



Texas Christian Advocate.

To the Texas Christian Advocate. Leaflets of Memory.

OBJECT LESSONS IN PROVIDENCE.

The missionary meeting of the conference was a magnificent affair, in the crowd, the speeches, the spirit, and the collection. From the dense congregation in the body of the church, and from the packed gallery, it almost literally rained bills, and silver, and gold. The collection was large—amounting to several hundred dollars. The spirit of giving for Christ's sake, to roll on his triumphant chariot of love and mercy, was profusely felt and liberally shown. As usual, the preachers were most prominent in their missionary offerings. They had given themselves on the missionary altar, how could they withhold their money? Ladies gave their rings, breastpins—and one her gold watch. The writer, then one of "the prentice hands," caught the spiritual epidemic: "It is more blessed to give than to receive." He gave all that he had in his purse—not much comparatively, but his all, except a five dollar gold piece and a smooth, well-worn dime, as such, especially adapted for paying "quarterage." He was nearly two hundred miles from the parental home. He saw the treasurer of the society standing near, and asked him, as they would return together, if he would pay the young preacher's way home, if this, his last gold piece, was given to God in the mission field. The bargain was struck, the eagle given, and the dime was left "solitary and alone" in the clerical purse. The faith in Providence and the treasurer must have been strong to make that dime equal to the emergency.

The conference lasted longer than usual, and one of "the Hebrews" and the treasurer and father—, with the owner of the lone dime, spent the next Sabbath at a country church, on their home route. When they arrived on Saturday afternoon at a good brother's near a noted "preaching place," the neighbors, according to custom, were invited in, a prayer and class-meeting held, and an appointment was made for preaching on the next day—the holy Sabbath.

Next day when the substantial, excellent breakfast of fried wild turkey's breast, honey and other good things were disposed of, the clerical held a council as to who should preach. One was too tired, another was not well enough, and one had eaten too much breakfast; and, in spite of his protestations to the contrary, the owner of the lone dime had to preach. He had a large congregation, prayerful, attentive and apparently largely enjoying the plain, simple gospel. He had, better still, the presence and cheering smile of the Master.

As we were returning to our temporary hospitable home, near at hand, our host was very busy, with one helper, among the crowd—about what, we did not know, for he did not tell us. Having spent the remainder of the day and the night at the house of this Christian family, we started early in the morning for home. As the young preacher mounted his horse and we were telling good-bye, our host handed the junior a singularly-shaped roll, quite heavy, and wrapped in a piece of old newspaper, with these words, "Here, brother, is something for you. It ain't much, but it is cheerfully given for your sermon on yesterday." Junior thanked him, put the mysterious package in his overcoat pocket, and soon the party rode off and were concealed by the woods.

"Show us what you have got," says one of the party. "Divide!" cried the Hebrew. Father just winked his deep blue eyes with fire and said nothing. "The laborer is worthy of his hire," said Junior. "The preacher gets the pay this time." He drew out the package, while all drew near to gratify their curiosity. When opened it contained silver coins of various dates, sizes and values, to the amount of eight dollars.

What splendid per cent. does the Lord pay for money—and faith—in his service. Five dollars, in less than a week, had become eight dollars. Junior had no need to call on the treasurer for help on his journey; and he long preserved that lone dime as a blessed memorial. That was one of the first, impressive, practical object lessons in providence learned by the young preacher. It was not the last. "Oh, taste, and see that the Lord is good." "There is no lack to them that fear him." Whether that sort of heroic faith would suit for those whose families were larger than that of Junior—himself and faithful collaborer, his horse—others must decide. God does not change his interest tables, nor the rules by which they operate.

W. H. ANDERSON, NORTONVILLE, KY.

fit and proper emblem of our Savior's precious blood. I can not for one moment question the piety of these churches, nor yet their wisdom or ability to arrive at a correct conclusion, and certainly they did not hastily change the element in the cup.

We do not use anything that can intoxicate. We do not allow it a place in our homes. We teach our children that its use is wrong, and we implore the help of your able paper that their first sip of the mocker, which in the end biteth like a serpent and stingeth like an adder, may not be at the Lord's table.

I could not attend all the sittings of the convention at Waco, but I did converse with two of their number. One, a Baptist elder, said in his district the matter had been up. There was a viney in the locality and that the church had decided to have unfermented wine made and used in their communion services. The other is a Methodist minister. He said the matter had troubled him a good deal; that he had talked to his people about it. They said in reply: "Did you not find us Christians when you came?" "Yes," he said, "but I want to make you better." Whether all or any of the other delegates are of the same opinion I can not say, as no opportunity of ascertaining presented itself. The moneyed, to say nothing of the moral, support the church gives as a customer of the saloon for her sacramental wine must be very great. Should the church cease to patronize, and wash her hands of the liquor business, we would soon have a sound temperance sentiment created, and a people prepared for the successful workings of the prohibition bill when it becomes the law of our State.—JOSEPH BOYD.

WACO, APRIL 24, 1882. [NOTE.—THE ADVOCATE had no intention to intimate whether it favored or opposed the use of fermented wine in communion service. The folly of the ladies consisted in attempting to regulate a matter which has been a subject of discussion among our wisest theologians; and in attempting to subordinate the church in their temperance work to the W. C. T. U. All temperance workers should understand from the beginning that they must be subordinate to the church, a co-operating agency of the church, the church being the great temperance organization of the land. The ladies should, therefore, have left the regulation of communion ceremonies to the preachers—and manifested thereby a confidence in their ability to rightly discharge the work whereunto God hath called them. Other evidences of this folly could be given, if necessary.]

To the Texas Christian Advocate. Southwestern University.

CHAPTER II.

The movement proposed in the calling of this convention was more extended than any before attempted by the church, and the method was new. Randolph Marcon, "the mother of colleges" in the Southern church, was established, and after its establishment the co-operation of several conferences was invoked through agents. In the founding of Southern University the convention that met was called to decide between two rival points. But in the present case, instead of the conferences being summoned by convention to agree upon a center already established, or to decide between rival claims of two or more institutions, they were called from all quarters to unite upon a common policy, determine their common interest and then agree upon the proper point. No place was in view, not a dollar was in hand, not a foot of land in possession. The strictly impartial and just methods proposed and the evident necessity for such an institution commended the movement to general confidence. The delegates met, too, under a constitution. Their discretion, though ample, was carefully limited. They could act only for a certain end and after a certain method. Still in their election the conferences by these representatives pledged themselves to abide by their "decisions without reference to personal or local preferences." For five conferences by unanimous action to unite in solemn compact for one grand movement was most encouraging progress in an undertaking only three months old.

The convention met pursuant to appointment in Ryland Chapel, Galveston. It was a representative body both as to character, influence and intelligence. Rev. Robert Alexander, D. D., of the Texas Conference, was unanimously chosen president. Surprising to say, after all the experiences of the past, the convention had been organized some thirty minutes when the following resolution was submitted for adoption: "Resolved, That the convention now proceed to locate the proposed university." The adoption of this resolution was favored and warmly pressed by a large wing of the convention. In vain did the opposite side urge that we had no university to locate, that we had nothing but the opportunity to consider the question of the establishment of one, and arrange to secure something to locate. The impatience of many of the members seemed to threaten, within the first hour of the assembling of the convention, to wreck

the whole movement. The matter, after prolonged debate, was finally referred to a committee to consider and report next morning. The committee had caught the infection of impatience and a majority reported favorably to location at one of the only two points that had made any proposals to the body. The minority of the committee presented an adverse report and appealed to the eighth article of the propositions in the decision. When the ballots were collected the unexpected but happy result was developed, that while the majority of the delegates present favored immediate location, a majority of the delegations representing each conference was against it.

Having escaped this peril, the convention proceeded calmly and harmoniously to the consideration of the great interest committed to it, resulting in the following: 1. The adoption of a plan of organization. 2. A plan of endowment. 3. The conditions and particulars of a charter. 4. The adoption of a name. 5. The appointment of agents. 6. Estimating the amount of money necessary to establish such an institution. 7. Fixing the lowest amount upon which location and opening of the institution could be attempted. 8. An address to the church in Texas setting forth the importance and feasibility of the undertaking. 9. Declaring the preferred policy in the matter of location, which was the purchase of a large body of land to constitute both location and incipient endowment. Rev. O. Fisher, of the Texas Conference; Rev. J. W. P. McKenzie, of the North Texas Conference; and Rev. W. G. Veal, of the Northwest Texas Conference, were recommended to the bishop to be appointed agents for the collection of endowment. Five hundred thousand dollars was declared to be necessary to establish what was designed, and no location was to be attempted until values to the amount of \$150,000 were secured. The convention adjourned with the best and most hopeful feelings prevailing.

The agents reported to the several annual conferences in the fall of 1870 that they had utterly failed to secure subscriptions in money or land. The conspicuous reason assigned for this failure was that the people were unwilling to subscribe to an institution not yet in existence, without location or habitation. The agents were of opinion that if location was established at some point, then the church would rally to its endowment. This view had been warmly urged in the debate had on location in the convention. It carried with it a contradiction. If the people would not contribute to a university until a location was made, there was an end of the movement, for it was impossible to locate nothing. It is true two places came before the convention asking for the location. One had a building projected, but already embarrassed by debt; the other offered a building over which hung heavy liabilities. To have located at either point was not to establish a university, but to assume a debt. Indeed, the position of those urging immediate location virtually declared that the church would not contribute to the establishment of a university until the university was established. The conferences called the convention together at Waxahachie in the following April. Its session was favored with the presidency of Bishop E. M. Marvin, which was a benediction to the movement. Upon its assembly the wisdom of the postponement of the question of location, which had first obtained, was made apparent. Instead of only two, some five competing places solicited the location, offering subsidies greatly in advance of anything previously presented.

Again, however, the question was immediately sprung upon the convention, the same arguments pro and con being urged. The majority of delegates again pronounced for immediate location, but again an appeal to the eighth restrictive rule prevented the disaster of premature decision. In this vote two conferences voted aye, two voted no, and one was equally divided in its vote for some twelve hours, but finally voted no.

The convention reaffirmed the general policy in reference to the endowment and location of the university adopted at the previous session, but declared "the following limits: North of the thirty-first degree of north latitude, and between the nineteenth and twenty-second degrees of longitude west from Washington, D. C., including the counties of Bell, Williamson and Travis." The struggle at this session of the convention was much fiercer and more protracted than at the former. Many expressed great alarm, and Bishop Marvin shared the anxiety felt in the matter. But others saw in the struggle much to rejoice over. The university, its endowment and location were no longer questions of passive acquiescence on the part of the church. The whole matter was becoming a living question in which many were beginning to feel a deep interest, and in reference to the fate of which many now began to realize a deep concern. The convention appointed a board of "commissioners of loca-

tion," consisting of an equal number of laymen and ministers, who, besides being empowered to locate the institution, were authorized to solicit and receive donations for the enterprise in money and lands. They were required to report to an adjourned meeting of the convention, which was afterward summoned to meet in Corsicana, November 1, 1871.—F. A. MOOD.

To the Texas Christian Advocate. Baptism—Romans viii, Etc.

Is water baptism typical or commemorative of the burial and resurrection of Jesus Christ? I believe all immersionists answer this question in the affirmative, and I think I do them no injustice when I say they regard the passage of Scripture to which reference is made as one of their most conclusive proof-texts in favor of exclusive immersion. The purpose of this paper is to endeavor to show whether or not there is any scriptural support for such view of the design of water baptism, and to give the true exegesis of the passage of Scripture referred to above. All affusionists, of course, answer the question propounded above negatively; and I am well aware of all the books, newspaper articles, essays, etc., which have been written upon the questions involved in this controversy, and am also aware that notwithstanding all that has been written and spoken, the opposing disputants seem no nearer the end of the controversy than at first. Yet I am so conceited as to hope to be able to say something which may be profitable to some earnest and perplexed inquirer for the truth upon this vexed question. Every individual writer perhaps has a peculiar way of his own of saying things calculated to strike and impress the mental peculiarity of some particular reader. At any rate I have taken some pains and given much time to what I have earnestly endeavored to make a careful and unprejudiced examination of the Scriptures with respect to the question which constitutes the title or caption of this article, and believing that I am prepared to render a correct answer to that question, and to show that my answer accords with the teachings of God's word, I feel it my duty to write.

My answer to the question propounded above is: No, water is not typical or commemorative of the burial and resurrection of Jesus Christ; was not so designed in its institution. It will be seen that I am on the negative side of this question in the nature of the case, and all who are acquainted with the principles governing controversial discussions will see that I am in a position to rest my cause right where it is, and demand proof of those who affirm. But unfortunately for the cause of truth many persons accept naked affirmations and arrogant assumptions as proofs. Hence when I deny that water baptism was instituted as one of the sacraments of Christ's church to typify or commemorate Christ's burial and resurrection, instead of leaving the burden of proof where it belongs, I must proceed to show that there is no proof.

I now not only affirm that there is no proof that baptism was designed to typify or commemorate the burial and resurrection of Jesus Christ, but I assert most positively that there can be found no word or sentence in either of the four gospels, as they are commonly called, or the Acts of the Apostles, which can be tortured or twisted into such attitude as to favor or afford any hint, however remote, of such an idea. "But," says some soft-hearted confiding soul, "that impugns the veracity of all the ministers who believe and preach the doctrine of exclusive immersion. How can they positively declare that such is the design of water baptism when there is no scriptural authority for such view set forth in these five books, while teaching, as they do, that Jesus Christ founded a new church, gave it organic consistency, enacted its laws and instituted its ceremonies and sacraments?" I reply that it is not my business to take care of their reputation for veracity, and I don't pretend to know how they can so positively assert that water baptism is designed to commemorate the burial and resurrection of Jesus Christ. I only know they do assert it, and that what I have asserted as to the teachings of the Scriptures is true, and I fearlessly put my reputation for veracity and common sense upon the issue.

One large and very respectable family of our immersionist friends claim to be the successors of John Baptist, or John the Baptist as they love to stress him, in some occult sense which neither themselves nor anybody else has ever understood; and this same family are the most emphatic and dogmatic of all in asserting that water baptism is the burial of a believer in water in the name of the Father, Son and Holy Ghost, and in commemoration of, or as a type of, the burial and resurrection of Jesus Christ, and this burial in water must be effected by a regular successor of John the Baptist. It is not surprising, in view of all this, that their soft-hearted and softer-headed friends should become sensitively uneasy about their reputation for veracity. I have recently

heard one of their representative men state the above article or articles of faith so often and so emphatically that I know I do not misrepresent the creed of this credless fraternity, for the reader should know that they are also given to boasting that they have no creed but the written word of God, and to denouncing those who have.

The design of water baptism as a sacrament of the church is no where expressly stated, though, as every reasonable person would suppose, and has the right to suppose, it is so clearly intimated that it seems well nigh impossible to me that a sensible and careful reader of the New Testament should make an honest mistake about it. But John Baptist expressly and repeatedly states the design of his baptism. (See Mat. iii:2, 3, 7, 8, 11; Mark i:8; Luke iii:3, 8 and 16, and John ii:25, 26, 31 and 33.) Let us see what these passages together and put these result will be. In the first verse of this third chapter of Matthew we have this declaration: "In those days came John the Baptist preaching in the wilderness of Judea and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying: The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them: O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance. I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire. John did baptize in the wilderness and preach the baptism of repentance for the remission of sins. Saying, there cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water, but he shall baptize you with the Holy Ghost. The word of God came unto John, the son of Zacharias, in the wilderness, and he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. Then said he to the multitude that came forth to be baptized of him: O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits worthy of repentance. I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire. And this is the record of John the Baptist when the Jews sent priests and Levites from Jerusalem to ask him who art thou. He confessed and denied not; but confessed, I am not the Christ. Then said they unto him, Who art thou? He said, I am the voice of one crying in the wilderness, etc. And then they asked him, why baptizest thou, then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying: I baptize with water, but there standeth one among you whom ye know not. This is he of whom I said, after he cometh a man which is preferred before me. And I know him not; but that he should be made manifest to Israel, therefore am I come baptizing with water. He that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost."

I can hardly see how it is possible for any one to mistake the design and significance of John's baptism as above set forth by the historians of his work. It is very clear, first, that his work was preparatory, and in an important sense temporary. On this latter point he says: "A man can receive nothing except it be given him from heaven. Ye yourselves bear me witness that I said I am not the Christ, but I am sent before him. He must increase, but I must decrease." Of course the Baptist speaks of the decrease of his official authority, and plainly signifies that his office and work will soon have accomplished their purpose and become entirely eclipsed in the reign of Jesus Christ, whose herald he proclaims himself to be. It is also very plain that he intends it to be understood that his baptism is administered as a public formal profession of repentance, or reformation of life, on the part of those receiving it (see Luke iii:8, 14), and this repentance or reformation of life, of which his baptism is the authentic sign and pledge, is to prepare them (Israel) for the manifestation of Jesus Christ, the exhibition of the Lamb of God which taketh away the sin of the world. Who is there in all the world so utterly reckless as to assert that there is the most distant allusion to its institution as an ordinance commemorative of the burial and resurrection of Jesus Christ. An honest inference of the kind is impossible from anything John Baptist ever said which has been recorded, or from anything Matthew, Mark, Luke or John ever said. Pedo-Baptists universally hold, so far as I know, that Christ instituted

or gave express sanction or authority to water baptism as one of the sacraments of his church, in the great commission which was delivered after his resurrection from the dead; but it contains no hint, however remote, that it is designed to typify or commemorate the burial and resurrection which had so recently been accomplished. He (Christ) had recently instituted the sacrament of the Holy Supper, and in these solemn words indicated its purpose. Having broken the bread and given thanks, he said: "This is my body which is given for you; this do in remembrance of me;" and of the cup: "This cup is the New Testament in my blood, which is shed for you. Do this as oft as ye drink it in remembrance of me." Luke xiii:19, 20 and I. Cor. xi:24. He leaves no doubt here that this sacrament is commemorative of his sacrificial death. "Do this in remembrance of me." In remembrance of the supreme fact that I yield my body to be broken for you; that I freely give my blood as the price of your ransom. In no place in the Scriptures do we have a hint that this sacrament was less than sufficient to commemorate the whole supreme tragedy of Christ's vicarious death, and Paul asserts, in his instructions to the Corinthian Christians, "For as often as ye eat this bread and drink this cup ye do show the Lord's death till he come." This seems to me to imply that this sacrament is intended to give visible illustration of the whole sacrifice of Christ, and keep it, in all its bloody acts and awful scenes, in perpetual memory till he come again. I have made this rather lengthy reference to the sacrament of the Lord's Supper because, in the first place, I would show that it was instituted to commemorate the sacrifice accomplished in the death of Jesus Christ; and, this being made plain, to show thereby the extreme absurdity of supposing that another sacrament should have been instituted commemorative of its final scenes, and without one allusion to the fact that such was the purpose of its institution. I now refer the reader to what has been very appropriately termed "the great commission." Matthew xxviii:19 reads: "Go ye, therefore, and teach (the margin has it, make disciples or Christians of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" that is, disciple by baptizing them into the name of the triune God. A fair construction of this passage reveals the fact that the primary design of baptism is that it is a public and formal process of making disciples. The practices of nearly all the churches show that they so understand it, our immersion brethren among the rest; but it is far as possible from intimating that baptism is commemorative of Christ's burial and resurrection, though this would seem the fittest place of all for Jesus to have said, "Go ye, therefore, and teach all nations, baptizing them by burying them in water; for as many as ye do bury beneath the liquid wave ye do thereby show my burial and resurrection." Would not that have been a perfectly delightful way of finishing off the commission? But, alas! Jesus most unfortunately left out all allusion to the burial and resurrection if the liquid grave fancies are correct, for it would require a most recklessly enterprising fancy to conceive of the Savior's employing the language of the above paraphrase of the commission.

But in Mark xvi:15, 16 we have a slightly different rendering of the same commission: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Here it is so plainly intimated, as it was in the parallel passage from Matthew, that baptism is intended as an outward expression of faith on the part of the believer, and as a recognition of faith on the part of Him into whose name and service they are baptized, that it must be a very obtuse or invincibly prejudiced mind that fails to perceive it at a glance; but I should like to see the man who is capable of inferring that Christ was intending to give his sanction to baptism as a sacrament commemorative of his burial and resurrection in this commission from anything he finds in the language of the commission itself upon the subject. In sober truth, there is not in these passages, nor in any of the others we have cited, the slightest chance for the merest figment of an inference that water baptism was instituted to typify or commemorate the burial and resurrection of Jesus Christ. And yet it certainly is here that we ought to be able to find this doctrine taught, not so as to be discerned by the aid of remote and reckless inferences, but expressly stated or plainly implied. If the reader please we will now turn to Acts ii:41, 42: "And (Christ) being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father; which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." This is the last we shall have to learn of the Sa-

vior before his ascension to the right hand of the Father as to the design of baptism. As we have seen, up to this point he himself, his apostles and his herald have said not one word from which a sober man can infer that it is designed to typify or commemorate his burial and resurrection. But immersionists say it does typify and commemorate his burial and resurrection, and immersionists are "honorable men." Here then, on the occasion of the Savior's last meeting with his chosen witnesses, the last hour of his stay on earth, in delivering his last words of admonition, we should surely expect to hear him set this momentous matter clearly before them; but alas! although he does refer to John's baptism specifically, and assures them that they are to be baptized, as John had so frequently declared, and as his baptism had so obviously typified or foreshadowed, with the Holy Ghost in a few days, he still strangely, if the liquid grave theory is not a myth, says never a word about a watery grave commemorative of his burial and resurrection. But he does intimate very clearly that John's baptism with water was typical and prophetic of his baptism with the Holy Ghost, not many days hence; and John also clearly and repeatedly intimates the same fact. And now Jesus takes his final departure without saying one word about water baptism having been instituted to typify or commemorate his burial and resurrection. It is extremely unfortunate for the liquid grave theory that he did not, for those who have undertaken to champion that theory can certainly make more out of a very little than any people I know; and if Christ, or John Baptist, Matthew, Mark, Luke or John had but dropped the merest hint of baptism having such design, they would long since have turned the world hither and yonder upside down, but sadly unfortunate as that fact is for our brethren of the liquid grave persuasion, it is nevertheless an immovable and unquestionable fact that up to the time of his ascension into heaven the Savior, his historians, and John Baptist, have none of them said one word about or made the most remote allusion to water baptism having been instituted to typify or commemorate his burial and resurrection.

But there is another reason for the repudiation of this liquid grave theory of the design of water baptism, and that is that the thing is inherently and intrinsically absurd in the nature of the case. If the Savior, in the institution of water baptism, had expressly stated that its design, primary or secondary, was to typify and commemorate his burial and resurrection, then we should feel bound to accept it as one of those seemingly arbitrary enactments of the divine legislator, the reasons for which could only be seen by himself; but, as we have seen, he gives no possible reason for us to believe that he ever thought of having such design in its institution; and, therefore, the exception is well taken against its having any such design, because of the fact that baptism, by any mode practiced, is utterly unsuited and inappropriate as a type of his burial and resurrection. Mr. Webster defines "type": 1. The mark of something, an emblem, that which represents something else. 2. A sign, a symbol, a figure of something to come. 3. A model or form of a letter in metal or other hard material." To sum this definition up, let us say a picture, and we have the definition in a nutshell. And with this definition of the word, who will assert that immersion, as practiced in our day or any other day, is a suitable type of the burial and resurrection of Jesus Christ—so perfect a picture as to present those events to the mind so aptly and resistlessly as to give to the performance the authority of a divinely appropriate institution; for such it must be, seeing as we have seen that it must depend solely upon its faithfulness as a picture of the thing represented for its authority. I confidently assert that there is not in all the world a man who, never having been informed that immersion was intended to represent the burial and resurrection of Jesus Christ, could see any suggestion in immersion of burial or resurrection. There is absolutely no similarity or analogy between water baptism by immersion or any other mode, on the one hand, and the burial and resurrection of Jesus Christ on the other, and I feel that I have proven beyond all possibility of reasonable and honest doubt that the opinion that water baptism is designed to typify or commemorate Christ's burial and resurrection depends solely for its authority and credibility upon the arbitrary and unsupported assertions of uninspired men; that it has no warrant or countenance from Scripture, reason or expediency. I believe that it owes its origin to the desperate straits of the adherents of an unscriptural dogma, which serves as a most fruitful source of bigotry, unchristlike exclusiveness, and perpetual confusion in the church of Jesus Christ.—JOHN B. DENTON.

—Native converts of the Presbyterian mission in Egypt gave nearly an average of \$3 apiece for missions last year.



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L. G. JOHN, D.D., Editor. Associate Editors: H. S. Finley, H. S. Thrall, J. D. Shaw, S. J. Hawkins, E. S. Smith. SHAW & BLAYLOCK, Publishers.

RAILROAD REFLECTIONS.

The Lamar Street Church in Dallas is worshipping in the chapel of the Waco Female College. This institution has long been burdened by a debt, which has not only impaired its efficiency, but at times has imperiled its existence. While the church feels the great need of a new church building, it is deemed of great importance that their educational institution should be preserved, and hence we found a strong movement on foot to relieve the college of its embarrassment. When that is done they purpose the erection of a church building which will fully meet the demands of Methodism in this prosperous and enterprising railroad city. They have secured one of the most eligible lots in the corporation. It is in a central locality, is near the two leading city railroad lines, and is convenient both to the homes of the people and the business portion of the city with its large hotels. The chapel of the college has been elegantly seated and makes one of the largest audience rooms we have found in the State. It is 65x80 in size, and has a seating capacity of over 800. Judging by the congregation on Sunday, the Lamar Street Church has one of the largest audiences that assemble in any church in the State. When they commence their new house of worship they will have to provide very ample accommodations for the people. They have now a membership of over 400, and from many indications we noted they are united in spirit and working to build up all the interests of their church. The Sunday-school is one of the largest we have seen in the State. It numbers over 300, and on the Sunday morning of our visit, there were upwards of 250 in attendance. A full force of teachers appeared at their posts. This will always insure the success of a Sunday-school. Two classes especially interested us. One was the pastor's Bible class, composed of young men. There were thirteen present, all giving earnest and intelligent attention to the lesson of the day. The other was a large Bible class, composed principally of men well advanced in life. Why should not such a class be organized in every Sunday-school in Texas? None are so old or so wise that they may not find profit in the study of the Bible. Such classes are important not only to the members, who thus add every Sunday to their store of scriptural knowledge, but they may be valuable as training classes for teachers, who are needed to supply the school. The superintendent will never be at loss for teachers to take charge of new classes, or to secure substitutes for teachers who may fall to be at their posts at roll call, when he has such resources at command.

On Monday we attended the meeting of the Ladies' Aid Society and the monthly meeting of the Woman's Missionary Society. The Aid Society this year has furnished the parsonage with an elegant carpet, and the pastor a large and handsome book-case and a luxurious rocking-chair. These tokens of thoughtful interest in the preacher's family add largely to the preacher's inspiration while laboring for the spiritual welfare of his people. The Woman's Missionary Society of Lamar Street numbers fifty-three members, and has a juvenile auxiliary numbering thirty-five members. There is also a flourishing society connected with the Floyd Street Church. We were called on to address the Missionary Society, and then we were made an honorary member. Bro. Hughes very innocently explained that as honorary members were relieved from work they were charged double fare. It is a capital idea. We never fancied the notion of being a drone in any institution. If the good sisters engaged in the woman's work can not admit their masculine friends as working members, they are right in expecting them to pay handsomely when so distinguished an honor is conferred upon them. The North Texas Conference holds the leadership among the Texas conferences in the "woman's work for woman," and the pastor of Lamar Street Church says he expects his charge to bear off the banner at the next conference. The sisterhood of Pilot Point must bestir themselves. They were the leaders last year. This movement is growing in interest in many portions of our church. It is opening to the women of our church a broad field for the exercise of their Christian sympathy and liberality. They have hitherto had but little work to do. Woman plays a prominent part in man's original transgression, and it is time she was doing her full part in his regeneration.

Bro. HILL, of Floyd Street Church, was conducting a protracted meeting, and we were pressed into service. The congregations were large and a deep and growing interest was apparent. The church appeared to be earnestly engaged in prayer and responded promptly to each call made upon them for prayer and active co-operation. With a church alive to the worth of souls, and holding up the hands of the pastor, we felt well assured that a gracious revival was awaiting this interesting charge.

A MONTH'S round on our circuit and a sermon, besides sundry talks and exhortations, for nearly each day made the rest and quiet of home attractive; but before we had seen our first sunset after our return the pastor of St. James Church, Galveston, notified us that he had on hand a protracted meeting and would expect us to preach at night. "Labor is rest" is a religious paradox which many a weary preacher can comprehend. Standing before the congregation and realizing that the same revival flame that was burning in many churches in the country was already kindled in the hearts of the members of this charge, we felt it was a privilege to share in part the burden of labor with the pastor.

On the 21st we attended the prayer meeting of the Woman's Missionary Societies of St. John's and St. James Churches. A goodly company were in attendance. Sister Parks presided. There was earnest prayer for wisdom to guide the executive committee soon to meet at Nashville, and for a revival awakening among the women of our church respecting their obligations toward their sisters in heathen lands. May those prayers be answered, until all the Christian women of Southern Methodism are in intelligent and vital sympathy with the efforts being made to lift the women of heathenism out of their degradation and gloom, and to shed on their homes and into their lives the blessedness of that gospel which has given to woman her position and privileges in Christian lands.

INHERITED wealth is often an inherited curse. If Commodore Vanderbilt had lived and died the owner of nothing but the ferry-boat on East river, where he began his career, very probably his son Cornelius would not, with all of his inherited wealth, have grown weary of life and committed suicide. The Commodore's colossal fortune has been the apple of discord in the homes of his children. It has bred more heart-burnings among brothers and sisters than are sown by penury in the humble home of the poor. The titled idleness of England is one of the banes of English civilization, and the private fortunes so rapidly amassed by parents and so recklessly squandered by their children is one of the blights of American society. A good name, an honest trade, a pair of hands inured to work, and brain and heart trained to self-reliance under God's grace, is all the inheritance a young man of the present generation needs.

The Methodist church at Brenham will hold memorial services next Sabbath, at which time a sermon will be preached with special reference to the life and death of Dr. Alexander. It is a tribute due to such a life and such a death.

The summary of Baptist statistics, published in advance of the Baptist Year Book, shows an increase of about 40,000 members in 1881—less than one-fourth of the reported increase for 1880. The total of members is 2,336,022, which embraces Southern as well as Northern Baptists. Of the ten States which report upward of 100,000 members only one is Northern. Georgia leads with 238,975, and Virginia follows with 203,050.

EDUCATION - BRO. BOWMAN'S PROTEST.

We published last week the protest of the Hon. T. H. Bowman, Secretary of State, against the construction given by the ADVOCATE to the decision of the State Board of Education in the use of the Bible in the public schools. He charges us with misrepresenting him—and, of course, with him the other members of the board.

The ADVOCATE has no desire, as it certainly has no reason, to misrepresent any one in this matter. We respect the honorable Secretary as an earnest and fearless advocate of right and truth and as a consistent Christian gentleman. But with this statement we are compelled to hold to the position long ago assumed by the ADVOCATE, viz: that with the majority of the State officials of Texas, beginning with the constitutional convention, through the Legislature, down to the Board of Education of which Bro. Bowman is a member, there has been an open, deliberate and systematic attempt, in connection with our public schools, to subordinate the blessed and elevating teachings of the Holy Bible and the Christian religion to the infidel and licentious sentiments represented by Bob Ingersoll.

That the secretary is found in hopeless minority in such company, or that he has voted with the majority not perceiving the cunning of the plan, is his misfortune; for us to point it out is not our fault. At the risk, therefore, of disagreeable repetition we will put the action of the several bodies involved in proximate contrast. In that way the honorable secretary and others may discover the wicked ingenuity that has tortured a single word, "sectarian," into an absolute prohibition of any recognition of God or his revealed will in any shape or form whatever. The italics are ours:

CONSTITUTIONAL CONVENTION.—"No part of the permanent or available school fund \* \* \* shall be appropriated to or used for the support of any sectarian school."

STATE LEGISLATURE.—"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."

BOARD OF EDUCATION.—"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."

Now, is it possible that we are called upon to point out to our honorable Secretary of State the enormous usurpation of the legislature in interpreting the words "sectarian schools"—which was clearly aimed at and designed to break down the church schools then existing in the State—to mean that "no form of religion shall ever be taught in any of the public free schools"? Or are we called upon to point out to the honorable Secretary of State the enormous usurpation of authority by the Board of Education in interpreting the words, "no form of religion shall ever be taught," to mean "that no religious instruction or ceremony as an opening exercise of the school, either by reading the Bible or by prayer, shall be permitted?"

It is a dull intellect, indeed, which can not discover the difference between the words "sectarian schools" in the constitution and all the subsequent enormity committed through the wicked and cunning construction of those two words into an absolute de-thronement of God and the Bible from every school authorized by the State.

We misrepresent no one when we say that neither in the constitution nor the laws of Texas did the Board of Education have a single word or paragraph upon which to hang their prohibition of "reading the Bible" or "prayer" as an opening "ceremony" in the schools of the State.

JASPER, April 28: Rev. Levi Goodman, a devoted local preacher, died at his residence at Peach Tree, Jasper county, April 7. Bro. Goodman was a faithful, earnest, pious man, and a useful minister, and will be greatly missed in this county.—W. W. BRIDWELL.

The Legislature of Ohio has passed a very stringent law, compelling all saloons to close their business on Sunday.

THE DIVIDING LINE.

Society is divided by a great many lines. There are those who draw the line of distinction between poverty and wealth, and thus divide the world into the two classes—the rich and poor. Others still make other artificial distinctions, while the world is thus busy with its classifications. God walks through human society and draws his line of separation in these words: "Come out from among them and be ye separate." "Who-soever will be a friend of the world is the enemy of God." This divine line is not merely nominal, for the same names are to be found on both sides. It has no reference to external conditions, for it runs right through wealth and poverty. It is not intellectual, for the learned and the unlearned are associated together on either side. It is a spiritual line separating the world of moral darkness from the world of moral light. It separates the holy from the unholy, the true children of God from the slaves of the devil. It is synonymous with the great law of separation between the spirit of Christianity and the spirit of the world. It does not mean, therefore, that a Christian be literally separated from the commerce, trade and industry of the world, but that he must be morally separated from those principles which control his activity. The maxims of trade and the principles of religion usually are two very different things. The world says: "Make all you can, honestly if convenient; if not honestly, make all you can." A Christian must say: "Make all you can honestly or not at all." The world says: "Business is business and religion is religion." The Christian says: "Religion is business, and business must be religion." The world says: "Live for to-day." The Christian says: "Live for eternity." The world says: "The great aim of life is to lay up treasure on earth." The Christian says: "The supreme aim of life is to lay up treasure in heaven." The world says: "Live for self." The Christian says: "Live for the glory of God and the good of man." This is the meaning of God's line of separation. It runs right between two men working in the same office, and dealing with the same account books. It runs between two persons eating at the same table, and divides them as far apart as the east is from the west. It is of such a character that two persons may sleep together in the same bed and yet be separated as widely from each other morally as heaven from hell. Jesus Christ, in whose footsteps a Christian must follow, walked this line without deviation during his earthly sojourn. He was not a literal separatist. He did not live in seclusion upon the mountains, away from society. All the people heard his voice and felt the power of his life. He mingled with publicans and sinners, and yet was as free from contagion as the sunbeam is free from the polluted medium through which it passes. This dividing line of God is pre-eminently spiritual. A man may walk it as steadily when arrayed in finest broadcloth as when dressed in coarsest osnabergs. A gold watch in the side pocket does not make a Christian lose his balance any more than would a silver timepiece. It is as possible for a man to be as big a sinner with his hair parted on the side as in the middle. A woman may go to hell in a calico frock as easily as when robed in silk and satin. God's line pays little attention to mere externals. It is drawn deep down in the soul, dividing the whole world into two classes. On the one side are the pure in heart—God's true aristocracy; and on the other side are the impure in heart—the devil's rabble.

STARTLING!

How it is Proposed to Kill the Democracy by Cutting off Whisky Rations and Organizing a Political Party to the Tune of the Organ.

The above in bold head lines recently appeared in the editorial columns of the Dallas Daily Times. Its readers were told that there was an undercurrent of trouble among the religious portion of the citizenship which had found its development in the recent temperance movement. This movement, he affirms, had its origin in the recent visit of Miss Willard to Texas, which has been followed by a movement in favor of prohibition. This intelligent newspaper man seems to have been oblivious to the fact that the question of prohibition has been for several years a live issue before the people of Texas. At the last regular session of our State Legislature, petitions in behalf of prohibition, signed by many thousands of names, irrespective of party, were presented in our legislative halls, and the question of submitting the measure to the people was carried in the Senate by a two-thirds vote, and lost in the House only by a small minority; and yet the Dallas Times has only just now found out that there is a great moral movement in Texas pointing toward prohibition. No wonder he wakes out of his stupor with startled sensations. The design of this movement he sets forth in the following language:

The object of which, as attested by a long string of resolutions and whereas, was to destroy, root and branch, the Democratic party, and to so change the nature of man that he will no longer have any taste for strong drink, desire to fish or hunt on Sunday or to go to any place of amusement between the hours of 12 o'clock Saturday night and 12 Sunday night.

We have only to say if the Democratic party is run by the saloons, and its whisky rations are essential to its political life, that the sooner it is dead and the funeral over the better for the land. People are becoming weary of the domination of the "Liquor Dealers' Association" in political conventions. The time when candidates for the highest offices in the State will have their headquarters over liquor saloons, and when "free drinks" will be among the political arguments that sway the balance of power in nominating conventions, is fast passing away. The time when candidates whose names are to be presented for the nomination of a great political party can openly, on the Sabbath day, patronize a saloon in defiance of the State law will soon belong to the past. Parties that pander to the saloons to secure their influence, and politicians that outrage public sentiment by patronizing open dram shops "between the hours of twelve Saturday night and twelve Sunday night" will learn that the moral sentiment of the people is more powerful than the party lash.

a celestial visitor should come to this world as a committee of one to ascertain where the grandest displays of fashionable dress were to be seen—in the sanctuary, or the lighted halls of the world; who engaged in the light fantastic step with more grace—professing Christians or pronounced worldlings; who were the most enthusiastic patrons of the theater—communicants at God's table, or revelers at the banquet of sin; he would be greatly puzzled to arrive at a conclusion. And yet a Christian ought to be so positive in his separation from the world that the lowest act of his life would be infinitely above the highest act of the most respectable moralist. The middle wall of partition is almost broken down, and the church and the world are exchanging amorous glances. In many places of our Methodism Christian separation is an unknown element of experience. Many of our preachers wink at the violation of discipline. The church is compromising her piety and forfeiting the world's respect. We need just now an anathema from the General Conference whose thunders shall arouse preachers to their duty and compel them to so exercise godly discipline that the worldlings in the church shall either repent and do better or else withdraw and join some denomination that cares very little either for their calling or religion.

THE PROHIBITION MOVEMENT IS NOT A POLITICAL ORGANIZATION; IT IS THE CRYSTALLIZATION OF THE MORAL SENTIMENT OF THE PEOPLE OF TEXAS ON ISSUES OF VITAL INTEREST TO THE PEACE AND GOOD ORDER OF SOCIETY, THE ADVANCE AND PERPETUITY OF AMERICAN CIVILIZATION, AND THE PRESENT AND ETERNAL WEAL OF THE INDIVIDUAL. IT ALIGNS ITSELF WITH NO POLITICAL PARTY, AND BINDS ITSELF BY NO PLEDGE OF PARTISAN ALLEGIANCE, BUT SAYS TO ALL PARTIES AND ALL POLITICAL CONVENTIONS: "THERE IS AN EVIL IN THE LAND. IT BREEDS CRIME, DISTURBS THE PUBLIC PEACE, WRECKS THE HAPPINESS OF HOMES, NOURISHES THE MOST DEGRADING VICE THAT EVER CURSED SOCIETY, MAKES SANE MEN MAD, BREAKS THE HEARTS OF LOVING WIVES AND BRINGS ON CHILDREN A FATE MORE SAD THAN THAT OF ORPHANAGE. THIS EVIL MUST BE ABATED. WE PROTEST AGAINST THE RIGHT OF ANY MAN, FOR THE SAKE OF MONEY, TO FOSTER AND SPREAD THIS EVIL AMONG HIS FELLOW CITIZENS. WE PROTEST BOTH AGAINST THE POLICY AND THE RIGHT OF THE GOVERNMENT, WHICH IS ORGANIZED FOR THE PROTECTION OF THE PEOPLE, TO LEGALIZE AND THUS PROTECT THIS PARENT OF PAUPERISM AND CAUSE OF CRIME. WE WILL SUPPORT NO PARTY, THAT DIRECTLY OR INDIRECTLY OWNS ALLEGIANCE TO THE SALOONS. WE OPPOSE NO PARTY, BUT WE WILL, IF IT BE IN OUR POWER, CUT OFF THE 'WHISKY RATIONS' OF ALL POLITICAL ORGANIZATIONS AND DEMAND THAT SOUND REASON AND THE BEST INTERESTS OF THE PEOPLE, AND NOT THE FRENZY OF ALCOHOL, SHALL BE THE GUIDE AND INSPIRATION OF EVERY POLITICAL PARTY IN THE STATE AND NATION."

THE BAPTIST HERALD AND CLOSE COMMUNION.

The TEXAS ADVOCATE, in its issue of March 25, published a deliverance of the great Baptist preacher of London, Charles Spurgeon, on close communion, with some remarks by way of comment, which called forth an editorial in the Herald which seems to us more specious than candid. In place of publishing the words of Mr. Spurgeon, in which he arraigns close communion as a sin, and applies the words of St. Paul to such a practice it—"these are they who separate themselves, sensual, not having the spirit"—and dealing with it as best he could, by way of breaking its force as applied to himself and others who fence the Lord's table against millions of the Lord's people, he holds back Mr. Spurgeon's words, rather doubts their authenticity, and attempts to make his quarrel with certain things which in his imagination may be true in Methodism. And what if they are, does that in any wise affect the withering indictment against close communion by Mr. Spurgeon? This attempt to divert attention from the main question by attempting to create a foreign issue does not look well. As to imaginary or real defects in "Methodist faith and practice," we may look after them in due time if occasion require; for the present this indictment against close communion by the greatest Baptist preacher in the world is that to which the Herald's attention is called; and after it is published in the Herald's columns and disposed of to the satisfaction of its readers, any little matter in Methodism may be adjusted in quick time. But why did not the Herald publish Mr. Spurgeon's words? The extract was short, and it was certainly due the Baptist brethren of Texas that they should see the words of so great a man, and be a Baptist, on a practice of their church. But few Baptists read the ADVOCATE, and the masses of that church will, therefore, live in ignorance of the deliverances of this great man on close communion. Is that right? It is due every Baptist in the State that Mr. Spurgeon should be heard from on this subject. Is it true that there are so many Baptists much of Mr. Spurgeon's way of thinking on this subject that it is deemed unsafe to entrust them with his strong words of denunciation against close communion? This would seem to be a natural conclusion from the premises. Come, Bro. Herald, fix up this matter with Mr. Spurgeon, and never mind about the ADVOCATE and Methodism. They can take care of themselves. The Herald proposes four questions, involving certain imaginary things in Methodism, and insists on "unequivocal answers." Well, we make this proposition to the Herald, viz: If you will publish Mr. Spurgeon's words, as found in the ADVOCATE'S issue of March 25, and our comments upon them, then we will give unequivocal answers to your four questions. We are not particular about side issues or little things, just so Mr. Spurgeon may speak to his Baptist brethren in Texas on close communion. He is a great and good man; let him speak.

THE FUNERAL CEREMONIES.

The sad intelligence of the death of Bro. R. Alexander, which occurred yesterday morning at six o'clock, was communicated to a number of his old friends by telegraph, and the assistance of Bro. J. W. Whipple, I. G. John, and F. T. Mitchell, requested in putting away his honored remains. Bro. John came. The corpse was taken to the Methodist Church, which was appropriately draped and well filled with a deeply sympathizing audience, to most of whom the Doctor had often ministered the Word of Life—this station having been his last pastoral charge. His remains were met at the door by the pastor, who read the introductory Scriptures as the body was borne to the chancel. The choir sang as a voluntary—"I would not live away" when the pastor read the usual Scripture lessons from the Discipline, and the hymn.

"What though the arm of conquering death," was well rendered by the choir and congregation. Bro. J. H. Stone led in prayer. Dr. John then read:

"Thou art gone to the grave, But we will not divorce thee," and made appropriate remarks in reference to the history of the deceased, his labors and their results. Many hearts were touched as reminiscences of the olden time awakened attention to the few remaining links binding the church of to-day to the pioneers of Methodism in this great State. The Doctor closed with a befitting tribute to the heroic life, calm and triumphant departure of the sainted dead. The hymn read was then sung, when the friends of the deceased were called around the casket to take a last look at the face of the departed, and while the choir sang:

"Nearer my God to thee," many eyes were wet with tears. Bro. John Mathews then made a few timely remarks on the manliness of the character of Bro. Alexander, which from an acquaintance of half a century he had marked as a distinguishing characteristic of his whole life, appearing conspicuously in his calm, business-like preparation for death. To the solemn tones of the organ the corpse was borne to the hearse, which, followed by a long procession, conveyed it to the cemetery. After reading of the service by the pastor, Bro. John called upon the congregation to join in singing the last hymn Bro. Alexander sang a short time before his death, after his brother, Dr. Wm. Alexander (some four years his senior) had led in family devotion:

"When I can rest my title clear," This done, the benediction pronounced, one of the greatest men of Texas Methodism was gathered to his fathers. Many an earnest prayer from hearts mellowed by grief and love have ascended to the Father of Mercies to-day in behalf of the sorrowing widow, daughter and grandchildren of our ascended brother. If they who had "washed the saints' feet" were worthy of special care, what attention is due to her who by patient, unremitting watchfulness did so much to mitigate the sufferings of her companion during the long and weary months of the most excruciating pain I have ever known fall to the lot of man. But his sufferings are over. The weary are at rest, and surely the righteous are held in "everlasting remembrance."—S. C. LITTLEPAGE.

CHAPPELL HILL, April 27, 1882

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Texas Christian Advocate.

TO CORRESPONDENTS.

A long, closely written production, headed "Gull's Island," went to the printer without reading. The signature of the writer did not accompany, which settled its fate.

Unanswered Letters.

April 28--A. K. Keen, sub. M. Mills, sub. L. C. C. C. sub. T. G. Elton, will have attention; thanks. G. A. Le Cleve, sub. L. F. Palmer, sub. John Adams, sub. J. H. Chambliss, sub. W. J. Joyce, sub. W. C. Blair, sub. H. J. Harris, sub. J. W. Kelly, change made. W. Vaughn, sub. W. H. Browning, sub. W. T. Melugin, sub. L. L. Pickett, sub. W. G. Nelms, sub. John B. Smith, sub. L. M. Fowler, sub. E. A. Smith, sub. Wm. L. Harris, sub. G. B. Killough, sub. F. M. Sherwood, sub. D. C. Stark, sub. W. H. Scott, sub. J. A. Wyatt, change made. H. Twomey, sub. J. T. Browning, sub. A. Little, sub. F. M. Stovall, sub. H. B. Henry, sub; correction made. L. J. Underwood, change made. Daniel Morgan, sub. J. E. Allison, sub. O. P. Thomas, sub. N. F. Law, sub. Elias Robertson, sub. R. W. Wellborn, sub. April 29--S. J. Vaughan, sub. J. T. Simpson, sub. J. T. Smith, sub. J. H. Shaw, sub. W. N. Bonner, sub. W. H. Seat, sub. John Gardner, sub; change made. W. M. Shockey, sub. W. W. Bridwell, sub. D. C. Strange, sub. H. C. Trammell, sub. J. C. Vaughan, sub; we have no pamphlets of the kind you desire. W. E. Weaver, sub. R. M. Leason, sub; correction made. C. H. Martin, sub. J. Frank, sub. May 2--H. S. Thrall, sub; S. C. Littlepage, papers will be sent to Sister A. F. S. Jackson, paper discontinued as directed; will comply in other respects. J. W. Dickinson, sub. J. R. D. Taylor, sub. J. F. Lesley, will give attention. S. C. Littlepage, sub. R. C. Armstrong, will be the other book; will insert--you being in the best position to judge. J. Mackey, o. k.; that was a poor production--but the author thought it "doubtless" J. R. D. Taylor, sub. L. C. Crause, sub. E. C. DeJernett, sub. F. C. Allen, sub. E. T. Tinnin; change. J. R. D. Taylor, sub. W. A. Shampy, sub. R. N. Spruill, sub. S. G. Kilgore, sub. S. Nelson Baker, sub. H. McLeary, attended to. W. C. Crawford, send file chance; will continue in the meantime.

Books, Etc.

"AUNT PEGGY," and Other Poems, by Rev. T. A. S. Adams. Walden & Stowe, Publishers, Cincinnati, 1882. Through the kindness of the author we have received a copy of this little volume. The publishers have done their work nicely, and it will be a pretty addition to any Southern library. The arrangement of the major poem, Aunt Peggy, is unique, and while the defects of style are obvious, there are yet "gems of purest rays serene" sparkling in crystal depths. The style is of the description of nature are exceptionally fine; while touches of sentiment here and there breathe the spirit of true poetry. Here is a passage combining both: "This nightfall in the cottage lone, Where late the sunlight calmly shone, The breeze has hushed its murmur low, As the sweet notes of long ago; The jasmine and the honeysuckle still sit not a leaf, show not a flower. The sky is glow with many a star, Have left the traces of their war. And angels come and angels go, From worlds of bliss and worlds of woe. With heavenly light to hearts below, To bid them wait the coming morn."

"THE COMPLETE HOME--AN ENCYCLOPEDIA OF DOMESTIC LIFE AND AFFAIRS." The household in its foundation, order, economy, beauty, healthfulness, emergency, methods, children, literature, amusements, religion, friends, manners, hospitalities, servants, industry, money and history; a volume of practical experiences popularly illustrated; by Mrs. Julia McNeil Wright. This is the comprehensive title page of a work edited by Wm. Garrison & Co., St. Louis. But it is not too much to say the work deserves the title. It is the most complete work of the kind we have seen. It would be a capital book for agents. The price is not given, but full particulars can be had by addressing publishers as above.

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We acknowledge receipt of address of Governor John C. Brown before the Railroad Committee at Austin, Texas. It is an able paper.

WALKER, BAKER & Co., Dorchester, Mass., will accept thanks for their valuable little pamphlet, "Chocolate Receipts."

GLORIA: a Novel, by B. Perez Galdo; translated from the Spanish by Clara Bell, in two volumes, a Publisher, William S. Gottsberger, 11 Murray street, New York. As a sketch of Spanish life, the book will afford pleasure to those having inclination for novel reading. We of course can not find time, if we had inclination, to read novels.

SWEET FIELDS OF EDEN is the name of a new Sunday-school music book we have just received from the publishers, Reubush, Kieffer & Co., Dayton, Va. It is printed in character notes. It is a book of bright, melodious, singable music, and is well suited to Sunday-school use. The publishers make a special price to any address for eight three-cent stamps.

IN MEMORIAM--James A. Garfield. This book has been received from Messrs. A. S. Barnes & Co., New York and Chicago. It contains the life of the late President "from birth to presidency," by J. M. Bunday; "from Mentor to Elberon," by A. F. Rockwell, and that most eloquent and readable "eulogy" by Hon. J. C. Blaine. The work is the most comprehensive, entertaining and instructive book yet issued touching the life of the murdered President. Price, \$1.50.

A PLAIN TALK ABOUT THE THEATER, by Rev. Herrick Johnson, D. D. We have received a copy of this capital little book from its publisher, F. H. Revell, 115 and 130 Madison street, Chicago. This work should be generally circulated, for it is calculated to show the theater in its true light, and hence to influence well-meaning people to use their power against the stage--the great vice-breeder. The publisher failed to give us the price. Write for particulars as above.

"The New Industry, or Thoroughbred Poultry, South, for domestic use, the markets or exhibition." The author, John C. Johnson, Esq., has given the ADVOCATE a copy of this book. It is all in title indicatives, and should have general circulation. The book gives descriptions of the finest fowls and stock, how to breed and rear them, the remedies for various diseases, and a vast amount of information and suggestion upon the subjects treated that cannot be obtained elsewhere in so compact and cheap form. Price \$1.25. Address John M. Clairborne, Galveston, Texas.

"The Primary Sense of Inspiration versus Modern Teaching," by G. Marion Cade, M. D., San Marcos, Texas. This is a pamphlet of twenty-three pages, that will perhaps amuse anyone who has time to read it. The reader can imagine the kind of pamphlet it is by the following sub-headings: Part I: "Modern Theology which heretofore held the masses spell-bound has virtually sloughed--The Divine Inspiration of All Things! The only possible Christian force that will develop the Millennium among Men!"

JOHN INGLESANT, a romance, by J. H. Shortness, is the title of a new work published by the McMillan & Co., 22 Bond street, New York. The hero was educated and trained by the Jesuits, and a particular account is given of the secret services in which he was engaged by them, especially in connection with the late Irish rebellion. A history is given of his religious doubts and experiences, and of the Molinists and Quietists of Italy, with an account of many other events and affairs. We have had time to only glance through the work; the reader must judge of it from the hints here given.

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played or sung from as well as the ordinary round notes, it becomes a book which may be used to advantage by one and all, old and young, however much they may be advanced in the study of music. The character note is a great convenience, and for those who desire the first steps made easy as possible, will prove of great value and assistance. There are 170 large church-music pages, containing about sixteen pages on miscellaneous notation, about forty easy glees and part-songs, over 140 good hymn tunes, gospel songs, anthems, etc., or in all about 200 pieces of a very good character, and by authors of good repute and name, that ordinary ability, placed to those having inclination for novel reading. We of course can not find time, if we had inclination, to read novels.

THE THEOLOGICAL AND HOMILETIC MONTHLY. This able periodical, edited by Dr. Stedd, of Richmond, and published by James & Shedd, Ashland, Va., in three short years has taken its place among the very best of our magazines. Its contributors are our most thoughtful, conservatively progressive men. Dead issues are not ventilated in this monthly, and living questions are discussed only by live men. The editor has succeeded beyond the sanguine expectations of his friends. Without interfering with any of our periodic literature, he is supplying a want which none of the others had reached. It is certainly no experiment. We can see no reason why it should not attain to the place which it occupies among the pleasure in commending its merits to our readers, and assure them that they will never regret sending for it at once. The subscription price is \$2 per annum. Address James & Shedd, Ashland, Va.

CONDENSED CORRESPONDENCE. VAN, Flatonia, Texas, April 28: We have a good meeting in progress; five accessions to date. The good people of Flatonia have raised the money to send their preacher, Rev. J. C. Lane, to conference. He and Rev. C. J. Lane will start Monday, May 1. The church has been greatly revived and materially strengthened during the meeting.

R. M. LEATON, Blanco City, Blanco county, April 27: Church interests are improving. Last Sunday had two accessions by ritual at Curry's creek--both professing religion. The congregation was the largest I ever had at that place, and was very serious and attentive.

N. W. KEITH, Moravia, Jackson county, April 21: The second quarterly conference for Lavaca River mission was held at Light Chapel April 21, 22, 23. Rev. James H. Tucker, the presiding elder, was present, looking closely after the interests of the church. Two were received into the church by letter. The communion on Sunday was a refreshing season of grace to our souls.

C. H. SMITH, Starrville, Smith county, April 27: On Starrville circuit we are driving ahead as best we can. We have in operation now within the bounds of the circuit ten Methodist Sunday-schools, and union class meetings at nearly all my appointments. Have received into the church since conference twenty-five members; have dropped and expelled some.

J. S. GILBERT, San Marcos, April 27: Our excellent superintendent, Prof. J. E. Pritchett, raised after a brief absence for the Sunday-school over \$100 last Sabbath; will get \$125. I received two the same day into the church by baptism and one by ritual. Some signs of religious prosperity; already we have pending five invitations and Tuesday for the General Conference. God smile upon that body.

H. M. DUBOSE, Galveston, May 3: We have just closed a series of meetings at St. James Church extending through three weeks. The services were well attended all the while, and we are assured much good has been done. Between twelve and fifteen conversions, and a goodly number of accessions were the results. Our class meetings grow in interest every Sabbath; fully fifty persons attended and spoke in the general class on last Sabbath. At the close of the service on Monday, the 30th, the treasurer announced that about \$400 were needed to pay all outstanding claims. A collection was taken to date. The amount was quickly raised by a liberal response from the congregation. The Lord has done for us exceeding great and precious things at St. James, for which we are profoundly thankful.

J. S. TENNELL, Marlin, Falls county, April 28: Marlin circuit and Big Creek mission will unite in a self-sustaining camp meeting, to be held at Sandy, five miles north east of Marlin, commencing Friday night before the third Sunday in June. Everybody should come prepared to care for self; ministers will be cared for. I have just returned from Bro. H. F. Hart's protracted meeting held five miles east of Marlin, which, after ten days' continuance, closed last night. Results: 1. A large number of conversions, 2. Two infants baptized, and church much revived. A protracted meeting is appointed for Marlin, commencing third Sunday in June.

STEWART, Cleburne, Texas, April 26: 1. We have had over thirty accessions since conference. 2. Several by profession, though we have had no special public services. 3. The pastor's annual preaching salary increased. 4. A personage purchased and paid for. 5. Ladies organized into an aid society, and are caring for the poor and sick. 6. All collections ordered by annual conference raised except one. 7. One member has given us \$50 with which to purchase a building for our congregation. 8. Sabbath school in better condition than ever before. 9. Congregations large as ever, which means very large. 10. One kind friend, not a member of our congregation, has given our pastor, Bro. Nelson, money to defray his expenses to the General Conference, and the church has granted him leave of absence. 11. The ladies have given the church a handsome silver communion service. 12. Dr. John has never visited Cleburne.

After conference, Saturday evening, we repaired to the Trinity, and Bro. Boone caught a carpenter and a cooper, having swung him to pole, and with Bro. Thompson at one end and Bro. Boone at the other, carried the monster to Dr. Beazley's.

BISHOP J. C. KEENER, New Orleans, April 23: Please announce the appointment of Rev. A. E. Goodwyn as curator of Southwestern University, in place of Rev. B. D. Dashiell, deceased.

W. D. ROBERTSON, Alvarado, April 29: Doctor Young has just paid us a visit and of that temperance council of about ninety members. Our new church house is almost completed. We hope to enjoy at no distant day a religious revival as well as temperance.

B. F. JOHNSON, Brazoria, April 30: Rev. J. L. Murray held the funeral service to-day at Island Church, Velasco, Texas, on the body of our dearly beloved brother, E. F. Holt, a true Christian that could read his titles clear to mansions in the sky.

J. T. BROWNING, Ironwood, April 27: We have one church, seven members; four Sunday-schools, one hundred members; twelve copies of the Advocate. Three hundred taken; eleven ADVOCATES; traveled nine hundred miles; visited one hundred families. Sold \$30 worth of books. Ten appointments. Times very hard.

G. GERDES, Waldoke, Fayette county, April 25: Please send to my address the ADVOCATE. I am stationed in this place, and have a large number of Germans. This is my second year. The work of a gospel preacher among the class of people that inhabit this section is a very hard one, and I wish to be informed as to the work among our American brethren.

G. W. CHASE, April 27: Georgetown Church Building, Tuesday at 10 o'clock, the cornerstone of the new Methodist church was laid in the presence of a large assembly. The officers of the church, University, and the Old Fellows, participating in the ceremonies. Three hundred and sixty-two dollars raised on the spot.

J. T. BLUNT, WORTH, Clay County, Texas, April 29: We had quite a happy time at our second quarterly meeting. At the close of the 11 o'clock sermon on Sunday about fifteen penitents came forward for prayer. A. House, has been removed. Mr. Eric, on admitted that his so-called mediumistic phenomena were accomplished by fraud.

HON. S. B. MARNEY will accept thanks for a copy of his very able deliverance of the railroad right-of-way bill and its relation to the Indian nation.

THE Indians, April 23, attacked and captured a town called Galveston, in Texas, and killed thirty-five white people, burned the town and made good their escape. United States troops are in hot pursuit.

Secular Summary.

W. W. BRIDWELL, Jasper, April 28: The sinking of the steamer Pearl River on the Neches leaves this county very destitute, as it contained provisions for the people. Our merchants are working bravely to repair the loss.

WILLIAMS' RANCH, Brown county, April 24: The communication I sent concerning the two men that were killed, I wish to correct. It was told to me as a fact, but I find it was a false report; started, perhaps, for some mean purpose. Thanks for flea remedy, but am fearful it will fall here. The fleas are about to whip the teacher and his pupils. -J. D. CROCKETT.

Ralph Waldo Emerson, the eminent author, poet and philosopher, died April 29, at his residence in Concord. His disease was pneumonia.

The New Orleans and Pacific Railroad got trains through from New Orleans to Baton Rouge April 30, for the first time since April 8.

The President will issue a proclamation that the New Mexico cow boys disperse; and it outrages continue, the military will be used.

The boiler of the steamer Marion exploded near Columbia, S. C., April 28. An excursion party was on board. Two persons were killed and a number wounded.

VICE-PRESIDENT DAVID DAVIS has written a letter to the Woman's Temperance Union, saying that it is his purpose that the law prohibiting the sale of liquor in the science restaurant shall be strictly enforced.

CHAS. E. WATKINS, one of the state writing mediums, being exposed at Galveston, Texas, by his so-called mediumistic phenomena were accomplished by fraud.

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THE Indians, April 23, attacked and captured a town called Galveston, in Texas, and killed thirty-five white people, burned the town and made good their escape. United States troops are in hot pursuit.

DURING the excitement of the Mal-Pest celebration in Galveston, May 1, a thirteen year old daughter of Mr. Zuber was run over and killed by a street car.

A DELEGATION of Pueblo Indians visited Governor Robbs last week to complain of infringement upon their rights and territory by white men.

An accident occurred on the Sunset extension last week, about one mile west of Eagle Pass. Two trains collided, killing one man named Nelson and injuring several others.

GOVERNOR ROBERTS made a good point in submitting to the legislature a petition of colored people for more substantial recognition in educational matters. The Governor said the colored people are beginning to act as a distinct class in presenting their claims. It is due to them as citizens of Texas.

The little seven-year-old daughter of Wm. Ferguson, who runs the White Rock Flouring Mills, seven miles from Dallas, was on April 28 caught by the belt on an engine fly-wheel, and her hand being beaten out and body terribly mangled as she revolved with the belt around the wheel and shafting.

VERY few members of our State Legislature attended the lecture of Dr. Curry, the agent of the Peabody fund. Texas is largely indebted to that fund for the existence and efficiency of our Normal institutes. Besides his munificent fund for education in the South, Mr. Peabody gave \$2,500,000 for the London poor--a fund which since his death has increased to nearly \$6,000,000. It is expended in providing cheap but comfortable homes for the London poor. Already 2787 homes have been provided--432 during the past year. About 12,000 persons are thus provided for. The fund is secured and managed as to be constantly increasing; and it was the earnest hope of the generous donor that within the period of a century all the poor of that great metropolitan city would be provided for.

Education in Texas. The attention given to the subject of education by the late "Press convention" in Houston is a most encouraging omen. A very able report was presented by Prof. Girardeau, of the Houston Post. That report points out the radical defects of our present public school system, if it is not a misnomer to call that a system which exists only in a state of chaos. It complains of a want of zeal--the educational board being composed of men who are ex-officio, in charge of other important departments of the State government--and suggests a State superintendent, and county superintendents wherever practicable. It points out the evils of the present mode of organizing school committees, in which the radical defects of our present public school system, if it is not a misnomer to call that a system which exists only in a state of chaos. 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