

Texas Christian Advocate.

Dr. Harrison and "The Physical Cause of the Death of Christ."

To the Advocate.

Dr. Harrison enters upon the discussion of the question: "What was the proximate, the physical cause of the death of Christ?" with astonishing confidence, and rests upon his conclusions without the slightest intimation of the possibility of mistake. He declares, as though he knew the fact, that Christ died of a broken heart. This solution is old, and by no means original, with the author of "The Living Christ." He ought to have given credit to Froude, or some one else, for it. I have been hearing it well nigh all my life, and am glad to say that the mention of it has been only a passing reference to the objection to the statement that Christ died by crucifixion is as follows: "If so, and his death was an offering, a sacrifice for sin, then Pilate becomes the priest by whose hands the offering was made, and the Roman soldiers were the instruments through whom the expiatory victim was offered up to appease the wrath and satisfy the justice of God. If I could conceive the possibility of Dr. Harrison's jesting with the crucifixion of Christ before him, I would decide that he was not serious in taking this position. But that cannot be. He really thinks that if Pilate and those under him did crucify Christ to death, that that act of murder constitutes the former a priest and the latter the instruments by which the Son of God was offered in sacrifice. A strange way of getting into the priesthood, surely. It is undeniable that God sometimes employs wicked men to accomplish his great designs, making "the wrath of man to praise him," and causing these instruments to effect results which they did not intend, and never thought of. When God, in his wisdom, works into his plans these unwilling instruments, are they thereby invested with official dignity or sacredness? or are they to be regarded as willingly and purposely furthering his plans, irrespective of their intention? Certainly as much as Pilate and the Roman soldiers, for nothing was further from their thoughts than acting the part of priests and offering up Christ in sacrifice for sin. According to the Doctor's sort of reasoning, Joseph's brethren did a very good deed, notwithstanding their evil intent. Judas fulfilled the Scriptures to the letter. What kind of a role would he put upon him? "This conflict, begun in the garden and temporarily suspended in answer to the earnest prayer of the agonized soul of Jesus, was renewed on the cross of Calvary." Again: "His flesh was torn by the triumphant spirit struggling against the adversary, Satan, and the blood from the ruptured heart was poured forth with his life." Now all this is simply gratuitous—a mere figment. He had no more authority, from heaven or earth, to write it than he has to publish that two and two make a thousand. But mark; he says: "The flesh was torn by the triumphant spirit;" yet he says Christ did not take his own life. He plainly thinks that the rupture of the heart was the result of his conflict with the devil. Nay, in the first chapter of his book he represents the devil as the actual slayer of Christ. He says: "The heel is the stay, the prop of the upright body; without its support the body falls. The Adversary will remove the prop; he will slay the body of this seed of the woman." Then, I insist that he substitute the devil as the officiating priest in the stead of Pilate. Was Pilate worse in his estimation than Satan? Why should he lift his hands "in holy horror" at the thought of the priesthood of Pilate, and then take a position which forces him either to accept that of the devil or to make Christ a suicide? According to his logic, one or the other of these conclusions is inevitable. He is welcome to either. Dr. Harrison thinks that the sermons of Gethsemane and all the cruelties inflicted "did not exhaust the young and vigorous nature of Jesus," and that his early death upon the cross is presumptive proof that he did not die by crucifixion. The wonder to me is, that his physical nature endured as long as it did. Farrar says: "But Jesus was enfeebled, not only by this cruelty (bearing his cross), but by previous and violent struggles and agitation, by an evening of deep and overwhelming emotion, by a night of sleepless anxiety and suffering, by three trials and three sentences of death before the Jews, by the long and exhausting scenes in the pretorium, by the examination before Herod and by the brutal and painful derisions which he had undergone, first at the hands of the Sanhedrin and then, lastly, from Herod's body guard, and lastly from the Roman cohort. All these, superadded to the sickening lacerations of the scourging, had utterly broken down his physical strength." If only the half of this recital be true, the wonder is that he endured so long. The scourging itself was sufficient to produce extreme exhaustion. Dr. Harrison says of this scourging: "The scourging was rather an exhibition of the degradation of the condemned person than a physical punishment of extreme severity." Dr. Harrison is mistaken. He must be confounding the Jewish with the Roman methods of inflicting this punishment. The former was less cruel than the latter. The best authorities with which I am acquainted sustain, in the main, the following account of it: "The unhappy sufferer was publicly stripped, was tied by the hands in a bent position to a pillar, and then, on the tense, quivering nerves of the naked back, the blows were inflicted with leathern thongs, weighted with jagged edges of bone and lead. Sometimes even the blows fell by accident; sometimes, with terrible barbarity, were purposely, struck on the face and eyes. It was a punishment so hideous that, under its lacerating agony, the victim generally fainted—often died. No wonder that Christ could not bear his cross to the place of execution: no wonder that he died in six hours after he was nailed to it. But Dr. Harrison is of the opinion that "the water and blood that issued from the pierced side tells how he died. The human heart of Jesus was broken." Now, if Dr. Harrison thinks that he has given a satisfactory, natural solution of this difficulty, and that the body of the Savior can be held to those natural laws that govern the human body in ordinary circumstances, he ought to have gone through with the entire explanation and told us how it was that the blood flowed all from a body in which life had been extinct so long; by what process it was preserved, so as not to see corruption; how life came back into it, and by what natural laws it was rendered capable of bearing an open mortal wound. Of these things, from the first to the last, we know nothing, aside from the bare revealed facts; and to undertake to explain them

amounts to temerity. The soldier's spear pierced the Savior's side, but no man knows that it entered his heart. Water and blood issued from the open wound. The flowing of the blood was contrary to natural law, and so may have been the flowing of the water. Both were in keeping with the preserving of his body against corruption. Dr. Harrison again consults his medical advisers. Why did he not consult the man in the moon? Had he done so, the voiceless answer of silence would have been fully as satisfactory, and far more sensible, than any opinion of physicians, applying to the manner of the death of the Lord Jesus Christ. Dr. Harrison's position cannot stand the test of God's Word. His statements are plain and unmistakable. "Behold we go up to Jerusalem; and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock and to scourge, and to crucify him; and the third day he shall rise again." Crucifixion was a capital punishment. When the criminal was sentenced to crucifixion he was condemned to death, and inevitably died. Consequently, when the Savior declared that he would be crucified, he declared that he would be executed as a criminal by this cruel method of destroying life. The fact that he makes his crucifixion and resurrection antithetical is conclusive. But let the Bible explain itself: "From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day." Here killed is used instead of crucified, and as carrying the same meaning. He does not say that an attempt would be made to take his life, and that he would die before the wicked purpose was executed, but that he would "be killed." In Luke it is written, "and he slain." A child can understand such language as this. But whom did Christ intend would perpetrate the wicked act? "And shall deliver him to the Gentiles to mock and to scourge and to crucify him." Christ is pointing with unerring certainty to Dr. Harrison's celebrated priest, Pontius Pilate. Peter holds the Jews responsible for the death of Christ, although the deed was done under the authority and by the direction of Pilate. "But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you, and killed the Prince of Life, whom God hath raised from the dead." I repeat, this is the representation, not of an attempted, but of an accomplished fact—accomplished by wicked men. There is no intimation that it was done partly by the direct agency of men and partly by the power of the devil, acting directly upon the person of the Savior, or by "the triumphant spirit of Christ." According to the plain account in the Gospels, it was done by men. True, he had power to prevent it; but he was delivered into their hands and voluntarily submitted. This is doubtless precisely what he meant when he said, "No man taketh it [his life] from me"—that is, without my voluntary submission.

This discussion may appear to some to be unimportant; but to me it does not appear unimportant that a leading man in our church literature, at the head of our publishing interests, should so manifestly liberties with God's Word and works that Dr. Harrison has done. If he has not substituted fancies for facts, and mere conjecture for plain inspired statements, I would be glad to know that I am mistaken.—W. F. EASTERLING.

Bro. Alderson on Baptism.

To the Advocate.

Since acknowledging the receipt of Bro. Alderson's book on the act of baptism, I have received the ADVOCATE of June 14, containing a criticism of a former article of mine touching the subject. This argument shows the common weakness of spreading itself over a large circumference territory not necessarily connected with the matter in question. I raised but a single objection to his argument, as it was stated in the ADVOCATE by himself and others. To that point this argument must be confined. I think it is eminently logical to refuse to follow an opponent after an irrelevant issue. So I have no reply except to a very small part of his argument.

The issue I made was that the ancient Greek meaning of the word baptizo, however well ascertained, could give us no information as to the meaning of the same word as used in the New Testament. I argued that when a Greek noun or verb was used in the New Testament, in any exclusive reference to Christianity, it was always necessarily used, not as it was used among the Greeks, but with a different and changed meaning. We have no interest in knowing, for this purpose, what the old meaning was. I said that neither Greek "nor anybody else," before Christ, could by possibility know how to "act baptism," for before that time it had never been acted at all. Notwithstanding his extensive travels outside the record, Bro. Alderson meets this issue squarely, to say the least. Dr. Abney says of Matthew, that "finding there was no Greek word that signified baptize, he gave a new meaning to an old word." This statement rests on Dr. A.'s ipse dixit. I respectfully demand the proof. The fairness here is equal to the temerity. You shall have the proof. In furnishing it I cite a fact universally known to, and acted upon everywhere by all men who write or speak any language, domestic or foreign, vernacular or translated. This fact is, that all nouns and verbs, Greek, English, Arabic, Chinese, are always changed in their meaning when employed in a new service; that is, when used to describe a new thing, that is, any thing, fact or act of recent introduction. A new idea can be spoken of only by the use of a new word. Such new words are uniformly but not invariably made out of old words, thus rendered wholly or partially obsolete. The old word, that is, the letters composing it, and the articulate sound of it, are the same, but the meaning is changed. The exceptions to this rule are when a new word is made of new material entire. The daggerreotype took the name of the introducer. The Mansard roof got its name in the same way. So of the Armstrong gun, etc. A new word must be made or the new thing cannot be spoken of.

It is therefore clearly impossible that Matthew could have used the word baptizo except with a changed meaning; that is, it is impossible the ancient Greek writer could have given to it the religious meaning with which we use it. In his hands it meant nothing religious. Illustrations of this common and necessary practice of changing the meaning of words could be given easily by the thousand if need be. The dictionary is full of it. It pertains no more to religious words than to others. The word steam was

never used as we use it, denoting motive propulsion, until lately. The compass was unknown to the ancients and must have a changed word. And so of the thousands of new ideas as they come up. Sermon, church, preach, sacrament, Lord's supper, faith, pulpit, etc., are old words with new and changed meanings. It is clearly impossible that anciently they could be used with the modern meaning, because the idea now conveyed by them did not then exist. The idea must first exist before there can be a word to represent it.

In this discussion we are not interested in the relation, if there was any, or whatever it may have been, between the old Jewish rites or superstitions of ablution of the body, cups or bodies of persons, and Christian baptism. They were of one and the same thing. Of the former we know very little. Baptism—not the sacrament, but the act or manner of administering it—was certainly unknown, not only to Greeks, but to Jews and Gentiles, until the teachings of John or Christ. Now what is to be done? To speak or write about it implies the necessity, as in all other such cases, of making up words. And we see they appropriated an ancient word more or less nearly related to the new idea, and subjected it to the new service. So we have baptizo with an old meaning and a new one. The old meaning was some kind of use of water, say pour under water if anybody wants it so, or put water; we, in this inquiry, do not care to know what it was. The new meaning was a symbolic cleansing, or purifying, or signifying religious purity and personal church membership. The word may still be used, as thousands of such words are, with sometimes the old and sometimes the new meaning. Almost all nouns and verbs have several different meanings. New meanings become attached to them as new ideas arise.

Is that clear enough? I hope so. And yet I am gravely challenged to produce a single instance of one of the simplest and best propositions in English or any other language.

"Baptismal Demonstrations" was written some thirty years ago at the request of my presiding elder, the late Rev. A. T. M. Fly, of this conference. The book never belonged to me nor had I ever a cent of pecuniary interest in it. At the time I was not a little anxious to see what the Baptists would do with it, and I noted carefully for some years. Filed it alone? Not one has ever touched it, so far as I have been able to learn, even to this day. One of the most intelligent immersionists I know told me some years ago that they would probably avail themselves of it after awhile. Another told me it could not be answered. So far they let it alone. The Methodist and Presbyterian press, so far as I know, declared it unanswerable. That the argument in it has many times been effectively used in various parts of the country in silencing immersion batteries, has frequently come to my knowledge. I believe they sell more of it at the Publishing House than of all other publications on that subject combined. And I have frequently wondered if it would never find an opponent. It has found one. How much logical suffering it will undergo remains to be seen.

I think, therefore, that we have nothing to gain in this matter by translating Greek, however correctly we may translate it. But we have much to lose, and in this way. The issue is this: the Baptist affirms that immersion all over in water is necessary in baptizing. We deny the necessity, and in proof he produces a Greek lexicon to prove that those Greek writers meant immerse when they said baptizo. This, whether true or not, proves nothing, for nobody ever pretended to immerse in water. Fish, ducks and geese and beef for dinner are not baptized. But when we accept and join that issue about the translation, we thereby acknowledge the controlling force of that question, and stake all upon it—an issue in which demonstration is clearly seen to be impossible. And so here we are here to-day in an endless deep-water discussion.

Bro. Alderson says "the classics and lexicons are in controversy." Immersionists have used these to keep them there, and unless we refute their argument we suffer before the people. That is logical lameness with a vengeance. Then we must follow an opponent on every irrelevant issue he chooses to present. No, sir; I understand logical strength to consist mainly in refusing to do that very thing. Otherwise all debate is inconclusive. Where sound argument fails, never-failing resort is to an irrelevant issue—some specious side question which, if proved, proves nothing material on the main question. In this case the proper course is, no matter what your opponent "insists," to show the irrelevancy and hold the opponent to the real issue in hand. The weak party always "insists" on evading one question by lugging in false issues. We must refute their arguments, but how? Not, most assuredly, by debating the irrelevant questions, but by showing the irrelevancy and refusing to debate them. If you follow irrelevant issues you have an endless and profitless journey before you.

I consider this point important, and have long believed that Pedobaptists have suffered untold logical damage by following and debating this irrelevant question about translating Greek. Is it not seen a thousand times that we gain nothing by success except the already secured approval of friends? A Greek lexicon never silenced an immersion battery. He can answer it. We should present something he can't answer, and he cannot answer an argument showing that the New Testament writers meant by baptizo something different from what the Greek writer meant by the same word. It is easy to show that they could not possibly mean the same thing. But, then, there would be no display of Greek learning. Well, show it elsewhere.

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A Correction.

To the Advocate.

THE ADVOCATE makes me say of Dr. Harrison's book, that it is without unity or design. It should have been printed of design. The other mistakes do not alter the sense, though they reflect either upon my carelessness or that of the printer.—W. F. EASTERLING.

Letter from Memphis.

To the Advocate.

I did not leave on my last letter exactly as the story-teller in the Arabian Nights' Entertainment, but, like him, as I did not finish my narrative, I take it up again.

I found Dr. Fitzgerald at the helm of the "great official," and in his sanctum howdyed with Rev. J. J. Ransom. Bro. Ransom had just arrived from Brazil. Rumor whispered about that he will not return alone to the land of the Southern Cross. He looks thin and sallow, as if he had been living in a swamp and familiar with chills. The Board of Missions granted him leave of absence until January next, if necessary, to recuperate his health. I found Lyon chained to his oar and laboring with leonine earnestness, and while speaking with him, a voice from another room, "How are you, Steve?" bespoke the presence of the Sunday-school chief, Dr. Cunningham. Somebody—that is definite enough—told me that the little secretary who rejoices in the euphonious initials of W. G. E. C. has learned to ride the bicycle, but being a little bashful about it, goes, Nicodemus-like, at night, and can sometimes be seen gliding like a phantom through the groves of the Vanderbilt. He has learned this graceful recreation since the writer met him in the doughty conflicts of the croquet ground under the great old oaks of Abington. The unerring stroke of his mallet spoiled many a nimble victory for more combatants than one. Dr. McFerrin looks feebler than I ever saw him, but being particular about his looks, promptly informed me that much of his facial expression was due to a recent surrender of the relics of his dental practice to the old teeth, which were not, nevertheless, and could not exactly keep his face straight without them. But he has lost none of his vitality. The eyes that look out from under those vast brows see just about as far as any other pair of eyes, and the assertive voice of the old Nestor, with its deep nasal emphasis, is just about the safest counselor we have. I could not help thinking how we will meet the royal old steward when he ascends. The courteous business manager, Bro. Palmer, showed me kindness and spoke cheerfully of the condition of the house.

I visited the Nashville College for Young Ladies, over which Rev. Dr. Price presides. It was the commencement, and the girls were busy as butterflies in May. My fair young friends, Misses Alice and Carrie Duncan, daughters of Prof. Duncan, of Western College, chaperoned me through the building, which seems well arranged for its purpose. Nashville is a city of schools as well as of rock. Universities flank her on every side. The genius of letters has taken up its abode in the beautiful valley of the Cumberland. But I had to say good-bye, and on Friday ran over to Franklin to preach the commencement sermon for the Tennessee Female College. Franklin is about eighteen miles South of Nashville, and nestles in quiet beauty on the bank of the Harpeth river, amid meadows and orchards and groves. A range of blue hills encircles the town, and the surrounding country is beautiful and fertile. One of the fiercest battles of the war was fought at Franklin, and every spot in the valley is rife with the legends of the strife. In company with Rev. G. W. Wilson I visited the farm of Col. McCauley, near the town. Near his house is the Confederate cemetery, where about 2000 soldiers sleep "sleep that knows no waking" till the trumpet of the judgment shall rally them again. Tennesseans, Georgians, Mississippians, Texans, lie side by side. More care should be taken of these graves. A small appropriation from each of the States whose brave sons sleep under that sod would raise a fitting monument to their memory. Col. McCauley, a venerable old gentleman, was in his house during the battle, and had many an incident to tell of that bloody day. As he told us of the charging squadrons and the deadly fire I could not help contrasting the scenery then with the scenery as it spread out before us—what a magical change sweet peace can produce! And then I thought of the angels' song on the night when Christ was born—"peace on earth." O may that peace pervade the nations, and make our world last like heaven.

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Soon after the Truth Seeker, a publication of the notorious D. M. Bennett, was devoured and subscribed to heartily, Bennett's "Interrogatories or Questions for Jehovah" was low enough for the last step in the road of folly, it would seem. The literary appetite of the unregenerate, however, often luxuriates in the putrid issues of Satan's slimy press, and accordingly our friend is found reading other productions of a venal press, such as "Godly Women of the Bible," etc., etc.

A nauseous bill of fare the above; but Satan corrupts the appetite of thousand till even such fare is relished as a sweet morsel. We must not forget that nine-tenths of the world's infidelity feeds and fattens on the productions of a mercenary press. We should diligently circulate good books and papers among the people. That parent takes a great responsibility, fails to supply his child with good literature, or neglects to look well into the character of the reading that comes into the child's hands. In Christian homes I sometimes find skeptical sons ruined by corrupt literature. Parents plead poverty against the purchase of our books and periodical literature, while a pernicious literature is ruining their children, soul and body, for time and eternity.

Bro. Jackson attended a meeting held at Smyrna, on the Coffeeville circuit, in July, 1883. He tells me now of the preaching, texts, subjects, etc. The writer preached a sermon on "The Bible True," that, with other things, and the good Spirit of our God, showed him the folly of his infidelity. I think it would be well for us to preach occasionally on the evidences of our holy religion, showing, with Peter, that "we have not followed cunningly devised fables." After the first meeting, above alluded to, had ended, Bro. Jackson had some three weeks for meditation, when another meeting was held within his reach, which he attended. At this meeting conviction seized him. On Saturday night of the meeting, after going home and retiring to bed, he prayed and put his trust in the merciful Redeemer, and was happily converted. We will give you his own description of his feelings on that night. He says: "On my way from meeting I commenced praying. On reaching home I retired and tried to sleep, but oh, no sleep for me! The pains of hell got hold on me, and I there determined if my doom was sealed I'd go with prayer in my mouth." With this good determination he felt his acceptance with God, and he says "How happy I was, oh how glorious to be lifted from the pit—the miry clay! Sinners and infidel friends, let me urge you to flee to the Savior for rest to your souls. I know religion is true. I am so sorry now that I ever scoffed at religion and Christian people, but I feel that God has forgiven me, and I now love Christians and the church." Brethren, this has the true ring. "I know religion is true." "I feel that God has forgiven me." His exhortation is, "Touch not, handle not, bad books and papers; at the last they bite like a serpent and sting like an adder." May the light of the Lord drive back the shades of infidelity, and the peace of God rest upon us all through our dear Redeemer.—L. K. RICHARD.

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Will the Heathen be Saved?

To the Advocate. In a late number of the ADVOCATE we saw the foregoing question. We think Mr. Spurgeon's question is to the point. "Will you be saved? Shall I be saved?" These last questions concern us much more than the first. Is God limited in his power? No. He is omnipotent, and has given all power both to heaven and in earth. Christ, both the heaven and a thousand hills belong to him. He needs none of our help; we are altogether unprofitable servants at best.

Does God will the salvation of the heathen? Yes. He wills that all men be saved, and that they come to the knowledge of the truth. If God is able to save, and wills to save the heathen, it follows that they will be saved, for God requires not the feeble aid of man to carry out his plans. Yes, the heathen of all ages will be restored to life, for Christ will come, or has come, to open the prison doors (of the grave) and set the captives free.

As in Adam all die, so in Christ are all made alive—each in his order. As we cannot help dying, neither can we help living again. Christ died for all, and death is obliged to release all, and will be brought to judgment. The Sodomites and the Nimitives will, though they have long slept, come forth from their prison of death with the Israelites, against whom they will be witnesses, and whom they will condemn. Caiaphas, before whom Christ had his first examination, will be called and will testify against the son of man sitting on the right hand of power, and coming in the clouds of heaven. If Caiaphas and the other captives die after they are restored to life and to judgment, it will be for their own sakes—not for Adam's. In that day (age) a thousand years) they shall no more use this proverb. The parents have eaten a sour grape and the children's teeth are set on edge.

From the second death there is no recovery. Christ died once for the ungodly, but he will die no more. The first resurrection: Those whose in Christ, whether dead or alive, who overcome, the lamb's bride—the little flock—shall have part in the first resurrection. "Over such the second death shall have no power." It is our privilege to make our peace, calling and election sure with God, and to fill up that which is behind of the sufferings of Christ for the brethren's sake.

Now we are not under law to God—i. e., the Mosaic law—but under law to Christ—the law of love; and Christ reasons on this wise: "If ye love me, ye will keep my commandments. And this is my commandment: that ye love one another. As I have loved you that ye also love one another. Greater love hath this than a man that a man lay down his life for his brethren." This Christ did for us. He died to redeem us from under the curse of the law, which curse is eternal death, and this we must be willing to do for our brethren—the heathen not excepted—if we would have part in the first resurrection, be made kings and priests of God, heirs of God, and joint heirs with the Lord Jesus Christ, and reign with him a thousand years.

Now, who will be loser if we fail to do our duty and so fulfill the law of Christ? Not the heathen; for as before stated, God needs not the aid of man to save them. But "whosoever will lose his life for my sake and the gospel's shall save it unto life everlasting. Jesus Christ made a sacrifice of his life and was exalted for it. The overcomers, having sacrificed, will be exalted, being made priests and kings unto God. But the great inducement is that they shall inherit eternal life and shall not be subject to the second death. They are eternally saved. They passed through the strait gate—walked in the narrow way. Brethren, strive to enter in.—M. M. PHILLIPS, GROSVENOR, June 24.

Border Dots—Del Rio.

To the Advocate. Yesterday was the Sabbath of the Lord our God, in this place as in all other well governed Texas towns; but whether our people keep it as sacred as it is observed in some of our best known cities. It largely depends on the number and influence of the saloons. We have an abundance here, and their evil influence is seen and felt on all sides. I think that this explains the absence of so many young, yes, and old men too, from the house of prayer, and the lack of desire on the part of the children to come out to Sunday-school. Things are not right at home; therefore they cannot be right abroad. We are going to try local options. May God give us victory. But in the face of all obstacles, we gathered in forty-five (45) into Sabbath-school yesterday, and although we were very short of teachers, we did the best we could and had a good spiritual time. Oh, if men and women would only consider the value of the souls of these precious children, or consider the lives that are being lost for good or evil, happiness or misery, just in the measure as they are taught in ways of righteousness, or neglected and let run to ruin! What a charge has God given to us Christians! When I think that their immortal spirits may rise up in the great day of judgment to curse or bless us, I tremble. I pray and trust that God will give us laborers, consecrated of heart, to take hold of this great and important branch of our work. It is the hope of the church and the home.

We are laying the foundation of our church building, and hope soon to have a "fold" for the sheep. School-houses and court-houses may be good enough at times, but they cannot take the place of the sanctuary, particularly when they are occupied during the week for political meetings, sales, dances, etc. And yet it is hard to make some men believe that they are good enough, and churches are not wanted. Well, I suppose they are not wanted, but I know, and God knows, that they are sadly needed. I ask every reader of the ADVOCATE who has a spark of faith to pray that God will give us what we are working for, viz.: a church here and also at Brackett and Eagle Pass. Men promise us money, but it comes in very slowly, and there is a fearful lack of interest. We feel that nothing short of the hand of God laid upon the hearts of the people will impart that spiritual vitality so sadly needed. To this end we should all pray.

We had a good congregation in the morning, and received two by letter. At night the attendance was small. We presume all went to the new Episcopal church, as it was opened for service yesterday. If we can get our church built soon, we feel that God will give us a revival in this place. The outlook at Brackett is fair; we are seeking, and to some extent finding, subscriptions to enable us to begin building. The people turn out well to preaching, particularly the women and children. God bless them!

they are truly the life of the church under God. At Eagle Pass we are also struggling to build; all three are important towns, and our interests, or rather God's work, is suffering for want of churches. Join me in prayer for the great Head of the church—the God or Methodism—that He will help us gain our hearts' desire. Yours in His precious name—J. R. CARTER.

Soule College.

To the Advocate. As I am one of the visiting committee to Soule college, it has fallen to my lot to give you the proceedings of the commencement. Sunday night, the 15th, inst., sermon preached by Rev. H. V. Philpott, D. D. Text: "Come and see." It was not our privilege to hear the Doctor, but we have been told that he very forcibly expounded gospel truth, elaborating upon the congruity between the truth and truth seeker.

Monday, p. m., speaking by small boys. Medal awarded to Master McNealy for being the best speaker of the day.

Monday night, meeting of the Adelphi Society, Salutation, by H. H. Jackson; Oration by Willie Burkheart. Then followed an interesting discussion on the subject: "Resolved that capital punishment should be abolished." The society selected Dr. H. V. Philpott, president. On the affirmative were W. W. Bouldin, H. T. Brandt, and T. F. Turner. Negative, B. W. Biggs, W. R. Campbell, and W. C. Lott. The young men showed thorough training, and convinced all that they were oratorical geniuses. The president decided in favor of the negative, but the affirmative so strongly convinced us that capital punishment is wrong that we are resolved never to be hung. The debate was superlatively good.

The society was then addressed by the Hon. T. S. Reese, of Hempstead, Texas. Mr. Reese strongly denounced the professional juror, and exhorted the young men to be of firm, fixed principle, ever ready to exercise the duties devolving upon them as citizens of their country.

Tuesday, a. m., declamation by young men. The golden medal was awarded to Mr. Willie Burkheart, of Richmond, Texas, as the best declaimer of the occasion. The next prize was a book to Mr. R. L. Stringfellow. Mr. Turner did so well it seemed a pity that no token of appreciation should be offered him, so a beautiful bouquet, plucked by lily white hands, was presented in the name of the ladies of the audience, which, with a grateful smile, was accepted and doubtless appreciated more than either of the others.

Then came the annual address, by Rev. C. L. Spencer, which was as deep as the unfathomable depths.

Dr. Pitts then arose, and very touchingly reviewed the past, saying: "This day, fifty-eight years ago, my father's home was made to rejoice because God had given them a male child. Forty years ago to-day I closed my first school; thirty years ago, I closed my first college course. And to-day, (though as I look back of the past my heart is made to rejoice because God has blessed my labors, and many noble men and useful women have gone forth in the world doing good who received their instruction from me), I am compelled from surrounding circumstances, my health, etc., to retire from school-room duties, and let those great responsibilities, which have long rested upon me, fall upon another.—PETER P. NORWOOD, NAVA SOFA, June 23.

Lipan Mission.

To the Advocate. This circuit, or mission, lies in the western part of Hood county, embracing a part of Erath and a part of Palo Pinto counties. The membership is small (about 120). The people generally are generous and kind, and so far have proved themselves willing to give of such things as they have. We have three local preachers, all of them good and faithful men, and all in full sympathy with their pastor. We have a good board of officials, all good and true men, and they work harmoniously, without friction.

The Sunday-school interest is looking up. We have four Methodist Sunday-schools, supplied with our own literature. We hope for good results from this work, and the outlook in the way of church building is encouraging; the land is deeded, and money enough subscribed to build one Methodist church, (which will be the first ever built on this work.) We have strong grounds to hope for a second building, and a third is spoken of. Cannot sense friend to the cause lay down as a centennial offering, \$50 or a \$100 for this third house? If you will, the Master will restore you fourfold.

A centennial parsonage has already been built, worth \$400, all paid for except a few dollars. We hope to paint and fence it before conference. The collections are not all up, but I think they will be arranged for soon. Owing to family afflictions, our presiding elder did not reach our first quarterly meeting, but was on time at the second, and although the inclement weather prevented any service after Saturday II a. m., he made a fine impression, and did much good. We could not reasonably ask for a better crop prospect. Wheat is about all harvested; the oat crop is very good; and if the seasons hold out the corn crop will be a bountiful one. So you see we will have bread enough, and to spare, and a good old-fashioned Methodist revival is greatly needed among us. We have had, and are still having, much opposition from Satan's ranks. But we are fighting not under the red cross, but under the banner of King Emanuel, and expect to fight till the shouts of victory are heard all along the line. We are laboring with head, and hands, and heart, for the salvation of this people. We ask all the friends of Zion, and all that love the Lord Jesus, to remember Lipan mission.—DAVIS.

Cleared Up.

To the Advocate. Through the instrumentality of eight lectures delivered by Dr. Ditzler at Jacksonville, commencing Thursday, June 12, and closing on the night of June 16, and closing on the night of June 16, the many impediments to true Christian fellowship among the children of God, of different denominations, were expelled, so that the hearts of all who heard them seem to be prepared for the reception of the seed which, since the Doctor's departure, has been sown by our Fowler, Boone, Joplin, both and others. The result, it is hoped and believed, will redound more to the lasting benefit of the many in attendance than any meeting heretofore held in the place. The Doctor's sermons and lectures prepared the minds of his hearers for the reception of the exhortations, to cease from sin and embrace true and vital religion. The protracted meeting now in progress bids fair to prove a complete success.—C.

Uncle Ike's Department

Sunday-School in a Boy's Heart. A union Sunday-school in Louisiana, which had done much good, having suspended by reason of the removal of the superintendent, a missionary of the American Sunday-School Union was invited to visit it, and being present with them asked, "Wherefore have you sent for me?" One replied, "Our school is dead, and we wish you to organize another." "No, sir, it is not dead! It is not dead!" cried out a little boy. "It lives in my heart. But the boss is gone, and there is no one to drive us. If Mrs. C.—would only take it in hand, she could make things go on just as they used to." Mrs. C. was chosen superintendent, and the school started with new life.

Sadie's Victory.

BY KATE SUMNER GATES. It was just the brightest, sunniest Sunday morning—you could not ask or wish for a pleasanter day. Sadie had on her new white dress and pretty pink sash. Aunt Grace had sent her.

She had her Sabbath-school lesson perfectly, of course; she always had—mamma made sure of that; but I am afraid she was thinking more of her new dress and sash than of her lesson. Sadie's however, was by no means the only new dress. There was Winnie Clark, Nellie Willis, Carrie Potter, Nellie Pease—in fact, nearly all the little girls in Sadie's class took advantage of the beautiful day to don their dainty summer dresses.

All did I say? I was wrong if I did, for there was one exception. Poor little Nora Green had nothing but her last summer's dress to wear this Sunday or any other. It was nothing but a cheap print to start with; now it was very faded and badly worn, for this was its third year of service.

Furthermore, between Nora's growing so rapidly and the inevitable shrinking it was much too small, and so short that though she tried her best, she could not make it hide her shoes, and one of them had such a great ugly patch on one side.

How ugly and clumsy they did look beside her companions', and the patch that she had thought Tom put on so skillfully—what a banging piece of work it seemed to her now.

O, if mamma only were not so poor! Carrie Porter sat next to Nora. She had on a silk dress that was all blue and dainty, which kept drawing closely to her, lest it should touch Nora's.

Nora shrank as far into her corner as she could, and there was a great lump in her throat which kept growing larger and larger every minute, while she could but just keep back the tears.

I think our class is too big, don't you?" said Carrie to Nellie Willis, with a significant glance at Nora.

"Yes I do," replied Nellie.

"If my mother knew what kind of scholars Miss Gray was bringing into the class, she would want me to go into another, I know. Will you just see that patch? I wonder who does her cobbling?"

Miss Gray came just then, so Carrie did not dare reply; but she looked over at the offending patch and laughed.

"I'll never come again," said Nora to herself. "But I don't see how I hurt them, and I shall miss it so much; why couldn't they have let me be?"

There was some one besides Nora who had heard all that was said, and that was our little friend Sadie.

The girls looked over at her and smiled merrily, and she was just about to smile back, but because she saw anything to smile at, but because the girls evidently expected her to, and she always liked to please them. But as she looked up she caught a glimpse of Nora's griefed face, and saw two great tears, that would come in spite of all that she could do, roll down her cheeks.

Somehow, after that, Sadie could not smile at Nellie and Carrie, any more.

"She looks so sad," said Carrie to Nellie. "I wish she could see anything to smile at. I was a shame for the girls to treat Nora so; ought not she to try to make it pleasant for her?"

But how could she? They would all laugh and poke fun at her, and if there was anything Sadie hated it was being laughed at.

She turned away and looked steadily at the black-board, but it was of no use; she could not see a single face as plainly as though she were looking directly at it.

Just then the verse she and mamma were talking about for every morning went through her mind:

"He went about doing good." "Christ is the model or pattern for us to follow, so we are to study his life and character very carefully, that we may make ours like it. This is one thing to remember; wherever he went he did good, and we ought to do so also. Try, for his dear sake, Sadie, to be a helpful little girl wherever you go," mamma had said.

"Of course, Jesus would comfort Nora if he were here, no matter if Carrie did laugh," said—

O, how hard these words did seem to Sadie!

He went about doing good." The words fairly rang in Sadie's ears. She did want to be like Him; she had been trying lately; but this did seem so hard, still, after all, it would not be half so hard as what He bore for her—could she bear just a little laughter for One who died for her?

"Miss Gray," said she, turning to her teacher, "may I please change my seat?"

Carrie's lip curled scornfully as Sadie flattered by her and sat down by Nora, never once noticing as she did so that one end of the pink sash hung over the faded pink dress, hiding the obnoxious patch from view.

But do you know what Sadie had thought would be so hard to bear suddenly became a matter of indifference to her; indeed, she was ashamed that it had made her hesitate for an instant.

"I can't really tell how I felt mamma," she said afterward; "but I was so glad to have Nora happy again. I like to think I helped make her so, and then I hoped I had been just the least little bit like Him, only I wasn't at all, you know, when I hesitated so. Do you suppose He would know or care about such a little thing?"

"Inasmuch as ye did it unto one of the least of my brethren ye did it unto me," said mamma softly. He himself says it need be only a cup of cold water we give, if we give it for His sake.—The Paragon.

The just reputation of Dr. Price's Flavoring Extracts places them in the first rank of the very best flavorings for creams, cakes, etc., that have ever been made. Dr. Price has truly rich, fresh and fruity. Dr. Price has spent time and study in perfecting these flavors, and we are glad his efforts have been crowned with success.

A SURE THING.

Baldness is only incurable when the hair roots are dead and absorbed, which is a rare condition. In nearly all cases they are simply torpid, and can be stimulated to put forth a new growth of hair by the use of AYER'S HAIR VIGOR, the only preparation that cures baldness and restores youthful color to gray hair.

Baldness Cured and Age Rejuvenated.

J. W. HAMMOND, Lake Preston, D. T., when he was but 40 years old found his hair growing gray. At 50, his hair and whiskers were entirely white. So they continued until he reached 60 years of age, when he began using AYER'S HAIR VIGOR, three bottles of which sufficed to restore their original rich, dark brown color.

MRS. O. DAVENPORT, Williamstown, Vt., became entirely bald at the age of 20 and remained so 38 years, during which time she tried many hair-restorers without success. Eventually she used AYER'S HAIR VIGOR, four bottles of which covered her head with a fine growth of silky brown hair, twelve inches long.

MRS. O. O. PRESCOTT, Charlestown, Mass., had lost two-thirds of her hair, by its falling out, when she applied AYER'S HAIR VIGOR, and one bottle of it caused her hair to grow out even more handsome than before it began to fall.

MRS. D. N. PARKS, Clio, Michigan, is 57 years of age, and her hair was quite gray, but one bottle of AYER'S HAIR VIGOR restored the color it bore in youth, and she now has "as fine a head of hair as when she was but 16."

YVONETTE JONES, Richmond, Ind., lost all her hair in consequence of a severe attack of brain fever. AYER'S HAIR VIGOR brought out a new growth in a few weeks, and it steadily grew long and thick.

Medicinal Virtues. The rare medicinal powers, eminent stimulative and tonic, possessed by AYER'S HAIR VIGOR, enable it to cure speedily Salt Rheum, Itch, Tetter, Scald-head, Dantrif, Humors of various kinds, and other diseases of the scalp liable to cause baldness. It is a constant and powerful coloring matter, and effects its rejuvenation of faded or gray hair simply by bringing back the vigor of youth to the roots and color glands of the hair.

The wife of Dr. V. S. LOVELESS, Louisville, Ky., had very bad Tetter upon her head. AYER'S HAIR VIGOR cured it.

The son of JAMES N. CARTER, Greenville, S. C., had Scald-head by AYER'S HAIR VIGOR.

HERBERT BOYD, Minneapolis, Minn., was cured by AYER'S HAIR VIGOR of unbearable itching of the scalp.

A Toilet Luxury. Where the hair is brittle, dry, harsh, weak, or thin, the use of AYER'S HAIR VIGOR speedily renders it pliant, soft, glossy, and stimulates it to a rich and luxuriant growth; it also keeps the scalp free from dandruff, and affords a perfect protection against the hair falling out or turning gray. No other dressing is so clean or has such a delicate and delightful perfume. Without it the toilet cannot be complete.

Ladies who have once made trial of AYER'S HAIR VIGOR never after prefer any other hair-dressing, and many of them voluntarily offer such testimonials as the following, from Miss KATE ROSE, Ingersoll, Ont., who writes:

"While keeping my head clear of Dandruff, and preventing bald hair, it has also caused my hair to grow luxuriantly, resulting in my now possessing hair forty-two inches long, and as thick as any one could wish it."

Ayer's Hair Vigor,

PREPARED BY DR. J. C. AYER & CO., [Analytical Chemists] LOWELL, MASS. Sold by all Druggists.

BULL'S SARSAPARILLA.

THE LIVER. Secretes the bile and acts like a filter to cleanse impurities of the blood. By irregularity in its action or suspension of its functions, the bile poisons the blood, causing jaundice, slow complexion, weak eyes, bilious diarrhoea, a languid, weary feeling, and many other distressing symptoms generally termed liver troubles. These are relieved at once by the use of BULL'S SARSAPARILLA, the great blood purifier.

THE BLOOD. Is a peculiar morbid condition of the system, caused directly by impurities in the blood or by the lack of sufficient nourishment furnished to the system through the blood, usually affecting the joints, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck, eruptions in the scalp, and a host of other diseases of the blood and kidneys.

SCROFULA. Is a peculiar morbid condition of the system, caused directly by impurities in the blood or by the lack of sufficient nourishment furnished to the system through the blood, usually affecting the joints, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck, eruptions in the scalp, and a host of other diseases of the blood and kidneys.

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Texas Christian Advocate

SHAW & BAYLOCK, PUBLISHERS.

I. G. JOHN, D. D., EDITOR.

ASSOCIATE EDITORS.

R. S. FINLEY, East Texas Conference; H. S. THORNTON, North Texas Conference; H. S. THORNTON, West Texas Conference; F. S. MOORE, Northwest Texas Conference.

GALVESTON, TEX., JULY 12, 1884

A CLASS-MEETING in every Methodist congregation would lead to a glorious result in this centennial year.

A GREAT many of us have never yet been called to suffer for our religion; but religion has very often suffered for us.

A GOOD rule: Put the ADVOCATE in the home of every convert this centennial year. It will preach when you are in other fields.

THE people who draw the largest profit from the pastor's sermons are those who go to the house of preaching from the place of prayer.

When our daily papers give sensational reports of brutal prize fights it is strange that boys grow up with the idea that Sullivan the Slugger is the greatest man now living.

MORPHINE is more deadly than the crude opium that is extracted from the poppy. A man of cultivated intellect may be a greater curse to society than an uncultivated boor.

If one link of a chain that holds a storm-tossed vessel to its anchorage is broken all may be lost. One sin will separate the soul from God. One evil habit will cut us off from a life of piety.

ONE reason people do not sing in the congregation is because they do not sing in the prayer-meeting. One reason why people do not sing in the prayer-meeting is because they seldom attend such meetings.

The member of the church who, this year or any other year, shall give nothing to send the gospel to other nations is in great need himself of missionary labor. There are many of this class in the church. Here is a wide and open field for the home missionary.

A SPECIAL department is needed in every church school—one that will train our young people in congregational singing. If all would cultivate their musical gifts, it would not be necessary that so many congregations should turn over all the music to the choirs.

We have seldom heard an earnest worker in the church find fault with his pastor. He is usually so deeply impressed with his own responsibilities and so eager to perform his own work that he has no time or inclination to hunt out the failures of others. It is usually the drones in the hive who find fault with the workers.

You pray for your pastor. That is right; he needs the prayers of his people. Do you ever pray for the editor of your church paper? He needs help. His message will reach ten thousand homes and be read possibly by twice that number of readers. He needs wisdom and grace. Will you pray God to help him?

MISSIONARIES tell us that the greatest difficulties they encounter in their work arise from the drunkenness and other vices introduced by sailors, merchants and others from Christian nations. The church at home sometimes suffers from those who should be its friends. A drunkard, a gambler, or a ball-going Sunday-school teacher will often neutralize the labor of the most faithful preacher.

CHRISTIANITY is to-day taught in more languages than any of the sciences of modern civilization. The Bible has been translated into more different languages than all the books issued from the press of the civilized world. The miracle of tongues on the day of Pentecost was a prophecy of the day when the name of Christ should be heard in every land, and the song of praise to his name should be heard from every tongue.

It was only a few days' work in the vineyard that the father required of the sons, and the words "I will go," or "I will not go," were words that could be uttered with a single breath. The father could have supplied the place of either with the work of a servant. It was not the magnitude of the task nor the value of the grapes to be cultivated that gave the answer of each son such importance. The question of allegiance to parental authority was involved in the answer. In this sense there are no little sins.

One of the temptations of the present day is to indulge in speculative preaching. In their anxiety to get out of what they style "old ruts" preachers sometimes abandon the "old ways," which are traced by the finger of God on the pages of inspired truth. A sermon that smacks of novelty pleases the average city congregation. The fundamental doctrines of revelation are pronounced commonplace, and the preacher who discourses of repentance, faith and regeneration is branded a bore. The strain after originality often bears many men out beyond the depths of human reason, and withdrawing their anchors from the soundings God's Word supplies, they drift on the currents and are often stranded on the sands of doubt. The men who "preach the Word" are the preachers who receive "souls for their hire."

THE METHODISTS AND BASE BALL.

Somehow John Wesley's followers, or, at all events, their special weekly newspapers, seem to have a deep aversion to the game of base ball. To be sure, these weekly papers, the Advocates of the M. E. Church, North and South, always pretend that it is on Sunday base ball they are opposed. But this, surely, is only a trick to deceive.—Texas Monitor.

The entire credit for the above wonderful discovery is due the Texas Monitor, the organ of the Catholic Church, issued in Galveston, under the auspices of Bishop Gallagher. It says it is not the Sunday base ball, but the national game, base ball pure and simple, that the Methodist Advocates oppose. No one will dispute the Monitor's patent to this discovery. It did not find it in any Methodist Advocate. These papers have not condemned "base ball pure and simple," but have pronounced the Sunday base ball a bold desecration of the Sabbath day; they have denounced the beer and whisky drinking that so often accompany this and other Sunday games, which are transforming the Sabbath day into a saturnalia of revelry and vice; they have said that betting on base ball is gambling and have warned the parents against these pernicious influences which are debauching the morals of their sons. Against these evils the Methodist Advocates make open war. Here is some of the Monitor's logic:

But another proof that these Methodist Advocates, our Texas friend among the rest, are not in earnest in pretending that it is Sunday base ball, and not base ball pure and simple, that they are opposed, is that they are in the habit of quoting, as to base ball, one of the sayings of the Saviour, as found in the "leading Catholic paper of this country." The Monitor then proceeds to tell us that the Freeman's Journal is a "double-headed machine," and speaks in terms not very complimentary of its two editors. With this family squabble between the Journal and the Monitor the ADVOCATE has no concern. The Monitor may prove that the Journal has two heads, and the Journal may prove that the Monitor has no head at all; but all this will not prove that the Advocates are not in earnest in opposing Sunday base ball. The Monitor does not deny that the article quoted in defense of the Sunday base ball did appear in the Freeman's Journal; but it actually enters itself a plea in defense of this open Sunday desecration. It says:

"Methodism, like all the conflicting sects of Protestantism, professes to be founded on the Bible, and there is no passage in the version authorized by King James Stuart or in the corrected and improved version brought out under the sanction of the Synod of the General House of Commons three years ago, that can be twisted into the command, 'Thou shalt not play base ball on Sunday.' 'Thou shalt not play poker on Sunday, nor bet on horse races, nor sell an open varieties theater on Sunday, nor keep whisky in an open saloon on the Sabbath day,' nor does it specify any of the vices peculiar to this modern age. Does this silence of the Bible respecting these secular vices of modern civilization justify them in the sight of the Monitor? Again the Monitor says:

"Of course the Old Testament has many injunctions as to Saturday, the seventh day, which was the Lord's Sabbath. But as the Catholic Church, under the new dispensation, chose Sunday, instead of Saturday, as the day of particular religious observance, these Old Testament injunctions do not apply. Sunday, seventh day, is not the Sabbath, as the day of particular religious observance, these Old Testament injunctions do not apply. Sunday, seventh day, is not the Sabbath, as the day of particular religious observance, these Old Testament injunctions do not apply. Sunday, seventh day, is not the Sabbath, as the day of particular religious observance, these Old Testament injunctions do not apply.

This assumption of the power of the "Catholic Church" is precisely the position it holds, though it is seldom expressed in such plain English as this assertion that God has given many injunctions as to "Saturday, the seventh day, which was the Lord's Sabbath," but the Catholic Church chose another day, and assumed the right to say how it shall be observed. We learn from the New Testament that the Lord's day, or the day when Jesus rose from the dead, was observed as a day of worship in the apostolic church, and for this reason it has been accepted as the Sabbath under the Christian dispensation. These events in apostolic history transpired centuries before the Bishop of Rome claimed dominion over the church and the world; and hence the assertion that the Catholic Church made this change is as unfounded in fact as it is arrogant in spirit. The claim that the Catholic Church can change at will, not only the day God has appointed as the Sabbath, but that it has the right to say "how Sunday shall be observed," is simply to set aside the command of God as a creation, when he sanctified the seventh day as a day for rest and worship. It also presumes to set aside the authority of God on Mount Sinai. There God said: "The seventh day is the Sabbath of the Lord; in it thou shalt not do any work, nor thy son, nor thy daughter, thy man servant nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the seas and all that is in them, and rested the seventh day. Wherefore the Lord blessed the seventh day and hallowed it." That law of the Sabbath has never been annulled. It is as binding on the Pope of Rome as it is on the base-ball player who profanes his holy hours with gambling and drunken revelry. When the Church of Rome in its general council, or the pope within the Vatican, or the bishops before their altars, assume that they have the power to amend or abrogate the law of God, they seek to set God aside from his throne, and assume for themselves all the prerogatives of the divine government. All the bulls that were ever issued from the papal throne cannot change one of the laws of God nor justify his violation. The Texas Monitor may invent the Sunday base ball, and the gambling and the drinking that often attend the game, with all the sanctity of the Church of Rome, and it will not change the moral or religious character of the act. God only can amend or suspend his law, and until he recalls his command on Sinai, and until Christ ceases to be the "Lord of the Sabbath day," no earthly authority can change its power and render its transgression acceptable in the sight of God. Does the Monitor design to place the Catholic Church on record as approving the Sunday base ball?

The Monitor closes thus: "Can it be that the Methodist Advocates have touched 'British gold,' and under the pretext of condemning Sunday base ball, are really and unpatriotically seeking to overthrow the 'national game,' in order to introduce cricket in its stead, as some of the fellows at the Northeastern universities have for some time been doing?"

If the Monitor seriously makes devotion to base ball the standard of patriotism, and brands all who are not devout worshippers of the "national game" with bribery by "British gold," the publishers of that paper had better keep it out of the hands of all intelligent Americans. They expect papers to deal in common sense. If the Monitor designed it something smart, it simply succeeded in being silly.

FRANCIS MURPHY, the temperance evangelist, is doing a great work in Chicago. He is addressing large crowds and has led many, not only out of the depths of drunkenness, but has brought them to the feet of Christ.

NOT FOR NAUGHT.

"It goes all for naught. She is dead, and we are desolate." So writes a father whose daughter of twenty summers has been called from earth to heaven. She was endowed with superior intellect and a generous heart, and no expense had been spared in her education. She was gifted in music, and had been trained by the best teachers in the land. She was just entering the threshold of a happy, useful life when death gathered the flower in its bloom, and loved ones gazed with aching hearts on the vacant place where the bright vision of earthly promise had been moving, and then followed with desolate hearts her ashes to the tomb. His earthly hopes, which had been centered in his child, were blighted, and the cost, the care, the toil which had won for her so bright an earthly promise, seem now a waste, for she will never move, as he had hoped, the chief charm of some happy circle; and in his desolation the father writes: "It is all for naught."

So thought the disciples when a costly alabaster box was broken and the fragrant ointment was poured on the Saviour's feet. No higher meed of praise ever fell from lips divine upon a human deed than those words of Jesus as he looked upon that woman bending at his feet and said: "She hath done what she could." In that offering of a contrite, loving heart she left the world an example which will never close its mission until the timid, doubting, trusting heart of womanhood shall lay its last burden of trial and toil at the footstool of the Saviour when he is seated on the judgment throne. No alabaster box is too costly to hold the ointment that shall anoint the body of Christ for its burial, and no offering too sacred which records the love of a human heart for that Redeemer who gave his soul a ransom for our race. No care is too great nor labor too severe that qualifies a human life for the mission to which it shall be appointed by our Father, and no culture is too costly with which to array an immortal spirit with the richest grace of mind and heart for its appearance in that mansion that will be garnished for its reception by the Saviour's hands.

The father's heart was desolate when he wrote those words, for over the bright vision of earthly joy which his hopes for his child had pictured a sad curtain was drawn, and he saw only the coffin lid. There was nothing this world could offer that his fond affection would not have given to his child. God had provided for her something better. The casket had been shattered, but death was powerless to mar the beauty of the priceless gem it held. Its immortality was the gift of God, and its ransom from sin and death was the sufferings of his Son. In a brighter home and more brilliant sphere every gift of intellect and culture, and every charm with which a chaste and loving heart can be adorned, will find a nobler field and more congenial companionship than earth, with its richest gifts and most select society, can supply. Nothing is for naught that is consecrated to the cross. Christ is worthy the costliest sacrifice humanity can lay upon his altar; and the lowliest place in our Father's house will be a princely exchange for the loftiest rank of which this world can boast.

BRIEF MENTION.

THE names of two women appeared in the list of alternates for lay delegates to the General Conference of the M. E. Church, North, at Philadelphia. One was from Kansas and the other from Little Rock. As the delegates from these conferences were present the question of the eligibility of the feminine alternates did not come before the conference.

A YOUNG lady from China, Miss Hu King Eng, was present at a recent missionary meeting in Philadelphia. She is eighteen years old and comes to this country to enter the girls' department of the Ohio Wesleyan University. She will then go to the Woman's Medical College at Philadelphia. With her medical education complete she will return to her native country to take charge of a mission at Foochow. Her father is the presiding elder of the Foochow district of the M. E. Church, North. Her grandfather was the second convert to Christianity in China.

It is estimated that the population of Ireland is less by 3,000,000 than it was forty years ago. They are coming to America, and many of them are becoming Protestants.

At a recent meeting of the English Grand Lodge of Masons, the Earl of Carnarvan introduced a resolution expressing regret at the anti-Masonic encyclical letter of the Pope. The resolution declared "the law, practice and traditions of the Masonic order, and the position of its rulers prove the Pope's charges to be entirely unfounded."

UNDER high license Chicago supports 3270 licensed saloons. This is within 230 of the number it had before high license went into effect. This does not indicate that high license diminishes drinking. The cost of a dram is never in the way of a man who has kindled in his body the thirst for strong drink.

It is said that 254 fishermen from Gloucester, Mass., have perished since last August, leaving seventy widows and thirty-four orphans.

The foreign missionary societies of the world report for the past year a gain of 308,543 communicants.

THE Baptist Missionary Union has resolved to establish missions on the Congo river, Africa, and appropriated \$30,000 to carry on the work.

At their meeting at Bethlehem, Pa., in April, the Moravians appointed two brethren to make an exploration missionary journey to Northwestern Nebraska, with the view of establishing a mission among the Esquimaux of that region.

THE State Temperance Alliance of Iowa is taking measures to press the enforcement of the prohibitory liquor law which is now in force. A similar movement is the need of Texas. We have good laws, but the friends of law and order should see to it that they are no longer a dead letter.

In addressing his theological students, who were about to leave for a summer recess, Mr. Spurgeon said: "Walk in the fields like Isaac, by all means, and meditate; but don't lift up your eyes for Rebecca. She will come soon enough."

Southern Methodist Personal.

Bishop Keener is holding district conference in the Memphis Conference.

Bishop Hargrove is holding district conference in Arkansas.

Rev. E. M. Bounds, associate editor of the St. Louis Advocate, is visiting district conferences in Arkansas.

Dr. Tudor, pastor of the Centenary Church, St. Louis, having six candidates for baptism by immersion, obtained the use of the First Christian Church, W. E. Hall, pastor, and Dr. Tudor baptized two and Rev. Mr. Hall baptized four.

Rev. Nathan Scarritt, Dr. E. R. Hendrix and A. F. Davis, all of Missouri, have given \$3,000 each to the centenary fund.

Trinity College, North Carolina, has conferred the degree of D. D. on Rev. G. W. Horn, of Missouri. May Bro. Horn long be spared on earth to wear the honor so worthily won.

At the International Sunday-school Convention, recently held in Louisville, Dr. W. G. E. Cunningham was re-elected on the International Lesson Committee. It has no more capable member.

The South Carolina Conference has lost by death this year four of its members, T. B. Boyd, S. J. Hill, L. Scarborough and John Finger.

Speaking of the commencement sermon of Bishop Pierce, a few Sundays since at Macon College, the Wesleyan Advocate says: "On Sunday morning, in spite of the rain, Mulberry St. Church was filled to overflowing, and in spite of the heavy atmosphere, Bishop Pierce's voice held up distinct, smooth and round, while for an hour and a quarter he pressed, with matchless beauty and eloquence, upon the minds of the young ladies the obligations which grow out of a comparatively new and better understanding of the Word of God on the subject of woman's work and place in church and society. It is always a matter of interest to see an old preacher strike a rich, new vein of Bible truth; but when that old preacher is Bishop Pierce, and that truth is the divine estimate of woman's work, no wonder that a packed audience sits motionless for an hour and a quarter. How tame beside such preaching is a literary fangaroo."

Miss Mollie Elliott, of Franklin Street Church, Mobile, has been accepted by the Alabama Conference Missionary Society, and is recommended for the work in the foreign field.

The St. Louis Advocate says: "Mrs. Juliana Hayes, President Woman's Board of Missions, has been in the State spending some time visiting the different meetings of the society and giving her presence and aid to the good work; she spent the third Sabbath in this city. She is following diligently this good work."

The Fort Valley Mirror of June 28 contains the following pleasant mention of a Texas preacher: "Rev. Mr. Fuller, of the North Texas Conference, filled the pulpit in the Methodist Church last Sunday morning and night, and preached two logical and impressive sermons. Every one, who lived here twenty years ago, remembers Dave Fuller, printer in the 19th century office. After the war he went West—and for a few years was engaged in the printing business—and he felt that it was his duty to preach the gospel. He entered the ministry about twelve years ago, and is now one of the most useful members of his conference. The best wishes of his friends go with him to his western home."

Rev. S. A. Steele, of Memphis, delivered the annual literary address at the commencement at Emory College on "American Civilization; Its Dangers and Safeguards." The Wesleyan says: "The discourse was one of the ablest and most instructive that has ever been delivered here on a similar occasion, and was frequently interrupted by enthusiastic applause."

Southern Methodism.

The Southern Methodist states that Samuel Cupples, of St. Louis, contributed \$1,000 to Central College at its late commencement. May such men be multiplied this centenary year in Southern Methodism.

The Arkansas Methodist has been purchased by Rev. John H. Dye, of the White River Conference, and Dr. A. R. Winfield, of the Little Rock Conference. A strong team.

The Central Methodist says: "The register of the Northwestern University, Georgetown, Texas, shows that to be one of the great schools of the South." The world east of the Father of Waters is waking up to the magnitude of the work in the great West. Our Southwestern University is doing a grand work, and if Texas is true to its mission, it will be grandly endowed before the year ends.

It is strange that any Sunday-school will send to other sources for its Sunday-school literature while our Secretary, Dr. Cunningham, is getting out such work as the monthly for July and the quarterly that begins with that date. As a Bible-class teacher this editor is under obligations to Dr. Cunningham every week.

Out of seventeen charges in the Jacksonville district, Florida Conference, eleven are missions, yet nine have paid all their assessments, and most of them have paid the preachers and presiding elders up to date. Put Florida in the front line.

The Columbus district, Mississippi Conference, has developed a traveling steward. We hope he will have a revival wherever he goes.

The Committee on Temperance, of the Tallahassee district conference, Florida, referred as follows to the success of local option in that State: "The beneficial results which have followed the passage of this bill are incalculable. Hundreds of

bar-rooms have been compelled to close their doors, hundreds more have been prevented from coming into existence; and we confidently believe drunkenness has decreased over fifty per cent. Murders are fewer in number, and thousands of families made happy by the passage of this grand and glorious bill." That is what local option would do for Texas if it were enforced.

From Georgia.

To the Advocate.

News from Georgia is getting to be plentiful, but would be rather monotonous to the readers of the ADVOCATE to record at length. By the way, what has become of your other Georgia correspondent, Bro. Geo. Smith? As a reporter of news and current events he is prima inter pares. His life of Bishop Andrew is one of the best biographies our church has produced. His "History of Methodism in Georgia and Florida," involving an immense amount of labor and research, will furnish invaluable data for the future historian of Methodism. Besides these, he has written a number of ex cathedra and other small pieces designed for children and young people. There is not a sorry book in the lot. I know of no writer who does uniformly better work with his pen than Bro. Smith.

This is the season of college commencement in Georgia. The programmes of these occasions promise a rare intellectual feast. I think of two bishops at the same place; one to preach the sermon, the other to deliver one of the addresses. This is what the Wesleyan Female College puts on its book with which to catch the public. And she will succeed. In addition, Rev. W. A. Candler, pastor of St. John's, Augusta, will deliver the annual address. Warren, as we call him, is now forty-five or sixty years old, and already he has reached an eminence which but few attain at thirty-five. He is thoroughly conscientious, a hard worker, bold in the advocacy of the truth, firm in the administration of discipline, brilliant, scholarly—his friends predict for him a future of large reputation in the literary world. He is an illustration of what has been demonstrated a thousand times, namely, success is won at the end of unremitting toil. Labor omnia vincit is as true here as in any other sphere.

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Out of seventeen charges in the Jacksonville district, Florida Conference, eleven are missions, yet nine have paid all their assessments, and most of them have paid the preachers and presiding elders up to date. Put Florida in the front line.

The Columbus district, Mississippi Conference, has developed a traveling steward. We hope he will have a revival wherever he goes.

The Committee on Temperance, of the Tallahassee district conference, Florida, referred as follows to the success of local option in that State: "The beneficial results which have followed the passage of this bill are incalculable. Hundreds of

bar-rooms have been compelled to close their doors, hundreds more have been prevented from coming into existence; and we confidently believe drunkenness has decreased over fifty per cent. Murders are fewer in number, and thousands of families made happy by the passage of this grand and glorious bill." That is what local option would do for Texas if it were enforced.

From Georgia.

To the Advocate.

News from Georgia is getting to be plentiful, but would be rather monotonous to the readers of the ADVOCATE to record at length. By the way, what has become of your other Georgia correspondent, Bro. Geo. Smith? As a reporter of news and current events he is prima inter pares. His life of Bishop Andrew is one of the best biographies our church has produced. His "History of Methodism in Georgia and Florida," involving an immense amount of labor and research, will furnish invaluable data for the future historian of Methodism. Besides these, he has written a number of ex cathedra and other small pieces designed for children and young people. There is not a sorry book in the lot. I know of no writer who does uniformly better work with his pen than Bro. Smith.

This is the season of college commencement in Georgia. The programmes of these occasions promise a rare intellectual feast. I think of two bishops at the same place; one to preach the sermon, the other to deliver one of the addresses. This is what the Wesleyan Female College puts on its book with which to catch the public. And she will succeed. In addition, Rev. W. A. Candler, pastor of St. John's, Augusta, will deliver the annual address. Warren, as we call him, is now forty-five or sixty years old, and already he has reached an eminence which but few attain at thirty-five. He is thoroughly conscientious, a hard worker, bold in the advocacy of the truth, firm in the administration of discipline, brilliant, scholarly—his friends predict for him a future of large reputation in the literary world. He is an illustration of what has been demonstrated a thousand times, namely, success is won at the end of unremitting toil. Labor omnia vincit is as true here as in any other sphere.

Trinity College, North Carolina, has conferred the degree of D. D. on Rev. G. W. Horn, of Missouri. May Bro. Horn long be spared on earth to wear the honor so worthily won.

At the International Sunday-school Convention, recently held in Louisville, Dr. W. G. E. Cunningham was re-elected on the International Lesson Committee. It has no more capable member.

The South Carolina Conference has lost by death this year four of its members, T. B. Boyd, S. J. Hill, L. Scarborough and John Finger.

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El Paso.

To the Advocate.

I am pleased to see in the ADVOCATE of May 31 a reply to Brother Horton's letter in which he attacks the Salvation Army. For Mr. Horton I have the highest respect; but I certainly think in this case he has not remembered the advice of the town clerk of Ephesus to do nothing rashly, or he would not have penned such a letter. I was for years connected with the Methodist Church in England. Long before I left England, as I looked round and saw the great and glorious work which God was accomplishing through the instrumentality of the Salvation Army, I felt it an honor to assist them in their work. I was told by a gentleman, a short time ago, who holds high office in the English Methodist Church and is a magistrate as well, that in the town where he resides, since the advent of the Salvation Army, the policemen complained they had nothing to do. In the early days of Methodism in England a party of rough-looking fellows would come to the door of the Salvation Army, the policemen would be asked their offence, one of the roughs replied: "Why, sir, they do nothing but pray and preach and sing all day long." "Is that all they have done?" asked the magistrate. "And, please sir," said another, "they have converted my wife, my son, my daughter, and my neighbor's wife." "Why, sir, before she was converted, she was a regular drunkard and a gambler, and she was quite a land, and as respectable as a child." "Turn them out," cried the old Yorkshire magistrate, "turn them loose, and let them convert all the scolds in the town." And turned loose the men were, and they and their coadjutors went on singing and shouting, and preaching, and praying. God honored their work. Drunkenness was turned into sober men, scolding women came as peaceable as lambs, and the outcome of the labors of these early preachers was the Methodist Churches of England and America. And now, my dear friend, in a way that is coming to respect to be got out into highways and hedges and compel men to come in, shall I wonder if God sends a party of rough-looking fellows to carry on the work? What would you like to ask Bro. Horton, have been the most successful men in your frontier work? I think he would answer, made like Bro. Horton, once of the apostles of the frontier, who has always been ready to be accounted a fool for Christ's sake, and who is willing to be all things to all men, if by any way he might save some. Some of their methods may not be considered the wisest, yet in their own humble sphere, the soldiers of the Salvation Army honor their work, instead of handing them over, as Brother Horton

Methodism Provisional.

By Rev. H. S. THIRALL.

Within a little over a decade of years the American people have celebrated a number of centennials...

This, then, is the centenary year of organic Methodism both in Europe and America...

It was providential that Wesley was excluded from the church, and that he was excluded from the church...

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help some able writers, like Fletcher, Watson, Clark, Benson and others, who defended his doctrine and economy.

Methodism was first introduced into this country by Wesley and some others, who defended his doctrine and economy.

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No man can induce students to work hard who is not a hard worker himself; they must feel the subtle contagion of intense mental activity.

Send for circulars and prices of Texas Chili Syrup, Cough Syrup, and Dr. Folsom's Indian Diarrhoea Cordial.

Henry Ward Beecher has been whistling in the pulpit. He endeavored to imitate the note of the bullfinch.

A Valuable Chili Tonic. Read this Testimony. DALLAS, TEXAS, July 17, 1883.

Send immediately by rail one gross of Hedges' Tonic, and ask what quantity of Hedges' Tonic is being sold in your city.

A Striking Triumph. From the "Age-Herald," Portland, Ore. LONDON, ENGLAND (SPECIAL BY CABLE).

There are eighteen cables across the Atlantic Ocean now in use, which cost \$64,000,000.

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

The best in the World. Texas Chili Syrup sure cure for chills and fever. No cure, no pay.

Bishop Parker's Appointments. Tyler dist. conf., Athens, July 30. Tyler dist. conf., Athens, July 30.

PAN MARCOS DISTRICT-THIRD ROUND. Penland mis. at Curry's Creek, July 24.

PARIS DISTRICT-THIRD ROUND. Ladon, Del. at Paris, July 24. Honey Grove, Del. at Paris, July 24.

STEPHENSVILLE DISTRICT-THIRD ROUND. Jonesboro, at Mountain Chapel, July 24.

GALVESTON DISTRICT-THIRD ROUND. Red Bull and Alvin mis., July 24.

DALLAS DISTRICT-THIRD ROUND. Landon, Del. at Dallas, July 24. Honey Grove, Del. at Dallas, July 24.

ABILENE DISTRICT-THIRD ROUND. Sweet Water, at Abilene, July 24.

MARSHALL DISTRICT-THIRD ROUND. Deberry, at Breckenridge Springs, July 24.

SAN SABA DISTRICT-THIRD ROUND. Llano, Sandy Mountain, at San Saba, July 24.

THEIRRELL DISTRICT-THIRD ROUND. Mesquite cir., at Theirrell, July 24.

JEFFERSON DISTRICT-THIRD ROUND. Texarkana sta., at Jefferson, July 24.

PORT WORTH DISTRICT-THIRD ROUND. Whitney cir., at Peoria, July 24.

BEAUMONT DISTRICT-THIRD ROUND. Jasper sta., at Peach Tree, July 24.

EASTLAND DISTRICT-THIRD ROUND. Acton, at Botham, July 24.

THAT GEM. "Have you seen it? It is richer than pearls. You cannot find it at the silversmith's for it is the pearl of the book-store."

THE SCIENCE OF LIFE, ONLY \$1 BY MAIL POST-PAID. A Great Medical Work on Manhood.

International Great Northern RAILROAD! QUICK TIME. SOLID TRAINS. FIRST-CLASS EQUIPMENT.

A Good Book IS A MISSIONARY! There is no estimating its influence for good. It never gets tired, but is always present to do its good work.

The Cottage Library. A COLLECTION OF EIGHT BOOKS.

MAKING A MOST ATTRACTIVE LIBRARY FOR THE FAMILY CIRCLE. Canvassers Wanted in Every County in Texas. Terms Liberal.

Shaw & Blaylock, PUBLISHERS, GALVESTON. Price of the Entire Set: \$12.25.

Prospectus-Elegantly Bound and Illustrated-giving specimen chapters of each book, and all needed information. \$1.00.

No. 1-STANLEY'S ADVENTURES IN THE WILDS OF AFRICA-By Hon. J. T. Hendley. This book gives a full account of the two famous expeditions of this fearless explorer.

No. 2-A GREAT TEMPERANCE BOOK. THREE YEARS IN A MAN TRAP-By T. S. Arthur. This is a book that grasps the monster, Intemperance, in his stronghold.

No. 3-WOMAN TO THE RESCUE. ANOTHER GREAT WAR WITH WINDS TO WARS, THE WAR AGAINST THE DEMON INTemperance. By the author of Three Years in a Man Trap.

No. 4-DANGER! OR, "WOUNDED IN THE HOUSE OF A FRIEND"-By T. S. Arthur. This book exhibits the tendencies of fashionable wine-drinking.

No. 5-CAST ADRIFT. AN ELEGANTLY BOUND AND PROFOUNDLY ILLUSTRATED BOOK OF 361 PAGES. This story is a heart-stirring picture of so-called Low Life-Ruin.

No. 6-SAVED AS BY FIRE. A STORY ILLUSTRATING HOW ONE OF NATURE'S NOBLEST WAS SAVED FROM THE DEMON OF DRUNK. A book of 352 pages, elegantly bound and fully illustrated.

No. 7-GRAPPLING WITH THE MONSTER; OR, THE CURSE AND THE CURE OF STRONG DRINK. This story contains an exhaustive examination of the underlying facts of the temperance work.

Vertical text on the right edge of the page, likely bleed-through or a continuation of the advertisement.

CARTER'S
LITTLE LIVER PILLS.

CURE SICK HEADACHE

Headache, yet Carter's Little Liver Pills are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cure

ACHE

Who they would be almost priceless to those who suffer from this distressing complaint, but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will be willing to do without them. But at all sick head

CARTER MEDICINE CO.
New York City



LYDIA E. PINKHAM'S VEGETABLE COMPOUND

IS A POSITIVE CURE

For all of those Painful Complaints and Weaknesses so common to our best FEMALE POPULATION.

It will cure entirely the worst form of Female Complaints, all ovarian troubles, inflammation and excitation, falling and displacements, and the consequent spinal weakness, and is particularly adapted to the chronic of Life.

It will dissolve and remove all mucus from the uterus in an early stage of development. The tendency to anemias is now thoroughly checked and the system is invigorated.

It removes faintness, palpitation, dizziness, all craving for stimulants, and restores the regularity of the stomach. It cures Headache, Neuralgia, Nervous Prostration, General Debility, Depression and Indigestion.

It relieves of bearing down, causing pain, weight and backache, as always permanently cured by its use.

It will act at all times and under all circumstances and in all cases with the laws that govern the female system.

It is the only medicine so widely and so extensively used by the female population.

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AFFORDING BUILDING MATERIAL

Shrimpy for Millions

FOR BOTH NERVE AND MUSCLE.

COLDEN'S LIQUID BEEF TONIC

It contains the most valuable food elements, and is the most powerful tonic known. It is the only one that is both palatable and effective. It is the only one that is both palatable and effective. It is the only one that is both palatable and effective.

COLDEN'S LIQUID BEEF TONIC

It is pronounced by scores of physicians, and by thousands of people who have used it, to be the best known remedy for Debility, Dyspepsia, Indigestion, Loss of Appetite, Loss of Flesh, Lung Complaints, Female Weakness, Gastric Irritability, Malarial Fever and many other diseases where tonics are required—differing essentially from all other Beef Foods and Tonics.

IT IMPROVES THE QUALITY OF THE BLOOD and enriches it, and is therefore a fine invigorant and corrective in all cases of debility, and is especially adapted to the treatment of all cases of debility, and is especially adapted to the treatment of all cases of debility.

TO PHYSICIANS AND INVALIDS.

An analysis of Colden's Liquid Beef Tonic, by the eminent chemist, ARTHUR HILL HASSALL, M.D., F.R.S., of London, England, and an endorsement by the distinguished physician, Professor SIR RICHARD BRIDGES, F.R.S., L.D., of London, are published in the following form:

"I have used Colden's Liquid Beef Tonic in many cases of debility, and in all cases it has proved to be a most valuable and effective remedy. It is the only one that is both palatable and effective. It is the only one that is both palatable and effective. It is the only one that is both palatable and effective."

CHRISTIAN LIFE.

Stand!

When you can do no more, stand! "Having done all things stand." But beware how and where you stand. "Stand fast in the faith." Stand on covenant ground. Stand with face to foe. Stand watching, waiting, victorious. "Stand still and see the salvation of God." Stand not in your caprice, or by human order. Even though Red Sea barriers lie across your way, it may be the will of God that you go forward without a halt.

It is easier to march than to stand. It is easier to rush forward to the charge than to stand still and receive the fiery assault. The good soldier must be ready for both. They serve well who march and fight for their king. But they "also serve who only stand and wait." Patience and fortitude are precious in the sight of God, and "to obey is better than sacrifice." Where patience can have perfect work, whether in the stress and strain of conflict, or in the trial of waiting, there it is good to be selected.

Singleness of Purpose.

That great Christian scientist, Joseph Henry, once said to me during my college days at Princeton: "Mr. A. sometimes laughs at me. He says that I have but one idea. He can discuss every topic, and aims to excel in many things; but I have learned that if I ever make a breach, I must train my guns continually upon one point."

This sober sagacity found its reward. From the time when, as an obscure youth, he studied *Silliman's Journal* by fire-light in a log-cabin, on to the time when he presided over the Smithsonian Institution, he gave his days and nights to physical science. He linked one galvanic battery to another, harnessed the subtle electric current into gigantic magnets, and made them lift prodigious weights. The electric light had its earliest germ in his fertile brain. And when, at last, a bronze statue arose to his memory as the sovereign of American science, the genius of truth seemed to crown Joseph Henry with this benediction: "Thou hast sought me and found me, because thou didst search for me with all the heart."—*T. L. Cuyler, in the Evangelist.*

Looking Upward.

When Bunyan's Pilgrim came in sight of the cross, the great burden that was on his back was suddenly loosed and rolled into the sepulcher and he saw it no more. He never felt it upon his back again. The Christian should look at his own guilt and unworthiness not in such a way as to have his Christian peace and joy disturbed thereby, but only in such a way as to have them augmented. If we think of our sinfulness simply in connection with ourselves, the truth is saddening and depressing. But if we think of our sinfulness in connection with Christ and the fullness of His forgiving love, the truth, instead of being depressing, is rather gladdening and exhilarating; for that sinfulness now, instead of being simply a crushing load of guilt, is only a means of revealing more plainly the thunder-cloud reveals the rainbow, the riches of Christ's infinite grace. The darker the cloud the brighter and more beautiful the bow that spans it. And the darker and heavier the cloud of guilt that overhangs the Christian's soul, the more distinctly appears the bow of Christ's covenant, and the stronger the hope and cheer that bow awakens.—*Advent.*

A Distinction.

Though it is very desirable that the religious education from childhood all the way up through life should be as thorough as possible, yet it must be remembered that while this education is an important part, it is not all of religion. It is not for one moment to be supposed that when a person shall have acquired a given amount of scriptural knowledge that he is then fit to be numbered with Christ's disciples. He may never have been a humble learner at Jesus's feet, and it is only such as are that are entitled to the distinction of discipleship. It is possible for the mind to be conversant with the Bible, and for the heart to never once throbb with emotion at the potent touch of truth. Voltaire was well up in theology, and an out-spoken infidel. Many of the most blatant infidels of the present day are men of bright intellects and versed in the sacred Scriptures. Intellectuality is not spirituality. Truth must be spiritually discerned to become the power of God unto salvation. Information simply lodged in the mind is not an experience in the heart, and religion is essentially an experience. It is with the heart that man believeth unto righteousness, and with the mouth confession is made unto salvation. Hence the importance of praying along with teaching, that the gift of the Holy Ghost might be imparted, to open the understanding and to seal the truth unto the soul.—*Christian Intelligencer.*

Praying Everywhere.

We are not like children, that must go out from our father's house in the morning to spend the working day away from him, and only to come back to him at evening. No; we are with Him, and He with us, all the day through. We never leave His presence; He is beside us through all our work, our weariness, our perplexity, our worry, all the day. And we may tell Him what we want, and how we are feeling—not stiffly and formally twice a day at morning and evening—but as often as we please. He will not weary of listening to us if we do not weary of speaking to Him. We need not limit ourselves to morning and evening prayer. Twenty times, and far more than that, as you go through your day's work, the eye may look up for a moment, the heart may be lifted up; the brief word may carry up to God's ear the story of your need and of your trust in Him. Sitting down at your desk, and taking up your pen, if that be your work, oh, you do not know how much better you may do it for just covering your eyes with your hand for a minute, and asking God's blessing in prayer. Or dealing with your fellowmen, some of them impracticable and wrong-headed enough, some of them sharp-set and low-principled enough, some of them provoking and stupid enough—how much better you will keep your temper amid the provocations of business—with how much clearer head and kinder heart you will treat with your fellow-sinners, for a word of silent prayer! If you desire to influence any for good, remember how wisely it has been said that the shortest road to any human heart is found by God, and explain to your heavenly Father all you wish to do. Every little pain will be better borne, and every little joy enhanced, by a moment's silent mention of them to God. You can, alone with Him, speak of a host of little things, which really make a

part in your thoughts and in your life, yet which are less suitable for speaking of in united prayer with other people.

Castling Bread Upon the Waters.

A friendless Newfoundland dog went to a house in Salem, Massachusetts, about Christmas time, and begged as plainly as a dumb beast could beg for something to eat. The boy of the house, whose name is Elmer, took the wail in, fed and washed him, and made a good respectable-looking creature of the poor wanderer. The act was like casting bread upon the waters. On the last Wednesday in January, Elmer was skating on the Salem mill-pond. He ventured upon some thin ice, where the water rushes into a sluiceway, and broke through. The current swept him along and in spite of his struggles, the boy was carried under the ice. No sooner did the dog, which had been waiting along the shore, see the distress of his young friend and master than he plunged into the rescue. He found the boy wedged beneath the heavy ice, and was all the strong animal could do to drag him from the perilous place to the shore. Several men stood at the edge of the thin ice, waiting to try to pull the boy out, but it was only a strong swimmer could have breast-stroke the rushing water. Elmer thinks himself in the most precious coin for his kindness to the dog.

OBITUARIES.

McKENZIE.—Died of Paralysis, June 21, 1884, at his home in Whitehall, Texas, Geo. W. McKenzie. He was a devoted member of the M. E. Church, South, and a devoted friend to the cause of Christ. The church has lost many good and true men, but none better than he. He was a devoted husband, a good man gone. He is lamented by all. He leaves a wife and two small children. The good and merciful Lord bless and comfort them.—*T. L. MILLER.*

HAMMETT.—Mrs. Laura I. Hammett, wife of N. W. Hammett, of Oakwood, Texas, was born in Saline county, Ark., in 1835. She was married to Mr. N. W. Hammett, of Oakwood, Texas, soon after the late war. She was a devoted member of the M. E. Church, South, and a devoted friend to the cause of Christ. She died of Paralysis, June 11, 1884. She leaves a husband and two small children. The good and merciful Lord bless and comfort them.—*J. S. GRAVES.*

KUYKENDALL.—Gates M. Kuykendall was born in Georgia in 1821, at the age of 19 was converted and joined the Methodist Church, in which she lived until her death. In 1850 she was married to Mr. Dan M. Jackson, who was murdered in the year 1855, in Cherokee county, Texas, and left her with five children. She moved to Texas in 1859, and in 1863 was married to Mr. James Kuykendall, of Rush county, Texas, and lived with him until his death in 1874, leaving her with five children. She died of Paralysis, June 11, 1884. She leaves a husband and two small children. The good and merciful Lord bless and comfort them.—*L. M. CARTER.*

LOCKER.—Died, at his home, two miles above Clifton, in the forty-third year of his age, Bro. Carroll Locker, South, of the M. E. Church, South. He was a devoted member of the M. E. Church, South, and a devoted friend to the cause of Christ. He died of Paralysis, June 11, 1884. He leaves a wife and two small children. The good and merciful Lord bless and comfort them.—*W. F. GRAVES.*

MOORE.—Rhoda Rivers Moore was born in Houston, Texas, December 14, 1851, and died in San Antonio, June 4, 1884. A little less than thirty years ago, at the residence of her family, ten miles above Columbus, on the Colorado river, the writer prepared the funeral sermon of her mother, Mrs. Ann Tracy. During the service little Rhoda Rivers and a baby sister were baptized. In 1872 she was married to Mr. William E. Moore, and soon afterward removed to Grenada, Miss., to live. In February she returned to Texas, and in a few months since the family settled in San Antonio, she still being in feeble health. The immediate cause of her death was an attack of measles. During her last illness she was graciously sustained, joining with the minister visiting her in singing the beautiful hymn, "I am clinging close to thee."—*H. S. T.*

LEIGH.—Sister Lydia Ann Leigh, the daughter of J. W. and A. E. Ann Leigh, was born in Tallapoosa county, Alabama, June 10, 1833; professed religion at the Hillary camp-ground in 1852; moved to Texas in 1856; was married to Hugh A. Leigh Dec. 5, 1872, and departed this life March 16, 1884. Sister Leigh started to heaven at the age of ten—in childhood's sunshine. Her journey to the life beyond was in 21 years. She leaves a husband and four children, with many friends and relatives, to mourn. She was an humble Christian. May God sanctify this affliction to the salvation of her loved ones. May he lay his protecting arm about her children and lead them into the fold of Christ while they are young, as he did their mother. God bless the children.—*ALSTON B. TRIMBLE.*

BINN.—Hiram S. Binn was born in Tennessee, May 21, 1829; professed religion in the summer of 1846; joined the M. E. Church, South, in March, 1854, and departed this life June 16, in his 54th year. Brother Binn did not stay with us long after the journey in 21 years. He seemed to regret that he had not joined the church sooner. He suffered a great deal, but was patient amid it all. The Lord found him only when he called for him. A few days before he died the Lord filled his soul to overflowing with love.

EVANS.—William M. Evans, son of Dr. Isaiah and Louise Evans, was born June 24, 1853, in Fayette county, Texas. He was baptized in infancy by Rev. H. S. Thrall. At the time of his death he was a member of the M. E. Church, South, and a devoted friend to the cause of Christ. He died of Paralysis, June 11, 1884. He leaves a wife and two small children. The good and merciful Lord bless and comfort them.—*J. S. GRAVES.*

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- Name of School
- Date
- Opened
- Closed
- Collection
- Weather
- Address
- Visitors Present

ATTENDANCE.

Under this department are headings as follows, with separate columns for male and female:

- Number Officers Present
- Teachers Present
- Scholars Present in Main School
- In Bible-class
- In Infant Class
- New Scholars Admitted
- TOTAL PRESENT—Male
- Female

RECAPITULATION.

Under this department are the grand totals for foregoing department.

GENERAL SUMMARY.

This department is intended for a convenient method of keeping a complete record of what has been done in the Sunday-school during the year up to any given date, to-wit: Yearly attendance of male scholars, female scholars, infant class, Bible-class, officers, teachers, also yearly collections, with grand totals for each. The second page is for the Roll of the School, there being columns for Names, Relation to School, Present, Absent.

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Publishers' Unanswered Letters. July 2.-J. W. Montgomery, sub. J. W. Vest, sub. W. H. LeFevre, sub. C. H. Maloy, sub. E. W. Alderson, sub. J. C. Weaver, sub. M. E. Blocker, via will be omitted.

July 3.-Dr. J. Laf. Leslie, sub. C. H. Maloy, sub. Jubilee and Advocate, F. C. Pearson, sub. Seth Ward, sub. Wm. Hay, sub. A. E. Hendrix, sub. H. P. Shrader, sub. Hoston Twomey, sub. J. W. Blackburn, sub. A. Long, sub. M. Mills, sub.

TEST YOUR BAKING POWDER TO-DAY! Brands advertised as absolutely pure. CONTAINE AMMONIA.



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DEAF AND DUMB ASYLUM, AUSTIN, TEX., May 8, 1884. Drs. J. J. & W. H. Tobin:

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Letter from the Hon. Ex-Comptroller: AUSTIN, TEX., Mar. 30, 1883. Drs. J. J. & W. H. Tobin:

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From Z. T. Fulmore, County Judge: AUSTIN TEX., June 30, 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: AUSTIN, TEX., March 26, 1884. 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:

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MISS MARY J. BALDWIN, Principal. Opens September 24; Closes June, 1885. Incorporated in its location in its buildings and grounds; in its general arrangements and sanitary arrangements. A full corps of superior and experienced teachers; its unrivalled advantages in Music, Modern Languages, Education, Fine Arts, Physical Culture and instruction in the Theory and Practice of Book-keeping. The successful efforts made to secure health, comfort and happiness. Its opposition to extravagance, its standard of solid scholarship. For full particulars, apply to the Principal for catalogues.

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