

# The Texas Christian Advocate.

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## Texas Christian Advocate

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Our Brother in Black.

### To the Texas Christian Advocate.

#### The Fundamental Error in the Public School Law.

In all the legislation in reference to public free schools, it has been assumed that Texas, nor any other Southern State, is capable of suggesting or originating anything on the subject. And yet the most obtuse can see that there are conditions to be met here that exist nowhere else in the world—a mixed white population of different races; a large colored element, making up a large population, but scattered over an immense expanse of country; above all, the individuality, freshness, quickness and adaptability to progress; the almost universal natural intelligence of the population, with the extraordinary percentage of Christian church membership and almost universal recognition of the claims of religion. These peculiarities obtain in Texas in form and degree nowhere else. Our legislators, coming mostly from distant States, were altogether ignorant of the population—seem to be incapable of rising to the height of this great argument, and have blundered and blundered again, and have blundered again. We have said "systems of the older States," but the word cannot be used in the plural; there is but one system, and the only system that has been attempted in the United States, and that is the Massachusetts system, which is only a slight modification of the Prussian system of common schools introduced from Germany into Massachusetts some eighty years ago. It was accepted gradually in the New England States as unquestionably the best, and its only merit consisted in its extending its rule over the Middle States some thirty years afterwards, and from thence has gradually extended to the Western States. Since the war, by reconstruction government at first, and since then, through the policy, despotism and misrepresentations of the Northern press and politicians, the same despotic system of Prussia has been gradually pressed upon the legislators and people of the Southern States until it has, with all political liberties, become the slogan to which the different factions rally.

That the people of Texas and the other Southern States have been reluctant to take up the common school system that the politicians have been forcing upon them, has been bitterly denied by Southern leaders; but they have in doing so spoken either ignorantly or falsely. The Southern people at the close of the war, when this public school system opened, were almost a united in their opposition to it; but having no leaders to formulate their grounds of hostility to the law, were denounced on all sides as opposed to education. The same slander is repeated at the present hour, and at this time, not only by Northern writers, but—wounded in the honor of their friends—by Southern legislators and boards of education.

There was, there is still, a solid and incontrovertible reason why all the instincts of the Southern people have revolted against this Prussian despotism. But an unwarlike and unambitious New England arrogance on this subject without being proclaimed an enemy to general education. That the South was the best friend of popular education before the war has been shown by scores of times. The census of 1850 shows more colleges and schools, and a larger attendance on them in the Southern States in proportion to its population than the other States of the Union. But, under par, throughout the world, by her connection with the institution of slavery, her rivals and enemies have found delight in repeating the old and worn-out slander.

But to return. We assert that there was a sound, an incontrovertible reason why the Southern people related, and still do, to this invasion of the Prussian-Massachusetts system of public free schools. The reason is simple, and can be told in a few words. Would that we could represent it that it would be taken up by our people and themselves. In the case of our public men, until the original love of independence and individuality would be revived all over our Southern land to deliver us from the emancipation of manhood now threatening our people.

The vital principle, as it is the vital error in the Prussian-Massachusetts system, is a reversal of the order of God and nature. It claims the child to be a child of the State, and under direct control of the State, instead of being the child of its parents, whose destiny, welfare and happiness are under the control of its parents. By this theory our child is not my child, your child is not your child; they are the children belonging to the government, to be legislated for, not through the parents, but directly through the government. I am not to be allowed to choose, direct or command in reference to his education; but the State is to raise the money, determine the text books, select the teachers and establish the methods of instruction. A glance at this horrible overturning of the laws of God and nature ought to arouse the indignation of every free man and every Christian in the land.

And are we to be told that it is impossible to devise a system of public free schools in harmony with God's decrees and nature's laws? Are we to be told that nothing can be discovered satisfactory to the good old solid Southern sentiment that every man is entitled to live, act and speak as his individual character prompted, and that every man's home his lawful kingdom? Are we to be made to submit without opposition and protest to the enforcement of a scheme that in its very core,

in its ultimate essence, contains every possible element of despotism?

Are we to be told that a free and independent people, like the people of America, are incapable of anything in reference to education? Can we not, in reference to the land of Bismarck, a land from which we have never drawn a sentiment of freedom, a maxim of political life or a precedent of public justice? A land where the child at the moment of its birth is put under surveillance of the police, and its childhood under the domination of despotic government teachers, and in its later youth is turned over to the iron grasp of military conscription? Yes! It is in this present day, American Texans, are called upon, "with their hands on their mouths and their mouths in the dust," to cry, "We are ignorant and unclean! Germany and Massachusetts know it all and do it all; we know nothing, and we do nothing; unless we see them do it! Our children are not our children, they belong to the State! Our fathers were fools on this subject, and it took a four years' war between the States to discover the fact to us!"

Methodist Nomenclature.—No. 3.

BY W. H. ANDERSON, D. D.

Our fathers expressed their religious ideas with great clearness and force. Whether you agreed with them or not in the statement of their religious opinions and Christian experience, you had no difficulty in apprehending their meaning. Their expressions did not wrap themselves in mystery and cloud, but walked boldly in the full sunlight. Those deeply impressed with a sense of their condition as sinners, "without God and without hope in the world," and profoundly sorry for having sinned against God, in the refuge of His grace and the rejection of His grace, were called "mourning." When penitents were invited publicly to express their desire to die from the wrath to come, and receive pardon of sins by faith in Christ, "mourning" were invited "to come forward" to the altar of prayer, "or to the mourner's bench." No term could so completely designate character, or appeal to the sympathy, and love, and faith of the church, and to the tender mercy of Jesus, than "seekers of religion." An uncertain idea connected with it when our fathers used it. It meant a great spiritual change wrought in by the Holy Spirit, called "regeneration," the new birth. It embraced the clear sense of pardon, a divine light shed abroad in the soul by the Holy Ghost, the change of relations, a passage from death unto life, from darkness to light, and from the bondage of sin to the liberty of God's children. It was to become "a new creature in Christ Jesus," an inheritance of the Holy Ghost, the entire man—soul, body, and spirit—all consecrated to God. Thought gravitated by grace to truth, holiness and heaven, and the soul loved Jesus and holiness; and the purposes of the regenerated mind were all centered in God's glory, and in our personal and relative salvation.

He was "a mourner," because he had "godly sorrow for sin;" he was "a seeker of salvation," because he desired pardon, peace, purity, acceptance with God; he sought to obtain these through divine mercy; recognized that they were graciously offered in the gospel, and sought to become the personal recipient of these rich spiritual blessings, so freely offered to all in the name of the Father, the Son, and the Holy Spirit. How simple, impressive and true—a "seeker of salvation." Again, such characters were said to be "under conviction for sin," "penitents."

Language could not more forcibly state a glorious truth than "getting religion." "They sought after the things of religion;" a divine principle implanted in the soul, the image of God stamped there in the blood of Christ. It was light, and life, and "peace, and joy in the Holy Ghost." It was the resurrection from spiritual death, the "new birth," the "divine nature." It was the first step towards heaven, and the act of entire consecration of all to God. The soul became as conscious of the pardon of sin, and the peace and joy rolling their music in the new-born child of God, as he quickly felt the guilt, shame, and crushing sorrow of sin. "Getting religion" was a beautiful, short-hand method of expressing the divine idea of a soul born of God and breathing the spirit of adoption, and rejoicing in it, and in the love and favor of the Father, and the love and favor of God. It was a photograph taken in a single flash of the Holy Spirit. "Getting religion," so long the object of fearful, prayerful, agonizing search. The condemned criminal holds in one hand the pardon of God, and in the other the patent of nobility—gracious notice that he is made an adopted child and a recorded heir of the "Great King." There are now no shadows between faith and Jesus, the divine Savior. Guilt and shame are retired before the approach of pardon, and peace, and love, which came to make their residence in the blood-washed soul.

What a word of vast compass, into which so much of earth and heaven could be crowded, as that which equally suited the lip of "the young convert," as of the dying saint just leaving earth for heaven—"happy." "Bless the Lord, my soul is happy." The soul's natal day is beautifully called "happy day." That word was a complete volume of giving joy. It embraced clear, precious consciousness of divine acceptance, simple yet mighty trust in God, and a soul in advance hearing hymns floating from heaven and tasting its side of Jordan celestial fruit. It was something grander, more beautiful than the security Noah felt in his ark. Though the winds roared, and the ark was dashed on mountain wave, God ruled the storm; and all was safe; and the Ararat was near when God required it. That word "happy" was near kin to Paul's "knowledge," when he said, "we know that we have passed from death to life." We were rescued on the very verge of the cataract, and the sense of the fearful impending death, by rich contrast, makes our salvation all the dearer from its intense personality. The terms "blessed and powerful" were often used as twin brothers, when the child of God returned to class-meeting, or love-feast, or revival; or the

minister referred to some gracious influence attending sermon or exhortation. With tearful, yet joy-speaking eyes, and face lit up with unusual expression, the old-timed Methodist would say we had it "blessed," a "time of power;" or the preacher, in speaking of "times of refreshing," would say, we had a "blessed sermon;" the sermon was delivered with greatunction; it was a "powerful sermon."

These and similar terms show the redemption of the blessedness and the bliss, the union and the power of the truth and grace of God.

There was another term of frequent use in the pulpit in warning from the press and the kindly admonitions of the class room and the pastoral call—"backsliding." The danger of leaving, of "departing from the living God," was taught as a Bible doctrine and a matter of sad experience, and was used as a warning to excite special diligence and watchfulness on the part of every believer. A life-long fidelity was urged as a requisite for a heavenly crown. Moral agency never ceased until the breath left our animated dust. Every footstep from the cross to the heavenly light of paradise; now there is nothing but for us to cheer us and inspire confidence and trust and persistent activity. We were ever in gunshot of the devil while inhabitants of this side Jordan.

Expressive and full and complete the picture—"at-a-glance." What fearful memories of lost days and forfeited privileges come over the soul. Once the altar fires burned bright in the soul; the entire mind was a cathedral of praise; now there is nothing but cold ashes there—if the altar itself has not been thrown down. The holy place has become desecrated and deserted. "To reclaim the backslider" was a prominent effort of pious faith and zeal, a part of "the plan" of each church, an item in each supplication. The nomenclature of Methodism before any "recent" "expurgated" editions were issued, had no meaningless or lifeless terms. Everything had reference to religious activity, spiritual growth, positive piety. The church was called of God, as well as the ministry, to the conversion of sinners and the culture of saints in preparation for heaven. Religion had an earnestness of zeal, a mighty faith in God, a glow of emotional life, a stern purpose, through the years of victory over sin, and triumph over the last enemy. There was a thoroughness of consecration; there was a close communion with God; there was a rich, deep, and ever-growing experience of the truth of Jesus, and the love and favor of the Holy Ghost. The spirit of aggression against the world, the flesh, and the devil, was uncompromising. Life was measured by personal growth in grace and the number and power of revivals of religion.

### Mexican Border Missions.

FOR THE TEXAS CHRISTIAN ADVOCATE.

BY W. H. ANDERSON, D. D.

I see in a late number of the Advocate that Bro. Bryce calls upon the brethren to aid us in building a church in the Rio Grande. Now, I write to endorse his call. I do so because it is worthy, the mode of relief is legitimate, and the ability of our schools to give is abundant.

The object is worthy. Eagle Pass is one of the most important points on the Rio Grande for our Mexican Mission work. It is the only port of entry or export on either side, for the State of Coahuila, Mexico. Thus, it is the main artery for an immense Mexican commerce, through which nearly all its commerce flows. A good and nice church here will be of vast importance for the benefit of our Mexican Missions; besides, supplying a great local want. We have been in possession for several years of one of the best lots in the town for our church. Already the plan and specifications are in hand, and a good many bids for its erection; but we can not build for lack of funds. The Board of Missions has helped us somewhat in this regard, but we still need what is needed. Next year, and perhaps still the next, it can give us nothing—such are its financial embarrassments. So we appeal to our warm-hearted little friends—the children of our Sunday-schools in Texas. Should other schools outside of Texas help us, we would be very thankful. Bro. Bryce will give credit to whom credit is due. Besides, should any grown-up children (for old folks are grown-up children), help us by individual or collective donations, they may only accelerate a very needed enterprise.

We say the mode in which we seek relief is legitimate. We have permission of the Board of Missions to make it. Might we not say that it is beautiful? What could be more beautiful than little white hands all over the State throwing in their nickels and dimes for building a church away out on the Rio Grande, where our few friends are not able, and where so much, much good would be the result? Surely God would bless the little givers a hundredfold in this life, and if they continue in faith and good works, with life everlasting in the world to come. Now, dear pastors, superintendents, teachers, and children, help us right the matter in the right way. Do not delay. Half of success in a good work is in the promptness of its execution. Let the contributions pour in from this on. Let every one of our schools in the

State respond. Do not fear giving too much. Should more be received than needed at Eagle Pass, it will be applied immediately to some one of the hundred churches that we now so much need in the Mexican Border Missions. Bro. Bryce (with the permission of Uncle Ike) will make a weekly statement in the Advocate of receipts. We trust our brother preachers to call the attention of their Sunday-schools superintendents to this matter. We trust the superintendents to do the same with their teachers, and the teacher of each class to tell his or her scholars about this, and have them bring their nickels or dimes the following Sunday for this purpose; and then let it be forwarded to Rev. P. C. Bryce, Eagle Pass, Maverick county, Texas. May we be able to begin this church before conference. I say you are able to do this. Many churches have been built in this way away out on the frontiers and in foreign mission fields. For two years in succession the Sunday-school at San Marcos has contributed liberally to our missions, and thus enabled us to put thousands of catechisms and papers in our Mexican Sunday-schools; and with their permission we hope this year to turn their contribution into this church. The gift we ask from each will be a sacrifice for none. Oh, what a grand work lies within the easy reach of our church in Texas; not alone in the erection of this one church, but in a constant and abundant supply of this indispensable part of our progress in the Mexican mission work. What a grand and laudable opportunity of training our children to Christian giving—which is Christian work. Our fathers had no such opportunity, had no such trading; so the purity of their contributions to-day; their contributions to the great enterprises of the church—tell with fatal results. We missionaries have gone forth into the wilds and the desolation of the congregation—created a demand, an imperative demand, for churches. Now will you not aid us in supplying this demand? We have asked them—want you help us to keep them? We await your speedy and liberal response.—A. H. SUTHERLAND, Eagle Pass, Tex.

### How We Differ.

FOR THE TEXAS CHRISTIAN ADVOCATE.

BY W. H. ANDERSON, D. D.

I notice in a late issue of the Advocate a proposition to the local preachers of Texas to meet in conference, on a given day at a given place, for something, I don't know what. It is over the signatures of D. J. Tidwell, Thos. Vinson and others. I am sorry to see a spirit like this displayed. I feel sure the brethren whose names are attached to that article are all good meaning men, and do not intend to do anything that would bring reproach upon Methodism, and cripple our own usefulness as local ministers. Belonging to the local ranks, I feel it my duty to enter my solemn protest against such action. Were we to move out in that direction could it be said, see how "these Christians love one another?" No; but the contrary, "Let there be no strife among us." I think I know as well the requirements of our Discipline when I was made a minister as now, which was about twenty years ago. I was licensed with the privilege of others, to join some conference if I saw fit, or to remain in the local ranks. I have been warmly urged, as I suppose most other ministers have been, to join the itinerant rank, but have remained a local preacher from my own choice; and I must say my ministerial life has been one of joy and gladness. I have always worked in harmony with all itinerant ministers. My observation and experience have been worth something. I know we may be very easily persuaded that we have not had proper attention, and then it is we begin to see faults in others, forgetting that we ourselves are fallible. As a local minister, I find as great a field for labor as I possibly can cultivate. I fail to see that the Discipline of our church bears unequally upon us, and I am sorry to see a disposition on the part of brethren to think that we, as local ministers, are oppressed or manacled by our Discipline. Let us not persuade ourselves that we deserve more attention. We have enough; sometimes we need more rough handling than we get. I have no reason to complain that enough kindness has not been shown me, or that our regulations bear hard on me as a local preacher. If I can only be worthy of the high calling it is enough. Now let us lay aside every thought of wrong and join all our efforts in demolishing sin, and holding up the hands of our itinerant brethren. Heaven has blessed the Methodist economy, and I shall be ever at my post, bidding God speed to our cause. B. W. BROWN.

### From Lampasas.

FOR THE TEXAS CHRISTIAN ADVOCATE.

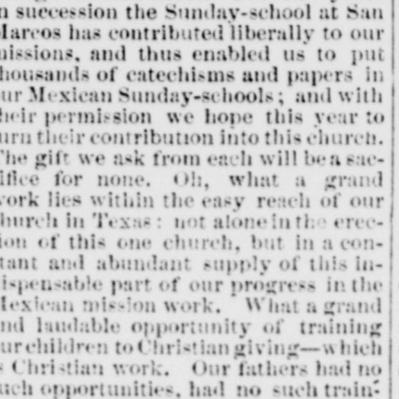
BY W. H. ANDERSON, D. D.

Last Sunday was a happy day for the church in Lampasas. Bishop Parker was here and rendered us effective work. He gave the children of the Sunday-school a most instructive and delightful talk. He preached at 11 a. m. to a large and intelligent congregation, who gave him the closest attention for one hour; after singing by the choir, the church was presented to him by Bro. J. W. DeHay and H. C. Ransbury, two of the board of trustees, when the bishop formally dedicated the church. His sermons were full of mature thought, characteristic of the man. His sermon in the morning on "The church through the different periods of the world's history," was a profound production, and made a most happy

effect on all who heard it. His sermon at night on "The faith of Moses," was a strong defence of faith, and a crushing argument against infidelity. The bishop was charmed with our Sunday-school, the congregation and the people generally. He hopes to visit the springs again, when he can spend some weeks here. With us on the day of the dedication were Rev. C. H. Ellis, presiding elder, Lampasas district; Dr. E. T. Mitchell and Bro. Wootton, of the Texas Conference, and a number of visitors from Galveston and other places. I carried the bishop in a buggy to Burnet, my other appointment, a distance of twenty miles. He was pleased with Burnet, and delighted at our prospects to have a beautiful and substantial church in the near future. Our fourth quarterly conference will be held at Burnet Sept. 16th. The stewards at both places are working to bring all their finances up by that time. We expect to present a clear sheet at conference. The people here have responded nobly this year to church enterprise, and will likewise in paying their preacher. The new church at Burnet will be ready for dedication by conference, in order to receive their preacher next year. The Lampasas church, a beautiful and substantial house, is paid for. The preacher who may come here next year will not be bothered with a church debt. Our Sunday-school literature for the entire year is all paid for. We have spent over forty dollars this year for Sunday-school requisites, and it is money well spent. I have taken fifty-two subscriptions for *Advocate* this year, besides selling a good many books for the Publishing House, which all preachers should do. Our own literature should be circulated and read more, then we would have a better class of Methodists. Our literature is equal to any, and the preacher is to be pitied who will allow his people to buy and use the trashy so-called cheap literature, and cheap for its, and light. The Methodist people have nothing to be ashamed of. They have a church broad and catholic, a church polity the best the world has ever seen. There is nothing comparable to it in any church on the globe.—W. H. LAFFERTY.

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Texas Christian Advocate.

To the Texas Christian Advocate.

Rev. Wm. Allen vs. the General Conference.

Many a well meant effort is made to right wrongs which do not exist, and to correct errors which are imaginary only. Rev. Wm. Allen, in the ADVOCATE of the 19th inst., offers some strictures on "The Negro Question in the General Conference," which, though sincere, I esteem to be unjust. Nearly four columns of Bro. Allen's interesting communication is devoted to a partial review of "Our Brother in Black."

The leaders would make appointments, but the members sometimes would not meet them, and they would become dissatisfied. May the Lord save this institution to vital Methodism. The financial status of the district was far below the time. Three-fourths of the year gone and only about one-fourth of the preachers' salaries paid. Generally the lowest estimate possible for a preacher to live on is made, and that estimate based on what it takes for a man in the community, with about the same sized family, on scanty allowance.

people have failed, neither justifies the failure nor advances the interest of himself or those he represents. The fact is, nothing but success succeeds. If there are any indifferent or easily-discouraged preachers or stewards in the Northwest Texas Conference, they have likely concluded to fall in bringing up a full financial report to our next annual conference because it convenes October 18 instead of November 1.

A "great change," was baptizo ever applied to any condition effected by an application of the subject to the element, the manner in which all immersionist baptisms are accomplished. The foregoing indicates clearly the precise range of documents to which we may legitimately appeal in this controversy. To cite examples from the classics after the "great change" which Greek literature underwent, or lexical definitions of baptizo in this post revolutionary period, is the most palpable absurdity.

To attempt to explain such expressions in the Christian terminology of the Apostles, by quotations from Greek authors, is extremely absurd. An attentive reading of the foregoing quotations, especially the statements which I have italicized, can hardly fail to convince the reader that the Hellenistic dialect, especially with reference to religious technical terms, such as baptizo, differs from classic Greek so materially that an attempt to explain such terms by an appeal to classic writers, is indeed, as Winer states, "extremely absurd."

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Rev. Wm. Allen vs. the General Conference. (Continued) The Negro Question in the General Conference, which, though sincere, I esteem to be unjust. Nearly four columns of Bro. Allen's interesting communication is devoted to a partial review of "Our Brother in Black."

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Texas Christian Advocate.

Family Reading.

BY UNCLE IKE.

We copy the following verses for the benefit of our young lady readers. The advice is good though told in homely style. Other folks may find in Uncle Gabe's suggestions a profitable lesson:

Observations of Rev. Gabe Tucker. You may not be so tall as a mighty rocky pine. To make your judgment by de clo'es dat rivers his a many. For I hardly needs to tell you how you often come across. A fifty dollar saddle on a twenty-dollar horse. An' I wakin' in de low ground, you diskliver as you go. Dat de lines' shuck may hide de meatest nubbin in a row?

I think a man has got a mighty slender chance for Heben. Dat hold on to his plety but one day out o' seven. Dat talks about de slingers wid a heap o' solemn chat. An' neeber draps a nickel in de me'etory hat. Dat foremost in de me'etory house for 'em all de chunes. But lays away his ligan wid his Sunday pants.

I neeber judge o' people dat I meet along de way. For de places whar de come from an' de houses whar dey stay. De brackin' chiken's awful foul o' roostin' pretty high. An' de turkey-buzzard satus above de oak's in de sky. Dey keech de little minuses in de middle o' de keech. An' you finds de smallest possum up de bigges' kind o' tree.

Other people besides the preacher may find encouragement in the following touching incident. Often when the path of duty seems barren and desolate, it we follow it faithfully it will bring us rich reward.

The Dying Miner. Twenty miles from home and night approaching. A young home missionary working for his Master in one of the mining communities of Colorado found himself in this situation one day, and was beginning to look about him for a desirable place in which to spend the night, when a little way ahead he descried a rude cabin.

Approaching nearer, he saw it was one of the poorest of these rough habitations, and much of the "chinking" between the logs had fallen out, rendering the place additionally uncomfortable.

"Such a place as that is surely deserted," said the young minister to himself; "and I am inclined to think I would rather sleep out of doors to-night than inside of that shell, even if it should prove to be inhabited by anyone who would make me welcome."

At that moment the sound of song floated out through the openings between the logs, and our traveler stopped his horse to listen to a man's weak voice singing that dear old home song, "The Home of the Soul."

"Oh, that home of the soul! in my visions and dreams. In brackin' water wells I can see. Till I fancy but dirty the web interlives Between that dirty city and me."

He wrote the words which reached the ear of the listener outside. "I must see the man who can sing like that, in such a place as this," thought the missionary, riding up to the cabin, and alighting from his horse.

A feeble "Come" came from within, in answer to his knock; and entering, he found himself in the one small room of the cabin, which was almost destitute of furniture.

In one corner a rude bedstead had been constructed of boards and rude pieces of timber, on which some old blankets were spread; and on this hard bed lay a man, evidently very near to death.

"Dying alone, in this situation, twenty miles from the nearest camp, still his look into the beyond seemed so clear, so real, that the language of the hymn he feebly sang was indeed the language of his heart," said the missionary as he related the incident afterward.

"He died that night; and I have never ceased to feel a thrill of thankfulness, whenever I think of him, that I was belated that day, and so enabled to be with that man when the end came. Surely, that which satisfies a man when in the midst of such surroundings is not a thing to be lightly rejected. When a man leaves the home of his boyhood he cannot afford to leave the religion of Christ too."

Golden Days. EVERY mother who has lost a child will appreciate the following beautiful incident: A Flower in a Dear Baby's Hand. After a young child had died and had been laid in its casket, in Auburn, a few days ago, a rosebud was plucked from a neighboring garden and the stem was placed in one of the lifeless little hands. A day or two elapsed between this incident and the funeral ceremony. In the interval the rosebud in the hand of clay was seen to gradually unfold. When the service was held the bud had become a blossom. The phenomenon gave peculiar pleasure to the afflicted family, and was prettily alluded to by the clergyman, who compared the unfolding of the rose to the blossoming in heaven of the child.—Leicester (Me.) Journal.

HERE is another incident that will touch the heart of every father and mother. We saw a notice of it in the papers at the time it occurred: A very long journey for an un-

tended child was recently made by a lad of nine years who arrived at the railway station in Buffalo with a card sewed to his jacket bearing this inscription: "Parker's Landing, Pa. This boy, Samuel Brindle, is going to his mother, Mary A. Brindle, Primrose Banks Mills, Old Oldham, Lancashire, Eng., via Montreal, Can., and Liverpool, Eng., per Canada Shipping Company, Beaver Line. Take care of him." The boy had in his possession when he started tickets from Buffalo to Montreal, and from Montreal to Liverpool; but the one covering the journey from Buffalo he had lost on the way. The police telegraphed to Parker's Landing, and received a reply requesting them to forward the little traveler and it would be made all right. He was sent on his way, and lacked no friendly care on his long journey. About a year ago he came to America with his father, who recently died. Acquaintances thereupon provided for his return to his mother.

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"He wrote the other day: 'I am making all my arrangements to go to a home in heaven. I never had more faith. I believe that God is a living God, and that Christ came into the world to save sinners. I believe my affliction has changed my heart, and that it has worked out my purification. I believe that he will save me.'"

We have often mentioned the influence a good sister can exert over her careless or wayward brother. Her love and responsibility is next to the mother's. Here is a story which every member of each household where there are boys and girls may read with profit:

The Lesson of the Briers. "Charlie! Charlie!" called Ella to her younger brother, "don't go among those briers; come over here in the garden!" "Ho! stay in the garden! who wants to stay in the garden?" answered master Charlie with great contempt. "I guess you think I'm a girl to want to play where I'm all smooth and everything. Ho!"

"That's not it, Charlie, but you know we have on our good clothes, and we must be ready to run quick when we hear the carriage drive up to the gate with Aunt Mary and Cousin Harry and Alice."

"I know that as well as you do," said Charlie, pushing his way through the hedge as he spoke. "Girls aren't good for anything but to sit and sew. I mean to have some fun. I mean to do—"

Ella felt like giving some angry answer, but she checked herself, and went on with her sewing as she sat under the big tree, wonder-

ing what made Charley break off his sentence so suddenly. "El-la, El-la!" came a pitiful voice at last, "come help me. I'm getting all torn. O—oh!"

Sure enough, Charley was getting all torn; some big thorns had caught his new trousers, and the harder he struggled the worse matters became. "Hold still, dear," said Ella, "I can't help you while you kick so. There, now you're free. Oh, Charley!"

Charley, clapping his hand to his trousers, knew well enough what Ella's "Oh!" meant. It meant a great big tear in his new clothes. Two cousins coming to spend the day, and a poor little boy sobbing in the nursery until the little traveler and it would be made all right. He was sent on his way, and lacked no friendly care on his long journey. About a year ago he came to America with his father, who recently died. Acquaintances thereupon provided for his return to his mother.

Very soon the boys and girls from every household will start upon a long journey. Those who guarded their childhood will be lying in the tomb, and across the ocean of life and one of its continents, and perhaps through strange lands, they must wander. Will they reach their home at last? Will kind hands lead them safe along rough and dangerous paths? Father, mother, are you trying to supply your child with a ticket which will carry him safely through that long journey? "Take care of him." That simple appeal touched the heart of every conductor and made the brakes-men as gentle and thoughtful as a mother would have been. "Take care of them." Have you sent that prayer out to your Father in heaven in behalf of your children, who you hope to meet one day in your Father's house?

Texas Christian Advocate.

I. G. JOHN, D. D., Editor. Associate Editors: R. S. Fisher, J. D. Shaw, E. S. Smith.

SHAW & BLYLOCK, Publishers. JOINT BOARD OF PUBLICATIONS.

EAST TEXAS CONFERENCE--R. S. Fisher, D. Morse, John Adams. NORTH TEXAS CONFERENCE--S. J. Hawkins, W. C. Haislip, W. F. Fagaling.

OUR WEEKLY MAKE UP. On our first page Dr. Mood treats 'Our Brother in Black' with the calm and thoughtful consideration that is characteristic of the man and appropriate to the theme.

VOICES FROM THE FIELD.

There is an inspiration in the reports which reach us from the Rio Grande. God is wonderfully prospering the work in that field. The seal of divine approbation rests on all the movements of Southern Methodism, both in central Mexico and the border mission.

In his former report from the Mexican Border Mission Bro. Sutherland tells us that the experiences of his Mexican preachers, as recounted by them at the district low-feast, recalled those of the early Methodist preachers which have been recorded by Mr. Wesley, and suggests the idea of preparing them in condensed form for the ADVOCATE.

OTHER things in that report from the border stirred us deeply. We hope our friends have preserved the ADVOCATE and will read it again. It says: 'We now occupy fifteen towns in this State, (Coahuila), but there are many more still larger ones waiting with open doors the messengers of salvation.'

Dr. W. R. Alexander, of Salado, Bell county, sends in word never to stop his paper until we receive his obituary. Nothing cheers us more than the indorsement of such men.

and is revealing his presence and power in raising up converted Mexicans who are ever eager to bear the story of the cross to their countrymen. 'Is the church providing the Board of Missions means with which to supply this field?' Here is another question asked by the missionary. The answer will be heard in the reports which will soon be made at our annual conferences.

A LATE postal told us that the wife of the presiding elder is with him in his work, organizing Woman's Missionary Societies; and the writer adds, 'We do not know which is doing the most good, the wife or the presiding elder.'

'The preachers have been poorly paid. \* \* \* One circuit only paid 14 1/2 per cent. on the preachers' salaries.' And yet the preacher who traveled that 14 1/2 per cent. circuit is working as laboriously and as usefully as any pastor of the wealthiest station in the Southern Church.

A CERTAIN district conference recommended special sermons on pastoral support; but the secretary, in view of the well known modesty of Methodist preachers, especially when the question of their quarantage is involved, volunteered some good advice. He says: 'As the preachers naturally feel reluctant to preach on the subject, the ADVOCATE should be circulated. An enlightened membership will be liberal.'

A GOOD local preacher held a protracted meeting at ---. Results: ten conversions, and as many joined the church. We found that in a postal, and we said: 'Amen. God help our local preachers.'

'OUT of a grand total of 126 delegates in this district, there were about one-half in attendance. The local preachers were well represented, manifesting considerable interest in the proceedings.' The report from another district says: 'All the charges, fourteen in number, were well represented, every preacher in charge being present, and an unusually full attendance of lay delegates and local preachers.'

SENDING TO DISTANT SCHOOLS.

During the past two or three weeks scores of young people of both sexes have left Texas for Virginia, Tennessee, and Kentucky, to attend school. At one depot alone thirty young ladies and ten young men, children of Methodist parents, left on one train. This fact looks like a great rebuke is designed for some one, and it becomes us to inquire the cause of this anomalous state of things.

We may say, in the first place, that this hegira is largely the result of fashion. With many families of wealth a fashionable sentiment obtains that their children will better measure up to the criticisms and expectations of the *bon ton* if it can be said of them that 'they are off at school.' This may seem to some a very silly reason, but it is not the less potent.

Akin to this cause is the vanity that enjoys mere monetary display. There are wealthy persons, who, however reluctant they may be to expend money, delight to lavish it on their children, particularly their daughters. Could accurate statistics be secured on this subject, the country would be astoundedly thrown away in extravagance fully in this connection.

Akin to this again is the serious fact that now, in thousands of families, the children hold sway and dictate to their parents their choice of schools. There are at this moment hundreds of young people who have left Texas for schools in other States whose parents have objected and protested against their leaving, but whose children, having always been allowed to have their way, continue to have it, and squander the money paid the poor, foolish old people have delved and toiled and stunted to acquire. We saw one such case approach the sacrament table at a little country church--for he was a member of the church. His father, a plain farmer, his mother, a plain farmer's wife, knelt in their plain clothing, while the son, with his hair parted in the middle, knelt in the finest broadcloth, and a costly diamond pin flashing at his neck, diamond studs down his shirt-bosom, and received the consecrated elements in the jeweled fingers, and cuffs fastened with heavy gold buttons. This hopeful youth went to a distant State, against his father's remonstrances. It is true, but had just returned, the admiration of his weak parents, and all the silly girls of the neighborhood.

Along with all this is the fact that the population of Texas is new. There are comparatively few native Texans, and the population that comes to Texas brings with it regrets and longings, and strong attachments with their native States. They see in the ministers, the papers and the schools from whence they came, all the excellencies and beauties that distance and memory fondly throw around them. Though many of them can ill afford it, they send their children to these distant points, often passing, on their journey through Texas, cheaper and better schools. Inasmuch as so many are sending out of the State, a new factor, increasing this migration, is added in the visits of agents and presidents of distant colleges, who come to Texas 'to canvass' and to 'drum' for students. These men do not visit other States. Why is this? It is because they see a state of affairs exists here that does not obtain elsewhere, and they seize upon it to build up their own interests. No paper east can exhibit such an annual array of advertised schools from abroad as the TEXAS CHRISTIAN ADVOCATE. The reason for this is explained by the foregoing facts. Along with all this it can not be denied that there is one other potent reason for this annual migration of students to the North and East. There has been a criminal amount of pretension and sham in many of the institutions of Texas. Nearly every school in the State has laid claims to the dignity of a college, and every teacher to the dignity of a professor. Parties acquainted with what is really necessary to constitute a college proper, have looked in upon these pretentious establishments, that elevate little children to the name and dignity of 'students' in order to claim great

members. Finding them to be colleges without either professors, students, or apparatus, they have lost all faith in the claims of anything in the State deserving the name of college, and send their children to institutions of known worth and established reputations.

What is the remedy for this evil? We see but one, and that is for our people to establish institutions of such character as will command the confidence and patronage of the Texas public. But this is being done. There are institutions of solid worth in the State. Tested by capable men, and judged of by their fruits they will compare with the best institutions North or East--AND THEY ARE TURNING THE TIDE; AND THEY ARE SECURING LIBERAL PATRONAGE.

BY WAY OF ILLUSTRATION.

At a certain district conference a good brother objected to what he styled the secular department of our church paper. He wanted it religious from the first page to the last. He was a business man, and readily admitted the necessity of the advertising space, as that supplied a part of the income that enabled the church to give so large a paper at comparatively so low a price; but the space occupied by the news column, price current, and other secular reading, he thought should be filled with sound religious articles. He could get the news and price current in his daily paper, he said, and did not need it in his ADVOCATE.

To this the editor, who was present, replied that the good brother, who was a man of property, was able to take a daily paper as well as his religious journal, while thousands of Methodists in the land could take but one. They and their families desired information respecting passing events as well as the brother who was able to take a dozen dailies if he wished. It was also important to their business that they should have the price current as it was to their more prosperous brother. Unless the ADVOCATE supplied them with the news and the market reports, they must do without this intelligence or give up the religious paper. He asked the brother, who was a just and sensible man, if he thought it was right, because he did not need the news and other secular reading which appeared in the ADVOCATE, to deprive thousands of people poorer than himself of this valuable information, or compel them, in order to secure it, to deprive their households of their church paper? He then called attention to a late issue of their county paper, which contained an extract from one of Ingersoll's assaults on the Bible. He referred to a letter in a leading daily, which ridiculed evangelical religion, and spoke of alleged immoralities on the part of certain preachers and Sunday-school superintendents in New England and New York as illustrations of the lives of the clergy everywhere. He called attention to the trashy stories in papers of wide circulation and their sensational reports of crime which give to the young false views of life, and are calculated to blunt, if not deprave, their moral sensibilities. He then asked the brother if it were a wise policy to exclude from the church paper a well-digested news department, a reliable market report, and choice literary, scientific and historical selections, and thus compel parents who would supply their children with such literature to seek for it in papers which fill their columns with open assaults on the Bible, or covert attacks on experimental religion, and with sensational stories, and reports of vice, calculated at once to destroy their faith in Christianity, and to debauch the morals of the young?

THE OPEN LETTER TO THE BISHOPS.

An attack, by Dr. F. A. Mood, upon the author of said letter--who is unknown to me--appears in the ADVOCATE of the 20th inst., and is, also, an implied censure of the editor for the publication of said letter. Now, I respectfully ask Dr. Mood to specify the 'coarse' and 'rude' words in the same, for I have failed to perceive them. I ask, further, that he will state if he has expressed the sentiments of the bishops, or of any one of them, concerning said letter? If he has--which may God forbid!--then I must bear the mortification as best we can; but if he has not, I will state that the 'Methodist clergy' of Texas, 'repudiate' those sentiments--so unworthy of a bishop. Whenever a bishop thinks he has no faults, he is no longer fit for the office he occupies; and whenever he can not be approached in a brotherly manner, containing them, it shows an unchristian spirit, and bishop stock will rapidly decline, and I shall be willing to 'sell short' whatever interest I may have in it, until there is an improvement in its value--C. L. SPENCER.

Religious Items and Personals.

The General Conference of the Methodist Church of Canada commenced on Tuesday, Sept. 5, at Kingston. The Rev. Mr. Green, of Raleigh, N. C., is at present the 'Champion Inquirer.' He recently passed 140 persons through the baptistry, fully dipping and blessing each one in seventy minutes. Who can beat this record? A young lady of Chicago, who is in the Baptist Theological Seminary, promptly replied: 'I have heard of David Shell baptizing 141, I never heard them called rocky rollers before.'

The Rev. Edward Johnson, son of the famous missionary, who gave up a fine church in Orange, N. J., to engage in mission work in New York City, has just declined a call to the First Baptist church of Newark, a most desirable position, and will remain at work among the poor and downcast. It has been proposed to hold a national religious congress in Kansas City, with delegates from every evangelical church, the purpose being a joint meeting of every denomination in order to infuse new life and vigor into the cause of Christianity. 'The Salvation Army and its work,' will form one of the leading subjects of debate at the forthcoming meetings at the London Diocesan Conference. It is thought a resolve will be made to give no countenance to the army. The disaffected and benten party in the United Presbyterian Church proposes to observe a day of fasting and prayer in view of the attitude taken by the last General Assembly of that Church favoring instrumental music. Capt. Condon, the Biblical scholar, will strive to show in a book on Jerusalem that 'the traditional Gethsemane is no more nor less than the site of the original temple of Venus.'

Bible it was helping her to train up her boys and girls for this world and the next.

The good brother very frankly admitted that he had not considered the question in all of its bearings, and would regard the mission of the church paper hereafter with different sentiments from those he had formerly entertained.

NOT CONSIDERED ECONOMICAL.

Rev. H. M. Booth, Hallville, renewing two subscribers, says, 'They wish their ADVOCATES continued. They are opposed to retrenchment in that direction, as they can not economize at the expense of the ADVOCATE.' A great many begin retrenchment by reducing their contributions for the support of the institutions of the church. In theory, they say the gospel is of supreme importance, and the spiritual welfare of themselves and household should be their first consideration. In practice, they rank religion as a matter of minor interest, and place the salvation of their families last on the list of interests to be supplied. A man who cuts down his assessment for the support of his preacher as the first step towards retrenchment, withholds his missionary money, but smokes the same in some brand of tobacco, who gives up his church paper but renews his subscription to the Philadelphia Ledger, is a very unwise economist.

A GOOD INDORSEMENT.

I have just read the following items in the ADVOCATE: 'The financial reports showed that only one-third of the amount assessed for the support of ministers has been paid.' 'The report on books and periodicals developed the fact that a large majority of our members do not read our religious literature.' I have also read the editor's comments, and I desire for the encouragement of preachers who do not labor for the ADVOCATE to say: 'I know from personal experience that the ADVOCATE is the very best steward in Texas. Nearly all, if not quite all, the stewards on Shelby circuit take the ADVOCATE; all of our leading members are subscribers; it is largely circulated all over the circuit, and has been for the last three years. At no time during the past three years have the stewards let a quarterly meeting pass without meeting promptly the preachers' claims. The circuit has not failed once during these years to meet the missionary and conference claims. Brethren, you hesitate to ask the people for quarantage, but you can ask them to subscribe for the ADVOCATE. Try it.--J. T. SMITH.

Bro. S. will accept our thanks for his indorsement of our statement. The ADVOCATE is the co-worker of the preacher in his great field of usefulness. It is cheering to be assured that our labor is not without results. Often when the reports of revivals reach us we would gladly be in the open field, but if we can help the preacher in his work we are content. All we ask of our brethren is that they will place the ADVOCATE where it will be a help--viz.: In the home of every Texas Methodist.

To the Texas Christian Advocate.

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not know that they all differ from each other. The Christian Register, says Bostonians are naturally Unitarians 'because having been born in Boston, they do not think it necessary to be born again.'

The Protestant Episcopal Church in Massachusetts proposes to introduce the free-pew system in all their church edifices throughout the State.

The Baltimore News concludes that there are in that city 152,000 persons out of a population of 340,000 who are not members of any church.

The Methodist Church of Canada is considering the propriety of having bishops after the manner of their brethren in the United States.

The villages more than the towns of England have contributed to the supply of men as preachers to fill the ranks of Methodism.

There are in the United States and Canada 779 Young Men's Christian Associations, numbering 82,275 members.

There still survive in the Scotch churches a few ministers who believe in the damnation of infants.

It is announced that Gen. Robert Toombs will soon join the Methodist Church.

An unsuccessful attempt has been made to establish a Unitarian Church in Atlanta, Ga.

In Russian Poland the Baptist Church has about two thousand members.

Of all 'the seven churches of Asia' Smyrna alone is still living.

The first Methodist church in Washington was erected in 1810.

Rev. Mr. Spurgeon has publicly denounced the blue ribbon.

There are 574 Presbyterian churches in this country.

The Rev. T. A. Carr, of the American Methodist Episcopal Church, an excellent preacher, dropped dead in the pulpit at Watsonville, Cal.

The Young Men's Christian Association of Buffalo, N. Y., which was founded thirty years ago, has laid the corner stone of a building to cost \$75,000, never having a chapel of its own.

The sheriff of Womelsdorf, Pa., entered the Reformed church, and the classes was in session, and arrested Rev. Alexander Keiser on the charge of breach of promise of marriage.

M. H. PORTER, Elgin, Bastrop county: Explanatory.--The camp-meeting at the South camp-ground was quite a success. These preachers all did good and faithful work. C. S. Smith, presiding elder, W. G. Nelms, A. L. P. Green, Delaplan W. Swafford, local preacher, and Bros. Renick and Spiegle, Cumberland Presbyterian preachers. The church and people were so pleased with the success of the camp-ground, they are talking of buying twenty-five acres of land for a permanent camp-ground. It is doubtless as good a place as can be had on this circuit. We are commencing to build a Methodist church at Elgin. We hope to complete it before conference. Crops are good in our bounds. Health good, and the people hard at work. Considerable improvements are being made in material things, and some at least in morals and character. Judging from what I am told and see, the financial claims on the circuit will be fully met. May the goodness of the Lord lead all to him.

B. T. HAYES, Smithfield, Sept. 8: I write this by request. Minter's chapel is the oldest church in this part of the country. The old house is dilapidated, but still stands. The building of a new house has been desired for some time, and was talked of last year by the pastor and people, and they did not cease until a general assembly was held. They began the work about the 1st of July, and completed it about the 1st of September. It cost in money, besides labor, \$225. Bros. Jas. Cates and Rogers put in between them \$300 to get the first bill of lumber, and though it was during the hardest time of the year, they did not lack for means, but got plenty every time it was wanted. Not only the church, but the whole community came up manfully. There was not a dissenting vote in the community. They have now a house 32x46 feet, all finished and out of debt, with a seating capacity of 300. It was dedicated on the 24 by their pastor, M. H. Cullum. Bro. Hughes was expected, but did not arrive. Several of the former presiding elders and pastors were invited to be present, but none came. Bro. Cullum preached an interesting sermon to a large and attentive audience. There were a great many converts, and the church was in a house. The church met in the morning in the old house, and after having prayers and songs, Old Bro. Minter gave a brief history of the church since its organization, followed by Bros. Rogers and Cates. After this, the congregation repaired to the new house, led by Bro. Minter with the Bible in his arms; and after entering the hymn was sung, 'How firm a foundation, ye saints of the Lord,' etc. The service was most interesting, and the prospects were good until the rains commenced Tuesday night. There were two conversions Monday night. The church were anxious for a revival. I remained there until Thursday evening. The meeting was successful, and I hope that they may have a glorious revival yet. A people who have acted as they have in building may expect the Lord to bless them sooner or later.

W. L. ANDREWS, Fairfield, Sept. 5: I returned from Wootton 'fell' last week, much improved in health. During nearly all the protracted-meeting season I have been ill, and unable to preach, which has been a source of regret. However, let me say, 'Thy will be done.' Conference having changed to the 15th of October, I'll make up my work hard to get up our finances. Brethren, take notice and do thy diligence to come up to the fourth session of our quarterly conference at Harrison's chapel, the 24th instant, with full reports and don't forget the ADVOCATE. It has a fine circulation on Fairfield circuit. I came by Bro. Armstrong's meeting at Point Enterprise, on my way hither. They were having a glorious revival. They shouted the preacher out one evening, and he proceeded to call penitents without preaching. Twenty-four had professed up to Wednesday night. I saw several whole families who were converted. The Lord said, 'I know Abraham, that he will command his house after him.' What a testimony of the faithfulness of these parents!

---Daddy Prins---

This new venture in journalism is on our table, and makes a handsome appearance. It is an evening daily. The numbers before us are full of spice and bear in every column proof that experienced newspaper hands are at work on it 'get up' and 'make up.' It is four pages in column sheet, and proposes to meet the demand for an evening journal in Galveston, which all business circles recognize as a push and enterprise ought to be a success.



Texas Christian Advocate. Business and Secular.

PUBLISHERS DEPARTMENT.

Mrs. Brown: "Dear me, Mrs. Jones, are those tall young ladies really yours?" Mrs. Jones, who is still possessed of considerable personal attraction...

Mothers! Mothers!! Mothers!!! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth...

Champagne was introduced by a monk named Don Perignon, away back in 1628, who hit upon the idea of marrying the product of one vineyard to another...

Agents can now secure a fortune. Omit worth ten dollars sent free. For full particulars address E. G. Riddick & Co., 10 Barclay St., N. Y.

A registered letter was sent from Baltimore to London recently which contained over a million dollars in bonds and other securities.

The utilization of the accidental falling of an apple gave us, through Newton, gravitation's laws, and the incidental discovery by Milton that he gave us one of the most valuable auto-erectives...

Last year Holland shipped to England 8900 tons of butter, 330 tons of cheese, and 4850 tons of meat from the port of Rotterdam alone...

Of all the preparations brought to public notice, none deserves greater commendation than HOME SANATIVE CORNIAL.

Louisiana's salt mine, which is in Iberia parish, covers an area of 140 acres, and is a solid deposit of remarkable purity and excellence.

Advocates of prohibition need have no fears of "Prickly Ash Bitters," as it is a medicine, and by reason of its cathartic properties cannot be used as a beverage.

The United States are now sending to each country the staple food for its people. We export beef to England, grease to Russia, and frogs to France.

Preventive of Malarial Diseases--OPINION OF EMILIN L. H. R. WATSON, OF ANAPOLIS, MD.--"Colden's Liebig's Liquid Extract of Beef and Tonic..."

According to Iron, "As long as the New York judges ride over New York roads on free railway passes, it is hardly to be expected that any better decisions will be given than was furnished in the case of the People against the Railroad..."

Canadian immigration fell off last year from the 125,591 of 1881 to 98,308. Both totals, however, include a certain unascertainable number of immigrants from Europe who landed at Montreal and came into the United States by rail...

The unhappy wife who suffers from the petulance and ill humor of a nervous husband, should name the real cause in her complaint to the court, or remove that nervousness by presenting the defendant with Dr. Benson's Clergy and Chamomile Pills.

The accounts of the Postoffice Department for the first quarter of the calendar year show an excess of nearly \$1,500,000 in receipts over expenditures.

The South is not only going to raise a good deal more corn this year than its own needs will require, but it has already contributed to the foreign export supply quite a considerable quantity of wheat and oats.

If you are tired taking the large old-fashioned griping pills, and are satisfied that purging yourself till you are weak and sick is not good common sense, then try Carter's Little Liver Pills...

Chills and fever, yellow fever, and every other form of malarial, positively prevented, and all stomach and liver troubles cured by the use of Dr. Holman's Pad.

THE CRESCENT MARRIAGE ASSOCIATION, 122 Gravier street, New Orleans, Louisiana. No assessments before January 1, 1883. Certificates issued for \$1200, \$2000, \$3000.

The American Cultivator remarks that he has a double value, that of supplying the cities with fresh farm products, and also on return trips furnishing inland towns with sea food, such as oysters, clams and fresh fish.

Extract from a letter from Wayman, Wayne, Pa., containing the wonderful efficacy of your great remedy (POWELL'S EXTRACT) for the alleviation of pain, and for healing diseased tissues.

The wheat yield of Minnesota for 1882 is placed at 38,000,000 bushels, and that of Dakota combined at 55,000,000 bushels, though one authority places the yield of Dakota at 22,000,000 bushels.

According to the Housekeeper, there is more to be learned about pouring out tea and coffee than most ladies are willing to believe.

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Jeff Davis. Describing the recent representation of the South at the New Orleans Convention of that city says: "The most striking, because the most unexpected, episode of the entire affair was the presence of the illustrious chief of the Confederacy, Jefferson Davis."

Jeff Davis, drawn by some invisible thread of destiny to New Orleans, was unexpectedly a spectator of this striking panorama of Southern history.

The gentlemen who had charge of the entertainment discovered the fact, and invited him to the Astor Hotel, where dinner was about to be served for them, and seated him at the head of the table.

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Christian Advocate.

Legal Notes.

an agreement with M. B. he was to receive certain...

of the State Legislature whose purpose is to control and...

of the State wherein it is made, as they attempt to regulate inter-

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of the State wherein it is made, which are applicable thereto.

such is the kingdom of heaven. Weep not, fond parents, for little Carrie...

BUCHANAN.—John Estlin Buchanan was born in Giles county, Tenn., Dec. 30, 1839...

HEPPESTALL.—Miss Lelia A. Heppestand was born June 23, 1862, and died July 15, 1882...

HAISLER.—At the fourth quarterly conference of the North Texas Conference...

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LAMPASAS DISTRICT—FOURTH ROUND. Lampasas and Burnet, at Burnet, Sept 16...

GALVESTON DISTRICT—FOURTH ROUND. Richmond, at Richmond, Sept 23, 24...

BEACONTON DISTRICT—FOURTH ROUND. Darsala, at Mt Hope, Sept 16, 17...

WACO DISTRICT—FOURTH ROUND. Colvert and Harte, at Sept 16 and 17...

AUSTIN DISTRICT—FOURTH ROUND. Austin, at Austin, Sept 23, 24...

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CHANGE OF TIME. As the territory transferred from the North Texas Conference...

PARIS DISTRICT—FOURTH ROUND. Paris, at Paris, Sept 23, 24...

BROWNWOOD DISTRICT—FOURTH ROUND. Brownwood, at Brownwood, Sept 23, 24...

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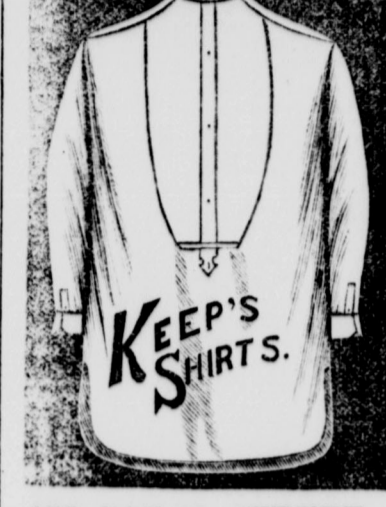
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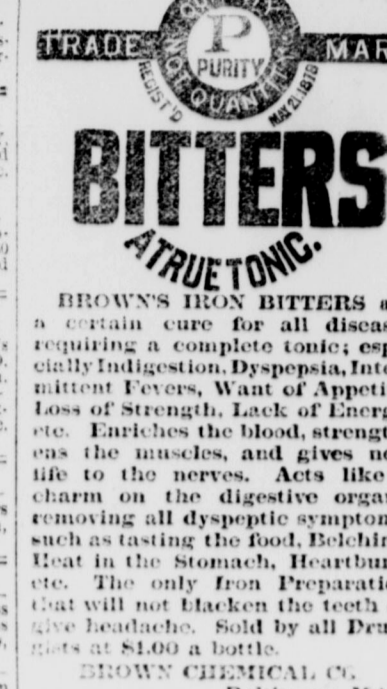
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