The Texas Christian Advocate.

PUBLISHED FOR THE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH—BY SHAW & BLAYLOCK.

VOL. XXX. GALVESTON, TEXAS, SATURDAY, MAY 10, 1884. NO. 34.

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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.

Ballooning, Bishops, and Business.

The Magnates, Publishing House, and Vanderbilt—Encouragements, Hopes and Fears—Commencement and Invitation.

To the Advocate.

It is a pleasant sensation to go safely ballooning for awhile—safe only when you are securely anchored, lest you ascend to dangerous heights. For the second time in sixteen years' hard work in Texas, by an unlooked-for combination of providences I have had a short vacation, and gone ballooning and sky-rocketing among the magnates of Methodism. What an experience to a greenhorn! To see the whole panel of bishops at a glance, to hear two bishops preach in succession, to talk with the book agent, whose trembling tones speak of the verge of heaven; and the book editor, worn with labor and his face "sicklied o'er with the pale cast of thought;" and the Sunday-school editor, calm cheerful, and "independent as a wood-sawyer;" and the missionary secretary, always holding his reserve power at command; and, the missionary treasurer, crowding figures, and holding ever a sword that turns every way over a threatened treasury; and the editor of the "great official," who lives, moves, and has his constant being evironed and permeated by thoughts of its circulation and perfection, and over it and around it all, looking and scanning, the business manager whose kindly sway keeps all subjected to it, "diligent in business." Then there is the House itself, of which we have read and heard so much—certainly there is no lack of elbow room. Nobody is crowded, unless it be with hard work. Then, too, the costly elegances of the Vanderbilt; the venerable Christian chancellor, who, though having heard spoken of all my life, I saw for the first time—the meekest, polished, pious Shipp—who combines in his character and history all the highest excellences of Carolina culture, Carolina Methodism and untarnished piety, these with the learning of the numerous faculty. Is it extravagance to say that when a plain man is suddenly lifted from the sober hard work and plain fare of Texas fields of toil, and mingles with all this, that at his return he feels as if he has been ballooning? Well, when I lit again in Texas I shook myself, looked around, and—felt encouraged. I felt that we had a great work to do here; and that, all things considered, we are succeeding wonderfully. I see that every department of church work has its dangers, has its disappointments, its anxieties, and even failures; but that in proportion as God is honored, and Christ is imitated, and the humility and simplicity of Methodist doctrine, discipline and experience is maintained, in that exact proportion there is the cheerfulness of Christian hope, the savor of sweet Christian communion, the rearing of godly families, and the triumph of grace over sin and worldliness. I return to my round of labor determined, by assisting grace, to spend the remainder of the few days left me in more earnest endeavor than ever before to lead to Christ the young people entrusted to us here. I am satisfied that our publishing interests, colleges, and the universities of the Methodist Church, South, have an abundance of intellect. If we can only get piety among our young people proportioned to their brains and the brains of their preceptors, and our editors and publishers, we shall see Christ make a conquest of this Southern land in the next fifty years. There is much material, financial and intellectual growth; but oh, gracious Father of all good! if our spiritual growth—if our consecration to Thee—shall fail, what then?

I found a meeting in progress at Georgetown on my return. There have been large and serious congregations, and several bright conversions and accessions. Oh, that this ripple of salvation may rise to a mighty tide and sweep every unconverted student into the loving embrace of Jesus. If we can expand and strengthen our endowment of spiritual life we can afford to labor and wait for the other. Our commencement rapidly approaches, and we earnestly invite the preachers, friends and patrons to unite with us on that glad occasion. We graduated fifteen young people. Bishop Parker will preach for us the baccalaureate sermon on Sunday morning, the first day of June. At night Dr. A. G. Haygood, of Emory College, will preach the annual sermon to the students. On Monday morning, June 24, Dr. Haygood will deliver the literary address, and Tuesday is commencement day. These exercises will be joined with others, literary and musical, and offer to all visitors several days of intellectual, social and religious enjoyment. The trustees and curators meet Saturday, May 31.—F. A. MOOD.

GEORGETOWN, TEXAS.

Woman's Work for Woman.

To the Advocate.

Dear Sisters of the North Texas Conference, Woman's Missionary Society:

We presume that many of you have seen, in the April number of the Woman's Missionary Advocate, the "appeal" of Mrs. McGavock, Corresponding Secretary of the Woman's Board of Missions. Fearing some of you may not have seen it, we will ask the TEXAS ADVOCATE to copy it, that all may have an opportunity to read it. We hope all our members take the TEXAS ADVOCATE. You will see that it is not an assessment the Secretary proposes, but a suggestion how to raise the means to meet the necessities of our missionary work. We do sincerely hope that the president of each auxiliary will lay this matter before her society, and endeavor to impress upon the members the importance of acting upon the suggestion; and if all cannot give as much as is suggested, let them give as much extra as they can. There have been urgent calls for help in the foreign fields, and pious, godly women are now responding to these calls. It is the duty of those who are permitted to remain quietly at home to respond to the calls to help in furnishing the means to send them to their fields of labor, and to support them after they arrive there.

Dear Sisters: Let us, of the North Texas Conference Society, act well our part in this matter.—MRS. ELLEN J. ROBINSON, Pres. W. M. S., North Texas Conference.

PARIS, Texas, April 24, 1884.

An Appeal.

TO THE MEMBERS OF THE WOMAN'S MISSIONARY SOCIETY, M. E. CHURCH, SOUTH.

The time has come when the work in the foreign fields under the care of the Woman's Missionary Society, M. E. Church, South, must be sustained—the growth and development provided for, or the work on every side curtailed.

The estimates coming in show that $60,000, at the lowest figures, will be required to meet the demands of the ensuing fiscal year, for *work already begun.* You have heard the call for reinforcements for China, also the plea for a helper to go to the aid of Miss Watts in Brazil. The call is being answered. Our "women who can't be spared at home are offering to go." Will you provide the funds to send them? It cannot be done without effort beyond what you have made in the past.

The collections from the auxiliaries outside of specific objects form the basis of appropriations. After a careful and prayerful weighing of the whole matter, a plan is suggested that will enable the Woman's Board to meet the emergency that will arise at the annual meeting in June—*i. e.*, for every adult member of the Woman's Missionary Society to pay twenty-five cents per month, instead of the ten, the coming year.

Are the handmaids of the Lord willing to make personal sacrifices in *little* things to achieve *so great* a purpose?

The question is before you; deal with it conscientiously, remembering the night soon cometh, and while it is day we should live "redeeming the time."—MRS. D. H. MCGAVOCK, Corresponding Secretary Woman's Board Missions.

Woman's Work for Woman.

To the Advocate.

I desire, through the ADVOCATE, to invite the auxiliaries throughout the State of Texas to observe the third Friday (16th) in May as a day of fasting and prayer in behalf of the continued prosperity of the W. M. S., M. E. C. S. While we send up from grateful hearts songs of praise to our God for what he has done for us, we must not forget to supplicate a continuance of his loving care. On the 5th of June our executive board convenes at Kansas city, Mo. We would especially invoke the aid and presence of the Holy Spirit on that important occasion.—MRS. JULIANA HAYES, Pres. W. M. S., M. E. C. S.

CONDENSED CORRESPONDENCE.

O. T. HOTCHKISS, Richmond, May 5: We report the centenary celebration in the Sunday-school. Our offering amounted to $75. May it be the means, in God's hands, of saving very many souls.

SAM C. VAUGHAN, Cameron, April 29: I started out yesterday to get means to build a parsonage at this place, and we now have $654 in good subscriptions and money, and will begin at once to build. Cameron is quite a thriving town.

G. W. OWENS, Lancaster, April 28: The ladies of the M. E. Church, South, at Lancaster, are inquiring for the old paths, and as an evidence of their sincerity, they have had a nice, neat altar put in the church. May the Lord bless the ladies of Lancaster for their work of love.

J. T. SOWELL, Buffalo Gap, April 28: Buffalo Gap is moving along very well. Bro. Lemons, our good pastor, is always on hand, and when he is not preaching, is visiting his members, trying to get them back in the old ways of old Methodism. We are looking forward to better times.

L. G. ROGERS, Dresden, April 29: The second quarterly conference for Dresden circuit was held 26th and 27th instants, and we are now prepared to report the "decks cleared." We were assessed $192 50, and have collected in cash and subscriptions $200. Have ordered 26 TEXAS ADVOCATES.

JNO. HELPENSTEL, Shelbyville, April 28: Our second quarterly meeting is over. Our presiding elder was at his post; he preached an interesting centenary sermon on Sunday. All the churches were represented except one. Funds are coming up all right; our congregations are growing; interest increasing; prospects favorable.

R. M. LEATON, Kyle, April 28: I preached twice at Kyle yesterday. At the close of the forenoon service I held class-meeting; it was a good one. At the close of the night service we invited penitents forward for prayers, when three came. There was a good feeling among the Christians present. I think the prospects of a centennial revival is getting better.

M. B. JOHNSTON, Copperas Cove, May 1: Our second quarterly conference is just over. Bro. J. K. Lane was with us and preached three sermons of great power. Bro. Lane is the right man in the right place. All the interests of the church receive due attention, and he is anxious for the welfare of his preachers. We are hoping, praying and laboring for a gracious revival on Lampasas circuit.

WESLEY SMITH, Abilene, May 1: Last Sunday, with three other gentlemen, two ladies and one baby in a wagon, I went out ten miles from town, on the Anson road, and preached to a small but attentive congregation in a new school-house. For a beautiful country, Jones county is hard to beat, and it is filling up rapidly. Good lands can be bought at from three to four dollars per acre.

G. W. SWOFFORD, Hillsboro, April 30: We now have our church here out of debt—a house 36x64 feet—audience-room 52x36, ceiled, seated and a bell, and one coat of paint outside. The Ladies' Aid Society have done much of this. Our decks are not clear, but we expect to be all up in November. We ask your prayers for a revival here. Many Christians are praying for better times spiritually. Our meeting will be early in July, may be sooner.

W. R. MANNING, Brookston, April 30: The second quarterly conference for Brookston mission was held on the 26th and 27th insts. Pastor's assessment nearly half paid. We can boast of one thrifty young Sabbath-school with over 60 pupils, 10 officers and teachers. This mission has a parsonage, one church house and a fair prospect for two or three more. Brookston is a thriving little town of about 100 inhabitants.

GEO F. FAIR, Sipe Springs, April 28: The second quarterly meeting for Rising Star mission was held at Sipe Springs April 26th and 27th. J. T. L. Annis, presiding elder, was present and preached two sermons that will be long remembered, and we hope will be productive of much good. Bro. B. F. Davidson, who has been a liscensed exhorter for more than a score of years, was licensed to preach. Our presiding elder made a good impression on the minds of our citizens, and they made a good impression on his mind.

C. S. MCCARVER, Cross Roads, April 28: Bro. R. C. Armstrong, our presiding elder, has just taken our second conference collection, raising $83.80, carrying us $37.70 in excess of our assessments. But little has been done towards the support of the ministry. We are hoping improvement all along the line. I like your sermon paper very much; it is just the thing I wanted. Pray for us. [The editor wishes he could accept the kind invitation. He must bide at his post.—ED.]

W. N. BONNER, Tyler, April 28: Bro. Sampey has been holding services since April 6 with good success. I am not able to give particulars. He has been assisted by Revs. J. T. Davis, J. T. Smith, B. Boltin and C. H. Smith. Many of the members have been greatly revived, while others have in some degree neglected the means, and have failed to obtain the end, the joy and comfort of their soul. The rule is, that they that don't work shall not eat.

SAM'L MORRISS, Mastersville, April 28: We had a splendid time at this place yesterday morning, and at Eddy in the evening—large congregations at each place and very attentive. The outlook is promising. There will be a protracted meeting at Lorena, embracing the third Sunday in July, and at Oak Grove the third Sunday in August. We are expecting a glorious revival at each appointment on the circuit. Prayer and class-meetings at each. All seem to desire a gracious outpouring of the Spirit.

J. F. HENDERSON, Woodville, April 27: I want light from Bro. J. S. Smith. In his reply to Bro. Hughes on baptism, he asks the question, "Is immersion baptism?" Now, not that I want to enter into this discussion between these two brethren, but I would like some light on this one point: Does he intend to define mode to be baptism? I would be glad to see a bishop's discussion on this point of controversy, and, in order to get it, let it be ventilated by these, or some other champions. So my vote is, go on, but define well the terms used.

Brother Bonner encloses the following card, and which we presume the pastor at Tyler circulated among his people:

REVIVAL MEETING.—A revival meeting is now in progress at the Methodist Church in Tyler. Services promptly at 10 a. m. and 8 p. m. You are respectfully invited to attend.—W. A. SAMPEY, Pastor.

April 18, 1884.

[The plan is an admirable one, and we have taken the liberty of copying it, that other pastors may be benefited by the suggestion. We must use all proper means to bring men to the cross. We must go out and compel them to come in.—ED.]

GEO. HINSON, Goliad, May 1: We have had sundry alterations and additions to the parsonage, including a front gallery 38 feet in length and 8 feet deep, a new underground cistern, etc. The cost (about $250) has all been met by the Ladies' Aid Society. These "honorable women" have also placed furniture of the value of $140 in the parsonage, all new, and all paid for. Such unobtrusive and self-denying labors reflect the highest honor on these godly helpers. Our congregations are large and attentive. Sunday-school is flourishing. Weekly class-meeting keeps up its interests and numbers. We are expecting a glorious revival. Brethren, pray for us.

ALANSON BROWN, Gonzales, April 28: I have recently received a copy of the "Theological Grub Ax" from its author, Rev. Jno. H. Nichols, of the Tennessee Conference, and must admit that it is an instrument peculiar to itself. No blade shaped like it, of finer steel, of better temper. And unlike other axes, its stroke is automatic, nor as others, does it ever beat the air or make "mis-licks." Nor does it uproot and destroy promiscuously, but alone the noxious growth of error, making full room and preparing the soil for seeds of truth. No root, nor even the tender and extreme point of rootlet of error is left; the earth is cleansed. To all concerned on the subject of infant baptism do I heartily recommend the Grub Ax. $1 per dozen.

JOHN R DUNN, Parsonage, San Felipe, April 29: With a view to correct rumors relative to my condition consequent on the Santa Fe Railroad wreck, April 22d, permit me to state that I am "not blind in either one or both eyes," nor yet nearly dead; but I expect to be able, and that shortly, to resume my work, although locomotion on horseback may be impracticable for some time. The particulars of the accident are briefly as follows: I left Sealy on Tuesday morning, 22d instant, accompanied by my eldest daughter, *en route* to Hempstead, to assist Bro. Dukes at his protracted meeting. When nearing Kenney the cars jumped the track; after oscillating most frightfully for some time, they were precipitated over an embankment about 14 feet deep. Before the culmination of the catastrophe, I braced myself as best I could with my right hand, encircling my daughter with my left arm. It was, however, all in vain; we were violently hurled from our seats, the seats themselves tearing away from their fastenings, some of them striking my back with great force, causing me to believe for the time being that my right lung was irreparably injured. My daughter fortunately escaped with a few slight bruises; it will doubtless be some time before her nerves regain their proper tone. As for myself, I was cut and bruised on my right side, from head to foot. Thanks to a kind providence, good nurse and attentive physician, I am rapidly approaching convalescence.

REVIVAL NEWS.

60 Accessions.

R. H. H. BURNETT, Lampasas: 60 persons have joined the church since conference; 16 at one service, 8 at another and 4 yesterday; some by letter and others on profession. We begin a protracted meeting Wednesday night, to continue through May. Dr. Dizzler will be with us the first ten days. The outlook is encouraging. Pray for us.

3 Accessions.

J. F. HENDERSON, Woodville, April 28: There are some signs of revival all over Spurger mission. I began the work after conference without a Sabbath-school, now we have five. Three accessions to the church last Sabbath. Fine congregations and very attentive; a great many good and clever people, but mainly poor; I feel hopeful. I have had a great deal of bad weather and high waters to contend with, but by reason of the overflows, I have to contend with mosquitoes and gnats of huge proportions, day and night. I look forward to a better day on ahead when, if faithful, I'll be done with all this.

20 Accessions.

G. H. PHAIR, Velasco, April 30: The oxen are yoked again. Rev. P. E. Nicholson assisted me in a meeting on Austin bayou, commencing April 25, closing April 29. We have had a good meeting; many deeply affected, especially the children. Results: Children baptized, 2; children received into Sunday-school, 10; adults baptized, 5, and received by ritual, 10. We had preaching, praying, crying and shouting, and left many on the repentant seat.

9 Accessions.

JNO. T. BLUDWORTH, Winsboro, April 28: At my evening appointment yesterday, at Chalybeate Springs, I received 7 into the church by ritual, 2 by letter, baptized 6 children and secured one subscriber for the ADVOCATE. In the town of Winsboro we have class-meeting twice a month; Bro. Harris knows how to conduct them after the old way. The interest is improving all over the work, and we pray for a sweeping revival of religion this centenary year.

8 Accessions.

O. A. DUKES, Hempstead, April 29: Our second quarterly conference for Hempstead station was made the occasion also of revival services. Our ever faithful presiding elder, Rev. I. Z. T. Morris, was with us, both to preside and to preach with his usual earnestness. Rev. N. Frank Law, of Chappell Hill station, did us good service, winning by his good preaching and eloquent appeals several souls for Christ. We had 8 accessions during the week, and much of latent spiritual energy rekindled in the membership.

20 Conversions—16 Accessions.

W. A. SAMPEY, Tyler, May 2: A meeting of 26 days in the Methodist church in this place closed last night; 20 or more conversions; 16 have applied for membership, and several more expect to apply soon. The church has been considerably enlivened and strengthened. We still look for better things. Several preachers of the conference assisted me during the meeting. The conversions were clear. They did not have to wait to be told that they had religion, but they had the evidence in themselves. To God be all the glory.

16 Conversions—14 Accessions.

W. H. LEFEVRE, Groesbeck, April 28: We closed a meeting last night at Central Institute, with sixteen conversions and fourteen accessions to the church. Bros. Geo. W. Owens and J. H. Collars, Jr., each preached two sermons. Bro. J. O. Jorden, my only local preacher, preached several times. The church was greatly blessed. Most of my people here take the TEXAS ADVOCATE. I always accord due credit to my ministerial brethren for help, as all humble men do, and at the same time, I accord due credit to the TEXAS ADVOCATE. It is due my brethren of the ministry to acknowledge their help, and the membership as well.

16 Accessions.

F. T. MITCHELL, Bryan, May 3: We have had one of the most pleasant and profitable meetings that I ever attended. The chief benefit, thus far, has been in the awakening of the church. As many as 25 have asked the prayers of Christians of an evening. Up to date only 16 have united with the church, 9 by ritual and 7 by letter. Others will yet join, and some have united with other churches. Bro. W. J. Phillips, of Anderson, has been with us for several weeks, and labored most efficiently, preaching nearly 25 sermons. His pulpit power is remarkable, and he won golden opinions from us all. He is able and worthy to fill any pulpit in the State. There are some facts connected with the preparation for this gracious outpouring of the Spirit, which I will furnish for a future issue of the ADVOCATE.

16 Conversions—10 Accessions.

BETTIE FERRELL, Kildare, April 29: The early part of the present month was the occasion of a most gracious revival of religion in our midst. It seemed to have been unexpected to all, even the church itself; but it was strong, deep and genuine. It was the Spirit of the Lord in our people. Services were conducted by Rev. L. L. Pickett, preacher in charge, who is a zealous and faithful minister, assisted by Revs. J. W. Lively and C. M. Coppedge, both able ministers. We have never had so manifest an outpouring of the Holy Spirit. The membership worked with zeal, and were joined and assisted by Christians of other churches. The church was greatly built up and strengthened. Sinners were awakened and convicted, and some, as we trust and believe, soundly converted. Sixteen found Christ precious to their souls, and 10 united themselves with the church. To God be the glory and the homage of our hearts. May the cause of our gracious, divine Master prosper everywhere in this centennial year of American Methodism.

SPECIAL NOTICES.

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

DALLAS, April 30.—The Dallas district convention will meet at Smithfield, on Grapevine circuit, Thursday, July 17, and a camp-meeting will be held at the same place and time.—J. S. SMITH.

ALTO, April 30.—The Palestine district conference will be held at Crockett, Texas, beginning June 25, 3 o'clock p. m., continuing until the 29th. All ministers and Christian-workers are invited.—R. W. THOMPSON.

HELENA, April 29.—Camp-meeting at Bridleville 3d and 4th Sundays in July. Camp-meeting near the Wofford ford, on the San Antonio river, six miles below Helena, 1st and 2d Sundays in August. Come, brethren, and help us. We will take good care of you, and work you hard—for the Lord.—JAMES B. MCPHERSON.

FOREST, April 28.—There will be a "centennial Sabbath-school celebration" at Barsola on the 24th of May. Bro. Woolam, of Jacksonville, and E. C. Dickerson, of Rusk, are expected to be there. Let the parents and children of the Barsola community all rally to the front, and then will come success.—J. C. CALHOUN.

Protracted meetings for Waxahachie circuit: Mountain Peak, commencing Friday night before the 3d Sunday in June; Midlothian, Friday night before the 5th Sunday in June; Sardis camp-meeting, Friday night before the 2d Sunday in July; Oak Branch camp-meeting, Friday night before the 1st Sunday in August.—C. G. SHUTT.

VELASCO, April 30.—After conferring with Rev. W. Wootton, we deem it necessary to postpone the Sunday-school convention until August 28, 1884, to be held in Brenham, Washington county, Texas. The secretaries of the district conferences of this conference are requested to furnish Rev. C. L. Spencer, Washington, Washington county, Texas, with that part of their report relating to Sunday-school work.—GEO. H. PHAIR, Vice-President Sunday-school Board.

CRAWFORD, May 1.—I expect to hold camp and protracted meetings at the following places: Valley Mills, 3d Sunday in June; Moody, 1st Sunday in July; Crawford, 2d Sunday in July; Lingey school house, 4th Sunday in July; Goshen, 1st Sunday in August; Patton, 3d Sunday in August. Each to commence Friday night, before each Sunday given above. Ministerial help solicited. Come, brethren, and help us; we want a revival all over the work.—JOHN H. TRIMBLE.

Attention West Texas.

To the Preachers and others of the West Texas Conference whom it may concern:

SAN MARCOS, May 1.—Your subscriptions to the Church Extension Fund are now due, and if you will make immediate payment you will prevent embarrassment, and further the work of God. Brethren, please take your collections for church extension at once and forward to me. The exigencies of the case demand that you be prompt and faithful. Dr. Morton informs me that he must have $10,000 in the next few weeks, and as much more shortly after. Let every man do his part, and the work will be done.—J. S. GILLETT, Pr. Bd. Ch. Ex., West Texas Conference.

MASTERSVILLE, April 29.—List of appointments and camp-meetings on the Waco circuit. The third quarterly meeting embraces the first Sabbath in July at Mooreville. There will be a self-supporting camp-meeting at Stanford, eight miles from Waco, near Richey, embracing the first Sabbath in August, and also at Mastersville, embracing the fourth Sabbath in August. To these meetings everybody is invited, saint and sinner, without regard to denomination. Come with wagon and tent, and let us commence on Friday at each, leaving world and business behind. Let each family come prepared to take care of themselves. We can, for the time being, give ourselves wholly to God and his work; then sinners will be converted to God by multitudes. Preachers and Christian workers will be provided for, and gladly received. Please make a note of these appointments and try to be with us. We will help you in return as far as it is possible.—SAM'L MORRIS.

Waco district conference will convene at Mt. Calm, July 10, at 9 o'clock a. m. Opening sermon by Rev. Sam. P. Wright. Centenary Day, Saturday, 8 o'clock a. m. Addresses by Bros. Rogers, Davis and Glass. Sermon at 11 o'clock by Bro. J. Mackey.

SUNDAY-SCHOOL PROGRAMME.

"Origin of Sunday-schools."—Rev. Samuel Morriss.

"The relation of Sunday-schools to the Church, and the duty of the Church growing out of that relation."—Rev. J. H. Collard.

"The object contemplated in Sunday-school work, and the best methods to secure the end contemplated."—Rev. Sam. P. Wright.

"The best literature, and the necessity of furnishing every scholar with it."—Rev. B. F. Gassaway.

"The necessary qualifications of superintendents and teachers."—Bro. A. H. Mulkey.

"How can we secure and maintain the best attendance?"—Rev. W. H. LeFevre.

We trust all members will be present. Ample provisions will be made for all who may come. Pastors will be ready to make the usual reports, and will see that their quarterly conference records are present for examination.—E. L. ARMSTRONG, P. E.

BRENHAM, May 5.—Will brethren, expecting to bring their wives, notify me at once, also all expecting to come by private conveyance. If any local preacher or delegate does not expect to attend, please send me a postal to that effect. I am in earnest and in a hurry. I have a great deal to do, and but little time to prepare for the district conference. Come praying, brethren, for a gracious revival. Leave big sermons at home, and come praying for and expecting immediate results from every sermon. The devil is busy marshaling his forces to thwart the purposes of God in the conversion of souls. Do not for a moment think that the work will succeed anyway. No greater mistake was ever made. This world will never be converted to God without human intervention, and it will succeed in our day in proportion to the efforts we make. When and where did the gospel ever succeed without human help and human sympathy? Christ's power was limited at one place because of the lethargy and unbelief of the people. Brenham needs a revival; God has promised it; it only depends upon human faith and human effort to have one. It is God's will to have scores, yea, hundreds of souls converted during the district conference. Why not? Oh, Lord, send it for Jesus' sake! I want every preacher and member of the church in the district to engage to pray once a day until district conference for an outpouring of the Holy Spirit upon us. Will you? Well, begin now. I wish every one would set apart Friday (May 23), before the district conference begins, as a day of fasting, humiliation and prayer to Almighty God for a blessing. To God will be the glory, to us will come the blessing.—W. WOOTTON.

Chappel Hill District, Texas Conference.

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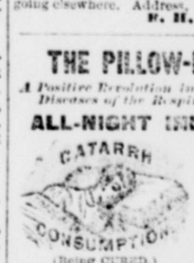

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Texas Christian Advocate.

Hodge's Theology—Imputation.

To the Advocate.

We propose noticing in this article the doctrine of imputation, as taught by Mr. Hodge and the Calvinistic school generally, and if we are not greatly mistaken, it will be shown that our author has fallen into dangerous and hurtful errors on this important point of doctrine. We pause to make the statement that a man's creed will affect his life and moral character. What he believes, if he is honest, he will practice. It does make a wonderful sight of difference then what men believe, because impure and unsound doctrine will naturally lead to impure and unholy practice. Nothing can be more true than this, and it would be well just here for the people for whom these articles are written to deeply ponder this thought. But to our subject in hand. Mr. Hodge says on page 318: "All men, without exception, begin to sin as soon as they enter upon moral agency. They are all born with an antecedent and prevailing tendency in their nature to sin. This innate tendency is itself sin in the strictest sense. It is inherently ill-desiring, as well as polluting and destructive, and without any reference to its origin in Adam it fully deserves God's wrath and curse, and except when expiated by the blood of Christ is always visited with that curse. Consequently they are by nature the children of wrath, their character formed and their evil destiny fixed antecedent to any personal action of their own."

This looks very much like infant damnation, and the boldest fatalism. If, indeed, these statements be true the non-elect infants are damned from their birth, and they deserve the wrath of God which is visited upon them. Who can possibly believe such theology as this to be taught in the Bible. It is admitted, by candid Calvinists of the present day, that the Westminster divines really believed the dogma of infant damnation, and this statement of Dr. Hodge is in perfect keeping with the opinions of these divines.

If it be true that the characters are formed and the destinies are fixed of individuals before any personal act of their own, then why are some Calvinists so careful about raising their children right? Why go to so much pains and expense to educate their sons and daughters? Why labor to keep them out of bad company, which they know but too well is deleterious to moral character, if that character is already fixed? We see now the inconsistency of this system, and the weakness of this logic. Again, why admonish the young to be careful about the formation of a good character, if the character is already formed and the destiny fixed by an immutable decree of Almighty God? If this doctrine be true, then man is bound hard and fast by irrevocable fate, and can do nothing towards securing a blissful immortality, or shunning the yawning gulf of interminable woe. No man can believe this without stultifying his reason, and giving up his common sense. But listen again to this learned theologian of Princeton. "That we begin to exist, antecedent to possible personal agency with a nature which justly condemns us, and infallibly predisposes us to actual sin, is an amazing mystery, an ineffable curse, and yet a certain and universal fact. No possible theory as to its origin can aggravate its mystery or its terrible significance. We do not claim that the doctrine of our responsibility for Adam's apostatizing act is without grave difficulties. But we do maintain that it is taught in scripture, and that it is more satisfactory to reason and to our moral feelings than any other solution ever given," (pages 348-49.) Now this theory may perhaps satisfy the reason and moral feelings of Dr. Hodge, but it cannot possibly satisfy our reason. Perhaps our reason may be harder to satisfy than that of Mr. H.; but be that as it may, we cannot possibly be satisfied with any theory, however plausible it may appear to some, if that theory be unreasonable in itself. It is utterly impossible for me to see how we can, in any way whatever, be responsible for Adam's sin. This is a theory against which our reason revolts. We were not there, we had nothing to do with Adam's transgression, and granting that we and all the race were seminally in Adam, still no sort of responsibility could devolve upon us for this act, and we cannot justly be chargeable with the guilt of the first transgression. Adam was nowhere informed, so far as we know, that his disobedience would involve the entire race, and even if this had been the case that would not make us responsible for an act with which we had nothing to do. That we have inherited a depraved nature from Adam; that we are born with a sinful tendency, and are prone to evil continually before regeneration, I firmly believe; but it is utterly impossible for me to believe that any man is directly responsible for Adam's transgression. Each man is held responsible for his own acts, and not the acts of others; nor can any man be held accountable for the conduct of others only to the extent of his personal influence over them. Mr. Godet, in his valuable commentary on Romans fully confirms this view. He says: "We are nowhere told, however, that his (Adam's) descendants are individually responsible for this diseased tendency. It is in proportion as each individual voluntarily resigns himself to it that he becomes responsible for it." (Page 204.) This is the only sense in which we are responsible for this sinful tendency. We cannot in strict justice be held responsible for an act done by another man nearly six thousand years ago, and it is unreasonable to say that the guilt of Adam's sin is directly imputed to us. With just as strict logical propriety it might be said that we are guilty of the murder of Garfield, or that we are responsible for the Bartholomew massacree. But we are told that Adam was the representative of the entire race, and that we all fell in him; therefore we are personally guilty of his sin. We admit that Adam was the representative of the race in some sense; but the advocates of the Federal Theology have carried this theory too far, and have fallen into grave errors just here. The Scriptures clearly teach us that every man is to give an account of himself to God, and we nowhere hear any individual spoken of in the Word of God praying to be forgiven of Adam's sin. It is always personal transgression, or the sins of the people at large, that are acknowledged, and not Adam's transgression.

Again, Mr. Hodge says: "Infants and adults suffer, and adults are damned on account of the guilt of inherent sin; but never on account of Adam's sin imputed."

This seems to me a strange contradiction, and also to be in conflict with the Word of God. No man is punished for inherent sin, but for actual transgressions, and for giving himself up to the service of sin. We are told plainly in the Bible, that every man shall be rewarded according to his own works. "And every one of you shall give account of himself to God." "Every man's work shall be tried of what sort it is." There are other Scriptures of like import; and all these passages teach that adults are punished for personal and actual transgressions, and not for inherent evil. It is unreasonable to talk about a man being damned for an act over which he had not the slightest control, and for which he could not be in any sense responsible.

Mr. Hodge again says: "Therefore, as by the offense of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. The analogy here asserted is as to the fact and nature of the imputation in both cases, not at all as to the ground of it. Christ is one with his elect because of the gracious appointment of the Father and his voluntary assumption of their nature. Adam is one with his descendants; he is the natural head, and because of the gracious appointment of God. In these respects the cases differ; but the cases are identical in so far as in view of the oneness in both cases subsisting. We are justly charged with the guilt of Adam's first sin, and punished therefor; and Christ is justly charged with the guilt of our 'many offenses,' and punished therefor; and we are justly credited with the merit of his righteousness, and accepted, regenerated and saved therefor. If the imputation of Christ's righteousness is immediate, then the imputation of Adam's sin must be the same; though the basis of the one is grace, it is no less just; and though the basis of the other be justice, the original constitution, from which it originated, is no less gracious." (Pages 360-61.)

It will readily be seen from the above that Dr. H. teaches that Christ is one with the elect, and that his righteousness is directly imputed to them, and the guilt of their sins immediately imputed to Him. This is certainly strange theology, and it is not only strange but unsound. It occurs to me that, if all the sins of all believers are imputed to Christ, that would make him the greatest sinner in all the universe; but we are told in the Bible that he was holy, harmless and undefiled, and "in Him is no sin." But there is another dangerous error taught in the above, and this same error runs through this entire work of Dr. Hodge.

If the righteousness of Christ is directly imputed to the elect and their salvation is infallibly secured, beyond any possibility of failure, then they are released from any further responsibility, and they will be saved, no matter what they do after conversion. I am fully aware that Calvinists deny this, but what is a denial worth, when we know that these are the legitimate and inevitable conclusions at which we must arrive from their premises? That these are the legitimate consequences of Calvinistic teachings is patent to all observant minds, and we see practical demonstrations of this every day of our lives, in the conduct of those who profess to believe these doctrines.

Again, if Christ has suffered the full penalty due the elect, then this of course discharges them from any further obligations, on the principle that a debt once paid does not have to be paid again. Now that this is not a misrepresentation of the Calvinistic view, I will show by giving a quotation from Dr. Chas. Hodge, the father of our author. He says: "If the claims of justice are satisfied they cannot be again enforced. This is the analogy between the work of Christ and the payment of a debt. The point of agreement between the two cases is not the nature of the satisfaction rendered, but one aspect of the effect produced. In both cases the persons for whom the satisfaction is made are certainly freed. Their exemption or deliverance is in both cases, and equally in both, a matter of justice."—Systematic Theology, quoted by Miley on the Atonement, page 183.

Now this is the objectionable feature in Calvinistic theology on this point: If Christ has suffered the penalty for the elect, then it would be manifest injustice to inflict the penalty again upon those who forfeit this election, and deny the Lord that bought them. If men really believe that the Savior bore the penalty due their sins, they will naturally become indifferent in regard to their ultimate salvation, or else settle down into the belief that they will be saved anyhow, and thus allow themselves to fall into sin, and the sad consequence will be that they will die in this state, and go down to perdition, with all their so-called "imputed righteousness" and "finished salvation." We cannot be too careful on this point. We must not be carried about by every wind of doctrine, but must look well to our moral status and take heed to ourselves and to the doctrine.

It does not require the keen penetration of a Bledsoe, nor the sharp, farseeing acumen of a Whedon to see that the doctrine of imputation, as taught by Hodge and the Calvinists generally, is dangerous in its practical effects and Antinomian in its results. We seriously object to this theory because it is nowhere taught in the Bible, nor was it taught in the early days of the church. This theory was brought into the church by Augustine in the fifth century; and it has a prominent place in his system. The doctrine did not even then become popular, and it almost faded out of the minds of men for nearly two centuries, and was then revived by Gotschalk, whose opinions on this and other points were condemned by a public council. But we object to this doctrine further, because it is directly contrary to the facts of consciousness. Every Christian knows, in his own conscious nature, whether he be Calvinist or Arminian, that when he does a wrong act he is personally guilty of that act himself, and no amount of "imputed righteousness" can cover up that guilt. He may attempt to hush the voice of conscience; he may endeavor to atone for it by doing right after the commission of the sinful act; but deep down in the man's own conscience there is the painful consciousness of personal guilt, and there it will remain until repented of; and when acknowledged and repented of, then it is washed away by the cleansing blood of Christ. In this argument there is no fallacy. These are positive facts, and they cannot be successfully contradicted; nor can they be overthrown by the sophistical assaults of Calvinistic logic. These facts of consciousness are produced in us by our Maker, who has placed the monitor, conscience, in every human heart; and these facts and feelings of our moral nature cannot deceive us. Why should any Christian feel conscious of personal guilt if the guilt of his wrong deed is imputed to Christ? And why should any man, who is a Christian, be censured for a sinful act, if that act is covered up by the imputed righteousness of Christ? If the sense of right and wrong, which is found in every man's conscience, be produced by our Creator, and we abuse that sense so as to acquit the Christian when he falls into sin, and attribute his guilt to Christ, then God deceives us. But this cannot be true; nor is it true that the universal intuitions of the whole human race are all wrong on this subject. Every man must bear his own burden, is the language of Scripture and the voice of conscience. We sum up our views on this subject by adopting the language of McClintock and Strong's Cyclopædia, Article, "Imputation:"

"We are sinners because Adam fell. The fountain having become polluted, the stream is polluted. We are involved in his guilt, and could not help being so by the conditions of our historical existence; but, nevertheless, his sin is not our sin, and cannot, in the strict sense, be imputed to us, for sin is essentally voluntry in every case—an act of self-will, and not a mere quality of nature; and my sin, therefore, cannot be another's, and another's mine. In the same manner, the highest meaning of the imputation of the righteousness of Christ lies in the spiritual unity of the believer with Christ, and Christians with him, and, in a true sense, he becomes a partaker of the divine nature. The notion of legal transference is an after thought—the invention of polemical logic; and the fact itself is deeper and truer than the phrase that covers it. The race one with Adam, the believer one with Christ, are the ideas that are really true in the phrases "imputation of sin, and imputation of righteousness." For an overwhelming refutation of the Calvinistic doctrine of imputation, see Prof. Godet's Commentary on Romans, and Mily on the Atonement.

W. W. Horner.

Heathen Testimony About Christian Baptism.

To the Advocate.

A vitally important point oftentimes in logical discussion is, what does the proof prove? It may prove something important, or essential to the issue in hand, or it may prove nothing; and if it be found that the proof proves nothing about the particular question under discussion, who cares about its proof?

I think this precaution is pertinent to the argument said by Rev. M. C. Blackburn, in this Advocate of March 15, to have been made by the Rev. E. W. Alderson in a book on "The Action of Baptism," under review by Mr Blackburn. He says Bro. Alderson has proved by the most ancient Greek scholars, as well as by many of more modern date, precisely how Christian baptism must be performed.

Now this, it would seem, must be rather far-fetched, indirect, or what the lawyers would call circumstantial testimony. Those writers lived some four or five hundred years, many of them, before Christian baptism was known or performed at all. The form of administering this sacrament in the use of water, was first known less than 1990 years ago. How could anybody, before that time, know how it must be done, or that it must or would be done at all? And especially, how could those Greeks know anything about it? They were a heathen people, and to this day, among either their people or ancient customs, it would be a poor place to inquire into disputed questions about exact Christian rites. Neither the Greeks nor anybody else, before this form of administering this sacrament was introduced, could by possibility know how to *act* baptism.

But it seems that Mr. Alderson, in ascertaining how to baptize—that is, how to use this Greek testimony to that end—"addressed himself to the work of finding the primary meaning of *bapto* and *baptidzo*," and the ascertaining of the "primary meaning" of these two words led him to the conclusion that "*baptidzo*, as a ritual term at the time of Christ, meant affusion only." This is the case, carefully stated.

But here is a total lack of logical sequence. There is absolutely none. Look again, my brother, and you will see that there is not the remotest logical relation between the fact stated and the conclusion reached. Do you see any? The Greek writers "primarily"—that is, seven hundred years or so before Christ—meant affusion when they said *baptidzo*, and therefore Christian writers, using a language with which they had but just then become but partially acquainted, meant affusion when *they* said *baptidzo*. This is the very question in issue. There need be, it seems to me, no question about the Grecian meaning of this word. The question is, what did the Christian writers mean by it?

It now remains to be shown that whatever either or both of these writers may have meant by this word, they could not possibly mean the same thing, unless it might so chance by the merest accident; or in other terms, that the Greek meaning furnishes not the remotest clue to the Christian meaning.

The Greeks, like any and all other peoples, must have had a word to mean each and every use, fact and operation which they saw respecting water. They saw it rain; they saw currents of creeks and rivers; they floated their ships; they drank water; cooked with it; saw it cold, warm, hot; saw it boil; washed their clothes and hands in water; saw it evaporate, and many other such like things. For all these they had names. Say, if you please, if it was so, which question I do not raise, that when they saw water poured out upon something they called that *baptidzo*. But there are other uses of water to which it has been subjected since their day, for which they could not possibly have names. They were not acquainted with the use of water in a turbine wheel as a motive power; they were not acquainted with steam power; They were not acquainted with hydraulics as to many modern improvements, each one of which has a separate name.

They did not know of a religious or ritualistic use which we sometimes make of water and which we call *baptism*. I say, which we call baptism. Whether this use of water is baptism, might raise a question; but it is certain that we call this use of water by the name of baptism.

Now you will search in vain among Greek writers for any information about the turbine wheel, or about steam, or about modern hydraulics, or Niagara Falls, or about baptism. These people being totally ignorant of all these things, and many other modern uses of water that probably might be named, it is impossible there could be a word in their language representing a use of water which they had not seen or heard of.

Admitting no debatable question in this argument, it is of course conceded that baptizing might be the *pouring out* of water on the subject; but it is impossible that pouring water could be baptism. A man washes his hands in a basin and then pours out the water on the ground. The roof of a house pours water into the cistern.

There is no such word in the Greek as *telegram*, or telegraph, or church, or preach, or the names of a thousand other things of recent origin of which the Greeks were ignorant. Baptism is one of these numerous things. Language is flexible. No words are made of steel. The precise meaning of a word to-day, especially nouns and verbs, may or may not have been their precise meaning even a hundred or a thousand years ago. New words never before known are constantly coming into use. "Baptism" is one of these new words. The thing was new, and of course the name of it must be a new word.

The New Testament writers wrote about God, about the Christ, about the Holy Spirit, about the church, about being born again, about the gospel, about salvation, about hell, about heaven, about resurrection, about apostles, about bishops, about the scriptures, about prophets, about the decalogue, about Jews, about Gentiles, about prayer, and about the Sabbath, the Lord's Supper, the passover, and about scores of other things unknown to the Greeks. And they wrote about these things in Greek. And so, according to the fallacy under review, if we wish to ascertain the precise meaning, in Christian nomenclature, of sin, or holiness, passover, decalogue, church, gospel, Sabbath, etc., we must go to heathen literature, five hundred years before they wrote and ascertained the exact "primary meaning" which those heathen people gave to these words.

No, no, we have no interest in knowing the meaning they put on these words. We care nothing about that. We are interested in knowing only the meaning put on them by the Christain writers. What did they mean? And now, to see that the Greek meaning in 500 B. C. and the Christian meaning could not possibly be the same as above stated, listen:

It is a well known, universal necessity everywhere, in writing, or even in speaking, about a new thing just now, or very recently introduced, to *give it a name*—to call it something. This is necessarily done at or near the time and place of the introduction. The word *telegraph*, with its present meaning, was first used in Washington City in 1844. These new words—names of things—are most generally, but by no means always, made out of the fragments of an old word where there is some, more or less, kinship between the old and the new. Frequently an entire old word is thus used, but necessarily with a *changed meaning*; that is, it means a different thing now from what it formerly did. So the New Testament writers *changed the meaning* of *baptidzo*. It is now employed in a new service. To tell us what the Greeks meant by it is to no purpose since we know it did not mean baptism. For what purpose do we inquire into the Greek use of a word now employed to designate a Christian ordinance? Matthew did not want to write *pour out* but *baptize*; and finding there was no Greek word that meant baptize, *he gave a new meaning to an old word*. The case is too plain for argument.—R. Abbey.

Yazoo City, Miss.

Brief Mention.

To the Advocate.

The last days of two persons: The Duke of Albany, Queen Victoria's youngest son, died a few weeks ago. His last day on earth was spent in dissipation in the most noted gambling saloon in the world. His heavy losses and consequent excitement brought on a prostration from which he died in a few hours. And yet over his body surpliced prelates chanted his spirit to heaven. The humble mother who buries a Christian son has a consolation deeper than that of a queen.

Alex. H. Stephens: His last gift was money to help sustain a poor Sunday-school, and his last act was to sign the release from the penitentiary of a poor and suffering woman. A great monument only will perpetuate the memory of the queen's son, while Stephens will live centuries in history and in the hearts of his race.

We notice that members of the Salvation Army have invaded Dallas, and brought religion into contempt by foolish demonstrations on the streets. The most of these people are fanatical tramps that should be arrested under the vagrant laws. They do not injure intelligent people, but the law officers should protect the ignorant from their influence and delusion. True religion does not present itself in the form of hypocrites, or tramps, or the devil. Texas is specially cursed with these traveling unauthorized ecclesiastical mountebanks.

We hereby return public thanks that the "wine and water" discussion is about over. When the first article appeared it would have been well to have poured a bucket of cold water on the head of the author. Strange that in this free country a man cannot say a silly thing without being immediately taken to task in public on account of it by a half dozen critics. But the stream of the Advocate is broad enough to float many things, and carry off much drift-wood—even this "brief mention."—H. G. Horton.

Luling, April 18.

John Russel Young, our minister to China, is now dean of the diplomatic corps at Pekin. He possesses a certain advantage over his colleagues in his warm friendship with Li Hung, the premier, who liked him first because he was Gen. Grant's friend, and then for himself.

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Texas Christian Advocate.

Mexican Border Mission.

To the Advocate.

How many evidences of a special providence have we seen in the prosecution of these Mexican missions! Truly "man's extremity is God's opportunity." Many times have we had to walk by faith, and not by sight. When we approach a city, town, village or ranch, where the Word of God has never been preached; where we have not a friend or acquaintance, and can possibly know nothing of the reception that awaits us, how intuitively the heart turns to the great source of universal help, and how invariably does that help come! I have noted that the greater the emergency the more prompt the relief. This has been experienced time and time again. The farther from human help and comfort, the nearer the divine; and so much stronger and sweeter the latter that we can but admire the ancient prophets and hermits in their desert retreats. But howmuchsover we admire, we may not imitate their separation from the busy world, unless it be to seek the lost sheep in the wilderness.

This I was doing some years ago on the extreme frontier of Texas, in company with Bro. Poli Rodriguez, when we heard of a large ranch never yet visited by a messenger of the cross. We determined to go there, and turned out of the main road to search for it. We knew no one, nor the temper of this Mexican village toward the *protestantes*; but having a message for all the world, we determined to deliver it to these also. We lifted our hearts to God in prayer for "an opening." Just then we saw a man on the prairie and beckoned for him to approach us. When he came we told him our business and purpose; and though he had never heard the gospel in his life, yet he took us to his house, and offered it to us for preaching. As it was small, and we could get a larger and more central one in the community, we accepted the latter.

But he was at preaching, in company with a large and boisterous crowd. But he was not boisterous, for he was a gentleman by nature, and a believer from that night. He soon became a member of the church, and was ever among the best. His house was the home of the preacher; and though poor, yet he was industrious and liberal, giving during one session eight dollars per month to support our school in that ranch, besides contributing freely to the support of other enterprizes of the church. But he is rich now. For several months he was a severe sufferer in the body; but his end came, and it was peace. The same brother, Poli Rodriguez, above mentioned, was his pastor this year, and lately wrote me as follows:

"*Dear Brother:* I inform you that on the 5th instant (March, 1884), our brother, Jose Angel Nicto, who has suffered so long, passed away. But thanks to our good heavenly Father, he was faithful till the last moment of his life. I was permitted to be at his bedside and speak of the great and eternal blessing. On the morning of the 4th he told me that he had asked of our heavenly Father 'that that night, before morning, he would either give him ease or take him to Himself, and I believe He will do me this mercy.' His petition was granted. He said to me: 'Brother, I receive death with joy.' All were astonished at the peace with which he suffered. Blessed are the dead who die in the Lord."

Another wandering one found and saved by the great and good Shepherd. He now rests under the shade of the tree of life, on the green sward and by the crystal stream. The Mexican Methodists continue to die well.—A. H. SUTHERLAND.

Dr. Abbey and the Identity of the Church.

To the Advocate.

Well do we remember the last time we looked upon the face of Dr. Abbey. It was about thirty years ago, at a session of the Tennessee Conference held at McMinnville, Tenn. Never shall we forget a severe reprimand he gave us for the use of tobacco. Twenty years ago we ceased to use it, and today we are in good health and a more decent man. Two years ago a book bearing the title "Ecce Ecclesia" fell into my hands, away in the mountains of Texas. I read it with increasing interest, and was much pleased to find an ably written book confirming my views of the identity of the church, for the most part, etc. I did not then learn its author. We commend its perusal to all young men in the ministry. Many years we have taught the identity of the church. Christianity was born in that prophetic promise: "The seed of the woman shall bruise the the serpent's head." Its pure vital doctrines cannot change; modeisms and mannerisms change, truth never. Pure gold may be stamped with new and different images and superscriptions, but the gold is the same. John the Baptist organized no church, Jesus Christ did not when upon earth; he said that he took the kingdom of God—the church—from the Jews and gave it unto the Gentiles, a people that would render unto him the fruits thereof. The Lord of the vineyard did not destroy the vineyard and make a new one; he destroyed the husbandmen, but let out the same vineyard unto other husbandmen. The olive tree was never pulled up and another planted in its place, only the natural branches were broken off and those of the wild olive grafted into their places in the old olive tree—the church. Neither was the Sabbath of Mosaic origin, as some have taught. It was instituted when man was created; made for man as man—generic man. Jesus relieved the church of its rigid Jewish Sabbatic idea. If Dr. Abbey inferred from certain terms I may have used in regard to rigid Jewish Sabbatic notions, that I regard the Church of Christ, in its Jewish dress, to differ in any vital sense, from his church in this or any other age, he misapprehends me. All success to the able Doctor in his efforts to undermine John's water-bathed church on the banks of the Jordan, and that of the illiberal Vatican!—H. A. GRAVES.

SEGUIN, April 28.

Horner Vs. Hodge.

To the Advocate.

"Has the conflict of the century culminated?" one naturally exclaims, on reading Brother Horner's exhaustive articles, "Hodge's Theology." A careful reading of these contributions to our polemic literature detects nothing really new in argument or method, in kindness be it said, they remind one of the old saying: "A needless Alexandrine ends the song, which, like a wounded snake, drags its slow length along." Brother Horner characterizes the system against which he hurls his heaviest artillery as "a pure figment," "a defunct creed, long since exploded." Perhaps his volley is only a farewell salute over the grave of the departed.

Is he really respectful toward Dr. Hodge? Consider these quotations, and the epithets they contain: "Mr Hodge, whatever else he may be, is certainly a good hand to dodge." "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 * * * misrepresents the system taught by the great Arminius and his followers."

"There is evidently a disposition upon the part of many to make the Bible bend to their creeds, instead of making their creeds bend to the Bible. 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 their creed." Other quotations of like tenor are at hand, but let these suffice. Is such language courteous? Is it really admissible? Does Bro. Horner treat the views of Calvinists with due respect? Let these quotations be read and duly pondered: "This doctrine * * * 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." "It is absolutely astounding that any man on earth can be duped into the belief of such a God-dishonoring and soul-destroying doctrine."

Other quotations, perhaps equally harsh, might be given; but I forbear. One question more suggests itself. It is this: As Calvinism is a defunct creed, that has long since been exploded, why review it so persistently? Would it not be better to devote the available space of the ADVOCATE to living issues? Brother H. styles himself a modest man, and so he is; but it is well not merely to be modest, but also to seem modest. What will grave theologians, especially of the Calvinistic school, think of Brother Horner's boast that the Calvinistic views, as presented by the learned and venerable Professor of Systematic Theology at Princeton, N. J., have been "completely overthrown" by himself in a few newspaper articles! A judicious elimination of opprobrious epithets promotes brevity, the soul of wit.—G. S.

Is there a Personal Devil?

To the Advocate.

In this day of skepticism, when scientists, so-called, are making bold strides to supersede the Bible by their superior (?) wisdom, it is well for us not to be "carried about with every wind of doctrine," but "earnestly contend for the faith once delivered unto the saints."

The doctrine of a personal devil stands on record as if written yesterday on a flaming scroll in the sky. When we turn to the Word of God, where this doctrine was first recorded, we find it means now all it meant then. It is an emanation from one who came to express the ultimate thoughts of God. He has left us no intimation that it needs any additional evidence, or in any age to come it will ever need it, to vindicate its truth. I believe all unbiased readers of the scriptures are a unit in the belief that, interpreted as a whole, they teach this doctrine beyond all reasonable doubt; and the implications of the Bible are an invincible cordon of proof in its defense. The devil, a fallen angel, and particularly Satan, the chief of them—*the devil*—is the great principle of evil in the world. His great object is to counteract the good which God and his people desire to do for the good of the world. His name signifies calumniator, or false accuser, and is found in the Bible not less than forty-three times, and Satan twenty-eight times. Besides these he is referred to by many other appellations. He is called "The prince of this world," in John xii:31; "The prince of the power of the air," in Eph. ii:2; "The god of this world," in II. Cor., iv:4; "The dragon, that old serpent, the devil," in Rev. xx:2; "That wicked one," in John v:18; "A roaring lion," in I. Pet. v:8; "A murderer, a liar," in John viii:44; "Beelzebub," in Matt. xii:24; "Belial," in II. Cor. vi:15; "The accuser of the brethren," in Rev. xii:10.

He is always represented as being malignant, deceitful and cruel; with intense hatred toward God and man, and ceaselessly active in his efforts to ruin and destroy the souls of men. He makes use of many devices and wiles to adapt his temptations to the various dispositions of men; often enticing wicked men, and sometimes even good men, to join his angels and aid in his wicked work. If the Bible be true, there certainly is a personal devil.—W. L. BERRY.

OAKLAND, Cal.

How Is It?

To the Advocate.

Let everybody read this—a true story. In the course of my ministry I know a circumstance werth narrating, which I give, as follows: The preacher in charge of ——— circuit, in the year 18— was living in the parsonage in the village of ———, in the midst of a populous settlement. His charge at this point numbered 150 members, represented by five stewards, three of whom lived within a mile and a half of the parsonage. One of his little children was taken seriously ill, and lingered over two weeks, suffering greatly. During all this time he was able to leave its bedside only for a short time. Kind friends sympathized, and helped, and watched, and nursed until God released the little spirit from its pain, and kind hands laid its remains gently to rest.

But what about those five stewards? Only one of them, and he but once, came to learn the preacher's situation, and whether anything was needed or assistance could be rendered, no more than if that preacher had been a stranger in a strange land. Need I say that that preacher's sufferings were manifold, forebodings fearful, and his estimate of the civilization thus exhibited (not to say Christianization) was of a very low grade? He certainly felt as though his was a mission field, and not a veritable circuit. If any one has any reflection to make on the above, the way is open.—A JOURNEYMAN.

Uncle Ike's Department.

Little Violet, from Kickapoo, writes that she is a "little girl 15 years of age, and weighs 120 pounds." That is most as much as Uncle Ike weighs, and he thinks it does right well for a little girl. Little Violet attends the Methodist, Baptist and Presbyterian Sunday-schools. With these helps she ought to be as lovely a Christian as her name is beautiful.

We welcome Eugene Sullivan, of Flatonia, to the Testament class. With perseverance we can accomplish great things. Eugene will read the Festament through if he keeps on steadily. Uncle Ike is glad Eugene loves his pastor, Bro. Sears, who has been out to see them. Blessed be the pastor who looks after the children.

Annie Hedrick writes that she is a little girl eight years old, and reads all the letters from Uncle Ike and the little cousins. Is Annie reading the Bible also? It is the best of all books.

Dora Shepherd takes her pen in hand to tell how glad she was to hear from Charles Hunter. She wants to hear from him again. She told Uncle Ike to please not put her letter in the waste-basket. Of course not. Will Dora tell us how her name looks in print?

Franky Booker Wayland comes knocking for admittance. Come in, Franky. You must remember all the class read the Bible and are trying to live as it commands. Uncle Ike likes the best in the world for "such little chaps" as Franky to join his class. Franky can now show his name in the paper to his papa and mamma.

James H. Copeland writes: "Will you allow me to join your Bible class? I love to read the Word of God; I love to go to Sabbath-school." Of course James can join our band. If he will make the word of God his guide through life, he will be safely led through life and at last find a happy home in heaven.

W. S. Britton writes: "We take the ADVOCATE and like it the best of all the papers." Uncle Ike is glad to hear that. Suppose W. S. tries to place the ADVOCATE in the home of some other boy or girl.

KNOTS UNTIED.

Annie Hedrick answers Florence England's puzzle. The pastor's name was J. A. Wyatt.

James H. Copeland answers Lillie Adam's question.

1. Saul. 2. John the Baptist. 3 Ishbibenob. 4. Jonathan.

KNOTS TO UNTIE.

James H. Copeland asks: 1. By whom was Amasa slain? 2. Whose spear staff was like a weaver's beam? 3. Among what people was chosen seven hundred men all left-handed? 4. Where was Moses buried? Or in what land? 5. Who was Joshua's father?

W. S. Britton asks: 1. What was the earth without in the begining? 2. What is the last book in the old Testament called? 3. Who was the father of Achim? 4. Who was the father of Milcah? 5. Who was the father of Peleg? 6. Who was the father of Abia? 7. What was the first miracle wrought by Christ? 8. Who was the father of Joatham? 9. Who was the father of Jessi? 10. Who was the father of Amion? The first letter of the answers will spell our pastor's name.

Who Was April Fooled?

"There comes Uncle Carolina Boobyan! Isn't he a funny looking old chap?" cried Billy Bean to his shadow, Tony French, as they walked home together from school the first day of April. "His head looks like a thistle gone to seed and his face is blacker than the schoolmaster's hat. But he's kinder jolly looking."

"Yes," said Tony, "and Joe says, nobody can make him mad."

"Don't believe it," said Billy, "guess if we should April fool him he'd be as mad as a hornet's nest."

"Of course," assented Tony, "but how could we do it—do you s'pose?"

"Well, we might get a box, put in some bricks to make it heavy, and then put in a card with 'April fool' printed on it, and his name on the cover, and leave it on his door-step after dark. Maybe he'd think 'twas from his son Jolly, that lives in Savannah. Wouldn't it be fun to see him when he found out the joke?"

"Immense," laughed Tony; "and we've got a box that will be just the thing. Let's fix it up now."

"All right!" answered Billy. But as the two boys turned to go into Mr. French's yard, Tony turned around and found his wise little sister Prudence close behind them.

"Halloo, Prue!" he cried, "did you hear what we said?"

Prudence laughed.

"Well, then," said Tony, "you just keep it dark—will you?"

Prudence laughed again, and ran up the front steps, while the boys went around to the woodshed, and before Prudence had taken off her cloak and hat and put her books away she heard them pounding and laughing merrily over the joke they were preparing.

"What is Tony doing now?" asked his mother, as Prudence came into the room where she sat sewing.

"He and Billy are going to fool Uncle Carolina by sending him a box filled with bricks," answered Prudence.

"I am surprised that Tony should do anything so unkind," said Tony's mother. "I must go down and put a stop to it."

"No, mamma, please don't," said Prudence: "I've thought of something a great deal nicer—if you'll only let me do it."

"Well, little daughter, what is your plan?" asked Mrs. French, laying aside her sewing.

So Prudence whispered her plan to her mamma, for fear the kitten would hear, I suppose, as there was no one else in the room, and her mamma laughed and nodded her approval.

And when the boys had gone away to play, mother and daughter went down to the shed and brought the box into the kitchen. Ten minutes later, when they put it back, it looked exactly the same, although it might have been a trifle lighter.

But Billy and Tony did not notice anything when they carried the mysterious box to Uncle Carolina's little cabin, just after candlelight.

"Let's set it on the door-step," said Tony, "aud knock, and then run round to the window, where we can see the fun."

A light of glass had been broken from the small window, so the boys could hear as well as see.

Uncle Carolina and his wife, Patty, sat before the fireplace, where a kettle of hominy was cooking over the bright coals.

"What's dat air?" cried Uncle Carolina, starting up as he heard the boys' loud knock. "Come in dar, who ebber you is!"

"Go long to de doo', Carolina," said Aunt Patty; "nobody aint goin' to hurt you—don't be skeered!"

The old man went to the door and opened it cautiously, and broke out:—

"Bress you, what's dis yere?" he cried, as his eyes fell upon the box.

He brought it in, fairly trembling with excitement.

"What you tink, Patty? Reckon dar mus' be some mistake; nobody wouldn't send me dis yere box now."

"What's dat air on de cubber?" asked Aunt Patty, nearly as excited as he.

Uncle Carolina spelled the name slowly out, letter by letter.

"Dat's my name, sure," he chuckled. "Reckon Jolly sent it from Savannah. Bring de hammer, honey, quick, 'pears like I'se got de ague."

The cover was taken from the box, and the astonished boys outside saw the old man hold up his hands while the tears trickled down his black face.

"Spect it come down from hebben, Patty!" he cried; "Look at dis yere chicken, and yeres two mince pie, and loaf of cake, and—what's dis? Tea and sugar, bress the Lord! and here's a par of mittens for me and—"

"Dat air little shawl's for me" interrupted Aunt Patty. "Jus' what I's been prayin' fur, to put ober my shoulders when I had the rhumatize. Pears like we don't deserve, poo' dust and ashes creters."

"Didn't I tell you the Lord would take keer ob us, when you said de las' of de hominy was cooking?" asked Uncle Carolina. "De Lord ain't slack decernin his promises, nebber. Let us tank de Lord!"

Such a prayer of thanksgiving as went up from that poor little cabin, the two boys at the window had never heard before.

They stood there listening until the "amen" sounded, then crept silently away with very red faces, and something in their throats that nearly choked them.

"That was Prue's work!" said Tony. "Somehow girls' jokes always do come out the best. But I'm awful glad—ain't you?"

"Yes," said Billy, "but I feel too mean to ever look her in the face again. But I tell you, Tony, that is the kind of joke that pays—Prue's kind."

"And after all," said Tony, "'twas us that got April-fooled."—*Exchange.*

"Help Me Across, Papa."

There was anguish in the faces of those who bent over the little white bed, for they knew that baby May was drifting away from them, going out alone into the dark voyage where so many have been wrested from loving hands, and as they tried in vain to keep her, even to smooth with their kind solicitude her last brief sorrows, they too experienced in the bitter hour of parting the pangs of death. They only hoped that she did not suffer now. The rings of golden hair lay damp and unstirred on her white forehead; the roses were turned to lilies on her cheeks; the lovely violet eyes saw them not, but were upturned and fixed; the breath on the pale lips came and went, fluttered and seemed loth to leave its sweet prison. O, the awful, cruel strength of death, the weakness, the helplessness, of love! Those who loved her better than life could not lift a hand to avert the destroyer; they could only watch and wait until the end should come. Her merry, ringing laugh would never again gladden their hearts; her little feet would make no more music as they ran pattering to meet them. Baby May was dying, and all the house was darkened and hushed!

Then it was, as the shadows fell in denser waves about us, that she stirred ever so faintly, and our hearts gave a great bound as we thought, "She is better! She will live." Yes, she knew us; her eyes moved from one face to the other, with a dim, uncertain gaze. O! how good God was to give her back! How we could praise and bless him all our lives. She lifted one dainty hand—cold—almost pulseless, but better—we would have it so—and laid it on the rough browned hand of the rugged man who sat nearest to her. His eye lighted all his bronzed face like a rainbow as he felt the gentle pressure of his little daughter's hand—the mute, imploring touch that meant a question.

"What is it, darling?" he asked, in broken tones of joy and thanksgiving.

She could not speak, and so we raised her on the pretty lace pillow, and her we wee white face shone in the twilight like a fair or a sweet woodland flower.

She lifted her eyes to his—eyes that even then had the glory and the promise of immortality in them, and reaching out her little wasted arms said, in her weary, flute-like voice:

"Help me across, papa!"

Then she was gone! We held to our breaking hearts the frail, beautiful shell, but she was far away, whither we dare not follow. She had crossed the dark river, and not alone.

"Over the river the boatman pale
Carried another, the household pet. 'hands,
She crossed on her bosom her dimpled
And fearlessly entered the phantom bark;
We let it glide from the silver sands,
And all our sunshine grew strangely dark."

O, infinite Father! When we weary and disappointed ones reach our pleading hands to thee, wilt thou take us even as the little child, and help us across over the mountains of defeat and the of humiliation into the eternal rest of thy presence, into the green pastures and beside the still waters, into the city of the New Jerusalem, whose builder and maker is God?—*Presbyterian.*

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"Well, Pat," was asked of a recently-arrived immigrant, "and how do you like America?" "It's a fine counthry, sor." "Have you succeeded in getting work yet?" "No, sor; but I have a frind in Washington, who is afther getting me a pension."

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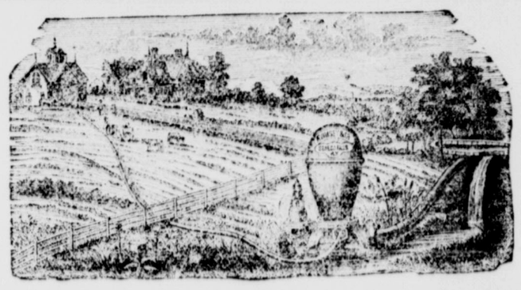

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THE SPECIAL EDITION.

Two important illustrations have delayed the issue some days. The presses are now engaged night and day in printing it, and but a short time will elapse before subscribers receive their copies.

THE English House of Lords, by a vote of 46 to 38, defeated a resolution to open the museums of London on Sunday.

THE saloons of Chicago are said to be 3777. The bakers, butchers and grocers number 2732, being less than the saloons in number by over 1000. This shows what a power whisky and beer can exert in that single city.

A WEST VIRGINIA paper says that during the late floods in that region people dreaded the "howling, intoxicated wretches who were driven from the flooded saloons as much as they did the floods themselves."

THE Pope has prepared an encyclical against secret societies. Bishops are instructed to teach the people to abhor them. Rome allows nothing to come between the priest and the confessional. Her power must be supreme.

THE increase of Catholic priests in this country from 1850 to 1880 was 5100. During the same period the Presbyterian ministers increased 4276, the Baptists 11,428 and the Methodists 15,430, or 31,124 Protestant preachers against 5,100 priests.

IT is told of Matthew Henry that he never committed a book to the press, prepared a sermon nor undertook a journey without making it the subject of special prayer. He ever carried with him the consciousness of the divine approbation. That is what we all need.

IT is stated that the United States Brewers' Association lately issued a circular to all the firm members of the association, to make out a list of all the voters in their employ. The object is to learn the exact voting strength of the breweries. The brewers are growing aggressive, and are determined to force the beer question into politics.

THE Anglican Year Book contains a list of preachers who are willing to conduct parochial missions. John Wesley was put out of the pulpit of the Established Church for his irregular methods in preaching the gospel to the people. Now the leaders of the State Church are employing the same methods that were condemned in John Wesley.

A CONFERENCE of religious bodies in London has been held recently to consider plans for the relief of the poor of that great city. Terrible pictures of destitution and depravity were presented which aroused all to the importance of seeking the rescue of the swarms of miserable ones in that great city, who starve, or steal to keep soul and body together. In every city special efforts should be made for the rescue of the outcasts.

"I CANNOT call to mind a family which reads regularly the literature of the church, that does not attend upon its ordinances and support its institutions." That is the testimony of Bro. Winburne in a recent postal while urging the general circulation of the ADVOCATE. He says it is meeting a demand in Texas that no other paper can meet. Bro. W. shows his faith by his works. Let others do likewise and the ADVOCATE will find a mission in every Methodist home in Texas.

We commend the appeal of Mrs. McGavock, Corresponding Secretary of the Woman's Board of Missions, and also that of Mrs. Robinson, of the North Texas Conference, to our Methodist sisterhood in Texas. The appropriations of the board were only a partial response to the calls for help coming up from all parts of the mission field. Paul answered the call by giving himself to the work. Will the Christian women of Texas who cannot go help to send the messengers God has chosen.

WE are glad to note the marked improvement in the tone of the secular press of Texas respecting evangelical religion, and the great moral movements of the day. They give their readers less of Ingersol, while their references to church matters evince, at least, their respect for the religious convictions of the different evangelical churches. The temperance question and the enforcement of law against gambling and the Sabbath day are receiving respectful treatment from the great body of the secular press. In this they represent the moral sentiment of the best people in the land.

THE DOCTRINE OF CAUSATION.

In a very able article on Mathematical Physics in the Quarterly Review of the M. E Church, South, for April, 1884 (p. 215, *et seq.*) the writer, W. B. Smith, Ph. D., surrenders the position generally held by Christians on the subject of Causation. We confess to a feeling of surprise that speculations so antagonistic to the fundamental principles of revealed religion should be woven into an article, the outcome of which is so intensely devout. As the question raised is of prime importance, perhaps some thoughts in the ADVOCATE on the subject are timely. The doctrine of Causation lies at the basis of religion, both natural and revealed. It cannot be called in question without surrendering the universe to atheism. St. Paul recognizes it as the ground of responsibility on the part of the heathen: "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse." (Rom. 1:20, new ver). The axiom, "Whatever event that has a beginning must have a cause," is universally received as a first principle in practical life, even by those who call it in question, in speculation. We hear a great deal in these days about the "scientific method." This axiom lies at its base. If it is not trustworthy, there could be neither "method" nor "science," for generalization would be impossible. The theist depends upon it to prove the existence of an intelligent first cause. Granted its validity, and by the inexorable laws of all correct reasoning, *God is, in his intelligent personality.* The question, therefore, "Can we *know* this axiom to be trustworthy?" is one of first importance.

David Hume was the first metaphysician to call its validity in question. His life and a *resume* of his philosophy, written by Professor Huxley, is before the writer. The author of this little volume wrote *con amore*, and sends Hume's philosophy forth with his indorsement. In the discussion of our subject, we will have occasion to refer to this volume frequently; and where it is thought to be necessary, pages will be noted for reference Dr. Smith's article in the Quarterly lies within the range.

Hume's speculations are wonderfully acute, and, if we accept his fundamental postulates, logically correct. To begin the criticism of any system of speculation in its *consequences*, is, unless the consequences are traced up to their sources, both unphilosophical and unsatisfactory. Too often has this been overlooked, and in no case more frequently than in criticisms of Hume's doctrine of Causation. The oak roots, stem, branches, leaves and fruit, is in the germ. So it is in the case before us. We want to crack the acorn and let the germ sprout and grow up in our sight so as to classify the tree and judge its fruit. Huxley gives Hume the credit of being a pioneer in introducing the inductive method into metaphysical speculation. After studying mental phenomena from his point of view, Hume generalizes his discoveries into a definition of mind, thus: "What we call mind is nothing but a heap or collection of different perceptions, united together by certain relations, and supposed, though falsely, to be endowed with perfect simplicity and identity" (p. 61). This difinition contains the germ of Hume's Philosophy, with the rejection of the word "only," which, as a consistent agnostic, Huxley was bound to except to, he amplifies and endorses it. It comes of the audacity of placing the mind in objective relation to experimental science, and then dealing with it, just as with a frog, as a *material* somewhat. To begin, it quietly slips in the assumption that *matter* is the basis of all phenomena. Professor Huxley considers "the laboratory" as "the forecourt of philosophy;" and that "whoso has not offered sacrifice and undergone purification there, has little chance of admission into the sanctuary" (p. 49). If one carries in the laboratory a materialistic bias, as do Huxley, Tyndall, Hackel, and their school, the mind may appear in the aspect in which it appeared to Hume; but if one is so far free from prepossession as to be willing to accept the postulate, that phenomena must determine the nature of the phenomenal, as are Beale, Carpenter, Lotze, and all the leading physiologists, then the mind is conceived of as something quite different from "a heap or collection of perceptions." The above definition denies explicitly that the mind is an *entity*. There is a "heap or collection of different perceptions"—there are phenomena with nothing that is phenomenal. To assume that nerve-substance is the phenomenal, with only nerve-substance to mark and treasure up remembrances of the phenomena, is quietly to postulate materialism—the doctrine that holds that phenomena contradictory in nature are presented by the same substance. Now, admit that the mind is "nothing but a heap or collection of perceptions," with no perceiving entity to look at them, and one as skilled in dialectics as was Hume can make almost anything he may choose to follow as a consequence.

The "contents" of the mind, according to the theory before us, consists of "impressions" and "ideas," distinguished from each other by their vividness, the latter being faint images of the former, (p 62). But we must not lose sight of Hume's definition of the mind while he maps off its "contents." "A heap or collection of perceptions" consists of "impressions" and "ideas" with nothing to perceive, nothing to be impressed, nothing to retain an "idea" or "faint image," different from matter. Let it be noted, once for all, that the assumption that *matter* is the substratum of thought is *materialism*, and that materialism involves a self-contradiction, as we shall see more fully anon. Hume's system of metaphysics is built upon the above definition of mind and distribution of its "contents" which is essentially materialistic. The fallacy of confounding the phenomena, glaring as it is, runs through his whole system, feeding the tap-root of his skepticism. To define a tea-pot as "a heap or collection of leaves and water united together by certain relations," and then proceed to classify its "contents" into "the foliage of the *camillia thea* rolled and dried, and a resultant from a combination of oxygen and hydrogen under certain conditions" is about equal to Hume's much famed definition of the mind and assortment of its "contents." Professor Huxley (p. 60) thinks it is philosophy chastened of all "hypothetical admixture," and adds, "observation of the mind makes us acquainted with nothing but certain events, facts or phenomena, which pass over the field of view in rapid and, as it may appear on careless inspection, in disorderly succession, like the shifting patterns of a kaleidoscope." Bearing in memory that "mind" and "field of view" are synonyms, let us substitute for the word "mind" its verbal equivalents, and see how it looks: "Certain events, facts, or phenomena observing certain events, facts or phenomena which pass over certain events, facts or phenomena, see nothing but certain events, facts or phenomena passing like the shifting patterns of a kaleidoscope." After that exhibition of logical acumen, one is prepared to learn that Professor Huxley is an agnostic.

Hume carries this fallacy forward into his discussion of necessary truths and causation. "All the objects of human reason and inquiry," he says (page 115), "may naturally be divided into relations of ideas and matters of fact." "Ideas," be it remembered, is one of the "contents" of a "heap or collection of perceptions, called 'mind.'" He then classifies "mathematical and all other truth that is intuitively or demonstrably certain," under the head of Necessary Truths; because, he says, "they are discernible by the operations of thought to be without dependence for existence upon what is discernible anywhere in the universe." "Their opposites cannot be conceived of as true, as two straight lines cannot enclose a space." Now, although Hume and Huxley deny it the place, we put in this category the axiom, "Whatever event begins to have a being must have a cause;" and by Hume's own tests of necessary truths, we defy speculation to dislodge it. Is it dependent for being upon anything we perceive in the universe? Nay, verily; for we can conceive of the universe as blotted out, and yet would this axiom hold good. Can its opposite be conceived of as true? Nay; for to begin to have a being without a cause is *unthinkable*. Professor Huxley sees that if Hume's definition and tests of necessary truths are accepted without qualification that his theory of causation is ruined; and as he comes to the rescue with the explanation that "if there were no impressions of sight and touch, we could have no idea of a straight line," and proceeds to remind us that Hume's philosophy is built upon impressions and ideas. If we may be allowed to call things by their names, this is a flimsy quibble. Certainly if there were no impressions of sight or touch in the universe we could have no *idea* of a straight line. But were there no *mind* in the universe, it would, as a necessary truth, still hold that "two straight lines cannot enclose a space." A necessary truth is a proposition to which the normal mind gives assent, when its terms are understood, and is independent of the power, or even the being, of mind. The criticism makes our impressions and ideas the measure of all possible truth. But this is not all. The critic goes on to say that "what we mean by the universe is the sum of our actual and possible impressions. * * * But what is an existence in the universe but an impression?" This is clear. The limit of our impressions is the limit of entity. There is nothing beyond. All existences in the universe are only impressions—merely a dance of fantastic perceptions across the "events, facts or phenomena that we call mind." Hegel is the true prophet and Nihilism the gospel! Now, in all candor, we do not believe that Professor Huxley intended to do that. Truth is, the emergency was great. Hume had admitted axiomatic truth in his classification of necessary truths, and had laid down criteria for judging it. His disciple saw clearly that it is a bomb-shell in the center of his philosophy that has only to be touched with a spark of logic to cause an explosion that would destroy it. Surely Professor Huxley will make no mistakes of this kind. We shall see. Meantime, we will not permit Hume and his biographer, after degrading mind to something analogous to the "shifting patterns of a kaleidoscope," to slip in fallacies in theorizing upon it by speaking of it as an entity. We will hold them to their definition, however absurd their speculations may in consequence appear. But let it be observed that the result of Professor Huxley's criticism of Hume on Necessary Truths only shows that the axiom, "Whatever begins to have a being must have a cause," cannot be invalidated without at the same time invalidating all objective reality. But what are "impressions" but effects? By psycical law, the word has is correlative, and that correlative is somewhat that, as the cause of the "impression," *impresses*.

We have now gained a standpoint from which to take a nearer and clearer view of Hume's doctrine of causation.—E. S. S.

SAN ANTONIO MEXICAN DISTRICT CONFERENCE.

This body met in San Antonio, May 1, Bishop Parker presiding. S. G. Kilgore was elected secretary. Among the American itinerants of the district there are present, A. H. Sutherland, presiding elder and general superintendent of the border work; P. C. Bryce, of San Antonio; J. F. Corbin, of Saltillo, Mexico; Rush M'Donald, of Laredo; and S. G. Kilgore, Fort Davis. There is a fair representation of the Mexican preachers, both traveling and local; and a few lay delegates present from different charges.

Some changes of preachers are announced. M. F. Beasley, who had been placed at Del Rio and Eagle Pass has had to relinquish his work on account of failing health. He is here on his way back to Tennessee. John R. Carter, from El Paso, takes his place at Del Rio and Eagle Pass; and R. W. MacDonell, late presiding elder of the De Leon district, in Mexico, has been assigned to El Paso. Emerterio Quinones, from San Antonio and Bandera, has been assigned to the Monterey mission, Mexico; and Manuel Trevenio takes charge of the San Antonio and Bandera mission. After the organization, and appointment of the usual committees, Brother Sutherland gave a general account of the state of the church in the border work. He represented it as in a hopeful and prosperous condition. Bishop Parker preached a plain, practical sermon, Brother Sutherland interpreting to those who do not understand the English language.—H. S. T.

PRAYER AND PRAISE.

PRAYER AND PRAISE; or, Hymns and Tunes for Prayer-meetings, Praise-meetings, Revival meetings, etc.; edited by Rev. Atticus G. Haygood, D D., and R. M. Macintosh. Published by J. W. Burke & Co., 146 Second street, Macon, Georgia. Price 80 cents.

This volume is not offered to the Christian public as a church hymn-book, but as its title, "*Prayer and Praise*," indicates, it is sent forth as a helper to be used in prayer, praise, class and revival services. We do not propose to give a long notice of it. What we do say is very hearty. We know of no better collection now in use by the American churches in their social and revival meetings than is found in "*Prayer and Praise*." "The Editors" are correct in the statement: "This book contains the cream of many collections," while the new verses and tunes must delight all who hear and learn them. We wish our brethren great success in its circulation.—*Wesleyan Advocate.*

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WHILE slavery prevailed in the United States England was profoundly penitent over our national sin. She could not find words in her lexicons sufficiently strong to denounce the offense. Yet England was then perpetuating a gross outrage in China by forcing opium upon them at the mouth of the cannon. China has protested against the traffic as destructive to her people. The profits of the trade were a sufficient plea to justify England in thus overriding the rights of another people. Madagascar is seeking to save its people from the rum traffic, yet, without restraint, English traders are permitted by their government to ship cargoes of rum to the eastern coast of Madagascar. With France bombarding her ports and assuming dominion over her territory, and English vessels debauching the people with rum, that beautiful island has a hard struggle to maintain the establishment of Christian civilization.

NORTHERN religious journals are calling attention to the subject of Sunday base-ball playing. The tendency toward Sabbath desecration is arousing the Christian world. It needs waking up. The gospel is spreading to other lands, but our own land is letting go its grasp on God, and with it there is a decay of that sense of moral responsibility which furnishes the chief safeguard against lawlessness and crime. Those cities where the Sabbath has been transformed into a day of revelry are presenting the most startling instances of the boldness of vice and the turbulent and riotous spirit of the populace. The riotous spirit of the Cincinnati mob was, to a large extent, brewed in its breweries, and found vent through its beer gardens and saloons.

THE Iowa prohibitory statute will go into force July 4. The penalty for the first offense will be $100 and from five to thirty days in jail; for the second, $200 and sixty days in jail, and so on in increasing ratio. All liquor seized is held until the conviction of the owner, and is then destroyed. Of course some liquor-dealers will seek to evade the law, and then some paper will proclaim it a failure. With the present sentiment against the evils of the liquor traffic we can safely predict the law will prohibit the saloons as effectually as the laws against thieves prohibit theft.

IN answer to a letter from the Pope about the appointment of a new archbishop for Persia, the Shah replied that all creeds are tolerated in Persia, and will be so long as they are law-abiding.

THE SHOOTER AND THE SALOON MUST GO.

The Rostrum, the Six-Shooter, and the Whisky Demon.

Under the above head the Galveston News of May 5 has an article, which was evidently inspired by the position taken in a recent lecture on "The Six-shooter," by Rev. G. W. Briggs, that the press is inconsistent, after denouncing the prohibition of whisky as a failure, to demand with such unanimity that the six-shooter should be prohibited by law. The News opens thus:

"There is an adroit sophistry in the argument that, prohibition of whisky being an acknowledged failure, prohibition applied to the six-shooter must also fail. There is no strict analogy in the two cases. But granting the analogy, and admitting that prohibition of the six-shooter is impracticable, it is no point gained against the demand of the press that the six-shooter must go."

It reasons along the following line:

"Thus the general expression of the press in condemnation of the murderous six-shooter is assumed by the lecturer to be an expression in favor of sumptuary legislation, and the press is made to take an untenable position which the lecturer proceeds to bombard in presence of the select audience. It is a mock battle."

It closes in the following style:

"When the newspapers of Texas then insist that the six-shooter must go; when the whole press of the State unites upon this proposition; when it is demonstrated that the public safety and the public peace require the expulsion of this murderous implement, no power can resist the demand, and the sophistries of the popular lecture-room will not stay the reform so soon as a way is devised to effect it. It is proposed in one State to expel the pistol by declaring it a felony to carry one, or to make threatening demonstrations with one. It is proposed in another State to prohibit the sale of side arms. Various suggestions are made, and with the hope of reaching in some of them the protection demanded by society. The people of this country are aroused upon this subject. Murder as a fine art is undergoing such progress that it has attracted universal attention The press is opposed to it, seeks a remedy, and will sooner or later give one to the country. Is it not then a little singular that at such a juncture the only hope of the six-shooter is to be found in its alleged near and inseparable relation to the whisky demon? From the rostrum the pistol and whisky are licensed, prohibition of both being there pronounced a failure, though the people, the press and the pulpit with one voice protest."

The assertion that there is no analogy between the prohibition of whisky and the six-shooter is one the News does not attempt to prove. The six-shooter kills—so does whisky. While the revolver has slain its scores; whisky has slain its thousands. Its ghastly record is found in every court house and in nearly every grave-yard in Texas.

In its last sentence, however, we find a bomb-shell which blows the assertion found in its first sentence "higher than a kite." It tells us that "the people, the pulpit and the press with one voice protest" against the doctrine that the pistol and whisky should be licensed, and against the assertion that their prohibition is a failure. Let the News hold fast that position, and the moral and law-abiding citizens of Texas will sustain it at the ballot box. When the ADVOCATE, years ago, planted itself on the platform of "prohibition," it stood almost alone. The press, with few exceptions, pronounced against it. The press of the State are fast wheeling into line. The "people, the pulpit and the press" are demanding that the pistol and whisky shall go. Will our lawmakers take the hint?

Since writing the above we read the following from the lecturer in the News of May 6.

Show Your Colors.

HOUSTON, May 5, 1884.—The editorial in the News of to-day on the rostrum and sixshooter and whisky Demon is in many respects a remarkable one. It is a clear, forcible and unmistakable condemnation of whisky and the six-shooter. There is not the faintest echo of an uncertain sound about it. It is as clear as a bugle note in its declaration that the protection demanded by society must be had, and that the press will sooner or later furnish a remedy to the country.

Is there a good citizen of the State of Texas who would not hail with joy this declaration of war and hasten to enlist for the whole campaign? The last sentence of the editorial seems to intimate that there are some who will even stand in the way of this reform. The sentence referred to is as follows: "From the rostrum the pistol and whisky are licensed, prohibition of both being pronounced a failure, though the people, the press and the pulpit, with one voice, protest." Who are the men who, by the sophistries of the popular lecture-room, would stay this great reform? Surely it is in order for every man who has recently spoken from the rostrum on this question to ask himself, "Is it I?" Being one of these, I hasten to say that I stand on your platform. The flag you have to-day nailed to the mast is the flag I fight under, and where it leads I follow.—G. W. BRIGGS.

So the lecturer, after all and all the while, was in favor of the prohibition of the pistol and the whisky by law. The scare-crow of sumptuary legislation can no longer frighten the people from their demand that the murderous six-shooter and the saloons which manufacture murder by wholesale shall be banished from the land. The rostrum is with the pulpit and the press in the demand that the will of the people respecting six-shooters and saloons shall be heard, and that law shall no longer license their murderous work in Texas.

BARON LEIBIG says: "If a man will drink eight or ten quarts of the best Bavarian beer a day, in the course of a year he will have taken into his system the amount of nutriment contained in a five-pound loaf." At the same time his liver will develop unhealthy bile, which a five-pound loaf of blue-mass will fail to work out of his system.

INTOLERANCE.

Rev. J. Milton Greene. of the city of Mexico, in a letter to the Presbyterian Board of Missions gives an extract from a sermon recently preached in the city of Mexico by Bishop Riley, which reveals a spirit so intolerant that it merits rebuke from the Christian world. He says:

"Representatives of certain sects from a neighboring nation, a nation which in 1847 waged iniquitous war in the very heart of this Republic, robbing it of half its territory, unfortunately have arrayed themselves against this Mexican Church, not only here but in other lands. This Mexican Church, entirely distinct from the American missions which have been establishing themselves here since 1873, missions of the so called churches of the Northern Methodists and of the Southern Methodists of the United States, and of various other sects in that land, and which has been bitterly opposed by their emissaries both in and out of the Republic, this Mexican Church ought not to be confounded with these other bodies. Which body will be most likely to preach a pure Christianity in Mexico, a church in the highest sense Christian, patriotic and Mexican, or a church shamefully anti-patriotic and Roman, or missions from the United States pertaining to sects which bear the name of North and South even on Mexican soil?"

The Catholic clergy are helping to circulate the sermon, as it is calculated to arouse the prejudices of the Mexicans against American missions that are represented to them as annexation schemes which, under the guize of evangelical movements, are preparing Mexico for absorption into the United States. Mr. Greene says:

"Nothing is more common than to see and hear statements to the effect that all Mexican Protestants have sold themselves and are traitors; and a wide-spread effort is being made, with wondrous success in these last few weeks, to excite hateful and even murderous prejudices against all American missionaries."

Again he says:

"I anticipate a year of comparative barrenness in work; and I question very much if any American missionary will be able to make his trips through the country the coming year without serious danger to his life. Even in Tabasco I found this prejudice deeply rooted, and was able to command the confidence of our people only by the most earnest denials of the cruel calumny. Let it be known at home, and not forgotten, that the most serious obstacle in our work to-day is this shameful cry of annexation. In company with this whole Romish priesthood and press, Bishop Riley is wielding it—a man regarded by thousands at home as the very quintessence of Protestantism and the champion of Protestant missions."

While we hope the apprehensions of Mr. Greene will not be realized, and that the work of evangelical Christianity will not be interrupted in that great field, yet his protest against the intolerant and reckless spirit that prompted Bishop Riley thus to appear before the world as the "accuser of the brethren," will be endorsed by all right thinking men. By such gross misrepresentations of the spirit and design of the mission work in Mexico he is instigating a fanatical populace, ever ready under the leadership of a bigoted priesthood, to deeds of violence and blood. If Bishop Riley is indeed acting under the authority of the Episcopal Church they should repudiate the ungenerous and intolerant spirit he displays. If he is not amenable to their authority, the world should know the fact.

LET every preacher and layman, not only of North Texas, but of the entire State, read again the earnest appeal of the Central Centenary Committee of Sherman District, which we published last week. Plans, though wise, will never execute themselves. This centenary year will be fruitful of results in proportion to the skill and energy with which preachers and people shall press the plans projected by the church. There is no place for idlers in the vineyard this year. There is work for the preachers in the pulpit and the member in the pew; for the superintendent and the teacher, reinforced by their eager band of little people; while the elect sisterhood of the church have a work that will task their faith, their love for the church, their hands and their hearts, to their utmost capacity. Let all be up and doing. Let the preacher echo the centennial watchword from the pulpit; let the official member "clear the deck" and prepare the ship for action; let the Sunday-school workers present it to their army of little soldiers, and let parents talk about it in the family circle. Texas sounded the key-note this year; let Texas lead in the great centennial work.

RELIGIOUS freedom is not enjoyed in every part of Italy. Recently the meetings held under the auspices of the Evangelical Continental Society, in Lodi, were disturbed, and when complaint was made to the authorities no protection was given. The meetings were renewed at another point the following Sunday, and the disturbance was renewed with personal violence to the evangelist. When an appeal was made to the authorities no protection was given. In Pisa similar disturbances have taken place under the instigation of atheists.

A GENEROUS OFFER.

We are in receipt of the following note from Rev. Wm. Allen, of North Texas:

"The author wishes to say to all whom it may concern, that all profits on "Five Years in the West" are extra to the Southwestern University of all other obligations on him."

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W. J. YOUNG.

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10.	Dyspepsia, Bilious Stomach,	.25
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BITTERS

The majority of the ills of the human body arise from a derangement of the **Liver,** *affecting both the stomach and bowels. In order to effect a cure, it is necessary to remove the cause. Irregular and Sluggish action of the Bowels, Headache, Sickness at the Stomach, Pain in the Back and Loins, etc., indicate that the Liver is at fault, and that nature requires assistance to enable this organ to throw off impurities.*

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From these sources arise the diseases of the human race in these climes. Their presence is indicated by the following symptoms: Appetite, Bowels costive, Sick Headache, Fullness after eating, accompanied by a sensation of having neglected some duty, Dizziness, Fluttering at the Heart, Dots before the eyes, Highly colored Urine, CONSTIPATION. We command the use of a remedy that acts specifically on the Liver. As a Liver medicine TUTT'S PILLS have no equal. Their action on the Kidneys and Skin is also prompt, removing all impurities through these three "scavengers of the system," producing appetite, sound digestion, regular stools, a clear skin and a vigorous body. TUTT'S PILLS cause no nausea or griping nor interfere with daily work and are a perfect

ANTIDOTE TO MALARIA.

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BRIEF MENTION.

SINCE the Week of Prayer a religious interest has been prevailing at Princeton College. Over thirty have professed conversion.

THERE is an Italian mission in New York, on North street, in a flourishing condition. It is under the auspices of the Protestant Episcopal Church.

IN the British Museum there are 1,300,000 volumes. There are 160 miles of shelves, with about 20 more to be filled. The literature comes in at the rate of about a ton daily.

MONSIGNOR CAPEL laid the corner-stone of the new Catholic college in Pittsburg, April 20th. He is said to have converted a wealthy widow lady, whose property is estimated at $4,000,000.

THE Toledo Blade has secured the opinion of distinguished physicians respecting the effect of beer-drinking on health. Their testimony is direct and positive that it is the cause of diseases both in the liver and kidney. Whisky is more swift, but beer is not less sure as a poison to the human body.

The use of the Plymouth Congregational Church, Worcester, Mass., was recently refused to the Odd Fellows for a funeral of a member of the Order. If that church guarded the gates of heaven would they keep all members of secret societies out of paradise? Some men carry their souls in a strait jacket.

ALL notices respecting protracted or camp-meetings, Sunday-school celebrations, centennial anniversaries, will be placed under the head of "Special Notices." By turning to that column preachers and people can keep themselves posted respecting these special services of the church.

THE forty-first session of the Niagara Annual Conference of the Methodist Episcopal Church of Canada, was held in Strathroy, beginning April 6, Bishop Carman presiding. The conference was harmonious. As the union of Canada Methodism is an accomplished fact, this is the last session under its former organization.

The ruins of Zoan, near Goshen, in Egypt, where the children of Israel sojourned for 400 years, are to be explored. Zoan, for between 2000 and 3000 years, was the chief city of the Delta. It is believed that monumental records of the shepherd kings will be found in its ruins. Efforts are being made to raise $25,000, which it is thought the work will require. The spade of the antiquarian has brought to light, during the past few years, wonderful confirmations of the truth of Bible history.

Personal.

Gen. C. B. Fisk is a lay delegate to the Northern General Conference.

The Life of General Gordon, by Mr. Archibald Forbes, is passing through the press.

It is said that the President of Mexico has saved, since he has been in office, the comfortable competence of $4,000,000.

Marquis Buonafanti, an Italian traveler, and two Swedes, will explore the Congo in the interest of the African Association.

The Central Presbyterian says D. L. Moody, the evangelist, was denied license to preach because he was not a graduate from some institution of learning.

Mrs. Greeley, the wife of the arctic explorer, will remove from San Diego, California, to Washington, where she will await news of the expedition for his rescue.

Gov. Patterson, the democratic Governor of Pennsylvania, has been elected a delegate to the approaching General Conference of the M. E. Church, (North).

Dr. J. P. Newman has resigned his pastorate of the Madison Avenue Church, New York. He found it in peace, he left it in discord. Where does the Doctor now find himself?

Sir Tatton Sykes has paid £150,000 towards a new Roman Catholic church at Westminster. He had built fifteen Protestant churches on his estate, and had designed this building for the Established Church, when he became a Catholic and changed his plans.

Senator Jones, of Florida, who is ranked among the leading speakers of the United States Senate, never attended school regularly, and owes his own education to his own efforts after he was 21 years old. The man who uses the means placed at his command will make life a success.

Southern Methodist Personals.

Dr. McFerrin is writing interesting centenary memorials in the Nashville Advocate.

Rev. John P. Lowry is now editor and manager of the Arkansas Methodist. He sends out a vigorous religious journal.

The Richmond Advocate says Bishop Granbery has engagements every Sunday until he leaves for the West in the middle of July.

Dr. Winfield recently read an excellent paper before the Eclectic Society of Little Rock, on the conflict of science and religion."

An effort is being made to raise a Colburn memorial fund in memory of Rev. S. G. Colburn, late editor of the Arkansas Advocate.

Rev. J. A. Parker, of the Louisiana Conference, will soon publish a volume entitled "Facts concerning the church, gathered from the Bible."

The father and mother of Rev. V. A. Sharpe, of the North Carolina Conference, after living together over fifty years, died within a few hours of each other and were buried in the same grave.

Bishop Wilson has spent, since the meetings at Nashville, two weeks in North Carolina. The Southern Advocate mentions his centenary sermon as a masterly discussion of the Providential character and attitude of Methodism.

Dr C. W. Carter, fraternal delegate to the General Conference of the M. E. Church (North) now in session at Philadelphia, left New Orleans for Philadelphia April 30th. He expected to spend last Sunday in Washington with Dr. Cox.

SOUTHERN METHODISM.

Reports in the Pacific Methodist indicate that our people on that coast are "clearing the decks."

The students at Emory and Henry College this year number 150; an increase of 100 per cent. in three years.

The Wesleyan Advocate reports excellent meetings in Georgia and Florida. The revival fire is kindling in many charges.

The Centenary Manual, by Dr. Wm. P. Harrison, book editor, is before the people. Each preacher should possess a copy. He will find in it valuable statistics for use in centenary talks.

Dr. Kelly states that the native preachers of the Central Mexican Mission, at their recent annual meeting, proposed to appropriate one-fifth of their salaries for the extension of the work in that field.

The Southern Advocate says: "The South Carolina Woman's Missionary Society reports 151 auxiliary societies with 3182 members, 41 juvenile societies with 1247 members, who report for the year ending March, 1884, collections amounting to $3637.64. This gives the South Carolina Missionary Society the banner.

General Conference.

The General Conference of the M. E. Church (North) met May 1st in Philadelphia, Bishop Bowman, in the chair. Bishop Simpson, Drs. Vernor of Italy; Taylor, of Lexington, Ky.; Trimble, of Ohio, and others participated in the opening exercises. An address of welcome by Governor Pattison was responded to by Bishop Bowman.

May 2—Bishop Wiley presided. A committee of twelve preachers and twelve laymen, on temperance and constitutional prohibition. The delegations nominated the committee on episcopacy.

May 3—Bishop Merrill was in the chair. Bishop Bowman announced the improved health of Bishop Simpson The report of the committee on rules was debated and amended.

May 5—Bishop Harris read the address of the bishops. It referred to the deaths since the last General Conference of Bishops—E. O. Haven, Levi Scott and Jessee T. Peck, and of Rev. Geo. W. Woodruff, Secretary of the last conference.

There are 99 annual conferences, 14 missions, 11,349 traveling preachers, 12,026 local preachers, 769,535 members and probationers—an increase in four years of 69,232. The number of traveling preachers who died was 654 and of members 58,891; accessions, 158,787 In 1883 there were 18,741 churches and 9815 parsonages, valued at $79,938,055 There are 10 theological seminaries, 45 colleges, 66 classical institutions and 8 female colleges. They referred to the laxity of the laws on divorce, and asked more stringent regulations with regard to the solemnization of the marriage of divorced persons. It also stated that it would be necessary to elect additional bishops. The number was left to the discretion of the conference.

SPIRIT OF THE SOUTHERN METHODIST PRESS.

What Are They Good For?

(From the Raleigh Advocate.)

Electricity that flashes out no light, a candle that does not illuminate the room, coal that will not burn and warm the house—what are they good for? A member of the church that pays the preacher nothing, whose example does not shine, whose lips never pray nor sing—what is he good for? "If the salt have lost its savor it is thenceforth good for nothing but to be cast out and trodden under foot of men."

A Call to the Church.

(From the Nashville Advocate.)

A revival in every charge is a grand conception, in harmony with the genius of Methodism, the spirit of the gospel, and the promise of its author. The suggestion of it was not lightly made; it is not a mere catch-word, like a partisan campaign-motto. It was proposed as the result of a solemn conviction that such a revival is urgently needed; that the Methodist Church is a revival church, and would heed such a call; and that the Almighty Head of the church would, in answer to united prayer, baptize his people with the Holy Ghost, and move up the hearts of sinners with convicting and converting power. This is indeed a solemn, thrilling call to the church. It is a test of its responsiveness to a summons to prayer. Let every man answer to his own conscience and to his God as to how he is responding to it.

Emphatic Believing.

(From the Richmond Advocate.)

There was such a thing once. St. Paul understood and practised it, and has shown for all time a resplendent example of the absolute certainty, men may attain in their religious beliefs Many old truths disclosed new aspects after his conversion; many truths never before imagined claimed his confidence; and in neither respect did he halt or waver, but opened his entire soul to their reception. In some matters of doctrine a pioneer and in others a chosen revealer of extraordinary breadth and force, but in every case he was a man "fully persuaded in his own mind," never a half way thinker, never a timid logician feeling his way to conclusions, never afraid either of his convictions or his impulses, and ever ready with the great "know" and "knowing" of one who saw to the utmost bound of his vast capacity.

Pentecost is God's Plan.

(From the St. Louis Advocate.)

Pentecost is God's elect plan, his power revealed in its fullness and might; God's final, strongest, completest dispensation; and all other schemes are not only broken cisterns which hold no water, but broken staves which pierce the hand that leans on them. Pentecost was not a class institution; the privilege of a favored few: but individual and universal; for each and every one; for all times and all climes. A dispensation of power for consecrated humanity to make it strong, commanding, conquering, against sin and hell. It is intended as a specific, universal, personal endowment whereby every member in Christ's body, weak or strong, honored or dishonored, could meet the duties of his place; fit and fill his ministry. It is to be discriminated from discipleship, and the commission to preach, not, as a new call to discipleship, another commission to preach; but the incoming of a mighty aid, the fresh and fuller endowment whereby they are enabled to meet the call to discipleship and fill the commission with wondrous efficacy and supernatural power.

How it is Done.

(From the Southwestern Methodist.)

To destroy spiritual life in your church make it your chief business to criticise. Tell the sister who has visited her neighbors and told them of her nice church and the good people to be met there, that religion is not sociability. Tell the brother who is always ready to help with his means, that these gifts have no reward from God. Check the young people who are ready to sing, because they are not also ready to pray. Tell those who shake hands with one another after the service, that their friendly greeting is irreverent in the house of God. Follow up this line of criticism for a little while, and the sister will quit visiting, and the brother will quit giving, and the young people will quit singing, and the people will leave the sanctuary like ghosts when you have pronounced the benediction. And those who feel that they must be doing something for the Master will seek a church-home elsewhere, and there will remain a few, who are chronic critics like their teacher, but who are fully established, trusting in themselves that they are righteous, and despising others. Every criticism may be the assertion of a manifest truth. It is the time and place of speaking such truths that kills the church.

We Must Organize.

(From the Alabama Advocate.)

It is vain to rely on rich men. For, in the first place, there are very few of them in the Southern Church, or even in the Southern States. And, secondly, those who are rich have no surplus money—all their means they employ in their business. It is a very common fact to find them doing a large business on money obtained by mortgage. It is vain to rely on the church, for the church is only an aggregation of members, and can do nothing that is not done by the individuals composing it. Local organizations are beginning to be formed. Their existence is reported here and there. But they are too few and too wide apart. When they are formed in every society—when the women have separate meetings, and the men have theirs, when the young ladies begin to work, and the children under fourteen years old have their plans and their places, and the grandparents meet to see what they can do to show their gratitude for God's mercies—when these things take place, there will be the beginning of a wonderful work. The falling drops will soon form little streams, and the little streams will flow together, making larger ones, and these again uniting will swell into the proportions of a mighty current, that will roll into the church a very flood of money and prayer and praise.

Memorial Medal.

Early in the year we projected a Texas Centenary Medal to be sold to the Sunday-school children, and others, for the purpose of raising a fund, the interest of which would be used to pay the board and tuition of worthy young men and ladies of our Sunday-schools who were unable to avail themselves of advanced education in the Southwestern University.

Wherever we offered the medal it was enthusiastically bought. Subsequently the Central Centenary Committee made known its purpose to create a Sunday-school Fund by the sale of Medals. To prevent a collision we met the committee at Nashville, and made an arrangement which will aid both interests and at the same time retain the money in Texas, where it is so much needed.

We are authorized to issue the Committee's Gold Medal in Texas at $1 each, which is a beautiful ornament and worthy of being preserved. We have been furnished order books from Nashville, which we will mail to you upon application. We ask that you bring the matter before your churches and Sunday-schools, or engage some active lady or gentleman to secure as many subscribers as possible. By ordering through us you give your University the power to lend a helping hand to our Texas youth, and also aid destitute schools abroad. Drop us a postal card and we will send you a book for taking orders.—H. A. BOURLAND, F. A. MOOD.

SOUTHWESTERN UNIVERSITY, Georgetown, Tex., May 5, 1884.

Flatonia Station.

To the ADVOCATE.

We arrived here Dec. 28, and began work at once. We found about 225 on roll. Spiritual life ordinarily good, and we think it is steadily increasing. The Sunday school and about double-prayer-meeting has been largely attended, and services very devotional. We also have the old-fashioned class-meeting, with old-fashioned results. A revival effort was attempted the 1st of April, but measles suddenly seized the pastor, and the meeting stopped. We hope to renew the effort soon. Early in the year a district parsonage was secured, and our valiant presiding elder, Rev. C. H. Brooks, and family were stowed away at once. The ladies organized a ladies' aid society, with the specific object of building a parsonage for the preacher in charge. They have succeeded grandly. The parsonage is up, finished, painted, furnished, and the preacher and family easily set up. And, to put on the charm, they came down on us with a handsome "pounding," with all sorts of nice things (of course, that means something to eat). It made us feel very grateful, and yet very humble. We scarcely feel worthy to serve a people who are so liberal in their care for us, or a membership whose anxious hearts are so ready to do anything for their preacher, and that heroic band of women who came to the front, and showed with eager hearts and willing hands that they abound in good works. May the Lord bless this people abundantly in spiritual things this year. On! that the Holy Spirit may fall on all the people.—JOS. B. SEARS, Preacher in Charge.

FLATONIA, April 29.

BURN

EUPION,

THE FAMILY SAFETY OIL!

Rev. F. M. Stovall.

To the Advocate.

It is a time-honored custom with us Methodists that, when one of our ministers is called to his rest, for some of the brethren to proclaim his loss and set forth his virtues in an obituary. In the death of our late brother, the Rev. Francis M. Stovall, this duty has been neglected, no obituary has been published, and with the exception of a bare notice of his death, published in your paper last October, and some resolutions passed at the Annual Conference, nothing has been said about the loss of this great man. As a duty, therefore, and as a friend and one who knew him and his worth, and esteemed him for all those moral excellencies which shone so conspicuously in all his ways through life, I desire, through the columns of your paper, to pay that debt of love and gratitude which has been so long withheld. Our dear brother, Francis M. Stovall, was born June 20th, 1820, in Lincoln county Tennessee; came to Texas February 1st 1836; professed religion at the age of nine; joined the E. T. Conference in the year 1839; filled many important stations in the church, and was at the date of his death Curator of the South Western University at Georgetown Brother Stovall left a wife and three little girls, Mrs. Leonora J. Stovall, an exemplary mother in Israel, a devoted member of our church, still exhibiting the evidences of the happy union and long Christian conversation with her devoted husband. O her and her three little girls, bereaved of their stay and comfort, may God's love forever dwell. Our Brother Stovall had ever been a true Christian minister, practicing through life the gospel he preached, adorning the doctrines of God our Saviour by an earnest, consecrated life. To many now living how dear is his memory. They, engaged by his entreaties and won by his tears, embraced the Savior, laid hold of the hope that is set before them, and now rejoice in the sense of pardoning love. As a minister, Bro Stovall was in the highest sense a pulpit orator, giving proof of great depth and variety of knowledge in all his gestures and motions, discovering a meekness and mildness to be found in no one but in the devoted soldier of the cross. Our Bro. Stovall was taken sick in April, and died September 30th, 1883 at Moscow, Polk county, Texas. Just at 11 a. m., as the Sabbath bell called the people to church, his glorified spirit took its flight to the realms of "life eternal," there beyond the shadows and the storms, amid that innumerable company of saints and angels, to enjoy the presence of him whom he loved and served so faithfully.—R. H. LEONARD.

BEAUMONT, April 28th.

Paris District High School.

To the Advocate.

Telegraphic news in the Fort Worth Gazette of Saturday last, from Tyler, Texas, and dated the previous day, announced the election of Dr. Wilborn Superintendent of Public Instruction for that city. Of one thing I am sure, the good people of Tyler have secured a Christian gentleman, a first-class manager and disciplinarian, and in that most difficult of all branches of teaching, the Kindergarten, an almost perfect teacher. But I took my pen up to speak to those who would be most affected by this action. Let there be no uneasiness, brethren, as to the future of your high school. It will open as usual on the first Monday of September. Catalogues will be ready for distribution commencement week. In this connection I am glad to report to you that the annual sermon will be delivered this year by Rev. G. W. Briggs, of Houston, and that commencement and district conference will be so arranged as that the sermon will be on the Sunday embraced by the conference. So soon as the board of managers make choice of a president, and several splendid applicants are before them, announcement will be made.—D. F. FULLER.

HONEY GROVE, April 29.

Bro. Stockton's Law Question.

To the Advocate.

"When a preacher ceases to travel," I reply, we must not suppose a Methodist preacher would wait to be ejected *by law* from a work he could not serve, or that he would undertake to perform "the peculiar functions of his office," when from sheer perverseness he refused to go to his appointment. If a preacher on my district were, "from sickness or unavoidable circumstances," to cease his labors, I should supply his place, and help to the passage of his character at the next conference. If he ceased, giving no reason, or for insufficient reasons, I should supply his place, and await further developments. I do not think he can be brought before a committee if, when he ceases to travel, he ceases to "perform the peculiar functions of his office." I find no law to arrest him. I should let him alone till conference. But if he undertook to perform any ministerial duty, I should bring him before a committee for a violation of his ordination vows, and for contumacy.—W. J. JOYCE.

The ADVOCATE is in receipt from Rev. M. D. Lee, of Dallas, of a very commendatory letter of Dr. D. T. Morgan, whose advertisement appears in this paper. The letter recites a number of marvelous cures effected by the Doctor since he has resided in Texas, and cordially recommends him to the suffering. Address Dr. D. T. Morgan, Dallas, Texas.

See advertisement of school property for sale in Galveston. It is a rare chance for profitable investment.

"Herbert, dear, tell me what pigeon's milk is like." "Why, I suppose, darling, it is like the parrot's scream."

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THIS is what has often been said of Dr. Talmage, the great Brooklyn divine. The world would be better if it had multitudes of such sensationalists! His book of sermons, the Masque Torn Off, has done a great work in appealing to the nobler sensations of heart and mind, and putting them at war with those that are low and base—in arousing those better feelings and influencing towards those firmer resolutions that make men and women better and purer. Any active person can make a good living by circulating this book. Apply at SHAW & BLAYLOCK, Galveston, for terms to Agents.

TIMKEN SPRING VEHICLES!

Easiest riding Vehicle made. Ride no more with two springs. Vehicle made with one person weighing 100 lbs. The Springs lengthen and shorten according to the weight they carry. Equally well adapted to rough country roads and fine drives of cities. Manufactured and sold by all the leading Spring Builders and Dealers. Henry Timken, Patentee, St. Louis, Mo. Used exclusively by CHICAGO, ILL. ABBOTT BUGGY CO.

Texas Christian Advocate.

In theaters in Japan, holding all day food and drink are brought the spectators. The use of a cloth, wet in hot water, with which to wash the face and hands after eating, is also sold. One cloth generally serves to scrub a hundred or more faces and hands.

Is Consumption Curable?

An annual death-rate of nearly 100,000 by Consumption in the United States gives, so far as the medical profession is concerned a most emphatic and disheartening negative to this question. But under the new Vitalizing treatment of Drs. Starkey and Palen, of 1109 Girard St., Philadelphia, quite as emphatic an affirmative can be declared. This treatment has inaugurated a new era in the healing art. We are speaking within the limits of facts when we say that during the past thirteen years in thousands of cases the progress of Consumption has been arrested by its use, and hundreds of lives saved. In many instances where it seemed that the patient could not survive for more than a few days or a few weeks, the vital forces have rallied, and there has been a slow, but sure, return to a better and more comfortable health. If you wish to know all about this remarkable treatment write to Drs. Starkey and Palen, and they will send you such documentary evidence as will enable you to judge of its real value.

London gossip says there is a demand for Matthew Arnold to give up the annual pension of £300 conferred on him from the Queen's bounty fund because he already receives £900 for a comparative sinecure, and is able to earn a living.

"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.**

London has seventy-six guilds, endowed by wealthy benefactors for the benefit of the different trades, and their trust property alone yields an income of $200,000 annually.

"ROUGH ON RATS."

Clears out rats, mice, roaches, flies, ants, bed-bugs, skunks, chipmunks, gophers. 15c. Druggists.

"I don't believe that Mr. Beecher has any 'theology,'" said President McCosh, of Princeton, to a Louisville interviewer, "and what little he has I don't believe in."

Murphy—Eaton Trial

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

"Well, how are you to-day?" asks the doctor. "My rheumatism has gone. I rubbed my knee for an hour with your lotion," replies the patient. "Your knee? But you said it was your arm." "Yes, but the exercise cured me!"

THERE are certain periods fraught with danger in women's life when nature requires assistance in sustaining the tax on her vitality, and we know of no better aid than HOME SANATIVE CORDIAL.

Florida contains in round numbers 38,000,000 of acres, one quarter million more than the State of Georgia, and 3,000,000 more than the State of New York.

Take care of your *Liver*. A great number of the diseases to which mankind are liable arise from a disordered condition of this organ. Keep it in a sound and healthy condition and you can defy disease. PRICKLY ASH BITTERS are especially adapted for this purpose, being composed of drugs which act on the Liver, giving it tone and strength to withstand malaria.

The Carthagenians are said to have been the first who paved their towns with stones.

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

A well-known author once wrote an article in Blackwood, and signed himself "A. S." "What a pity," said Douglas Jerrold, "that he will tell only two-thirds of the truth."

DECLINE OF MAN.

Nervous Weakness, Dyspepsia, etc., etc., cured by "Wells' Health Renewer." $1.

The Greeks used zinc in the manufacture of brass, and it is said that the Chinese knew it also, but the method of extracting it from ore was not known until the 18th century.

Horsford's Acid Phosphate
In Seasickness.

S. S. PARKER, Wellington, O., says: "While crossing Eake Erie, I gave it to some passengers who were seasick, and it gave immediate relief."

"It seems to me," moaned Algernon, as he flew toward the front gate with the old man close behind him, "that there are more than three feet in a yard."—Philadelphia Call.

The search for the North Pole has closed. The search for the explorer continues.

Throat Diseases commence with a Cough, Cold, or Sore Throat. "*Brown's Bronchial Troches*" give immediate relief. *Sold only in boxes.* Price 25 cts.

The Religious Herald says: "Some one defined a bore to be one 'who talks about himself when you want to talk about yourself.'"

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.

One can no more judge of the true value of a man by the impression he makes on the public than we can tell whether the real was gold or brass by which the stamp was made.

Beauty, that transitory flower, can only be held by using Pozzoni's medicated complexion powder.

A Lowell girl, who was asked if she ever had the mumps, said, "Yes; I at it, I had one mump."—Lowell Courier.

"I hev often noticed," said Josh Billings, "that the man who would hev done such wonderful things if he had bin thare, never gits thare."

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

The chewing gum which tastes like rubber is made from "chicle," the juice of the Mevican sapota-tree. It is steamed, purified and run into moulds.

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

The United States mint was established by Congress in 1792, and began to coin money in 1793.

CATARRH OF THE BLADDER.

STINGING, irritation, inflammation, all Kidney and Urinary Complaints, cured by "Buchu-paiba." $1.

The origin of borrowing money on pledges is referred to Perugia, Italy, about 1162.

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 poet sent to an editor a contribution entitled "Why do I live?" and the editor answered: "Because you send your contributions by mail, instead of bringing them in person."

The manufacturers of Dr. Price's Cream Baking Powder are rewarded by having accredited to them the reputation of manufacturing good articles. It must not be supposed that those who are willing, at the cost of reputation and for the purpose of gain, to impose adulterated goods on the public, would hesitate to use injurious adulterants.

"Here! Do you know you are riding in the wrong direction? This train doesn't go anywhere near Philadelphia." "There! I kept a-tellin' of him that twa'n't right to be ridin' back'ard; but he 'lowed he knowed it all. Men is dreadful smart, al'ays."

English Trade-Marks.

Mr. Edward Waters, Patent and Trade-marks office, 87 Bourke Street, Melbourne, Australia, writes: "One of my household suffered with toothache and rheumatism and after trying numerous other remedies without relief, tried Jacobs Oil. It was rubbed on the cheek and plugged in the tooth, and well rubbed in for rheumatism. In both cases the cure was immediate and complete, and in neither case has the pain returned.

The price of a wife in Siberia is eight dogs, and an exceptionally good wife is worth ten dogs. Only the very poorest of American citizens would be able to get a wife in Siberia.

"I preserve my equilibrium under all circumstances," she was heard to say, in a pause of the music, to the tow-headed youth who was her escort. "Do you?" he answered, softy. "Mother cans hers." Then the music resumed.

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.

Arkansas has paid the United States Government an aggregate of nearly $5,000,000 in the shape of internal revenue tax, during a period of 21 years.

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.

Hens may be a little backward on eggs; but they never fail to come to the scratch where flower-beds are concerned.

ENLARGEMENT of the spleen or ague-cake can be prevented or dissipated by using HOME SANATIVE CORDIAL; its tonic-alterative powers being specially adapted to all derangements of the portal system.

"Did I know that Robinson Crusoe saw inhabitants on the islahd just as he landed? No; whom did he see?" "Why, a great swell on the beach and a little cove running inland."

CURE FOR PILES.

The first symptoms of Piles is an intense itching at night after getting warm. This unpleasant sensation is immediately relieved by an application of Dr. Bosanko's Pile Remedy. Piles in all forms, Itch, Salt Rheum and Ringworm can be permanently cured by the use of this great remedy. Price 50 cents. Manufactured by the Dr Bosanko Medicine Co., Piqua, Ohio. Sold by J. J. Schott & Co., wholesale and retail, Galveston.

"Did the editor accept your poem?" asked one of his friends of a would-be author. "No. He complimented it very highly, however, as he handed it back to me." "Ah, ha! A sort of back-handed compliment; eh?"

A Valuable Chill Tonic. Read this Testimony.

GLASGOW, KY., Aug 30, 1878.

R. A. Robinson & Co.
Louisville, Ky.

I certify with pleasure to the following facts. My daughter, ten years old, contracted the chills August, 1877, on the Ohio River. No prescription ever effected more than a temporary suppression of the disease, no tonics kept it off. But the use of two bottles of Hughes' Tonic cured her completely. *She had no chill after taking the first dose.* I also recommended the Tonic in the case of a two year old child of a neighbor, which had the chills for more than a year. *The child is perfectly cured by the use of one bottle.* I recommend *Hughes' Tonic* to all sufferers from chills and fever.

(Signed) E. PETRI.

Prepared by R. A. Robinson & Co., Wholesale Druggists, Louisville, Ky. Sold at wholesale by leading Wholesale Druggists, and at retail by the Druggists of Galveston and vicinity. Retails at $1.00 per bottle, six bottles for $5.00.

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

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:

Monclova (Mexican) dis con, Eagle Pass, May 8-11
LaGrange, May 18
Waxahachie 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.

HUNTSVILLE DISTRICT—SECOND ROUND.

Bryan cir, at Alexander Chapel, May 10, 11
Bedias cir, at ——, May 17, 18
Madisonville cir, at Elmwood May 17, 18
Anderson, May 21
Huntsville, May 23
Waverly mis, at Dodge, May 24, 25
Huntsville cir, at Martha's Chapel, May 31, June 1
Plantersville, at Courtney, June 7, 8
Spring Creek, June 14, 15
Montgomery and Bear Bend mis, at Bear Bend, June 21, 22
Cold Springs, at Evergreen, June 21, 22
Navasota, June 27
Willis, June 28, 29

District conference, Huntsville district will meet at Willis, Wednesday, July 2, at the hour of 9 a. m. A full attendance is greatly to be desired. Let none excuse themselves. Brethren, this is your opportunity. Come with full statistics, and with a heart to work in a glorious revival at Willis.

H. V. PHILPOTT, P. E.

SHERMAN DISTRICT—SECOND ROUND.

Gordonsville cir, at Cedar Hills, 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.

ABILINE DISTRICT—THIRD ROUND.

Albany, 2d Sunday in May
Caddo Peaks, 4th Sunday in May
Anson, 2d Sunday in June
Belle Plaine, 5th Sunday in June
Buffalo Gap, 1st Sunday in July
Sweet Water, 2d Sunday in July
Abilene, 3d Sunday in June
Rising Star, 4th Sunday in June
Colorado City, 2d Sunday in August
De Leon, 3d Sunday in August

Gilliland's Ranch circuit quarterly conference meets with Caddo Peaks mission at Putnam. District conference convenes at Belle Plaine on Wednesday, June 25th, at 11 o'clock a. m. Conference sermon by Rev. R. F. Dunn.

J. T. L. ANNIS, P. E.

STEPHENSVILLE DISTRICT—THIRD ROUND

Gatesville sta, 2d Sabbath in May
Gatesville mis, 2d Sabbath in May
Dublin, at Antioch 3d Sabbath in May
Carlton, at Germ, 4th Sabbath in May
Crawford, at Patton, 1st Sabbath in June
Henson Creek, 2d Sabbath in June
Duffau, at Skipper's Gap, 3d Sabbath in June
Mountain mis, at Falls Creek, Wednesday, June 18
Iredell and Meridian, at Walnut Springs, 4th Sabbath in June
Clifton, 1st Sabbath in July
Jonesboro, at Mountain Chapel, 2d Sabbath in July
Stephensville sta, 3d Sabbath in July
Stephensville cir, 4th Sabbath in July

S. S. SCOTT, P. E.

PARIS DISTRICT—THIRD ROUND.

Paris station, 1st Sunday in June.
Honey Grove station, 2d Sunday in June.
Blossom Prairie circuit, 3d Sunday in June.
Paris cir, 4th Sunday in June.
Clarksville sta, 5th Sunday in June.
Dodd City cir, 1st Sunday in July.
Ladonia cir, 2d Sunday in July.
Honey Grove cir, 3d Sunday in July.
Brookston mis, 4th Sunday in July.
Cooper cir 1st Sunday in August.
Woodland cir, 2d Sunday in August.
Rosalie cir, 3d Sunday in August.
Annonia cir, 4th Sunday in August.

The district conference will convene in Honey Grove, Thursday, June 5th. Opening sermon by Rev. E. W. Alderson. The recording stewards will please bring their Journals.

T. R. PIERCE, P. E.

SAN MARCOS DISTRICT—THIRD ROUND.

Walnut Springs cir, at Walnut Springs, 4th Sab in April
Lockhart cir, at Clark's Chapel, 1st Sab in May.
Luling and Prairie Lee, at Prairie Lee, 2d Sab in May.
Gonzales sta, at Oak Forest, 3d Sab in May.
Thompsonville cir, at Soda Springs, 4th Sab in May.
Kyle cir, at Dupre, 1st Sab in June.
San Marcos sta, 2d Sab in June
Mill Creek cir, at Belmont, 3d Sab in June.
San Marcos cir, at Pleasant Ridge, 4th Sab in June.
Seguin sta, 5th Sab in June.
Perdinales mis, at Curry's Creek, 2d Sab in July.
Blanco cir, at Johnson City, 3d Sab in July.

District conference begins July 24, at 9 o'clock, at Harris Chapel. Bring the quarterly conference Journals.

W. J. JOYCE, P. E.

VICTORIA DISTRICT—THIRD ROUND.

Victoria and Guero, at Guero 3d Sunday in May
Yoakum, at Rocky, 4th Sunday in May
Concrete, at Thomason, 1st Sunday in June
Texana, at Sulphur Springs camp ground, 2d Sunday in June
Leesville, at Bethel, 3d Sunday in June
Middletown, at Perdido, 4th Sunday in June
Moulton, at Moulton, 5th Sunday in June
Bonville, at Mossy Grove, 1st Sunday in July
Halletsville, at Andrews Chapel, 2d Sunday in July

Brethren will see that their church registers and church conference records are on hand at their quarterly conferences for examination. Preachers in charge must be ready to answer question 14th of quarterly conference business affirmatively.

J. T. GILLETT, P. E.

CHAPPELL HILL DISTRICT—SECOND ROUND.

Chappell Hill miss, May 10
Chappell Hill sta, May 11, 12
Lexington cir, May 17, 18
Burton and Giddings cir, May 24
Bellville cir, May 24, 25
Mayesfield 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.

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.

AUSTIN DISTRICT—SECOND ROUND.

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.

BEAUMONT DISTRICT—SECOND ROUND.

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.

GEORGETOWN DISTRICT—SECOND ROUND.

Round Rock, at Old Round Rock, 2d Sunday in May
Ocnaville, at Camp Creek, 3d Sunday in May
Salado, at Mt Home, 4th Sunday in May
South Gabriel, at ——, 4th Sunday in May

Delegates to district conference elected this round. District conference will embrace fifth Sunday in June, at Salado.

GEO. W. GRAVES, P. E.

PALESTINE DISTRICT—SECOND ROUND.

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 ANTONIO DISTRICT—SECOND ROUND.

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.

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.

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.

Plum Creek cir, May 7
Hamilton cir, May 10, 11
Senterfitt 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.

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

R. LANE, P. E.

PARIS DISTRICT—SECOND ROUND.

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.

Breckenridge cir, at Crystal Falls, May 17, 18

A. K. MILLER, P. E.

SAN AUGUSTINE DISTRICT—SECOND ROUND.

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.

TYLER DISTRICT—SECOND ROUND.

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. FISLEY, P. E.

TYLER, Feb. 14, 1884.

GALVESTON DISTRICT—SECOND ROUND.

Velasco cir, May 10, 11
Wharton mis, May 17, 18
St. James sta, May 24, 25
St. Johns sta, May 31, June 1
Bolivar mis, June 7, 8
Cedar Bayou cir, June 21, 22
Washington Street mis, June 28, 29
Fifth Ward sta, June 28, 29
Shearn Memorial Church sta, July 5, 6
Red Bluff and Alvin mis, July 12, 13

The district conference, and centennial Sunday school convention in connection, will meet in Richmond on Thursday morning, 9 o'clock, before the third Sunday in June. The preachers and delegates will find it easy of access to Richmond, and it being important are expected to be in attendance. Brethren, do not fail.

T. W. ROGERS, P. E.

CALVERT DISTRICT—SECOND ROUND.

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
Personville mis, at Fosterville, June 21, 22
Headville mis, at White Rock, June 21, 22

FRED. L. ALLEN, P. E.

TERRELL DISTRICT—SECOND ROUND.

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.

MARSHALL DISTRICT—SECOND ROUND.

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.

DALLAS DISTRICT—SECOND ROUND.

McKinney cir, at Sliff's chapel, 2d Sun in May
Floyd St., 3d Sun in May

J. S. SMITH, P. E.

GAINESVILLE DISTRICT—SECOND ROUND.

Rosston sta, May 3, 4
Denton 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.

WAXAHACHIE DISTRICT—SECOND ROUND.

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.

JEFFERSON DISTRICT—SECOND ROUND.

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. I. HAWKINS, P. E.

MONTAGUE DISTRICT—SECOND ROUND.

St. Jo cir, at Shiloh, 2d Sun in May

M. C. BLACKBURN, P. E.

PROOFS

Of Job Work will be sent to any portion of the State, and changes made when desired, thus enabling the patron to get exactly what he wants.

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Mason & Estey Organs.

Musical Instruments of all Descriptions. Orders Promptly Filled.
Cor. Fourth and Franklin Sts
WACO, TEXAS.

CENTRAL HOTEL,
J. H. DAVIDSON, Proprietor.
Cor. Market & 22-24th Sts.,
GALVESTON, TEXAS.
Transient Board, per day, $2. Board by Day Week or Month.

WHEN YOU GO TO ST. LOUIS STOP AT HOTEL BROWN.
CENTRALLY LOCATED,
Cor. 12th and Olive Streets.
Transient rates, $2 per day; per week, $12 00; per month, $50. Rooms may be engaged by letter.

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Wholesale and Retail Dealers in
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Dealers in
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Monuments, Headstones, Tablets, Posts, Table tops, etc., Scotch Granite Monuments, Cemetery Coping and Iron Railing furnished to order.
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Texas Christian Advocate.

CHRISTIAN LIFE.

The Joy of Decision.

"Do you dance?" we asked a young miss.

"I do not dance now," she said, "I have given it up. For a long time I danced. My conscience opposed it. My mother disapproved it. Becoming a Christian, I found that I could not conscientiously longer engage in it."

In a later conversation on the same subject, when the decision of some other ladies to dance no more was reported at the family circle, the same young lady remarked:

"I am glad to hear that. There is such pleasure in a fixed decision. I enjoy the right so much more when I have finally and positively decided in favor of it."

In wavering is utter unrest. Indecision is a thorn in the pillow. When the will does not assert itself as intellect and conscience direct, clouds gather over the soul and sorrow smites.

He is the happiest who makes up his mind, puts his foot firmly down, dismisses forever any possibility of going back to his own practice, and walks forward with the self-respect which always comes from the consciousness of decisive action.—*Sunday school Journal.*

Asking not Taking.

A sick soldier, whose suffering was so great that he often wished he were dead, being asked, "How are you to escape everlasting pain?" replied:

"I am praying to God, and striving to do my duty as well as I can."

"What are you praying for?" I asked.

"For the pardon of my sins."

"But now, if your wife were offering you a cup of tea which she had prepared for you, what would be your duty?"

"To take it from her, surely."

"Do you think that God is offering you anything?"

"Oh yes, sir! I think he is offering pardon to all, through Jesus Christ."

"What is your duty then?"

"Ah, sir," he said with much feeling, "I ought to accept it!"

"And yet you keep asking him for what he offers, instead of taking it at once! But now tell me what you really require in order to be this moment a pardoned man?"

"I only want faith in Jesus," was his answer.

"Come, then, at once to Jesus. Receive him as your Savior; and in him you will find all that you need for time and eternity."—*Ex.*

The Word in Season.

"Want some grapes? There's lovely ones in the wood there. I'll pick you some if you do," said little Jennie Brown.

Mary Winters was on her way to school when she met Jennie close to the bars that led into Mr. Dow's lot. There was a wheat-field on one side and woods on the other, and Mr. Dow never objected to anybody going in to get the huckleberries and sassafras and wild grapes that grew there.

"No, thank you," said Mary, "I don't like wild grapes; but I'll tell you what, Jennie. You pick a lot and bring them to mamma, and I guess she'll buy them. Perhaps you can earn enough to get you a pair of boots this winter. Wouldn't you like that?"

Mary knew that Jennie's mother was poor and she had no father. There were or five children besides, and it was hard for them to find enough to eat; and as for clothes and shoes, they had to depend for them on the good people of the town. Mary was a wise little girl to propose this to Jennie, who had never had a thought that she could earn anything herself. And Jennie was much pleased.

"So I will, I will!" she said; "there are lots there." And away she scampered to get a basket to put them in.

Now, Mary didn't do much; she only said a kind, helpful word. But it started Jennie in the way of earning money, and so of helping her poor mother. That is what we might call a "word in season." The Bible says, "A word spoken in due season, how good is it!"—*Sunbeam.*

Something He Did Know.

In former days candidates for admission to certain churches were examined as to their knowledge of sundry doctrines. Questions which no theologian could answer were gravely put to uneducated men, and even boys. On the length of his reply and the frequency with which he used the stereotyped phrases depended, in some degree, the approval which the church committee showed the candidate.

Among the young people in a New England village, who professed themselves Christians, was a simple-minded youth of the smallest possible amount of wit consistent with moral responsibility. But being sincerely anxious to join the church, he presented himself to the church committee. The first question put to him was.—

"Do you understand the doctrine of the trinity?"

"No, I can't say I do."

"Can you give the committee a definition of regeneration?"

"I don't think I can."

"Well, what do you understand by foreordination? Take plenty of time to answer," said a kind-hearted old deacon, thinking the candidate was confused.

"I don't know much about it."

"Can you give us some opinion respecting God's decrees?"

"I'm afraid not."

"Well, then," said the minister, a little impatiently, "what *do* you know?" Promptly came the answer:

"I know that I'm a sinner, and I know that Christ died to save me. And I want to join the church to get more help from Christ and his people.

Every member of that committee felt rebuked, and one of them said afterwards, "I learned from that moment to respect the spiritual knowledge of the humblest man or woman, and not to think so much of that knowledge which comes from the head alone."

Sunday Newspapers.

Sunday journals, unreformed, may ultimately make the Satanic press the chief Sabbath instructor of the nation. Our liberties are not safe under a permanence of such tutelage. There are a few reputable Sunday sheets. I admit the fact; but they do not give character to the mass of them. Usually the Sunday newspaper has more matter in it than any issue on a week day, and more objectionable matter. The loafer's journal is peculiarly loafer-ish, and the Satanic press peculiarly Satanic on Sundays. Let reputable people refuse to receive into their houses Sunday journals, and cause it to be known that advertisements in these papers do not reach the better class of homes, and a financial chill may be thrown into the lawless mercenary heart of an irresponsible Sunday press. Why should one trade be allowed to manufacture and distribute its wares Sunday, and other trades kept from work on that day? Sunday's newspaper is printed on Saturday night, it is triumphantly said. But when is Monday's prepared? When are Sunday papers sent out to the four winds? Under my window at Saratoga, last summer, the New York Sunday dailies were hawked about before 10 o'clock on Sunday morning. But, in order to make this exploit possible, special locomotives were driven screaming up the Hudson, and pony expresses tortured, and dealers and newsboys stirred to a frenzy of activity. This process, carried out to the thirty-two points of the compass from every great city in a population of fifty millions, is a very considerable infraction of citizens' rights. Editors and printers, as well as railway men, deserve one day in seven for rest. I asked a Chicago reporter on a great daily, which publishes a Sunday edition, heavy with rubbish, whether he had one day of rest in seven. His answer was: "Not one in seventy-seven." Sunday is worth more than Sunday journalism. What Sunday journals displace is worth more than what they supply. They displace rest. They displace the mood of religious thoughtfulness and worship, without which no civilization can be maintained at a high level. On the whole, Sunday journals, in average times of peace, must be pronounced to be works neither of necessity nor of mercy. They should be reformed or abolished.—*Joseph Cook.*

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.

McDONALD.—Fanny Perolee, daughter of G. A. and S. C. McDonald, was born January 11, 1881, and died March 19. She was too pure for earth, so she was transplanted to bloom in the bright world above. Though we cannot see her in this world any more, we hope we will all live so as to meet the darling in that brighter world where parting is no more.—ALICE HALLMARK.

WILLIAMS.—Andy Williams, son of Levi and Fannie Williams, was born in Jackson county, Georgia, Dec. 7th, 1861; moved to Texas in 1881; died in Hunt county March 15th, 1884. He was married to Fannie Jackson, in Smith county; was a member of the M. E. Church, South, and left clear evidence of his preparation for death. He leaves a wife and child, parents and other kindred and friends to mourn his departure; but they mourn not as those without hope. May God comfort the afflicted, and prepare them to meet him in heaven.—WM. R. DAVIS.

WATSON.—Juliette Ann Watson, nee Cleveland, died March 25, near Montgomery, Texas, aged about 31 years. She joined the church when about 14 years old; was joined in holy matrimony to A. S. Watson, September, 1876, who, with three children, survive to mourn their loss. She lived and died a faithful Christian. For more than a year she suffered with consumption, but patiently endured, and died in peace, reconciled to God through Jesus Christ, his son, her Savior. Her little children must miss her in this world, and must remember her teachings of Christ and his will. Her body sleeps in Montgomery, Texas, until Jesus calls for it.—JAS. M. LAWSON.

MANRY.—Sir Willie, only son of W. H. and Mary Manry, was born March 25, 1880, in Trinity, Texas; died March 18th, 1884, in San Antonio, whither his fond parents had taken him, hoping that special medical and surgical skill would be the means of restoring his health. Willie was sprightly, lovely and patient amid all his sufferings. He no longer brightens the family circle on earth, but has gone to join two dear little sisters, who preceded him to the better land. There may father and mother enjoy his society for ever and ever.

Where tyrant death no heart can rend,
Where partings never come;
Where peace and love shall know no end,
In that eternal home.

—JOHN C. HUCKABEE.

TIMMINS.—Died, April 21st, 1884, at the residence of Dr. L. V. Greer, Mr. Timmins was a young man of twenty-one summers, too well known to need comment on his character. He leaves a wife to mourn his loss, an infant son to be reared an orphan. Strange indeed is the dispensation, yet it has pleased our Father to call him hence. The kind and benevolent hand will never again be felt by the poor and needy, whom he delighted to help. He had not attached himself to any church, but had expressed a desire so to do even before his illness. When on his death-bed I talked to him of his prospects. He told me that all was well, and not a cloud intervened between himself and his God. May his dear companion bear her loss with fortitude, and be prepared to meet him in that land where all the families of the faithful shall be reunited and bask forever in the eternal sunshine.—T. S. ARMSTRONG.

BLAG.—Mattie Blag, daughter of James and Mary Cooper, died near Pella, Wise county, April 8th, 1884. She was not a member of the church militant, but died in the triumphs of faith. Calling her loved ones around her, to her brother she said, "Farewell, Lewis;" to his wife, "Farewell, Belle; for the last time, kiss me farewell." Mother, "kiss me once more." To the writer she said: "I am going to heaven! are you not glad?" To her husband she said: "Collin, if you are coming to heaven, kiss me three times, and I will know you are coming. I want my babe to go with me, and when we all get there I will be glad. Farewell all." Mattie leaves a husband, an infant babe, a mother and a brother. She was loved by all, and leaves a large circle of friends. The close of the day brings a lonely hour to the family as they behold the motherless babe; but "earth hath no sorrow heaven cannot heal."—PERLINA A. DYER.

COX.—Another mother in Israel has entered into rest. Sister Frances Wade Cox fell asleep in Jesus March 15, 1884. She was born in Albemarle county, Virginia, March 6, 1811; migrated to Rutherford county, Tennessee, in 1819, where she was united in marriage with Elisha Cox, December, 1835, and moved to Texas in 1855, and settled in Leon county, where she lived to the time of her decease. She was left a widow in 1869. She became a Christian when quite young, and united with the Methodist Church. Her life was exemplary and beautiful. Her last sickness came upon her as a thief in the night. The suffering was severe, the struggle was sharp, but then it was short. The silver cord was soon loosened, and the ransomed spirit was freed from earth and sorrow. She has left the sanctity and fragrance of a consistent Christian life to the church. May her children and grandchildren follow her as she followed Christ.—G. S. SANDEL.

SIMS.—It is with a sad heart that I record the death of my sister Mollie. Mary Caroline Sims, wife of O. B. Sims, and daughter of O. W. and E. C. Crockett, was born April 26, 1863, in Ellis county, Texas, and fell asleep in the arms of Jesus April 16, 1884, lacking only ten days of being twenty-one years of age. She was married July 31, 1879; was the mother of three children, two boys and one girl, two of whom died last spring in less than two months of each other. Her youngest boy was only eight days old when she died. She was converted and joined the M. E. Church, South, in the summer of 1877, and lived a devoted Christian up to her death. Every night before retiring, even before she was converted, she would kneel by her bed in prayer. She was very patient, and never seemed to get out of humor even with her children. She suffered much in her sickness. She was confined to her bed thirteen days; about 4:15 p. m. of the 16th she roused up, called for the family, then said: "Take me home; I want to go home!" She then took the hand of her father and husband, saying, "Farewell, I am going home," and looked very happy. After kissing her husband she looked up, her countenance radiating with heavenly glory, she clapped her hands, and said: "Bless the Lord!" She then crossed over to rest in peace forever, where death shall never come, and went to swell the heavenly chorus with her two sainted children. The writer was very sorry he failed to get the telegram in time to be there before she was buried. God grant that we may meet her "in that sweet by-and-by," where we'll join with Christ our Savior in the realms of endless bliss.—J. D. CROCKETT.

HOWARD.—At the first quarterly conference for St. James M. E. Church, South, Galveston, Texas, for 1884, a committee was appointed to prepare a suitable memoir of Sister Florence Howard, one of our most respected members, who has passed away since our last quarterly conference. Sister Florence Howard was born in Madison, Ind., March 6, 1852; moved, while quite young, with her parents to the city of Galveston, Texas, where she was raised and educated. She was converted and joined St. James Church in 1873, in which she lived a faithful and consistent member until the day of her death, which occurred suddenly of heart disease at the residence of her brother-in-law, in this city, Jan. 8, 1884. It is not saying too much to say that Sister Florence was a good Christian. It was her delight to attend and to cheer and make happy the life of her aged and feeble mother; in fact she was in the act of going out to make preparations to celebrate her mother's birthday when she was stricken down and fell dead on the floor, seemingly in perfect health. She loved her church and loved to work for the church. She delighted to attend and administer to the sick and suffering. It was always the happiness of her life to make others happy; but her work is done, her journey ended, and she rests with the angels. Weep not, loving friends; you shall meet her again. Your committee offer the following:

Resolved, That in the death of our dear sister we have lost one of our most esteemed members.

2. That we bow with submission to the Divine will in removing her name from the church roll, trusting it will be entered on the roll in heaven.

3. That we tender our sympathy and condolence to the bereaved family.

4. That the report of the committee be spread on the conference minutes and another be sent to the family and a copy be furnished the TEXAS CHRISTIAN ADVOCATE.

H. M. SEARS,
J. C. STEWART,
WM. PERKINS,
Committee.

BURNEY.—Sister Aphra Burney, daughter of G. B. and A. Williams, was born in Corpus Christi, Texas, July 17, 1863; professed religion and joined the M. E. Church, South, when 11 years old, and was for a number of years a most faithful organist for both church and Sunday-school, of which she was a member. She was married to Mr. D. M. Burney March 6, 1883, and died March 19, 1884. Those who knew her best have no doubt that she now rests from her labors in the paradise of God. That all loved her much, is evident from the fact the largest crowd of people we have ever seen in Corpus Christi, Jew and Gentile, Catholic and Protestant, white and black, followed her from the church to her last resting place, where we laid her to await the resurrection morn.—I. K. WALLER.

Aphra is gone! Death has borne from the arms of affection its cherished idol! None but those who have had the portals of the tomb suddenly closed between them and a friend they loved so dearly, whose soul seemed knit to theirs, can sympathize with a heart riven by such a blow. Oh! Aphra, my heart still clings to thee! I cannot say "Thy will be done." I know that it is right, and I will try, but it is so hard. Why blast the sweetest flower? Why take my dearest friend?

"Blow softly, gales! a tender sigh
Is flung upon your wing:
Lose not the treasure as ye fly,
Bear it where love and beauty lie,
Silent and withering."

Yes she is gone. We see her no more, but the door of memory is opened and our friend is with us again. As we wander back into the past, and unfold the pages of her short but useful life, we are impressed with the words of Death:

"Shall I have none of the fair
None of the jewels rare?"
"He gazed on her with tearful eyes,
He kissed her pallid cheek,
It was for the Lord of Paradise
He bound her in his sheaf."

Such spirits are better fitted for the realms above where, warmed by the smiles which beam from the throne of mercy, she now blooms with more than earthly beauty. Why then do we weep when a tired spirit seeks rest from the tumults of this world in the bosom of its God? When like a bird it tries its wing in an upward flight, and rests at last in its native skies?

She's gone, but oft in memory's light
Her cherished face will shine,
Her sweet voice be in my ear,
Her loved hand in mine.

—MRS. J. M. CARROLL.

LAMPASAS, Texas.

Resolutions of respect passed by the Methodist Sabbath School:

WHEREAS, It hath pleased Almighty God, in his mysterious, though merciful and wise providence, to take from us by death our much beloved sister, Aphra E. Burney; and

WHEREAS, Sister Burney was born, reared and married in this city, and was from childhood a member of the Sabbath-school, first as a scholar and then as a teacher. She was beloved both by her companions in class and by her scholars, for her kind and loving disposition and conciliatory manners. Having been a member of the M. E. Church, South, for some time previous to her death, and a faithful and useful organist both in the church and Sunday School for several years; therefore, be it

Resolved, Though our loss in the death of Sister Burney has been very great, and is deeply regretted by all, it is her gain; and in deep humility and grief we bow to the will of God, and say He doeth all things well.

Resolved, That we hereby express our deep sympathy for the sorrowing father and mother, who have lost a loving daughter; for her brothers, who have thus been deprived of a patient and loving sister; and for her husband, upon whose arm she so proudly leaned, and along whose pathway there now lies so dense a shadow; for all mourning relations and friends we feel the deepest sympathy, and pray that God may sustain them by his grace and mercy in this their deepest gloom.

Resolved, That a copy of these resolutions be furnished the Corpus Christi Caller and Galveston CHRISTIAN ADVOCATE, with request that they publish the same.

J. K. WALLER, Pastor.
JOHN A. CLARKE, Supt.
MRS. M. KELLER, Teacher.

CRAWFORD.—At the first quarterly conference for St. James M. E. Church South, in 1884 a committee was appointed to prepare suitable resolutions in memory of Bro. A. C. Crawford, long one of the official members of the charge. They reported as follows: Alexander Cook Crawford was born in Wilmington, Deleware, August 30 1814. While he was quite young his parents moved to Philadelphia, Pa., where he was brought up; he was converted and joined the M. E. Church when a boy, and lived and labored for the church for nearly sixty years. He was educated by Bishop H. B. Bascom, of Kentucky, whose influence was stamped upon his young life and followed him through a long and useful life. He was married when a young man to Miss Martha A. Lyle, of Nashville, Tennessee, in old McKendrie Church. In 1859 or 10 he moved to the city of Galveston, Texas, where he spent the remainder of his life, which ended at his late residence in this city, Feb. 20, 1884. He was a member of St. James Church from her organization, and was always delighted to do what he could for her advancement. He was a Methodist of the old type, and loved the old landmarks. He was a trustee at the time of his death, and was much rejoiced at the prospect that the church building would soon be completed. He was an industrious, good citizen, always taking great interest in the public welfare of his people. By industry and economy he had succeeded in accumulating quite an amount of the good things of this life, and leaves his family above want, so far as the world is concerned, and he leaves them rich in the example of a Christian husband and father. He leaves the wife of his youth and a large family of children to mourn his absence. His remains were followed by a long train of weeping friends to the city of the dead, where we laid him away to await the resurrection morn. Your committee offer the following:

Resolved, That in the death of our dear brother we have lost one of our most faithful members.

2. That we bow with submission to the will of God in removing his name from our church roll here to be entered upon the roll in heaven.

3. That we tender our heartfelt sympathy and condolence to the bereaved family.

4. That the report of the committee be spread upon the minutes of our quarterly conference, and a copy be sent to the bereaved family, also a copy be furnished the TEXAS CHRISTAIN ADVOCATE for publication; all of which is respectfully submitted.

H. M. SEARS,
J. C. STEWART,
WM. PERKINS,
Committee.

FRY.—John Marion Fry was born October 8, 1827. His parents were members of the Presbyterian Church. He always had great respect for the church of his father and mother, as the church of his earliest memories; yet he made a good Methodist. No man loved the doctrines of Methodism more than he. He was in the fullest harmony with its government, and was ever loyal to it. October 7, 1852, he was married to Miss Harriet W. Rankin. She proved to be to him all that the most exaggerated affection could expect—tender and kind. She was to him a help-meet, and to his children all that that word "mother" means. Her presence went with him to cheer and comfort to the very gate of death. He moved to Navarro county, Texas, in the fall of 1852, and was converted at Beaman's camp-ground in the fall of 1854, at which time he united with the M. E. Church, South, and had his first child baptized. Soon after his conversion he was made an officer in the church, filling as occasion demanded the office of class-leader and steward. As a steward, Bro. Fry measured up to the full requirement of Methodist law. He was a "man of solid piety"—a pure, true man. His brethren were never held in doubt for a moment as to his true position on any and all questions. He had clear and well-defined views on all moral subjects, and selected his ground at once; and was almost always sound in his conclusions. He was the pastor's safe adviser and fast friend. He knew his duty, and did it without fear, favor or affection. In the death of Bro. Fry the church in Corsicana has lost one of its best members. He had been confined to his bed most of the time for the last ten months. It was my privilege to be with him a great deal. His profession of peace and comfort in the divine presence and support to the very last were full and most consolatory to his family and the brethren. When the end drew near I approached him. As soon as he observed me he lifted his almost lifeless hand toward heaven, and said: "All's right up yonder." I thank God for such a man, for such a life, and for such a death. Bro. Fry leaves the companion of his youth, who, like a lonely dove, broods in sorrow over the absence of her mate; he leaves two sons and two daughters, and his mother, now about 81 years old, four brothers and two sisters. That mother, now far out upon the frontier of time, will soon find the crossing of the last river. May they all meet in the heaven of the pure, is the prayer of the writer.—A. DAVIS.

SMITH'S

EXTRACT OF MAY FLOWER,

The Cap Sheaf of the Chemist's Skill.

The Great Remedy for all Diseases of the Bladder and Kidneys.

This Remedy has stood the test of time, has been weighed in the scales of public opinion, and to-day has an army of men, women and children, who over their own signatures bear testimony to its curative properties. Some have been cured of Diabetes, some of Bright's Disease, some of Inflammation of the Bladder, some of Catarrh of the Bladder, some of Incontinence of the Urine, some of Leucorrhœa, or Whites, some of pains in the Back and Loins, some of diseases of the Prostate Gland.

For all Diseases arising from a diseased state of the Bladder and Kidneys, this Remedy stands without a rival.

Without a rival in the number of cures effected; without a rival in the purity of its composition; without a rival in number of testimonials. The annual sale of Smith's Extract of May Flower exceeds the sales of all other Kidney Remedies combined.

DR. ELI IVES, says: "That in many aggravated cases, where Buchu had failed to produce any benefit, May Flower has effected a speedy cure."

DR. J. H. BIRD, says: "I have found May Flower to be a remedy for all Kidney complaints far superior to Buchu or Juniper."

DR. H. F. MARTIN, says: "May Flower acts more promptly in all diseases of the Bladder and Kidneys than any remedy which has come under my notice."

DR. BENJ. H. LONG, says: "I have found May Flower exceedingly beneficial in my treatment of females."

DR. VINC. D. HUYVETTER, says: "Without doubt May Flower is destined to work a revolution in the treatment of diseases peculiar to the urinary organs."

DR. KING, in compiling his dispensatory, has paid a merited tribute to this remedy. See pg. 956 King's Dispensatory.

A number of authorities might be quoted, but there are none more eminent than the name above. In addition to these authorities, a living host of females, whose certificates are on file in the office of the proprietors of this remedy, bear testimony to its virtues.

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If you are afflicted, send your address to S. B. Smith & Bro., Covington, Ky., for a treatise on Diseases of the Bladder and Kidneys.

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These Corsets are recognized in Europe and America as the standard of style, workmanship and general excellence. The Coraline with which they are boned is superior to whalebone in both durability and comfort. **Price, from $1 up.**

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Stamping Outfit of 10 full size Perforated Patterns, Pouncer, Distributing Pad, instructions, &c., 60 cents.

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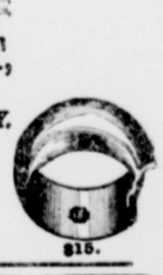

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These Glasses are chemically treated in the process of manufacture, and possess the property of keeping your eyes in good condition, as when first you use them. They have been carefully examined and analysed by American and European oculists, who claim that the MEDICATED GLASSES have no equal, and can in some cases restore the sight if used in time, but in no case can the eye become impaired by their use for the following reasons:

1. The chemicals soften the light to the eye, completely doing away with that tiresome sensation that is usually experienced in using glasses after one or two hours' use.

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Dealers Supplied Wholesale at Liberal Discount.

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

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CRESCENT CITY SPECTACLE COMPANY,
56 St. Charles street, near Gravier, New Orleans.

Texas Christian Advocate.

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Those who intend purchasing a Piano or Organ should look into the responsibility of dealer as well as manufacturer. Thos. Goggan & Bro. have been established in Galveston, Texas, since 1866, and are perfectly reliable. They are State agents for Steinway and Emerson Pianos, and sell pianos and organs as low for cash and on as easy terms as any house North or South.

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North Carolinians who live in Texas and wish to hear from their native State, ought to subscribe for the Raleigh Christian Advocate, of Raleigh, N. C. It is an eight page, 40 column paper, price $2.00 per annum; $1.00 to preachers, and is the organ of the North Carolina Methodists. Address Black & Reid, Raleigh, N. C.

The *Central Methodist*, Catlettsburg, Kentucky, a sixteen page paper, pasted and trimmed, an able, fearless, newsy weekly, will be sent to any reader of this paper until January 1st, 1885, for one dollar, and a free paper given for clubs of five. If you want a brainy Southern Methodist paper, here is your chance.

Human skin and that of young rabbits have been successfully applied to small pieces to large healing surface wounds. Dr. Wilson, however, in the Medical News, claims to have obtained very much better results by the use of the internal membrane of hen's eggs. The egg should be fresh and warm.

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 to 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.

An elderly Englishman was in the habit of buying quicksilver and aquafortis in separate packages and mixing them into a sort of ointment for rheumatism. On one occasion, however, they were put in the same bottle by the druggist. They exploded in the purchaser's pocket, burning him so that he died.

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.

The police force of England and Wales consists of 682 superintendents, 5 inspectors, 3482 sergeants and 28,[illegible] constables. The total strength of the Scottish police force is 32 chief constables, 110 superintendents, 176 inspectors, 350 surgeons and 3267 constables.

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.

A Wyoming man recently blew out his brains because he had the rheumatism. If he thought that his rheumatism was caused by too much brains he must have been badly mistaken.—Chicago Times.

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.

It is calculated that there are now residing in the United States nearly a thousand Japanese, and of this number it is said that not one has ever been convicted of any criminal offense in an American court.

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.

At the beginning of the eighteenth century the English language was spoken by less than 8,000,000 of people; at the beginning of the nineteenth by only 20,000,000; and now, with one-fifth of the century yet before it in which to spread, it is the mother tongue of 90,000,000.

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.

The trustees of Earlham College, at Richmond, Ind., have decided to erect a new building, to cost $45,000, and elect three new professors. This is the leading college of the Society of Friends in the West.

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.

George Van Cortlandt, the literary member of the family, is the owner of the chess table and chessmen that formerly belonged to Napoleon I., and which he used during his exile at St. Helena.

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.

"Is this the front of the Capitol?" "No, sah; dis heah side in front an de rear. Ef yer wants ter see the front yer must go around dar behind on de udder side."

A Cincinnati paper states that there are over two hundred indictments pending in the Hamilton County Courts charging murder or attempted murder. Men charged with murder in the first degree are out on bail.

Vera Cruz, Mexico, was built about 1600, and has been three times captured; once by the Americans in 1847, by the allies in 1861, and by the Liberals in 1867.

Six millions of people are estimated to have died of starvation in India during the last seven years. The soil destined for their support was employed in raising opium with which to kill sixteen millions of Chinese.

"Avoirdupois sociables" are the rage in Pottawattomie county, Iowa. Each young lady is weighed on entering the dining-room and her escort pays for her supper at the rate of half a cent a pound on her weight.

Two scientific investigators have been analyzing the air of the Alpine region, and have ascertained that entirely pure air is not found until an altitude is reached of from 6,000 to 13,000 feet above the level of the sea.

The Roman Senate at one time ordered the name of October, the eighth month in the year of Romulus, to be changed into Faustinus, in honor of Faustina, the wife of the Emperor Antonius, but the order was of no avail.

A band of boy thieves, twelve in number, has been captured in Chicago. The oldest was fourteen, the youngest ten years old. One, aged twelve, has been in prison five times for stealing. The rum shops and low varieties are the school for such precocious scamps.

CHEMISTS HAVE ALWAYS FOUND

DR. PRICE'S CREAM BAKING POWDER

The Most Perfect Made.

A PURE FRUIT ACID BAKING POWDER.

There is none stronger. None so pure and wholesome. Contains no Alum or Ammonia.

Has been used for years in a million homes.

Its great strength makes it the cheapest.

Its perfect purity the healthiest. In the family loaf most delicious. Prove it by the only true test.

THE TEST OF THE OVEN.

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Manufacturers of Lupulin Yeast Gems, Dr. Price's Cream Flavoring Extracts, and Dr. Price's Unique Perfumes.

WE MAKE NO SECOND GRADE GOODS.

AYER'S

Ague Cure

contains an **antidote for all malarial disorders** which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

WE WARRANT AYER'S AGUE CURE

to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized, by our circular dated July 1st, 1882, to **refund the money.**

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists.

HEPATOZONE

Dr. Tobin's

GREAT

Liver Medicine

CURES

Diseases of the Liver

IN ALL ITS

Various Forms,

SUCH AS

DYSPEPSIA,
HEADACHE,
NEURALGIA,
WATER BRASH,
CONSTIPATION,

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:

DEAF AND DUMB ASYLUM,
AUSTIN, Tex., May 8, 1882.

Drs. J. J. & W. H. Tobin:

Dear Sirs—Your Hepatozone has had a rather extended trial in this institution, among officers and pupils; it has proven a safe and certain remedy in affections of the liver. It is also a valuable and cheap aperient. It removes constipation of the bowels, relieves indigestion, and can be taken at any time without any bad effect. I cheerfully recommend its use in all cases involving derangement of the functions of the liver, and in many cases where the stomach and bowels are involved.

Truly yours, JOHN FORD, Supt.

Letter from the Hon. Ex-Comptroller:

AUSTIN, Tex., Mar. 30, 1883.

Drs. J. J. & W. H. Tobin:

Dear Sirs—Having, during the past year, used the remedy prepared by you known as Hepatozone, I take pleasure in stating that it has proved to be what its name implies, a Liver remedy. I have found no alterative and purgative more certain or free from unpleasant effects, and none so efficacious in arousing a torpid liver to the performance of its proper functions. W. M. BROWN.

Letter from Hon. A. W. Houston, President pro tem of the Senate:

SAN ANTONIO, Tex. Jan. 1 1883.

Drs. J. J. & W. H. Tobin:

Gentlemen—Your Hepatozone has been used in my family for over a year, and I unhesitingly say it is the best remedy I have ever used for my liver trouble or constipation of the bowels. I would not be without it. Respectfully, A. W. HOUSTON.

From our prominent bankers.

AUSTIN, Tex., April 9, 1883.

Drs. J. J. & W. H. Tobin:

I have thoroughly tested the merits of your Hepatozone as a remedy for any liver trouble, dyspepsia or constipation. It is indeed a wonderful medicine and the best remedy for these troubles that has ever been given. I could not do without it. Respectfully, FRANK HAMILTON.

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 will do well for my family to be without it. It is so efficacious, mild, and yet certain to accomplish what is proposed by its use. J. W. WHIPPLE.

Mrs. M. H. Newton, Miano Junction, writes, April 22, 1884:

I find it is the very medicine I have been needing for fifteen years. I have tried many remedies for sick headache, but found nothing that benefited until I tried your Hepatozone. Please forward two bottles at once as I don't want to be without it a single day.

INSTITUTION FOR THE BLIND,
AUSTIN, May 10, 1883.

Dr. Tobin:

Your Hepatozone as a gentle purgative has no equal. It moves the bowels 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 20, 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, 1884."

SEE HOW IT SELLS.

BRENHAM, TEXAS, March 5, 1884.

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.

News, Notes and Comments.

Over 1,000,000 gallons of whisky are stored in St. Louis.

The wheat crop of the Pacific and Western States is reported to be very promising.

At the request of Spain Zorilla, the Spanish agitator, has been expelled from France.

Marquis Tseng has been superseded as Chinese minister to France, and Shut Ling Chin will take his place.

The Van Buren county poor house, Michigan, was burned April 30, and fourteen of the inmates perished in the flames.

A rising of slaves was reported in Vargen, Brazil, April 30. They killed a rich proprietor and committed many other crimes.

Advices from Constantinople state that a cordon has been placed around Bedra, Province of Bagdad, when the plague is raging.

A fire-damp explosion in the Allegheny valley coal mines near Parker, Pa., resulted in the death of several men. Number not given.

The revenue steamer Corwin was to sail May 3 from San Francisco to explore the river in Alaska discovered last year. Lieut. Doley is in command.

The troop ship Crocodile, from Bombay to Portsmouth, England, reached that port with eight cases of cholera on board, two of whom died. The vessel was kept in quarantine until April 30, when it was thought the danger of the spread of the disease was over.

Forest fires last week in Pennsylvania did immense damage. At Emporium 50,000 acres were burnt with several mills and other buildings. Fires on the Blue Mountains and near Wilkesbarre and also Bordentown and Matawan, N. J., have destroyed a vast amount of timber and hundreds of thousands of dollars in other property.

Woman's Rights.

The Siamese women are agitating the question of their rights, and the first step in their struggle is to induce the King to revoke the law allowing their husbands to pledge them for gambling debts.

Hot Baths in Japan.

Every one, rich and poor, takes a dip once a day in a caldron of hot water in Japan. The rich bathe before dinner and at night. The whole household dip in the same water. Precedence is given to visitors, then the elders, followed by the young people according to age, and then the servants. On getting out of the caldron each bather gargles the mouth and throat with cold aromatized water. They then fan each other until they are all dry.

Compulsory Education.

Compulsory education in London appears to work much hardship to the poor. Cases are frequent in which boys and girls whose earnings are indispensable to the support of their families are compelled to give up their employment, or, at the best, work half-time, in order to attend school. The school boards have little option in the matter, and allowing half-time is the best they can do.

War on Wild Beasts.

In French Algeria the work of exterminating wild beasts is making rapid progress. The number killed, for which rewards were paid by the government, rose from 617 only in 1881 to 1656 in the following year. Among these the jackals figure for by far the largest proportion, numbering on the total of the two years 1969 out of 2303. Besides these there were four lions, six lionesses, 119 panthers and 196 hyenas.

The Thriving South.

The cities of Georgia are in a very thriving condition. In Atlanta there are $2,000,000 worth of new buildings in the hands of contractors, besides the new Capitol, which will be started this spring. In Macon contracts for over $500,000 worth of new buildings have been closed out. Columbus has had $200,000 worth of residences erected since last summer, and about $300,000 worth of work engaged for the coming season. In Savannah $1,000,000 has been expended during the past year in improvements.

Woman's Devotion

Portland has a girl case in the Evangeline mould. She was engaged to be married three years ago, but the fellow took to drink and ran away with an actress. The girl discouraged all other attentions, and practically retired from society, and recently, when the man was dying from consumption at Philadelphia, went on, brought him home, and married him two days before his death. Among his effects was found "a tear-blotted record," showing that the girl had sent him, at various times during his theatrical career, $600.

From the Deep Sea.

Milne-Edwards, the naturalist, is giving in Paris an interesting exhibition of submarine plants and animals found during his exploration of the Mediterranean. He took soundings to the depth of 19,685 feet, and brought up some of the most remarkable organisms ever seen. They are said to have puzzled the most accomplished naturalists; some of them are of such a nature as to make it difficult to classify them either as belonging to a botanical or zoological species. The dredgings were on a large scale, samples of rock weighing over 200 pounds being sometimes brought up.

Costly Diplomacy.

The Sultan's recent reception to the Crown Prince of Austria was an extraordinary magnificent one. Over $200,000 were spent on the festivities, a new palace was especially built, with the finest new furniture, meats were served in dishes of pure gold, and at some of the festivals the whole court, thousands of soldiers and the entire fleet took part. The criticism passed on this laborious attempt to conciliate the future ruler of Austria and render him proof against any desire to annex Turkish territory is that the Crown Prince has seen the Sea of Marmora, and that is enough to stir any sovereign's greed.

Plenty of Gas.

It is said that the greatest known flow of natural gas was struck at Wellsburg, West Virginia, on the 22d, at a depth of 1287 feet. When the reservoir was tapped the fluid rushed out with such force as to throw the heavy tools high in the air and demolish the derrick. All efforts to cap the tube and control the gas have been futile. A light has just been applied, and the glare on the sky is visible thirty miles away. In quantity this well is estimated to be a half greater than the famous McGugir well, making it the largest in the world. Nearly $1,000,000 have been spent in the vicinity boring for gas, but Wellsburg alone has been successful, having now three wells in operation, lighting and heating the town, melting iron and glass, and entirely superseding all other fuels. This last well will be piped to Wheeling and supply the numerous mills, furnaces and glass-houses there.

BOOK NOTICES.

Tip Lewis and Her Lamp.

This is one of the bright books written by Pansy, and is so moral and healthy in its tone, that parents who care what their children read will select it for them, if they have read it themselves. It is published by D. Lothrop & Co., Boston. Price 25 cents.

An Hour with Miss Streater.

This is another of Pansy's books, written for smaller children. Its fresh, simple style will attract them, and the lessons it imparts helps them to a better life. Price 6 cents. D. Lothrop & Co., Boston, publishers.

Thirty Thousand Thoughts.

This volume embraces extracts covering a comprehensive circle of religious and kindred topics, gathered from various sources of different ages and schools of thought, with suggestive headings and homolitical and illuminative framework. It treats of the following subjects: 1. Christian Evidences. 2. The Holy Spirit. 3. The Beatitudes. 4. The Lord's Prayer. 5. Man and his Traits of Character. It is edited by the Rev. Canon H. D. M. Spencer, M.A.; Rev. Joseph S. Exell, M.A.; Rev. Charles Neil, M.A., with an introduction by the Rev. J. S. Howson, D. D., Dean of Chester. Frank & Wagnalls, publisher, 10 and 12 Dey street, New York.

MARRIED.

FRANCIS—MELUGIN.—In the M. E. Church, South, at Denton, Texas, May 1, 1884, Mr. Wm. B. Francis and Miss Mattie A. Melugin, daughter of Rev. W. T. Melugin, of Northwest Texas Conference, by Rev. D. J. Martin.

LAMB—FREEMAN—At the residence of the bride's father, by Rev. W. F. Clark, April 30, 1884, Mr. J. F. Lamb, of McKinney, to Miss Mary L. Freeman, of Grayson county, Texas.

MARMION—ARRINGTON.—At the residence of Dr. J. W. Phillips, in Wharton, Wharton county, Texas, May 1, 1884, by Rev. S. H. Brown, Mr. Louis S. Marmion and Miss Eula L. Arrington, of Sumpter county, Alabama.

WOFFORD—MANGUM.—At the residence of Jno. E. Lee, Esq., Matagorda county, March 19, 1884, by Rev. S. H. Brown, Mr. Jas. C. Wofford and Miss Mangum—all of Matagorda county.

Unanswered Letters.

May 1.—J P Mussett, sub. J T Stanley, sub. W E Woodard, subs. C Roland, subs. L G Rogers, sub. S B Ellis, sub. J C Chambliss, sub. R M Sproule, subs. A A Allison, subs. C C Williams, subs. G D Wilson subs. H K Agee, will discontinue. J Laf Leslie, sub. T S Garrett, subs. N L Stepp, sub. G Powledge, sub. G H Phair, subs. J T Simpson, subs. J T Gillett, increase to Jubilee order. J L Lemons Jubilee sub. A Brown sub. W T Thornberry, sub. J B Sears sub. J F Paul, Jubilee order. J B Hawkins, sub. W S May, sub. H W Graham, subs; we have correct postoffice for P C K. M H Wells, sub. J N Reeve, sub. J M Blackley, sub. C C Williams, sub. H P Shrader, sub. J S Smith, sub Jubilee and Advocate. J F Henderson, sub. J J Canefax, subs. Sami Morriss, sub, and correction.

May 2—R G Rainey, subs. L F Palmer, sub. C I McWhirter, subs. C M Coppedge, Jubilee subs. M H Porter subs. J B Adair, sub. J H Trimble, subs. J L McElroy, subs. B R Bolton, sub. Jno C Allen, sub. G S Sandel, sub. S Mathis, subs. W S May sub. W H Vaughan, sub. Abe Long, sub. J T Ellis, subs. J W Pickstone, Jubilee order. J B Merriherson, sub. Jno W Stovall, sub. J o T Bludworth, sub. Jas B Hall, subs; 2 cards. J B Minnis, sub. W H Vaughan, sub. O P Thomas, subs. R H Waldron, subs. J L Murray sub. F C Bryce, sub. I Kingsbury change made.

May 5—W W McAnally, sub. F A Rosser, subs. A F Hendrix, subs. Marion Mills, subs. E A Smith, change made. W W Horner, subs. J A Wyatt, sub; will attend to sub of M N. W W Henderson, sub. A P Taylor, subs. A N Keen, subs. J S Gunnel, sub. Neill Brown, sub. W H Ardis, sub. E A Bailey, sub.

May 6—J W West, sub. L cy Boone, sub. S Ashby, sub. G D Wilson, subs. W H Carr, subs. J B Minnis, will attend to sub of Bro McC E Y Seale, Jubilee order. Jos Coughran, sub. J P Mussett, sub. H C Rogers, sub. C I McWhirter, subs. W W Horner, sub. M H Porter, sub. Jas A Walkup, subs Jubilee and Advocate. S Bridges, subs. W J Lemons, subs. J J Davis, sub. Sam P Wright, subs. C S McCarver, sub.

May 6.—J K P Dickson, sub. D P Haggard, sub. W R Caraway, subs. R H H Burnett, subs. L P Wood, sub. T S Armstrong, sub. Wm Walker, sub. G R Bryce sub. J P Foulin, Jubilee order. D C Bark, subs. A A Allison, sub. C McPougal, sub. W H Crawford sub. W G McDow, Jubilee subs. L C Ellis, subs; 2 cards. A E Goodwyn, sub.

May 7.—A N Blanner sub M K Little, sub. H M Glass, sub. Jubilee and Advocate. L L Lively, sub. Sami Weaver, Jubilee sub. Wm Watt, sub; will notify parties in one. R Richapard, sub. W H Carr, Jubilee order. Wm A Coppedge, sub. Sami Morris, subs. W F Graves, sub. W J Phillips, Jubilee subs. W V Jones, Jubilee subs. W K Knowlton, sub. M H Porter, subs. L A Bark, subs. C B Fledger, sub. J P Henderson, subs. J Clark Smith subs. C I McWhirer, subs. J C Calhoun, sub. Ben H Bounds, subs. R S Gorsline, sub.

WACO DISTRICT—THIRD ROUND.

Groes' creek cir, at Central Institute May 17, 18
Waco sta, at Fifth Street Church, May 24, 25
Louisiana sta, at Church Street Church, May 31
June 1
Axtel cir at Maste, June 7, 8
Lorsdens cir, at Petty's Chapel, June 14, 15
Bosqueville cir, at Harris Creek, June 21, 22
Dresden cir, at Mt Zion, June 28 29
Waco cir, at Mooreville, July 5, 6
Mt Calm cir at Mt Calm, July 12, 13
East Waco cir, at White Rock Camp-ground, July 19, 20
Thornton cir, at Big Hill, July 26, 27
Mexia cir, at Cotton Gin, August 2, 3
Wortham cir, at ——, August 9, 10

E. L. ARMSTRONG, P. E.

SAN ANTONIO DISTRICT.—THIRD ROUND.

Cotulla and Pearsall, at Pearsall, June 7
Devine cir, at Tehuacana Creek, June 14
Travis Park, at San Antonio, June 21
Church of Strangers, at San Antonio,——
Uvalde, at Leona Chapel, June 28
Camp Wood mis, Camp Wood, a camp-meeting, July 2
Bandera, a camp-meeting at Polander Springs, June 27
Pleasanton,——
Lavernia cir, at Lavernia, August 9
Sabinal cir, at Wareseville, a camp-meeting and district conference, August 14
Programme of district conference hereafter.

H. S. THRALL, P. E.

GEORGETOWN DISTRICT—THIRD ROUND.

Georgetown sta, 1st Sabbath in June
Taylor and Temple, at Taylor, 2d Sabbath in June
Burnet cir, at Crownover, 3d Sabbath in June
Burnet sta, 4th Sabbath in June
Lampasas sta, 1st Sabbath in July
Corn Hill, at Circleville, 2d Sabbath in July
Belton cir, at Rock Chapel, 3d Sabbath in July
Round Rock, at ——, 4th Sabbath in July
Belton sta, 1st Sabbath in August
Liberty Hill, at Bagdad, 2d Sabbath in August
Sugar Loaf, at Pleasant Hill Camp-ground, 3d Sabbath in August
Oenaville cir, at ——, 4th Sabbath in August
Salado, at Jones' Camp-ground, Friday, 2 p m, before 1st Sabbath in August
South Gabriel cir, at ——, 5th Sabbath in August

GEO. W. GRAVES, P. E.

FORT WORTH DISTRICT.—THIRD ROUND.

Arlington cir, at Wyat's Chapel, 2d Sun in May
Village Creek cir, at Missionary Ridge, 3d Sun in May
Hillsboro sta, 4th Sun in May
Hillsboro cir, at Scott's Chapel, 2d Sun in June
Alvarado sta, 3d Sun in June
Fort Worth cir, at Beever's Spring, 4th Sun in June
Mountain Creek cir, at Gardner's s h, 5th Sun in June
Nolen river cir, at George's creek, 1st Sun in July
Whitney cir, at Peoria, 2d Sun in July
Cleburne sta, 3d Sun in July
Marystown cir, at Marystown, 4th Sun in July
Grandview cir, at ——, 1st Sun in August
Itaska cir, at Bery's Chapel, 2d Sun in August
Fort Worth sta, 3d Sun in August.

The district conference will be held at Marystown, embracing the 4th Sunday in July. First service on Wednesday night the 23. Bishop Parker will preside.

W. R. D. STOCKTON, P. E.

Lotteries are not much thought of in this country but counts have a great deal to do with American ballot-boxes.

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