing for the slavery trade, and Jefferson's sweeping testimony against it in the original draft of the constitution, taken out by the Congress of 1776, and the sacrifices of the Cartwrights, Craytons, etc., who saved Illinois and Indiana, if not the same States, which would have been the case in spite of the act of 1787 but for these men, are ignored in this "noble battle."

The two Pinckneys, of South Carolina, stand prominent here, and Henry Laurens, of the same State, of glorious memory, wrote the first book ever published in America against slavery. Yet these great men are thrown aside to give place to men who were nothing if not extreme. Does not the Doctor's book and other deliverances of his, imply that the Southern has been far in the background in educational enterprise? Yet he ought to have known that from the colonial times up to 1850 the South spent far more money in educating her people, in proportion to population and wealth, than the North, as we elaborately showed in the manuscript history we let Dr. Bledsoe have. If the Doctor gives the South proper credit for this, we have not seen it. It seems to us that the extreme men of the M. E. Church understand Dr. H. as we do, as witness a late number of the M. E. Church Advocate at New Orleans, where the "progressive" Gilbert Havens and "conservative" Haygood, are hailed as the men who are to advance the cause in respect to race, color, etc." The Northern churches for years have been fed on sensationalism, ministered to in revivals either by the wild and visionary "loafers" or "bay preachers," and have relied so much on foreign aid to the pure gospel--fairs, operatic singing, display in magnificent churches, tableaux, telephones, telegraphs, festivals, bridge levies, and everything that would create and pander to a morbid sensibility--that their digestive powers are not disposed to take in the strong food of gospel truth, and therefore every kind of substitute has been resorted to, and they call it progress. The Havens are to aggress and we are to progress to these things? Bro. Conrad seems to think that our facts and figures do not correspond exactly. If facts are as we represent, he writes to know why we continue to write on slavery. We answer. It was our first in any of our Advocates. We looked in at Bro. Gilbert Havens' "aggressing," and Bro. Haygood's "progressive," in warm pursuit, while Dr. K. Ike Tyrtaeus in the wake of the Spartan war, was sounding the tramp and blowing the bugle of advance, till we deemed it wise to arrest their attention to the fact that the boasted progress of Havens had filled the courts with warring litigants for the rights of divorce, the land with crimes alarmingly on the increase, and infidelity rising unnumbered. And we desired it just to defend the truth and do justice to whom justice was due. We want the holiness and outer spirituality of the "New South" theory exposed. He asks: Why can not Dr. Scarritt's plan, or one similar to it, be effected? We answer. Because the Northern Church will not seriously consider even such a plan, as you will soon see. She is not in a temper to do justice here. While there are many noble and tolerant people in that great communion, the dominant party will have its own way. This does not imply that the dominant party are the numerical majority either. The Jacobites were a small minority, but they swept the two great majority parties from the field, as the flames do stubble, in 1780, the Radicals of England were a trifling minority in 1840, but before 1858 they had put their iron heels on the necks of the two great conservative parties--Presbyterian and Episcopal. Radicals made up in fury and fanaticism what they lack in numbers, and the conservatives submitted in hope of peace till too late. So the Sumners, Garrison, Burlingames, and their school, were a small minority as compared with either of the two great parties in the North; yet, as usual, they carried all their measures, while the Conservatives, though overwhelming in numbers, lost all theirs. All history, all experience, demonstrates the fact that the Havens will win in the M. E. Church. And since our article appeared declaring the North would not accept the Scarritt proposition, we see one leading Advocate there, in a very sarcastic style, ridiculing it. Some treat it with absolute silence. Not one favors it, so far as we have seen. Again he asks: If we can not Southernize the North, why is Dr. Ditzler up there and calling every year on the missionary board for help? We answer: 1. We do not propose to Southernize the North, but preach Jesus and not politics. Because the Northern Church proposes to Northernize the South. We say not one word against their trying to Christianize the people South. That is not their boast. It is to Northernize us. We propose to carry the gospel there, where thousands of southern people went to Indiana, Illinois and Ohio during and

since the war who call on us to come. (2) Because a vast multitude of the best citizens there can not be reached by the M. E. Church, owing to the intense partisan nature of their operations. (3) A large part of Indiana and Illinois is as much in the Southern latitude as Maryland, Virginia, Kentucky and Missouri. These States were originally settled by the South, and the most eminent of their Methodist pioneers were from the South. 2. Dr. Ditzler was never before the Missionary Board asking for help, but merely the names Garrison, Sumner, Greely, etc., with full-page oblongs, as those "who nobly fought their battles" (the negroes) but throughout the book the tone of almost every page is in that strain. And these interpreters in the light of his not-addressing are not to be understood. And aside from the whole drift of the book, his own selected passages show our memory to be exactly to the point. Of the Southern negroes he says: "They are in singular ignorance of the same state of woman who nobly fought their battles, Garrison, Sumner, Seward and Greeley are names that to the mass of them are unknown." What was our charge? Why that Dr. H. put "the radical and the infidel" in the ranks of "extreme Northern faith to the front." Were not these the extreme men in the North, and so thoroughly radical that the constitution, the oaths of supreme judges and the Bible, were all held in contempt by them when ever an anti-slaveryized their extreme methods? He dare not deny this. Well, then, does he not here put them "to the front?" Certainly he does. Then there is no defect in our memory there. He does not question any other fact, our memory is vindicated. But, while putting Garrison, Sumner, etc., to the front, Mason's (of Virginia) philippic against slavery, 1787; Madison's sarcasm against the Rufus King, of Massachusetts, and Sherman and Ellsworth, on their railing for the slavery trade, and Jefferson's sweeping testimony against it in the original draft of the constitution, taken out by the Congress of 1776, and the sacrifices of the Cartwrights, Craytons, etc., who saved Illinois and Indiana, if not the same States, which would have been the case in spite of the act of 1787 but for these men, are ignored in this "noble battle."

the circumstances under which they were given. Man was not originally savage, but notwithstanding his capacity, he had no knowledge and needed to be taught. God did not begin with a college course, but presented a few simple lessons, and revealed himself piece-meal as man was able to stand it. There were errors which God could not correct at once, because man did not know any better. Sin is transgression of the law; but no man was ignorant of much of the law, and of the consequences of sin. The laws were enough to govern, and surrounded by nomadic tribes of Bedouins and idolaters. The great principles of right and wrong, which act as a guide and serve as a standard for the regulation of our actions were almost entirely unknown to them. The Lord began to teach men by "object lessons," using natural and temporal things to illustrate supernatural and eternal things. That the call of Abraham and the setting apart of Israel did not teach partially, but that this people were "peculiar" unto God merely as his teachers. The Hebrew nation was God's "moral school," and did no more signify partially upon the part of Jehovah than the State of Massachusetts signifies partially upon that of the State. It was to educate teachers for the masses. "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Only the "law was to go forth from Sinai and the word of the Lord from Jerusalem." All this, "with much of worthy memory," was elaborated and illustrated in fine style and with telling effect. Tuesday night Mr. Braden discussed the "Mosaic Laws of War." He passed among them each seems to ask: "Where is she? What shall I tell the flowers? Where shall I tell them my little one is? How can I answer them?" For, all it is a question which my own heart asks my mother, "Where is she?" Answer the inquiry in faith's strong, clear tones: "My flower blooms now in God's paradise, unfading, undying. I would not call her back, for in this changed atmosphere, where disease and death are on every breeze, I'll claim her there."

To the Texas Christian Advocate. The Flowers Have Come Back. BY ANNIE NORLAND. (A mother's wall for her loved and lost.) "The flowers have come back, but my flower comes not back to me. Last spring she bloomed among them, lived among them, delighting her little heart in their beauty, and my fond love told me she was lovelier, fairer than them all. Flowers seemed to bring to her fullness of joy, and once I saw her from my window with some of them in her golden hair, others clasped in her dimpled hands. She turned her eyes to the sky, and a far-off look, not often seen in childhood, stole over her bright face. Of what was my little one dreaming then? What vision had the flowers brought to her tender mind? I wondered if she were not thinking of the God who made the flowers, and asking herself if those in heaven were as lovely as those in her little hands. One evening we walked in the quiet woods. She gathered the flowers she loved best--white, tiny ones--and her face beamed with happiness. I sat down to wait for her, and when she had filled her hands with her treasures she sat beside me. Looking up into my face she said softly: 'Mamma, let me pray.' I listened when the little figure had knelt before me. No words came from the lips hidden by the clasped hands. The little prayer went up voiceless from the child's full heart to the great comprehending God. "In the early autumn my flower faded with the others, and was laid in the cold earth's bosom. They have come back, but my flower comes not, and I pass among them each seems to ask: 'Where is she? What shall I tell the flowers? Where shall I tell them my little one is? How can I answer them?' For, all it is a question which my own heart asks my mother, "Where is she?" Answer the inquiry in faith's strong, clear tones: "My flower blooms now in God's paradise, unfading, undying. I would not call her back, for in this changed atmosphere, where disease and death are on every breeze, I'll claim her there."

whether the facts of the case support or crush it. If the jailer went with his prisoners away from the jail, he certainly assumed a grave responsibility. That he had any legal right to do so is not in proof, but on the contrary, is very unreasonable, especially when we recall the strictness of his charge. (Verse 23.) It should be remembered that the jailer was now a Christian, and no means would henceforth be spared to give him trouble or to subject him to punishment. That he would have taken such risks, even in the ardor of his new convictions, is improbable; but that the prudent Paul would have thus exposed his new brother and friend, is impossible of belief. Moreover, as the city was of course in commotion on account of the earthquake, discovery would be certain. We hear, however, no intimation of any such discovery; but the message from the magistrates next morning is simply, "Let those men go." In the next place, it is to be noted that since the jailer "and all his" were baptized, if this midnight excursion was taken, the jail and the other prisoners would have been left unguarded; for we have no intimation of there being any other parties in the prison except the jailer "and all his" and the prisoners. Were the inspired apostle and this Christian jailer guilty of such palpable impropriety and dereliction? The candid mind refuses to believe such an absurdity. The record states that "he took them the same hour of the night and washed their stripes, and was baptized, he and all his straightaway." That the jailer could wash the stripes of the two preachers, make the necessary preparations, secure his prison and its inmates, go to some creek or river, find a suitable place therein, be immersed, "he and all his," at midnight, all "in the same hour of the night" is an improbability so great that it amounts to a moral impossibility. Luke seems not to have much accommodation for the theory of immersion. The theory demands the intervention of time enough to go to the water for baptism. Luke has Paul baptized "rising up," and the jailer and "all his," "the same hour of the night, straightaway." Notice also that the jailer does not set meat before the famished wounded preachers till after the necessarily laborious trip to the water, and the exertion demanded thereby by the theory. But the most conclusive fact remains. When the magistrates sent to "let those men go," Paul replied: "They have beaten us openly uncondemned, being Romans, and have cast us into prison, and now do they thrust us out privily; they verily; but let them come themselves and fetch us out." Paul here refuses to move one step outside the prison until the magistrates had acquitted them of any guilt by coming personally and releasing them. But according to the immersionist hypothesis, he had already been outside the prison immersing the jailer. If they had been outside the prison, Paul was guilty of the grossest duplicity. This fact alone hopelessly demolishes the hypothesis of a midnight pilgrimage to the water. A careful study of this whole history can not fail, I think, to convince the candid reader that the hypothesis of immersion must totally and forever fail to interpret it. Every point of the record is a dagger that pierces the theory to its very vitals. We come now to the celebrated case of Philip and the Eunuch. (Acts viii:36-39.) The confidence with which immersionists appeal to this passage is great; but the desperation with which they cling to its support is wonderful. Perhaps the last word is a little too strong, when we recall the proverb: "A drowning man will catch at a straw;" for of all the records of baptism in the New Testament which have any bearing on the mode, this is absolutely the ONLY one which that theory can interpret without violence to the sacred record. We have examined with more or less minuteness every other case of baptism having any bearing upon this question, and every one--Eunuch's "many springs," "the place beyond Jordan where John first baptized," Pentecost, the baptism of the Gentiles in Cornelius' house, and of Saul in the house of Ananias, that in the Philippian jail, the personal baptism of Christ (to be examined more fully)--all are in open revolt against the theory. The solitary case of the Eunuch will bear interpretation according to the immersion hypothesis. It is not necessary to carry this "desert" fortress by either siege or storm. All that is needful is to show that it stands on neutral ground. This I shall do by showing that its interpretation is not only possible, but easy according to the affusionist hypothesis. While admitting, in other words, that the passage does not DISPROVE immersion, it can be easily shown that it is just as far from PROVING immersion.

Dr. Carson says: "The man who can read it and not see immersion in it, must have something in his mind unfavorable to the investigation of truth. As long as I fear God, I can not, for all the kingdoms of this world, resist the evidence of this single document. Nay; had I no more conscience than Satan himself, I could not, as a scholar, attempt to expel immersion from this account." "Amidst the most violent perversion that it can sustain on the rack, it will still cry out, IMMERSION, IMMERSION." (P. 128.) My readers can judge whether I resort to "perversion." But I do claim to "fear God," and trust I have just a little "more conscience than Satan." After the most careful examination, I assert, conscientiously and boldly, that the very utmost immersionists can logically claim from this passage is that its verbiage is not INCONSISTENT with their theory. And when we remember that this is the ONLY converted case of which even this can be said, it would indeed be cruel to oppose the claim. That the road over which they were passing was "desert," renders the existence of a body of water sufficient for immersion improbable. But as it is claimed that "desert" may apply to Gaza, and not to the road; or at all events, that the word, "desert," does not necessarily imply a place totally devoid of water, but only a country sparsely inhabited, I shall not urge this point at present. It is next urged that if the baptism was to be by affusion, since the Eunuch certainly had enough water for that purpose, there was no reason to wait until they "came unto a certain water." The claim that the Eunuch, carried water with him for drinking is admissible if the road was "desert," but as the immersionists deny this, the presence of drinking water in the chariot is a gratuitous assumption. Admitting its presence, however, the known preference of the Jews for "living" water accounts satisfactorily for the alleged delay. But the assumption of a delay is itself gratuitous. The record simply says: "As they went on their way, they came to a certain water." Whether an hour or a moment had passed since Philip had concluded his sermon is not indicated. It is next urged that he might have been affused, sitting in the chariot. True, and a man "might" be immersed head foremost; but the religious sensibility demands that the attitude be as decorous as possible. No affusionist would baptize a man sitting in a carriage, if it were possible to dismount and stand on the ground or reverently kneel for the ordinance. "But they went down into the water." This sentence sounds the key-note of the argument, and a little analysis is demanded. Dr. Carson finds in the fact that "both Philip and the Eunuch went down in the water, an indication that the water was shallow at the edge and gradually deepened; for if it was deep enough at the edge, only the Eunuch would have to go into the water." This fancy of the great doctor is amusing. Let the reader picture a candidate in four feet of water, the administrator on the bank (say only six inches above the level of the water), squatting as low and reaching over as far as possible to dip the head of the candidate! The mind spontaneously gives the picture the finishing touch which, "in real life," it would acquire. Ninety-nine cases out of a hundred, the administrator, losing his balance, leaves the candidate to save himself or drown, and SOLENS VOLENS, takes a "plunge bath" head foremost. This conceit of Dr. Carson's, is certainly as "crazy" as any he charges on his opponent, Ewing. The fancy of Carson that the water in this case was shallow at the edge and deep in the center, may be in "the mind of one thirsting to know the will of God;" but it certainly is not in the record. There is not a semblance of evidence that this water was even six inches deep, at center or circumference. "Did they not go down?" Yes; but being in a chariot, they would have to descend, whether into water or to the ground; so the going down indicates nothing as to quantity or depth of water. Nor can the proposition (eis) translated "into, help the case. This word may take an object to a place, or within a superficial boundary; but it has no power to force its object one inch below the surface. Admitting, for the time, that eis always denotes (superficial) withinness, we have the statement that they "went down (from the chariot) both into (the superficial boundary) of the water." The record "amidst the most violent perversion that it can sustain on the rack" is stubbornly silent as to the quantity or depth of this water; a silence which, though not inconsistent with immersion, is a little remarkable under that hypothesis, and forever fatal to any ARGUMENT for immersion from the passage. The full answer to the question: why they went into the water? (if they did) must be deferred to the next article.

Sections as to Bishops. To the Texas Christian Advocate. The Rev. J. E. Edwards, D. D., has appeared in a timely, well put, vindication of Dr. J. A. Duncan. It was due to Dr. Duncan that the shadow which some ignorant or inconsiderate person sought to cast upon his spotless name should be brushed away. In the same number of the Advocate that has in it Dr. Edwards' article, there is one, on the second page and referred to editorially, which discusses the election of bishops--looked at from a geographical standpoint. The article has merit, and its statements will arrest the attention of all who read. We often, of late, have seen it printed in the church journals that locality should have nothing to do with the selection of men for the episcopacy. The writer of the article referred to thinks that it has always had something to do with the election of bishops, right or wrong. And he further shows that that locality which had the votes elected the bishops, as a rule. However this may have been in the past, or shall be in the future, it would be well for all to understand what they say when they write it. It would be well when a writer or speaker says that locality should have nothing whatever to do with the election of bishops, if he would examine and see if he has not already assumed, in a sort of matter-of-course way, that his section is that from which all of the bishops to be elected at the ensuing General Conference might be taken, without any detriment to the church. And if he shall find that this is not just the state of the case, then, unquestionably, he will find that there is, at least, no question about his section, and the men of his section, standing before the world without prejudice against them in this connection. It would be well if all sections stood alike, free from prejudice in this matter. But there is nothing more certain than that Virginia is thinking and feeling that some one of her many talented and popular ministers should fill the place made vacant by the lamented Doggett. And it is equally certain that the Carolinas are of the same mind; feeling that the scholarly and elegant Wightman should have a successor from among the younger prophets who saw and heard him, and who being of noble lineage to commence with, became positively great by association with him. And Georgia--though the matchless Pierce still lives, and long may he live!--Georgia is a great Methodist State, and has a dozen men who would make good bishops, and "locality" should be left quite out of this question," and the General Conference should elect some one, or more, of these to lighten the burdens of the beloved Pierce. This is all very fine and very natural, and I rather like it, as I like whatever is natural; but I see LOCALITY in it for all that. Is there not as much in ignoring the claims of a section, and of the men of a section, as there can be in any different presentation of the sectional or geographical question? I surely think there is. And when we analyze these protestations that locality should have nothing to do in the election of bishop, they simply mean that "the West, as such, can have no claims to representation in the Episcopacy. We have the men and the votes in the East, and that should settle this question." Well, no doubt it will settle the question. But let no one be misled by the cry of "no section, no locality," until they quit proposing to send some man to Arkansas, or Texas, to reside as a Western bishop. For already it is seen that the SOUTHWEST HAS BEEN CONSIDERED, AND IT HAS BEEN DETERMINED THAT NOTHING GOOD CAN COME OUT OF THAT NAZARETH. There is a quiet undertone in this whole matter, very offensive indeed, both to the section and to the men who live and labor there--the peers of any in the church. It would be well if these men of the East, and of the center, would read again the experience of Rev. A. B. Stark in a London parlor. The church in Kentucky was the subject of remark by some of the delegates to Robert Raikes' centennial, when the hostess, with raised eyebrows, and undisguised astonishment, asked: "Have they really got churches in Kentucky?" --B. A. C.

To the Texas Christian Advocate. Clark Braden--A Goliath of Christian Thought.

The "Preachers' Association" of the city of Dallas did a good work when they invited Prof. Braden, author of the "Problem of Problems" and "Ingersoll Unmasked," to lecture here. Mr. Braden was at McKinney when invited, and as soon as he concluded his lectures there he took the train for Dallas. He delivered his first lecture in the chapel of the Dallas Female College, March 7, at 7 p. m. His first lecture was merely a statement of the work to be performed, and had he not been able to investigate the matter and explain the difficulties, this statement was so full of the reflections of infidels set forth so plainly, that doubts suggested by this lecture, would have resulted in harm. On Sunday, at 11 a. m., he preached on the subject of faith. He took the ground that this principle was the basis of underlying principle of every species of progress and development. Every seed cast into the ground, every dollar invested in stocks and bonds, every enterprise of commerce and trade--all were projected in and carried on by faith. Destroy this element and the wheels of commerce come to a stand; the dignity of law is contemned and ridiculed; jealousy, distrust and suspicion wreck the social and domestic peace, and a seething, boiling chaotic pandemonium ensues. At 3 and 7 p. m. Mr. Braden discussed "The World's Debt to Christianity." On Monday evening his subject was "The Old Testament Scrip-

To the Texas Christian Advocate. A preacher felt disappointed.

When he saw so few at the quarterly conference. Not half of his stewards were present, and not half of his quarterly allowance was paid. He felt discouraged. The Advocate would have helped that preacher. If every steward were a subscriber they would all see the presiding elder's appointment and would be stimulated for their work.

To the Texas Christian Advocate. The Action of Baptism--No. 5. REV. E. W. ALDERSON.

(Circumstantial Evidence Continued.) The next example of baptism demanding attention is that of the Philippian jailer. (Acts xiii:23-29.) We here notice: 1. This was a double prison; for Paul and Silas, after being "cast into prison," were "thrust into the inner prison," and secured in the stocks. 2. The house of the jailer was inside the outer walls. He saw the prison doors open. Paul saw his drawn sword, called to him and was heard; all of which would be impossible were they separated by the outer wall of the prison. Moreover, the jailer "brought them into his house," which would certainly have exceeded his authority if his house had not been within the precincts of the prison. 3. The jailer "sprang in" to the "inner prison;" "brought them out" into the outer prison; and here, so far as the record goes, the preaching, washing of the stripes and baptism took place. 4. Afterwards he "brought them into his house and set meat before them." If this baptism was by immersion, there was either a sufficient quantity of water within the prison for the purpose, or the parties went outside in search of it. There was a sufficient amount of water in the prison for washing the stripes of the two preachers, and of course for the affusion of the converts; but it is not even claimed, from the record, that there was enough for immersion. But notwithstanding there have been a large bath or tank in the outer prison for the convenience of the prisoners? The supposition is totally at variance with what we know of the harshness of usage in ancient eastern prisons; but I admit the possibility, and that the more cheerfully, as it shows vividly the extremities to which immersionists are forced in attempting to interpret the inspired records of baptism. But the fact that Paul and Silas lay from evening until midnight in their clotted blood indicates clearly that while as a bare hypothetical possibility there MAY HAVE BEEN, as a matter of fact there was NOT any such convenience in the prison. The alternative, then, is to show that they went outside the prison for a sufficiency of water. It is not, however, claimed that the record states or even hints such a proceeding. It is merely urged that, as he "took them and washed their stripes," he might have taken them outside the prison. Let us accept this as a tentative hypothesis, and see

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The Associate Editors, who are delegates, will doubtless also furnish special letters.

We trust the preachers will press the ADVOCATE at this time—that the whole Church may have the benefit of the General Conference proceedings.

ON THE CIRCUIT.

"Religion makes me happy." That is what we used to sing in the old-time camp-meeting chorus. We are glad that style of religion has not gone out of fashion. We have seldom found a happier people than our church members at Corsicana. Bro. Burnett is surrounded by a band of faithful and earnest Christian workers. Their prayers have been answered, and sons and daughters, friends and neighbors, have come home to God. They would meet at 10 o'clock in the morning, and the spirit of prayer would be followed by the spirit of rejoicing. All genuine revivals in modern days follow the order of that first revival on the continent of Europe which commenced under the labors of Paul and Silas, when devout women assembled on the river side at a "place where prayer was wont to be made." It met opposition. We might question the quality of a revival if the world and the devil regarded it with favor. The church was driven from the river side into their city prison. The voice of the preacher was silenced, but no earthly power can hush the voice of prayer. In the inner prison the apostles prayed, and there they sang praises to God, and there the prisoners heard them. God can find a congregation for his servants in the most unexpected places. Then their stocks were unlocked and the prison doors were opened. No barrier human opposition can raise can permanently oppose the spread of gospel truth. Then souls were converted, then the apostles went forth to preach the gospel everywhere, and then it spread until it took possession of the whole continent of Europe. Such had been the order of things in Corsicana. The church had been praying, and soon they were also singing praises to God. Religion made them happy. The men and women who have long been in a prison of doubt and sin have heard the gospel, and then the work of conversion followed. We never left a people more reluctantly, but other duties called us on. God bless the good people of Corsicana. We must not overlook one item: On Sunday, April 2, Lee Pont, the brother of Lee Ting, was received by baptism into the church. We called to see those two converted Chinamen in their laundry. They are evidently deeply in earnest, and have clear views of the faith they have professed. They attend Sunday-school and study the Bible with an interest that is a rebuke to multitudes of religious people who consider themselves too old or too well informed to appear in a class of Bible students.

Corsicana is one of our most thriving inland towns. It contains some 5000 inhabitants, and has by no means attained its growth. It is becoming an important railroad center. In addition to the Texas Central, the Missouri and Texas Narrow Gauge passes through the corporation. Being surrounded by a rich and densely populated region, the business of the place rests on a sure basis. One of the largest hotels we have seen in an interior city is in course of erection. The courthouse, which cost over \$40,000, is an imposing building. We went up into the clock-room in the tower and had a splendid view of the surrounding country. With a glass the Tehuacana Hills and the regions around Ennis and Dresden can be seen from this lofty outlook.

DO NOT FORGET IT.

The extra session of the Legislature called by Governor Roberts is in progress in Austin. The interests of education are to be considered. We think it an opportune time for the readers of the ADVOCATE, on the one hand, and the members of that body on the other, to be reminded of certain facts connected with this question of education. The facts are they now stand as these: that every possible form of religious exercise or worship, including the reading of the Holy Bible, is absolutely forbidden in all schools aided by the State. We say aided by the State; for be it understood that, practically, the State of Texas has no public school system. It pays out annually about three dollars and seventy-five cents for each pupil attending what are called "public schools." For this three dollars and seventy-five cents each pupil is to get from the State one year's education. Over this stupendous farce the State has thrown the agis of atheism for its protection against any and every possible form of religion. Of how this wonderful result has been brought about we propose once more to issue a reminder.

A constitutional convention for the State of Texas convened at Austin, September, 1875. That assembly in its deliberations reached the question of education. It is to be supposed that they carefully scanned the entire field of human interest, hope and action, in the discussion of this question. They found open and loud-mouthed advocates in our country urging—in domestic relations, free-loveism; in the social relations, communism; in the political relations, Caesarism; in the religious relations, atheism (Bob Ingersollism). After carefully scanning the whole field, they concluded that there was no danger to the country from the prevalence of these teachings; but that there was one eminent, overshadowing peril to the commonwealth. Free-loveism, communism, Caesarism, atheism, were all reasonable enough; but they must take action against sectarianism! That was the great peril to education, to the commonwealth, to the country. Free-loveism, communism, Caesarism, Bob Ingersollism, we suppose, in their judgment, had elevated, improved and rendered pure and happy their thousand; but sectarian schools had debased, cursed and blighted the hopes of ten thousand homes ten thousand times, and must be put down! So here is the decree of the constitutional convention: "No part of the permanent or available school fund . . . shall be appropriated to or used for the support of any sectarian school." Here you have the coup de main. The Legislature that met to put the machinery of the new constitution into operation were called on in time to consider the question of education. Again, the whole range of human hope and action was brought under review. The present generation of children will be the next generation of citizens, and must therefore be carefully protected against all error, vice and crime through the agency of public schools. The whole circle of domestic, social, political and moral obligations, with its corresponding perils, is carefully scanned. Telescope, microscope and horoscope unite in indicating the solitary but overshadowing danger of the commonwealth—it is "religion" and "sectarianism." Accordingly, the Legislature interprets and enforces the constitutional provision above quoted as follows: "No form of religion shall ever be taught in any of the public free schools in this State; and no school in which any sectarian religion is taught, either directly or indirectly, in or out of school hours, shall be entitled to any portion of the free school fund." Here you have the coup d'etat.

This Legislature also arranges for a Board of Education with power to interpret the school law. The board, in its turn, proceeds to consider the whole question of education, and with it the perils to the commonwealth through vicious or perverted teaching of the young. They carefully consider not only the domestic, social, political and moral perils of the young of Texas, but extend their investigations to their dangers through improper literature. After due consideration, they, too, conclude that religious instruction "is the peril against

which they are to protect the young and the only books of the millions of books in the world that is any obstacle to the success of public schools is the Christian's Bible, the book of God, the only known revelation of his will given to man. So the board decide "that no religious instruction or ceremony as an opening exercise of the school, either by reading the Bible or by prayer, can be permitted in any of the public free schools." Here you have the coup de grace. And all this stands as law in Texas in this year of our Lord, 1882.

SUBSTANCE AND SHADOW.

There is a strange tendency in the human mind to bury vital, spiritual Christianity in outward forms and observances. The form of godliness is important; but our danger consists in exalting the shadow above the substance and losing vital piety of heart amid the outward forms of worship. There is an attraction in an imposing ritual which will often impress the imagination, while the heart is destitute of the slightest impulse of true devotion. Men will give a few hours on Sunday to ceremonial observances, and fancy themselves devout, if all the week they may devote their time and energies to worldly pursuits and pleasures. They prefer any kind of an outward object of worship to a faith that demands that the thoughts of the heart and the outward life shall be brought into subjection to the will of God.

How carefully God, both in the old and new dispensations, sought to guard against this tendency. Men would then, as now, carefully observe "days and months and seasons," while they forgot the great moral and spiritual truths linked with the events they would celebrate. God buried Moses, and his burial place no man knows to the present day. Moses had led the people, under God's hand, out of their bondage, and knowing their tendency to idolatry, he hid his burial place, lest Israel should transform his tomb into an idolatrous shrine. We celebrate Christmas, yet the Christian world is by no means agreed that the 25th day of December witnessed the advent of the world's Redeemer. Travelers have sought, with pious purpose, the precise spot where his wonderful sermons were preached and his wonderful works were performed; but the learned world remains in doubt as to the accuracy of their researches. The piety of other days led men and women, devout and earnest, doubtless, according to the their conceptions of the Christian faith, to search for the garden that witnessed the Savior's agony, for the spot where the cross was planted, and the sepulchre which for three days held the form of the crucified Redeemer, and on these places they have built shrines where pilgrims from other lands could bring their offerings and present their prayers. No one to-day can be certain that the localities where these memorials have been built were those where these wonderful events transpired. It might be, to many a pious antiquarian and to many devout hearts, a matter of profound interest to decide the precise locality where Christ was crucified and the tomb that witnessed his resurrection; but possibly there was a wise design in withholding the record that would have pointed out the place. Men might have worshipped the place and have forgotten the moral and spiritual benefits wrought out by the Redeemer. By withholding information respecting these interesting localities God teaches us that places, forms, memorials, are in themselves but secondary objects; that "days, months and seasons" are mere accidents in the history of his dealings with his people, and that outward observances are important only as they unfold and illustrate the great moral and spiritual principles of that faith which brings salvation to the children of men.

PREACHERS AND HARD TIMES.

"Preachers have a hard time." It was a good sister who was speaking, and her Christian activities and interest in her pastor's family testify that her sympathy was sincere. "How so?" we inquired; for we were curious to look at the picture of the preacher's life which had framed itself in the mind of this devoted Christian woman. "Well, the preacher with his family has to sacrifice so many

of the comforts, not to say luxuries, of life. He goes to conference each year not knowing where he will be sent. His wife remains at home with her burden of solicitude and doubt. Perhaps he is sent across the conference. He must leave a comfortable and well-appointed parsonage for one far inferior, and perhaps bare of furniture. Possibly he finds no parsonage at all, and weeks elapse before the family is sheltered. Such a cheerless change must chill the preacher's heart and sadden his wife. Then he is often absent for days and weeks, exposed to all kinds of weather. Frequently he is poorly paid, and his life is a hard struggle with poverty. He has no hope of accumulating property for his family, and should he die he leaves them with no provision for their future. Or should old age find him in the conference, he is at last set aside, like a worn out horse, to live as best he can in the open fields."

The picture, or one side of it, was faithfully drawn. Many a scene in the conference room, when the appointments were being announced, and many an hour when the preacher and his wife hold anxious council as to the ways and means for the support of their family, will rise in the memory of some who may look on that faithful picture of the preacher's life. At nearly every conference some gray-haired man of God is retired from the ranks of the effective men, and his life must close out in a hard struggle for support. As we listened, we recalled the homes and history of men and women, earnest in spirit and consecrated in life, who have shared these privations year after year without a murmur; and then, having lived amid these trials as Christians only can live, they have died as Christians only can die. We made no effort to soften the dark lines of the picture; and yet the longer we looked upon it the brighter it became. The salary of the preacher may be slender, and its receipt uncertain; he has no permanent abiding place, and at death may leave to wife and children no heritage but an unsullied name; but then he has a mission which an angel from the throne of God would gladly share. From that humble home and from those devoted lives influences are going forth which are a benediction to mankind. He is worn by his work, and often disheartened by his trials; but under his labors men and women are lifted out of their sins, weary hearts are made strong under their burdens, and immortal natures trained for immortality. Christ never promised to his ministers ease or wealth or fame. He promised them better pay. Those who are faithful shall have souls for their hire. When the sun has gone down forever, and the moon has lost its light, the man of God who has led souls to Christ will find in the joy of those ransomed spirits a reward that can be measured by no earthly standard. And often in this life the preacher gathers riches into his heart to which the children of this world are strangers. A mother's heart is breaking as she beholds the moral ruin of her son. The preacher leads that boy to Christ, and when her child is converted, only that mother can know a deeper and purer joy than that which fills the preacher's soul. He meets one whose life is soiled by sin and leads the penitent to the cross, and then, like his weary Master by Jacob's well, he finds that it is his "meat and drink to do his Father's will." He finds a sinner at the gates of death, and standing amid its shadows he wrestles in prayer with the enemy, and when at last the dying penitent can trust in Christ, the preacher rejoices over a victory which the angels of God will celebrate in their songs. His life is a hard one; the world renders him poor pay for the service he performs; but his life is made up of joys which none can know but the children of the King. In due time God will make all things right. One of these days those who have turned many to righteousness will "shine as the stars for ever and ever." The preacher ought to be a happy man.

THE Central Baptist and American Baptist Flag continue to exchange Pickwickian compliments touching the recognition by a St. Louis Baptist Church of Presbyterian ordination. Bro. Ray, of the Flag, has, in consequence of its action, withdrawn from the church in

COMMENT AND QUOTATION.

ONE pastor complains that too many of his members seem to belong to the omniscient society.

THERE have been over one hundred thousand additions to the Methodist Churches within the past six months.

THAT Bob Ingersoll should have been selected to defend the Star Route schemers is in accordance with the eternal fitness of things.

REV. CHRISTIAN KREMER exhorts Dr. Haygood not "to attempt to palm off on the nation his opinions for facts, nor the new negro for a new South."

THE Western Methodist of Memphis, criticises the various and variegated suggestions for General Conference work under the significant caption: "The Demon of Change."

REV. E. P. HAMMOND has just closed a revival in Memphis, which, according to the Western Methodist, did much good. There was a union revival meeting among the churches after Bro. Hammond's meetings closed, which was in progress at last accounts.

THE compliments paid presiding elders by correspondents, together with descriptions of their sermons, would have filled several columns—if the ADVOCATE had not drawn a pencil athwart them. Correspondents will pardon us—presiding elders will thank us.

THE New York preachers' meeting, of the M. E. Church, have been discussing "How to Take Care of the Converts." A question of great importance to every branch of Methodism—Richardson Advocate. A question of yet greater import in most city churches is, how to make converts to take care of.

OUR Southern Methodist exchanges are beginning to chafe quite a number of gracious revivals. A few are being reported in each issue of this ADVOCATE; but, to adopt an expression we remember to have noticed somewhere, the revival tide in Texas seems yet at "low ebb."

FOR seven years an Illinois judge soiled his ermine and disgraced himself and his profession by drunkenness. At last the Legislature took his case in hand, and the Senate impeached him, and he was dismissed from office, and disqualified for holding any office for three years. The trial cost about \$40,000, which was considered cheap as a test case to prove that drunkenness is a crime in an Illinois judge.

BRO. B. R. DAVIS, of B. R. Davis & Bro., died at his residence in Galveston, Thursday, April 6. He was a leading member of St. John's M. E. Church, South—much beloved for his many Christian virtues. Only a short time previously St. John's lost another of its most wealthy members, Bro. E. S. Wood. Both were old residents of Galveston, highly esteemed for their business integrity and many other admirable qualities.

ONE Dr. J. H. Harwood, with the aid of a Rev. Mr. J. J. Clifton, have organized what they call an independent church at Granby, Mo., with Rev. J. J. Clifton in charge. This church, at the time of its organization, was composed of representatives of five different denominations, in the following order in relation to numbers, beginning with the highest: Methodist, Presbyterian, Baptist, Congregational, Episcopal. "Can two walk together except they be agreed?"

DRS. A. G. HAYGOOD, Linus Parker and A. W. Wilson, are the men most prominently named for bishops of the M. E. Church, South.

The above we have noticed in several papers of the Northern Methodist Church. No paper of the Southern Church has, as far as we have observed, had the bad taste to make Episcopal nominations. There are none whom such a proceeding would cause more chagrin than either of the three distinguished brethren above mentioned.

The following Sunday-school paragraph is going the rounds of the press. We do not admire it because we do not believe it. It contains a very pretty sentiment—but does it contain common sense? Imagine a cold child being warmed by a smile! Youthful shivering and sentiment will hardly go together, even in a good Sunday-school scholar. But here is the gem: "Are you cold?" asked a teacher one raw winter day of a little girl who had walked a long distance to Sunday-school. "I was, ma'am, until you smiled," was the reply."

THE Christian Recorder, organ of A. M. E. Church, Philadelphia, wants the "sineans of war" (i. e., greenbacks), furnished Bishop Cain, that he may press his appeal to the Supreme Court in the matter of his suit against the Galveston, Harrisburg and San Antonio R'y for excluding himself and wife from the ladies' car. The Recorder gives its readers this piece of reassuring information, to-wit: "In Bishop Cain they will find a Tartar, one whom they will not be able so easily to shake off. Perfectly fearless, he is the very man to teach Texas railroad officials the necessity of being honest with the public; to say nothing of being gentlemanly in their treatment of passengers, especially ladies."

MISS ANNA L. DAVIDSON, Washington, D. C., writes a long letter to the Central Methodist touching the organization of the Woman's Evangelical Temperance Association. In this letter Sister D. criticises somewhat severely Miss Frances E. Willard's letter pub-

lished some time since in the TEXAS CHRISTIAN ADVOCATE. In this explanatory letter it will be remembered that Miss W. protested against the imputation that the Women's Christian Temperance Union, of which she is the president, was in any way identified with the woman suffrage movement, or that it had any object save the one great aim of saving this nation from the curse of intemperance. For this purpose, and to this end, the Women's Christian Temperance Union adopts what it calls the "do everything policy." The Women's Christian Temperance Union, as an organization, neither endorses nor condemns woman suffrage; nor any other movement the tampering with which, pro or con, would inevitably introduce discord. Wherever woman suffrage exists, the Women's Christian Temperance Union will not hesitate to use it for the advantage of the temperance cause. In like manner the Woman's Christian Temperance Union will co-operate with a prohibition movement, a heavy license movement, a local option movement, or any other movement that can be utilized to either abolish or restrict the accursed traffic in and use of alcohol. The Woman's Evangelical Temperance Association has the same noble object in view, but does not fully endorse the organic rules of the Woman's Christian Temperance Union. The TEXAS ADVOCATE suggests that as the Woman's Christian Temperance Union and the Woman's Evangelical Temperance Association are distinct organizations, having the same object as to temperance, they can work in perfect harmony, neither interfering with the peculiar organization of the other. This ADVOCATE wishes all such movements the fullest measure of success, and will co-operate fully with both these worthy organizations. It is to be hoped the members of neither will suffer themselves to be betrayed into unprofitable controversies, a proceeding which may cripple the main great cause upon which they are one in sentiment.

REV. C. C. ARMSTRONG, writing a letter to the Central Methodist, has this to say of our San Antonio preacher and his church: "I do not know the strength of the church; it has, perhaps, a hundred and thirty or eighty members, with a fair standard of piety, considering the unblushing wickedness with which it is surrounded. The pastor, Rev. W. J. Young, of Baltimore, is what I would call a model 3rd order preacher, true as steel, sound in faith, cultured, and eloquent in delivery; he has good congregations."

REV. W. H. LEFEBVRE, of Lehigh, Pa., in addition to doing first-class work for the TEXAS ADVOCATE, is by correspondence with church papers outside of the State, giving the merits of Texas wide and judicious advertisement. The last Richmond has a long and well written letter from Bro. L., the contents of which show that he is pleased with his newly adopted home, and especially with Texas Methodist preachers. There are, however, some things that do not please Bro. L., as will be seen from the following extract, which the TEXAS ADVOCATE endorses: "I hope schools of high grade will not be multiplied. This is a foolish evil in schools as well as in one-hour church papers. A few good and ably edited papers would accomplish for the church far more good in the end. It would seem that a man when he is not accounted for anything else he must edit a paper or run a school. He makes a complete failure, and the church must suffer for it. If the man suffered alone, it would not matter, but the church suffers. The failure could do no harm to the man, because he has nothing to lose, as he was a failure to begin with. I hope our next General Conference will give some telling expression on this paper and school question. Both are evils in our church. We want less, but better papers, and fewer, but more scholarships in our schools, and less show, especially in this case in our female schools. Personal ends are often obtained, but the good results to the Church and State."

THE Christian Observer, Louisville, Ky., does not admire Rev. E. P. Hammond's methods, notwithstanding, Mr. Hammond is a Presbyterian. The Observer recently published a severe criticism of Mr. Hammond, which the friends of that gentleman pronounce gross injustice, and, as being in many particulars incorrect in statement. The Observer says of some complaining letters received: "These letters contain intimations that what we published has hindered the cause of Christ. We therefore asked him to send us letters or statements from judicious Presbyterians in some of the places where he has labored, to the effect that his sermons have done for edification. This he declines to do. If there are inaccuracies in the account published, we shall regret it. If his work is judicious and wise, we shall be glad to help it forward; if it is as injudicious as some of his letters to the New York Evangelist (one of which overflows with the old bitterness toward the South), it will not be likely to meet the approval of our people."

THE Nashville Advocate says: "The TEXAS ADVOCATE copies and approves our suggestion that the question of the use of the Bible in the public schools be left to be settled by each community for itself. Our esteemed Texas brother adds: 'While offering this suggestion to Texas, a slight recognition of the fact that the conference journal had already announced and advocated this policy would not have been an ungracious act on the part of our Nashville brother.' The fact is, we never thought of it. The TEXAS ADVOCATE is so generally right on questions of this sort that recognition from this or any other quarter is superfluous."

THE following from Colorado Methodist, the M. E. Church, South, paper published at Denver, will be read with interest: "A peculiarity of our work is a large foreign element in our bounds—the Chinese and the Mexicans. Providence has cast them here. Our Christian people are taking hold of them. The result already appears. Even the China-

men are being successfully reached. They appreciate the kindness shown them in this land of strangers. They are being taught Christian ideas at their own universities, and some of them are learning the love of Christ. Read what is between the lines in this CHINAMAN'S LETTER.

NEW ORLEANS, La., Jan. 22, 1882.
 To Mrs. J. H. Allen:
 MY DEAR FRIEND: I left you a long time ago. How is your getting? When I got in New Orleans I have no much Friends in the City. I feel very bad, and I am very lonely. In here is no where for me to go. If I am in Denver I go to see some Teachers or to look for some schoolmates to go take a Walk with Me, or gone to school. Please Write Me a letter soon is You Can. I very glad to hear from you. Please tell me have a Chinese night school in Denver or not. I hope God Bless Me to coming back in Denver to see all your Teachers at soon. I do not know how to write the letter, but so I write it to you and let you know where I am. I hope God Bless keep you good. I have also a flourishing school for them every Sabbath afternoon. Twenty or more attend. Some of them are converted. We have heard them stand up and talk to their fellow Chinamen. We could not decipher the language, but we could read the glow of Christian earnestness and love in the countenances, and our own heart burned within us. We thanked God to be so nearly related to the conversion of the great heathen world.

We clip the following from the Pacific Methodist: "Why is it that every now and then some preacher flies into print and either berates or sneers at eloquent preaching—they will call it 'rhetorical preaching'—'rhetorical flourishes,' 'scientific argument,' etc., etc.? I am reminded again of the pastor in Alabama who wants all of the new bishops to be elected among the pastors. I don't remember ever to have heard of a preacher capable of using 'flowery,' 'rhetorical flourishes,' and 'scientific argument,' sneering at their use. These sneering brethren defend their own system of preaching by quoting from St. Paul: 'The preaching was not with enticing words of man's wisdom'—this word wisdom they would take for granted means just what they mean by 'flowery, rhetorical flourishes, scientific arguments, etc.'" Suppose I grant this, and say: how is it when the preaching is neither in enticing words of man's wisdom, nor in 'demonstration of the Spirit and of power'?" But I shall not grant this, and I will venture to advise every preacher to get his heart full of religion and his head full of this "philosophy of God," and go persuading men to the best of his ability, using flowers, scientific and rhetorical flourishes, and arguments available, trusting in God for help; and don't quarrel with your brother if he can use more 'flowers, etc.'" than you.

The following is an interesting exhibit of Protestant work in Mexico: "In 1859 and 1860 the American Bible Society had an agent, Rev. J. P. Thompson of the Southern Methodist Church, who, with headquarters in Texas, made frequent journeys into Mexico, distributing Bibles and preaching the gospel. The war prevented the continuance of the work, for the time, but it was recommenced after the war."

In 1865 Miss Melinda Rankin commenced mission work in Monterey, Mexico, representing the American and Foreign Christian Union of New York, and in 1869, Rev. Henry C. Riley, (now Bishop Riley of Mexico), went to the City of Mexico as a missionary of the same society.

In 1870, Rev. Thomas Westrup who had been an agent of the American Bible Society in Mexico, became the representative of the Baptist Home Missionary Society.

In 1872, the missions of the American and Foreign Christian Union were transferred to the Presbyterian Board of Missions. Since that time the missionaries of several other churches have established missions in Mexico, and the church of Jesus, the Protestant Episcopal Church of Mexico has been organized, being assisted by the York-Port Episcopal Church of the United States.

The Presbyterian Church reports in Mexico, 13 native sons, 23 native converts, 13 native women laborers and 5631 communicants.

The Southern Presbyterians have 3 churches, 10 stations, 3 missionaries, 2 native preachers, 2 teachers, 254 communicants.

The Methodist Episcopal Church have 20 missionaries, 20 native preachers and 735 members, and valuable church and school property worth \$110,000.

The Methodist Episcopal Church, South, have thirty native preachers, thirteen churches already completed, thirty congregations and schools, instructing about 550 day scholars in religion as well as morality and virtue, the object being to improve the intellect as well as the heart. They have a membership of about 1,150, and some of their meetings have been attended by as many as a thousand—in one instance by 2,000, while the average attendance ranges from 300 to 600.

The Southern Baptist, Reformed Presbyterian Church, and the American Board have each one missionary in Mexico, and the Friends have several schools. There are about 13,000 Protestant Christians now in Mexico.

Texas Christian Advocate.

BUSINESS DIRECTORY.

GALVESTON.

Attorneys.

FINLEY & WILSON--Howard Finley, Joseph H. Wilson--Attorneys-at-Law, Goggin building, Galveston, Texas.

Clergymen.

R. B. GARNETT, Manufacturer of cheap Cisterns. See advertisement elsewhere for particulars.

Crocker.

DALDINGER BROS., CHINA, CROCKER, Tinware, Glass, Lamps, Chandeliers, Decorative, etc., etc., Twenty-second and Main streets.

Druggists.

PHARMACIE FRANCAISE--Duische Apotheken, C. W. P. Weston & Co., Druggists, 129 Market st., sign of the Illuminated Monitor and Electric Light.

Educational.

ISLAND CITY BUSINESS COLLEGE, Mason's Corner, Business office, 172 Market st., P. O. box 512. Write for catalogue. J. S. & B. Scherer, Proprietors.

Scherer's Business College--Bookkeeping, Phonography, Telegraphy, etc.

Furniture.

SIMONS & SHAW, Importers of and Dealers in Furniture, Carpets, etc., 111-113 Main st., etc., etc., 120, 122 and 124 Tremont street.

Founders.

GALVESTON IRON WORKS--Iron and Brass Foundry and Machinists, Iron and Brass Castings, Mill Gearing, Hoists, Railing, Bath Apparatus, and Steam Mechanic.

Hardware.

DANIEL SHEAN, Copper, Brass and Sheet-Iron Worker, dealer in Pumps, Pipes and Brass Goods. Agent Hancock's Insipator.

Grocers.

GALVESTON CASH GROCERY--Twenty-fifth and Market and Postoffice, Galveston, Texas. J. P. Boone.

Hotels.

WASHINGTON HOTEL--First class. Near depot and hotel to depot and boat landing. Only 92 per day.

Lamps, Oil, etc.

TEXAS LAMP AND OIL COMPANY, 174 176 22d Street, Dealers in Lamps, Fixtures, Illuminating and Lard-Oil, etc., etc.

Hardware.

M. P. HENNESSY, Hardware, Stoves, Tinware, Galley, Glassware, Crockery, Silver, Plated Ware, etc., Market and Tremont st.

Musical.

INELIX SCHRAM--Knaube, Mathiaschek and His Piano and Wood's Organs, Musical instruments of all kinds. Send for prices and catalogue, 169 Tremont-st.

Manufacturers.

DEFFNER & HOLLAENDER, Manufacturers of No. 1 and No. 2 Sewing Machines, etc., style and design. Offer a specialty, 119 Tremont-st.

Trunks, Ladies' Satchels, Traveling Bags, etc.

Trunks, Ladies' Satchels, Traveling Bags, etc., made and repaired, 125 and 129 Postoffice, bet. Twenty-second and Tremont.

Show Cases, Show Windows, Cabinet Work, etc.

Show Cases, Show Windows, Cabinet Work, etc., made and repaired, 218 and 220 Tremont-st.

Picture Frames and Window Curtains.

N. S. SABELL--Manufacturer of Picture Frames and Window Curtains. Window shades a specialty, 171 Tremont street.

Machinery.

J. A. DAVIS, Machinery, to J. W. Wells, de- signed, Manufacture Agent and Dealer in Steam Machinery, Engines, etc., 207 & 209 Strand.

Marble Dealers.

A. ALLEN & CO., Wholesale and Retail Marble Dealers in Marble, Granite, Laid, etc., on Exchange. See other advertisement.

Notarial.

W. M. JOHNSON, U. S. Commissioner, No. 174 22d Street, and Commissioner of Deeds, Washington Hotel.

Produce Dealers.

M. P. TIDD & CO., R. H. and Western, 129 Postoffice st., Headquarters for Turbott's Poultry and Eggs.

W. T. BLEIKE, JR. & CO., Postoffice and 22d St., Butter, Poultry, Eggs, etc., offer Special Egg Cases, Cans and Fruit Boxes, cheap.

Motion Pictures, etc.

CLARKE & COURTS, Bank Book Manufacturers, Steam Printers and Mercantile Stationers, 67 Tremont-st., Galveston, Texas.

Tens and Coffers.

J. T. ASHON & CO. Importers and Jobbers of Tens, Steam Coffee Roasters, Spice Mills, etc., and Manufacturers of Baking Powder.

Tens, etc.

J. H. REISDORFF--Tens, Awning, Tarpaulin, Canvas, Hammocks, Flaps, Horse Draw, Wagon Covers, Mattress, etc., Galveston & Houston.

PARAGRAPHS.

—Diverse Life and International Brotherhood of Scriptural H. Lines, 805 Broadway, New York, is one of the best monthlies of the kind now published. Price only one dollar per annum.

—The following appeared recently in a paper called the Christian: "Notice—A good, new pair of addressing pants for sale, cheap. Address W. F. Richardson, Assumption, Ill."

—The death is announced of the Rev. Charles John Elliot, Vicar of Winkfield and one of the Old Testament revisers.

—The presiding elders of the North-west are to meet in convention in Chicago on the 6th of June. The bishops are invited to meet with them.

—Eight young men on the west coast of South America have been ordained elders in the Methodist Church by Bishop Harris.

—Davidson College, North Carolina, in a life of more than forty years, has conferred the degree of D. D. eight times, of LL. D. six times, and A. M. five times.

—The Methodist reports that the number of conversions in the Methodist Church in this country since the 1st of January exceeds 39,000.

—Dr. Wilson has just printed a History of Missions of the Methodist Episcopal Church, South.

—During the past year the Methodist Episcopal Church lost by death 120 itinerant ministers. Their average ministerial life was a little over thirty-two years.

—The Revision of the Old Testament finished with the exception of Ecclesiastes and the Song of Solomon. The second revision will take the whole of 1882, and the finished work will be published in 1883.

—By the will of the late Mrs. Charles Dale, of New York city, a legacy of \$10,000 falls to Rev. Gerald F. Dale, Jr., missionary of the Presbyterian Board of Foreign Missions to Syria.

—Dr. Scott Stewart left \$200,000 to found a hospital, and the conference, at the instance of Bishop Simpson, appointed a committee to nominate candidates for said institution to be erected in Philadelphia.

—Mrs. Frances Grant, residing at Rock Ferry, near Liverpool, England, has placed the sum of \$500,000 in the hands of trustees, directing that the interest accruing therefrom be paid to the deserving poor, without regard to class.

—When Miss Alcott mildly says: "If work-baskets were gifted with the power of speech, they could tell stories more true and tender than any we read." The Christian Register takes up the parable and says: "And if waste-baskets were gifted with the power of speech, they could tell stories, too."

—Illinois last year expended upon her schools the sum of seven million five hundred and thirty-one thousand nine hundred and forty-one dollars—the teachers of the State receiving four million and eighty-seven thousand and fifteen dollars and ten cents. The school population of the State is one million ten thousand eight hundred and fifty-one.

—A new edition of Adam Clarke's great Commentary, with additional notes by Rev. Phineas Smith, with many bright and original illustrations down to the present state of biblical criticism and the developments of modern travel and study, has been published in London. This gives a new life to the rich, homiletic and exegetic labors of the great Wesleyan commentator.

—Four hundred members of the Salvation Army partook of the communion in the Parish Church, with the approbation of the Archbishop of York, England. The Established Church has evidently received a shock, as well as learned and unlearned, and expelled the converts under the Wesleyans and their preaching.

—A "black list," showing some of the fruits of liquor traffic, is issued from time to time, by the English Alliance News. The last number showed that no fewer than four cases of murder and manslaughter, fifteen cases of suicide and 120 violent deaths, directly traceable to the use of intoxicating liquors, occurred in Great Britain during the last week of 1881 and the first of the new year.

—Southern Methodism: A Defense of its History and Policy, is a pamphlet by the Rev. H. M. DuBois, pastor of St. James Church, this city. It is charitable in its utterances, and takes a purely historical view of all the matter with which it treats. It is, however, loyal and earnestly defends and pleads for the entire autonomy of southern Methodism. Price, 10 cents. Per dozen, \$1.10. Address author, care Shaw & Baylock, publishers.

—Dr. Herrick Johnson thus replies to those who criticized his style in his attack upon the foolishness of the modern theater: "Doesn't it seem an awful peculiarity to be noisily criticizing the 'foolishness of speech' in the attack on the theater, when speech should be burning with a righteous indignation against the foolishness itself? Doesn't it seem a miserable and wicked 'cant of culture' to be prating of 'not thinking evil' when that culture can be so easily and so cheaply converted into the play-house compared with the impurity that same culture 'thinks' into the literary style of the arranger of the play-house?"

—The spring number of *Klarih's Fashion Quarterly* is out, and full of news interesting to ladies. Commencing with the important item of ladies' costumes, it traverses the whole field of feminine necessities, and shows the latest styles in bonnets, feathers, flowers, shoes, buttons, gloves, worsted wear, and a hundred other necessities and accessories of the toilet. The book is filled with illustrations drawn from actual articles of costume, and the descriptions which follow the pictures are so tersely and clearly written that no lady can be at a loss in making her selections, and deciding exactly what will suit her. We recommend the *Fashion Quarterly* to our readers. It is a useful, well-conducted family magazine, and, at its price of fifty cents a year, should find no lack of subscribers. The publishers are Ehrlich Bros., of Eighth Avenue, New York.

—The full term of three years had nearly expired, and they were discussing at the breakfast table the certainty that they must move, and the uncertainty as to where, when the young miss of the paragon drew a heavy sigh. Sympathizing father asks the cause, and she replies: "Oh, I was thinking what a mistake mother and I made when we married a Methodist minister."—*Richmond Advocate*.

—We have received from the Hand Book Publishing Company, Salt Lake City, the *Hand Book on Mormonism*. Although the object for which this work was issued—to aid in recurring legislative action against this giant

TO CORRESPONDENTS.

P. de L. H. Cleburn: Sorry we can not now find room for the article.

A. K. J. Kose: Very good letter, but being without full name went to the w. b.

D. L. K., Kokernot Grove: The only reason the ADVOCATE can assign for not publishing calls, etc., to veterans, is that the officers of the association did not apparently think it necessary to send us copy. The ADVOCATE is too "big" an institution to take such matters at second-hand. More than willing to give the grand old veteran corps the benefit of the ADVOCATE'S circulation of over fifteen hundred postoffices whenever they feel disposed to avail themselves of it.

LETTERS RECEIVED NOT ANSWERED BY MAIL.

April 6--T. P. Smith, sub. J. C. Weaver, sub. T. family, so well represented; but we object to more. H. J. Harris, sub. John R. Allen, sub. E. F. Boone, sub. J. W. Horn, sub. W. E. Weaver, sub. J. H. Horn, sub. T. Garrett, sub. M. L. Smith, sub. Wm. M. Stetkey, sub. B. H. Thomas, sub. J. A. A. and E. B. names previously received. W. W. Bridwell, sub. Chas. H. Martin, sub. F. S. Jackson, sub. F. A. Rosser, sub; will send free. W. G. Nelms, sub; specimens will be sent as often as they are received. The names were previously received; paper good. E. C. Delaney, sub. Chas. H. Martin, sub. N. A. Keen, sub. C. W. Thomas, sub. W. H. Stephenson, sub. S. J. Hawkins, sub; samples sent; other matters have attended.

April 8--P. Hightower, sub. J. V. West, sub. G. B. Kellough, sub. T. B. Norwood, sub. F. M. Sherwood, sub. B. B. Bolton, sub. W. W. Horner, sub. J. D. Scoggins, sub. C. H. Ellis, sub. M. L. Letour, sub. W. H. L. Letour, sub. E. T. Brasher, with enclosure as you direct. C. G. Shurt, sub. T. T. Booth, sub. D. W. Towns, sub. Wm. Hay, sub. J. T. Smith, sub. G. W. Day, change made. H. T. Wilson, sub. J. H. Wages, sub. G. A. LeClerc, sub. J. H. Wages, sub. J. A. Farmer, sub. T. E. Sherwood, sub. J. T. Amis, sub. J. D. Shaw, sub and change. E. R. Bacon, agent. Seth Ward, sub. J. W. Miller, sub. J. H. Davis, sub. J. P. Smith, sub. J. A. Wyatt, sub. J. O. Armstrong, sub. J. B. Hawkins, sub. April 11--H. W. Phillips, will correct. Chas. H. Martin, sub. J. Fred Cox, sub. L. E. Pickett, sub.

April 12--J. H. Davis, sub. J. M. Miles, sub. John A. Mathis, sub. G. H. Poirer, sub. J. P. Childers, sub. W. H. Letour, sub. C. R. Shepard, sub. G. F. Fair, sub; will send to party named at full price. M. W. Sherman, sub. O. H. Henry, sub. E. L. Armstrong, sub. J. D. Scoggins, sub. P. O. Tomell, sub. F. O. Miller, change.

Mrs. Scoville's Will.

The secretary of the Kansas State Historical Society has received the following letter from Mrs. Frances M. Scoville of Chicago: "Dear Sir—I am told you can inform me whether I am correct in supposing that the mother of the lamented John Brown, freedom of martyr, was a Quaker. It was published in a Washington paper that his mother was a Mary Guttae. As I desire to make use of the fact, if true, in a lecture I am preparing for my brother's benefit, Charles J. Guttae, I should be greatly obliged if you would answer this at your earliest convenience." The secretary replies in substance to Mrs. Scoville's inquiry, that the John Brown genealogy has not the slightest connection with the Guttae family, the mother of John Brown being a daughter of Rev. Gideon Mills of Canton, Conn.

Outrage in Ireland and England.

The consumption of intoxicating liquors in the United Kingdom of Great Britain and Ireland is enormous. In the former it is estimated to be \$63,372,300. The consumption of beer was nearly a hundred million gallons, or twice the manufacture of the same liquor in the United States in the same year. The total expenditure in the United Kingdom on spirits for 1879 was \$7,140,000,000, nearly twice the amount of the national debt.

The transit of Venus on the 8th of December will be observed, but the French Government by eight expeditions at the following points: The French Antilles, the coast of Patagonia, Santa Cruz, Chubut, Chili, Cuba, coast of Florida and the coast of Mexico. The expedition to the coast of Mexico is the most important, and is nearly on the same meridian, and affords nearly complete observation of the entire phenomenon. Astronomers anticipate that this occasion will enable them to determine with accuracy never before attained the distance of the earth from the sun. The members of several expeditions are now preparing for their work at the Observatory in Paris.

National banks in Indiana and New York sustained a reverse in the Federal Reserve. The court holding that a tax collected under a law and upon a method since declared invalid and void, could not be recovered unless explicit protest was made at the time of payment, based on the precise objection raised. As New York city could not be liable for over \$11,000,000 if the court had ruled differently, the entire amount at issue was large, and the court has done wisely in adhering to the general principle that the benefit of a doubt is to be allowed to state authority in the exercise of its sovereign rights of taxation.

During the King of Burmah's recent illness his courtiers looked about them for a successor in the event of the King's death, and their choice fell upon the young Prince Theeban, but unfortunately for their arrangements, the King recovered, and a velvet sack and the waters of the Irrawaddy closed the career of the aspirant monarch, while his followers, three in number, were summarily despatched.

Delirium tremens, the Federal Supreme Court held in a life insurance case that a man is not to be considered as "of independent habits," if the case was the father one in which the company attempted to break a policy on the ground that the insured had reported himself as temperate habits, and as a matter of fact, he drank and had once been through the horrors of delirium tremens. The court at Washington agreeing with the Circuit Court in New York State, holds that the "occasional" use of liquor leaves a man as it finds him, a "temperate" man, and a single delirious attack, "from an exceptional over-indulgence," does not turn him into a drunkard.

MARRIED.

TEMPLE-SHEPARD--At the Central Hotel, Wednesday, April 5, 1882, by the Rev. John H. Davidson, Bernard M. Temple and Ida M. Shepard, foster daughter of John H. and L. S. Davidson. All of Galveston, Texas.

MAYOR BEATTY shipped one thousand and three 27-stops Beethoven Organ, March, amounting to \$90,300. Beatty is only thirty-three, self-made and very enterprising. Washington Star.

COMMERCIAL.

ADVOCATE OFFICE, April 12.

NEW YORK STOCK MARKET. NEW YORK, April 12--The stock market opened irregular, but was weaker and 1/4% per cent. lower than yesterday's closing prices. Later, Canada Southern, Marietta preferred and Colorado Fuel & Iron, 1/2% per cent. higher. In early dealing the market recorded a decline of 1/4% per cent. in which New Jersey Central, Louisville and Nashville, Missouri Pacific, Northwestern, Denver and Rio Grande, Lake Shore and Michigan Southern, and Chicago & North Western advanced 1/8% per cent. At 11 o'clock a general recovery of 1/4% per cent. took place, the latter in Lake Shore and Louisville and Nashville.

NEW ORLEANS SPOT MARKET. NEW ORLEANS, April 12--3 p. m. Low ordinary, 9 1/2; good ordinary, 10 1/2; middling, 11 1/2; good middling, 12; middling fair, 12 1/2; fair, 13 1/2.

NEW YORK SPOT MARKET. NEW YORK, April 12--Market closed steady. Low ordinary, 9 1/2; good ordinary, 10 1/2; middling, 11 1/2; good middling, 12; middling fair, 12 1/2; fair, 13 1/2.

LIVERPOOL SPOT MARKET. LIVERPOOL, April 12--Market steady. Ordinary, 5 1/2; good ordinary, 6 1/2; middling, 7; good middling, 7 1/2; middling fair, 7 1/2; fair, 8 1/2.

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WILBOR'S COMPOUND OF PURE COD LIVER OIL AND LIME. A combination of Protoside of Iron, Purified Bark and... Dr. Wilbor's Compound of Pure Cod Liver Oil and Lime.

IRON TONIC. Dr. H. W. Wilson's Iron Tonic. It is a powerful tonic and... IRON TONIC.

WILBOR'S COMPOUND OF PURE COD LIVER OIL AND LIME. Dr. Wilbor's Compound of Pure Cod Liver Oil and Lime.

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hop bitters THE PUREST AND BEST

Medicine ever made. THEY ARE COMPOUNDED FROM Hops, Buchu, Mandrake and Dandelion

They give New Life and Vigor to the Aged and Infirm.

To Clergymen, Lawyers, Literary Men, Ladies, and all those whose sedentary employments cause irregularities of the Blood, Stomach, Bowels or Kidneys, or who require an Appetizer, Tonic and mild Stimulant, these Bitters are invaluable, being highly nutritive, tonic and stimulating, without intoxicating.

Ask your Druggist or Physician. Do not suffer yourself or let your friends suffer, but use and urge them to use Hop Bitters.

CONSUMPTION CAN BE CURED

DETROIT THROAT & LUNG INSTITUTE

253 Woodward Avenue, DETROIT, MICH. M. Hilton Williams, M. D. PROPRIETOR.

Permanently established since 1870, since which time over 22,000 cases have been treated for some of the various diseases of the Throat and Chest, viz. Catarrh, Throat Disease, Bronchitis, Asthma, Consumption, Catarrh of the Larynx, etc.

HEAD, THROAT AND LUNGS, during which time we have successfully treated over 20,000 cases.

MEDICATED INHALATIONS, Head, Throat and Lung affections have become as curable as any class of diseases that afflict humanity.

Consultation free, and prices of the institute will be reduced to suit the necessities of the poor.

DETROIT THROAT AND LUNG INSTITUTE, 253 Woodward Avenue, Detroit, Mich.

CISTERNS

We have again reduced the prices of our celebrated Cisterns, which we manufacture of the very best Alabama Hoop Cypress, and the very best Iron Pipe, to the following low prices.

Table with 2 columns: Size (e.g., 100 Gallons, 200 Gallons) and Price (e.g., \$12.50, \$17.50).

Each Cistern is first set up at the shop and hoops fitted and each stove numbered, so that you can set them out. They are then taken down and packed in boxes for shipment to any part of the country.

BUCKEYE BELL FOUNDRY, Manufacturers of the celebrated Bells for Churches, Academies, etc. Price list and circular free.

McSHANE BELL FOUNDRY, Manufacture those celebrated Bells for Churches, Academies, etc. Price list and circular free.

Chilton H. Menecely Bell Company, Manufacturers of Bells, Special attention given to Church Bells. Price list and circular free.

MILLERSBURG FEMALE COLLEGE, Patronage from Texas. BECAUSE—It is located in one of the most beautiful and healthful parts of the United States—the famous "blue grass" region of Kentucky.

Address: GEO. T. GOULD, D.D., Millersburg, Bourbon Co., Ky.

972 A WEEK, \$12 a day, at home easily made. Copy outfit free. Address: TRICK & CO., Augusta, Maine.

DR. CLARK JOHNSON'S Indian Blood Syrup



CURES NEURALGIA, RHEUMATISM, DROPSY, HEART DISEASE, BRONCHITIS, ASTHMA, AND ALL AFFECTIONS OF THE BLOOD.

The Best REMEDY KNOWN to Man 12,000,000 BOTTLES SOLD SINCE 1870.

This Syrup possesses various Properties. It Stimulates the Pyritine in the Blood, which conveys the Oxygen and Sugar of the food into glucose. A deficiency in Pyritine causes Wind and flatulency of the food in the stomach. If the medicine is taken immediately after eating, the fermentation of food is prevented.

It acts upon the Liver, it purifies the Blood, it regulates the Bowels, it purifies the Blood, it regulates the Bowels, it purifies the Blood, it regulates the Bowels.

DRUGGISTS SELL IT. Laboratory 77 West 3d St., N. Y. City.

THE MILD POWER CURE LYMPHREY'S HOMOPATHIC SPECIFICS.

- 1. Fever, Congestion, Inflammation, 25
2. Croup, Whooping Cough, 25
3. Diphtheria, 25
4. Typhoid, 25
5. Cholera, 25
6. Malaria, 25
7. Neuralgia, 25
8. Rheumatism, 25
9. Gout, 25
10. Dropsy, 25
11. Scald Head, 25
12. Ringworm, 25
13. Ringworm, 25
14. Ringworm, 25
15. Ringworm, 25
16. Ringworm, 25
17. Ringworm, 25
18. Ringworm, 25
19. Ringworm, 25
20. Ringworm, 25

LYDIA E. PINKHAM'S VEGETABLE COMPOUND. Health of woman is the nose of the race.



For all those Painful Complaints and Weaknesses incident to the Female Sex, this Compound is the only remedy.

It will cure entirely the most form of Female Complaints, all ovarian troubles, inflammation and Ulcers of the Uterus, and all other diseases of the Female Sex.

It will cure all cases of Leucorrhoea, and all other diseases of the Female Sex.

It will cure all cases of Dysmenstruation, and all other diseases of the Female Sex.

It will cure all cases of Sterility, and all other diseases of the Female Sex.

It will cure all cases of Prolapsus, and all other diseases of the Female Sex.

It will cure all cases of Hemorrhoids, and all other diseases of the Female Sex.

It will cure all cases of Constipation, and all other diseases of the Female Sex.

Texas Christian Advocate. Family Reading.

(From the San Francisco Post) A Debt of Honor.

It was the wet afternoon of a January day, just two years ago, when the usual gang of idlers that hang about the ferry wharves were delighted at having the monotony of gazing out from under the dripping awnings broken by the singular movements of a couple of policemen.

One of these well-dressed fellows, whose face was as bright as a hole broken through the flooring of a neighboring dock, and engaged in an angry issuing of evidently disregarded commands to some fugitive concealed behind, while his fellow, with equal profanity and persistence, endeavored to get a horse board further along, for the purpose of also gaining access to the offender.

What's up? What's the matter? asked the bystanders, crowding up, while the passengers coming off the vessel, looked on with interest.

The policemen, however, ignored the inquiries levelled at them with all the haughtiness peculiar to the Celtic municipal official of the period, for it is hardly necessary to say each belonged to the favored race which Americans, with remarkable modesty, employ to run their own country for them.

But when a bustling citizen, who was evidently a merchant and taxpayer, raised and said brusquely, "Hello, Mike! What are you after, Pat?" one of the blue and brass luminaries looked up and growled:

"Nothing but a wharf rat, sir."

"Then why didn't you send in a dog if it's a rat you're looking for, eh?" cried the merchant, who had been looking on with interest.

"The dog's not here, sir," replied the policeman, who had finally succeeded in removing the plank. The captive thus secured was an indubitably diminutive and preposterously dirty urchin, with the blackest eyes and reddest nose imaginable.

Nothing like the reddest nose I ever saw," cried the merchant, who had been looking on with interest.

"What's your name?" he growled, looking at the child, who by this time had been pitched upon the seat of the wagon, which was about ready to start.

"Snub," replied the small hoodlum, eyeing his interrogator in a moment in a sort of despairing stupor.

"That's a good name," said the merchant, who had been looking on with interest.

"What's your mother's name?" he growled, looking at the child, who by this time had been pitched upon the seat of the wagon, which was about ready to start.

"None," replied the child, who by this time had been pitched upon the seat of the wagon, which was about ready to start.

"What's your father's name?" he growled, looking at the child, who by this time had been pitched upon the seat of the wagon, which was about ready to start.

"None," replied the child, who by this time had been pitched upon the seat of the wagon, which was about ready to start.

"What's your grandfather's name?" he growled, looking at the child, who by this time had been pitched upon the seat of the wagon, which was about ready to start.

"None," replied the child, who by this time had been pitched upon the seat of the wagon, which was about ready to start.

"What's your great-grandfather's name?" he growled, looking at the child, who by this time had been pitched upon the seat of the wagon, which was about ready to start.

"None," replied the child, who by this time had been pitched upon the seat of the wagon, which was about ready to start.

"What's your great-great-grandfather's name?" he growled, looking at the child, who by this time had been pitched upon the seat of the wagon, which was about ready to start.

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For the Children. The Amusements of Children.

BY MARIAH. God—who made the little lambs to play in the flowery meadows and back in the sunshine of his own glorious creation, and the birds to carol their sweetest lays in the leafy trees, from the tiny hummingbird that flits the sweet from every flower to the condor that soars into the empyrean—made little boys and girls to love innocent sports and enjoyments.

Our natures, as made by him, were only pure and favored nothing but good till the Evil One stole into the temple and defiled with his polluted proximity the innocency and purity of our being. Now, it behooves us, as the children of a fallen race, to be exceedingly careful lest we err in the selections of pastimes for ourselves and our children.

God, the creator, intends that man, the creature, shall enjoy both mental and physical recreation. He made a body which can only endure a certain amount of labor; when the strength is overreached languor and weariness ensue—the frame with such force as to produce intense pain. Then a rest is necessary; a repose of the body. When the mind has been taxed with thought and study to its utmost capacity, depression ensues, and the capabilities of action are rendered effortless. Then a diversion of some character becomes indispensably requisite.

The amusements of children should be directed to such a channel as to obviate the necessity of any kind of deception; no game should be entered into that would induce cheating; no jest should be spoken that would lead directly or indirectly to falsehood. Some happy relaxation to both mind and body that will leave the soul spotless. Something that will expand and develop the mind, soften and lighten the heart, and rest and comfort the body. Something that will strengthen the body, and give it a new lease of life, and heighten the enjoyment of the companionship of those with whom come in contact. Something that, even in the most trifling hours, exalt the thoughts to that Supreme Being who is ever regarding his tender lambs with a father's loving care.

Children must have companions, for youth runs to youth as the flowers to the sun. Their intercourse with each other is open, tall and free, not tinged with that reserve which characterizes the society of our mature years; but this communion must be guarded as well as guided. Let no wolf enter the cot to sully the flock. They should never enter any place of resort, or engage in any company that would bring the blush of shame to the cheek, if a parent should ever should they entertain, for one moment, a thought that is derogatory to one's better nature. Banish from the heart every thought and feeling not strictly in accordance with all that is high, noble and honorable. Let the time passed be filled with all the joy and happiness that can be found in this "vale of tears." For in middle age we do not find the bed of roses which few had so fondly pictured in the halcyon days of youth. We so often gaze at the picture of our youth, and utterly forgetful of the struggles and toils of the wearisome, long and rugged wilderness which must be passed before it can be attained.

Time, that blunts the edges of things, will dry all tears and spoil all bliss.

Prepare the children for this by fortifying the mind and heart with all the good that can be found, and with all the happiness of which the human family is capable of enjoying in its utmost extent. And when the stars are shining with useful knowledge and the heart filled with tender love, they will be fully able to stem the tide. This will buoy them up for the long years that are trooping toward them like the evening symphonies of coming music.

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It will cure all cases of Leucorrhoea, and all other diseases of the Female Sex.

It will cure all cases of Dysmenstruation, and all other diseases of the Female Sex.

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Texas Christian Advocate.

CONDENSED CORRESPONDENCE.

Four Accessions. W. A. Wood, Hamilton county, March 25: The second quarterly meeting of Center City mission was held at Center City, March 23 and 24. The elder was present. Sunday night four joined the church. I look for a good time here this year.

Thirteen Conversions. JOHN R. ALLEN, Paris, April 4: Our meeting is progressing finely. We have had thirty-one conversions up to date, and there is no abatement of interest. The church is alive and at work.

Fifteen Accessions. W. C. BLAIR, Clarksville, Red River county, April 3: We had just closed three weeks' meeting in Clarksville, Ark. W. D. Shea, of Texarkana, and J. L. Corbin, of Honey Grove, rendered efficient aid in the beginning of the meeting. We had fifteen additions to the church.

Four Accessions. F. M. SHAW, Wood, Mr. Springs, Cook county, April 4: Our second quarterly meeting over. Presiding elder, Bro. H. H. H. on hand. Five children were baptized and four persons were received into the church. On Sunday a collection for delegates to the General Conference and a collection for the University was taken up, a part of which was collected.

Sixty Accessions. J. M. LEWIS, Headville, April 4: Bro. Manning, a Baptist preacher, has been carrying on a meeting at this place for the last eighteen nights. The large Baptist church has been about filled at every service. The attention is about as good as can be. The behavior excellent. Sixty accessions. Total Baptist membership is about two hundred. The Methodist Church here is almost too weak to exist. Farmers are at work with a vim. Crop prospects flattering. Health good. People clever.

Thirty-two Accessions. G. W. RILEY, Belle Plaine, Texas, April 6: We are having some increase in membership here and at Abilene--thirty-two accessions since conference. Our district school at this place, under the management of Prof. Chatfield, is succeeding finely. We invite the attention of good people generally and of Methodists particularly, who think of moving west, to Belle Plaine as the educational center of Northwestern Texas. I will be pleased to answer cards of inquiry.

Eleven Accessions. T. T. BOOTH, Alto, April 5: We are moving on smoothly with our work on Kickapoo circuit. Met all our appointments save one, notwithstanding the high waters and bad roads. Several church conferences have been held. Two Sunday-schools organized. Eleven accessions to the church. Two revivals by order of church conference; one by letter and one death. Crop prospects very fine. Corn is now being cultivated and cotton planted. I look for the ADVOCATE at every church conference.

Three Accessions. F. HENDERSON, Edom, Van Zandt county, April 4: My first quarterly conference held; very near a full board. Bro. S. W. Turner, presiding elder, was all right, and fully up to the emergencies. Three accessions, and \$5.00 collected for foreign missions; \$94.75 paid to the support of the "city." Discipline is being administered. We need very badly, for our church, our old-fashioned law. There is only one that can only be gotten a by, and in no other way. This is my experience this year to the letter. Give it back to us this General Conference.

Special Rates to General Conference. LANCASTER, April 4: I have completed arrangement with the Star and Crescent Route for special reduced rates for delegates and visitors from east to the General Conference. This from six to seven hours in the quickest Nashville-leaving Texas on Monday, May 1st, arriving at Nashville on Wednesday. Sleeping will be provided on Houston if wanted. By next week I will announce rates. For any further information address: G. W. OWENS, Lancaster, Texas.

Telegram to Advocate. GEORGETOWN, April 12--Say in the ADVOCATE that half-rate fares have been secured to the General Conference, which meets in Nashville, May 3. Full particulars in the next issue.--JOHN H. MCLAN.

From Macedonia. S. N. RICHARDSON, Alvin, April 7: Reading the last issue of the ADVOCATE, and noting the quarterly meetings and revivals mentioned, reminded me of the good old times when I used to hear preaching and associate with Methodist ministers; now, alas! it is a thing of the past, and I am induced to write this to you to see if you can not be the means of sending us a preacher occasionally. I have been raised a Methodist, and for twenty-six years have been a member of the church, and still the past twelve months have had the privilege of attending preaching regularly, and entertaining the preachers. Now, I know you can sympathize with me, for you understand what I have lost. Twelve months ago I settled here, but one family within three miles of me; now we are several, and could turn out a tolerable congregation. Myself and wife are the only Methodists in the neighborhood, and we need the rest to be rubbed off, for we have not had preaching for one whole year. Think of it, one year without preaching! Bro. Murray visited us twice, and we have had Bro. Rogers and Dr. Young to stop with us and hold worship services in our family altar. We appreciate these calls and call for more.

We have a move on foot to build a union church, which must answer until able to do better. Our neighborhood is growing, and now is the time to get a church here, so send us a preacher. Let me say a few words about this country. From experience and evidence there is not a healthier portion of Texas, nor one offering such inducements to make money. Being within twenty-eight miles of Galveston, on the Gulf, Colorado and Santa Fe railway, we have a cash market for every kind of produce at highest prices, from a dozen eggs to a carload of potatoes. Our butter brings 40 cents per pound, and everything in proportion. And with the deep water future before Galveston, who can foretell what a few years may bring forth? Lands are rising here very rapidly; within twelve

months they have enhanced in value from 200 to 500 per cent. This country must be the garden of Galveston, and for gardening purposes it is well adapted--soil light and loamy, and we want an influx of good citizens with their milk cows and truck gardens. My cows average \$5 per month in milking season, and that should continue all of the year here. Grass is fine, and there are no insects. Land is worth from \$2.50 to \$30 per acre, according to quantity wanted and location of tract. Our postoffice is called Alvin. Note, don't forget the preacher; we want him and must have him.

From the Picket Line. HENRY T. HILL, Centre Point, April 4: Just home from Bandera; and it is the banner day of Korrville circuit so far. We brought home with us a load of milk of human kindness from that place in the shape of what some of the people called a pouncing, and now preacher and family are happy.

I had a good time there Sunday; one addition to the church and two baptisms--one adult and one infant. We have but few male members at that place, but they are battling hard for the right. We are straining every nerve to get a church there. The work is progressing well; the well is half up.

When it is finished it will be a school, plain and decent house, built of white limestone. But we fear we will not be able to complete it soon, as our subscription will not more than roof it, leaving about \$500 or \$600 worth of work to do. We do not want to go in debt, so we solicit any and all persons who would care to contribute to this worthy purpose. We think here is a duty that should be felt by everyone living in the older settled parts of the country where Methodism is established and housed.

Our church, and we may say, Christianity generally, has lost, and is still losing greatly, in this border land, for the want of church houses. While we greatly admire the missionary zeal which is doing much to build up cases of our church, and we are glad to see that worship in our foreign missions, and while we believe that more, a great deal more, ought to be done in those fields, we know that the domestic mission is the root of our other rich circuits and stations. We think there ought to be at least one missionary house-builder in every annual conference authorized to take up collections in the rich places, then to go these borders and say, get up all you can to build a church in this little village and we will help you. Thus we might have occupied many towns where we have suffered others, who came long after us, to get the best of the fry. We have been sending preachers to Bandera ten or fifteen years, and no church house there yet, but we are trying to build one. Brethren and friends, help us.

E. T. BRASSER, Coltharp, April 3: Why is it that every Methodist family in Texas does not take the TEXAS CHRISTIAN ADVOCATE? Is it for the want of moral enterprise or the want of means? Some say they have not time to read it, and others say they do not have the money. I am taking other papers worth about one-quarter as much as the ADVOCATE and paying the same price. The Methodist Church can not do as much in spreading Scriptural holiness over this land as it is doing if it does not take the ADVOCATE as they can their own church organ. And it seems to me that every lover of Methodism and the cause of Christ and of right in Church and State would take the paper--the boldest defender of truth and the most fearless champion of the Christian ADVOCATE must be more widely circulated among the Methodists in Texas before we can be what we ought to be as a church.

W. M. MANLEY, Shepherd, San Jacinto county, April 5: Crop prospects pretty good, though rather late. Fruit promises well, especially peaches. Weather fine. Farmers all astir.

J. L. McLEOD, Parma, Coryell county, March 31: Second quarterly meeting over. Had a pleasing time. Wheat prospect good. Some complaint of rust. General outlook fair. Good prayer-meetings. Sunday-schools are being organized nearly all over the work.

J. B. WOOD, Snyder's Ranch, Tom Green county, April 5: This country is beautiful. The range is fine and the stock are getting fat. People are busy "rounding up" cattle. Fety is not practiced by a majority of the people here, but is on the increase.

J. W. HUNTON, Calver, April 5: Crop prospects good. Range good; stock looking fine. Good people on Mt. Vernon circuit. Prospects good for better times. Health good. I feel encouraged to work for the ADVOCATE because I see the people need it. Gardening very good. We are having Irish potatoes to eat over here, and this only April 5.

L. C. CROUSE, Grapeland, April 7: We all love to read the ADVOCATE over here in this country. I tell you, the ADVOCATE is a grand power on my circuit. It has helped me very much, and will help any preacher who will get his people to read it. May God bless the dear old ADVOCATE.

Jas. A. THOMAS, Pilot Point, Denton county, March 31: I have "kented house" here some fifteen months, and still the time have suffered many misfortunes--among them, having my collar-bone broken twice. During the period but one kind layman called to see me. I am from the land of Nazareth (Alabama) and perhaps deserved no better.

J. D. CROCKETT, Williams' Ranch, Brown county, April 4: Please send us a remedy to destroy fleas. They have taken possession of our church. The people have fought them until they have almost surrendered. Two men were found dead near this place last week. One was hanging to a limb; the other tied to his horse, shot to pieces. [Note.--Green walnut leaves, or horse mint, scattered over the floor will remove fleas. If these fail, use unslaked lime.]

C. J. SHERWOOD, Emory, Rains county, April 1: Getting along well as might be expected. Our mission is in a more prosperous condition than it was a few days after the sitting of the conference. The temperance cause is being agitated now. We have dry roads--four weeks without rain. Who preaches this year at Buffalo, Leon county? There are persons here desiring letters from Buffalo. Please, brother, answer to your name. God bless the ADVOCATE--it is a preacher on this work.

COMANCHE, TEXAS.--The following preamble and resolutions were adopted at a recent meeting of the quarterly conference, Comanche charge, Brownwood district: WHEREAS, it is the

sense of this quarterly conference that the introduction of the new version of the Scriptures into our Sunday-school literature is calculated to create confusion and work a demoralization on our cause; therefore, Resolved, That we (the quarterly conference) request the delegates to enter a protest against its introduction to the General Conference, and work a demoralization on our cause; therefore, Resolved, That a copy of the foregoing be sent to the TEXAS CHRISTIAN ADVOCATE, and also to the Nashville Christian Advocate with a request to publish the same.--W. F. DURHAM, Secretary.

W. W. HORNER, Mr. Pleasant, This county, April 5: Will the ADVOCATE, please send me through the TEXAS ADVOCATE? I am gaining strength slowly, and hope soon to be able to do my full work in the ministry. Have visited and preached at three of the large experienced schools, and they are now our own. We received eight into the church at the quarterly meeting, two of whom were Sabbath-school students. We have added to the regular forty-one. Congregations generally very good.

J. D. CROCKETT, Williams' Ranch, Brown county, April 4: Our second quarterly meeting over. Tolerably good attendance; but the number of fleas were greater than the number of persons. Collections as follows: Williams' Ranch, \$10; Bee Branch, \$10; Blanket, \$5; and Big Valley, \$3. Some sickness in the country and several deaths. Noeding rain. Wheat has the rust. Cattle at a good price. Corn \$1.50 per bushel. Quite a number of sheep are being sold, and the price of the Texas staple at the end of a stake-rop.

C. J. LANE, As the General Conference is to meet soon, and as we all feel deeply interested in its deliberations, it behooves every lover of the church who has any views, suggestions, or information and great attainments, to offer proper suggestions for the guidance of the conference, for many of the delegates have never been honored with seats in the General Conference, and it is a duty that should be felt by everyone living in the older settled parts of the country where Methodism is established and housed. Our church, and we may say, Christianity generally, has lost, and is still losing greatly, in this border land, for the want of church houses. While we greatly admire the missionary zeal which is doing much to build up cases of our church, and we are glad to see that worship in our foreign missions, and while we believe that more, a great deal more, ought to be done in those fields, we know that the domestic mission is the root of our other rich circuits and stations. We think there ought to be at least one missionary house-builder in every annual conference authorized to take up collections in the rich places, then to go these borders and say, get up all you can to build a church in this little village and we will help you. Thus we might have occupied many towns where we have suffered others, who came long after us, to get the best of the fry. We have been sending preachers to Bandera ten or fifteen years, and no church house there yet, but we are trying to build one. Brethren and friends, help us.

W. H. STEPHENS, Pilot Grove, April 5: I hope to put the ADVOCATE in every family before the close of the year. It is growing in favor with our people on the Pilot Grove circuit. This I think a good omen. This circuit is coming to the front spiritually, and we are expecting a glorious revival of religion this conference year.

SAM C. VANDERMAN, Jewett, Leon county, April 5: We have had quite a nice time here today in the way of a Sunday-school picnic. A fine turnout of people, and a dinner that would be a credit to any town, or community in quantity and quality. The Texas Christian ADVOCATE and myself were honored as the speakers of the occasion.

E. C. DEJENNETT, Decatur April 4: The railroad is coming. Decatur is booming. Our church is building; carpenters and stone-masons are doing well. Local opinion is being hotly discussed. Our Sunday-school is increasing.

R. M. LEATON, Blanco City, Blanco county, April 5: Second quarterly meeting over, and outlook favorable at most of the appointments. Congregation small, but order and attention to preaching was good. This is a live country. The Texas Christian ADVOCATE is the life of the business. Stewards who take the ADVOCATE, and those who do not, have no time to go to the quarterly meeting--too much business!

JAMES M. RICHARDS, Weatherford: By an oversight I have permitted my name to be placed on the list of donors. Believing it to be almost a household necessity with live Methodists, and desiring to be enrolled in that list, I herewith send two dollars for another year. I am with you, heart and soul, and will do all in my power to sustain the cause of the ADVOCATE. I hope and believe the doubters are now convinced.

P. W. GRAVIS, Comanche, April 3: One of the first settlers of this county, Wm. Parker, died yesterday. There is a great deal of sickness in the county; the wheat is getting up, and the farmers are complaining of rust in the wheat. The fruit crop is promising. I organized the Brownwood District Church Extension Society here yesterday, with encouraging prospects. We are holding a meeting at this society on the 16th instant, Stephenville and Lampasas are organized.

D. MORGAN, Senterfit, Lampasas county, Texas, April 3: Our second quarterly meeting is over, and a very pleasant meeting it was for the church. Nine children were baptized by our pastor, and the church is growing. True Methodist preachers, to baptize children. The church is gaining ground in these parts. God is with us.

W. W. DAVIS, Augusta, April 4: First quarterly meeting for Crockett and Augusta station, held at Crockett on the 1st instant. Bro. John Adams, presiding elder, was on the platform, and did some glorious preaching. Full attendance of the stewards. Finances up. Bro. J. W. Johnson, preacher in charge, popular as ever. Prospects for a revival this year good. So much to be.

E. T. BRASSER, Coltharp, Houston county, April 5: The spring time is here, and farmers are availing themselves of the opportunity, and seem to be in good spirits and hoping for a plentiful harvest; and if they fail, all will be lost--having then nothing to fall back on. If the people were as intent about the great reaping at the last day, the cause of Christ would be on the advance. The children of this world are in their generation wiser than the children of light.

H. W. SOUTH, from Rock Hill, gives an account of a reception tendered Bro. S. M. May, at Bettendorf, Iowa. May arrived from an appointment, and found the parsonage surrounded by wagons, buggies, etc., and adorned inside by the presence of a large number of ladies and gentlemen. On entering, he was surprised to find that the occasion was in honor of his fifty-fourth birthday, he being fifty-three April 3. Of course language can not convey an idea of the extent of the feast nor the depth of Bro. May's gratitude. One important feature of the work was the foundation laid by the Women's Missionary Society. "It is clear from the columns of the ADVOCATE," says Bro. South, "as the General Conference approaches, that our church is teeming with intellectual giants. No lack of bishop timber. Let us, therefore, thank God and take courage!" Dr. Mood's summary of Dr. Ditzler's article is refreshing and interesting.

an or original thinker, a master, to lead breaches and lay plans for future development. H. P. SHRAEDER, Henrietta, April 5: Our quarterly conference is over; not very well represented. There were only two official members present. The preacher felt a little discouraged, but not despaired. We are making some movement toward the completion of our church. "Railroad" is the general topic of the day now in this country. I suppose that is the reason our quarterly meeting was so poorly represented. Under the excitement created by the railroad movement our official members forgot to come.

H. N. DAY, Emory, April 3: Our second quarterly conference closed March 26 at Alexander church. Our presiding elder, C. E. Brown, was with us. We have four good prayer-meetings, and five Sabbath-schools. They are now our own. We received eight into the church at the quarterly meeting, two of whom were Sabbath-school students. We have added to the regular forty-one. Congregations generally very good.

R. M. KIRBY, Spurgerville Mission: I am on my third round. I have eleven appointments--three have organized churches. I have baptized five children. I could employ four more preachers; they can get good wages. They are now our own. We received eight into the church at the quarterly meeting, two of whom were Sabbath-school students. We have added to the regular forty-one. Congregations generally very good.

J. W. LAYLEY, Daingerfield, April 4: We have had an interesting meeting at this place for a week. Rev. W. S. Sherrill, presiding elder, was on the platform. The church is revived. Three joined the church last night. This work is in very good condition. We are needing and expecting a sweeping revival all around. There is but one kind, warm-hearted people in this section, and many evidences of a faithful work by men who preceded me in this field. The ADVOCATE fills its appointments regularly and with much satisfaction.

Geo. H. PHAIR, Cedar Bayou, Harris county, April 3: The caterpillars are eating the leaves off the pine trees, leaving them black and bare. Such a thing has not been seen before by the oldest inhabitant. The caterpillars are eating the young trees, but they are not working on the old. Two new bricklayers have been started on the bayou, and one lime kiln to burn shell into lime. All for the Galveston market.

H. H. RENOVO, Black Jack Grove, April 1: Have just returned from Sulphur Bluff circuit. Saw a good many old friends. Farmers through planting corn, and preparing cotton ground. Wheat and oats look fine.

C. R. SHAFER, San Felipe, April 5: Second quarterly meeting was a good success; meant business. Reported one hundred and fifteen dollars quarterly for the past quarter. Made a liberal assessment for the pastor, and gave him a one hundred dollar order to the store. The pastor was not for me to interfere with them. The conclusion was, that if ever they were convinced that dancing was contrary to the rules of the M. E. Church, South, they would abandon the practice. Hence the subject of the dance was discussed. I hope and believe the doubters are now convinced.

Geo. H. PHAIR, Cedar Bayou, April 3:--Dancing. In a conversation on the subject of dancing, a member of the church said: "If dancing is a violation of the rules of the church, why don't the discipline say so?" I pointed to the "General Rules"--"taking such diversion," etc. But that was not satisfactory, and they continued to say that "the preachers in the big cities are not for me to interfere with them. The conclusion was, that if ever they were convinced that dancing was contrary to the rules of the M. E. Church, South, they would abandon the practice. Hence the subject of the dance was discussed. I hope and believe the doubters are now convinced."

On April 7, at New Orleans, General Jack Wharton, United States Marshal, died suddenly in Surveyor Pinchback's office, of apoplexy.

The police authorities of St. Louis think they have captured old man Bender, head of the notorious Bender family. Bender has been captured many times--"on paper."

The jewelers of Texas will meet in Houston, May 5, to organize a league for the State. Its objects are the protection of the trade against retailing wholesale jewelry, and the establishment of a labor bureau, regulation of prices of work, etc.

The business men of Houston are co-operating actively with representatives of the press to give the coming Press Convention in that city a well-earned and worthy the importance of the occasion. This is commendable in Houston's enterprising citizens.

The British Ambassador at Rome laid the cornerstone of the new English church, to be named All Saints, in Via Barbadori, April 10. Twenty clergymen, a number of notables, and about 1000 English and American visitors were present at the ceremony. The church was opened on Easter Sunday.

ADVISES from Cape Haytien, of the 27th of March, state that a revolution broke out there against President Salomon on the night previous. Martial law had been proclaimed, and President Salomon was preparing to march to Haytien with 300 men. Two war steamers had been sent to Cape Haytien and Gonaves.

A STATEMENT prepared by the United States Postoffice Department, shows that for the quarter ending December 31, 1881, there remained a surplus of earnings over expenditures of \$978,421. Being the first time since the close of the war in 1865, the balance was on that side of the account.

A BILL before the United States Senate contemplates the remuneration of Texas, Oregon and Nebraska and Washington and Idaho Territories for moneys expended and indebtedness assumed because of Indian hostilities.

A BILL introduced in the United States Senate authorizes the construction of bridges across the Missouri river, between its mouth and the mouth of the Dakota river, across the Mississippi river, between St. Paul and Natchez, Miss., and across the Illinois river between its mouth and Peoria, Ill. The bill was drafted last month by the St. Louis Merchants' Exchange as a general bridge law.

A DISPATCH from Independence, Mo., says: "The General Conference of the world of the Latter-Day Saints and Anti-Mormonism began April 1 and will continue for ten days. Over 5000 delegates are present from all over the United States and Canada, and several from England. The president and prophet Joseph Smith, Jr., son of Joseph Smith Sr., Sanahator of the Book of Mormon, presided over the meeting."

THE failures for seven days, to April 8, as reported by R. G. Dan & Co.'s mercantile agency, number 127--Eastern, 30; Southern, 39; Middle, 20; Western, 35; Pacific, 8; New York City, 7. This is about the same as last week so far as numbers are concerned.

Phillips, wife of Rev. U. B. Phillips, is unconvalescing, and we entertain hope of her recovery. Owing to her protracted illness, Bro. P. has not been able to fill his pulp for two Sundays. It was ably filled by Rev. H. T. Morton, of East Texas University. We have a live Sunday-school; largely over one hundred pupils, and generally well attended. Much interest manifested by teachers and pupils.

W. H. KILGOUR, Junction City Mission, Kimble county, Friday before Easter: Material drouth and spiritual death prevail. Preacher almost back-slidden along with some of the members of the church, private and official. What if Paul had not written those suspicious letters to Timothy? Believe I will quit trusting in men and put my trust in the One who will never leave me nor forsake me nor his cause, which I have avowed, "If the light be darkness, how great is that darkness!"

S. B. ELLIS, Waxahatchie, April 4: We had Prof. R. S. Goss with us at Oak Branch on Sunday last. Although young in years, and especially in the ministry, he gave us a good feast of fat things on the subject, "The Goodness of God." He handled it out as though it had been his business for years. He is equally as efficient in the college, teaching education. Our work is moving on an abundant harvest. Good prayers-meetings on the work, with an occasional class-meeting.

J. A. ALDISON, Colorado Springs, Colorado, April 5: Spring in the Rocky Mountains is a scene to behold. The snow is melting, and the blooming valleys are alive with activity. By means of irrigation cultivation in these valleys is brought to a high state of perfection. Gardens in great numbers are dotting the land. We have had flowers in profusion, almost equal to, if not in greater abundance, than you have them in Texas. Land is held at \$50 an acre. But this is not high relatively, as vegetable farms yield an annual profit of \$150 to \$200 an acre. We have a fine grass here which in Spanish is known as the Alfalfa. It is also called California clover. The hay from this is of the finest; it comes early, matures almost without irrigation, and the soil is capable of a yield of four annual crops. How is that for grass? Church work progressing well; four Sunday-schools organized last month; Colorado Conference needs more preachers.

REV. M. F. JAMISON, editor Christian Advocate of Colorado, M. E. Church, Marshall, Texas, writes to others of our ministers, have agreed to ask a favor of the ministers and congregations of the M. E. Church, South. The General Conference of the Colored M. E. Church in America will convene in Washington, D. C., May 3. Texas furnishes ten delegates, and they can not go unless aided by the M. E. Church, South. We wish to visit some of the churches--say of Houston, Galveston, Austin, Austin, Waco, Sherman, and some other places as we can, to take our cause before them. We have worked like Turks among our people, but they are unable to do much. [NOTE BY THE ADVOCATE: Here is a chance to test practically the people's friendship for the brethren in black. The ADVOCATE expresses the hope that our liberal-minded people will help our colored brethren in this matter. Remittances or correspondence may be forwarded to the brother whose name heads this item.]

POSTMASTER GENERAL HATTON has his ideas about civil service. The Cincinnati Postmaster inquired if it was against the rules of the service that a postoffice clerk should become an alderman. Mr. Hatton answered, "No. He is of opinion that by the acceptance of a public office, whether high or low, one does not, in his judgment, escape any of his responsibilities as a citizen or impair any of his rights of citizenship, and that he should enjoy a perfect liberty to think and speak and act in political matters according to his own will and conscience; provided only that he honorably and faithfully and fully discharge all his official duties. Within the limit indicated, the public officer is a free man, socially and politically, with a man's duties and responsibilities to answer for."

It is reported that every mail brings letters from the East to the missionaries of Utah, asking for documents, facts, etc., to enlighten the people on the subject of Mormonism. To collect these documents and facts is a great tax on the time and purse of the missionaries. But it is also important that this information be scattered broadcast over the country, and that it be reliable and trustworthy. Hence, a "Hand Book on Mormonism" has been compiled by Prof. A. M. Coyne, Rev. R. G. McNeice. It has over one hundred octavo pages, bound in paper covers, and will be sent to any address on receipt of twenty-five cents.

There is much probability that there will soon be a "Catholic party" in Italian politics. The suffrage has been extended so much as to have already elected the Pope to write a letter to the Italian bishops which advising revokes former prohibitions on political action. When Victor Emanuel set up his capital in Rome, the Pope affected to regard himself as a prisoner shut out in the Vatican, and his peculiar mode of showing his displeasure with Catholics to vote or hold office under the king. The Pope intimates that he has "learned in what times we live," and urges the bishops and clergy to take legal and proper means to make the influence of the papacy felt. Among these means, he suggests publishing immoral priests, publishing newspapers and elevating the standard of education.

Newslets. The Grand Council Knights Templar meet in Dallas, April 19. Hon. W. S. Herndon, of Tyler, Texas, is at the National Capital.

There is still a great deal of suffering in the overflowed districts. Paruelli was on the 10th inst. released on a week's parole.

The semblance of prosecution is being kept up in the matter of the star-route swindle. St. Xavier's church, on Sycamore street, Cincinnati, was burned April 7. It was the property of the Jesuits. The fruit crop is endangered by a cold snap that extended over the North, April 10, from Delaware to Michigan and Iowa. Snow in Michigan and ice in Delaware.

J. R. G. FIKIN is nominated to be United States Marshal for the Eastern District of Louisiana, to succeed Col. Jack Wharton, deceased.

The daughter of John McGraw, McKinney, Texas, lodged a grain of corn in her windpipe, and died under the surgical operation necessary to remove it.

As an evidence of what monopoly can do, we note the action of the New Jersey Legislature in giving the water front of Jersey City to the railroads.

April 10 G. W. Gray shot E. P. Jordan, a normal school student at Huntsville, Texas. Jordan died April 11, and his remains were forwarded to Huntsville, Tenn., by Judge Boggy, at Marshall, Texas.

The Texas Legislature. The Legislature met pursuant to call. Very little of interest has yet transpired. The body is struggling with a railroad bill to reduce passenger fares to three cents per mile. It is commendable that there appears a disposition to go slow in this matter. There are two considerations which should influence our legislators in railroad legislation--protection of the people from extortion on the one hand, and a protection of the railroad from legalized oppression on the other.

The House votes to fix the number of State representatives at 106 under the new apportionment.

Future land grants to railroads will, from appearances, be prohibited. It is unfortunate that some such legislation was not had ere the State had issued certificates for several millions of acres

beyond our public domain. It is thought by eminent lawyers that these certificates constitute a valid claim against the State.

The date for the redemption of lands sold for taxes has been extended. A reduction of twenty-five per cent. on ad valorem and fifty per cent. on occupation taxes will likely be made.

Governor Roberts' message to the special session is a very lengthy document. The Governor recommends the sale of the old capitol and the purchase of a building for use during the erection of the new building. When the new capitol is completed the temporary structure can be sold. He recommends increased facilities for the care of lunatics, and security against fire. He favors penitentiary convict labor as an experiment.

The governor is quite enthusiastic over the State University, and recommends that two more million acres of land be appropriated to it. In order to make university funds and county school land proceeds available for the university, the Governor recommends a constitutional amendment to be submitted to the people. He thinks the future will demonstrate the utility of the Agricultural and Mechanical College, and hopes the Prairie View Institute will be maintained for the benefit of our colored youth. He suggests that the time has come when there may be a reduction of both ad valorem and occupation taxes.

A Plea for Help. I am unable to walk because of an ulcer on my leg, which has become chronic and seemingly incurable. I have tried every cure, but without effect. If any reader of the ADVOCATE has a remedy, I would be pleased to receive it. My I ask everyone who believes in the efficacy of prayer to offer at least one earnest, fervent, faithful prayer for the recovery of a suffering, distressed and long-afflicted brother.--Wm. MANUEL. SHEPHERD, San Jacinto county, Texas.

Sad Accident. H. C. TRAMMELL, Onaville, Bell county, April 7: I have to record a very sad occurrence in our neighborhood last Saturday, April 1: A little girl and Mrs. Montgomery Steadham, about four years old, was shot in the forehead and killed by her little brother, six or seven years old. Her father was away from home, and her mother at the cowpen when it happened. Her father Dick Headen, using a pistol, killing rats, and laid away loaded, and I think the children had been in the habit of playing with it before.

A Sad Affair. SAM C. VANDERMAN, Jewett, Leon county, April 5: This place has the scene recently of a very serious affray. Hiram Miller shoved Bob Linson down and stamped on his face, and the latter being pulled away, Linson rose, drew a revolver and fired at his assailant. One Harris here interfered, when he and Linson exchanged shots, each firing twice. Harris was struck in the chest and fell. Dick Headen, who then entered the melee, when Swan Headen and Linson each fired at the other, both receiving mortal wounds. Linson, however, turned suddenly, after receiving his death shot, and exchanged shots with Dick Headen, a ball passing through the latter's shoulder and shattering the bone. Linson then ran some forty yards and fell dead. Swan Headen and Harris are getting along well and will recover.

Cent's New Commemoratives. K. H. Kent of Davenport, Iowa, has published and is circulating a series of "Cent's Young Ladies," made up of brief but pointed essays upon "Love," "Courage," "Modesty," "Justice," "Patience," and "Mercy." They are written with a good purpose, and their thoughtful reading can not but be productive of good. London, England, July 26, 1881. See advertisement in another column.

Denis Kearney was charmed with Oscar Wilde's lecture, but thought it might be approved by a statement that the Chinese are not aesthetically artistic and must go.

A member of the church was made very sad when told that Bishop Soule was dead. The Bishop had preached in the Tennessee town from whence that member had removed, and the member thought him a wonderful preacher. So he was, and had that member taken his church paper he would have known the Bishop died many years ago.

DEL. CROOK'S WINE OF TAR. CURES THOUSANDS YEARLY. A POSITIVE CURE FOR Coughs, Colds, Whooping Cough, Sore Throat, Asthma, Bronchitis, Cures Dyspepsia, Restores the Appetite, Strengthens the System, Restores the Weak and Debilitated.

A trial of this wine will cure all ailments. We claim that our Wine of Tar is the best. It is made from the purest Tar, and is not adulterated with any other ingredients. It is sold in bottles of 50 cents and \$1.00. For a full description of this wine, and a list of the names of the druggists who sell it, send for a free copy of our "Wine of Tar" to Dr. J. R. Smith & Co., Proprietors, Dayton, Ohio.

Found Immediate Relief. SCRANTON, Pa., Oct. 30, 1880. GENTLEMEN--After suffering for more than two years with disease of the throat and lungs, and using many preparations, such as Balsams, Expectorants, Cod Liver Oil, etc., I was induced to try Dr. Crook's Wine of Tar. After having taken several bottles, I found that it gave me immediate relief, and am now entirely cured. I cheerfully recommend it as a valuable medicine, and advise all who are suffering with complaints of that nature to give it a trial. Respectfully yours, Miss CORA CHASE.

DR. J. KRAMER'S GERMAN EYE SALVE. In a positive cure for weak and diseased eyes. Never fails to cure or relieve any ailment of the eye, and is the only eye medicine of its kind. It is sold in bottles of 50 cents and \$1.00. For a full description of this salve, and a list of the names of the druggists who sell it, send for a free copy of our "German Eye Salve" to Dr. J. R. Smith & Co., Proprietors, Dayton, Ohio.