The Texas Christian Advocate.

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Address all business letters to Shaw & Blaylock, Galveston, Texas.

All matters for publication, and private letters for the editor, to Rev. I. G. John, Galveston, Texas.

Care should be used in observing above directions, as letters not addressed as indicated may be overlooked.

NOTICE ABOUT MINUTES.

We have received a few complaints that the Minutes of conferences have not been received. In every case we sent the Minutes of the conferences, pro rata to the active members, and one to superannuates, supernumeraries, etc. A few copies of each conference were reserved to send to those who had failed to receive them. The reserves have been exhausted. Any one who has not received his pro rata must blame the mails. SHAW & BLAYLOCK

Notice.

The ADVOCATE never inserts advertisements known to be of an immoral or swindling character. It refuses every year an amount of this character of patronage that would materially increase its revenue. It cannot, however, undertake to relieve readers from the need of exercising common prudence on their own behalf. They must judge for themselves whether the goods advertised can, in the nature of things, be furnished for the prices asked. They will find it a good rule to be careful about extraordinary bargains. In all doubtful cases never pay for goods except on delivery.

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Parsonages in the West.

To the Advocate.

In the first thirty years after the organization of Episcopal Methodism, as shown by an alphabetical list in Dr. Bangs' History, 1616 itinerant preachers had united with the different conferences; of whom, two years later, 764 had located, 116 had died in the work, 31 had been expelled, 19 had withdrawn, and 686 still retained membership.

These figures show that, during a period about the average of human life, immediately following the organization of the Church, only 7 per cent. of its itinerant ministry died in the active service, while 47 per cent. had located. The locations exceeded by 78 the whole number of itinerants then remaining, the accumulation of all these years. Remember that this was the result with men who had completed their probation, *tested* men, and that, too, in the "heroic age" of Methodism. This vast loss of available force shows an immense strain on the system at some point.

At the same time the efficiency of the itinerancy was demonstrated by the accumulation of more than 200,000 communicants within the period under review. Its aggressive power is all the more conspicuous for this grand achievement, with the waste of more than half its working capacity. What might have been the result if Methodism had conserved its forces, and thus doubled the energy of its itinerancy? This would have swelled the millions who, with glad hearts, celebrate this centenary year, and it would have intensified the joy and wonder of each of the increased millions by the added grandeur of the result.

Bishop Coke, as early as the year 1800, appealed to the church to provide parsonages and the necessary heavy furniture for the use of the families of preachers, in order to retain the services of those most experienced and influential. The failure to do this is believed to explain most of the locations and the loss involved.

Here is a conspicuous lesson of the first century of organic Methodism; and attention is called to it just now, because the conditions at present existing in our Western work are similar to those of that period. The country is new, the population is scattered, the distances are great, and the people not rich. As in all new and attractive countries houses are relatively scarce, and command high rents, rapidly exhausting the limited means of a preacher, who is forced to pay these prices. It is known to the writer that two of the worthy men furnished by Georgia to our mission-work in New Mexico within the last two years have found it necessary with their own hands to construct a shelter for themselves, as the first condition for conducting their ministry. The meager support the missionary treasury could afford them would not allow them to pay prevailing rents. What avails missionary money if it must thus be exhausted?

We are more considerate of our missionaries in foreign countries. Homes are accounted indispensable for them. At this point the itinerancy pinches most in a new country, and just here expenditure is first needed, and investment the truest economy. The rent of a house for three years will usually buy it. The benevolent fund that meets this first condition yields the surest and the largest revenue. It is noteworthy that, while the fathers saw the difficulty and sought to provide for it, we, so far as the West is concerned, seem to overlook it.

Unmarried men, with the attainments and experience requisite for that difficult field, are not to be found in numbers sufficient to meet the urgent and growing demand. Maturity of character and culture are nowhere more important than among this adventurous, enterprising, wide-awake, worldly population. Its cosmopolitan character concenters there the ideas of the world, so that the missionary encounters every phase, both of belief and of unbelief. Weakness and ignorance are the derision and sport of such elements, and, instead of arresting the torrent of iniquity, are themselves swept by it as straws by a tempest.

Strong, experienced, capable men are especially needed. Divine as is the power of the gospel, a man, a chosen man, is God's agency to wield it. Any man lacking the elements for a successful ministry in the older conferences, is an assured failure in the new. The missionary money expended on such is worse than wasted—it is a positive hindrance—a repression of the benevolence that supplies it, and an obstruction of the field to be occupied.

Besides, all our valuable men without families cannot be spared from the older conferences. In all these conferences there are particular places whose peculiar surroundings require this class of men.

The parsonage is the *desideratum* for the Western work. It removes the most serious obstruction to an itinerant ministry in new countries where, if not indispensable, it is certainly a powerful adjunct. It is singular that, while the church provides machinery for almost every other separate interest—its boards for Sunday-schools, missions, finances, literature, and church extension—it leaves the parsonage interest, the right-arm of the itinerancy, to provide for itself as best it can. Parsonages indeed we have in localities able to provide them for themselves, but these are the outgrowth of necessity and convenience, rather than of any thoughtful provision of organic Methodism. In those places where salaries are necessarily small, and parsonages are therefore the more needful, they are unprovided, and there is not even an organized effort to provide them. Aggression is the dominant idea and aim of itinerancy, and yet we strangely ignore its prime factor at the very point where all aggression must be expected, among the weak and helpless. The church expects the itinerant at her bidding to carry the gospel whither the Macedonian cry proceeds, and yet leaves unsheltered his wife and children, whom the gospel he bears, and his plighted faith, require him to protect. Many a true itinerant has thus surrended to the inevitable. Location had no alternative. A heart made too heavy to bear glad tidings to others has turned to minister relief and solace at home.

Whatever necessities may excuse our fathers when there was no old and well-established church to help in their new work, their loss by that lack was great, and the lesson is among the most impressive of their history. This record of their failure, due to lack, not of wisdom, but of means, appeals to us through our enlarged resources to do this for the Lord which they earnestly coveted to do, but could not compass.

Why not extend the privilege of our godly women, who but recently by authority of law began their efficient work for the women and children of heathen races? Why not let them share in the glorious work of God at home as well as abroad? It is to be hoped that they will ask the next General Conference to so modify the constitution of the Woman's Missionary Society, that they may enter this inviting field, now wholly neglected. If there be any women and children who appeal directly and powerfully to Christian women, they certainly are the wives and children of the devoted men who have brought them the boon of the gospel. These angels of the home are peculiarly fitted to sympathize with these wanderers on the face of the earth, and to provide for their domestic comfort. And if, by their thoughtful provision, the number and efficiency of the itinerant ministry may be multiplied, who can measure the magnificence of the prospect for Christian achievement? The relation of godly women to the church as helpers of its ministry is emphasized in the apostolic age. Paul, that early itinerant, found Mary, and Priscilla, and Lydia, and Phœbe potent adjuncts, and specifies in his epistles their provision for his physical comfort, and commends them to the church in all ages. While our women are sending their blessing to foreign fields, exclude them not from entering the harvest that constantly widens on their native shores.

The census of the United States shows that the population of this country since the organization of the government, with marked uniformity, has steadily doubled in about twenty-five years. If this law of increase is to prevail in the future as in the past, children are now living who will see the day when 400,000,000 of people will occupy this territory. The prospective increase alone in the next 70 years will exceed the present population of China. Let Southern Methodism consider that the mass of this multitude is to be in the South and West, exactly where we have our providential place.

The reminders of the departing century are opportune, if they but arouse us to the magnitude of our mission. Methodism, now just emerged from the feebleness of infancy and the perils of adolescence, and starting out in the strength of a vigorous maturity, God calls to occupy a field the grandeur of whose proportions will tax her noblest endeavor. Let itinerancy no longer hobble on one foot, but, thoroughly equipped, go forward to its real capabilities! O for men to devise broadly and execute grandly in this day of our opportunity! Let every Methodist see the duty that confronts him, and be equal to its demand. —R. K. HARGROVE.

The Coming Time.

To the Advocate.

When will the time come to this favored land when the laity, in all her churches, having shaken off their unconcern, will engage their powers in the task of knowing for themselves the truth as it is in Jesus; when, esteeming that truth, not because it lies parceled off in some of the articles of their creeds, but for the noble reason that it came from the mind of Jesus and is smoking with his blood, poured out for its maintenance, they will seek to imbue their minds with its clear light and to penetrate their hearts with its saving warmth; when our Christian temples every where will be filled with men and women impatient, not so much for the adorning of eloquence as for the solid and forceful gospel; when the people, the professing Christian people, in city and in rural places, will give to the Word of the most High a becoming place in their intellectual regards—will find in the songs of David sweeter songs than were sung by Pindar, and in the tragic numbers of Job a grandeur and a harmony unequalled by Sophocles; when the thousands that go up to the mount of instruction amid the stillness of our Sabbaths will summon all their inner faculties and invoke the descent of the Spirit to assist as they go for this in their thankfulness to meet and commune with God; when every Sabbath assembly will present the spectacle of an earnest, hungering multitude, each member animated by a common spirit, a spirit that would know and do the will of the Master of assemblies; when the soul, rather than the body, will be made ready to meet her Maker, when clothing herself in her garments of simplicity and reverence, she will open her understanding, refresh her memory, arouse her conscience, kindle her imagination, hallow her affections and thus make the hour of her temple-service a festival of joy? Ah, my friends; when that day comes heaven will not be remote from our now wandering and sorrowing world; it will lie around us and circle our souls as the great wide atmosphere does our bodies.

The Christian ministry will then have a work absorbing it from which sectarian service will be excluded. The Christian Church then, in all her militant divisions, true to her instincts, will arm herself against intolerance, and eagerly press forward the impersonal and illimitable, having throbs of sympathy and words of encouragement for all who are struggling up into a divine life.

Then all leaders, people, preachers and hearers, will unite in sending into the open ear of heaven a litany earnest, harmonious, and resonant with a grand catholic unity for the coming of the time when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

Whatever discouragements may look upon us intimidatingly, as we contemplate the arrival of that period, we have faith in God that it is hastening. We may not live to see it; our eyes may never behold the unfolding and perfecting of that vision which kings and prophets waited for but died without the sight, yet the full noon, to which the present is the brightening morn, will come; for the promise of God is sure. We already see the light of its approach, kindling a hopeful radiance in the long-darkened homes of humanity and causing the eyes of the good to grow brighter as they gaze.

We live in eventful times. The aurora of a glorious day is breaking upon the world—one that, we believe, will extinguish by its splendor the light which philosophy has kindled, and by which she is now dazzling the nations with a lustre as false as it will prove fading. The steps of the age gone by were wonderful. Its earnest men solved problems which for centuries had baffled human thought. They became true interpreters of the mystic speech of Plato and Socrates. They brought out, in clear and distinct form, the old Bible doctrine of conversion, and gave personal illustration that the divine would enter the human in all the entireness of sanctification. All honor to the Wesleys and others of the past, and all glory to their heavenly Captain who led them on. The same Divine leader is still at the head of the Christian column—the Christian hearers of our age—and therefore we take courage as his cry of "onward" comes pealing to our ears.

Men of God are speaking and writing, they are scattering the seed broadcast, they are sowing beside all waters, and soon trees of righteousness will fill the four quarters of the globe with their waving boughs. The fire-pillars of truth glow along the hot wilderness path, and the toiling pilgrims bind on their sandals afresh and begin anew. never did the Hebrew desert ring with grander anthems than are heard by this generation; nor are our jubilant songs without authority. We sing because we are hopeful. To us, even as to Israel of olden time, the mountain summits of a goodly land rise before us. We have a joy in the vision that holds us in its thrall which they know not; for the hills toward which we bend our way not only gleam with the fire-robe of glory, but are covered all over with God's angels. From their far-off dwelling place they beckon us to come. We will be with them soon. Until then, my brethren, we must be taught by earthly lips to take heed how we hear. —HENRIETTA.

BECKVILLE, March 8.

An Uncertain Sound.

Three, Not Four, Leading Causes for Centennial Collections.

To the Advocate.

The address of the Centennial Committee of the Texas Conference follows the statement of Bro. J. S. Smith, that domestic missions is one of the leading causes for which centennial collections are to be raised. The action of the General Conference was as follows:

Resolved, That in grateful acknowledgment of God's signal mercies and of our increased prosperity and responsibility, we will endeavor, during the year 1884, to raise the sum of $2,000,000, to be applied equally to the cause of education, church extension and foreign missions, save where donors shall give special direction to their gifts under the supervision of a committee hereinafter named.

If perspicuous English may be relied upon to convey definite ideas, the foregoing resolution needs no explanation; most specifically does it enumerate three, and not four, leading objects for which collections are to be raised during the year 1884; and domestic missions is not one of these leading objects.

The language employed by the Central Centenary Committee is as follows: "Moreover, while the General Conference expressed a willingness to include in the aggregate centenary collections, such special local contributions as might be made to relieve church property of burdensome debts, and to erect or greatly improve churches or parsonages, yet our people are everywhere urged to keep chiefly in mind the great leading objects of our centenary celebration—namely, a loan fund of $500,000 to be administered by the Church Extension Board for the special mission buildings, for educational and other purposes in China, Mexico and Brazil, and the strengthening of our schools and colleges with the most liberal aid, and the creation of a "Centenary Educational Fund." These special objects for the liberality of the church are recommended after the most mature considerations. These being realized, we will be able to plant and strengthen our Methodism in all her fields, both at home and in heathen lands.

While these *three* objects will share alike in the distribution of all undesignated funds which come into the hands of the Central Centenary Committee, yet donors may give full direction to their gifts."

There is nothing equivocal in the phraseology employed by the Central Centenary Committee, or the General Conference.

The above should be sufficient to remove erroneous impressions which may have been made by the worthy and honored brethren whose communications have seemed to render a correction absolutely necessary, "for if the trumpet give an uncertain sound, who shall prepare himself to the battle."—S. J. HAWKINS.

CONDENSED CORRESPONDENCE.

J. A. ROGERS, Ennis, March 19: Last Sunday night three brethren met for prayer. We called upon God, and according to his promise he sent the blessing upon us. May all the people be blessed and the church revived this centennial year.

E. G. DUVAL, Richland Springs, March 17: The second quarterly meeting at Richland mission closed on yesterday. Jas. M. Stevenson, presiding elder, held the quarterly conference, but he was suffering from a severe cold which affected his throat and lungs. He is deeply interested in all the interests of the church. His appeal to the quarterly conference to renew their zeal in the future was very impressive.

CURG, Kildare, March 17: Kildare is in a "local option" precinct. Last Friday we voted again upon it with follow result: "For prohibition," 71; "whisky," 1. "Against prohibition" is the form required by law in opposing prohibition. The 1 ticket was written "whisky," so it could not count. It is thought to have been put in simply for mischief, the party knowing the ticket would not count the way he wrote it. Prohibition succeeds, and Kildare is unanimous.

C. J. SHERWOOD, Black Jack Grove, March 25: The winter is about over; spring is welcomed with its singing birds and growing weather. A few days ago a fight occurred at this place. A saloon-keeper had a difficulty with one of his best customers, killing him; the customer seriously wounding the bar-tender. Such comes of whisky dealing. We are getting along tolerably well on my circuit. I expect to hold a meeting in Black Jack in the month of April. Pray for us.

JOHN M. BARCUS, Temple, March 24: We laid to-day the foundation to our new church here. It will be a nice frame church when completed, but we will have to get some assistance to finish it. This town has over 3000 inhabitants, though not yet three years old. We have only 50 members, and though they are a heroic band, they ought to be helped. If any one who reads this feels like helping a struggling church and making a profitable investment for the Master, their help will be thankfully received.

REVIVAL NEWS.

2 Conversions—3 Accessions.

S. B. ELLIS, Waxahachie, March 14: Our second quarterly meeting is over. Results, 3 accessions, 2 conversions, and the church generally revived. Had promise of a grand revival had the weather favored it. Several penitents at the altar Sunday night.

17 Accession.

H. M. DUBOSE, Huntsville, March 23: I closed to-day a two weeks' meeting with very gratifying and gracious results. The church has been greatly refreshed, class-meetings established, and a renewed spirit of consecration professed by a great number. There were 17 accessions to the church, and as many or more conversions, some having joined other churches, and several yet to be received. A beautiful feature of the closing service was a class of our Sunday-school scholars at the altar to assume the vows of the church.

13 Accessions.

E. Y. SEALE, Benton City, March 17: Yesterday was a good day for Methodism at this place—good congregation in the morning and at night; an excellent church conference at 3 p. m.; 2 joined the church. We are working for a revival in every department of church enterprise. Received 13 to date. We have a kind people to serve. They are in sympathy with their preacher, and love the cause of Christ. We expect revivals all over the work. May God bless and prosper his work this year. Bro. DeVilbiss is in very poor health. Will do all I can for the ADVOCATE.

5 Conversions—6 Accessions.

H. YOUNGER, Eane's Schoolhouse, March 16: At one of my regular appointments at this place, on Sunday, a good congregation assembled, and during the service much interest was manifest. The Lord's presence and power was with us, and one came forward for prayer. As so much interest was observed, the meeting was continued until Tuesday night. As large congregation assembled each night, the good spirit came upon us, and as many as from 12 to 15 were at the altar. Bro. H. T. Lawson, local preacher, was present to assist. The result was, that five penitents were truly converted, and six were added to the church.

14 Accessions.

W. M. ADAMS, Union, March 25: Our second quarterly conference is over, and notwithstanding the rain and sickness of the immediate community in which it was held, we had an interesting meeting. The financial report is tolerably good for the number of societies represented. Our report shows 14 persons have been received into the church during the past quarter; also 3 children baptized, and I have taken 17 subscriptions for the ADVOCATE. Brother Monk, presiding elder, was at his post, and preached with his accustomed power. Bro. W. V. Jones, preacher in charge of Floresville circuit, was with us and preached two powerful sermons, which we greatly enjoyed.

15 Accessions.

T. J. MILAM, Plano, March 24: My second quarterly conference was held March 14th. Reports from the stewards were reasonably good considering that the second quarterly conference came so early in the year. We received into the church 15 members last quarter. The Sunday-school interest is growing. We collected $25 for the Sunday-school cause the first week in this month. The class-meeting is attracting more attention. We have one monthly class-meeting just organized, and hope to have others at work soon. The greatest difficulty is to get leaders. We had a fine sentennial sermon on Sunday, 15th, by Dr. J. S. Smith, presiding elder. It was concise, yet replete with clearness.

46 Conversions.

T. E. SHERWOOD, Henrietta, March 29: This is the thirty-fifth day in the progress of our protracted meeting here, and the grand work moves on, bearing down before it the "tallest sons of Anack," and blessing the little child as well. The whole city is wonderfully moved. Mourners are converted at the altar, at their homes, and in the great congregation. Infidelity is stifled, skepticism is subdued, and the "Lord God Omnipotent reigneth." 46 souls have been converted, and the end is not yet. Eternity alone can reveal the final results of the gospel as presented during this meeting by Bros. M. H. Neely, of Terrell, M. C. Blackburn, our presiding elder, and L. P. Smith, of Montague. On my arrival here last fall I found the "planting" of my predecessor, D. M. Proctor. I have "watered" as best I could, and now, hallelujah! God is "giving the increase." Rejoice and pray for us.

22 Accessions.

J. F. DENTON, Blanco City, March 19: This work is slowly but steadily improving. The congregations at all the appointments are about as large as the houses will contain; 22 have been added to the church by certificate and otherwise, up to this time. Dr. Detzler came up and preached for us a week or more to large and interested audiences, and I think his labors here will result in permanent benefit to the church on this circuit. On last Sunday he raised a collection for the purpose of paying off the debt on our new church here, and also for finishing up the work yet unfinished on the building. The amount raised in cash and good subscriptions was $615. Our beautiful new church will soon be completed, and out of debt. I have never labored among a more kind, intelligent, and liberal people. What we most need is a sweeping revival that will reach all classes and will permanently establish the Redeemer's Kingdom in this part of the vineyard. Some of us are earnestly praying for it.

SPECIAL NOTICES.

[As these notices appear but once, those interested will do well to preserve this paper for reference.]

Rev. J. W. Hill requests us to make the following correction: In his recent article in the ADVOCATE of March 22d, headed "A Term Badly Misused," to read "Kepler" for "Copernicus."

BEEVILLE, March 17.—A grand centennial camp-meeting will be held near Beeville, Bee county, Texas, commencing June 26, 1884. The meeting will be on the self-sustaining plan. Ministers are invited, and will be cared for. A glorious time prayed for and expected. Brethren, "come over and help us."—A. C. BIGGS, P. C.

CALEDONIA, March 25.—Any one wishing to send me money for Church Extension Board, can do so by sending me a postoffice order on postmaster at Henderson, Rusk county, Texas, or by registered letter to me at Caledonia, Rusk county, Texas.—T. S. GARRISON, SR.

The ninth annual meeting of the Texas Sunday-school Association will be held in the city of Terrell, Kaufman county, beginning on Tuesday, the 29th day of April, at 8 o'clock p. m. Let every Sunday-school in Texas be represented. Ample preparations are being made by the good people of Terrell to entertain all who may come.

J. H. HENDRICKS,
J. M. MCCOY,
J. C. STOREY,
Executive Committee.

The district stewards for Galveston district, Texas Conference, met Monday night, 24th March, at Charles Shearn church, Houston. Following charges were represented: Charles Shearn church, by E. Smallwood; St. John's, Jos. A. Davis; St. James, Charles L. Dealey; Fifth Ward, Rev. A. Hinkle; Washington Street, John Kay; Richmond circuit, Rev. O. T. Hotchkiss; San Felipe circuit, Ben Allen. Bro. Hotchkiss was elected chairman, and Bro. Kay secretary. This being the centenary year, the assessment for missions, etc., are larger than previous years, but we hope pastors and people will enter into their collection with earnestness and all be successful. The following is the apportionment:

	Presiding Elder.	Foreign Missions.	Domestic Missions.	Church Extension.	Bishop.	Education.
St. Johns	$170 00	$132 00	$55 00	$22 00	$15 00	$10 00
St. James	100 00	73 50	34 00	19 00	10 00	12 00
Charles Shearn	265 10	192 00	84 00	55 10	20 00	25 08
Washington st.	35 00	22 50	10 00	6 00	2 50	2 50
Fifth Ward	60 00	37 00	17 00	11 00	2 00	2 00
Columbia	75 00	54 00	22 00	11 00	5 00	6 25
Alvin and Red Bluff	40 00	29 00	11 50	7 50	1 00	1 00
Cedar Bayou	62 00	42 00	17 00	11 00	5 00	5 00
Velasco	75 00	54 00	26 00	11 00	5 00	6 25
Richmond circuit	75 00	55 00	22 00	11 00	5 00	6 25
Bolivar mission	20 00	27 00	8 00	6 00	2 50	2 50
Wharton	40 00	20 00	11 50	7 50	1 00	2 50
Eagle Lake	40 00	30 00	11 50	7 00	1 00	2 50
San Felipe	83 00	61 00	21 50	16 00	5 00	6 25
Total	$1150 00	$810 00	$350 00	$220 00	$80 00	$100 00

CLEAR THE DECKS.

J. B. WOOD, Anson, Texas, March 19: Second quarterly meeting over: Bro. Annis was present and full of zeal. He knows his business when it comes to taking up collections. The decks are cleared. We have only taken collections at two places and have over our assessment. We are ready now for our centenary offerings. Though we are in the extreme west and among the cow-boys, we intend, by the grace of God, to bring up a better report than some of our eastern works.

T. W. GLASS, Schulenburg, March 17: The second quarterly meeting for Hallettsville circuit was held at Shiloh. The presiding elder, J. T. Gillett, was present, and in a business way looking after the interest of the church. Finances are improving. The foreign mission cause was presented and $35 in cash and subscription was the result. We hope to "clear the deck." There were present a fair official representation, and the meeting in the aggregate was edifying and profitable. The interest of the ADVOCATE was not forgotten; it is popular.

C. E. GALLAGHER, Ennis, March 18: The Ennis circuit has cleared the decks. Our assessment for the general collections is $179 instead of $200, as we first thought. We have raised principally by subscription $237.50, giving us a margin of $58.50. We have received so far 17 members, have dismissed by letter 14, have dropped, expelled, and otherwise disposed of 22, and still the work goes on. More to take in, and we fear more to turn out.

Scottish Superstition.

In many parts of Scotland a superstitious belief is entertained by the natves that it is not "lucky" to make a coffin for a suicide or to participate in the funeral ceremonies. Any tradesman who is known to have anything to do with a suicide's burial will get no employment from the natives thereafter; thus coffins have to be smuggled into the towns from large cities or bought from the undertakers at exorbitant prices and with guarantees of secrecy

Electro-Medical and Surgical Institute,

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Texas Christian Advocate.

Hodge's Theology—Election—Reprobation.

To the Advocate.

In this article we propose noticing some statements of Mr. Hodge on the subjects of election and reprobation, which our limited space forbade us doing in our last. Speaking of reprobation our author says: "Reprobation is the aspect which God's eternal decree presents in its relation to that portion of the human race which shall be finally condemned for their sins. It is, first, negative, inasmuch as it consists in passing over these and refusing to elect them to life; and, second, positive, inasmuch as they are condemned to eternal misery. In respect to its negative element, reprobation is simply sovereign, since those passed over were no worse than those elected, and the simple reason, both for the choosing and for the passing over, was the sovereign good pleasure of God. In respect to its positive element, reprobation is not sovereign, but simply judicial, because God inflicts misery in any case only as the righteous punishment of sin. The rest of mankind God was pleased, according to the unsearchable counsel of his own will, to pass by and to ordain them to dishonor and wrath for their sins."—Confession of Faith, chap. 3, sec. 7, page 222.

Here, dear reader, you have the Calvinistic doctrine of reprobation in a nutshell. Is it not strange that any human being on earth that has any proper conception of the infinite perfections of God can, for a moment, believe this miserable dogma? This doctrine is entirely at variance with all the plain teachings of God's Word, and is a pure figment, the absurd invention of men of disordered minds, who bow with a blind devotion to a defunct creed that has long since been exploded. To represent the God of the Bible, who is good to all, whose tender mercies are over all his works, as acting in such a cruel manner as this doctrine does, is certainly displeasing to God and damaging to the cause of Christianity. It is in vain for Calvinists to tell us that the reprobates are punished "for their sins;" for according to their own teachings these poor unfortunate reprobates can no more avoid sin than they can prevent the stars from shining in the heavens. God has brought them into the world in a state of sin and rebellion; placed them under the absolute necessity of sinning; their condition and circumstances are such that they cannot by any sort of possibility avoid sin, and then commands, exhorts, entreats, and admonishes them to flee from sin; threatens them with death if they do not forsake sin, and then, because they do not perform an utter impossibility, carries his threats into execution and consigns them to eternal woe and misery, all because it is his sovereign pleasure to do so.

This is Calvinism when pushed to its logical and legitimate conclusions, and it is perfectly idle for them to deny it. We have no ill-will towards the great and pious men who have advocated the Calvinistic system. Pious Calvinists we love with a true Christian heart; but we can have no sort of sympathy for the system to which these men are devoted. How can such treatment as their system supposes be called a "righteous punishment for sins," when it is utterly opposed to the very fundamental principles of righteousness and justice? To the honest, unbiassed mind this looks like the exhibition of the most unmitigated cruelty, and we instinctively recoil from such a God—dishonoring and repulsive doctrine! Those who are passed over and left without the mercies of God, and the atonement of Christ, Mr. Hodge tells us, are no worse than those who are elected. Now, if this be true, then God is partial, unjust, and even cruel. But we are told in God's own Word, "Of a truth I perceive that God is no respector of persons; but in every nation he that feareth him and worketh righteousness is accepted with him."—Acts x:34, 35. We would that all men could perceive this grand and glorious truth that shines with radiant splendor upon almost every page of Holy Writ. But, alas! Calvinists do not seem to see this glorious truth. Are they totally blind? Are their eyes holden, that they cannot see? Are they so wedded to their creed and infatuated by their system that they cannot open the eyes of their understanding to see this blessed and consoling truth? Something evidently is the matter, or they certainly could see and understand the plain and unequivocal teachings of God's Word.

Mr. Hodge, in attempting to refute our objections to his plan of partial salvation, says of the passage in Acts, quoted above, that this applies "simply to the application of the gospel to the Gentiles as well as the Jews." Now it is clear that this is a simple evasion, and that Mr. Hodge resorts to this fanciful interpretation in order to avoid the admission of the great truth and fundamental principle, that the gospel is intended for all men. Mr. Hodge, whatever else he may be, is certainly a good hand to dodge, and his interpretation of this Scripture shows that the Bible cannot be interpreted in harmony with Calvinistic principles; and it further evinces that he, like others, is more loyal to his creed than to the Word of God. There is evidently a disposition upon the part of many to make the Bible bend to their creeds, instead of making the creeds harmonize with the Bible, and Mr. Hodge seems to be one who is willing to do this, even when it is clear to all that violence must be done to the Scriptures in order to establish his creed. Let us see more of Mr. Hodge's wild interpretation of the Bible. On the passage in 1 Tim. ii:4, he says: "The word *have* has two senses, (a) to be inclined to; (b) to purpose, to will. In such connections as the above it is evident that it cannot mean that God purposes the salvation of all, because all are not saved, and none of God's purposes fail, and because that it is affirmed that he wills all to come to the knowledge of the truth in the same sense that he wills all to be saved, yet he has left the vast majority of men to be born and to live and to die, irrespective of their own agency, in heathen darkness. Such passages simply assert the general benevolence of God. He takes no pleasure in the death of the wicked. He does take pleasure in the salvation of men. Yet, as a matter of fact, in perfect consistency with his benevolence, for reasons sufficient though not revealed to us, he has provided no redemption for lost angels, and no efficacious grace for the non-elect among mankind. These passages simply assert that, if it were not for these reasons, it would be agreeable to his benevolent nature that all men should be saved"—page 227. Now, in this interpretation there may be much ingenuity displayed, and herein Mr. Hodge evinces the fact that he is an expert in dodging the plain teachings of God's Word when those teachings are directly antagonistic to the system which he is pledged to sustain. Mr. Hodge seems to think that because it is affirmed that God wills all men to come to the knowledge of the truth, in the same sense that he wills this salvation, the reason that some men are not saved and many remain in ignorance and heathenish darkness is, that God wills all this to be so; for, says he, "God has left them in that condition." Now, let us look honestly and soberly at this. The gospel is designed for all men, is sufficient for all. The Savior commands us to preach it "to every creature," and now we affirm that it many are in "ignorance and heathen darkness," it is not because God wants it to be thus, nor is it because he has willed it should be so; but because man has failed to carry this blessed gospel "to all nations," and to instruct his fellow-man in the way of life. It is almost blasphemous to charge the ignorance and heathenism of a "vast majority of the human race" upon God, when the responsibility for this ignorance and heathenism rests upon disobedient man instead of the all-merciful God. I will venture the affirmation that if from the beginning of the human race parents had taught their children the truths of God, as they were commanded to do; and if from the time our Savior gave the great commission to his apostles, men had implicitly obeyed the command, and the real purposes of God had been carried out in every particular, there would have been no heathen lands now. All would have had at least the gracious opportunity of embracing the blessed gospel and of being saved. How far Calvinism is responsible for the slow progress of the gospel, and for the failure to bring men to "the knowledge of the truth," is a problem I will not attempt to solve; but it is evident that it is not guiltless in this matter.

Again, Mr. H. tells us that for reasons sufficient, but which are not revealed, God provided no redemption for lost angels, and no efficacious grace for the non-elect among mankind. Now we ask, how does Mr. Hodge know all this? If the reasons are not revealed to us, how did our Calvinistic friends come into the possession of such wonderful knowledge? Have they, with eager ambition and prurient curiosity, peered into the secret council chambers of the Almighty? and have they been favored with privileges not allowed to common mortals? and have they found out something about the secret purposes of God? and are those secret purposes contrary to those which are revealed? If so, then where is the difference between the oracles of the heathen gods and those of the God of the Bible? It cannot be that the secret will of God is antagonistic to his revealed will; and as "secret things belong unto God, but the things which are revealed belong unto us and unto our children," we profess to take revelation for our guide rather than the wild speculations and absurd theories of frail and fallible men. Taking the Bible, then, for our only sure guide, we can never for a moment believe that the horrible dogma of unconditional reprobation is taught therein; for we read there that "The Judge of all the earth will do right." Mr. Hodge says, on page 228, that "The Calvinist believes, as well as the Arminian, that every man that does evil will be damned, elect or non-elect." What good, then, does election do the man that does evil and is damned? Why not admit, with the Arminian, that election is conditional, and that a man's ultimate salvation depends largely upon the use he makes of the means of grace? Mr. H. again says: "The doctrine does not presume that God constrains men inconsistently with their freedom. The non-elect are simply let alone, to do as their own evil hearts prompt. The elect are made willing in the day of God's power." To this we reply, if God simply lets men alone, to do as their own evil hearts prompt them to do, then they are not responsible for their wicked acts, since they are simply doing what God determined they should do, and which they have no power to avoid. It would be manifest injustice to punish any man for doing evil, if this doctrine be true, and our jails and penitentiaries are but instruments of torture that ought to be abolished. But is it true that God simply lets evil men alone, to do as their hearts prompt them? It is certainly not true. The whole Bible is a solemn protest against this doctrine. All men, everywhere, are commanded to repent. Is that letting them alone? All classes of evil men are warned, admonished and commanded to flee from the wrath to come. Is that letting them alone? "Cry aloud, and spare not, and show my people their sins," is the voice of inspiration, and this voice is heard from Genesis to Revelations. Is that letting them alone? Surely God does not let them alone who walk in sin as their evil hearts prompt them, but by the preaching of the Word, the uttering of "Sinaitic thunders," the terrible lashings of a guilty conscience, and the operations of the Holy Spirit, warns all wicked men to depart from evil—"to cease from evil, and learn to do well." Surely God does not let men alone, until they have reached that State where they have hardened their hearts so that they are "past feelings," until their "consciences have been seared as with a hot iron," and they have been given "over to a hardness of heart and a reprobacy of mind, to believe a lie, that they may be damned."

Mr. Hodge says again: "The decree of election puts no barrier before men, preventing them from accepting the gospel offer. Any man, elect or non-elect, will be saved if he accepts." We reply, if the decree of election puts no barrier before men, preventing them from accepting the gospel, it is certain that if Calvinism be true the decree of reprobation does prevent men from accepting the offer of eternal life; for if men have been reprobated from all eternity they cannot possibly accept the offer, and it is sheer folly to say that they can. It is not the design of God to save the reprobate. His doom is sealed, and his destiny fixed by an irreversible decree of God, and he is damned because he does not do an impossibility. Surely it requires the greatest possible stretch of credulity to believe such a doctrine, and it is absolutely certain that such a wretched system as this is not taught in the Word of God. It is passing strange that men of intelligence and piety can be induced to hold on to such a system, that is irreconcilably hostile to the Bible.—W. W. HORNER.

Paine Institute.

To the Advocate.

Much has been written upon the subject of the duty of the church in the matter of the education of the negro, and quite a difference of opinion is displayed by brethren in the matter. It is not my purpose to consider this broad question, but to call attention to a specific work taken in hand by the M. E. Church, South, and a work which she must accomplish, or stand in a false position in the eyes of the religious world. No matter what may be our opinion of the wisdom of the action of the church, relative to the establishment of a school for the benefit of the "Colored M. E. Church in America," we think the action taken binds the church, and there is nothing left us but to push the enterprise to a successful issue. As an individual, having been secretary of the first General Conference of that church, I feel a deep interest in it; but laying aside all this, I propose to present the case from the standpoint of the record, involving us as a church.

In the episcopal address to the General Conference at Nashville, Tenn., in 1882, our bishops used the following language: "The Colored Methodist Episcopal Church in America, organized by us a decade ago at the request of the remnant of our colored membership, has maintained its integrity and made some progress. They are in great need of facilities for providing themselves with suitable pastors and teachers of their own race. Whatever assistance we can give them, in this respect especially, will be well bestowed, and we invite to this subject your favorable consideration." This language was not only received, and endorsed by its reception without protest, but the General Conference was so impressed with the correctness of the position that the following action was taken:

"*Resolved*, That our bishops be authorized and requested to appoint, in consultation with the bishops of the colored M. E. Church in America, a preacher or layman of our church, properly qualified for the work, who shall be a commissioner of education in aid of the colored M. E. Church in America, whose duty it shall be to solicit subscriptions, contributions, donations and bequests from whatever source he may find accessible for the purpose of creating an educational fund for the benefit of said colored M. E. Church in America."

"*Resolved*, That our bishops be also authorized and requested to appoint three members of our church, who, together with the commissioner of education and three members of the colored M. E. Church in America, to be appointed by their bishops, shall constitute a board of trustees for the custody and control of this educational fund, when it shall have been raised."

This action we think binds our church in strong moral bond, to carry out this work to a successful issue. If we fail, we must either demonstrate our inability to do, or else we must stand in the eyes of the religious world as refusing to do what, by a solemn compact, we promised to do. In accordance with the action of the General Conference, the commissioners of education and the trustees were appointed, and they stand as a demonstration that our bishops regarded the action of the General Conference as binding. Dr. Morgan Calloway, a leading minister of our church in Georgia, was elected president of the training school, to be known as Paine Institute, and has began work, with his assistants, in a "hired house," as the means for the purchase of property were not in hand. The work has reached that point where the church must decide what she will do—succeed or fail. Whatever may be our opinion of the idea of educating the negro, from a general standpoint, cannot effect this question. The Colored Methodist Episcopal Church holds a peculiar relation to us, and when we created it, we severed it from the sympathy of all other Methodist bodies, and to us it turns for help in its time of need. The reasonableness of its request has been passed upon by the church in the resolutions before cited, and the church cannot afford to pass it over now by a failure to assist these people to provide "pastors and teachers" to meet the demands of the times upon them. The amount wanted is small, and three cents from each member of the church will meet it. The commissioner, Dr. J. E. Evans, makes an appeal for this. Can we fail to answer it? We think not. Race and section has nothing to do in this matter. It is an opportunity for us to elevate the people who remained with us until we set them up to themselves, and placed them in position where they could look for help, when needed, from no other quarter. If the church did not intend doing anything, then the action of so grave a body as our General Conference is the grimmest joke on record, and does us no credit. If we intend no aid in future, let us teach our leading men that it is criminal to place us in such a position as that action has placed us, and yet let us take the action in good faith and press the matter to a successful issue. Any and all amounts sent to Rev. J. E. Evans, D. D., Macon, Georgia, will be acknowledged and properly appreciated and appropriated.—W. T. BOLLING.

HANIBAL, MO.

From Monterey.

To the Advocate.

Since arriving in Monterey our experience has been such as none but they who have had similar experiences know. At first, all was so strange that it verged on the romantic, but ere long it quieted down and drew very near the monotonous. Now, it assumes the aspect of the real, and we begin to feel at home. In fact we came across the line with our mind fully made up that we would be at home. "The world is our home," for the salvation of souls. Of course when we say we feel at home, we do not mean things and customs are home-like. Far from it. They are very unlike home customs. Many of the peculiarities are objectionable, too; and were we to consult the flesh we would find little inducement to remain. But, true to our motto, "In essentials unity, in non-essentials liberty, and in all things charity," we are becoming unconsciously adjusted to the "non-essentials" for liberty. Many, of what we feel to be very essential things, are not so regarded here, so we try to exercise "charity in all things." Many writers, mostly secular, however, have presented to the people of the United States very incorrect ideas of Mexicans, if we have been able to form correct estimates of them. Their morals are not good, and their religion is made up of false doctrines, and superstitious devotion to those doctrines. This we deplore, and have consecrated our lives to remedy them; but as a people they deserve credit for being what they are in many regards. For instance, if kindness, manifested in universal politeness, could save souls, I would return home. They are overcharged with a kind of gentility that is not objectionable to any one. I like it, save its superfluities. They make good neighbors, of their kind—as good as they know how to be. So in answer to the question so oft-repeated, how do Mexicans surpass Americans? we have this to say: If foreigners act with due courtesy in Mexico the people respect them, and manifest it in kindly treatment. If otherwise, the results are legitimate—they pass them by. To be respected, we must respect others, here as elsewhere

MISSIONARY WORK IN MONTEREY.

About twenty years ago Miss Rankin came to Monterey as a lady evangelist, under the auspices of no denomination. The operations begun by her have accomplished some good, but have since assumed denominational character, and are now comprised in the Presbyterian and Baptist missions. When this lady came here the door was hardly opened to the gospel; but things have changed since then. We think the day for successful work has fully dawned. Therefore while many of these early workers never lived to see the success, in full, of their efforts, we, who are now in the field, hope to see the results of their labors as well as of our own. The Presbyterians have a school here of about thirty pupils, and a church organization of about fifty members, with Sunday-school and preaching every Sunday. The Baptists have a similar work, with a neat church building, on modern style, nearing completion. So much for what has been done. The M. E. Church, South, reinforced the work last winter, by sending the writer to this city. Of course we have done nothing, as yet, but study the language. We have preached to the few English-speaking people since December until yesterday, when we closed out, because of the diminishing of our American population. When our church will be fully established here, we cannot say. Not this conference year, we fear, as we have neither a man nor the means for the purpose. Slow progress is all we can make now. The meagerness of the contributions at home ties our hands, and locks the wheels of gospel progress in these foreign lands. Let the manner in which one of our bishops put it ring through all the church, "Can we be saved without sending the gospel to the heathen?" Reader, examine your heart. What have you done in this way? Study to know your duty, this noted year, and learn; do it as for Christ. We want a good school for boys established, here on the border. Shall we have it? Who of our friends will direct that their centenary gifts be used for this purpose? Pray for proper directions in these matters.—J. D. SCOGGINS

MONTEREY, MEXICO, March 7, 1884.

The Heavenly Emigrant.

To the Advocate.

The chief concern of the inhabitant of this mundane sphere is to seek happiness. Many seek in many ways. Some go to California to seek gold, some to Florida to bask in the sunlight of that beautiful shore, to wander out and behold the grandeur of the orange groves, and some seek happiness by embracing the religion of our Lord Jesus Christ, and starting out as an emigrant to the heavenly land.

To the boy or girl as they start in pursuit of that peaceful shore, hundreds of obstacles appear in the way, and it seems impossible to continue the journey. The ocean has become stormful and the billows dash against the boat, while thus in this condition a ray of light flashes in their hearts and they raise their voices and sing,

"We are out on the ocean sailing
Homeward bound we sweetly glide;
We are out on the ocean sailing,
To a home beyond the tide."

And as the boat moves onward they sing again,

"All the storms will soon be over,
Then we'll anchor in the harbor," etc.

Out on "life's boat" they swiftly glide till time brings them to middle age. Through many dangers, toils and temptations they have come. Sickness and distress has visited them, yet they keep pressing onward, singing as they go,

"I am a poor way-faring stranger,
While journeying thro' this world of woe;
Yet there's no sickness, toil nor danger,
In that bright world to which I go."

And they plod onward. A few years pass, and trouble and sorrow compass them about; they look forward to the future resting place of the good, and sing,

"There's a land of love shining far above
In the endless glory of day."

Then thinking of that land where saints immortal reign, exclaim:

"And I long to know all the good who go
To that radiant land far away."

Then burst forth in melodious strain and shout,

"Oh! the glories there are so bright and fair
Here no longer would I roam;
How my spirit sighs for the cloudless skies
Of that happy, heavenly home."

A few more years have passed and old age has crept upon them. They look back over the road they have traveled—over hills and mountains, brooks and dales—through deserts and wildernesses. The step that was once so agile has become slow; the eye that was so bright has lost its color; the hair that was so black has been tinged by the frost of many winters; the girl or boy that was so beautiful and active has become old and decripit.

At last the time is at hand for them to sail across the river to their long sought home, and as they lie upon their death-couch the moon sheds forth her silvery light in at the window upon their faces for the last time; the sun that lighted up the universe has sunk behind the western hills never to be seen of them again, and the nightingale that sang so sweetly at the hour of midnight has vanished forever.

They have come to the river that separates them from the country they have been seeking for many years—the "River of Death." The water is cold and turbid, and the tide is swift; the billows dash against the shore, and they are exceedingly fearful. Presently they see a ship—the "old ship of Zion" sailing into port. They get on board and glide toward the heavenly land, their long sought home. The "old ship" soon lands them safely in the "sun bright clime," where they hear the songs of the redeemed and the rejoicing of the saints in glory.

Behold that heavenly emigrant! Behold him robed in celestial splendor; his countenance aglow with beautific joy, his eyes beaming with grateful love, now basking in the sunlight that streams from the eternal throne; now plucking ambroisial fruits from the tree of life; now joining a band of heavenly choristers in some grand anthem of praise; now wandering out upon the universe of God; now shouting loud hallelujahs to Almighty God for the gift of his Son who shed his blood that they might have life everlasting! So the heavenly emigrant finds his home at last.

"Home, sweet home.
There's no place like home."

FRATER CHRISTO.

I. Corinthians, xiii:13.

To the Advocate.

Faith, hope and love are the triune germs which have ever remained most brilliant in the crown of humanity. Of these three love is the greatest; it crowns the three—the fairest and the best.

An individual may be all things or nothing, according as he has or has not charity. All gifts without it are as chaff, or worse; they are a shadow without substance. The eloquence of men and angels is as biting sarcasm without love; it is the clattering humdrum of empty and meaningless sounds. It is the gabble of the goose before the donkey, or of the ape before an angel, or of an idiot before a god. Love is what we need in this year of grace, Anno Domini 1884. It was love divine that directed Jesus through Gethsemane to Calvary. By it he is conquering the world. Bring men once to see it shining in the face of Jesus Christ, and like Matthew, they leave all to follow him. Jesus is love. The Holy Ghost is love. "God is love." Men and women are to love God and humanity with the greatest intensity. Such only can turn the world upside down. Love is the genuine motor power for accomplishing all-enduring good. It entreats, endures, and dies daily, and yet lives on with all long-suffering. Our preaching may fail; the gift of tongues may cease; knowledge itself may vanish away—*but love never faileth.*

It was Paul that could say: "But we have the mind of Christ." "If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any tender mercies and compassions, fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind."—Phil. ii:1.

What is established by the purest love is established most permanently. The most abiding works which men and women have done for the bettering of their kind have sprung from this greatest of Christian virtues as their permanent bed-rock. The church of Christ is set up by his dying love, and the gates of hell shall not prevail against it—never! Men and women and children must have this love, or they die. This is pre-eminently the time to have it more abundantly. The church needs it; the preacher needs it; the Christian needs it; the sinner needs it. Reader, do you possess it?—you, whom Jesus calls his "friends," do you live it? That man and that woman who, during this year—1884—possesses most of this God-likeness, will most likely do the greatest permanent good in pointing souls to Christ and extending the borders of Zion. Let me exhort my young brethren in the ministry to meditate on this divine theme. Pray over it, preach about it, live it, and many in the great day, when the Lord comes to reckon with his servants, shall rise up and call you blessed. "The love of Christ constraineth us."—II Cor. v:14, 15.—J. L. M.

About Original Sin.

To the Advocate.

Brother Abbey gives us some beautiful ideas on the mistake about original sin; but to my mind he has not cleared away all the fog. He calls our Adamic inheritance, so much stock in trade to begin with, a mustard-seed and small amount of virus. Now what remains in the fog with me is the true sum or value of this stock in trade, and the essential properties of the mustard-seed and virus. Is the infant under condemnation on account of this inheritance? If the stock in trade is not increased by individual action or sin, what will become of the inheritance? If it is not canceled, what will be the result? How can it be canceled in the case of an infant? I know that some of our standard writers take the ground that God in his mercy will make provision for the dying infant and cleanse it from the virus of inherited sin. The trouble with me is to find Scripture to sustain such a conclusion. Jesus said, "Of such is the kingdom of heaven." Can an infant be a member of the kingdom of heaven and at the same time be under condemnation on account of original sin? If inherited sin is canceled unregeneration I am left in trouble about the infant, for I am taught that regeneration is dependant on repentance and faith. Will Bro. Abbey give his views on these points?—M. B. R.

BURD'S STATION, TEXAS.

Church Extension—West Texas Conference.

To the Advocate.

Subscribers to the above fund will please remit amounts to Rev. J. S. Gillett, Treasurer of Conference Board, San Marcos, Texas, at as early a day as possible, as there are many calls now for the money to aid in building churches. George Hinson, of Goliad, has just sent to the treasurer $31.25, of which $25 was subscription of M. N. Shive. These subscriptions are scattered all over the west. The treasurer may not be able to address each person individually. Dr. Morton wants one-half of these amounts in hand by the first of May. All the money collected for this fund must be sent to our Conference Church Extension Treasurer. Five cents per member was the assessment made by the board. The board requests the preachers to take the collection of this fund as early as possible, partly that these amounts may get into the annual report.

J. S. GILLETT, Treas.

H. G. HORTON, Sec.

MARCH 26

PRUDENTLY BREAK UP YOUR COLD by the timely use of Dr. Jayne's Expectorant, an old remedy for Sore Lungs and Throats, and a certain curative for Coughs.

An ambitious and candid man in Des Moines, Ia., publishes a card in which he says that as many citizens have failed to solicit him to become a candidate he has concluded to offer his services to his fellow-citizens in the office which he aspires to.

A speaker at a stump meeting declared that he knew no East, no West, no North, no South. "Then," said a bystander, "you ought to go to school, and study your geography."

ST JACOBS OIL
TRADE MARK

THE GREAT
GERMAN REMEDY
FOR PAIN.
CURES
Rheumatism, Neuralgia, Sciatica,
Lumbago, Backache, Headache, Toothache,
Sore Throat, Swellings, Sprains, Bruises,
Burns, Scalds, Frost Bites,
AND ALL OTHER BODILY PAINS AND ACHES.
Sold by Druggists and Dealers everywhere. Fifty Cents a bottle. Directions in 11 Languages.
THE CHARLES A. VOGELER CO.
(Successors to A. VOGELER & CO.) Baltimore, Md., U. S. A.

HALL'S
Vegetable Sicilian
HAIR RENEWER

was the first preparation perfectly adapted to cure diseases of the scalp, and the first successful restorer of faded or gray hair to its natural color, growth, and youthful beauty. It has had many imitators, but none have so fully met all the requirements needful for the proper treatment of the hair and scalp.

HALL'S HAIR RENEWER has steadily grown in favor, and spread its fame and usefulness to every quarter of the globe.

Its unparalleled success can be attributed to but one cause; *the entire fulfilment of its promises.*

The proprietors have often been surprised at the receipt of orders from remote countries, where they had never made an effort for its introduction.

The use for a short time of HALL'S HAIR RENEWER wonderfully improves the personal appearance. It cleanses the scalp from all impurities, cures all humors, fever, and dryness, and thus prevents baldness. It stimulates the weakened glands, and enables them to push forward a new and vigorous growth. The effects of this article are not transient, like those of alcoholic preparations, but remain a long time, which makes its use a matter of economy.

Buckingham's Dye
FOR THE
WHISKERS

Will change the beard to a natural brown, or black, as desired. It produces a permanent color that will not wash away. Consisting of a single preparation, it is applied without trouble.

PREPARED BY
R. P. HALL & CO., Nashua, N. H.
Sold by all Dealers in Medicines.

DR. JOHN BULL'S
Smith's Tonic Syrup
FOR THE CURE OF
FEVER and AGUE
Or CHILLS and FEVER,
AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of BULL'S VEGETABLE FAMILY PILLS will be sufficient.

BULL'S SARSAPARILLA is the old and reliable remedy for impurities of the blood and Scrofulous affections—the King of Blood Purifiers.

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The Popular Remedies of the Day.
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WHY WILL ANY ONE SUFFER FROM CORNS when they can get a bottle of the "GERMAN CORN REMOVER"—a certain and painless remedy for both Corns and Bunions—of any Druggist for 25 cents. There are worthless imitations—similar in name. Be sure to get the "GERMAN CORN REMOVER" G. N. RITTENTON, Sole Proprietor, 115 Fulton Street, New York.

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KNEBEL'S
Stomach and Fever Essence!
A Sure Cure for Chills, Fevers, and all Malarial Complaints.

Every bottle sold under full guarantee, and money cheerfully refunded if the medicine are not as represented. For Sale by all druggists. Price 50c. and $1.00 per bottle.

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MAKE MONEY—By writing to Shaw & Blaylock, Galveston, for catalogue of books.

LADIES,
READ!
CURED!

BURTON, TEXAS, February 15, 1884.
We have sold several kinds of female tonics and bitters, but believe that
MOELLER'S BERLINER TONIC,
Or BLACK HAW BITTERS,
is better than any other kind of tonic or bitters put up for Female Complaints. We know of three cases where BERLINER TONIC effected a cure after other preparations of similar kind had failed; and we know of one case where a lady has been suffering for two years, employing the best doctors, but without any relief even. After she had used the first bottle of BERLINER TONIC a marked change for the better was noticed. She has now used three bottles, and is in a fair way of recovery.
We believe that BERLINER TONIC is the best preparation of its kind for all kinds of Female Complaints in the world, and we can not recommend it too highly to the suffering female sex.
We make this statement, unsolicited, for the benefit of suffering humanity.
Yours very truly,
C. F. JENSEN & CO.
For sale by all Druggists and by
THOMPSON & ORMSTEDE,
Galveston, Texas.

Peters' Eclectic Piano Instructor.
COMPILED BY W. C. PETERS.
PRICE $3.25.
Among the great and successful Piano Methods of the day, PETERS' ECLECTIC has always held an honorable place. The sale of a QUARTER OF A MILLION COPIES is proof tangible of its worth, and of the favor with which it is regarded, especially in a large number of educational institutions, in which it has long been used. A practical, well graded and thorough book!

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By H. C. and G. C. DOBSON.
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For Violin, For Guitar, For Piano,
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Immensely popular cheap instructors, with brief instructive course, and each with about one hundred neatly arranged popular airs for practice.
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AGENTS wanted for The History of Christianity, by Abbott. A grand chance. A $4 book at the popular price of $1.75. Liberal terms. The religious papers mention it as one of the few *great* religious works of the world. Greater success never known by agents. Terms free. STINSON & Co., Publishers, Portland, Me.

Texas Christian Advocate.

Judge Kelley's Views.

The Hon. William D. Kelley, of Philadelphia, has long been known for his fearless advocacy of the right, and his uncompromising opposition to the wrong. Since 1860 he has been a member of the House of Representatives of the United States. He has always been known as a man of positive counsels; a powerful speaker; an earnest debater; an able thinker, and an unwearying worker.

Judge Kelley has been so long and so prominently before the American people, that his sentiments on any important subject are valued, even by those who do not agree politically with him. He is emphatically a man of the people. Elevated to the Judgeship many years ago, he proved to be a man of such unswerving integrity, such earnestness of purpose, and such depth of conscientious conviction, that he was for a long term of years retained on the judicial bench; and on his desiring to retire to the comparative seclusion of an extensive law practice, was told by the people that he must serve them in Congress. For twenty-three consecutive years his Congressional service has been rendered with singular fidelity and purity. His utterances are well known to come from his inmost heart, and his opinions to be the result of the most mature deliberation. The judgment of such a man carries with it immense weight, and his views, whether on public affairs or private interests, are entitled to the respect and esteem of all thoughtful persons.

Judge Kelley's power of resistance to obstacles which would have put an ordinary man in his grave, has long been the subject of comment, not only among his friends, but by the public generally. Such was his physical condition ten years ago, that it was feared that the next Congressional session would be his last.

For many years the Judge had been afflicted with the most obstinate catarrh, which defied all the old-fashioned remedies, and which would have entirely laid on the shelf a less indomitable man than himself. His life became almost a burden to him, and he was nearly at death's door. To-day, although at an age when most men begin to show signs of wearing out, he is hearty and vigorous, and as ready and as able to perform his arduous Congressional duties as he was twenty years ago.

An account of Judge Kelley's remarkable case, as given by himself, will be of interest to all who are suffering with Catarrh, and who are wondering what they shall do to get rid of this horrible disease. One of our editors recently spent a morning with Judge Kelley at that gentleman's home, in West Philadelphia. To him the Judge communicated the history of his illness and recovery, substantially as follows:

"I had, as a hereditary victim to Catarrh, suffered for years. I was subject to violent poroxysms of coughing. Straining for relief had produced abrasion of the membranes and daily effusion of blood from my throat. For four years I passed a portion of each Congressional vacation in the Rocky mountains or on the Pacific coast. While there I found relief, but on my return to tide-water, the disease appeared with apparently renewed vigor. My breathing power diminish, so that in the early summer of 1873 it was little more than a panting for breath. About two years before this my attention had been called to Compound Oxygen Gas as then administered by Dr. Starkey. A friend who had great faith in its efficacy advised me to try it. On reading Dr. Starkey's advertisement I threw the little book aside, and declined to resort to the treatment, on the ground that it was a quack medicine which proposed to cure everything, and was consequently without adaptation to any particular disease. I grew worse, and in the summer my breathing was so short that a cough, a sneeze or a sigh produced such acute pain at the base of the left lung, that I felt it necessary to close up my affairs; as I did not believe I could last for sixty days. Nor do I now believe I would have lasted for that time, had I not found a potent curative agent.

"I had lost none of my prjudice against the gas, as a medicine, but in very desperation, seeing that it could not make me any worse than I was, and as medical treatment had utterly failed to meet my case, I concluded to try it. After a thorough examination, Dr. Starkey, to whom I was then a stranger, said: 'Sir, I have no medicine for either form of your disease (alluding to the Catarrh and the bleeding at the throat), but, if you will give me time, I will cure you.' My response was a natural one. 'You are frank in saying you have no medicine for either form of my disease, and yet you propose to cure me. By what agency will you work this miracle?' 'The Oxygen Gas,' said he, 'is not a medicine. It has none of the characteristics of medicine compounded of drugs. These create a requirement for continual increase of quantity to be taken; and, if long persisted in produce some form of disease. But the gas produces no appetite for itself. It passes, by inhalation, into the blood, and purifies and invigorates it. The system is thus enabled to throw off effete matter. You will find by experience, if you try the treatment, that it will not increase the rapidity of the action of your pulse, though the beating thereof will be stronger under its influence.'

"This explanation removed my objections, and I could see how such an agent could operate beneficially in cases of widely different symptoms and character.

"Dr. Starkey said that the cells of my left lung were congested with catarrhal mucus, and that he believed the gas would at once address itself to the removal of the deposits, and the restoration of my full breathing power.

"I entered on the use of the treatment, and at the end of three weeks, with an improved appetite, with the ability to sleep several consecutive hours, with a measurable relief of the pain in the lung, and with Dr. Starkey's consent, I made the tour of the lakes from Erie to Duluth, in company with my venerable friend, Henry C. Carey. Returning, we visited friends in St. Paul, Chicago and Pittsburgh.

"Notwithstanding the intense heat, I remained in Philadelphia during the Summer, and I inhaled the gas daily, with the happiest effect. Before Congress assembled in December, my lung had been relieved of much of its nauseous deposit, and I was able to breathe without pain.

"Without detaining you with detail, I may say that in the progress of my recovery I had occasional hemorrhages, which always preceded a palpable step in the progress of recovery; so that I came to regard these unwelcome visitors as part of the remedial action of nature, assisted by Compound Oxygen Gas.

"I am now more than ten years older than I was when I first tested the treatment. I have had no perceptible effusion of blood for more than six years. I breathe as deeply as I did at any period of my young manhood, and my natural carriage is so erect as to elicit frequent comment.

"I have regarded my case as a very extraordinary one, and yet I have had under observation one which I regard as more remarkable than my own—that of a young lady who had been paralyzed by fright or contusion when her horses ran away and her carriage was destroyed; and to whose father Dr. Starkey, after examining the case, said she was beyond the reach of human agency. I know her now as a happy wife and mother, restored to most excellent health.

"You may judge of my restoration to health by the contrast between the results of some of my recent congressional debates, compared with what they were in 1874. In that year when I spoke in the House in favor of the grant by the Government to the Centennial Exhibition, I was so prostrated by the exertion that my dear friend, the late Col. John W. Forney, left the gallery in which he had been sitting, in order to come to the door of the hall to assist in relieving me when I should fall. I found, on quitting the floor, that there had been a general fear that in my zeal I was passing beyond the bounds of prudence.

"But on the fifth of May, 1882, when submitting an argument in favor of a Tariff Commission, I held the floor for nearly three hours. Though parts of the debate might be characterized as a wrangle between myself and others; and as I did not obtain the floor until the afternoon, I surrendered it, because the close of the day had come, when members' appetites told them that dinner was on the table. The evening was passed in my rooms, with a high degree of sociability, in which a number of young ladies and gentlemen from my district, who happened to have been in the House during my speech, participated.

"On a recent occasion I addressed five thousand people in the Philadelphia Academy of Music, without feeling any exhaustion. I have a hearty appetite, and am able to take abundant exercise. I sleep well, and have a far better color in my cheeks than I had ten years ago.

"You ask if I still continue the treatment. Whenever I am in Philadelphia, and feel a fresh cold, or suffer from the nervous exhaustion which follows excessive labor, I go to the office of Drs. Starkey & Palen, and resort to the treatment, and am never without the 'home treatment' in Washington. I have the highest confidence not only in the treatment itself, but in Drs. Starkey & Palen as gentlemen of skill, integrity and good judgment."

To learn all about COMPOUND OXYGEN, write to Drs. Starkey & Palen, 1109 Girard Street, Philadelphia, for pamphlet setting forth full particulars.

Uncle Ike's Department.

The part of our little people's letters that contain answers to questions or puzzles, or "Knots to Untie," will be under that head.

If Benton McMahan will send us his postoffice address, Uncle Ike will write and explain why he calls for it.

Little Violet writes that the parents of a little child in her neighborhood never get ready to go to church. She hopes they will not have it to say, when dying, they could not get ready in time. That wish may apply to many of us.

Robert W. Lawson, of Kyle, says his name is not Sansom. We have it right now. Robert is welcome to the class. May he practice what he reads.

We are glad to hear what P. O. Beard, of Church Hill, tells of his kind superintendent and teacher and preacher. With their help, and a good prayer-meeting and preaching, he ought to make a useful man. With God's Word for his guide, P. O. need not fail in life. He cannot read the Bible through too often. Every home should have good books.

D. Gregg Wood, of Krohne, is welcome to the Bible class; and though only seven seven years old, intends to read the Testament this year. He will succeed if he keeps at it. Uncle Ike would be glad to come to that big camp-meeting, but he has to attend to his department. He hopes many boys and girls will find the Savior at that camp-meeting in that postoak country.

Uncle Ike is much obliged to Bettie Strong for telling him how much, at her papa's home, they admire the earnestness of the ADVOCATE in condemning the evils of the day in high and low places. We all have a part to take in that battle. Uncle Ike wants to train up an army of true and faithful soldiers to take part in the war against sin. Jesus is our captain, and we are sure of victory. Uncle Ike is glad Bettie loves Bro. Towns, the preacher. It shows that he looks after the little people of his charge.

Cora Hill writes that her little sister Ada wants to join the Testament class. Uncle Ike bids her welcome, and hopes she will one day find a welcome within the gates of pearl.

Claire and Mabel Ford write they could not go to Sunday-school the day they wrote, because they had to "keep the baby for mamma." God bless the children who help mamma to keep the baby! That baby is so precious that Jesus died to redeem it, and angels from heaven will gladly guard its cradle. May Claire and Mabel be like angel guardians to their mamma's baby.

Ida M. Houston writes: "We take the ADVOCATE, have a Discipline and the standard hymn book, and a large Bible. We read out of the Bible, sing a song, and have family prayer every night. Bro. Shearer will think we are true to the church." Could Ida look across the ocean into some heathen homes she would realize how happy her lot is, with a home where the Bible is read and prayer ascends from the family altar every day.

KNOTS UNTIED.

Claire and Mabel Ford, at Jasper, answer Lizzie Carson's question in the ADVOCATE of March 8, but think that the question, "Who was Jesse's son?" ought to have been, "Who is Jesse's father?" Are they right?

Ida Hayne's question, "Who had an iron bedstead?" is answered by W. W. Lawson, who sends the name of Og. Ada Houston answers correctly Ross Beard's question.

KNOTS TO UNTIE.

Little Violet send us a riddle: Ten men cannot break it; ten men cannot tear it; a little boy can pick it up and carry it? Uncle Ike gives it up.

Enigma by Sue Ross: Who was killed by having a nail driven into his temple? Whose servants called to Peter while he was in a trance on the house-top? What letter begins the eleventh book of the Old Testament? Who was carried to heaven in a chariot of fire? Who was Jacob's father-in-law? Which of Jacob's sons was called Benjamin? The first letters of the answers, doubling the fifth letter, form the name of our esteemed Sabbath-school superintendent.

Enigma by Emma Houston: Of what tribe were the sons of Moses named? Who was Simon Peter's brother? Who was chosen as an apostle in lieu of Judas? Who was the father of Obed? Who was the father of Samuel? What is the sixth book in the New Testament called? In what city was Paul born? The first letters of the answer will spell the given name of my father.

Enigma by Cora Hill: What was it Jacob saw that revived him when Joseph sent for him to go into Egypt? Who was the first murderer? Who was the father of Obed? Who was the first son of Jacob and Leah? Who was David's grandfather? Whom did Peter raise from the dead at Joppa? What is the twenty-third book in the Old Testament called? Who was the second son of Joseph? The first letters of the answers will form the name of our loved pastor.

Questions by Claire and Mabel Ford: Of what tribe was Igal, the son of Joseph? Of what tribe was Oshea, the son of Nun? Whose son and of what tribe was Gaddiel? How did the Lord punish Miriam for speaking against Moses? Who were the sons of Japhet, Ham and Shem?

Only a Baby.

One sultry day last summer, at a time when children of the poorer class in Philadelphia were dying by the scores every week, a bloated old man staggered up the steps of a physician's dwelling. The boys shouted after him "Old Bourbon," the name by which he had been known in the locality in which he lived for many years.

"The baby's worse," he said, standing hat in hand, when he met the doctor coming out.

"You've been here for me every day for a week," explained the doctor. "I cannot go again to-day. I told the child's mother there was no chance this morning. It was dying then."

"Won't you come now?"

"No; I have not a minute to spare. There are patients waiting whom I can help."

"Old Bourbon followed him to his carriage door, twisting his rag of a hat in his shaking hands. "She's—she's all I got, doctor."

But the doctor, with a pitying nod, drove away, and the old man, nearly sobered by his keen distress, crept home to the attic where his little grandchild lay dying. Whatever nursing or kindness little Mary had known had come from "Old Bourbon." Her mother had six other children, and went out washing every day. The poor drunkard and the innocent baby were left to form a strange friendship for each other. She called for him now feebly, as she lay on her mother's lap.

"Daddy! daddy! Come to me!"

He kneeled down and put his finger into the tiny hand. The tears ran down his bloated cheeks.

"God, leave her to me! God, leave her to me!" he muttered.

"Daddy, come to Mary!" she cried once more, and the little soul, whose taste of life had been so bitter, passed on into the unseen.

It was only a baby. Its mother, who had six other half starved children to feed, shed few tears over it. The doctor sent in a certificate of its death with a dozen others. In a weekly bill of mortality there was an item, "Of colera infantum, seventy." That was all. Her record was ended. The world had done with her.

But an old trembling man crept next Sunday into the back pew of the little mission church, not far from the attic in which he lived. He stopped the clergyman when the service was over.

"Why, is this you, Bour—I beg your pardon. What is your real name?"

"John Black, sir. I want to take my name again. I'm thinkin' of signin' the pledge 'n' pullen' up for the rest of the time left," stammered the poor wretch.

The clergyman was wise and helpful. John did "pull up." He lived but a few months after that, but he did what he could to live a decent, honest, Christian life in that time.

"The Lord is merciful, John," his friend said to him, as he lay dying.

"I know it, sir. I'm not much acquainted with him, but I've been tryin' to follow little Mary. I hear her always cryin', 'Daddy, come to me.' I'm comin', an' I reckon He'll not turn me back."

Even the baby had its work to do, and had done it.

Children of the Tyrol.

Perhaps American children sometimes think they have a hard lot—so much work, so much study, so few toys, so few "good times."

Hear, then, about your little brothers and sisters of the Tyrol, and see if you will ever feel like complaining again.

Early in March the "Schwabenkinder," so called because they are sent into Suabia every spring to work in the farm houses of that country, begin to gather at different points in the Tyrol. Many of these children are not above eight years of age, and some of the little ones weep bitterly at leaving their poor homes for the first time. The children are poorly clothed, and each one carries a stick in his hand, and has a little bundle on his back containing a clean garment and a piece of bread and cheese.

A little company is formed, and an old man or woman takes charge of it, and the journey begins. The little ones wander on foot from village to village, living on charity, until at last they reach a large town where a "market" is held. The tired, foot-sore and heart-sore children line the streets waiting for employers to come and "buy" them. And this is a sad, strange sight. The farmers go picking out the stout, hearty-looking children, and the children eagerly wait their turn, often crying out to a kind-looking man, "Please buy me! please buy me!"

Sometimes brothers and sisters are separated, and a little wailing follows, but it cannot be helped, and the market closes, the children go to their new homes, and the work of the summer begins.

It is a comfort to know, that as a rule, the children are well treated. Their work usually consists in looking after the cattle, tending the sheep, pigs, and poultry, and leading the horses or oxen in the plowing field.

In the autumn the old man or woman appears again, ready to take the children back to their homes. They return better dressed than when they came, having earned a good suit of clothes, besides a little money, and we can easily believe that the journey home is a much happier one than the first. But at the best, it seems hard and sad that these tender children should be sent away from home-love and care to "begin the world" among strangers, to suffer from loneliness and home-sickness, and sometimes from real sickness, without the touch of a mother's hand, and at last to learn to get along without the sweet ministries of love which make home a little heaven!

They Are Not Strangers, Mamma.

Not long ago I stood by the deathbed of a little girl. From her birth she had been afraid of death. Every fibre of her body and soul recoiled from the thought of it. "Don't let me die," she said; "don't let me die! Hold me fast! Oh, I can't go!" "Annie," I said, "you have two little brothers in the other world, and there are thousands of tender-hearted people over there who will take care of you." But she cried out again, despairingly, "Don't let me go; they are strangers over there!" She was a little country girl, strong-limbed, fleet of foot, tanned in the face; she was raised on the frontier; the fields were her home. In vain we tried to reconcile her to the death that was inevitable. "Hold me fast," she cried; "don't let me go!" But even as she was pleading, her little hands relaxed their clinging hold from my waist and lifted themselves eagerly aloft—lifted themselves with such straining effort that they lifted the wasted little body from its reclining position among the pillows. Her face was turned upward, but it was her eyes that told the story. They were filled with the light of divine recognition; they saw something plainly that we could not see; and they grew brighter and brighter, and her little hand quivered in eagerness to go where strange portals had opened upon her astonished vision. But even in that supreme moment she did not forget to leave a word of comfort for those who would gladly have died in her place. "Mamma," she was saying, "mamma, they are not strangers. I'm not afraid." And every instant the light burned more gloriously in her blue eyes, till at last it seemed as if her soul leaped forth upon its radiant waves, and in that moment her trembling form relapsed among its pillows and she was gone.

A cold in the head is one of the best things that can happen to a lady with a lace handkerchief, and Dr. Bull's Cough Syrup is decidedly the best remedy to cure that cold.

The whistle of a locomotive can be heard 3300 yards, the noise of a train 3800 yards, the report of a musket and the bark of a dog 1800 yards, the roll of a drum 1600 yards, the croak of a frog 900 yards, and a cricket chirp 800 yards, a dinner bell two miles, and a call to get up in the morning three feet and seven inches.

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"Well," says a gentleman to an old general, "what do you think of Governor Long whom I introduced to you?" "An excellant man but without memory. I have already described the same battle to him twenty times without his having noticed it." The gentleman moves on, and, meeting Gov. Long, who is celebrated for his politeness, says: "Well, what do you think of the general?" "A very brave man, but he has no memory. He keeps telling me the same story."

WASHINGTON, D. C., May 15th, 1880.

GENTLEMEN—Having been a sufferer for a long time from nervous prostration and general debility, I was advised to try Hop Bitters. I have taken one bottle, and I have been rapidly getting better ever since, and I think it the best medicine I ever used. I am now gaining strength and appetite, which was all gone, and I was in despair until I tried your Bitters. I am now well, able to go about and do my own work. Before taking it, I was completely prostrated.

MRS. MARY STUART.

Annie Zurling, aged nine, and her brother Joseph, aged ten, reached Castle Garden Tuesday on the steamer Werra. The children were accompanied by no relation or guardian, but from tags sewed to their clothing it appeared that they were bound to Omaha to join their parents. They had prepaid tickets through to their destination.

A distinguished physician says: "After a careful examination of Dr. Price's Cream Baking Powder, I am satisfied that it is a wholesome and valuable preparation, with which bread and other articles may be prepared suitable to a weakened and disordered digestion. Invalids may indulge in warm biscuits made with it, and feel the better for it."

In Sayreville, Pa., there is a horse which hauls thirty-five small cart-loads of clay and one of coal dust every day. He has no driver, is as regular as clock-work, and never fails to go exactly the right number of times. If too big a load is put on his cart, he rears and plunges until part of it is removed.

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Mr. Carlyle used to keep on his mantlepiece three sovereigns in a small package, and to point to them as "Leigh Hunt's sovereigns," because he sometimes lent them to the poet. "Hunt," says the writer, who tells the story in Cornhill, "would have lent him 3000 sovereigns, had he possessed them, and never disclosed the circumstance."

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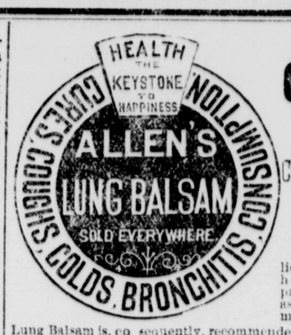

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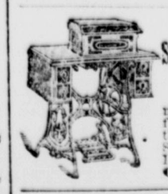

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This Board has control of all publications issued by authority of the five annual conferences of the M. E. Church, South, in Texas.

THE editor is in Nashville attending the meeting of the Mission Board. The pressure of work preparing for his absence will cause a brief delay in his correspondence. He will attend to it on his return.

REV. J. W. HILL writes: "I will soon have a Methodist paper in every Methodist family in my station." That is the watchword for every preacher. Our church papers should show the benefits of the great centennial movement.

WE commend the communication of Bishop Hargrove on "Parsonages in the West" to the thoughtful and prayerful consideration of all our readers. It is a paper of the first importance, and presents special claims on the attention of preachers and people in the *West*. Parsonages are among our leading wants.

DR. BOWDITCH, an eminent physician of Boston, and formerly chairman of the State Board of Health, recently stated that he formerly was of the opinion that the use of light wines and lager beer would lessen intemperance. He is now satisfied that the opinion is a delusion. The sale of lager beer has not diminished the number of grog shops in Boston nor the amount of drunkenness, while statistics show that in California the use of light wines has been productive of no better results.

"PEACE I leave with you." What a princely heritage those words confer on the humblest followers of Christ! Peace, which money cannot buy, nor the patronage of presidents or princes confer, is the birthright of every converted soul. It made Paul calm when the waves were breaking over the ship, and refreshed his soul when he wrote his last message from the prison at Rome. It brings to the humblest home a joy that is a stranger in the palace, and supports the dying saint when the shadows of death surround him.

THE liquor dealers of New York, in a recent meeting, denounced high license and prohibitory laws, and called on "a liberty-loving people to discriminate in their patronage, and especially on grocers, who either deal in liquor or are friendly to the principles advocated by us, and not to purchase from those who have made or are making themselves conspicuous in the crusade against the liquor dealers." What these men style a "crusade against liquor dealers," is simply a revolt in society against the domination of the saloons. It has not only debauched the morals of old and young, filled the land with pauperism and crime and the graveyards with dead men, but it has exercised a controlling influence in legislative halls, and resisted the enforcement of law until all good citizens are demanding an abatement of the evil.

THE New York Herald, referring to the utterances of a prominent clergyman of that city who "relieved his mind quite freely on the subject of foreigners and their influence in America," says:

"Readers who think his language too strong should make allowance for the fact that the preacher lives in a city that is governed, through the aldermen, by a lot of foreign-born rum-sellers."

That is plain talk, but it will apply to certain towns and cities in Texas as well as New York. If people will search for the brand of every beer barrel, or will look at the name of the leading beer and whisky saloons, they will find that this business is chiefly in the hands of foreigners. Then if they will trace the genealogy of the men who run their city governments, and of the peace officers who are paid by the people for policing the saloons, they will find that a very large per cent. are men of foreign birth. In many cities it is difficult to persuade a respectable American citizen to run for a municipal office. They feel degraded by association with the crew who have assumed, as their right, these offices of honor or profit.

SERMON PAPER.

The publishers of the ADVOCATE have prepared sermon paper in a form which will be useful to many preachers who desire to preserve their sermons in compact and convenient form. The paper is folded so that eight pages can be conveniently used if the preacher desires to take his brief or notes into the pulpit.

This form of folding paper the editor first saw used by Rev. R. Alexander, D. D., and it has been enlarged and improved. Two sizes are prepared. One for the 16 mo. Bible, convenient for the saddle-bags; another of larger size. Send to Shaw & Blaylock, Galveston, Texas, for samples. Price 50 cents per package.

MALFEASANCE IN OFFICE.

John Foster, the county attorney for Salina county, Kansas, refused to prosecute cases brought before him for violating the prohibitory law. Complaints were brought against him for willful neglect of his official duties; he was tried before the Supreme Court, was found guilty, and will be removed from office. That is the treatment every official deserves who assumes an oath to enforce the laws of the State and persistently fails to meet his obligations. One of the chief needs of Texas just now is the faithful enforcement of the laws of the State against faithless and foresworn officials. The Sunday law and laws against gambling can be enforced when men in office have proper respect for their official oaths. The Dallas officials have demonstrated that the laws against gambling are not of necessity a dead letter in the statute books. This could be done in Galveston and many other cities, were our State and municipal officers made out of the same material as are those who have upheld the law in Dallas. That the law in not enforced in the Island city is patent to every man who will walk down Market street on Sunday and look into the open saloons, or who will go out on the beach and mark the amount of business openly carried on in the beer gardens. There is not a newsboy in the city who could not pilot the police into well known gambling hells. If our officials are in ignorance of these offenses, they ought to be removed for stupidity. If they know their existence and fail to arrest the offenders, or if they refuse or fail to testify when summoned before a grand jury and are sworn to tell the whole truth, they ought to be expelled from office for violation of their official obligations.

In the report of the Galveston grand jury, published in the Galveston *News* March 25th, we find the following general indictment of the city government:

"From the evidence brought before us we find that there have been certain irregularities in the administration of the city government which all right-minded citizens deplore, and to which the attention of the legislature of the State should be called to the end that such laws should be enacted as would reach all officials guilty of malfeasance in office, and that penalties of a nature strong enough to prevent those whom the people elect to honestly represent them from disregarding that trust."

This sweeping arraignment places every officer of the municipal government, from Mayor Fulton down to the latest made policeman, on trial before the bar of public sentiment. This gross neglect of official duty is not only deplored by all good citizens, but the grand jury considers it an evil of such enormity that legislative relief is invoked, not to reach the violator of the law alone, but to "reach all officials who are guilty of malfeasance in office." This proclamation of lawlessness of the city of Galveston, be it noted, is not, this time made by a "certain religious paper," as some of our dailies have styled the TEXAS CHRISTIAN ADVOCATE, but by grand juries speaking under oath. It places Galveston in a pitiable plight. Its daily papers may as well spike their guns, which they so often turn against the lawlessness of the fence-cutters, and support public opinion in its demand that law be enforced within our corporate limits.

Public sentiment in other cities is making earnest demands for the enforcement of law. In the News of march 26 we find a special telegram from San Antonio, from which we copy the subjoined extract:

"The repeated charges of Judge Noonon to successive grand juries regarding gaming and malfeasance in office in that connection has created no end of talk. The grand jury, after a two weeks' session, came into open court this morning and announced that they had completed their labors. No written report was submitted, but in its stead a verbal rehearsal of the work accomplished was announced with the handing over of the last of 320 indictments found. Among the batch of true bills found there are two each against Mayor French, Recorder Callahan, Marshal Shardein, Sheriff McCall, Constable Bader and Justices Adams and Shields in their official capacities for failure to arrest and prosecute gaming and the enforcement of the Sunday law. The batch also contains a number of indictments against members of the San Antonio Club for playing cards in public places, prominent among which are the mayor, the city attorney, the county treasurer and the clerk of the United States District Court. Judge Noonan did not discharge the grand jury, but adjourned them over until the first Monday in May."

Judge Noonan and that grand jury will command the respect of every good citizen in the State. San Antonio has won, in time past, for itself, an unenviable reputation by the bold defiance of law and the scenes of bloodshed which have been enacted in its saloons, Vaudeville Theater, and places of kindred character. The lightning this time has struck the right spot. The good citizens of that beautiful city have long deplored the lawless reputation which has made it the rendezvous of reckless desperadoes. The action of Judge Noonan and the grand jury will meet their cordial support. Let the law-abiding men of Galveston and every town in Texas also demand the faithful enforcement of law, and the grand juries will not be compelled to publish our own disgrace by the indictment of men the people have placed in offices of trust.

ONLY A FEW LEFT.

The publishers have a few memorandum books adapted to Centennial Collections, etc. They are so arranged as to contain "much in a nutshell" Every preacher should have one. Price 50c. (fifty cents). Address Shaw & Blaylock.

UNPROFITABLE DISCUSSION.

Modestly we suggest that it would be well for brethren who write for the Nashville Advocate to "surcease" from the unprofitable and ill-timed discussion about the atonement, human depravity, and other theological questions. There is no real controversy among Arminians on these great and essential topics. We do not believe in that

"in Adam's fall we sinned all,"

and yet we do all believe that in Adam's fall our race suffered a dire calamity—a "depravation, resulting from a deprivation." It is unseemly to charge Dr. Harrison with being a Pelagian because he uses a little different phraseology in describing this state from some other authors. "Sin," as Bishop Marvin says, "is an act, and not a state." A man may inherit a nature predisposed to sin without being a sinner, or without incurring guilt. So, in a certain sense, it may be said that infants are not sinners; that is, have not committed sinful acts. On this topic we venture the assertion that there is not a minister in the Southern Methodist Church, not even Dr. Harrison, or Dr. Kelley, or Dr. C. W. Miller, who does not cordially subscribe to our seventh article, which declares that man "is very far gone from original righteousness, and of his own nature inclined to evil, and that continually." Men who subscribe to this article ought not to be held up to the public as Pelagians, even though they do not use, in describing this state, the nomenclature which some of our writers have adopted from Calvinistic authors. Many Methodists cannot subscribe to the statement that a child is a sinner, and deserving punishment, until he arrives at years of accountability, personally violates the divine law, as a free moral agent.

Again; as to the atonement of Christ, we believe that he "truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt but also for actual sins of men."

Those who accept Christ as their Savior; who believe that he died, the just for the unjust, to bring us to God, are truly orthodox; and discussions as to the manner, or the measure of Christ's sufferings, are not profitable. Some Methodists object to the declaration that Christ, as our substitute, fulfilled all the law for us; or that he suffered all that we deserve to suffer; or that he has so kept the law as to deliver us from its claims or penalties. Because brethren cannot adopt our shibboleth of orthodoxy it is ungenerous to accuse them of being Pelagians, or Socinians, or heretics of any more modern type. Do they believe that Jesus Christ is the Savior of the world, and that through him we have redemption, even the forgiveness of sins? If so, no orthodox Christian should enter into a controversy with them. Speculations on these subjects are unprofitable, especially in the pulpit. Our auditors are sinners, and need pardon. Of such Christ is a Savior; and our business is, to preach Christ crucified; though this preaching may be, to the philosophical Greeks, foolishness, and to the prejudiced Jews a stumbling block.

This is our grand centennial year. Let no discordant doctrinal note jar the ear of universal Methodism.—T.

POLITICS MAKE STRANGE BED-FELLOWS.

When our parents, in the garden, yielding to temptation had violated the command of God, their Ruler, the Lord, said to the serpent, "I will put enmity between thee and the woman, and between thy seed, and her seed." As the result of the great transgression, "the carnal mind is not subject to the law of God, neither indeed can be." There can be no accordance between good and evil, "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

A fiercer enmity rages in the hearts of unrenewed men when occasion fans the flame of evil passions; nevertheless Moabite and Ammonite, laying aside their deep malignity toward each other, united against poor Israel; and thus also Herod and Pilate were made friends, on the same day on which Herod arrayed Christ in a gorgeous robe, and sent him again to Pilate. Whenever Christ's followers are to be persecuted, or the truth of the Bible is to be assailed, the wicked join hand in hand.

The rabbins have a proverb that, "when cat and weasel marry together, misery becomes increased."

Our homely proverb, "Politics make strange bed-fellows," is equally true.—H.

THE GOLDEN TREASURY OF POETRY AND PROSE.

I am indebted to the publishers, Messrs. N. D. Thompson & Co., of St. Louis, for a copy of this magnificent work. The matter is invaluable, being selections in prose and verse from the finest writers in our language; selections made with exquisite taste and the greatest care. Five hundred different authors, representing the entire period of our literature, are here represented; illustrated in five hundred beautiful pictures. In this incomparable volume the typographic art, and the illustrative art, and the binders' art seem to have reached their *ultima thole*, the point beyond which no farther improvement can be reasonably looked for. Thanks to the publishers.—H. S. T.

BRIEF MENTION.

THE Gospel of Mark has been published by the government press of Japan.

A SCHOOL for instruction in English is to be opened in Guatemala by the Presbyterian Board of Foreign Missions.

THE Baptists recently finished a neat church at Salt Lake, Utah, at a cost of $12,000, and have erected a two-story schoolhouse on the same lot.

THE Bulgarian national schools in Macadonia have adopted many of the Protestant Sunday-school hymns. The gospel spreads by speech and song.

THE reports at the late Sunday-school convention at Scranton, Pennsylvania, show an increase of 1123 schools and 91,941 scholars in that State the past year.

A NEPHEW of the King of Corea, the son of the prime minister, and the son of a military mandarin have entered the Southern Methodist College at Shanghai, China.

IN the catalogue of books at the British Museum the list of publications entered to the names of John and Charles Wesley occupy two hundred and forty pages.

THE older churches of Amoy, China, in connection with the London Missionary Society, have begun missionary operations on their own account. The gospel has taken root and is sending its branches abroad.

THE Episcopalians of Philadelphia have forty Chinamen under instruction in their Sunday-schools. They contribute every Sunday, and are sending $30 annually to endow a bed in the hospital in Wuchang, China.

FIFTEEN years ago Sunday-schools were unknown in Denmark, and now there are about 200 with 500 teachers and 21,000 scholars. When infidelity can stop the work of the Sunday-school it may prophesy the failure of the gospel.

THE net gain of the Presbyterian foreign mission churches in membership last year, was thirteen and one-fifth per cent. In the synod of China there was a net increase of twenty-three and one-half per cent. Can any church in America report as large an increase?

THE habit of opium smoking has increased with such rapidity in the United States that measures for its suppression are demanded. A bill providing heavy penalties on all who import or sell the drug is before congress. The importation of the drug increased from 85,075 pounds in 1881 to 298,153 pounds in the year ending June, 1883.

THE demand for the New England divorce reform is evidently increasing in strength. It was time. The civilized world was beginning to think of New England and Salt Lake at the same time. The stench of the moral ulcer from both sections was strangely alike.

That Sermon Paper.

I received the sermon paper. The plan is new to me, and a capital idea. The sheets need no fastening, and turn just as easily or perhaps more so than in the old plan. The larger sample will hold exceedingly full notes, or if the hand writing is small and close, an entire sermon of average length. It seems to me to meet the general want better than any sermon paper with which I am acquainted.—G. W. BRIGGS.

Rev. C. Crain.

We are in receipt of the following sad news: The Rev. C. Crain, one of the most useful local preachers in the Terrell District, died at his home in the bounds of the Able Springs circuit, yesterday morning. His death will be a serious blow to the church in that circuit.—R. M. POWERS.

Good men are passing away. Let those who remain fill up the ranks thinned by death and press on the victories of the cross.

Bishop H. H. Kavanaugh.

BY W. H. ANDERSON, D. D.

The wealth of church or state is in the great names which adorn human history. Among these honored names, truly great and good, is that of our deceased Kavanaugh. The electric wires brought the sad intelligence, "Our Bishop is dead." Those are words of human vocabulary. Our holy religion says, "he rests from toil and care and pain; he lives with God." It is not the language of eulogy, but of severe truth, to say H. H. Kavanaugh was one of the best, the purest men the writer has ever known during an acquaintance of many years. He was the first preacher I heard when I moved to Kentucky; he preached my mother's funeral. I was honored with being a co-pastor with him at one time, and enjoyed his paternal advice and affection to the day of his death.

His character was marked with simplicity, modesty, transparency, and goodness, yet resting on clear, strong convictions and fixed principles. His intellectual powers were of the highest order, developed in well-balanced symmetry and strength, and all elevated by piety and consecrated to God. He had a chaste, beautiful imagination, a wonderful variety of imagery and adaptation of language, a superior, ready memory. He very happily combined fervid, melting oratory with keenest logic and masterly reasoning. Early converted to God, when a printer's boy, he was led by a mother's influence to study, accept and appreciate Methodism in its doctrines, usages and polity. His mind, in studying Wesley and Fletcher and Watson, saw the harmony in their teachings with the Word of God, human wants and noblest Christian experience. These grand thinkers and reasoners were the theological doctors that developed and finished Kavanaugh's forming mind and heart, and by his own study and the grace of God made our deported Bishop one of the pulpit kings of his time.

Few men ever seemed so unconscious of their pulpit power and greatness. Out of the sacred desk he was genial in his manner; his presence was like a glad sunbeam; he was the light and joy of the social circle. His Christianity had no asceticism in it; it was all sunshine and love, and yet humble and loving and trustful as a child. There never was any show of self-importance or of assumed dignity. The Christian gentleman impressed all with whom he associated. He was the true friend, who seemed to lay aside all selfishness in his efforts to aid others.

The pulpit was his throne, redemption his tireless theme, Jesus and the cross and eternal life the inspiring topics of his natural melting eloquence. He was a profound thinker, a close student of nature and art, of men and of books. He would often astonish you with the extent and excellence of his knowledge of natural science or of the philosophy of mind. He would take an old theme and trite from other lips, and dress it with beauty and inspire it with music, so as to attract, with all the charm of novelty. His knowledge was very varied and extended, but all connected with religion and the ministry. He never wandered outside of our pure Wesleyan theology to find themes. At home in his own loved church, he found something ever new, beautiful, grand, soul-inspiring.

In reviewing his life we find that, like John Wesley, a mother's superior intellect and devoted piety impressed themselves on the mind of her noble son, and God permitted her to live long enough to see the blessed results of her early care and labors and prayers. We see the true genius of Methodism exhibited. She took this lad, and in her excellent theological school—the itinerancy, the circuit life—she trained him for more than thirty years, then made him a bishop, and rejoiced in the rich, mature fruits her distinguished son laid on her altars and on the altars of Christ.

Our kind, true friend and devoted father has gone. Amid our tears, falling on the new-made grave in the State where he was born and labored, we rejoice that, after so pure and spotless and useful a life, God, in his love, took our Bishop home before his mind began to show its sympathy with decay of physical power under the weight of years. No sadder sight than that of the giant whose intellectual tread shook the world, now returned to childhood again—sin's fearful temporary triumph over the grand purposes and plans of heaven. Our Kavanaugh died ripe with years and laden with honors, ready for his crown. He fell with the harness on. It seems like a dream that never again will his genial smile, his loving tears, his cheerful words, be heard in the social circle, or his eloquent tongue again preach of Jesus and heaven. Now he lives with that Jesus whom he loved and preached. Now he knows, as never before, the grandeur and beauty and glory of that heaven whose hope so often stirred his soul and glowed on his loving life, kindling the hearts of his hearers.

Bishop Kavanaugh was of Scotch-Irish descent, a noble ancestry, to whom he was indebted for the continued sunshine in his spirit, his genial, spicy humor, his remarkable anecdotical power in conversation, his ardent friendship. His father was Rev. Williams Kavanaugh; his mother was Hannah Hubbard Hinds, daughter of Dr. Thomas Hinds, formerly of the British army. After their marriage, location seemed a necessity of the traveling preachers of that date, and Mr. Kavanaugh became an Episcopal minister, one of the earliest of that order in our State. Hubbard Hinds Kavanaugh was born near Winchester, in Clarke county, Kentucky, January 14, 1802; was mainly educated by Rev. John Lyle, a Presbyterian minister, at whose house he was converted, and was in training for the ministry in that church. Providence ordered it otherwise. "Free grace and the integrity of the divine invitation to all men" led him into the Methodist ministry. In his 15th year he formally united with the M. E. Church. In 1823 he was admitted on trial in the Kentucky Annual Conference, at Maysville, Ky. In 1839 Gov. Clarke appointed him Superintendent of Public Instruction, and at the close of the year Gov. Wickliffe asked his continuance. He served as agent for Augusta College. In 1854, at Columbus, Ga., he was made a bishop of the M. E. Church, South, in which he continued, honored and loved by all, till God called him home from Columbus, Miss., where he died in peace after a ministry of over sixty years. He was a *workman* indeed, and his works remain, as well as those that have preceded him to the better land. May God sanctify our loss, raise up another, equally worthy as Elisha, to catch and wear worthily the mantle of our departed Elijah.

CARLISLE, Ky.

A. D. Gaskell.

Rev. Alfred Douglas Gaskell, M. D., was born in Humphries county, Tennessee, Dec. 3, 1804, and died at Abilene, Taylor county, Texas, Jan. 14, 1884. He was the son of Evan and Nancy Gaskell—emigrated with his parents to Alabama when quite young, professed religion at about seventeen years of age, and early giving evidence of the zeal that characterized his life, he commenced to exhort sinners to repent. He sustained the relation of exhorter for three years, and was licenced to preach at twenty. He remained a quiet, zealous, local preacher for about ten years. At about thirty he ventured into the mercantile business with a man of experience without money. The ungrateful man ere long had all the money, while his partner, an artless, honest man that he ever was, had much experience, but was robbed of his money.

To pay the claims against the mercantile establishment, he used every means; and mostly by teaching school, succeeded in paying every farthing. After clearing himself of these embarrassments he studied medicine, and after long and careful preparation commenced to practice, and that too with wonderful success.

The praying, conscientious, careful physician—how could anything but success attend his practice? In 1843 he married Miss Louisa Kid, of Parkersville, Alabama, and continued to practice his profession and preach the gospel in Alabama up to 1846. He then moved to North Mississippi, remaining there but four years. He moved to Louisiana in the winter of 1850 and 51, and from thence to Eastern Texas in 1867.

During the fifteen years he labored in Louisiana he had one appointment twenty miles distant that he met once a month during the whole fifteen years, being compelled to make the round trip in the same day. During the revival season he was constantly at work in the pulpit and altar. In 1867, after mooving to Texas he joined the itineracy, and from that time till the day of his death, at the advanced age of nearly eighty years, was an active, faithful, itinerant preacher. This is all we have, and the best data that his son, Mr. J. E. Gaskell could furnish us. But this rough outline will furnish us enough to see at one glance that the subject of this memoir was something more than an ordinary man.

"Such rare exception shining in the dark
Prove, rather than impeach the just remark."

Dr. Gaskell was remarkable for his physical endowments. Up to a few days before his death he was as agile as a boy, moving with a quick elastic step, attending with methodic care all the duties of a pastor.

In walking, riding or preaching he was as full of vital power as a man of forty years. This physical vigor was largely due to his knowledge and close observance of the laws of health. He felt that "cleanliness is next to Godliness," and was "temperate in all things." He ate sparingly and only of such things as were wholesome; used neither tobacco, coffee nor wine. Only under the most pressing circumstances did he ever even taste coffee.

Intellectually he was by nature a giant. Dr. Gaskell was born in a country, and at a time, when intellectual training was not so easily to be had as at present. Schools were scarce in that, then frontier country, and those to be had were only of the poorer class. His preaching was practical, present work being the object. Methodic, largely after the style of the fathers, logically laying down well defined propositions, and reasoning with might to just and recognized conclusions, his vocabulary was sometimes good and sometimes imperfect. Like most earnest men of God, he was largely dependent upon "the divine breath that blows" for that wonderful power he sometimes wielded in the pulpit. His friends and those who have lived in Ellis county will remember his pulpit efforts. Hundreds have heard his clarion voice as he was calling them to turn to a beckoning Savior.

Perhaps I overestimate him; if deceived as to his true piety and pulpit ability, I have the honor of a good company. "Much people followed him and thronged him." At Sardis alone, in company with Price and one or two others he labored in the first camp-meeting ever held on that historic spot. Hundreds of souls were converted—the exact number will not be known this side of "the bar."

The pastoral work was his chief delight. The employment suited his aggressive soul. He said time and again, "I am growing old, I don't want to locate, I want to 'die with the harness on;'" and like Drs. Pierce and Summers, God answered his prayer and called him in the midts of labor. So anxious was he about his charge, that he had his steward to write me to "come at once to him." He wanted to turn his work over and make his last earthly report. God was with him and filled his sick room all the time. As a local preacher he was "not wise above that that is written," but modest, not self-conceited, not dictatorial, not envious, but willing to "condescend to men of low estate," to work where and when ever he could for the glory of God. He believed if he had true merit the world would find it out and accord him his true place. He was a man of vital piety; he loved God, prayed much and enjoyed the communion of the Spirit. He was a gentleman, urbane, scrupulously careful of the feelings of others. His moral character was spotless. But he has gone. I bless God for his acquaintance and influence. He leaves two sons, both grown and in business, men against whom there is naught, and in many respects resembling their noble father. Miss Minnie, his only daughter, finds a home in the family of the elder brother, the glorified spirit of the wife and mother having long since gone to God. Can we not sing with much propriety,

"Servant of God, well done,
Rest from thy loved employ,
The battle fought, the victory won
Enter thy Master's joy."

—J. T. L. ANNIS.

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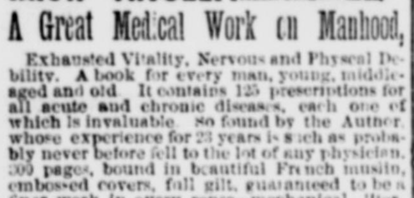

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CENTENARY COLUMN.

Centenary Spirit and Methods.

To the Advocate.

"This year, 1884, has been set apart for special exertions in behalf of church extension, education, and foreign missions. Every element of future Methodism is recognized herein, while they are precisely those forms of enterprise most in accordance with her past historic development."

The very fact that this is our centenary should elevate our thoughts to a higher plane, and enlarge the sphere of our activities. Methodism is on trial this year. Her polity, doctrines, history—all are passing under review. Her place amid the factors in our Christian civilization is being closely scanned. Shall thoughtful minds of other churches alone be turned to these questions? Self-knowledge has ever been commended as the greatest wisdom. Each individual Methodist should be on trial before himself to see how fully he understands and appreciates our Methodist history, how largely he has experienced the great truths set forth in her doctrines. The measure of that knowledge and experience will be the measure of his interest and of his liberality during centenary year. Nothing can be expected of those who are ignorant of our history, or who are wanting in Christian experience. The monumental offerings of centenary year will be made by the enlightened and the spiritual. What is this year more than any other to the Methodist who knows nothing of the wonderful century just closing, and whose religious life is too weak to keep any birthdays with holy gratitude?

In many quarters the fondest hopes for centenary year are being realized in the great spiritual quickening of our people. The revival notices are read with eagerness. Already several thousand conversions have been reported since the fall conferences adjourned. Many a preacher has sung and prayed with flowing tears:

> Lord, I hear of showers of blessings
> Thou art scattering, full and free;
> Showers the thirsty land refreshing,
> Let some droppings fall on me.
> Even me; even me;
> Let thy blessing fall on me.

His prayer has become the passion of his life. His desire for the outpouring of the Holy Spirit shows itself in his very tones of voice, in the pulpit, and in private. Others catch his spirit. Soon "two or three are agreed as touching the thing that they shall ask," while importunate and united prayer rends the heavens, and showers of blessings fall on many a thirsty heart. Shall there be a single pastor in all our connection to report a barren ministry this year of abounding grace, 1884? Nay, let us expect large things of God this year. Our numerical strength, including ministers and laymen, according to the showing soon to be printed, is over 900 000 souls. Who does not see that we ought to make it a *million* before the close of our centenary year? *One hundred thousand souls* converted to God this year is not too large a blessing to crave and labor for in faith. There were times, particularly about the year 1800, when, under the ministry of the fathers, the increase was proportionately much larger than that in one year. With like faith and singleness of purpose, we will have our heart's desire. Many pastors are writing for information about methods. The methods are easily suggested, if the spirit be not lacking; but methods cannot take the place of the spirit. We are called Methodists because the spirit that was in our fathers fashioned channels of activity hitherto unknown. So it will be again, with our hearts and hands ready for the Master's work. The greatest need of centenary year is a people prepared for the Lord. Then will Jesus again see the rich casting their gifts into the treasury, and the poor widow bringing her mites, even all her living.

The spiritual preparation opens the way for the great mass-meetings in our cities and towns, and at our district conferences and college commencements, when the key-note of a large liberality shall be sounded that shall be followed up not only on centenary day, but throughout the year. Let nothing exhaust our liberality that could be attended to as well any other year. Improve your churches, remove all indebtedness, build parsonages, if this can be done over and above your gifts to the great connectional objects set forth for your centenary thank-offering. But leave any thing undone, rather than neglect those great interests. Think of them until the mind expands to take them in, and your share of the two million dollars asked for in their behalf. Can any one think of less than one-tenth of a million to God this centenary year? Is that his capital as at all meeting his obligation too much to give to Christ, to whom you profess that yourself, as well as all that you have, belongs? On such a basis of giving as that, would we have any difficulty in securing the two millions needed? Let us educate ourselves "in larger ideas, in broader sympathies, in wider ranges of exertion," so that when we fill the subscription cards for church extension, education, and missions on centenary day, it may indeed be as the Lord hath prospered us.—E. R. HENDRIX, D. D.

A Fund for Superannuates.

To the Advocate.

My desire for brevity prevented me from being as clear in my statements and as well understood by the reader as I desired. Hence, I do not blame Bro. Hawkins for misapprehending my design, as he evidently did. I had not overlooked the action of the conference, but have been urging my people to meet every dollar of the assessment. Besides the regular assessment, no special assessment was made for this fund, as was done, and properly too, for missions, education and church extension. As a consequence, very little beyond the regular collections can be expected. Nor do I think it would be best for this cause to attempt to divide special efforts between it and the others named. This could not accomplish what I had in view—the raising of a permanent endowment fund for our old veterans.

It will be remembered that a paper was presented at the last conference on this subject, but was quietly killed in the committee to which it was referred. I was acquainted with the contents of that paper before it came into the conference. It was the result of the careful study and deliberate conviction of two liberal and clear-headed laymen. Their design was to provide for the comfort of a sadly and shamefully neglected class of Methodist preachers. It was their desire that I press the matter and, if possible, prepare the way for a more successful effort at the next session of our conference. Now I will honestly uncover my purpose and confess that my main object was to get the members of the conference committed beforehand. If we could, by correspondence, virtually organize a society before the meeting of conference, that society would be called together, organize and present their action to the conference for adoption. Such action could not be ignored by the conference, and the object of the rejected paper would be accomplished.

Why should there be any objection to the establishment of a permanent fund for so good a cause? I could imagine a layman raising objections. He is not to share in the benefits, and is expected to pay most of the money to the fund. A preacher of wealth might feel no need of such provision for his own family, and a captious man might object for the mere pleasure of standing in the way. I do not aim any of these suggestions at Bro. Hawkins, for I am satisfied they would not apply. He has not objected to the plan. I do not believe he will.

The reader will now see that when I suggested that no appeal be made to our people this year on this subject, I had exclusive reference to the permanent endowment feature of it. If one-half or three-fourths of our preachers would endorse the idea before our next meeting, the details of the plan could be arranged at conference. It may be asked, why did you suggest writing to yourself, and proposing to become members of such an organization? It is necessary that we come to some understanding among ourselves. We must hear from each other. If our sentiments are presented through the ADVOCATE it would equal the discussions on Water Made Wine, Sunday Travel, etc. The suggestion that the preachers agree to pay five or ten dollars was simply to levy on that much for this cause before it went elsewhere. If our preachers catch the centennial spirit as they ought to have it, it will be with them a great year of giving. Ability will be the only limit to the generosity of most of them. Now I candidly confess that, while I aim to give something from year to year to the various collections ordered by the conference, as a preacher I feel inclined to give most to this cause. And I am willing to pledge ten dollars a year toward the gradual growth of a permanent fund that shall be to me and mine a stay and support in after years. When I see a man who last year, as an effective preacher, received $500 and a parsonage, and was forced to economize to get through, this year gets $100 and no parsonage because he is sick and broken down, I am amazed beyond measure at the air of complacency with which the entire business is managed. Look at it and blush for shame. First, the Board of Finance, half of whom are preachers, determine the amount needed. They fix the salaries of these old men and widows. How much do they allow them? Last year they allowed them $101.25 each. This year, "realizing the meager support and aid given our conference claimants," they generously raise it to $126.50. This is all they ask for. Next, the preachers collect only a part of this. Last year it was $98.65. The largest salary any one of these claimants received was $210. Where is the traveling preacher who could feed and clothe his family on that sum, with marriage fees, presents, and a parsonage thrown in? God only knows how they live. But, then, they are only superannuates, and ought to be thankful if they get anything.—J. S. SMITH.

Personal.

We find in the Western Advocate the following respecting the world-wide missionary, Rev. William Taylor, whose voluntary services in many fields have accomplished wonderful results: "He is well and working at the carpenter's trade, building a school in Cequimbo, and with brother Robinson and about ten Spaniards is doing the work. He says 'I am working floor plank, and never enjoyed better health; not even a headache.'"

Rev. Jean Paul Cook, of the French Wesleyans, has reached this country and will remain until after the General Conference of the M. E. Church (North).

It is said that the new Queen of Madagascar is quite young, with a pleasant expression. At her recent coronation she behaved with great dignity and composure.

Anthony Comstock says he has been offered a bribe of $20,000 to suspend one prosecution for the suppression of vice.

SOUTHERN METHODISM.

Dr. D. C. Kelly reports to the Nashville Advocate a gracious work of God in Jackson, Tennessee.

The first centenary mass-meeting in Georgia was held in First Church, Atlanta. Dr. Potter, Judge Jackson and Judge Hammond addressed the audience.

The Methodists of Baltimore propose to build a college for the higher education of women, to cost $200,000, this centenary year.

The Wesleyan Advocate is out in a new outfit. It is a worthy representative of Georgia and Florida Methodism.

The TEXAS ADVOCATE will soon be out in new dress. Now is a good time for subscribers to press the subscription list.

The South Carolina Conference is leading many of its sister conferences in "clearing the decks." A number of charges report themselves "ready for action" every week.

Southern Methodist Personals.

In the death of Dr. A. B. Stark, in Florida, the South lost one of its best educators.

Bishop Pierce is preaching with unusual power. He is to preach the commencement sermon at Wofford College in June.

Bishop McTyeire contributes an article on "The Witness of the Spirit" for the April number of the Southern Methodist Quarterly. Let us seek the old ways.

Dr. J. H. Worman, of Vanderbilt University, has been appointed general educational manager of the next Monteagle Assembly.

Bishop Granbery writes that the harm his eye has received cannot be relieved, and his only hope is to prevent the further progress of the disease.

Dr. C. K. Marshal has been elected president of the Vicksburg Gas-light Company.

The Southwestern Methodist says: "Dr. David Morton impressed the St. Louis Methodists as a man who is absorbed in the work of church extension, and a most efficient agent to promote that important work."

Rev. J. A. Register, of the Baltimore Conference, has withdrawn to join the Protestant Episcopal Church.

Bishop A. W. Wilson will dedicate a new church at Bambery and another at Summerville, S. C., in April.

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What gives our Children rosy cheeks,
What cures their fevers, makes them sleep;
'Tis Castoria.
When babies fret and cry by turns,
What cures their colic, kills their worms,
But Castoria.
What quickly cures Constipation,
Sour Stomach, Colds, Indigestion,
But Castoria.
Farewell then to Morphine Syrups,
Castor Oil and Paregoric, and
Hail Castoria!

CENTAUR LINIMENT—an absolute cure for Rheumatism, Sprains, Burns, Galls, &c. The most Powerful and Penetrating Pain-relieving and Healing Remedy known to man.

Life and Times of Bishop Kavanaugh.

BY A. H. REDFORD, D. D.

To the Advocate.

Several years ago Bishop Kavanaugh committed to the undersigned the pleasant task of preparing his biography, and last year repeated the request while in Florida. The manuscript is nearly completed, and has largely been examined and approved by the Bishop while living. The object of this card is to request any person who is in possession of any facts or incidents that will add interest to the work, to please forward them to me as early as practicable. Address A. H. REDFORD, Bowling Green, Ky.

A Turk lately, after hearing some missionaries talk, and observing their lives, said: "These people are undoubtedly godly people. The question which I would like to solve is, whether all Americans are like them. If only 20 per cent. of the people of America are like them and the rest rascals, America is a land of the *Giaour*. But if 80 per cent. are like these people, then America is not so much *Giaour* as Turkey. It is Islam!" Islam, in his mind, was the synonym of holiness. In the judgment of this Mohammedan the missionaries had realized the highest conception of his religion respecting purity in the human life.

FRANCIS MURPHY is still carrying on with great success his temperance revival in Boston.

"Mamma, what does M. D. mean when it comes after the doctor's name? Does it mean money down?"

Prof. H. C. Gowdey, of Paris, Texas, whose advertisement appears in the ADVOCATE, is endorsed by the leading citizens of his section. Morphine and whisky sufferers should write him. Read what is said of his cures and of him personally in the following:

PARIS, TEXAS, May, 1883.

We take pleasure in testifying to the many cures of dipsomania, or alcoholism, effected in this section by Dr. Keeley's Double Choloride of Gold Remedy, for which Prof. H. C. Gowdey is agent, and we are confident that the remedy will cure any drunkard, or liquor drinker, who will honestly take it strictly according to directions.

Through the agency of this valuable specific, drunkenness among our citizens is almost unknown: and since several of the most irreclaimable took the treatment three years ago or more, and have used no liquor since, we have faith in the permanency of their cure. We furthermore state that Prof Gowdey is one of our leading teachers, and we commend him to all as a gentleman of honorable intentions, strict business integrity, and worthy of the utmost confidence.

A lemon tree on the farm of Thomas Kennedy, at Noonan's Lake, Fla., nineteen years old, has borne fruit eleven years and has earned for its owner $106 in a single season.

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Mr. Paul H. Hayne, the Southern poet, lives in a little cottage in the piney woods near Augusta, Ga. He is a small man. His ill health does not prevent him from being jovial.

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Graduates are successful in getting employment. We are agents of the U. S. Stenograph Co. for qualifying shorthand writers on the shorthand machine. Send for circular.

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"Under the care of the best physicians,

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Wanted to sell a farm, 8 miles east of Ennis, in Ellis county, Texas. Tract contains about 800 acres, between 300 and 400 acres in cultivation, 2 good dwellings and several tenant houses, abundant plum orchard and some peach trees, good cistern and tanks; land, black sand and black wax; timber, ash, pecan, grey and post oak and all timbers peculiar to Trinity bottom lands. Terms, in installments, beginning Dec. 1st 1884 for nine years subsequent, a small cash payment at time of sale. For further particulars address Col. Geo. F. Alford, Dallas, Texas.

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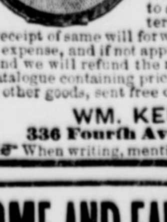

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Except cap over movement, which is nickel. Considering time and quality, this is the best Watch ever offer'd for the money. We send one of the above fully warranted, with guard and key, to any address, C. O. D., with privilege to examine, but our customers will find it less expensive to send us money ($12) by registered mail or postoffice order, and on receipt of same will forward watch ordered, at our risk and expense, and if not approved on sight, can return it to us and we will refund the money.

Catalogue containing prices of more expensive watches, and other goods, sent free on application. Address

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AGENTS WANTED FOR "THE HOME AND FARM MANUAL."

A Pictorial Cyclopedia of Farm, Garden, Household, Architectural, Legal, Medical and Social Information. Covers all these subjects exhaustively. Just issued. **11 DEPARTMENTS—virtually 11 volumes in one.** A model of arrangement for every-day use. **Over 1200** SUPERB, **Practical Engravings, 10** SUPERB **Colored Charts.** Covers exhaustively EVERY SUBJECT of HOME interest. The most COMPREHENSIVE and SUPERBLY ILLUSTRATED **FAMILY and FARM** book ever published. By PROF. JONATHAN PERIAM, author of that wonderfully successful standard book, *"The Pictorial Cyclopedia of Live Stock and Complete Stock Doctor."* The new work is a fit COMPANION volume to all stock books. **Grand Chance for Agents.** For description and terms, address **N. D. THOMPSON & CO., Publishers,** ST. LOUIS, MO., or NEW YORK CITY.

Texas Christian Advocate.

Two physicians were discussing in the presence of their patient the nature of the malady that kept him confined to his bed. "My conviction is that it is typhoid fever," said one. "Never!" replied the other. "Well you will see at the post-mortem examination."

Did She Die?

"No; she lingered and suffered along, "pining away all the time for years, "the doctors doing her no good; and at "last was cured by this Hop Bitters the "papers say so much about. Indeed! "indeed! how thankful we should be "for that medicine."

"My dear," said a New York society leader, "when will you learn to speak the English language correctly? Do not say 'a horse;' say 'an 'oss.' You just ought to hear Lord Topnoddy converse."

"ROUGH ON RATS" clears out Rats, Mice. 15c.

Mother Swan's Worm Syrup, tasteless, effective; 25c.

"ROUGH ON COUGHS" Troches, 15c; Liquid, 50c.

"Yes," said the boy, "I might just as well be at the head of class as not. But I don't mind being at the foot and the other boys do, so I sacrifice myself."

Murphy—Eaton Trial

Just decided for Coughs, Colds and Throat Affections, Dr. Auber's Cough Syrup is a certain cure.

"That reminds me of a familiar song," said the president of the Punsters Club, pointing to a gilded owl which hung in front of a taxidermist's shop. "How so?" inquired his private secretary. "Because it 'Owl hang sign' my boy." The secretary was a arrested on a charge of assault with intent to kill.

Are you suffering from indigestion? If so ask your druggist for a bottle of SHERMAN'S PRICKLY ASH BITTERS. Taken as directed, it will cure you. These Bitters have now been before the public for a number of years, have been thoroughly tried, and give entire satisfaction.

A Western heroine, near whose house had ocurred a washout in the railroad, rushed up the track brandishing a broom, and stopped an oncoming train. The engineer was a married man and recognised the danger signal!

WELLS' MAY-APPLE (Liver) PILLS. 10c. and 25c.

"ROUGH ON TOOTHACHE," instant relief. 15c.

"Buchu-paiba," Great Kidney and Urinary Cure. $1.

"What is a lake?" asked the teacher. A bright little Irish boy raised his hand. "Well, Mikey, what is it?" "Sure, it is a hole in the kittle, mum."

Chas Coston, Green county Ill., says, "After suffering with scrofula for 15 years, Lowell's Lease of Life completely cured me."

Col. Robert G. Ingersoll, who is credited with losing somewhat near $100,000 in New Mexico mining, hopes to do better in cattle investments. He says that ex-Senator Dorsey's ranch is the finest he saw. The Colonel owns an interest in it.

If a word to the wise be sufficient, we think a hint to the sick and suffering will not prove amiss. The HOME SANATIVE CORDIAL, than which none are more effective in recuperating from bodily or mental exhaustion.

"Charles," said Mr. Mundane, "you cannot hope to succeed in the way you are going. You should take advantage of your opportunities." "Father," replied the young man, his breast heaving with emotion, "I hope I am to much a gentleman to take advantage of anything."

THIS IDEA OF GOING WEST

to Colorado or New Mexico, for pure air to relieve Consumption, is all a mistake. Any reasonable man would use Dr. Bosanko's Cough and Lung Syrup for Consumption in all its first stages. It never fails to give relief in all cases of Coughs, Colds, Bronchitis, Pains in the Chest and all affections that are considered primary to Consumption. Price, 50 cents and $1.00. Sold by J. J. Schott & Co., wholesale and retail, Galveston.

The editor of the Caledonia (Minn.) Argus writes: "Was there ever a purer Hibernicism than the following card, sent to my paper for publication by the bereaved daughter of an Irish subscriber: "A card.—To the kind friends and neighbors who gave us their assistance and sympathy during the death of our mother we only wish to be able some day to return the compliments."

It is well understood by the community that Dr. Price's Cream Baking Powder has constituted for years past one of the special domestic staples. It is unquestionably, if the opinions of chemists, physicians and all classes of consumers are worthy of acceptance, the purest and best Baking Powder ever placed in our market.

Little Nell.—"What church were you married in, grandma?" Grandma.—"I was not married in a church, dear." Little Nell.—"Were you married at home?" Grandma.—"No, dear, I was a very naughty little girl and ran away with your grandpa." Little Nell.—"Mercy me! I'd never run away with such a fussy old gentleman as grandpa."

Consumption Cured.

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

The public clocks of Bangor, Me., were a few days ago changed from standard to local or "God's time," in accordance with the expression of the citizens at the recent election. Four hundred and six voted for standard and 2320 for local time.

POZZONI'S MEDICATED COMPLEXION POWDER.

For infant's toilet it is an indispensable article, healing all excoriations immediately. Mothers should use it freely on the little ones. It is perfectly harmless. For sale by druggists.

A fire broke out in a Louisville church during service last Sunday. It was with great difficulty that several of the congregation were awakened in time to save their lives.—*New York Graphic.*

Bismark on American Pork

Says: Among its many evils we encounter Diarrhœa, Dysentery, Flux, Cholera-Morbus, Passive Hemorrhage, etc., all of which are prevented and cured when Dr. Folsom's Indian Diarrhœa cordial is used.

A little child, becoming wearied with the quarreling of two younger children over a glass of milk, exclaimed, "What's the use of quarreling over that milk? There is a whole cowful out in the barn."

Brown's Bronchial Troches will relieve Bronchitis, Asthma, Catarrh, Consumptive and Throat Diseases. *They are used always with good success.*

A cold wave—The flapping of a frozen sheet on the clothes-line.

The sick, worn and dejected should read the advertisement of COLDEN'S LIQUID BEEF TONIC.

"Eighteen-carrot vegatable soup" is to be had at some of the restaurants.

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea 36p, route, cost free.

"It is a beautiful thing to see a husband and wife of one mind," remarked Mrs. Fogg. "Yes," replied Fogg, "but then it makes a good deal of difference who carries the mind."—*Boston Transcript.*

"Rough on Corns," for Corns, Warts, Bunions. 15c.

Wells' Health Renewer cures Dyspepsia, Impotence.

The "ROUGH ON" TOOTH POWDER, elegant, 15c.

The trouble with most baritone singers who try to soar into the tenor register is that they fly to parts unknown.—*Burlington Free Press.*

J. J. Mullane, Freight agent G. C. & S. F. Ry Ft. Worth, Texas writes, "Texas Chill Syrup cured me of chills after many other remedies had failed. I cheerfully recommend it."

"I pride myself on my descent," said a spinster, of uncertain age, recently. "One of my ancestors came over with the Conqueror." "Which one was it," cried a cruel wit, "your father or your mother?"

WERE Paul living in this age we think he would advise Timothy to take HOME SANATIVE CORDIAL instead of wine for his frequent infirmities as they contain so many valuable health restoring properties.

The best in the World.

Texas Chill Syrup sure cure for chills and fever. No cure, no pay. A box of Pills with every bottle. Price, 75 cents. Dashwood Medicine & Chemical Company, Fort Worth Texas.

In his trial sermon before a Boston church a preacher said: "The children of Israel were repeatedly on the point of manumission, but at the very last moment the Lord afflicted Pharaoh with auricular ossification." He received a unanimous call.

Horsford's Acid Phosphate Drank with Soda Water

is delicious. All druggists have it. It is refreshing and cooling. Try it often!

Cold water has been effectually dashed upon the project in London to erect a memorial to Dickens by calling to mind of this passage from his will: "I conjure my friends on no account to make me the subject of any monument, memorial or testimonial whatever. I rest my claim to the remembrance of my country upon my published works."

"Advice to 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? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere. 25 cents a bottle.

"No," said Mrs. Bounce, "I don't know as there is any real harm in smoking—that is to say, in itself; but when two or three men sit down together, puffing at their cigars, they seem so contented and so happy that I fear they forget what sinful creatures they are. There's where the harm comes in. Mrs. Green, as I've said to Bounce a hundred times if I've said it once."—*Boston Transcript.*

OLIVER BROS., of Dallas, Texas, Manufacturers of Shirts and Underwear, have demonstrated to the people of Texas that money can be saved to the consumer by purchasing their goods. The material used in the manufacture of their shirts and underwear is of better quality than that used by other manufacturers, while the work is far superior to such goods made out of the State. The firm guarantee a perfect fit in any instance. All orders sent by mail will receive prompt and careful attention. Full instructions for self-measurement sent on application. Persons who may patronize this house will not only save money, but will patronize a home industry.

It is sometimes a misfortune to be deaf. At a revival meeting not far out of this city, a few nights ago, a German arose to express his opinion and said: "Der pe's a good many on de road to hale." A worthy deacon, who was hard of hearing and regulated his responses by the inflection of the speakers' voices, exclaimed: "The Lord be praised!"—*Bradford Mail.*

For sufferers Chronic diseases, 36 pp., symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo. (oldest office.) State case your way.

"No, love," he said, "I cannot afford to take you sleighing, but I'll do the next best thing. Come down to the store any day and I'll let you see me shoot a rat."

Send for circulars and prices of Texas Chill Syrup, Lowell's Lease of Life, (L. L. L.) Dr. Auber's Cough Syrup, and Dr. Folsom's Indian Diarrhœa Cordial. Dashwood Medicine and Chemical Company, sole proprietors, Fort Worth Texas.

Those persons who were about to send a barrel of Kentucky refreshment to El Mahdi have changed their minds. He has no longer any place he can Trinkitat.—*Louisville Courier Journal.*

A Mexican senor watched a switch-engine moving backward and forward on some side-tracks. "I can easily understand," said he, "how that engine pulls the cars forward, but I cannot see how the cars can pull the engine back."

CHURCH NOTICES.

Bishop Parker's Appointments.

As the brethren desire to arrange for their district conferences, I have agreed to meet the following appointments, so far as the work to which I may be assigned for another year may permit. The unusually early meeting of the bishops and Board of Missions makes my Border Mission appointments late, and leaves me less time for other district conferences:

San Diego (Mexican) dis con, Corpus Christi, April 24-27
San Antonio (Mexican) dis con, San Antonio, May 1-4
Monclova (Mexican) dis con, Eagle Pass, May 8-11
LaGrange, May 18
Waxachie dis con, Lancaster, May 22-25
Victoria dis con, near Edna, June 5-8
New Orleans (German) dis con, New Orleans, June 13-15
Calvert dis con, Kosse, June 26-27
Tyler dis con, Athens, July 3-6
Sherman dis con, Denison, July 10-13
Jefferson dis con, Queen City, July 17-20
Fort Worth dis con, Marystown, July 24-27.

SHERMAN DISTRICT—SECOND ROUND.
Sherman sta, 1st Sunday in April
Bonham sta, 2d Sunday in April
Bonham cir, at Binkley chapel 3d Sunday in April
Bell's and Savoy cir, Little Caney, 4th Sunday in April
Potsboro cir, Coffee's chapel, 1st Sunday in May
Gordensville cir, at Cedar Mills, 2d Sunday in May
Whitewright's cir, at Bell's school-house, 3d Sunday in May
Pilot Grove, at Pilot Grove, 4th Sunday in May
Van Alstyne cir, at Hackberry, 1st Sunday in June
Collinsville mis, at Union, 2d Sunday in June
Sherman cir, at ——, 3d Sunday in June
Fannin cir, High Prairie, 4th Sunday in June
District conference at Denison July, from 10th to 13th, opening at 9 o'clock a. m. Bishop Parker will be with us. May God be with us also in great power. Delegates will be elected this round to district conference.
J. M. BINKLEY P. E.

CHAPPELL HILL DISTRICT—SECOND ROUND.
Deanville cir, April 5, 6
Brenham sta, April 12, 13
Hempstead sta, April 19, 20
Rockdale cir, April 26, 27
Davilla cir, May 1
Cameron cir, May 3, 4
Chappell Hill miss, May 10
Chappell Hill sta, May 11, 12
Lexington cir, May 17, 18
Burton and Giddings cir, May 20
Bellville cir, May 24, 25
Maysfield cir, June 7, 8
Milano cir, June 14, 15
Mt. Pleasant miss, June 21, 22
Caldwell cir, June 28, 29
The district conference will be held at Brenham, May 28, June 1. Bishop Parker will preside. Rev. J. F. Follin will preach the opening sermon May 28, 7:30 p. m. Friday will be the centenary day of the conference.
I. Z. T. MORRIS, P. E.

CORPUS CHRISTI DISTRICT—THIRD ROUND.
Goliad sta, 2d Sunday in April
Rockport cir, at Pleasant Grove, 3d Sunday in April
Corpus Christi sta, 4th Sunday in April
Banquete, at Collins, 1st Sunday in May
Lagarte, at Tilden, 2d Sunday in May
Beeville, at Beeville, 1st Sunday in June
Helena, at Escondedo, 2d Sunday in June
Rancho, 3d Sunday in June
Floresville, 5th Sunday in June
The district conference will be held at Floresville, beginning Thursday morning before the fifth Sunday in June. The preachers will bring up the quarterly conference records for examination.
W. MONK P. E.

CALVERT DISTRICT—SECOND ROUND.
Calvert and Hearne, April 5, 6
Kosse cir, at Mustang Prairie, April 12, 13
Bremond cir, at Beck Prairie, April 19, 20
Marlin sta, April 26, 27
Blue Ridge mis, at Union, May 3, 4
North Leon mis, at Beaver Dam, May 10, 11
Fairfield cir, at Sunshine, May 17, 18
Buffalo cir, at Cottonwood, May 17, 18
Westfalls cir, at Durango, May 24, 25
Wheelock cir, at Franklin, May 31, June 1
Centerville cir, at Pleasant Ridge, June 7, 8
Jewett cir, at Red Land, June 14, 15
FRED. L. ALLEN, P. E.

AUSTIN DISTRICT—SECOND ROUND.
Austin sta, April 5, 6
Manchaca mis, at Willow Springs, April 12, 13
Austin mis, at Bartlett, April 19, 20
Weberville cir, at Weberville, April 26, 27
Cedar Creek, at Haney chapel, May 3, 4
Bastrop, at Bastrop, May 10, 11
West Point, at Bethel, May 17, 18
Elgin cir, at Oak Hill, May 24, 25
Winchester cir, at Milton chapel, May 31, June 1
Columbus and Weimer, at Columbus, June 7, 8
LaGrange sta, at LaGrange, June 14, 15
Schulenberg, at ——, June 21, 22
Flatonia sta, at ——, June 28, 29
C. H. BROOKS, P. E.

DALLAS DISTRICT—SECOND ROUND.
Grapevine Springs, at Grapevine Springs, 1st Sun in April
Lewisville at Prairie Mound, 2d Sun in April
Bethel, at Wesley chapel, 3d Sun in April
Honey Creek, at Union, 4th Sun in April
McKinney station, 1st Sun in May
McKinney cir, at Sliffs chapel, 2d Sun in May
Floyd St., 3d Sun in May
J. S. SMITH, P. E.

GAINESVILLE DISTRICT—SECOND ROUND.
Gainesville cir, April 5, 6
Dexter cir, April 12, 13
Aubrey cir, April 19, 20
Denton cir, April 26, 27
Denton sta, May 3, 4
Pilot Point sta, May 10, 11
Decatur sta, May 17, 18
Decatur cir, May 24, 25
Aurora mis, May 31, June 1
W. F. EASTERLING, P. E.

BEAUMONT DISTRICT—SECOND ROUND.
Orange sta, at Orange, April 5, 6
Beaumont and Sabine Pass, at Sabine Pass, April 12, 13
Jasper cir, at Clear Creek, April 19, 20
Newton cir, at Spears' chapel, April 26, 27
Jasper sta, at Jasper, May 3, 4
Homer cir, at Red Land, May 10, 11
Livingston cir, at Pleasant Hill, May 17, 18
Moscow and Livingston sta, at Livingston, May 24, 25
Liberty cir, at ——, May 31, June 1
Wallisville mis, at ——, June 7, 8
Trout Creek quarterly conference will be held in connection with that of Newton circuit, April 26.
GEO. A. LECLERE, P. E.

TERRELL DISTRICT—SECOND ROUND.
Seagoville mis, at Lagows, 1st Sunday in April
Kaufman cir, at Wilson's chapel, 2d Sun in April
Kemp mis, at Gray's Prairie, 3d Sun in April
Rockwall cir, at ——, 4th Sun in April
Wills' Point sta, 1st Sun in May
Farmersville cir, at Cedar Point, 4th Sun in May
Caddo Mills cir, at ——, 2d Sun in May
Roberts mis, at ——, 3d Sun in May
Able Springs cir, at New Salem, 1st Sun in June
Forney cir, 2d Sun in June
The Terrell district conference will convene in Terrell, Thursday before the fourth Sunday in June, at ten o'clock.
R. M. POWERS.

JEFFERSON DISTRICT—SECOND ROUND.
Linden cir, at Lewis' chapel, April 5, 6
Atlanta cir, at Harmony, April 12, 13
Texarkana sta, April 19, 20
Texarkana mis, at Colwell's s h, April 26, 27
Boston cir, at Boston, May 3, 4
Queen City cir, at Douglassville, May 10, 11
Gilmer, cir, at Gilmer, May 17, 18
Coffeeville, at Cox's s h, May 24, 25
Mount Pleasant cir, at Mt. Vernon, May 31, June 1
S. J. HAWKINS, P. E.

PALESTINE DISTRICT—SECOND ROUND.
Lovelady cir, at Prairie Chapel, April 5, 6
Groveton mis, April 12, 13
Mt Vernon cir, at Prairie View, April 19, 20
Palestine cir, at Woodland Hall, April 26, 27
Alto cir, at Boden, May 3, 4
Rusk cir, at Rusk, May 10, 11
Jacksonville cir, May 17, 18
Kickapoo cir, May 24, 25
At these quarterly conferences delegates to the district conference will be elected. Please have your men selected.
R. W. THOMPSON, P. E.

SAN AUGUSTINE DISTRICT—SECOND ROUND.
Carthage and Concord, at Carthage, April 5, 6
Center cir, at Sand Hill, April 12, 13
Beckville cir, at Kehoboth, April 19, 20
Shelbyville cir, at Story's s h, April 26, 27
San Augustine and Union, May 3, 4
Sexton cir, at Black Jack, May 10, 11
Hemp Hill mis, at Hemp Hill, May 17, 18
Nacogdoches sta, May 24, 25
Linn Flat and Douglas, May 31, June 1
Melrose cir June 7, 8
Pine Hill, June 14, 15
J. W. JOHNSON, P. E.

MONTAGUE DISTRICT—SECOND ROUND.
Dye Mound mis, at Mt Tabor, 1st Sun in April
Montague and Bowie, at Bowie, 2d Sun in April
Post Oak mis, at Wesley chapel, 3d Sun in April
Chico cir, at Grafton, 4th Sun in April
Sunset cir, at Rock Hill, 1st Sun in May
St. Jo cir, at Shiloh, 2d Sun in May
M. C. BLACKBURN, P. E.

SAN ANTONIO DISTRICT—SECOND ROUND.
Barksdale mis, at Barksdale, Sat, April 5
Sabinal mis, at Leaky, Sat, April 12
Bandera mis, at West Prong s h, Sat, April 19
Sacramental meeting at Bandera, Sat, April 26
Lavernia cir, at Wesley chapel, Sat, May 10
Pleasanton cir, at Benton, Sat, May 17
District conference at Waresville, to include 3d sunday in August.
H. S. THRALL, P. E.

WACO DISTRICT—SECOND ROUND.
Mt Calm cir, at Bowman Grove, April 5, 6
Corsicana cir, at Pleasant Grove April 12, 13
Thornton cir, at Bethel, April 19, 20
Dresden cir, at Cryer Creek, April 26, 27
Mexia cir, at Shiloh, May 3, 4
Wortham cir, at ——, May 10, 11
District conference will convene at Mt. Calm, Wednesday, June 25, 1884.
E. L. ARMSTRONG, P. E.

WEATHERFORD DISTRICT—SECOND ROUND.
Cartersville, at Veal's Station, April 5, 6
Vineyard City, at Fairview, April 12, 13
Weatherford sta, April 19, 20
Weatherford mis, Olive Branch, April 26, 27
Graham sta, May 3, 4
Salt Hill, May 10, 11
Graham mis, May 17, 18
Seymour mis, May 31, June 1
District conference will convene in Jacksboro, May 22, at 9 a. m.
C. H. ELLIS, P. E.

BROWNWOOD DISTRICT—SECOND ROUND.
Comanche cir, April 5, 6
Bibb mis, April 12, 13
Lampasas cir, April 26, 27
Higgins Gap mis, May 3, 4
Plum Creek cir, May 7
Hamilton cir, May 10, 11
Senterfit mis, May 17, 18
Coleman mis, May 31, June 1
Runnels mis, June 7, 8
J. K. LANE, P. E.

SULPHUR SPRINGS DIST—SECOND ROUND.
Lake Fork mis, at Pleasant Divide, April 5, 6
Kingston cir, at Harrell's chapel, April 12, 13
Greenville sta, April 19, 20
Black Jack cir, at New Hope, April 26, 27
Sulphur Bluff cir, at Dennis chapel, May 3,
Sulphur Springs sta, May 10, 11
Winsboro cir, at Forest Home, May 17, 18
Quitman cir, at Shady Grove, May 24, 25.
Leesburg cir, at Pleasant Hill, June 1, 2
K. LANE, P. E.

FORT WORTH DISTRICT—SECOND ROUND.
Itasca cir, Itasca, 1st Sunday in April
Grand View cir, Files' Valley, 2d Sunday in April
Cleburne sta, 3d Sunday in April
Nolan River cir, Newhope, 4th Sunday in April
Forth Worth sta, 1st Sunday in May
W. R. D. STOCKTON, P. E.

PARIS DISTRICT—SECOND ROUND.
Dodd City cir 1st Sunday in April
Ladonia cir, 2d Sunday in April
Honey Grove cir, 3d Sunday in April
Brookston mis, 4th Sunday in April
Cooper cir, 1st Sunday in May
Woodland cir, 2d Sunday in May
Rosalie cir, 3d Sunday in May.
Annona cir, 4th Sunday in May
T. R. PIERCE, P. E.

EASTLAND DISTRICT—SECOND ROUND.
Cisco mis, at Pleasant Valley, April 5, 6
Granbury sta, April 12, 13
Paluxy cir, at Post Oak Grove, April 16
Lipan cir, at ——, April 19, 20
Ranger mis, at Cedar Springs, April 26, 27
Throckmorton mis, at Throckmorton, May 10, 11
Breckenridge cir, at Crystal Falls, May 17, 18
A. K. MILLER, P. E.

WAXAHACHIE DISTRICT—SECOND ROUND.
Reagor cir, at Thomas' school-house, April 5, 6
Red Oak Cir, at Bear Creek, April 12, 13
Italy cir, at Mill Creek, April 19, 20
Irene cir, at Cross Roads, April 25, 27
Sims and Glennwood cir, at Glennwood, May 3, 4
Ennis cir, at Pearidge, May 10, 11
The district conference will convene at Lancaster on the 22d of May. Bishop Parker is to preside. I hope the stewards will do all in their power to make a good financial report at the approaching quarterly meeting.
R. C. ARMSTRONG, P. E.

GEORGETOWN DISTRICT—SECOND ROUND.
Belton cir, at Mt Vernon, 1st Sunday in April
Corn Hill, at Live Oak, 2d Sunday in April
Liberty Hill, at Liberty Hill, 3d Sunday in April
Sugar Loaf, at Killeen, 4th sunday in April
Belton sta, 1st Sunday in May
Round Rock, at Old Round Rock, 2d Sunday in May
Oenaville, at Camp Creek, 3d Sunday in May
Salado, at Mt Home, 4th Sunday in May
South Gabriel, at ——, 1st Sunday in June
Delegates to district conference elected this round. District conference will embrace fifth Sunday in June, at Salado.
GEO. W. GRAVES, P. E.

TYLER DISTRICT—SECOND ROUND.
Garden Valley cir, at Pleasant Grove, April 5, 6
Edom cir, at Tunnel chapel, April 12, 13
Canton cir, Bethlehem, April 19, 20
Malakoff cir, April 26, 27
Athens cir, May 5, 6
Tyler sta, May 10, 11
The district conference for the Tyler district, East Texas Conference, will be held at Athens, July 3-6. The presence of our esteemed Bishop, Linus Parker, D. D., is pledged for the occasion. We shall expect a large attendance and good reports from the pastoral charges. Nothing short of a glorious centennial revival will meet the demands of the occasion and the expectations of the preachers and the people. To this let us look, labor and pray.—R. S. FINLEY, P. E.
TYLER, Feb. 14, 1884.

MARSHALL DISTRICT—SECOND ROUND.
Hallville, at Summerfield, April 12, 13
De Berry, at Harmony, April 19, 20
Marshall sta, April 26, 27
Kilgore, at New Danville, May 3, 4
Overton and Troupe, at New Hope, May 10, 11
Henderson sta, May 17, 18
Church Hill and Pleasant Hill, May 24, 25
Henderson, at Walker's chapel, May 31, June 1
At these meetings delegates to the district conference will be elected. JOHN ADAMS.

STEPHENVILLE DISTRICT—SECOND ROUND.
Jonesboro, at Lane's chapel, 1st Sun in April
Clifton, at Mt. Pleasant, 2d Sun in April
Stephenville sta, 3d Sun in April
Stephenville cir, at Green's ch 4th Sun in April
S. S. SCOTT, P. E.

HUNTSVILLE DISTRICT—FIRST ROUND.
Waverly mis, at ——, April 5, 6
Spring Creek mis, at ——, April 12, 13
Navasota at Navasota, April 19, 20
H. V. PHILPOTT, P. E.

SAN MARCOS DISTRICT—SECOND ROUND.
Blanco cir, at Johnson City, 1st Sun in April
San Marcos sta, 2d Sun in April
Seguin sta, 3d Sun in April
W. J. JOYCE, P. E.

VICTORIA DISTRICT—SECOND ROUND.
Leesville, at Floyd's chapel, 1st Sunday in April
Middletown, at Middletown, 2d Sunday in April
Texana, at Morales, 3d Sunday in April
J. T. GILLETT, P. E.

ABILENE DISTRICT—SECOND ROUND.
Sweet Water, 1st Sunday in April
Abilene, 2d Sunday in April
Colorado, 3d Sunday in April
Rising Star, 4th Sunday in April
DeLeon, 1st Sunday in May
Gilleland's Ranch quarterly conference will be held with Caddo Peaks, 4th Sunday in March.
J. T. L. ANNIS P. E.

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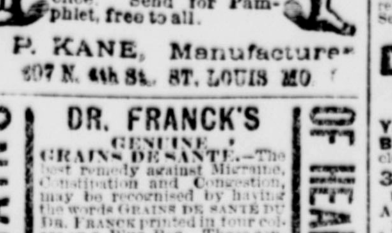
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Dr. Wintersmith.
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IT IMPROVES THE QUALITY OF the *Blood* and *enriches* it, and is therefore a fine *invigorant* and *corrective* in cases of all *chronic maladies* which are associated with an IMPOVERISHED STATE OF THE BLOOD. These all yield to the regulating and nourishing properties of its great food tonic elements. It compensates for the *loss of vitality*, induced by *Consumption*, *Catarrh* or *Bronchial* and *Throat affections*. *It will remedy Feminine Debility* and reimburse the *Female physique* for those *losses of vitality* accompanying *complaints peculiar to the sex. Mothers nursing their own children*, and *delicate women* who expect to become mothers and bring up *vigorous children* should by all means use it. *It will restore sufferers from Mental or Nervous Prostration* arising from *Over-work*, *Excesses* or *protracted Disease. It will cure Drunkenness* and the *Opium Habit*—for as the appetite grows healthier and digestion more vigorous through the use of this Tonic, the unnatural craving dies away until totally extinct. *It is highly beneficial in Liver Complaints, Malarial Fever*, and ALL *Malarial Disease*; and for the debilitating effects of *Fever of any kind it has no equal. It repairs waste, improves Digestion and Appetite*, and affords the *Dyspeptic Invalid* an *easily assimilable article of food;* and is so pleasant to the taste that the most sensitive palate will not reject it.

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A book that has found more readers North than South; has done more than any book of the times to create a correct public sentiment touching the attitude of the South to the negro; and a book which has been to the colored race a great blessing.

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Texas Christian Advocate.

Our South Carolina Letter.

To the Advocate.

We have begun the year, as a church, auspiciously. Though the weather has been more than usually severe, and many of the "moves" for the preachers were across the State, yet they have all reached their fields of labor and begun work under the most favorable circumstances. One preacher, who has always had warm receptions and met large and gracious success, writes: "At every appointment on this circuit there is cause for gratitude to God. His spirit is manifestly present. I never had a year to open more conspicuously." Even the chronic—shall I say grumblers—yes, grumblers—for there are such persons in some of the conferences—seem to be highly pleased and have begun work in "terrible earnest." In various charges additions and converts are being reported. This year in its first quarter promises more than any past year. Will it fulfill its promise? We will see what we see.

CENTENARY WORK.

Calls to diligence and greater zeal in centenary work can be heard from "the rim of the Atlantic" to the "ridge of the Blue Mountains," so far only calls and plans are to be heard. Success will follow. There is some danger of stressing centenary matters too far. Our other and more important collections may be neglected, to have it said, "we raised so much centenary money." The regular collections first, then attention should be given to contributions to the centenary fund. There is an interest still more vital that should be carefully noticed. There is a demand for more earnest godliness in the church. A return to first principles this year would pay far more than to raise twenty millions of dollars for the various centenary objects. Many who profess the name of Methodist are completely wrapped up in the world. Their hearts are totally ignorant of God. To awaken these sleepers and to put them to work is no small demand of the hour. Then many sinners should be brought into the fold. Many of the sheep and lambs for whom the Good Shepherd longs, are wandering in the night of sin. We can bring these to the fold. Strong prayer and common sense efforts will do the work. Whether we will do the work depends greatly on the weight of responsibility that we feel about this important matter. Bishop Pierce is right; the cry should be, "One hundred thousand souls for Christ."

DISTRICT PAPERS.

Two of our presiding elders are publishing monthly papers. These papers are devoted to the interest of their respective districts. They are small, but full of life. There is no lack of the vital element in their "make-up." If "the blood is the life thereof," there must be nine-tenths of these papers "blood." Through these papers many church members are reached that could never be touched by our larger and more costly papers. It is wonderful to see their popularity. Old and young, rich and poor, learned and unlearned, hail their coming with delight. The secret of their success lies in the fact that all the articles are short, interesting and pointed. No long "dry as dust" disquisitions, written by "I care not who," are admitted. This very thing is killing some of our Advocates, as it has killed many of the church papers of our sister churches. Then they deal in an impartial manner with preachers and people. Where credit is due, credit is given; if no credit is deserved, no credit is given. Simply because a man is in power, and wields a petty scepter, does not necessitate praise from them. Of this "boot-licking" several papers I wot of are guilty. There are several exceptions to this charge, but they need not be named.

THE WATER AND WINE DISCUSSION.

With all due respect to the parties engaged in this discussion, I must say it is a great ado over a very small matter. The great and "exceeding high" mountain has labored to bring forth a very small mouse. If the question is settled, either way, what good will it do? No results of the least importance can grow out of the decision.

THIS AND THAT.

Strange to say, I have not seen a copy of the Minutes of your annual conference since they were published. From reports, they must be more than usually interesting. You have some men in your conference I would like to see—The Graves, Horton, Dr. John, and others whose names are familiar to me. Shall I ever see their faces? Who can tell?

Your Jubilee ADVOCATE promises to be a notable thing. I will hail its coming with real pleasure.—J. THOS. PATE.

McCORMICK, S. C., March.

The Outside Row—Where Is It!

To the Advocate.

I immigrated from Mississippi to Texas in 1851, reaching the city of Austin Nov. 27th. Then the capitol of the State was but little inside of the outside row. Traveling from the falls of the Brazos to Little River, about forty miles, we did not pass a single human habitation. Belton (then called Nolenville), Waco, and Dallas were then small villages. In 1854, with four others, I explored the San Saba valley. On our way from Austin we passed through Barnett (then called Hamilton's valley), which was but a tolerably thick little settlement. In the territory now embraced in San Saba county there was not a house or cabin. A few families were occupying tents.

In 1856, having joined the Texas Conference, I was in charge of San Saba mission, which extended for eighty miles up and down the west side of the Colorado river—from the Perdinalles to the San Saba. This was the outside row at that time, for there was not an inhabitant between the settlement on Richland creek and El Paso. I was there as an itinerant preacher before the county was organized; preached the first sermon ever preached, and married the first couple ever married in the county. I was there when the district court was broken up by an Indian raid.

In 1858 I was appointed to the Upper Colorado mission, which extended higher up the Colorado river than any other preacher had been. At that time Brown county had but few, if any settlers in it. Indian incursions were so common that it was unsafe to settle on Pecan Bayou. Some were killed in making the attempt.

In the years 1873-4-5, as agent of the American Bible Society for the district of Western Texas, I passed three several times from San Antonio to Uvalde, then on through Sabinal canyon, Bandera, Center Point, Kerrville, Fredericksburg, Mason and Menardville. These were on the outside row at that time. In 1875 I was at Palo Pinto, which was about as high up the west side of the Brazos as it was safe to go. This was then the outside row—but where is it now? The tide of emigration and the building of railroads have knocked it into pi. On the Texas and Pacific railroad towns and villages have sprung up almost as by magic. Here, but a few years ago the Indian hunting ground, we have Abilene district, and an excellent district high school at Belle Plains, and the presiding elder calls his district the outside row, but it is not. Just across the plains, at El Paso, we have a preacher, Rev. J. R. Carter, doing effective work. Then on the Rio Grande we have Sutherland and his band of co-laborers. And in Central Mexico Patterson, Norwood and others. Then where is the outside row now?

I thank God that I have lived to see this seventieth year of my age and hundredth year of organized Episcopal Methodism in the United States, and especially the developments of the last decade.—WESLEY SMITH.

ABILENE, Texas.

CHRISTIAN LIFE.

OUR KIND OF A MAN.

I.

The kind of man for you and me!
He faces the world unflinchingly,
And smites, as long as the wrong resists,
With a knuckled faith and force like fists.
He lives the life he is preaching of,
And loves where most is the need of love;
His voice is clear to the deaf man's ears,
And his face sublime through the blind man's tears;
The light shines out where the clouds were dim,
And the widow's prayer goes up for him;
The latch is clicked at the hovel door,
And the sick man sees the sun once more,
And out o'er the barren field he sees
Springing blossoms and waving trees,
Feeling, as only the dying may,
That God's own servant has come that way,
Smoothing the path as it still winds on
Through the golden gate where his loved have gone.

II.

The kind of a man for me and you,
However little of worth we do
He credits full, and abides in trust
That time will teach us how more is just.
He walks abroad, and he meets all kinds
Of querulous and uneasy minds,
And, sympathizing, he shares the pain
Of the doubts that rack us, heart and brain,
And knowing this as we grasp his hand,
We are surely coming to understand!
He looks on sin with pitying eyes—
E'en as the Lord since Paradise—
Else, should we read, though our sins should glow
As scarlet, they shall be as white as snow?
And feeling still, with a grief half glad,
That the bad are as good as the good are bad,
He strikes straight out for the Right—and he
Is the kind of man for you and me!

—*J. Whitcomb Riley, in Indianapolis Journal.*

Christian View of Death.

Why should a Christian fear to die? Before life and immortality were brought to light by the Christ, "death was terrible even to holy men," because it was a mysterious cloud-land which the eye of their little faith could not penetrate. But when Christ rose from the grave, he robbed death of its terrors—abolished it with delight, knowing "that by dying they do not perish but live, and by the resurrection are made immortal." With the dying Prince Frederick, every believer can say to his friends, "I have lived long enough on earth for you. I must now go to live for myself in heaven forever." There may be, there is, pain in dying, but there is bliss also, and the pain is swallowed up by the bliss. "Oh, death, where is thy sting?"—*Zion's Herald.*

Prayer.

Men are puzzled a good deal about prayer now-a-days. Some men may have stopped praying for some things they used to pray for, and for some things God very much wishes them to pray for still. But the prayer of men for spiritual regeneration, for newer, deeper, holier lives, that prayer has probably not been much affected by all the speculations about prayer. It is prayed just as often and as earnestly as ever; and so it will continue to be as long as men's souls continue to bear witness to the power and reality with which it is answered. "Create in me a clean heart, O God, and renew a right spirit within me." Men will keep on praying that, so long as they believe there is a God, even if they have long ceased to pray for the changing of the wind or the stopping of the pestilence.—*Phillips Brooks.*

Business of a Preacher.

Rev. Dr. Lyman Abbott, in the North American Review, states an important fact in regard to the work of the preacher, which we commend to the profession everywhere. It is in these words: "The business of preachers is not to afford new definitions of sin, or new explanations of its existence, but to develop in men's consciousness a profounder sense of their own guilt and need; not to afford a new psychology of Christ, or a new explanation of his transcendent character, but to inspire in men a deeper reverence and a warmer affection for him; not to perfect a more satisfactory explanation of the methods by which God and the human soul are brought into spiritual harmony with one another, but to bring the souls of men out of their wretchedness, their falseness and their unspirituality, into the warmth and the light of the love and the fellowship of God."

A Sparrow's Love.

I returned home from the chase, and wandered through an alley in my garden. My dog bounded before me. Suddenly he checked himself, and moved forward cautiously, as if he scented game. I glanced down the alley, and perceived a young sparrow with a yellow beak and down upon its head. He had fallen out of the nest (the wind was shaking the beeches in the alley violently), and lay motionless and helpless on the ground, with his little unfledged wings extended. The old dog approached it softly, when suddenly an old sparrow with a black breast, quitted a neighboring tree, dropped like a stone right before the dog's nose, and, with ruffled plumage and chirping desperately and pitifully, sprang twice at the open, grinning mouth. He had come to protect his little one at the cost of his own life. His little body trembled all over, his voice was hoarse, he was in an agony—he offered himself.

The dog must have seemed a gigantic monster to him. But, in spite of that, he had not remained safe on his lofty bough. A power stronger than his own will had forced him down. The dog stood still, and turned away. It seemed as though he also felt this power. I hastened to call him back, and went away with a feeling of respect. Yes: Smile not! I felt a respect for this heroic little bird and for the depth of his paternal love.

Love, I reflected, is stronger than death and the fear of death: it is love alone that supports and animates all.—*Tourgenieff.*

A Worldly Church.

Here is the lesson, above all others, which this generation needs to learn. Do we mourn that ours is a materialistic age? Would that it were only so on the scientific and rationalistic side. But what we have most reason to fear is that subtle materialism which is creeping into our church life and methods. How little dependence is there on supernatural power as all-sufficient for our work! How much we are coming to learn on mere human agencies!—upon art and architecture, upon music and rhetoric and social attraction! If we would draw the people to church that we may win them to Christ, the first question with scores of Christians now-a-days is, what new turn can be given to kaleidoscope of entertainment? What new stop can we insert in our organ, and what richer and more exquisite strain can we reach by our quartette? What fresh novelty in the way of social attraction can we introduce, or what new coruscation can be let off from the pulpit to dazzle and captivate the people? Oh for a faith to abandon utterly these devices of naturalism, and to throw the church without reserve upon the power of the supernatural! Is there not some higher degree in the holy Spirit's tuition into which we can graduate our young ministers, instead of sending them to a German university for their last touches of theological culture? Is there not some reserved power yet treasured up in the church which is the body of Christ, some unknown or neglected spiritual force which we can lay hold of, and so get courage to fling away forever these frivolous expedients on which we have so much relied for carrying on the Lord's work?—*Dr. A. J. Gordon.*

Obituaries.

[The space allowed obituaries, twenty to twenty-five lines: or about 170 to 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written, should remit money to cover excess of space, to-wit: at the rate of *one cent* per word. Money should accompany all orders.]

☞ Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

WALKER.—Sister Margarett Walker, wife of Robert Walker, was born in Greenup county, Ky.; lived there until March, 1883, at which time she came to Texas to close her life with her daughter, Sister Nancy E. Rateliff. She died Jan. 15th, 1884, aged 84 years and 8 months. Sister Walker lived in the church 60 years, and was patiently waiting the summons. She earnestly desired to depart and be with Christ. She went home shouting glory to God.—C. E. GALLAGHER.

TRAYLOR.—Little Warren Blewett Traylor, son of James M. and Regina Traylor, died at Swan Lake, Jackson county, Texas, March 17, 1884, aged 7 years, 5 months and 19 days. Dear parents, dry your tears and look to Jesus for grace to assist you to bow submissively to this inscrutable Providence. The great day will show that God doeth all things well. Little Warren has crossed the river to be with those who have gone before, and soon you will be called to be with him and them.—W. H. H. BIGGS.

GANN.—Died, near Wallace Chapel, in Angelina county, Texas, March 16, 1884, Nathan Carroll, infant son of J. W. and M. A. Gann, aged one year. Nathan was a beautiful child, possessing the blossoming germs which promised to gladden the hearts of his parents. But death came, and, after a week's pain, instead of the parents' hearts rejoicing because they had seen his first birthday, they were sad because the angels on that day took him from their earthly home. Yet heaven becomes brighter to the parents because they have a precious treasure there. May God comfort the broken-hearted father and mother, and help them on to heaven.—J. C. CALHOUN.

DAHN.—August Dahn was born Oct. 25, 1866, and died at his father's residence, near Forney, Texas, on the morning of Feb. 24th, 1884, aged 17 years, 4 months and 4 days. He was sick only a day. He left no word as to his spiritual condition. He was unconscious almost from the moment of attack. His parents are members of the M. E. Church, South. He had been a seeker of religion. He was a quiet, industrious, obedient boy. His parents experience great grief from his death. God bless and save them and their children all in heaven.—C. I. MCWHIRTER.

POOL.—Frank M., son of S. V. and Mattie Pool, was born Dec. 15th, 1870, died at Valley Mills, July 3d, 1883, after four days' illness. What family circle is unbroken? We see the vacant chair; the voice is hushed; but we shall meet our friends again. Frank was a noble boy. He loved his parents, his brothers and the church. He is taken from a world of sin to a world of happiness. God grant that this dispensation may bring the father, mother and brothers to the home where they shall join this loved one. Let us look from earth to the future, and to our friends who have gone before. After awhile we will see our friends. That noble boy is not lost. He has gone before, where the loved of earth shall meet whom death has sundered here.—JHON H. TRIMBLE.

MEDLIN.—Annie, daughter of Saml. A. and Elizabeth Medlin, was born in Lampasas, Texas, April 27, 1862, was converted at the age of 12 years, and died Feb. 27, 1884, at her father's house in Coryell county, Texas. Another good woman has gone to her reward, leaving the example of a pure life. She was beloved by all her acquaintances for her kind and genial temper, and the happy manner of adjusting herself to the hardships and adversities that she had to encounter. It is hard to give her up, but "He doeth all things well," and we bow with meek submission, knowing that she lives in the bright glories of the other world, basking in the fullness of eternal joy.—OSGOOD A. SHOOK.

LOVE.—Died, March 13, 1884, at his home in Angus, near Corsicana, Navarro county, Texas, Albert Love, in his 29th year. He leaves a wife, five children, a mother, brother, sister, and many friends and relatives to mourn their loss. May we all so live that we can say "thy will be done," and meet our loved one in that sweet by-and-by. No doubt he sees the goodness of God; while we weep he rejoices. We say farewell until we meet again where there is no death nor tears. His body rests in the old family graveyard. What a hand-shaking there will be in the resurrection on that old hillside which holds the dust so near and dear to us. Thou art gone but not forgotten. By a devoted cousin.—SALLIE CASTLES.

MAYFIELD.—Sam Mayfield was born Feb. 14, 1839; was married to Ellen Munden Jan. 17, 1874; professed religion and joined the M. E. Church, South, in the summer of 1876; was baptized and received into the church by Rev. S. S. Scott, at Sardis the same year, and departed this life March 19, 1884. At the fourth quarterly conference for Waxahachie circuit of 1883 he was elected to the office of steward, and in that office was doing a faithful and an effective work. After Bro. Mayfield had been informed of the fact that he must die he expressed himself ready for the summons. He was a loving and devoted husband and father, and true friend. We have no doubt that Sam Mayfield has gone to glory.—C. G. SHUTT.

DAVIS.—W. D. Davis was born in Giles county, Tenn., in 1821. At the age of sixteen years he came to Texas and located in Grimes county, where he became acquainted with Miss Levinia J. Reed, to whom he was married in 1853. In 1855 he settled in Grayson county, seven miles southeast of Sherman, where he lived until his death, which occurred on the 29th day of January, 1884. I cannot give the date of his conversion. He has been a consistent member of the M. E. Church, South, seven years. In his death Grayson county has lost one of her best citizens, Cedar Church one of her strongest supporters, the bereft wife a devoted husband, six surviving children, four boys and two girls, a kind and affectionate father.—W. F. CLARK.

WHITE.—Mrs. Elizabeth J. White was born Aug. 25, 1864; professed religion and joined the M. E. Church, South, Aug. 1879; married to N. V. White, Feb. 13, 1883; departed this life March 17, 1884, aged 19 years, 6 months and 18 days. She was the daughter of A. B. and M. A. Forbes. She was the first of the family to pass over the river, leaving her father and mother, her husband, three brothers and three sisters, on this shore. When she was too feeble to talk her father asked her if she was going home. She nodded her head, as much as to say, all is well—while passing through the vale of death. She was very fond of music and fond of flowers. We believe she is gone to join heaven's choir and gather bouquets in the garden of paradise. Weep not, friends, but go on until you see her coming down the golden stairs to meet you.—C. G. SHUTT.

RUCKER.—James R. S. Rucker, son of John and Mary Rucker, was born Feb. 26, 1859; was converted under the ministry of C. S. Gateswood, Aug. 1872, and joined the M. E. Church, South. He was married to Miss Cora Alexander Dec. 9, 1883, and died Jan. 6, 1884. There were three or four years in which he did not enjoy, fully, the religion he had professed, but he sought the Lord with a true purpose of heart; was happily reinstated and lived an acceptable Christian. He was a model young man. The writer knew him well—and to know him was to love him. He leaves a wife, mother, three brothers and three sisters to mourn their loss. God's providences are often mysterious. Let me say to the heart-broken wife, "Live for the Lord," and all will be well; and to the bereaved mother, be faithful for a few more days and you will see Jemmie in the beautiful home. May the brothers and sisters live as he did, that they may die the death of the righteous.—F. V. EVANS.

POWELL.—Died at the family residence, four miles south of Weston, Collin county, Texas, Jan. 20, 1884, Laura Virginia Powell, aged 3 years and 8 days. Laura was a sweet little girl and endeared herself to all by her kindness and sunny disposition. She was sick nine days and bore her sufferings patiently. We wish to call attention to the words of this little dying child. Before any one thought of the little one dying, she called her father and mother to her bedside and said: "Good-bye, papa; good-bye, mamma; I am going home." Then lifting her tiny white hands, with pathos, she said: "O, home; dear home;" and those sweet words she repeated many times. She had visited her relatives in Missouri some months ago, and to each of those absent kinsmen she sent a loving good-bye, and also to her relatives residing in other counties in Texas, calling their names. To her little brother she said: "I am dying, Ellis, good-bye," and to her sister she said, "Good-bye, poor little Joda." She then took the physician by the hand and said, "Good-bye, good doctor; I am going home. Good-bye, dear old grandma; good-bye, grandpa; good-bye, all the people; you have been so good to me," and triumphantly repeating, "I am going home, dear home; ring the bells, ring the bells, call the lambs home;" she passed away. Of the many people, old and young, in that sick room, the dying child was the least excited. I shall never doubt that Jesus calls the little lambs home, while heavenly chimes gladden their departing spirits.—H. S. P. ASHBY.

BONNER.—WHEREAS, Our Father in his infinite wisdom has seen fit to call from the Tyler Woman's Missionary Society our beloved sister, Cinthia H. Bonner, and whereas, we, each and all, feel a sincere interest in the memory of her life, as well as the sorrow of her departure, therefore,

Resolved, 1. That in the death of our sister, this society has lost an earnest worker; one whose interest in its welfare, and whose faith in its benefits had no superior.

2. That the church has lost a shining light; an example which led many souls out of the dark and dismal night of sin into the open ark of safety; that to those who knew her in the church, she is not dead, but only gone on before. The foot-prints she has left upon the sands of time lead straight to the gates of heaven, and those who follow them will surely meet her in the presence of our God and Savior.

3. That in the death of our sister we have lost a zealous worker in the vineyard of our Lord and Master; the poor and needy have lost a true friend, one whose heart and hand were ever open to their cries; the husband a perfect wife, a help-meet indeed; and the world a noble woman.

4. That while we deeply deplore the loss of our sister, we can trust her in the hands of that God who doeth all things well. A life spent in the Master's cause can but receive from him as its reward a "crown that fadeth not away, eternal in the heavens."

5. That we deeply sympathise with her family in their bereavement, and may He who alone can heal the broken heart and comfort the bruised spirit, help them to say, "Not my will, but thine, oh, Lord! be done," and make them to realize that "earth hath no sorrow that heaven cannot cure."

6. That a copy of these resolutions be furnished the family of the deceased, that a copy be spread upon the minutes of this society, and that one be furnished the TEXAS CHRISTIAN ADVOCATE, the Woman's Missionary Advocate, and the Tyler Reporter.

MRS. W. G. CAIN,
MRS. B. W. ROWLAND,
MRS. R. S. FINLEY,
Committee.

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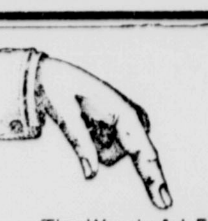

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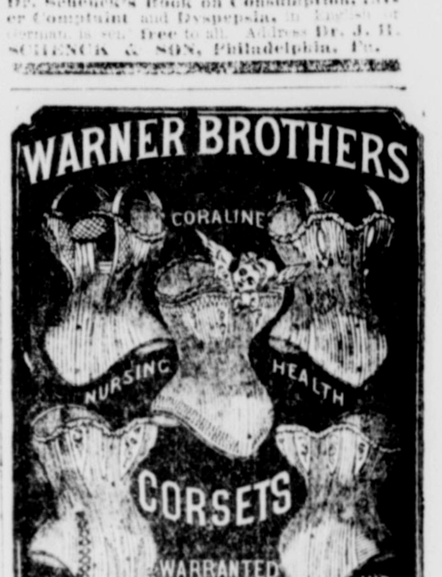

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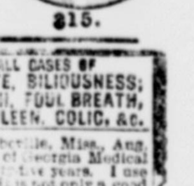

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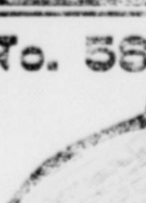

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Birmingham, Ala.
REV. J. W. RUSH, Editor.

Snoops was a young man who had been married a year, and he was telling a friend how difficult he was when single. "Were you much embarrassed when you 'popped the question?" asked a friend. "Embarrassed? Well, I should say I was. I owed $15 for board and clothes, and one thing or another, and didn't have a cent to pay it with."—Merchant Traveler.

A Cough or Cold, if not promptly attended to may result in an incurable lung disease. For all diseases of the throat, breast and lungs, bronchial or asthmatic affections, Morley's Two Bit Cough Syrup is a pleasant and certain cure. It promotes expectoration and removes all diseased matter which obstructs the lungs, the ulceration is healed, and the sufferer is restored to perfect health. Ask your druggist for it and take none other.

Hog cholera is raging violently near St. Genevieve, Missouri, and hundreds of swine are dying. It is said to be no uncommon sight in passing through the woods to see seven or eight dead hogs lying together in one bed. In view of the fact that this dread scourge is liable, at any time, to visit Texas, it behooves every farmer to keep his medicine chest supplied with that never-failing remedy, Kay's Kentucky Condition Powders, which not only cures but prevents the diseases which are common to horses, cattle, sheep, swine and poultry. For sale by druggists and dealers throughout the State.

Ladies! If you want a beautiful complexion, a bright eye, a good appetite, an active liver, bowels regular as clockwork, and vigorous, healthy body use Morley's T-X-S Tonic Cordial, The Great System Renovator. As a Female Remedy it never fails. Sold by all Druggists.

Whales were eaten by persons of the upper classes in Europe as late at least as the latter part of the thirteenth century. The tail and tongue dressed with peas or roasted were prized as choice delicacies. The Princess Eleanor de Montfort paid in 1266 the sum of twenty-four shillings for "100 pieces of whale,, to be used as food in her household.

Are you Bilious? Are you troubled with Sick Headache, Indigestion, Costiveness, Torpid Liver or Jaundice? If so I. X. L. Liver Pills will cure you. Sugar-coated and pleasant in their action. One bottle, 25 pills, for 25 cents. All druggists. By mail on receipt of price. M. D. Conklin & Co., Proprietors, Houston, Texas.

A boaster in a hotel was telling of the many sections of the country that he had visited. A fellow at his elbow asked, "Have you ever been in Algebra?" "Oh, yes," said the boaster, "I passed through there on the top of a stage coach about a year ago."

IMPORTANT.

When you visit or leave New York City, save Baggage Expressage and Carriage Hire, and stop at the **Grand Union Hotel,** opposite Grand Central Depot.
600 elegant rooms, fitted up at a cost of one million dollars, reduced to $1 and upwards per day. European Plan. Elevator. Restaurant supplied with the best. Horse cars, stages and elevated railroad to all depots. Families can live better for less money at the Grand Union Hotel than at any other first-class hotel in the city.

Many London ladies, in consequence of recent attacks by robbers, are joining the ranks of those who practice revolver shooting.

As a Blood Purifier I. X. L. Sarsaparilla with Iodide of Potash has no equal. $1.00; all druggists. M. D. Conklin & Co., Proprietors, Houston.

Old gent.—"Ah, Mrs. B., did you keep a diary during your visit to that country?" Mrs. B., indignantly—"No, sir; I didn't. The family bought milk from the neighbors."

For the year '84 Gaskell's Compendium has been enlarged two hundred pages, with beautifully colored plates included. The Imperial Highway is enlarged, rearranged and beautified. Elegant Family Bibles improved. Agents wanted everywhere. G. W. Borland & Co., 942 Elm St., Dallas, Texas.

"Know anything about life in the West?" said Mr. Stone. "I should say I do! I was tarred and feathered twice in Missouri, and rode on a rail in Kansas."

If you have Chills and Fever, Ague, Bilious, Malarial or Intermittent Fevers, take I. X. L. Chill Cure, and if it does not benefit you, the dealer will refund amount paid for it. Sold by all druggists. M. D. Conklin & Co., Proprietors and Wholesale Druggists, Houston, Texas.

"No, sir," said Fogg, "I never knew Brown to mislead or deceive anybody in his life. No, sir; fact is he couldn't. Nobody would believe anything he ever said."

Ministers of the gospel are now furnished with The Galveston News—Daily or Weekly—at half rate, viz: $5.00 and 75c respectively per year. On this basis subscriptions should be sent direct to the publishers. Otherwise the reduced rate will not apply. Sample copies sent free on application. Address A. H. Belo & Co., Galveston.

Mr. Breckenridge (democrat) son of the late vice President, has been elected to the State Legislature from Mariposa county, Cal.

As a Tonic take I. X. L. Chill Cure, one teaspoonful in a wine glass of water, three times a day. It will give strength and remove all Malaria. M. D. Conklin & Co., Proprietors, Houston, Texas.

"Dear me!" said a lady on Fifth avenue, the other evening, "how this craze for china is growing! Here's a New York club that is paying three thousand dollars for a pitcher."

Every traveling preacher can have the SAINT LOUIS CHRISTIAN ADVOCATE, containing standard articles during this, our Centennial year, from fifty of our most eminent Ministers, Educators and Laymen, from all parts of the country, by sending fifty cents in postal currency or stamps to cover cost of mailing and postage until January 1, 1885. Address Logan D. Dameron, Manager 913 Pine St., St., Louis, Mo. All should have it. None can afford to be without it. Price $2.00 per annum to all except preachers.

Samuel W. Jacobs, of New York, has been driven insane by the return of the Lasker resolutions, and wants to kill Bismarck. His wife has turned him over to the police.

Blue Grass Breeders.

Mr. R. S. Withers of Fairlawn Stock Farm, Lexington, Ky., writes: "I have such confidence in St. Jacobs Oil, the great pain-cure, that I use it on everything; myself, my horses, my negroes. Everybody and every horse, for all kinds of aches and pains, believe in its sovereignty as a cure."

In another column is an advertisement of a most attractive plantation for sale. Anybody desiring to invest in real estate, or to secure a magnificent home and plantation, cannot find a better opportunity.

The Capital Business College, of Austin, Texas, sustains thorough and well-organized Theory and Practical Department in the Science of Accounts. Its elegant Hall (48x60 ft., 18 ft. high) and adjoining class-rooms are well furnished light and airy. The School of Telegraphy connected with it trains students for all the duties of skilled Operators. Trained accountants and skilled operators are in demand. Our Motto: "Life is short; study what you intend to practice." Write for Catalogue.—J. J. ANDERSON, President.

The Old Southern Christian Advocate.

is the grandparent of all the ADVOCATES South having commenced its useful career in Charleston, in 1837. It is now published in the City by the Sea at $2.00, $1.25 to the clergy. It has eight pages, 40 columns, ably edited, is the official organ and property of the South Carolina Conference.

Although the South Carolina Conference is now restricted to the boundaries of the State, yet, not so with the SOUTHERN; its weekly visits are made to many in all the Southern States who have emigrated from South Carolina.

Will not every grandson and daughter of the old Palmetto State send on subscription price, and learn what is going on in the old homestead, and send for sample copy.

Address,
SOUTHERN CHRISTIAN ADVOCATE,
Charleston, S. C.

Belgium was the first country on the Continent to construct railways. State fetes are now being prepared to celebrate, on the 1st of next May, the fiftieth anniversary of the day when the construction of a Belgium railway was first decreed.

A TRIUMPH OF SKILL.

Dr. Price's SPECIAL FLAVORING EXTRACTS

Prepared from Select Fruits that yield the finest Flavors. Have been used for years. Become The Standard Flavoring Extracts. None of Greater Strength. None of such Perfect Purity. Always certain to impart to Cakes, Puddings, Sauces, the natural Flavor of the Fruit.

MANUFACTURED BY
STEELE & PRICE,
Chicago, Ill., and St. Louis, Mo.,
Makers of Lupulin Yeast Gems, Dr. Price's Cream Baking Powder, and Dr. Price's Culque Perfumes.
WE MAKE NO SECOND GRADE GOODS.

HEPATOZONE

Dr. Tobin's GREAT Liver Medicine

CURES

Diseases of the Liver

IN ALL ITS

Various Forms,

SUCH AS

DYSPEPSIA,
HEADACHE,
NEURALGIA,
WATER BRASH,
CONSUMPTION,

OR ANY

IRREGULARITY OF THE BOWELS.

THIS IS A COMBINATION of Saline and Vegetable materials, and contains no Mercury or any drastic vegetable cathartic, such as Mandrake and Aloes, and is far superior in its action, as it never debilitates or produces any unpleasant effects. It will remove all diseases incidental to a disordered state of the liver, and is therefore recommended in all Liver Complaints. It will act thoroughly on the liver in from two to four hours' time, and does not produce nausea or griping pains in the bowels.

Dr. Tobin having suffered for years with liver disease, and after trying every known remedy without success, has succeeded in preparing this remedy—and by its use alone restoring his health—now offers it to the public for the cure of all liver troubles, and sells it under a guarantee that after taking three or four doses of the medicine, and satisfaction is not given, you can have your money refunded by returning the bottle and wrapper.

HEPATOZONE has, since its introduction, proved one of the most valuable medicines discovered. Its merits and success has been as gratifying to the proprietors as its effects have proved beneficial to those using it; almost daily testimonials are received, speaking in the highest terms of its efficacy in its action on diseases for which it is recommended. There is no doubt of the value of Hepatozone. It is efficacious, mild and thorough in its action, and there is not to-day a medicine which can equal it as a regulator of the liver and corrector of the bowels. As an indication of its worth, we will state that though every bottle is guaranteed to give satisfaction, yet out of over 20,000 bottles sold, we have had only two bottles returned to us. We append a few unsolicited testimonials of its value:

From Dr. Callahan, formerly of this place:
LULING, Tex., Nov. 25, 1883.
Drs. J. J. & W. H. Tobin, Austin:
Gentlemen.—I desire to give you my unsolicited testimonial to the virtue of your great medicine, Hepatozone. My mother, who lives at Lafayette, Ala., has been a great sufferer from liver trouble for four years, physicians absolutely failing to give her relief. Having heard of the cures effected by your medicine, I procured four bottles and sent them for her to try, urging her to give them a fair trial, and now she writes me as follows: "Thanks to that wonderful medicine you sent me, my health is greatly improved; the pain in my side, which the doctors here could not relieve, has entirely disappeared, and I feel like I had a new lease on life." I have heard from my mother since the above was written, and she regards the cure as complete. Many of my friends at this place use Hepatozone with great satisfaction, and pronounce it one of the very best of liver medicines. Respectfully,
P. H. CALLAHAN,
Dentist, Luling, Texas.

From the Rev. Dr. Whipple:
AUSTIN, Tex., Nov. 19, 1883.
Drs. J. J. & W. H. Tobin:
Dear Sirs—I take pleasure in recommending your great liver medicine, Hepatozone, and from experience think it would be well for no family to be without it. It is so efficient, mild, and yet certain to accomplise what is proposed by its use. J. W. WHIPPLE.

Southern Express Co., Asheville, N. C.
Drs. J. J. & W. H. Tobin:
Gents—Please ship me at once, by express, C. O. D., one-half dozen bottles of your medicine, Hepatozone, as I think it has made a man out of me. F. STICKERLEATHER.

BRENHAM, TEX., Dec. 1883.
Dr. J. J. Tobin:
Your Hepatozone cured me of liver disease, headache, nervous debility, sleeplessness, and many other ailments. I consider it the best medicine ever used. You are at liberty to use my testimony. MRS. S. N. THOMPSON.

INSTITUTION FOR THE BLIND,
AUSTIN, May 10, 1883.
Dr. Tobin:
Your Hepatozone as a gentle purgative has no equal. It moves the bowles without making the patient feel sick, weak or languid. It is often the case that we feel a little bilious, have some headache perhaps, and are feeling unwell generally, and only need an easy purgative to relieve us; your Hepatozone is the medicine for that condition. I relieved a case of dysentery with it in a very short time. We use it largely in this institution.
FRANK RAINEY,
Supt. Institution.

From Z. T. Fulmore County Judge:
AUSTIN, Tex., June 29, 1882.
Dr. W. H. Tobin, Austin:
I have tried your Hepatozone as a sort of last resort to prevent the frequently recurring headaches to which I have been subjected for eight or ten years, and unhesitatingly pronounce it more beneficial than any medicine I have ever tried. Its results upon my system are all and more than claimed for it. Yours etc.,
Z. T. FULMORE.

From Rev. Dr. Shapard, Superintendent of Deaf and Dumb Asylum:
"I have been using Dr. Tobin's Hepatozone for about eighteen months and have found it to be a valuable medicine, so much so that as soon as the last dose is out of one bottle forthwith I procure another. W. SHAPARD.
Deaf and Dumb Asylum, Austin, Texas, March 26, 1881."

SEE HOW IT SELLS.

BRENHAM, TEXAS, March 5, 1881.
Messrs. J. J. & W. H. Tobin, Gentlemen:
We were induced by one of our esteemed customers to order one dozen Hepatozone on the 27th day of January, 1883, merely for trial, he assuring us that we would find ready sale when once introduced, and beyond our greatest expectations we had to renew our order on February 17th, making it one gross, the demand being so great, and so on to the present time we have sold SIX AND A HALF GROSS. We take pleasure in recommending it to our customers, well knowing it will give satisfaction.
In our experience since we have been in the Drug business we have yet to hear of the first complaint against Hepatozone, which we can say of but few advertised medicines. Please send us one more gross, as we cannot afford to be without Hepatozone. Yours truly,
WALKER & Co.

DRS. J. J. & W. H. TOBIN,

Wholesale and Retail

DRUGGISTS,

Congress Avenue, Austin, Tex.

Price, - $1 per Bottle

FOR SALE BY

ALL DRUGGISTS.

The Cincinnati Riot.

A riot of enormous proportions broke out in Cincinnati, Ohio, March 28. A man by the name of Berner had been on trial for a brutal murder. He had confessed the crime. No one doubted his guilt. He was acquitted of murder in the first degree, and found guilty of manslaughter and sentenced to a term in the penitentiary. At the time of his trial there were some eighteen men in the Cincinnati jail under charge of murder. A public meeting, composed to a large extent of the best citizenship of the city, was called in the Music Hall, and a conservative speech was delivered, in which the increasing lawlessness of the city and land was portrayed and the necessity of faithful enforcement of law against murder and other crimes was strongly stated. No doubt the speech of Dr. Kempner, who presided, represented the sentiment of the law abiding citizenship. There was an evil in the land, and good men demanded from the legislative, judicial and executive authorities speedy relief. The immense crowd dispersed quietly from the Music hall, no one anticipating, apparently, the terrible scenes which soon placed the city in the hands of the mob. As the crowd left the building, with one common impulse they moved down Twelfth street, when some one raised the cry: "To the jail!" and soon the mob was surging around that building, demanding Berner and the other prisoners on trial for murder. The sheriff and officers resisted this demand, and soon with heavy timbers the mob was battering down the doors. Berner was removed, and though a mob awaited him at different points he was safely taken to the penitentiary at Columbus. The other prisoners were cowering in their cells listening to the shouts of the infuriated mob. The militia was summoned and succeeded in reinforcing the police in the jail. At this date the statements are contradictory, and many censure the militia for hasty and reckless firing on the mob. The resistance only seemed to inflame the riot. Unable to force the jail, the mob, exasperated by the men who had been killed, turned their fury on the court-house, a splendid superstructure, and applying the torch and preventing the few engines and police from extinguishing the flames, it was soon laid in ruins. To the original cause of the riot and the fury arising from the sight of men killed by the militia and police, there were soon added all the lawless elements of the city. The spirit of communism no doubt reveled in the riot. By March 30, Cincinnati was a military camp, and the law represented by the militia of the State summoned to its support, and communism, in the person of the reckless rioter, held possession of the city. The crack of small arms and the roar of the Gatling guns told all good citizens that law and anarchy had met in deadly grapple in one of the leading commercial and manufacturing centers of the nation. All the militia of Ohio was summoned by the Governor, and the whole executive force of the commonwealth will be needed to clear the blood-stained streets around the smoldering court-house and beleaguered jail of the infuriated mob. The accounts at this writing place the killed at from fifty to seventy-five, with a far greater number wounded.

This terrible evil demonstrates the fact that the failure of officials to enforce law will inevitably result in lawlessness among the people. We commend that ominous fact to the unfaithful officers of city and State in Texas. It reveals the smoldering element of communism in our large cities, which is ready at any time to riot in the destruction of property and to tear down the temples of law. Had the law been faithfully enforced against the murderer, and the proceedings of courts not have been a travesty of justice, these scenes of bloodshed and the burning of public property would not have placed this stain on the government of this land.

Escaped.

JACKSONVILLE, Texas, March 24.—There have been nine convicts escaped the penitentiary in the last few days. One man was killed in pursuit of them, and not one of them has been captured as yet. Three horses have been stolen by them.—T. T. BOOTH.

ORANGE, March 27.—A large mill, located three miles below the town of Orange, burned to the ground on the night of the 24th inst. It is quite a loss to the owners, Messrs. Campbell & Moore; besides, a number of hands are out of employment. The Sabine river is very high and still rising. The prospects for a large run of timber is very encouraging. Church matters are moving slowly up the hill of progress.—W. H. CRAWFORD, JR.

BLANCO CITY, March 19.—The prospects for crops are fine at present. Most of the farmers are done planting corn, and the soil is generally in fine condition. We have been blessed with plenty of rain. Oats look well, though the fall sowing was generally frozen out. The fruit crop bids fair to be abundant and of good quality. Take it all in all, I think Blanco county is one of the most inviting fields I know of for honest, industrious men seeking good homes.—J. F. DENTON.

Tricycles in London

Tricycles are being used in London for the quick distribution of newspapers to agents and news stands within a radius of about a mile from the office. They take the place of light wagons drawn by horses, and the service is much cheaper. Each tricycle is arranged to carry about 500 copies of a newspaper, and on the smooth streets of London the driver can make good time, in spite of his load.

Pity the Children.

A member of the Chicago Trades Assembly informed his colleagues at their meeting on Sunday last that no fewer than 6000 boys and 2000 girls under fifteen years of age are employed in the factories of that city, in direct violation of law. That is to say, that while the law provides against their employment for more than eight hours daily, they are made to labor ten, twelve and fourteen hours. The speaker said the authorities were powerless in the matter, because the parents of the children made written statements that they are over the statutory age.

Strange and Sad.

The courts of New York City sometimes bring out stories of real life that would form the basis of a thrilling novel. A widow who was cajoled by a man, already married, into an informal marriage, was robbed of her child by a nurse, and shortly after was informed that the child was dead. She followed the coffin to the cemetery under the impression that it contained the body of her child. She was told that the child's face was horribly distorted and disfigured, and was persuaded not to look into the coffin. Her suspicions were aroused, and she had the body quietly disinterred, and discovered it was not her boy. Later she found the child alive and well, and has applied to the courts for its restoration.

Pagan Cruelty.

The Chinese custom of decapitating their enemies slain in war is explained by the statement that they believe that the appearance of a person in the spirit world without a head is *prima facie* evidence of having committed some crime, and punishment is awarded accordingly. Hence the horrible mutilations which took place on the evacuation of Shanghai by the Taipings, when the imperial officers gave orders for the decapitation of every rebel body; and even the coffins containing the remains of prominent rebel leaders were broken open and dishonored to to insure their punishment hereafter. Hence, also, the anxiety displayed by the friends of officers who lost their heads during the rebellion to recover them and stitch them on to the bodies again, as much as £133 having been paid by the officers of the imperial army for the head of a friend.

A Noted Bridge Builder.

Wendel Bollman, the well-known bridge builder, who died a few days ago in Baltimore, began life as an apothecary's clerk. Then he became a carpenter, although never more than a passable workman. He was afterward employed by the Baltimore and Ohio railroad to notch ties, for which he was paid less than fifty cents a day. He was promoted rapidly by the railroad company until he became "master of the road." He built many notable iron bridges, and was probably the first successful iron bridge builder in this country. He became known in other countries as a bridge builder and inventor, and was invited to construct bridges in South America, Mexico and Cuba. The present Harper's Ferry iron bridge was built by him. During his whole life he never ceased studying, and his collection of works on engineering is very large.

Convict Marriages.

A party of fifty women recently left Bordeaux for New Caledonia under peculiar circumstances. They are, in fact, women sentenced to a lengthened term of imprisonment for grave offenses, who have elected to go to the French penal colony, where they will each find a husband in one of the "convicts of the first class"—that is, those convicts who have by their good behavior entitled themselves to a government grant of land and obtained permission to marry. An inspectress of prisons recently made the round of the six central female prisons, and selected the fifty inmates—all of them described as young and good-looking—who are now going abroad to make a fresh start in the world. Once out, they will be housed in a religious establishment at Noumea, managed by a community of sisters, where bachelor convicts of the privileged class will be permitted to visit them, and as often as a marriage is arranged the colonial government will provide the bride with a trousseau and set the couple up in housekeeping in a small way. It was Prince Napoleon who, when he was Minister for Algeria and the colonies, introduced this system of convict marriages, which has given excellent results so far.

MARRIED.

YOUNG—HAYNIE.—At the residence of the bride's father, Spencer P. Haynie, son of old Father Haynie, March 12, 1884. Mr. C. A. Young and Miss Mary A. Haynie, Rev. M. S. Hotchkiss officiating.

DECKMAN—CLOWER.—Sunday at 4 p. m., at the residence of D. M. Clower, the bride's father, in the city of Dallas, by the Rev. J. S. Clower, of Gatesville, Mr. A. L. Deckman and Miss Annie Clower, all of Dallas.

GUPTON—JANSEN.—At West Columbia, Brazoria county, Texas, March 26, 1884, at the residence of the bride's parents, by Rev. J. L. Murray, Mr. Sam'l. D. Gupton to Miss Dora C. Jansen.

GLACKLER—BARKLY.—At Schulenburg at 10 o'clock on the 24th inst., by Rev. Thos. W. Glass, Mr. A. Glackler and Miss Lilla J. Barkly—all of Lavaca county, Texas

TRALLER—DONALDSON.—At the residence of the bride, near The Grove, Coryell county, Texas, March 5, 1884, by Rev. H. C. Trammell, Mr. Joseph Traller and Mrs. L. P. Donaldson—all of Coryell county, Texas.

KELLER—DUNN.—At the residence of the bride's father, March 24, 1884, by Rev. J. H. Wiseman, Mr. Samuel Keller and Miss Elizabeth Dunn—all of Tarrant county, Texas.

Unanswered Letters.

March 27.—G S Gatewood, sub, J J Harris, sub, L G Rogers, subs, D J Martin, Jubilee order, B Ellis, subs, C G Shutt, subs, C E Gillespie, subs, F C Pearson, sub, I M Carter, sub, W J Lemons, sub J Jubilee and Advocate, L P Livery, sub, C M Keith, change and correction W R Caraway, subs, S J Vaughan, sub, C H Smith, sub, C M Keith, subs, R F Dunn, sub, W R Manning, subs, J W Horn, Jubilee subs, C J Sherwood, sub, G Gowedge, sub, C H Moloy, sub, E S Williams, sub, D F Haggard, sub, N F Law, sub, J B Hawkins, Jubilee subs, J K Lane, subs, Jno E Green, subs, J A Stanley, sub, G S Sandel, sub Jubilee and Advocate, R T Woolsey, subs, T W Glass, subs, F S Jackson, sub, J H Wiseman, sub, D J Martin sub, A E Goodwyn, subs, Sam'l P Wright, subs, H M Glass, subs, J C Calhoun, subs, W G Connor, sub, J J Stanley, sub, O P Thomas, subs and change of office, T M Price, sub, W W Henderson, subs, J W Blackburn, subs Advocate and Jubilee, G S Graves, change made Sam C Vaughan, Jubilee order and subs, W W Graham, Jubilee subs, D W Towns, Jubilee subs, G S Sandel, sub, T W Morton, Jubilee subs; paper discontinued as you direct, T W Morton, subs; 4 cards, W F Graves, charge; paper stopped, L S Chamberlain, subs, W A Coppedge, subs W H Le Fevre, subs, G H Phair, sub, S W Jones, sub, F M Winburn, sub; will correct, C L Spencer, sub, J B McPherson, subs W J Jackson, subs; 2 cards, H C Trammell, subs M B Jonston, subs Jubilee and Advocate, Joseph Coughran, subs, John T Bludworth, subs, T B Graves, sub, J Campbell, sub E S Smith, subs.

March 29.—S W Jones, subs, O A Fisher, sub, J C Randall, subs Jubilee and Advocate H Younger, sub, S Crutchfield sub, G W Riley, will correct T H Hall, subs, H P Shrader, Jubilee subs F M Sherwood, subs M Simpson, sub, Eugene T. Bates, subs, W M Adams, sub, J H Wiseman, change made, F M Sherwood, subs, J R Taylor, sub, S N Baker, sub Jubilee and Advocate, J C Huckabee, Jubilee order, Daniel Morgan, sub, J P Childers, subs, H G Horton, sub, J C Weaver, sub, J M Mills, sub, J B McCerrin sub, Jno O Allen, subs, J T Browning subs, J M Baker, subs, Jno C S Baird, change made, R V Gallaway, sub, J B Wood, sub, J W DeVilbiss, Jubilee subs, W R Dstockton, sub.

March 30.—B T Hayes, sub, Jas B McPherson, sub, Jas M M Lawson, sub, E A Smith, subs Jubilee and Advocate, W W Horner, sub, G H Phair, Jubilee subs, Lacy Boone, sub, C H Maloy, sub B B Sullivan, Jubilee order, Mood Jones, subs Jubilee and Advocate, J A Duncan, subs, J W Montgomery, sub, W H LeFevre, sub, S C Littlepage, subs, J H Reynolds, subs, R C Armstrong, sub; change made, F M Winburn, sub, Samuel Morriss sub, Jno A Wallace, sub, G H Fair, sub, W S Taylor, sub and change, W R McDow, sub, J A Savage sub, J W Hill, subs, J L Angell, Jubilee subs and order, and subs to Advocate, James Laf Leslie, changes and renewals, J J Canafax, subs, J P Childress, subs, J C Weaver, subs M H Porter, sub; latter part of April, J C Randall, subs Jubilee and Advocate, D C Stark, sub, R McDonald, sub.

April 1.—T T Booth, sub, Jno T Bludworth, sub, W L Griffith, subs, James McIngald, sub, J N Bridges, Jubilee subs, C I McWhirter, subs, Jno W Stovall, sub, J B Womack, sub, B F Badgett, sub J M Bond, subs, L G Rogers, subs, W H Vaughan, subs, L F Palmer, sub, Sam C Vaughan, subs, J B Sears, subs, J B Sears, Jubilee subs, C A Evans, sub, A B Trimble, sub, C G Shutt, subs.

Crawford's Baking Powder

MANUFACTURED BY
TEXAS COFFEE, TEA & SPICE CO.,
Houston - - - - - - - - Texas.
This Powder will be used by every consumer who tries it. It is sold by all dealers who once handle it. It is the best and most satisfactory, to both consumer and dealer. Send for price list

W. ELLIOTT & BRO.,
Sherman, Texas.

Pianos: DECKER & SON, CHASE, and MATHUSHEK.
Organs: MASON & HAMLIN, J. ESTEY & CO., CHICAGO COTTAGE, and ITHICA.
Special inducements to CLERGYMEN AND CHURCHES.
Also, the largest dealers in FURNITURE AND CARPETS in the State.
Write for Special CATALOGUE AND PRICE LIST.
Remember we depend upon no Special One Thing for a living; therefore can sell closer than any other house that deals in one line of business.

M. P. TIDD & CO.,
Produce Commission Merchants
—AND—
Dealers in Grain and Feed.
Postoffice Street, bet. 22d and 23d, Galveston, Texas. Consignments of Produce Solicited.

W. H. POLLARD & CO.,
Importers and Dealers in all kinds
MASONS' AND PLASTERERS' MATERIALS,
Portland and Rosendale Cements.
Lime, Laths, Plaster Hair, White Sand and Marble Dust, Fire Brick, Tile and Clay, Flue Crocks, Drain Pipe, Stoneware, Flower Pots, Etc. Agents for Wrights and Epperson's & Smith's Cedar Bayou Brick Yards. **No. 11 Mechanic St., bet. 25th and 26th, Galveston, Texas.**

P. H. CARVILLE,
CISTERN MAKER,
Mechanic Street, between 27th and 28th Streets.
All Sizes Made to Order. GALVESTON, TEXAS.

IDEAL YEAST CAKES
MAKE BEST BREAD AND ROLLS.
Samples and Prices furnished to the Trade.
A LARGE PACKAGE will be Mailed to Consumers for 15 cents, in Stamps.
HIBBERT & ALEXANDER, Manufacturers,
GALVESTON, TEXAS.

I. L. BAUM, MERCHANT TAILOR,
Corner Postoffice and 22d Streets,
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