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NO. 47

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REVIVAL NEWS.

4 Conversions.

A. E. BUTTEFIELD, Killeen, July 18: I organized a church July 6, in the Been neighborhood. Bro. Johnston closed his meeting at the mouth of Rocky July 10. There were no conversions, but three deaths in the community. Commenced a camp-meeting the 11th at Hunt's Crossing, and had 4 conversions Monday night. I left Tuesday, with good hopes for a revival.

17 Conversions—23 Accessions.

J. F. ARCHER, Lovelady, July 24: We closed a good meeting at Trinity Monday night—17 conversions, 23 accessions. The church march revived. Will begin on the Prairie tomorrow. We believe the good Lord has much in store for us there.

15 Conversions—9 Accessions.

J. A. STAFFORD, Dodd City, July 28: We are now in the midst of our revival campaign. Have held one meeting of a few days' continuance. So far, 15 conversions and 9 accessions by ritual.

19 Conversions—9 Accessions.

C. H. MALON, Cick, July 21: The third quarterly conference for Llano circuit is over. The official attendance was tolerably good. The presiding elder was unable to be with us. Communion service on Sunday good. The meeting continued ten days, with good results—12

conversions and 8 accessions. The Cumberland Presbyterians joined in with us and gained 4 members, and 4 infants were baptized. Good will and harmony prevailed. Several penitents were left at the altar. Thanks to Bros. James Barnett, Cumberland Presbyterian; J. T. Graham, of Rockvale circuit; C. Crowner and Joseph Massey, local, for efficient help. Above all, God was with us.

24 Conversions—14 Accessions.

SAM. P. WRIGHT, Bosqueville Circuit, July 28: I closed a camp-meeting at Evergreen last night, with some 40 penitents at the altar. There were 24 conversions and 14 accessions.

6 Conversions—6 Accessions.

H. C. ROGERS, Gordonville, July 25: Closed a meeting at Gordonville, July 18, with the following results: Conversions, 6; accessions, 6. Adults baptized, 3; infants, 16.

10 Conversions—12 Accessions.

A. LITTLE, Mt. Enterprise, July 25: We closed our protracted meeting at Glenawn last night. The Lord was with us in converting and converting power. About 10 conversions and 12 accessions to the church. Rev. J. M. Truitt was with us two days; preached four sermons, to the edification of all. I have just commenced my protracted meeting. I am expecting a general revival on the entire work.

29 Conversions—15 Accessions.

L. F. PALMER, Emberson, July 27: We have just closed our meeting at Forest Chapel. Result, 29 converted, 19 added to the church, and a general awakening on the subject of religion. The previous meeting at Garrett's Chapel had 9 converts; I joined the church by ritual, 1 by certificate.

40 Conversions—29 Accessions.

T. L. MILLER, Whitwright, July 31: We have been blessed with one revival to date on Whitwright circuit, Sherman district. We began public service on the 14th inst. at Willow Grove and continued eight days, resulting in 40 or more conversions and 32 accessions to our church. Have two camp-meetings to hold yet. Hope for good results to the close of the year.

65 Conversions—35 Accessions.

S. A. ASHER, Sunset, July 27: During the conference year I have received 65 into the church. Have had 35 conversions, and more meetings to hold yet. We will finish one church by conference, which, when completed, will be a perfect little gem.

62 Conversions—59 Accessions.

DAVIS, Lipan, July 28: Our meeting at this place closed last night. Results, 26 conversions and 19 accessions to our church. At this meeting there were 25 children dedicated to the Lord in holy baptism. I thank God that we have no Baptist children in the Methodist Church at Wallace Chapel. All blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever!

9 Conversions—1 Accession.

H. YOUNGER, Manchaca, July 21: The Rev. Wm. Swank and myself met together on the 21st inst., held a very regular appointment, and commenced a meeting, Bro. Swank being in charge. The meeting was continued on Sunday and during the week. On Saturday evening of the 19th Bro. J. W. Whipple came to our assistance, and preached at night, and on Sunday following at 11 o'clock a. m., to a large gathering of people. We organized a Sabbath-school at 4 o'clock p. m., and at night Bro. Whipple preached to an unusually large and attentive congregation. Great solemnity pervaded the entire audience, while the preacher evidently was induced by the Good Spirit with great power. The meeting closed on Monday night, resulting in the conversion of 9 souls and the church greatly revived. Great credit is due to the citizens of Manchaca for their liberality and kindness. The good behavior and due attention of the present during the services deserve much commendation. The members of the Cumberland Presbyterian and the Baptist Churches cordially assisted in the services. The people showed their appreciation of the meeting by a very liberal contribution. We ask the benediction of the Spirit and the blessing of God upon the people of Manchaca, and all who attended the meeting. Praise God, from whom all blessings flow.

11 Accessions.

W. S. TAYLOR, Cedar Creek, July 21: We closed our camp-meeting last night, after ten days' work in trying to save souls. We had a very good meeting, though there was not that display of divine power that I have seen on similar occasions; yet the Holy Spirit was with us in the conversion of some of our dear young people. We had good preaching—soul-stirring and soul-cheering. Bros. C. H. Brooks, S. H. Mogan, and Bro. Tom Leach, from the Cumberland Church, all did good work; the fruits thereof I hope to see ere this year shall close. We have a good people to serve. I pray God's richest blessing on them. We had 11 accessions to the M. E. Church, South.

10 Conversions—11 Accessions.

J. C. CALDWELL, Forest, July 30: Another revival on my circuit has just closed at Barsola. Sinners were moved to repentance and most powerfully converted, and were not ashamed to shout the praises of God. Nearly all the converts in this meeting were those belonging to the Sunday-school, and were mostly young men and girls, the girls not over 13 years of age. There were 10 conversions and 11 accessions. The church was considerably revived. I have held two protracted meetings thus far, and have seven more to hold. Bros. Rogers, Wright, Craiger, McAnally and Long have done efficient work in these meetings. May God bless these local brethren, and may the Lord continue his "showers of blessings" on my work. All the glory be to Him who rules the universe.

12 Conversions—20 Accessions.

R. H. H. BERNETT, Lampasas, July 24: I have just returned from the camp-meeting at Big Valley, Rev. A. P. Smith, preacher in charge. We report a great victory for Methodism over the world, the flesh, and Satan. We had 12 conversions, many reclamations, and 20 additions to the church. Bro. Smith, the

preacher in charge of Williams' Ranch circuit, has all of his collections up and doubled, and is ahead of anything on the district. If the church will keep men like him out here on missions, the missions will speedily merge into circuits. The trouble is, such men won't stay. Stronger places take them away.

12 Conversions—5 Accessions.

R. S. KIRKMAN, Falls, July 25: We closed an eight days' meeting July 25, at Center Ridge, Salt Hill, Weatherford district, Northwest Texas Conference, which resulted in 12 conversions, 5 accessions, and the church wonderfully blessed. Our presiding elder, C. H. Ellis, preached two powerful sermons. Bros. J. A. Gardner, John Edleman, Goode and Standfield, preachers, and B. Ford, an exhorter, did powerful work.

25 Conversions—10 Accessions.

D. W. TOWNS, Harmony Hill, July 20: We have just closed a protracted meeting at Oakland, with 25 happy conversions and 10 accessions to the church. The people say they never saw such a good meeting before. God's children of every name present, were greatly revived. We saw people converted in the altar, and at the church door, and in the grove. We did not have to go to church to hear and see people about "glory to God." We could hear it all around in the woods. I sprained my foot on Sunday, and had to go on a crutch. I would stand on one leg for an hour. We had two good sermons by Bro. John S. Mathis. The Lord be praised, for "He hath done great things for us, whereof we are glad." Pray for us. We want to see just such a meeting at every appointment.

30 Conversions—23 Accessions.

JOE S. STROTHER, Duck Creek, July 28: Our church at this place has been graciously visited. After a protracted meeting of ten days, conducted by our beloved pastor, Rev. W. H. Stephenson, assisted by Rev. Nelson Keen, we note as follows: 32 conversions, 23 accessions, and the church powerfully revived. I never attended a better meeting. This, in all probability, is the last year we will have Bro. Stephenson on the Mesquite circuit, and appreciating his deep piety, and in every essential his adaptation to the Master's work, I commend him to the homes and hearts of my brethren everywhere.

50 Conversions—17 Accessions.

JNO. A. WALLACE, Cisco, July 28: We closed a camp-meeting seven miles from town last night, with 29 conversions, 17 accessions, 7 infants baptized, \$200 raised towards building a church, \$50 as a centenary thank-offering, applied to Granbury College. Bro. A. K. Miller spent four days with us, held our quarterly conference, preached the gospel, worked in the altar, raised the money, and baptized the babies. I witnessed something at this camp-meeting that reminded me of old times. On Monday evening, at 3 o'clock, while Rev. R. B. Vaughan, a worthy blacksmith and local preacher of our town, was preaching, men and women fell down in the straw and cried aloud for mercy, an old man 66 years of age among the number. We moved into our new century parsonage the day before we went to camp-meeting. It is a neat cottage of four rooms and two porches, just fifty feet from the church, painted white on the outside, oiled and varnished on the inside. We raised the money and built the house in less than sixty days.

[Camp-meeting notice appears under Special Notices.—Ed.]

5 Conversions—3 Accessions.

GEO. F. FAIR, Sipe Springs, July 20: Our third quarterly meeting for Rising Star mission embraced July 23 and 24, and was held at Center Point, Eastland county. Our earnest and efficient presiding elder presided to the satisfaction of all. There was a good attendance of the official brethren, and their appreciation of the quarterly meeting was manifested by the fact that four places were nominated and forcible speeches made for them by the brethren. Bro. Annis preached three able and earnest sermons, the effects of which were visible to even a casual observer. Bro. Wesley Smith, of the Texas Conference, was with us, with the zeal and seeming energy of a young man, in the pulpit. He preached three very logical and forcible sermons which had great effect. Results: 5 professions, 3 accessions, and 4 infants and 2 adults baptized; \$15 missionary money was raised. The church, I trust, has received a new impetus.

Bro. Bessley, of the Bolivar mission, and Bro. Dingman, the sailor preacher, called in the office this week, fresh from the camp-meeting at Cedar Bayou. They reported a glorious work. Many souls were converted. Bro. Dingman says our church at Cedar Bayou has resolved on a new house of worship.

The City Pulpit.

To the Advocate.

It is but seldom that I write for the press—even that of our church; but a paragraph in "Notes from the West," by H. G. Horton, in regard to the city pulpits, seems to me to demand some reply, as the ideas therein implied are both unjust and untrue.

The brother would charge upon the city pulpits the failure of the Christian from the country to keep his vows when he visits the city, as also the looseness which he says prevails in the city churches. That, now and then, a faithless shepherd is found, no one will deny; but we find him in the country as often as in the city. It is a sad sentence we must write, but it is true, that there are preachers who fear to speak the truth, and who place themselves under the awful curse which God pronounced in his commission to Ezekiel against the prophet who fails to warn the people of their sins. I have conversed with many such, and have met them in cities, both large and small; in towns, in villages and in country settlements. Possibly they in the country had a different class of sins to rebuke; but the sins were as great and as worthy of condemnation. There are men in the city pulpits of our land whose words of truth are shaking the continent—Talmage, John Hall, Crafts, Under, Armitage, Kittredge, Palmer,

Peck, Hoge, Steele, John Matthews, and a host of others. I name but a few; any man who reads will think of scores of others; those who do not read will not think of them. But let us see: Is not the country preacher to be blamed for the failure of his own preaching? That is very poor preaching which helps a man to do right merely when there is no temptation to do the opposite—which keeps the Christian under its charge from attending the theater only when there is no theater to attend, and leads him to hate the dance only when either there is no dance or there are no friends with whom to go to the dance. Speaking for myself, as a city pastor, I could indulge the wish that our country preachers would better indoctrinate and better discipline their members, so that when they come to the city they may not give the city preacher so much trouble, and may not set our city people, who have heard such of the piety of the country, such a bad example.

But we are also told that "the city pulpits have no appreciable influence for good on the people of the country." Why, then, does the writer invite Brother John to his camp-meeting? He attends a city church, hears preaching from a city pulpit, often preaches in city pulpits himself. Is not our brother afraid that the good doctor will exercise an influence for evil on the good people of the country? Or is he anxious to convert the Doctor's soul? Our brother forgets the multitude of city preachers to whom I have referred above, whose words are shaping the minds of our nation, whose thoughts, I have every reason to believe, our brother almost unconsciously reproduces at times from his own pulpit, when he preaches his best sermons, and upon whose discourses his congregations have often feasted when he either has not preached at all or has preached so poorly (as we all have done) as to put his congregation to sleep. I have known city preachers in Texas who have received in one summer invitations to twenty-five or thirty protracted services, and most of these were in the country. Why this, if they exert no appreciable influence for good upon the country folk? I have heard them preach every day during the meeting, though country preachers were there; and I have known many souls to be converted under the preaching. And yet, forsooth, the city preachers exert no appreciable influence for good upon the people of the country. It may be the preacher did not shout. Neither shouting preachers nor shouting laymen are always the best. But their hearts were warm, and the tears came unbidden, as in the pulpit where they fed their own flock of faithful ones.

The brother says that "not one in five of the people of the average city ever attends church," etc. Will he charge this upon the city pastor? and will he give the country preacher the credit for the better average attendance in the rural districts, which he claims? I venture the assertion that if the country preacher should come to the city, and use his country sermons and country methods, in many cases there would soon be a much smaller attendance than that of which the brother speaks. It is not the failure of the city preacher, but the peculiar circumstances under which he labors, that cause the trouble. The countryman has no place to which to resort for pleasure, and so he goes to the church, since the preacher may give him a narrative under whose sporadic influence he finds rest. He has no other place in which to discuss politics and business as good as the plot of ground in front of the church door. Social gatherings, where he may talk about his neighbors, are "few and far between;" and he will do this at the church, before the preacher begins the service. He has no other diversion, and therefore he will take the best he can get, and will go to church. In many cases he has an opportunity of hearing but one sermon a month, and he thinks he ought to endure this much. Take these, and some other circumstances like them, away from the country, and then give it the same average foreign population as is found in our cities, and we shall find the attendance will be the same in each case.

Again we read: "Morals and religion reach a much higher standard in the country." That there is more immorality in practice in the city, I will not deny; but that the moral and religious element in the country occupies a higher plane than that in the city, I do deny. That is a strange religion which, as the brother admits, at home, under no temptation, is exceedingly religious; but abroad, under temptation, is exceedingly unreligious. And the brother has said the truth for once. When his very own church members come to the city they are frequently far more guilty than our city members; and I have known city members, who did not go at other times, to accompany them, through courtesy, to the dance and to the theater. I might appear as a witness against some of the brightest religious lights in some of the rural districts of Texas. Said a member of a city church, with whom I demonstrated in the exercise of discipline, because he sold liquor: "I know it is wrong; I want to stop it, but my country customers will not let me." Some of these are members of the church; why not speak to them? There are sinners other than dancing and theater-going against whom our country preachers may well speak—branding the cattle of other men, gambling in cattle futures, making the poor cow-boy work for less than he ought to have and feeding him on worse than prison fare, defrauding by close bargains, stealing more of the cow-boy's Sabbath than is necessary, and often banishing this divine institution from the ranch, keeping the jug of whisky in the cupboard, possessing thousands of cattle and giving a pittance to the gospel, allowing the preacher and his family to suffer on a two or three hundred dollar salary, giving him a wretched house for a parsonage not fit for a stable, and worshiping God in a school-house or under a brush arbor. "He that is without sin among you, let him first cast a stone."

The truth is this: there are good people and there are bad, in the country and in the city, both within and without the church. Men are the same the world over. Let each preacher attend to the sins of his own flock; there will be work enough. But, alas! we are so anxious about the sins of our neighbors we forget our own.—W. J. YOUNG, GALVESTON.

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SPECIAL NOTICES.

UNION, July 22d, 1884.—Our second camp-meeting will be held, embracing the first Sunday in September, on Elm creek, within a few miles of Dr. J. Brown King's residence, commencing Thursday night, Sept. 4. —W. M. ADAMS.

BRYAN, July 21.—The centennial mass meeting to be held in connection with Alexander camp-meeting will occupy Wednesday and such part of Thursday as the interest of the occasion seems to demand. I should be glad if as many of the preachers of the district, traveling and local, as can conveniently attend would be present on that occasion. If any of the brethren from other districts can be with us, their presence and help will be highly appreciated.—H. V. PITTSFORD, P. E. Huntsville Dist.

P. S.—Camp-meeting will commence Aug. 8, and continue over two Sabbaths.—H. V. P.

H. S. THIRALL, No. 32 Belvin street, San Antonio, has on hand a large number of circulars issued by the Central Centenary Committee, Nashville, and also blank forms for notes for such as wish to subscribe for the general centenary fund, furnished by Rev. Dr. Harrison, the secretary of the board. Ministers or laymen who wish to use these blanks will please apply for them.

COOPER, July 25.—Our centenary camp-meeting will be held two and a half miles west of Cooper, embracing the fourth Sunday in August. It is to be self-supporting. All are invited to attend, especially ministers of the gospel, who will be provided for. By giving due notice they will be met at the depot with conveyance, at Paris, Honey Grove, or Sulphur Springs.—F. C. PEARSON.

A camp-meeting will embrace the second and third Sundays of August, held on Nolan, twelve or fourteen miles west of Belton, right on the Santa Fe road, in a beautiful valley. A fine spring of clear, cold water. Now, if a tired city preacher or layman, about Galveston or Houston, or any other city, wants to get out and take some fresh air and improve his digestion, and get some good, old-fashioned country religion, and get happy and shout, just let him take the train and come on. They'll let you off right at the grounds. I am sure this will make Briggs and Sears and Young, and an editor, and even Goodwyn, sigh if they can't come. But you just try it, will you? You can stick a chunk of ice in your pocket if you want to; but if you don't say that water is cold, we will send you back by express.—G. W. GRAVES.

Convention, Attention.

I am informed that the noble people of Brenham are preparing for and looking forward to the Sunday-school convention of the Texas Conference (to meet there Aug. 28, at 9 a. m.) with great interest; and we know that all will be done that can be done by them to make it a great success. We, the Sunday-school workers, must make it a success on our part by sending our delegates. We want one delegate at least from every station, circuit and mission; and may they come in the Spirit of Christ. We want the successful Sunday-school men to instruct us. We want the weary and ready to faint to be strengthened and encouraged. We want those to come who desire to extend their usefulness in this great work of the church. We want all to come determined to give and get all the help they can to forward the work. The children can be saved. We are the honored instruments to save and train them for heaven. Every Methodist Sunday-school in the bounds of the Texas Conference is entitled to one delegate. Elect them and send their names to Rev. W. Wootton, Brenham, Texas. Do not fail—Thursday, Aug. 28, 9 a. m.—Geo. H. PHAM, V. P. S. S. Board.

CISCO, July 25.—Our centenary camp-meeting at Cisco will embrace the fourth and fifth Sundays in August. Ministerial aid solicited.—JNO. A. WALLACE.

BLANCO, July 22.—I have put off the time of my camp-meeting. It will commence on Friday night before the fourth Sunday in August, and will continue over the fifth Sunday. I hope all the preachers will take due notice and govern themselves accordingly. It will not be put off again, and I want to see a number of them on the ground. The Cumberland Presbyterians will unite with us in the camp-meeting, and their preachers, as well as ours, are cordially invited to attend and help on that occasion.—J. F. DENTON.

The Iowa Prohibition Law.

DETROIT, July 25.—The Iowa State prohibition law, which went into effect recently, caught a good many of the distillers there with large quantities of whisky on their hands. The provisions of the law prohibited the shipment of liquor to any State, and in order to eventually get it into the market the owners were compelled to export it. For several days they have been shipping to Windsor at the rate of two carloads per day. The liquor is kept in the cars, but is virtually in bond, and will remain there until arrangements can be made to re-export it to New York.

The collector requires all those exporting to execute a bond for the amount of duty, so as to indemnify the government in case the whisky should be sold in Canada.

Dr. Harrison and "The Christ of Calvary"—Continued.

To the Advocate.

I am not much concerned about the manner in which Dr. Harrison deals with most of those whom he brings to the bar of his reason, instead of the arbitration of God's Word. They are expected to take care of themselves. But I am concerned when he arrais himself against "the phraseology in use among us," and against what "certain difficult texts of Scripture appear to teach," without giving either the one or the other a respectful and careful consideration. Surely the belief of the church, of his own church, and what God appears to teach, are not unworthy of his notice. Surely he ought not to have tossed them off, as though they were an insignificant feather, and substituted his own declarations in their stead. Both deserve to be treated with more consideration and respect. What "certain difficult passages of Scripture appear to teach" on the subject of the atonement is certainly of special importance; and if he had discovered that the teaching is in appearance only, then, as he was instructing the people, and setting himself forward as a reformer of the church in her belief, it seems to me that to demand an explanation of those difficult passages, is but right and reasonable. He does not, however, even quote them nor "the phraseology in use among us." I humbly suggest that the great fundamental error of his work is his emphatic denial of the divine element in the atonement of Christ. He says: "It was the humanity (italics his) of Christ that made the atonement; he was the second Adam, sinless, pure, immaculate," Paul says: "The first man, Adam, was made a living soul, the last Adam was made a quickening spirit." "The first man is of the earth earthy; the second man is the Lord from heaven." Still Dr. Harrison seems to think that Christ was the Son of God in the same sense in which Adam was. "The soul of Jesus," he affirms, "was a human soul, and yet he was the Son of God as truly as Adam was." It is singular that he makes such an affirmation as this, when he declares elsewhere that the divinity and humanity of Christ are inseparable. According to Dr. Harrison, then, the second Adam made the atonement, and according to Paul the second Adam was the Lord from heaven; hence, we bring him to the conclusion that Christ on Calvary was incomprehensibly the Incarnate God, as when rising from the grave or ascending to heaven. The Jews understood that in Christ's announcement of himself as the Son of God he set up the claim of equality with the Father, and Christ rather confirmed their interpretation of his language. There are several passages of Scripture which appear to be unmeaning, if not misleading, if they do not teach the implication of both the divine and human nature of the Savior in his atoning work on the cross. "But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory; which none of the princes of this world knew; for had they known it they would not have crucified the Lord of Glory." "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you, and killed the Prince (Author) of life." Paul tells us in Philipians: "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." A divine savior at all points in the plan of salvation, at every place in Christ's work of mercy, everywhere, amid the wails and woes, the hopes and fears of humanity, is a felt necessity of the soul. A divine savior alone can render the requirement of faith in him reasonable and unbelief a sin. A mere human savior in atonement might satisfy a man who imagines that his sins are of a common order, extending to partial depravity. But he who feels that his depravity widely separates between him and God, and that his sins actually deserve eternal death, will feel the need of a savior as divine upon the cross as at the right hand of the majesty on high. How could Dr. Harrison say that "the soul of Christ was of infinite value, of infinite merit," if he excludes the Divinity from it in the work of the atonement? Especially is this position astonishing when he further avows that the divine nature "cannot work a transfer of efficiency to the human through a quality which does not exist in the divine nature." Now, who told him this? How does he know it? Does he know it at all? It is easy to say that God cannot, but to show the limitations of almighty power and infinite wisdom is a matter upon which no man ought to venture. How "infinite merit, of infinite value," can attach to mere humanity—to humanity that was the Son of God only as Adam was—is incomprehensible to me, and I presume to Dr. Harrison, as he has not explained it to his readers. "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" "For God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish, but have everlasting life." "God spared not his own Son," gave his only begotten Son." There is no intimation anywhere in the Bible that it was exclusively the humanity of Christ that made the atonement, but the reverse. The faith that rests for all eternity in a human atonement is simple credulity; that which trusts in the atonement of the Incarnate God is reasonable as well as Scriptural. Here I humble myself. I do not, cannot understand, but I fall back upon the character of God and the evidence sustaining the mysterious, incomprehensible fact, and thank him "for his unspeakable gift," for the great mystery of godliness—"God manifest in the flesh." It would be singular, if not incongruous, were it true that Christ revealed himself the Incarnate God in all his work except the atonement. Would not this break the harmony and destroy the unity of the life of the Son of God?

God, and consequently has "infinite merit, of infinite value" in it.

A word or two in relation to substitution. If Dr. H. means to say that the Father was never actually angry with the Son, and really wrathful towards him, and did not account him as a guilty sinner, whose soul was doomed to eternal death, I presume no Methodist would controvert his position. But in his book he does many of his brethren great injustice by holding out the idea that this is the only form in which the substitution theory is held. Whereas there are very many who hold to it in a very different sense. I hope that in his added chapter to his book he has given us his substitute for substitution, and at least a passage or two of scripture to sustain it, and let us see that it stands not in the wisdom of man, but by the authority of God. Let us see how the matter stands between Dr. Harrison and his substitute. They believe that the penalty of sin was death, temporal and spiritual, and in consequence, death eternal. They believe that the penalty of the broken law in a mysterious, and awful, and accommodated sense, fell upon Christ; that in consequence of his infinite merit, the law is magnified and made honorable; that he who accepted what Christ did, as that which he should do, and as that which the justifier of the ungodly; that God proposes terms of reconciliation through Christ on condition; that those who comply with the conditional offer are saved; that those who reject it are damned. They quote: "Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted." "But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." "Who his own self bare our sins in his own body on the tree, that we being dead to sin should live unto righteousness, by whose stripes we were healed." They quote these passages in connection with the well defined and clearly expressed conditions. They hold to Christ as a substitute whose mediation is necessarily conditional, as he is dealing with free beings, who are capable of making their election—a substitute with such offer as invests man with fearful responsibility. They say God gives them this plan with the attendant teaching, and that consequently they accept it, though it involves mysteries so deep that even angelic minds cannot fathom them. They use the word substitute in a qualified sense. They use the word as approximately a description of the attitude of Christ in atonement. For, flexible as is the English language, there is no word in it that carries with it the whole truth as taught in the Bible in reference to Christ's relation to the broken law and fallen man. Dr. Harrison, on the other hand, holds that this contradicts his reason, conflicts with his sense of justice, and brings the attributes of God into dispute. He even boldly says that if substitution holds, eternal punishment must be given up. I hope, however, that he makes reference to literal and absolute substitution, and, at least in his own mind, excepts very many of his brethren. Does he take a better position than they? He limits the penalty of violated law to physical death, and avows that that penalty fell upon Christ. He deliberately says: "The penalty of violated law will fall upon him who violated no law." The penalty of violated law fell upon the innocent "who violated no law." Dr. Harrison certainly forgets his own theory. It does not relieve the case to say that it was voluntarily submitted to. That is precisely what is said on the other side. If the penalty of violated law is death physical, and that penalty fell on Christ *ipso facto*, he was dealt with as a sinner, for the penalty of violated law falls only upon the sinner. The innocent suffered and suffered for the guilty. The only difference between him and those he so violently opposes is that the claim is larger on the one side than on the other. If it conflicts with reason, outrages our sense of justice, and brings the attributes of God into dispute, the same effect must follow in the other. There may be a claim set up for a difference in degree, but certainly not for a difference in kind. The principle is the same in both instances. I repeat: if the penalty of violated law fell upon him, as Dr. H. affirms, then there is no escaping the conclusion that he was punished, that the innocent was punished, that he was punished for the guilty, (Christ died for the ungodly,) and that as it was the identical penalty incurred by the sinner, he must have been punished in the sinner's stead, and thereby became his substitute. I do not argue that Christ was punished at all. I do not believe it. But I do argue that Dr. Harrison involves himself in the very difficulty and embarrassment in which he thinks he sees that his brethren are involved. He strengthens this position against himself when he says, "his death was not the penalty of sin, for in his flesh the law enforced no penalty—the seeds of death were not present in the word made flesh." I suppose he means to hold that the body of Christ was immortal, and consequently that his death was not in accordance with the universal liability of humanity, and that the liability of his own to be punished for. Then his death, though not the penalty of sin, was the result of the infliction of the penalty of violated law. "The penalty of violated law will fall upon him who violated no law." I am not responsible for any confusion of ideas that may grow out of the language employed, neither am I responsible for the legitimate deduction from Dr. Harrison's promise, that the penalty of the broken law fell on Christ. That penalty falls only upon the sinner, and if it fell upon Christ, he was standing in the place of the sinner. Again: if it be true, as Dr. H. believes, "that in the person of Christ the utmost exactions of the violated law have been met," and if it be true that the penalty is executed in the person of every man—that "every man must bear it"—and if it be true also that the penalty is physical death, and if it be further true that he who is "the lost one" is restored to man, then it must follow that those who do not believe can never experience the re-union of soul and body. "In the person of Christ the utmost exactions of the violated law have been met;" the penalty is also "executed in the person of every man." The violated law inflicts its penalty—the separation of soul and body; the sinner, having refused to comply with the only condition upon which the re-union of soul and body is possible, sinks at death into eternal nothingness. So much for limiting the penalty of the broken law to physical death. So much for supposing that when God addressed man—mortal and immortal—employing the comprehensive pronoun thou, he simply meant the lowest

and most important part of him. So much for supposing that God would regard the body as comprehending the entire man. "Thou shalt die"—*thou man*.

Moreover, if, as Dr. H. declares: "In the person of Christ the utmost exactions of the violated law have been met," though he rejects the word substitute, yet he makes Christ a substitute, or he is nothing, and he subjects himself to the same criticism that he passes upon the Calvinist, who holds that Christ paid the debt—paid it all." That the justice of God should demand more than that the utmost exactions of the law be met, I cannot discover to be more reasonable than that it should still hold a claim against the sinner, when Christ had canceled his debt. The broken law made no demands against Christ, according to the Doctor's teaching; then he met its utmost exactions for the sinner, or for nothing. The legitimate result of this avowal will follow it, though the word substitute be rejected a thousand times. Justice can demand no more than that the utmost exactions of the law be met. It is fatal to Dr. Harrison's entire theory that the sinner is still mortal and dies. The law said: "In the day thou eatest thereof, thou shalt die." Man disobeyed and incurred the penalty—physical death. Christ met the "utmost exactions of the law." The penalty, physical death, (the same penalty that was to fall upon man) fell upon him. Surely man cannot die. If this sort of argumentation be good against the Calvinist, it is equally good against our book editor's book.—W. F. EASTERTLING.

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On the Wagon.

To the Advocate.

Waco is a beautiful city. It claims no boom. It is situated on high ground on the Brazos amid a fine region of farm lands. It is a solid growth, like other prominent cities of Texas. It has two colleges—Methodist female, and Baptist mixed—both well conducted. The only drawback to Waco is its narrow-minded papers. Galveston, Houston, San Antonio, Austin, Dallas, Fort Worth, Sherman, Gainesville, and Lampasas, as well as many smaller towns, have able papers; and all of them, of late months, have kept pace with the wonderful growth of Texas interests; but at Waco the people are compelled to wait the arrival of the Fort Worth, Dallas or Galveston papers to read of the daily records, when the city could support a good daily of character and worth.

Dr Mackey is the preacher in charge here, a genial, companionable and scholarly gentleman, with whom it is a pleasure to converse. His health is not very robust. An excellent people does he serve. All the churches in Waco are on excellent terms, as they ought always to be. Woe to the man who breaks the peace of God's people. Dr. Burleson, a genial and working man, and Dr. Carroll, are perhaps the two most noted Baptist ministers in Texas, and deserve the exalted standing they hold in the people. As the splendid Baptist church is supported to seat more, especially by carrying in 150 to 175 extra seats, than the beautiful Methodist church, we were tendered its use Sabbath night. Here we met some old Kentucky friends we had known in years gone by. Not only is Waco a solid city of excellent character, but the whole country around is settled with the best of solid people. The great want of Waco is a good revival of religion. We are being invaded with a cold, lifeless formalism in many places. Pray it off, brethren, pray it off, and let the Spirit have free course. The best way out of cold formalism is to pray out of it. Get out some way. One course we often witness is this: we have just enough choir business to spoil all. On Sabbath, when display is easy, the choir seems to be pressed out at night. To be a little fashionable, it is a little late. Then on week nights there is a sad absence; then the people, not used to singing, but listening, make sad havoc of the singing—just a little better than Ned Brice's in the "Georgia Scenes." If choirs cannot be regular and on time reasonably well, it is better to have none; for the average licker and jealously that so commonly attend them in ordinary cities is quite enough to carry without the other attendant evils which we too often witness.

We next answered the call of Bro. Hill, at McKinney, the county seat of the richest county of land in Texas, by common consent. His church is full, and doing well. Bro. Hill does that every year. He is well known as one among the brilliant, sensible and solid young ministers of this State. We have often labored for him and his people in Texas. Passing through Greenville, where we labored nine years ago in the poor little village, we found it a city of wealth and strength. Bro. Archer has built a beautiful new church, which is being pushed on to completion by a faithful and noble body of Methodists. Well done, Bro. Archer! Well done, Bros. Schoonover, Hill, and other spirits who have done so well in the erection of so magnificent a house of worship.

On Sabbath day, June 15, we dedicated the beautiful church of Jacksonville, Texas, to the service of God. We raised, at the close of the sermon, \$844.30 to pay off the indebtedness, which remains only \$266.80, so that a nice margin remains for fencing and other improvements. Bro. L. M. Fowler and his faithful people there deserve great credit for this valuable investment. It is an appropriate reminder of the first visit of Bro. Fowler. Rev. J. C. Woodman, was in the first conference that convened in Texas, and united with it in 1841, and is the sole survivor. He is a grand old man of the heroic age of Methodism; and though seventy-two years old, is still in active service. Bro. Fowler is a clear-headed, strong man.

We hastened to Lampasas to enjoy the commencement exercises of the Centennial College, under President McKinney, A. M. D. D., which young institution matriculated about 185 this year. An absence of five weeks had witnessed the erection of so many college buildings on College Hill, and the starting of so many more, we could hardly tell which was the residence of Bro. Burnett, the worker of workers. Thence we hastened to Marlin, to help our old friend, Bro. Haggard, and with him went to the district conference at Karnes, where Bishop Parker was conducting matters after his own clear-headed manner. The work went on finely, the ministers seemed to be a sacrificing, God-loving and God-serving body of faithful men. Like the presiding Keener, Bishop Parker is a man of God. He is interested deeply in the piety and prayerfulness of the church. A mere formal doing of a thing is not enough. He watches the spirit as well as the letter in all matters. His mind, a wealthy community and worldly-mindedness has impaired the spirituality of the church. A lifeless formalism is chilling to the pastor. An excellent people, possessed of fine manners, liberal, supporting well the preacher and all the collections, is not enough. The man of God wants the moral, the religious, the prayerful support of his people. He is more complimented in hearing the retiring members counseling how to best carry into effect his pulpit suggestions than in eulogies on his sermons. For some years Marlin has been rather formal, skeptical and devoid of spiritual activity, as we understand, but is improving under the faithful labors of Bro. Haggard. For social culture, wealth and respect for God's worship, they are a most excellent people. A grand, old-fashioned revival is much wanted.

From M. we started on to Blanco, and held the shortest debate of our life, beginning at 10 a. m. July 2, closing July 5, at 1 p. m. It was with great reluctance we agreed to be a party to the debate, just as we hesitated long ere we ever agreed to hold the first great debate we engaged in. We believe that after the fierce conflict in Kentucky, Missouri, Tennessee and North Alabama, from 1869 to 1874, the necessity for debates ended, and should never have existed. But at that time, as a rule, our people could not baptize an infant or adult, by the proper and scriptural mode, without a challenge. Wars were incessant. A profound peace was speedily conquered. Was not a respectable peace better than an endless wrangling? That was the question. Caples, Rush and Marvin all held debates in an earlier day. Bishop Foster and one of the other leading bish-

ops of the M. E. Church held public debates. Foster's being a written one. Arguments was a public debater, as well as Luther and Paul. But men who fight for personal victory never do a just cause much good. We are forever opposed to debates, always were, when the good of the church can as well be secured without them. The next day after the debate closed we remained in Blanco and preached; had a grand, old-fashioned time of refreshing from the presence of the Lord, and the shout of a king in the camp, together with sixteen accessions to our church. Bro. Denton is solidly gaining all the time here. The new college is going up handsomely, and the crops are simply splendid. What fields of corn and cotton beautify the rich valleys. In East Texas crops seem to be rather unpromising; in the West I never saw better. In Blanco the water is unfailing. It is splendidly supplied the year round. The truth is, the more one sees of this wonderful State the more there is to see. The large German settlement near Blanco City ought to have an intelligent German minister among them, or an American familiar with German language and habits. When will our people wake up to the necessity of doing a reasonable part by the vast populations our agencies are calling into our midst without sufficient means to transform them into a homogeneity of taste and character? By request we began services Thursday night again, continuing till Sabbath night, July 13, and forty-six joined our church. About thirty were at the altar for prayers, and such the interest that some 2000 people were out Sunday night. We deeply regretted having to leave; but Bro. Denton is a noble Roman, assisted by some most excellent brethren—Kilgough, especially—and we expect to hear of good results.—J. DIZELER.

Goldsmith says that the man who travels merely to gratify a vain curiosity is a vagabond; but he who sees the world with a view of bettering his fellow-man by his observations is a philanthropist. I quote from memory. The same may be truthfully said of writers; and following out that idea, I have concluded to contribute a few lines to the common "benefit fund" of the race. Paving primest and most virgin regard to the "household of faith," I send in my first installment to the preachers. There are many little matters so delicate that a brother shrinks from speaking of them, much less writing about them, and he goes mourning all his days and reap a harvest of poverty and neglect. How beneficent, therefore, the Apemantus who takes upon himself the office of censor, and points out the end of all the beginnings and suggests a remedy, no matter how bitter, for every form of ailment!

The preacher is a man of like passions with other men, but not of like pocket, and hereby hangs a tale—sometimes a sad one, too; and the high social position he occupies makes it necessary for him to be bankrupt pretty much all the time. The idea is afflicting that this state of affairs is "the making of the dog," and any protest coming from a preacher is received by many as an ill omen. The prayer of the steward that the Lord would keep the preacher humble while he offered the services of himself and collaborer to keep him poor, embodies a sentiment very palatable to many people, good as chicken! But the difficulty is not always with the stewards, and the poverty of the preacher does not supersede upon their failure either to assess or pay a good salary. It is often the case that the stewards pay over the amount promised, and still the preacher is as poor as Job's turkey. How is this? It is thus: The villainous hotels charge people for meals and beds, and the poor things, are compelled to put up with the preacher! Yes, sir; it is the hotels—they cause the most of the trouble! Sometimes the preacher does not get his pay, and he is at a loss to know why the people fail to meet their obligations. He thinks over it, he prays over it, he gives it up! Brother, let me speak with you in private a minute. You have a buggy, have you not? Yes, Well, that old four-wheeled concern has cursed you to the amount of your desire! Yes, sir, as little as you may think about it, some men have refused to pay you because you have a buggy! But you say that is all you have got. No matter. There are men worth a good farm—well stocked and all that—who, having no buggy, would steal a ride on the car of salvation, would pay no quittance because, forsooth, the preacher had an old buggy! It is told of a gentleman living in one of our North Texas towns, who is a railroad conductor and a steward in the church, that on a certain Sunday, while passing the contribution box, he brought up in front of an old gent who shook his head and refused to be "thrown in." "Put her in," said our brass-titted doubly-official brother. The man refused again, when, to the great amusement of the congregation, the conductor, in a moment of absent-mindedness, reached up for the imaginary bell, and was going to ring him off! The thing being suggestive, there are many people trying to "ring out" their way to the celestial city. But the reader wants to know what all this has to do with McKinney. Nothing at all. McKinney is all right. "But," you ask, "where is the remedy for these ills?" That is another question. A glance at the heading of this paper will show that I have confined myself to the mere "mention" of matters.

There has been so much said and written about book agents, (the especial plague of preachers), that I am at a loss to know how to get off any original pun; but I can stick to facts and give the reader something new. I believe they are organized. I know they have an organ—the Agents Herald, and from an interview I had with one recently, I am inclined to believe that every possible protest of an innocent and suffering people is anticipated and discussed in their meetings! The agent referred to made his appearance just as another was leaving my house. They smiled when they met, and the retiring solicitor, who had been unsuccessful, evidently gave the other the wink, for he seemed to brace himself up and stove on steam as if preparing for a hard pull. I asked him to be seated, and he sat. But before he began his discourse, I told him that I was not a contributor, and that I did not contribute so much that I did to prevention, I endeavored to impress him with the fact that I sought his welfare, and assured him that, as I had no intention of buying a book, he ought in justice to himself to reserve his speech for another and more hopeful victim. But what was my surprise when he turned up the whites of his eyes and addressed me in the

following strain: "Right reverend and dear sir, I very much appreciate the philanthropic sentiment that has mothered your remarks to me, and shall always hold your memory in the highest veneration and respect; but, sir, you mistake the effect that the speech I came to make you has on my constitution. Let me cut it short by saying it is thrilling! I have a perfect mania for repeating it; and often on the highway, far from human sight or sound, I have stood for an hour before a sign-post or some other object and gone over the sublime numbers of that pindoric production! You will do me a great kindness to allow me to speak it to your horse or gate-post. I will promise to pass out at the back gate and fade away like the stars of the morning!"

Proving to him that I was a "sure enough" philanthropist, I told him to prove his literary "man" out. To the credit of my patience I tolerated it out and never bought the book. Walking down one of our principal streets in the residential portion of our city, I heard a female voice, and though the sound was not an uncommon one, I stopped, as I frequently do, to catch a few snatches of the song. The door towards the sidewalk being open, I could observe the song lady as she sat. Obscurely she was observing, she gave vent to that simple home-like style of singing we indulge when alone, and which gives poor nature a respite from the toils of art. The song was pretty, the theme was mother, and no matter how unstrung my heart strings be, the tender touch of mother's fingers wakes a heavenly harmony. "Take me back to home and mother," floated toward me upon the breeze of a delightful morning breeze, and an unspoken "amen" stuck in my throat. I was ripe; I was mellow; my savage breast was being soothed by the sound of this sweet music. But alas! poor Yorick! just as the last sweet, sad, sighing symphony died away, I discovered the singer's "mother" coming out of the kitchen door, with sleeves rolled up to her elbows, a look of weariness on her faded features, and carrying a slop-bucket and other delicate household kitchen furniture, that was wont to break the back of the Allegheny mountain! The shock upon my sensibilities was terrific! The back ground of this picture of "Home and Mother" was so full of the unsightly, and in such sharp contrast with the flowers of the front view, that I sickened, sighed, but said nothing. The singer must have heard me sigh, for she glanced hastily at me, rose with confusion from the piano and left the room with a look of indignation. I was left alone with the "dear thought," and just at this time my Mephistopheles was mad—big mad. "O wad some power"—but I will not quote that, for then would I think as little of myself as I do of some other people, and a small amount of self-respect is necessary to our existence here. O poetry! how I love you! O tropical breeze! how I love thee! your voice is the voice of angels and your lawless are gathered from Eden; but when you come in contact with plain old staid facts, be careful, my honey, or you will lose your July.—GULLIVER.

Uncle Ike's Department

Like Mother. We have all been touched by the story of the little boy who told his mother that when he grew up he was going to marry a lady just like her. I think the following is a copy of a letter from a beautiful, little Author B., a three-year-old child, watching his mother at her household work, and looking up affectionately at her, "Why, I think I'll marry you when I grow up." "Why," said the mother, "you like ladies better than men?" "Yes," was the answer, "to be a man means you can get a good lady to come and live with you; that is the way men do. He looked up with a very serious expression, and said, "Will you come and live with me when I am a man?"—Presbyterian.

"I Can and I Will." The difference between "I can" and "I will" is just the difference between victory and defeat in all the great conflicts of life. Boys, adults and old men, "I can" and "I will" and victory will be yours in all your troubles. "I can and I will" nerves the arms of the world's heroes to-day in whatever department of labor they are engaged. "I can and I will" has fought and won all great battles of life and of the world. I know a boy who was preparing to enter the junior class in a school of geometry. He was studying trigonometry, and I gave him three examples from his next lesson, and he said, "I'll try to do them." "Well," said the mother, "you like ladies better than men?" "Yes," was the answer, "to be a man means you can get a good lady to come and live with you; that is the way men do. He looked up with a very serious expression, and said, "Will you come and live with me when I am a man?"—Presbyterian.

"What Did You Say?" In a beautiful New England village, a boy ten years of age, by very sick, drawing near to death, and very sad. He was joint-heir, with an only brother, to a great estate, and the inheritance was just about coming into his possession; but it was not the fact of this that made him sad. He was dying and his heart longed for a treasure worth more to him than all gold. When he came into his room, I sat down by him, took his hand, and looking into his face, asked him what made him so sad. "I don't know," he said, "I want to love God. Won't you tell me how to love God?" I cannot describe the piteous tones in which he said these words, and the look of trouble and anxiety on his face. "My boy, you must trust God first, and then you will love him without trying at all." With a surprised look he exclaimed, "What do you say?" I repeated the exact words again; and I shall never forget how his large eyes opened on me, and his cheek flushed as he slowly said, "Well, I never knew that before. I always thought that I must love God first before I had any right to trust him." "No, my dear boy," answered, "God wants us to trust him. That is, what we always ask us to do first of all; and he knows that as soon as we trust him we shall begin to love him. That is the way to love God—to put your trust in him first." Then I spoke to him of the Lord Jesus, and how God sent Him that we might believe in him, and how, all through his life, he tried to win men to trust in him. He said, "I don't know what men would not believe in him, and how

every one who believed came to love without trying to love at all. He drank in all the truth; and simply saying, 'I will trust Jesus now, without an effort on my part, and I shall love him every hour. And so he came into the peace of God which passeth understanding, and lived in it calmly and sweetly to the end. None of all the loving friends who watched over him during the remaining weeks of his life doubted that the dear boy had learned to love God without trying to; and that, dying, he went to him others in the street and play at this place was quite a famous resort, but it gradually ran down until it became at length a cheap boarding-house. Among the many tenants of the building were Julia Denton, a little eight-year-old girl, her mother, and three younger children. The smallest, a little girl, baby of two years, was Julia's special charge, her mother could always leave the baby with Julia, sure that no harm could come to her so long as her faithful little sister Julia was in attendance. The public school as regularly as her home duties would allow, and unlike most little girls of her age, when she came home she did not run to play in the street and play at 'tag' or 'hide and seek'; but instead staid at home and relieved her mother of the care of her younger brothers and sisters, and acted the part of a small housewife. The other evening, about half-past nine, little Julia sat in a room on one of the lower floors patiently waiting for her mother to come in that she might go to bed. She had just put her little baby sister to sleep in the back room, and as she sat waiting so quietly, her restless eyes and frequent yawns told only too well that the 'dist' man was on his rounds. Suddenly, as she sat there, some bright sparks fell from the ceiling and smokered on the floor. Almost at the same instant a number of the tenants who lived upstairs ran in, through the hall and past the door, screaming, 'Fire! fire! fire! fire!' The flames were in another moment the flames appeared in the very room in which little Julia sat. She heard the cry, 'fire, fire,' and the people rushing madly into the street; but there was no one to tell her what to do, or even to think of her, in that moment of excitement. Perhaps a good many of the little girl readers, if they had been in Julia's place, would have screamed and run out of the house as quickly as they could; but that was not what little Julia thought of. As she saw the sparks falling about her, and the red glare of the fast-approaching flames, no, indeed, for she knew that in the back room her baby sister slept innocently and in danger, and the brave little girl thought first of her duty to that helpless infant. So, without a moment's hesitation, she ran forward, and groped through the smoke and falling sparks until she reached the baby's crib. Then, snatching out the little two-year-old, she fled, peacefully, as she was in her little night-dress—a pretty heavy burden, too, for so small a girl—and clasping it tightly in her arms, she ran out of the room, struggling through the fire, until she reached the open air. She did not stop even then, but ran on until she had reached the opposite side of the street. There she sat down on a convenient rock and watched the fire, still holding her little sister tightly to her breast to protect her from the heat. And in this position, after shouting all over, and almost concluding that Julia had perished in the flames, her mamma and the neighbors found her. Brave little girl! She only saved her baby sister, and when threatened she did not have to be told what was right for her to do, nor did she for a moment lose her presence of mind. Her only reason for saving her baby sister, what a brave little girl she was, and try to learn from her brave act a lesson of courage and self-control.—Harper's Young People.

A Little Heroine. Just between the towns of Hoboken and Weehawken, in New Jersey, lies the little hamlet of Union Hill, an old-fashioned village peopled mostly by Germans, and in this village has stood for many years a great frame building, used principally as a hotel, and known to all the townspeople by the name of 'Old Swan.' Its doors were last night closed, and the place was quite a famous resort, but it gradually ran down until it became at length a cheap boarding-house. Among the many tenants of the building were Julia Denton, a little eight-year-old girl, her mother, and three younger children. The smallest, a little girl, baby of two years, was Julia's special charge, her mother could always leave the baby with Julia, sure that no harm could come to her so long as her faithful little sister Julia was in attendance. The public school as regularly as her home duties would allow, and unlike most little girls of her age, when she came home she did not run to play in the street and play at 'tag' or 'hide and seek'; but instead staid at home and relieved her mother of the care of her younger brothers and sisters, and acted the part of a small housewife. The other evening, about half-past nine, little Julia sat in a room on one of the lower floors patiently waiting for her mother to come in that she might go to bed. She had just put her little baby sister to sleep in the back room, and as she sat waiting so quietly, her restless eyes and frequent yawns told only too well that the 'dist' man was on his rounds. Suddenly, as she sat there, some bright sparks fell from the ceiling and smokered on the floor. Almost at the same instant a number of the tenants who lived upstairs ran in, through the hall and past the door, screaming, 'Fire! fire! fire! fire!' The flames were in another moment the flames appeared in the very room in which little Julia sat. She heard the cry, 'fire, fire,' and the people rushing madly into the street; but there was no one to tell her what to do, or even to think of her, in that moment of excitement. Perhaps a good many of the little girl readers, if they had been in Julia's place, would have screamed and run out of the house as quickly as they could; but that was not what little Julia thought of. As she saw the sparks falling about her, and the red glare of the fast-approaching flames, no, indeed, for she knew that in the back room her baby sister slept innocently and in danger, and the brave little girl thought first of her duty to that helpless infant. So, without a moment's hesitation, she ran forward, and groped through the smoke and falling sparks until she reached the baby's crib. Then, snatching out the little two-year-old, she fled, peacefully, as she was in her little night-dress—a pretty heavy burden, too, for so small a girl—and clasping it tightly in her arms, she ran out of the room, struggling through the fire, until she reached the open air. She did not stop even then, but ran on until she had reached the opposite side of the street. There she sat down on a convenient rock and watched the fire, still holding her little sister tightly to her breast to protect her from the heat. And in this position, after shouting all over, and almost concluding that Julia had perished in the flames, her mamma and the neighbors found her. Brave little girl! She only saved her baby sister, and when threatened she did not have to be told what was right for her to do, nor did she for a moment lose her presence of mind. Her only reason for saving her baby sister, what a brave little girl she was, and try to learn from her brave act a lesson of courage and self-control.—Harper's Young People.

How Teddy Was Sent Home. He was a little city boy, and all the sights and sounds of the country were new and strange and a perfect deluge to him. Here he was, before the city was yet very high, a quarter of a mile from the farm-house, and a good deal of it. Well, no, not exactly; you see there was something in the way of his sight. Only yesterday his mother had stooped down before him, and told him to look at her, and spoke very slowly so as to try to make an impression on his forgetful little mind; "Teddy must not go out in the fields again with his slippers on; remember, not once." And here was Teddy in the fields with his slippers on! He crossed three or four fields already. Did he forget? Every breath about it. And now you think since he was such a little boy, he would not be so forgetful; but it is hard to see into Teddy's heart and find how hard he had tried to remember before I could be sure. He certainly did not forget the nest he had applied to, but he forgot that his uncle had promised him a ride on the pony if he would be at the stable door by six o'clock; not that Aunt Hattie had promised to let the little boy be taken to the day before cooked for his breakfast. Why should he forget all about the slippers? But there was another trouble; before he was half way across the first field somebody spoke to him and said: "There, Teddy! you have forgotten and come right out with your slippers again; you ought to go right straight home." Who spoke to Teddy? A little voice which has spoken to you many a time. No one heard it but Teddy; it lived in his heart. Did Teddy know it at all? There flew a butterfly ahead of him and Teddy felt after it as fast as he could and paid no attention to the little fly that did not let him forget again. He kept whispering to him as busily as he could, while he trudged along. Once he told it that he might as well go on now, for his feet were wet, and he would do no harm to go get them a little better; but it did not agree to that. And then he grew cross and told it to keep still, that he wasn't going home until he had his slippers on again. But it did not keep still, and he was not happy. On and on until he came to the pond; he stopped and looked in; behold, there was something else speaking to him, "Go home," it said in a grateful voice. "Go home," Teddy was not used to frogs, and he thought certainly that something said to him, "Go home." But he was not a coward, and though his already wet feet were cold, he said, "I ain't going home yet," and trudged on.

Here was a swampy place; the slippers were getting very wet indeed. More did the bird say? "More wet! More wet!" Truly she did, and she spoke the truth; it was very wet indeed. And another bird took it up, and yet another, and they chattered like magpies about the pond, and crying, "More wet! More wet!" Teddy was ready to cry, too, "I know it," he said in a whimpering tone, "it's just as wet as it can be, and my slippers will all be spoiled, and I shall get some thrives, but I might as well go on now. I just want to see if the nest is safe and then I am going home." What do you think Teddy met next? Two old toads, and they both spoke to him. "Bad!" they said, in loud, mocking voices. "Bad!" Whom could they mean but him? They kept it up, too, as they walked along. Teddy hid behind them and called out, "Bad, bad!" "This was too much; Teddy burst into tears. 'I can't bear either of you! I forgot, and I'm going right straight home.' These sheep called after him, 'Bad! bad!' as far as he could hear them. And the birds were still warning him when he reached that way. "More wet!" they said, "Yes," said Teddy, with a sob, "and mud." When he reached the pond, the horse called to him, "Go home, go home, go home, as I can," said Teddy, and he ran the harder. What a plight he was in, to be sure! Mud and tears, and a hot face and tumbled hair. He ran to hide his face in mamma's neck, "I didn't mean to," he cried, "I forgot, and they sent me home, and they said I was bad; and they kept telling me about 'more wet,' when I kept it all the time. I don't like any of them, and I want to go home to Boston." But I think, don't you, that the frogs and the birds gave good advice, and the sheep told the truth.—The Frogs.

The cost of sites for United States buildings in various cities presents, says the Boston Journal, some very interesting facts. For a site on Chestnut street, Philadelphia, \$1,491,301 was paid. Boston, \$1,232,093, and Chicago \$1,239,886. The cost per foot was: in Philadelphia \$175.33; in Boston, \$27.96 in Chicago, in Cincinnati, \$9.06, and in St. Louis, \$5.98.

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AYER'S SARSAPARILLA, a highly concentrated medicine, scientifically compounded of the genuine Honduras Sarsaparilla, Yellow Dock, Mandrake, Sassafras, Bullock's Potassium and Iron, and other ingredients of great strength and curative virtue. HON. F. JEWETT, ex-Mayor of Lowell, and ex-State Senator, says that the only preparation of Sarsaparilla that seems to do "real, lasting good" in cleansing the blood and expelling poisonous matter from the system, is AYER'S SARSAPARILLA. MILTON FOX, the largest landowner and farmer of Middlesex Co., Mass., credits his cure of Scrofulous Humor and Dyspepsia to the thorough purification of his blood by AYER'S SARSAPARILLA. WARREN LELAND, the famous New York landowner, testifies from his own knowledge, that for the cure of Liver Disorders, Gout, Salt Rheum, and various results of high living, there is no medicine equal to AYER'S SARSAPARILLA. HIRAM PHILLIPS, Gloucester, Me., attests the cure of Hereditary Scrofula, in three generations of his family, by AYER'S SARSAPARILLA. THOS. X. COOK, West Somerville, Mass., was cured of severe Eczema, and rescued from a rapid decline, by AYER'S SARSAPARILLA. THE SISTERS OF CHARITY, Rochester, Me., testify for the efficacy of this Alterative and Curative virtues of AYER'S SARSAPARILLA. JOHN J. RYAN, Philadelphia, Pa., professional baseball player, was cured of Rheumatism by AYER'S SARSAPARILLA. D. B. KEHR, Big Springs, Ohio, testifies that his son, fifteen years old, was cured of Catarrh in its worst form, by AYER'S SARSAPARILLA. AMHERST HATHORN, Ipswich, Mass., retired sea-captain, was cured of Cancer by AYER'S SARSAPARILLA. The attestations of a myriad of unimpeachable witnesses might be cited, were it necessary, to prove the almost miraculous cures effected by this only really Blood Purifying Medicine.

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Dr. Harrison and "The Christ of Calvary"—Continued.

To the Advocate. I am not much concerned about the manner in which Dr. Harrison deals with most of those whom he brings to the bar of his reason...

God, and consequently has "infinite merit, infinite value" in it. A word or two in relation to substitution. If Dr. H. means to say that the Father was never actually angry with the Son...

and most important part of him. So much for supposing that God would regard the body as comprehending the entire man. "Thou shalt die"—thou man.

THE GREAT GERMAN REMEDY FOR PAIN. RHEUMATISM, Neuralgia, Sciatica, Lumbago, BACKACHE, HEADACHE, TOOTHACHE, SORE THROAT, QUINSY, SWELLINGS, BRUISES, Sprains, Soreness, Gout, Brains, FROSTBITES, BURNS, SCALDS, and all other bodily aches and pains.

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MRS. O. S. POLLOCK, PRINCIPAL OF THE MONTGOMERY FEMALE COLLEGE, Christiansburg, Va. WILL BE AT THE CAPITOL HOTEL, Houston, Texas.

Southwestern University, GEORGETOWN, TEXAS. FOUNDED, 1840. RE-ORGANIZED, 1873. F. A. MOOD, D. D., REGENT.

SCIENCE-HILL An English and Classical School for Girls. FOUNDED 1825 BY MRS. TEVIS. Aims to give its pupils elements of a complete education.

Nashville Young Ladies College. Correlated with Vanderbilt University, offering advantages in every department.

Centenary College, LAMPASAS, TEXAS. Monumental of the first one hundred years of organic Methodism in America.

THE BUILDINGS TO COST \$100,000.00! THIRTY THOUSAND DOLLARS ALREADY GIVEN BY CITIZENS OF LAMPASAS.

Think of This. One Cent from each member of the Church, for each year of the organic existence of the Church in America.

This Great Institution For a great Church, in a great State, at the wonderful Springs of Lampasas.

Centenary College, LAMPASAS, TEXAS. Under the auspices of the Texas Local Preachers' Conference in the State of Texas.

MISS HAINE'S SCHOOL, WOODSIDE, P. O., Hartford, Co. n. The aim—a sound mind in a sound body.

WARD'S SEMINARY NASHVILLE, TENN. Closed its 19th year with 351 young ladies. Its buildings have tested its value.

North Texas Female College, SHERMAN, TEXAS. JUDGE I. M. ONINS, President. This Institution the property of North Texas Conference.

Augusta Female Seminary, STAUNTON, VA. MISS MARY J. BALDWIN, Principal. Opens September 31st; closes June, 1885.

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On the Wing.

To the Advocate.

Waco is a beautiful city. It claims no loopy... It is situated on high ground on the Brazos, amid a fine region of farm lands. It is a solid growth, like other prominent cities of Texas.

Dr. Mackey is the preacher in charge here, a genial, companionable and scholarly gentleman, with whom it is pleasant to converse. His health is not very robust.

Waco a solid city of excellent character, but the whole country around is settled with the best of solid people. The great want of Waco is a good revival of religion.

We next answered the call of Bro. Hill, at McKinney, the county seat of the richest county of land in Texas, by common consent.

The preacher is a man of like passions with other men, but not of like pocket, and hereby hangs a tale—sometimes sad one, too, and the high social position he occupies makes it necessary for him to be bankrupt pretty much all the time.

Sabbath day, June 15, we dedicated the beautiful church of Jacksonville, Texas, to the service of God. We raised, at the close of the sermon, \$844.30 to pay off the indebtedness, which was only \$639.80.

Bro. L. M. Fowler and his faithful young people deserve great credit for this valuable improvement. It is an appropriate centennial offering. The stepfather of Bro. Fowler, Rev. J. C. Woolman, was in the first conference that convened in Texas, and united with it in 1841, and is the sole survivor.

There has been so much said and written about book agents, (the especial plague of preachers), that I am at a loss to know how to get off any original pun; but I can stick to facts and give the reader something new.

ops of the M. E. Church held public debates. Foster's being a written one. Arminius was a public debater, as well as Luther and Paul. But men who fight for personal victory never do a just cause much good.

A Little Heroine. Just between the towns of Hoboken and Weehawken, in New Jersey, lies the little hamlet of Union Hill.

Walking down one of our principal streets in the residential portion of our city, I heard a female voice, and though the sound was not an uncommon one, I stopped, as I frequently do, to catch a few snatches of the song.

He was a little city boy, and all the sights and sounds of the country were new and novel to him.

Uncle Ike's Department. Like Mother. We have all read and been touched by the story of the little boy who told his mother that when he grew up he was going to marry a lady just like her.

I Can and I Will. The difference between "I can" and "I can and I will" is just the difference between life and death.

What Did You Say? In a beautiful New England village, a boy about ten years old, lay very sick, drawing near to death, and very sad.

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following strain: "Right reverend and dear sir, I very much appreciate the philanthropic sentiment that has mothered your remarks to me, and shall always hold your memory in the highest veneration and respect; but, sir, you mistake the effect that the speech I came to make you has on my constitution.

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every one who believed came to love without trying to love at all. The drunk in all the truth; and simply saying, "I will trust Jesus now," without an effort put his young soul in Christ's hands.

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The True Elixir of Life

AYER'S SARSAPARILLA, a high concentrated medicine, scientifically compounded of the genuine Honduras Sarsaparilla, Yellow Dock, Mandrake, Sassafras, Licorice, Potassium and Iron, and other ingredients of great strength and curative virtue.

AYER'S SARSAPARILLA. Has been tested by and has received the unqualified commendation of 4,000,000 families in the United States, and 7,000,000 families throughout the world.

AYER'S SARSAPARILLA. Is the only Blood Purifier that has gained and retained the confidence of the people of tropical countries, where such medicines are in great demand.

AYER'S SARSAPARILLA. Is the most popular Blood Purifier among soldiers, and is in ninety-nine out of a hundred cases of the best kind of American, English, German, and Danish venereal diseases.

AYER'S SARSAPARILLA. Contains no Arsenic and Alox, as do many falsely called Alternatives foisted upon the credulity of the public.

AYER'S SARSAPARILLA. Has been for many years recognized as the best Alternative and Tonic Medicine in civilized countries.

AYER'S SARSAPARILLA. Promptly relieves from General Debility, Nervous Prostration, and Derangement of the Vital Organs.

AYER'S SARSAPARILLA. Effects radical cures of all malarial affections, from the faintest Scurvy or Catarrh of the Stomach, to the most violent cases of Biliousness, or the corruption of Mercury in the system.

AYER'S SARSAPARILLA. Is endorsed by the medical profession and regularly prescribed by many leading practitioners.

The attestations of a myriad of unimpeachable witnesses might be cited, were it necessary, to prove the almost miraculous cures effected by this only really Blood Purifying Medicine.

Ayer's Sarsaparilla,

DR. J. C. AYER & CO., [Analytical Chemists] LOWELL, MASS. Sold by all druggists; price \$1; six bottles for \$5.

BULL'S SARSAPARILLA.

Secures the bile and acts like a filter to cleanse impurities of the blood. By its regularity in its action... Secures the bile and acts like a filter to cleanse impurities of the blood.

THE BLOOD. A peculiar morbid condition of the system, the result of impurities in the blood or by the lack of sufficient nourishment furnished to the system through the blood.

BULL'S SARSAPARILLA. BULL'S WORM DESTROYER. BULL'S SMITH'S TONIC SYRUP. THE POPULAR REMEDIES OF THE DAY.

Houston and Texas Central Railway

AND CONNECTIONS. THE ONLY LINE RUNNING THROUGH THE CENTRAL AND BEST PORTIONS OF THE STATE OF TEXAS.

EUROPE!

Through Tickets from or to any point in Great Britain or Continent of Europe, via the Houston & Texas Central Railway, and all-rail to New York, thence via NORTH GERMAN LLOYD, WHITE STAR, INMAN, STATE, ROTTERDAM and ITALIAN Steamship Lines.

IRION & GIRARDET, S. W. Cor. Fifth and Market Sts., LOUISVILLE, KY. These four cases represent SOLID 15-bar GOLD RINGS of our own make.

LADIES WHO SUFFER WITH RED-YOUGNESS, GENERAL DEBILITY, etc. "THE BEST IS CHEAPEST." ENGINES, THRESHERS, SAW-MILLS, Horse-Power, etc.

Texas Christian Advocate

SHAW & BLAYLOCK, PUBLISHERS.

I. G. JOHN, D. D., EDITOR. ASSOCIATE EDITORS: R. S. FINLEY, East Texas Conference; S. J. HAWKINS, North Texas Conference; H. S. THRELL, West Texas Conference; E. S. SMITH, Texas Conference; F. A. MOORE, Northwest Texas Conference.

Joint Board of Publication of the Five Texas Conferences.

TEXAS CONFERENCE.—E. W. ROGERS, N. E. LAW, J. F. FOLLIS. WEST TEXAS CONFERENCE.—H. S. THRELL, G. HORTON, T. S. GAYLORD.

NORTHWEST TEXAS CONFERENCE.—J. FRED COX, HORACE HIGDON, SMITH P. WELLS. NORTH TEXAS CONFERENCE.—S. J. HAWKINS, W. F. FORTNER, J. H. McLELLIN.

EAST TEXAS CONFERENCE.—R. S. FINLEY, J. ADAMS, R. W. THOMPSON.

OFFICERS OF THE BOARD. R. S. FINLEY, President; S. J. HAWKINS, Secretary; Sam'l P. Wright, Treasurer.

GALVESTON, TEXAS, AUG. 9, 1884

READ the revival news this week. God is visiting the church in Texas. May the revival fire spread until every circuit, mission and station shall feel its influence.

NOW is a good time to canvass for the ADVOCATE. Men and women are coming by hundreds into the church. Let every pastor see to it that all the new converts have their church paper.

As God is visiting Texas with generous rains and the promise of liberal crops, let the church pray for extended showers of grace in all portions of the land. Shall a pastoral charge close the year without a revival?

TO THE BOARD OF PUBLICATION OF TEXAS ANNUAL CONFERENCE

The time and place for the next annual meeting of this Board was fixed by the Board at its last meeting to be on October 9, 1884, at Galveston. Certain unforeseen complications have arisen which led the President of the Board to doubt the utility of meeting at that time, and he addressed a note of inquiry to each member, suggesting the propriety of a change of time that would give the annual conferences an opportunity of indicating their wishes in the complications referred to. Answers have been received from all but two—there being but one sentiment, and that expressed in the most emphatic language, in favor of a change of time, except one, who doubts the legality of effecting the desired change by the process adopted. Believing as I do that there is no legal barrier to the method adopted to effect the desired change—I am sustained in this by an Episcopal opinion—and as I am sure that I reflect the wishes of the Board almost to an entirety, I herewith announce the change.

The Board of Publication of the Texas Annual Conferences will meet in Galveston, on the occasion of the Texas Annual Conference, on Dec 4, 1884.

A full meeting of the Board is demanded by the interests involved. As no provisions have as yet been made to defray the traveling expenses of the Board and from the place of meeting, it is confidently expected that each annual conference will provide, in this particular, for its own representatives. It may be in place just now to remind our brethren that the Board of Publication was organized in Platanita, in December last, under a Constitution, which had been adopted by the five Texas conferences with such unanimity as seldom occurs in deliberative bodies. This Constitution confers upon this Board of fifteen representative men, of their own choosing, the prerogative and the responsibility of providing for the publication of the TEXAS CHRISTIAN ADVOCATE. This includes every necessary thing in relation to its publication and prosperity. They can—and shall—elect the editor and change him at will. Such are the provisions of the Constitution in relation to the ADVOCATE. The Board is responsible to the annual conferences for all it does, and may be changed at the pleasure of the conferences.

It may be alleged that this Board is invested with too much power. The conferences did not think so. It was considered both a method of convenience and safety. In case the power should be abused, the remedy is at hand—in the body that conferred it.

I have been thus particular to define the functions of the Board of Publication for the reason that some of the district conferences seem ignorant of them, or are inclined to inveigh against them.

Whence did a district conference derive the authority to sit in judgment on this Board, or what it might or might not do in the future? Is this Board, or any member of it, the editor or publishers of the TEXAS CHRISTIAN ADVOCATE, responsible to a district conference? See Discipline, page 38, and answer, as to the functions of a district conference. Some of these district conferences seem to distrust either the wisdom or fidelity of the Board, and speak in advance, by way of telling it what to do, etc. They do not hesitate to arraign the publishers, and play the role of censors generally on the ADVOCATE. Is this wise? Will it help the paper in character and circulation?

These things have manufactured a sentiment which has made it, as we think, prudent, in the interests of unity, to defer the meeting of the Board until the annual conferences meet, to whom alone the Board is responsible, and from whom alone we recognize the right of instruction. If they specify any one as their choice for editor, the Board will elect him. If they trust to our judgment, we will exercise it as best we may, and trust to God for results.

R. S. FINLEY, President of Board.

NOTICE OF DISSOLUTION.

The copartnership heretofore existing between W. A. Shaw and L. Blaylock, under the firm name of "Shaw & Blaylock," in the business of Job Printing, Book-Binding and General Publishing in the city of Galveston, has this day been dissolved by mutual consent. L. Blaylock retires from the business, which will hereafter be conducted solely by W. A. Shaw, under firm name of W. A. Shaw & Co.

It will be seen by the above that the job printing and general publishing features of our business have been severed from the ADVOCATE. The copartnership under firm name of Shaw & Blaylock still exists as publishers of the ADVOCATE. By articles of copartnership L. Blaylock is the sole manager of the business department of the paper—W. A. Shaw retiring to conduct the job printing and

general publishing business, as above, which has been acquired by him by purchase. SHAW & BLAYLOCK.

Referring to the above it is proper to say that the utmost harmony exists between the publishing and editorial departments of the paper. The publishers have not now, never have had, and have never claimed, any authority whatsoever as to who shall or shall not be the editor of this paper. The whole authority in the premises rests with the Joint Board of Publication. As an evidence of this fact the communication of Dr. Finley, President of the Board, which appears in this issue, is opportune. All that is asked by the Business Department of the paper is a continuance of the present cordial co-operation of the conferences and their representatives—the Joint Board. With this, the future of the ADVOCATE will be as has been its past since 1874—a continuous and progressive march toward the greatest power for good in the Southwest.

As will be seen by the above statement by L. Blaylock, who has now the sole management of the Business Department of the ADVOCATE, the most harmonious relations have been established between the Publishing and Editorial Departments of the paper. As Mr. Blaylock has been associated with the management of the paper since 1879, his long experience in every department of the business, and his fidelity to every trust committed to him, are guarantees to the church that the Publishing Department of the paper will be wisely administered by him.

Holding his trust from the five Texas conferences, who are represented through the Board of Publication, the editor will endeavor to meet all the responsibilities of the position so long as the charge is committed to his hands. With the co-operation of the preachers, the ADVOCATE may enter upon a still more extended field of usefulness in the future.

"HANGMAN'S DAY."

Under the above ghastly head line a daily paper of Friday, August 1, gave the details of the public execution of six men in different parts of the land. Another daily, of the same date, gives over a column of crime, some of it the darkest that can stain the hands and hearts of men. The daily press is becoming food with the recital of nameless crimes. It is a shame to speak of deeds that meet the reader's eye, under bold head lines, in the public press. What adds to the horror of these recitals is the fact that they are the record of scenes which actually transpire in the land. Women, in certain sections, are afraid to walk the streets after dark without an escort, or to sleep in their homes without protection from horrible outrage. Every day we read of an infuriated community wrestling a prisoner from the guardianship of the law and hanging him for a deed the darkest in the catalogue of crime. No community is secure against men who prowl like wild beasts through the thoroughfares of life, in search of the victims of their unallowed passions. Girlhood, womanhood and innocence are not safe against these human fiends. Husbands and fathers dread to leave their homes, feeling its sanctities are not secure against assault. The police are powerless to protect the defenseless against these foes, who threaten their safety and honor, by day and night. In the same column that records these crimes we read of others almost as dark and deadly. Men are murdered at home, or on the highway, for money, or die in the death grapple of vengeful hate. The knife and revolver are constantly at work, and now and then there is a whisper of poison, and the suspicion of foul play is followed by a post mortem examination, with revelations of awful crime. Then comes the story of the tragic "taking off" of the desperate suicide, sometimes with his hands red with the warm blood of mistress, wife or child. There is hardly an issue of the daily press where the head lines "Crimes and Casualties" do not point to some or all of these appalling scenes.

Parents often hide the papers from their children, fearing familiarity with vice will blunt their sensibilities and weaken the moral safeguards they would throw around their characters and lives. They recoil from the thought that their daughters may learn to read without shame the records of sin that soil the columns of the daily press, and that their sons can gloat over the representations of vice which come with only the thin veil of suggestive phraseology drawn around the foulest deeds. Yet what is to be done? As long as crime is committed, and public taste demands the news, the papers will fill their columns with sensational reports suited to the vitiated appetite of the readers.

The prevalence of crime reveals the fact that the moral sense of a large element in society is so thoroughly broken down that our only protection against evil-doers is their fear of human law. If they can evade the sheriff, or escape the prison or hangman's knot, there will be no restraint upon their wicked deeds. Constables and court-houses are poor safeguards for society against men whose consciences are dead. The voice of justice or the piteous appeal of outraged innocence are powerless when they fall on ears that are closed against the commands of God, or addressed to natures brutalized by unrestrained indulgence. When God was dethroned in France, every moral restraint was lifted from the hearts of men, and the history of those days is red with human slaughter. Men are again seeking to blot out of the human mind that faith in God and reverence for his law which is the surest safeguard against violence and crime. They would break down the sanctity of the Sabbath, empty the house of God of its worshippers, and transform the services of the sanctuary into scenes of sacrilegious revelry. They would rob virtue of all hope of reward beyond the grave, and teach wicked men that the judgment day, when every unholy deed will be brought to

light, is an empty fiction of the church to enslave the minds of weak and ignorant men. No wonder, with these teachings floating upon every page of the literature that is inundating modern life, that the human conscience should seek to free itself from those influences that lead to virtue and restrain from vice. No wonder that politics has become, with many, the synonym of fraud, that the custodians of public peace are suspected as the confederates of crime, and that every issue of the daily press is dark with the records of robbery, outrage and murder.

The preacher has a more important work than the politician. The latter may plaster over some of the sores that fester on the body politic; but the former alone can present a remedy for the moral maladies of the world. Human legislation may provide for man's material wants, and now and then arrest and punish a flagrant violation of human law; but the gospel alone can vitalize man's moral nature, and gather around the conscience these restraints that are more potential in arresting the hand of the evil-doer than the dungeon's cell and the terrors of the hangman's day. The pulpit, echoing the thunders of Sinai, is doing more to arrest man's proclivity to crime than legislative halls; and the Sunday-school, impressing on the minds of the children the name of God and the thought of immortality, is doing more to preserve society from ruin than all the wisest law-makers and best administered courts of justice. Human law and its representatives fulfill their mission when they prove themselves the terror of evil-doers; but Christianity transforms the evil-doers into upright men, and infuses into society those moral influences which are better safeguards to life and property than the best paid police the land has ever known.

WASHINGTON, July 29.—Congressman Culbertson, the Republican member from Kentucky, tried to kill himself here today by shooting. He has been on a spree for over a week, and the whisky here not being as good as the native Kentucky article, he rounded up with a case of Jim-jams with the above result.

That is the style in which the daily press dishes up a tale of horror for the entertainment of its readers. A life is wrecked; the heart of the wife in her Kentucky home is bleeding; the memory of his children will be darkened by the suicidal effort of their father, and the reporter finds something funny in the horrible event. No effort is made to disguise the fact that whisky was the cause of this dreadful deed. The dispatch says: "The only cause for Culbertson's attempt at suicide is nervous depression, resulting from a little too free use of stimulants during the hot weather." He declined to send for his wife, saying he was "ashamed to see her." No wonder! A man who has buried his marriage vows in the wine cup may well shrink from the face of the woman whose home he has blighted. Yet we doubt not that, among the friends who shared his revels, there is not a heart as true in its devotion to his happiness as that wife whose sad face he was ashamed to see. How many congressmen must go from the saloon to a dishonored grave before that legislative body will realize that true statesmanship demands for the people a quarantine against a vice more destructive to property than flood and flame, and more fatal to human life than the Asiatic plague?

A YOUNG man in a California city had formed the opium habit and found himself powerless to resist his desire for the drug. He stole a coat from a room in his boarding house so that he would be sent to jail for a few weeks, and would be thus for a time out of the reach of his foe. The court decided his crime was burglary and not petit larceny, and he was sentenced to the State prison for a term of years. His friends are now seeking a pardon. Many an unhappy youth may be found in every town or city who has found some habit that overmasters his will. He is powerless in the presence of temptation. He sees the abyss before him, but cannot escape the fatal plunge. He looks around in his desperation for some hand to draw him back from his doom, but society seems to be combined against him. By its customs it helps to fasten the fatal coils of the serpent around him.

WE note with pleasure the frequent reference to the valuable aid rendered on revival occasions by local preachers. They are a power in the church. Their voice is heard on the day of battle.

"A MARRIAGE, the baptism of an infant and the burial of an aged Christian in one day is reported as a portion of one day's work by a Texas preacher. How quickly death follows in the track of youth. The same day we listen to marriage and funeral bells. We should so live that one will be as welcome as the other.

REVIVAL intelligence is coming in. Some of the reports are models as to brevity and point. Give us facts. Let us hear what God is doing for his people.

THE Prince of Monaco, the only territory in Europe where gambling is legalized, arbitrarily forbids the circulation in his little kingdom of the Bible and religious tracts. These are always unwelcome guests in the haunts of sin.

WE meet in Northern Methodist papers occasional quotations from the TEXAS ADVOCATE which have never been seen in the columns of this paper. We presume they are taken from the Texas Methodist Advocate, published at Fort Worth in the interest of the Northern Methodist Church.

Southern Methodist Personal.

Bishop Hargrove held six district conferences in Arkansas in July, closing with the Fayetteville district.

Dr. J. W. Lambuth, of the Cuba mission, will close his thirty years of labor in that field Sept. 17.

Dr. W. E. Edwards, of Virginia, who has been quite sick, is recovering.

Dr. W. G. E. Cunningham, Sunday-school editor, is resting among the Holton hills. His headquarters are Abingdon, Va.

Dr. McFerrin and wife are in Colorado. He will make himself heard at the Denver Conference.

Prof. E. E. Hamard, of the Vanderbilt University, announces a new comet.

Rev. George B. Winton, of Missouri, the newly appointed pastor of the English congregation in the city of Mexico, and Miss Mattie Melvin were married July 16 by Bishop McTycire at the Vanderbilt University.

Rev. W. T. Bolling, corresponding editor of the Southwestern Methodist, has been called to Huntington, West Virginia, by the illness of his wife.

Dr. Fitzgerald, of the Nashville Advocate, is writing the life of the late Dr. Thomas O. Summers. It will be an interesting and profitable work.

Bishop Pierce was unable to attend the Norfolk district conference, owing to severe illness.

Rev. J. A. Timmerman, of the North Georgia Conference, has been elected President of the Aberdeen Female College.

Mrs. Emiline Hamilton, widow of the late Dr. Jefferson Hamilton of Alabama, died at Marianna, Florida, July 29. She was a lady of large Christian culture and deep piety. Her remains will be taken to Mobile and placed beside those of her husband.

The Southern Christian Advocate makes pleasant mention of Dr. P. A. Mood, of the Southwestern University, who is visiting his relations in South Carolina. We most cordially join with the Southern in the hope that his visit to the scenes of his earlier labors in the ministry may return him with increased vigor to his great field in our empire State.

A note to the Richmond Advocate, from Dr. Lafferty, reports that he is gaining in strength.

PERSONAL.

Dr. Newman Hall celebrated July 4 the thirtieth year of his pastorate in London.

Dr. Hunter, the first medical missionary to China, of the Irish Presbyterian Church, died a few days ago on the steamer from China to England.

Ex-Gov. St. John, of Kansas, of prohibition fame, is described as a well-to-do business man, with keen eyes, a broad, high forehead, and a firm set mouth, denoting energy and decision.

Dr. W. P. Strickland, a noted preacher of the M. E. Church, North, and another of note, died at Ocean Grove, July 15.

Mr. Charles Ping Li has given \$5000 to St. Luke's Hospital, Shanghai.

Mayor Smith, of Philadelphia, is winning the good opinion of law-abiding men by compelling saloons to close on Sunday in obedience to law.

Bishop Foss lives in Minneapolis in a house purchased for him by the church at the cost of \$30,000.

The Methodists of Topeka are preparing to provide for Bishop Ninde a home in that city.

Gov. Cleveland is 47 years old, is the son of a Presbyterian minister, and has a brother in the mission work.

Wah Sin Lee, a Chinaman who has made at the laundry business \$15,000, has been converted, and has applied for admission into the Cornell University to prepare himself for mission work in China.

Mr. Francis Cook has given \$200,000 to aid in the erection of the Alexandria Home, for girl students of science, art and music, in South Kensington, London.

Hon. John H. Reagan, with improved health, will leave Capon Springs, Va., about August 18.

On the 30th Henry M. Stanley, the explorer, left London for Ostend to meet King Leopold and the directors of the African International Association. There is no discord between him and the directors, who will greet him with a hearty welcome from his perils in the dark continent.

SOUTHERN METHODISM.

The Greensboro district (North Carolina) conference has pledged \$20,000 of the proposed \$100,000 endowment for Trinity College. The fund already amounts to \$10,000.

After the centenary church at Racine, Louisiana, was dedicated, a revival followed with the organization of a church of 73 members.

The Corinth district (Mississippi) conference, in the town of Ripley, closed with 45 conversions.

The Sunday-school centenary celebrations reported in the Episcopal Methodist have been seasons of great interest. Not the least benefit of such meetings is the interest they awaken in the mission cause among the children.

Dr. Young J. Allen, Superintendent of our church missions, in a letter to the Episcopal Methodist, from Shanghai, states that the Anglo-Chinese University already pays current expenses, and that "already more than ten per cent. of the pupils are applicants for membership in the Christian church." The latter statement is a full demonstration of the wisdom of the movement.

The Louisville Conference Woman's Missionary Society held its fifth annual meeting at Madisonville, Ky., June 27. It reports 1063 members, and \$1,450,253 remitted to the Treasurer of the Woman's Board of Missions.

The annual meeting of the Woman's Board of Missions for the M. E. Church, South, reported adult auxiliaries, 1184; young people and juvenile societies, 347; adult members, 26,478; juvenile members, 11,140; total membership, 37,482. It appropriated to the work in China \$21,114; Brazil, \$5,600; Central Mexico, \$8,400; Mexican Border, \$14,600; Indian mission, \$1200. Contingent fund, printing and office expenses, \$3,000. Total, \$52,740. They have in China three boarding schools, with 102 pupils, and sixteen day schools, with 205 pupils. Three missionaries sent out by the Woman's Board, viz.: Misses Lochie and Dora Rankin, and Miss Anna Muse, assisted by wives of missionaries and native teachers. Property valued at \$29,000. Brazil: One boarding school with 67

pupils and one missionary, Miss Mattie Watts, assisted by teachers in the field. Property valued at \$16,800. Mexican Border: One boarding school with 16 pupils and the number since increased. Two missionaries, Misses Nannie Holding and Rebecca Toland. Property valued at \$12,800. Central Mexico: One boarding school lately opened. Two missionaries, Misses Blanche Gilbert and Mattie Jones. Property valued at \$5,800. Indian Mission: The salaries of Mrs. Bryan and Miss Marcia Marvin are paid by the Seminole Academy.

The Baltimore Conference has 23,617 officers and scholars in its Sunday-schools, being an excess of one thousand over its church membership.

Bro. Rogers, of Galveston district, makes an earnest appeal to the stewards within its bounds to bring up the deficit in their pastors' support. One-half of the year's work has been done, and but few of the preachers have received more than one-fourth of the small salary assessed them. We are sure the church will respond if the stewards are active in the discharge of their duties. How many preachers in Texas are laboring under like discouragements? Let every steward examine the records of his quarterly conference and see to it that the claim of the preacher is met.

Bro. Graves makes a strong appeal in behalf of the district parsonage for Georgetown district. Let every official member in the district take the work in hand and the membership will respond. The preachers will work for the parsonage whether they or some one else shall be its occupants. Each district should have its parsonage.

ECHOES FROM THE HOME FIELD.

"No conversions, but three deaths." So writes a preacher respecting a meeting he had held. No wonder he had within him a burdened heart. Men may turn away from Christ now, as they did while he was on earth; but they cannot turn away from the angel of death. His demand admits no delay.

"We believe the good Lord has much in store for us there." The preacher has closed a "good meeting" at one point and is hastening to another. He has seen the power of God in the conversion of sinners. His faith is strong. God has good things in store for every community, if they will open their homes and hearts to give him welcome.

"We are in the midst of our revival campaign." That preacher writes like a soldier of the cross. He feels the weight of his commission. Life is not a play-ground, but a battle-field, and he who wins the victory must play the soldier's part.

"Closed * * with some forty penitents at the altar." There were twenty-four conversions, and the pastor rejoiced; but his heart still lingered at the altar where two-score souls were left pleading for mercy. Will they give up the struggle and turn back to the world? How the heart of the pastor aches over the thought. There is work in that church for every member. The pulpit has done its work. Let the church "gather up the fragments," that nothing shall be lost. Each of these forty penitents has a soul of more value than the Bosque valley.

"Above all, God was with us." No doubt of it, for souls were converted. God bless that faithful Cumberland preacher and those faithful local brethren. If every preacher, local and itinerant, in Texas does his duty, there will not be one who will say next Christmas: "I have not led one sinner to Christ this year."

"Adults baptized, 3; infants, 16." That preacher remembers that Jesus said: "Suffer the children to come unto me." The little ones are included in the covenant of grace and have as clear right to its sign and seal as the adult believer.

"I am expecting a general revival on the entire work." Why not? Christ said: "Lo, I am with you always." He has promised to answer prayer. God's time is to-day. It is our unbelief that delays the accepted time. When a preacher and a church do not expect a revival, they will not be disappointed.

A preacher writes that he expects "a general awakening on the subject of religion." He reports two revivals, and that is the reason he expects others. That brother has been sending us revival news for many years, and when he stops we shall look for his obituary.

Another "hopes for good results to the close of the year." He reports forty conversions, and no wonder his faith is strong. The revival is the normal state of the church. When its flame burns low we should all be found at the mourner's bench.

"We will finish one church by conference which, when completed, will be a perfect little gem." Church building did not interfere with the revival work, for our brother reports 65 conversions this year. When the piety of a people fashions itself into a house dedicated to the service of God, it is more than a momentary emotion. Such offerings are acceptable to God.

"Many penitents left at the altar." For some reason that item takes hold upon us. There were 23 conversions, but the heart of the preacher evidently hungers for the conversion of those weeping penitents. What a burden rests on the heart of the faithful pastor. Often at the close of a meeting he looks over the congregation and sees many who ought to have given their hearts to Christ, and with his Savior he says: "If thou hadst known, even thou, at least in this thy day the things which belong unto thy peace; but now they are hid forever from thine eyes."

"The glorious work goes on. There were two unexpected deaths yesterday." Sinners are being converted. Well may the preacher pronounce it a glorious work. The angels would rather join in a revival than share the honors of the presidential campaign. But the preacher must be busy for the death angel is also at work. Many will hear this year for the last time the invitations of mercy.

"I need more grace and another preacher to meet the increasing demands of this work." So writes a brother who reports many accessions, sees before him a round of protracted meetings and has long held up the hands of the faithful itinerant. No wonder as the preacher surveys the field and sees the good man die he feels himself insufficient for this great work. Paul felt that way, but he learned that grace was sufficient for these things. Paul did not have a promise that the preacher of to-day may not claim.

"Our district conference was a decided success." The Bishop and the preachers were there, but, best of all, the Lord was present and souls were converted. There is no doubt about its being a good district conference. The time was when Methodist preachers expected to see souls converted under every sermon. Why not now?

"I closed the meeting with the altar full of mourners." The preacher had to leave for another meeting. Will the good brothers and sisters look after those penitents while the preacher is in another part of his circuit? How much the pastor needs faithful fathers and mothers in Israel.

"I have little doubt of having an organized church, worshipping in their own house at that point when the year ends." A revival is but the beginning of the preacher's work. An organized church in its own house must follow or the preacher's work may be but a rope of sand. Our good brother is working out the true ideal of a gospel church. It is an organization, and its mission is the glory of God and the salvation of souls.

"We thank God and take courage." That is what Paul did when the brethren from Rome met him at the Appii Forum; and that is what a good brother in West Texas did after his faithful brethren had helped him through the toil and triumph of a revival-meeting. There is no joy like that which the preacher feels when he sees sinners coming home to God; there is no fellowship more sacred than that which binds together the hearts of faithful soldiers of the cross.

Litan has been considered the hardest place in Texas, but the Lord is doing a wonderful work among us now." It is evident that Bro. Davis has the revival harness on. No wonder! Young men and young ladies were coming to the altar, and gray-headed sinners were deeply wrought upon. Is there a place in Texas where the grace of God may not this year display its power?

"Three reclamations and the church revived." That is right. Let all the backsliders be reclaimed and there will be a shout in every church in Texas.

"One of the best circuits, if not the best, in Texas." The preacher has had a revival at his camp-meeting, and no wonder he feels kindly toward his people. A true itinerant may have hard work and poor pay, but if he can see sinners converted the world shines brightly on his pathway.

"There is some revival in family worship." So writes a brother, and we want to say "amen." A revival that lights up a flame on the family altar has surely been kindled by the Spirit of God. The church needs such a revival in all its homes.

"The success of the meeting was due largely to two or three good old Christian mothers, who labored earnestly on the altar with seekers." The preacher can do his own work, but "altar workers," as our fathers called them, are essential to the success of a revival. May God multiply the number of these devout mothers in our Israel.

"Bro. Whipple preached. * * Great solemnity pervaded the entire audience, while the preacher evidently was endowed by the good Spirit with great power." That makes us think of other days when Bro. Whipple led in the van of battle on that broad frontier. His voice was heard on every camp-ground, and his tireless travel took in every community from the Brazos westward. It makes one's heart thrill to see an old soldier draw his sword. May his bow long abide in strength.

"We closed * * after ten days' work trying to save souls." There is a tone of sadness in this good brother's report. Eleven accessions are reported, but he had evidently expected larger results. The Savior estimated one soul of more value than the "whole world." What price may we place on eleven?

Bro. — has all of his collections up and doubled." Such an item comes very gratefully into a revival notice. We expect such men to carry up all the corners of their work. The preachers who man our mission work should labor well, for they are laying the foundations of the church of coming days. We thank God for such men.

Bro. E. L. Armstrong appends to his quarterly meeting appointments the following notice: "Our work is ablaze with revival power. Souls are being saved every day. Oh, for a mighty stirring of the dead in trespasses and sins!" Let the whole church say "amen" to that prayer.

"The church wonderfully blest." How naturally that item follows the report of sinners converted. If a church wants a blessing, let it lead sinners to the cross. The two go ever together.

"I commend him to the homes and hearts of my brethren." A brother reports a revival which was conducted by his pastor, and as it may be the last year that pastor may serve them, he sends a loving message in advance to secure for him a welcome wherever he may go. How tender yet strong are the bonds which unite the faithful pastor and his people.

"Four places were nominated." Quarterly conferences are popular on that circuit, and the presiding elder is evidently welcome wherever he goes. These are healthy signs. Of course there were conversions at that meeting which was, perhaps, the reason the quarterly conference was popular.

HOW TO DETECT AMMONIA
In Baking Powders Advertised as Absolutely Pure.
HOUSEKEEPERS' TEST.

Place a can top down on a hot stove until heated, then remove the cover, and smell. A chemist will not be required to detect the presence of AMMONIA.

FOOD TEST.

Office of M. DELAFONTAINE, Chicago, May 8, 1884.

Dr. Price—Dear Sir: I have analyzed Baking Powders advertised as absolutely pure, and find they contain Ammonia. I also find contrary to my expectation that cakes baked with such powders will retain Ammonia. Therefore, I cannot believe any longer that the use of so powerful a drug in baking is indifferent to public health.

CHEMICAL TEST.

Office of G. A. MARINER, Chicago, May 8, 1884.

I have examined Baking Powders in common use, advertised as Absolutely Pure, and found Ammonia. The use of such is very injurious to my family; as Ammonia is retained in the food, and is unfavorable to digestion, and is discharged from the system as useless matter.

HEALTH TEST.

Office of G. A. MARINER, Chicago, May 8, 1884.

I have examined Baking Powders in common use, advertised as Absolutely Pure, and found Ammonia. The use of such is very injurious to my family; as Ammonia is retained in the food, and is unfavorable to digestion, and is discharged from the system as useless matter.

Dr. Price's Cream Baking Powder
DOES NOT CONTAIN AMMONIA.

Prepared by a Physician and Chemist with special regard to its healthfulness. Used in a Million Homes for a Quarter of a Century. Stood the Consumers' Reliable Test.

THE TEST OF THE OVEN.

PRICE BAKING POWDER CO.,

Dr. Price's Special Flavoring Extracts.

The Strongest, Most Delicious and Natural Flavors known, and DR. PRICE'S LUPULIN YEAST GEMS

For Light, Healthy Bread, the Best Dry Hop Yeast in the World. For Sale By Grocers.

CHICAGO. ST. LOUIS.

CASTORIA

for Infants and Children.

Castoria promotes Digestion and overcomes Flatulency, Constipation, Sour Stomach, Diarrhoea, and Feverishness. It insures health and natural sleep, without morphine.

Castoria is so well adapted to Children that I recommend it as superior to any prescription known to me.

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

\$2,000 BIBLE CONTEST.

The list on the left is a partial record of the prizes to be given to the winners of the FARM, FIELD AND FIRE INSURANCE CO. Bible Contest.

ROCKFORD WATCHES

They are recognized as THE BEST for all uses in which close time and durability are required. Sold in principal cities and towns by the COMPANY'S Exclusive Agents (leading jewelers), who give a FULL warranty.

R.B. GARNETT, COMBINATION BLANKS.

A BOOK THAT MAY BE CARRIED IN THE POCKET. IT CONTAINS: 10 Blank Marriage Certificates, 10 Blank Certificates of Baptism, 10 Blank Church Letters, 10 Blank Receipts.

WANTED—A SUCCESSFUL CANVASSER for the sale of our Child's Bible in each Southern State.

ANYBODY CAN TAKE PHOTOGRAPHS with the New Model Camera. Price \$12. Send for book of instructions.

An Open Letter.

To the Stewards of the Different Churches of the Galveston District, Texas Conference.

Dear Brethren: We have just finished one-half our year's work for the Master with the result which has just expired, and the following in many respects is very gratifying.

Up to Aug. 4, 2,000 persons of both sexes had been expelled from Germany under suspicion of conspiring against the Czar of Russia.

The Lyden Monarch, of the Monarch Steamship line, from London to New York, was disabled July 25 by the bursting of a cylinder.

Stanley, the African explorer, was received with enthusiasm by King Leopold and the African International Association.

Forty deaths from yellow fever were reported in Havana, Cuba, the week ending Aug. 2.

The Saluda cotton factory, Lexington county, South Carolina, was destroyed by fire Aug. 2. Loss \$150,000.

The celebrated Arabella schooner has at last been eclipsed by a seventeen-tonned one in a pilot.

The census of the Board of Education in Chicago shows a population in that city of 629,000, an increase of 12 per cent since 1880.

The cholera alarm is declining in Europe. One case was reported in Geneva, Aug. 5. It may develop at other points.

S. T. L. Annis' Pastors' Memoranda. JEP SPRINGS, July 30, 1884.—Our presiding elder presented each of his preachers with a copy of the Pastor's Practical Pocket-Book and General Memoranda.

Agents Wanted. From \$75 to \$150 per month for good agents to sell our Cleveland & Hendricks Campaign Book and Pictures, 650 pages well illustrated.

Bryant and Stratton's Business and Short Hand School. Graduates are successful in getting employment. We are agents of the U. S. Stenograph Co. for qualifying shorthand writers on the Shorthand machine.

BURN

LUPULIN

THE FAMILY SAFETY OIL!

News, Notes and Comments.

Seven earthquake shocks occurred Aug. 24 in Bosnia.

The first bale of the new cotton crop reached Savannah, Aug. 4th.

There was alarm in New York respecting the death of a sailor on the steamer Acropolis, direct from Panama.

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HOME

There will be a camp-meeting near Green hills, beginning August 11. We hope to meet a great success.

VICTORIA DISTRICT—FOURTH ROUND. Victoria, at Forest Home, Aug. 18, 19 Sun in Aug Victoria, at Forest Home, Aug. 20, 19 Sun in Aug Victoria, at Forest Home, Aug. 22, 19 Sun in Aug Victoria, at Forest Home, Aug. 24, 19 Sun in Aug Victoria, at Forest Home, Aug. 26, 19 Sun in Aug Victoria, at Forest Home, Aug. 28, 19 Sun in Aug Victoria, at Forest Home, Aug. 30, 19 Sun in Aug Victoria, at Forest Home, Sept 1, 19 Sun in Aug Victoria, at Forest Home, Sept 3, 19 Sun in Aug Victoria, at Forest Home, Sept 5, 19 Sun in Aug Victoria, at Forest Home, Sept 7, 19 Sun in Aug Victoria, at Forest Home, Sept 9, 19 Sun in Aug Victoria, at Forest Home, Sept 11, 19 Sun in Aug Victoria, at Forest Home, Sept 13, 19 Sun in Aug Victoria, at Forest Home, Sept 15, 19 Sun in Aug Victoria, at Forest Home, Sept 17, 19 Sun in Aug Victoria, at Forest Home, Sept 19, 19 Sun in Aug Victoria, at Forest Home, Sept 21, 19 Sun in Aug Victoria, at Forest Home, Sept 23, 19 Sun in Aug Victoria, at Forest Home, Sept 25, 19 Sun in Aug Victoria, at Forest Home, 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By-Laws of the Texas Local Preachers Conference.

ARTICLE I. Membership and the Duties of Members.

SECTION 1. All brethren, local preachers, members of the M. E. Church, South, being within the State of Texas, who being present at any meeting of the Texas Local Preachers Conference, and being recognized as members of the conference by the vote of the majority of all members present and voting, shall be permanent members of the same.

SECTION 2. Any brother who is at this time, June, 1884, an itinerant, or a local preacher, who has become an itinerant, and may afterwards locate, shall not be eligible to membership in the Texas Local Preachers Conference, until he has been a local preacher for two years. Provided nevertheless, if it can be first satisfactorily proven to the conference that the brother has located of his own free will and accord, and his character is in every way pure and acceptable, then the conference may, by a unanimous vote dispense with this rule and receive to membership a brother who has recently located.

SECTION 3. Any local preacher in the State who wishes to become a member of the conference, but who finds it impossible to attend one of the sessions of the conference in consequence of extreme poverty, sickness, or the feebleness of old age may be elected to membership in the conference, by the following petition: "To the president, officers and brethren, now in session at this place, the name of the place at which the petition is being presented, I, the undersigned, a local preacher (deacon or elder) and member of the M. E. Church, South, being in the county of _____ in the State of Texas, hereby petition, feeling the love of God in his soul, and being desirous to accomplish all the good in his power, both in the church and in the world, and for the souls for whom he shed his most precious blood, and believing that the local preachers can accomplish much more in the church, by being scattered, each to himself, and being satisfied that your conference will accomplish this desirable object, I hereby petition that you will accept me to membership, being prevented from attending your session in person by the overruling hand of Divine Providence, and if elected to membership, I will be governed by your constitution, by-laws and proceedings."

SECTION 4. From and after the close of the conference at which these by-laws were adopted, any local preacher who may be present at any session of the conference, and who may be proposed as a candidate, shall, before his election, present his credentials to the president of the conference for examination.

SECTION 5. It shall be the duty of every member of the Texas Local Preachers Conference to preach at least twice in every month (except the sick and infirm) and as much oftener as possible, and he shall make out a written report of his work, which shall be read at the ensuing conference. This report shall state the number of regular appointments, the number of sermons preached during the year, the general state of religion in each congregation, the number of infants and adults baptized, the number of times the Lord's supper has been administered, the number of members he has received into the church, the number of prayer meetings held, the number of Sunday schools organized, together with any other matter which may be deemed of importance that any member should find it impossible to attend any session of conference, he shall write to the secretary, stating the reason of his absence, and sending his report by mail.

SECTION 6. It shall be the duty of every member of the Texas Local Preachers Conference to govern himself strictly by the general rules of the M. E. Church, South, as laid down in the general book of discipline.

ARTICLE II. Pious and Beneficial.

SECTION 1. Any member who shall fail to attend or report to conference for two years in succession without good and sufficient cause, to be judged of by the conference, shall be dropped from the roll, but may be received to membership again at any time by a majority vote of the conference.

SECTION 2. Any member who shall use any unbecoming or scandalous language during any of the discussions in open conference, or otherwise act disorderly, shall be called to order by the president. If the offense is repeated, he shall be suspended from membership until he has apologized to the conference, and called on the conference to vote: First, on the guilt or innocence of the offender, and if a majority of votes declare him guilty, the offender shall be required to withdraw from conference, when the vote shall be taken on expulsion, all present being required to vote; and if a majority are in favor of expulsion, the offender shall be expelled, but if not, the vote shall be taken in the same manner on suspension, provided that no suspension shall be longer than until the next annual meeting of the conference. If a majority of the votes are not in favor of suspension, then the vote shall be taken on the offender being required to withdraw from conference, when the vote shall be taken on expulsion, all present being required to vote; and if a majority are in favor of expulsion, the offender shall be expelled, but if not, the vote shall be taken in the same manner on suspension, provided that no suspension shall be longer than until the next annual meeting of the conference. If a majority of the votes are not in favor of suspension, then the vote shall be taken on the offender being required to withdraw from conference, when the vote shall be taken on expulsion, all present being required to vote; and if a majority are in favor of expulsion, the offender shall be expelled, but if not, the vote shall be taken in the same manner on suspension, provided that no suspension shall be longer than until the next annual meeting of the conference.

ARTICLE III. Officers and their Duties.

SECTION 1. It shall be the duty of the president to call a meeting of the finance committee at the earliest convenient time, before each annual session of the conference, who shall ascertain the amounts of money necessary for publishing the minutes, contingent fund, and for any other purpose ordered by the conference. The committee shall also furnish the financial secretary with written instructions as to the manner in which said moneys are to be expended. The finance committee shall continue to meet from time to time during the session of conference as business may require, and report their proceedings to the conference.

SECTION 2. It shall be the duty of the president to lay before the conference in his annual address all such information as may be necessary to prepare, in his annual address, of sufficient importance, on the following subjects: The causes and the cures of spiritual declinations in what respects the members of the church are instructed in and are brought to feel the binding nature of their church vows; the Bible, its distribution among the people and the use of the people of it; the present manner in which the truths of the gospel are presented to the people by our preachers generally, and in what way our preaching can be improved, together with any other matter he may see proper to present.

SECTION 3. It shall be the duty of each of the vice-presidents to visit their respective annual conferences while in session, if possible, and as many district conferences that have not been represented to the secretary and financial secretary, and one of the vice-presidents shall be required to lay before the conference in his annual address, (See 2) and report the same to him not later than one month before the next ensuing session of Texas Local Preachers Conference.

SECTION 4. It shall be the duty of the president, each of the vice-presidents, and secretary to write articles for publication in any conference paper at least twice in the year, on some subject of interest to the church generally, or to the local preachers particularly.

SECTION 5. It shall be the duty of the president to call an extra session of the conference when he is petitioned to do so by two vice-presidents, the secretary and financial secretary, for the purpose of attending to any business to be named in the call; and to such meetings twelve members, including the president and one of the vice-presidents, shall constitute a quorum for the transaction of the business for which the call was made.

SECTION 6. It shall be the duty of the secretary to keep a book of record, in which shall be recorded the names of all the members belonging to the conference, the duties of their resignation, annual conference and the district conference in which they live, and their postoffice address. He shall also record therein the dates of all deaths, expulsions and suspensions.

ARTICLE IV. Reports, Amendments, Etc.

These by-laws or any part of them may be amended, altered, or added to at any

regular annual meeting of the conference, by a vote of two-thirds of all the members present. Any proposition to repeal, amend, alter or add to these by-laws, shall be presented in writing, signed by at least two members, before it can be acted on.

Publishers' Department.

What do you want to set such a tough chicken before me?" indignantly exclaimed a fair dame in a restaurant the other day. "Age before beauty, always, you know, ma'am," replied the polite attendant, who knew how to serve his employer and a tough chicken at the same time.

IMPORTANT TESTIMONY.

We commend the following from a gentleman in Providence, R. I., to the careful perusal of all who doubt the great curative value of our treatment. After questioning, and being finally convinced of the discovery and condition, which was steadily growing worse, and resolved to give Compound Oxygen a trial. What it did for him is best told in his own words: "I commenced the use of Compound Oxygen after a good deal of thought, and as far as my power, careful study of the different cases which had been finally testified to as to the great benefit received, but not without many misgivings of its great curative power. I had been running down, consequent upon my office work and close confinement for many years, until I took the business of train conductor in hope of a benefit from outdoor exercise. In my reduced state I took cold at the very commencement, which, after a few weeks' struggle, threw me into typhoid pneumonia. It was at this time that I resolved to try and see for myself how far you had succeeded in accomplishing what you seemed to desire—that of conferring a great benefit upon your fellow beings by giving them this great remedy, seemingly simple and of so little cost, and I am today truly thankful that I had the courage to undertake what so few would advise under the circumstances. From a roof, and feeble state I have obtained something like my old self. Bronchial trouble is less, shortness of breath and heart trouble have decreased. I feel better generally, and begin to think there may be something of life left for me yet."

CURE FOR PILES.

The first symptom of Piles is an intense itching at night after getting warm. This unpleasant sensation is immediately relieved by an application of Dr. Bosanko's Pile Remedy. Piles in all forms, Salt Rheum, Hemorrhoids, Ringworm can be permanently cured by the use of this great remedy. Price 50 cents. Manufactured by Dr. Bosanko's Eclectic Dispensary, 100 N. Third St., Schott & Co., wholesale and retail, Galveston.

IMPORTANT.

When you visit or leave New York City, save baggage express charges, and stop at the Grand Union Hotel, opposite Grand Central Depot, at a cost of one million dollars, reduced to \$1 and upwards per day. European Plan. Elevator, Restaurant, bath, and toilet facilities. From elevated railroad to all depots. Families can live better for less money at the Grand Union Hotel than at any other first-class hotel in the city.

A Valuable Child Tonic. Read this Testimony.

RANDALL, CHIL., Jan. 15, 1883. Mess. R. A. Robinson & Co., Louisville, Ky. Gentlemen—Out of all the Hughes' Tonic I have sold since I have been selling it, not a failure has been reported. Every bottle has given perfect satisfaction. I recommend it and send you a special and speedy cure for Cholera and Fever.

Advice to Mothers.

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

Church Notices.

TYLER DISTRICT—THIRD ROUND. Larissa, at Camp-ground, Aug. 9, 10, 11. Elton, at Camp-ground, Aug. 23, 24, 25. Tyler, at Camp-ground, Aug. 23, 24, 25.

CHAPPELL HILL DISTRICT—THIRD ROUND. Mt. Pleasant, at camp-ground, Aug. 6, 7, 8. Lexington, at Oak Grove, Aug. 16, 17, 18. Rockdale, at Pleasant Hill, Aug. 23, 24, 25. Chappell Hill, at Sempronius, Sept. 6, 7, 8. Milano, at Midway, Sept. 13, 14, 15.

SAN MARCOS DISTRICT—FOURTH ROUND. San Marcos, at Denton's Creek, 2d Sab in Aug. Gonzales, at Gonzales, 3d Sab in Aug. Lockhart, at Harrison Chapel, 4th Sab in Aug. San Marcos, at San Marcos, 5th Sab in Aug. San Marcos, at New Bethel, 6th Sab in Aug. Seguin, at Seguin, 7th Sab in Sept. Kyle, at Kyle, 8th Sab in Sept. Perdaland, at Perdaland, 9th Sab in Sept. San Marcos, at Harris Chapel, 10th Sab in Oct.

STEPHENS DISTRICT—FOURTH ROUND. McGregors, at New Hope, 2d Sab in Aug. Dublin, at Cottonwood, 3d Sab in Aug. Dublin, at Center, 4th Sab in Aug. Hesperia, at Poplar Chapel, 5th Sab in Sept. Clinton, at Salem, 6th Sab in Sept. Mountain, at Bee House, 7th Sab in Sept. Ireland and Meridian, at Grape Vine, 8th Sab in Sept.

GALVESTON DISTRICT—THIRD ROUND. Wharton and Col. mis., Aug. 9, 10. Eagle Lake, Aug. 16, 17. St. James, Aug. 23, 24. Bolivar, Aug. 30, 31. Washington Street, Sept. 6, 7. Shearn and 5th Ward, Sept. 13, 14. Cedar Bayou, Sept. 20, 21. Red Bluff and Avon, Sept. 27, 28.

BROWNSWOOD DISTRICT—THIRD ROUND. Pecan mis., at Camp-ground, Aug. 9, 10. Runnels mis., at Atoka, Aug. 16, 17. Colton, at New Bethel, Aug. 23, 24. Williams Ranch mis., at Bee House, Aug. 30, 31. The district conference will meet at Camp-ground, on Wednesday, August 14, at 2 p.m. J. K. LANE, P. E.

In one of the new girls' schools, the Inspector arrives to make an examination. "I wish to have the best informed young lady alter or add to my list," he says, "and you no one moves. Then," says he gracefully, "I should like the prettiest one to come."

It is said the Ashtabula horror resulted from weakness of its bridge; the bridge of health can be sustained and maintained in running order for years by daily using HOME SAXATIVE CORDIAL.

Russia's determination to maintain her hold upon Central Asia is illustrated by the circumstance that her Foreign Office has instituted a course of instruction in Oriental languages for military officers. Officers to pass it will have to serve three years in the territory of Central Asia.

When you visit or leave New York City, save baggage express charges, and stop at the Grand Union Hotel, opposite Grand Central Depot, at a cost of one million dollars, reduced to \$1 and upwards per day. European Plan. Elevator, Restaurant, bath, and toilet facilities. From elevated railroad to all depots. Families can live better for less money at the Grand Union Hotel than at any other first-class hotel in the city.

Josh Billings says: "There is one thing that looks like wisdom. They don't kaele much until after they have laid their eggs. Sun pholks are always a braiding and kaeleing what they are going to do beforehand."

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"Papa, what is the tariff?" asked a Congressman's little boy. Gazing compassionately at the youthful knowledge-seeker and slightly shaking his head, the father replied: "Well, I cannot tell a lie; I do not know."

President Lincoln, when told on a certain occasion that Gen. So-and-so and forty miles had been captured, said: "Well, I can make another brigadier in five minutes, but those outliees cost \$20 apiece."—Louisville Courier-Journal.

When you visit or leave New York City, save baggage express charges, and stop at the Grand Union Hotel, opposite Grand Central Depot, at a cost of one million dollars, reduced to \$1 and upwards per day. European Plan. Elevator, Restaurant, bath, and toilet facilities. From elevated railroad to all depots. Families can live better for less money at the Grand Union Hotel than at any other first-class hotel in the city.

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CALVERT DISTRICT—THIRD ROUND. Jewett, at New Prospect, Aug. 9, 10. Fairfield, at Hicks Springs, Aug. 16, 17. North Leon, at Boykin, Aug. 23, 24. Persimmon, at Tucker's, Aug. 30, 31. Wheelock, at Overbrook, Aug. 9, 10. Heaville, at camp-ground, Aug. 16, 17. I will call for church conference records on this round. FRED L. ALLEN, P. E.

ABILENE DISTRICT—FOURTH ROUND. Albany, Aug. 6, 7, 8. Buffalo Gap, 1st Sun in Sept. Anson, 2d Sun in Sept. Saco, 3d Sun in Sept. Saco Water, 4th Sun in Sept. Abilene, 1st Sun in Oct. Rising Star, 2d Sun in Oct. Colorado, 3d Sun in Oct. DeLeon, 4th Sun in Oct. Navarro's Ranch, 5th Sun in Nov. District conference at the Caddo Peaks mission 5th Sunday in August. J. T. ANNIS, P. E.

AUSTIN DISTRICT—THIRD ROUND. Austin, at ... Aug. 9, 10. Austin, at ... Aug. 16, 17. Manchaca, at ... Aug. 23, 24. Bastrop sta., at ... Aug. 30, 31. Columbus and Weimer, at Columbus, Sept. 6, 7. Lagrange, at ... Sept. 13, 14. Schulenberg, at Osage, Sept. 20, 21. Flonita sta., at ... Sept. 27, 28. C. H. BROOKS, P. E.

HUNTSVILLE DISTRICT—THIRD ROUND. Anderson sta., at ... Aug. 9, 10. Huntsville sta., at ... Aug. 16, 17. Waverly mis., at ... Aug. 23, 24. Huntsville, at ... Aug. 30, 31. Huntsville and Hughes' chapel, at ... Sept. 6, 7. Spring Creek mis., at ... Sept. 13, 14. Navasota, at ... Sept. 20, 21. District conference at the Caddo Peaks mission at Wills, July 2. H. V. FULLERTON, P. E.

CORP'S CHRISTI DIST—FOURTH ROUND. Lagarto, at ... Aug. 9, 10. Collins, at ... Aug. 16, 17. Collins, at ... Aug. 23, 24. Collins, at ... Aug. 30, 31. Collins, at ... Sept. 6, 7. Collins, at ... Sept. 13, 14. Collins, at ... Sept. 20, 21. Collins, at ... Sept. 27, 28. W. MONK, P. E.

SAN ANTONIO DISTRICT—SECOND ROUND. Sabinal, at Waresville, a campmeeting and district conference, Aug. 16. WAXAHACHE DISTRICT—THIRD ROUND. Sabinal, at Sabinal, Aug. 9, 10. Sabinal and Glenwood, at ... Aug. 16, 17. Sabinal, at ... Aug. 23, 24. Sabinal, at ... Aug. 30, 31. Sabinal, at ... Sept. 6, 7. Sabinal, at ... Sept. 13, 14. Sabinal, at ... Sept. 20, 21. Sabinal, at ... Sept. 27, 28. R. C. ARMSTRONG, P. E.

WEATHERFORD DISTRICT—THIRD ROUND. Weatherford, at ... Aug. 9, 10. Weatherford, at ... Aug. 16, 17. Weatherford, at ... Aug. 23, 24. Weatherford, at ... Aug. 30, 31. Weatherford, at ... Sept. 6, 7. Weatherford, at ... Sept. 13, 14. Weatherford, at ... Sept. 20, 21. Weatherford, at ... Sept. 27, 28. C. H. ELLIS, P. E.

SHERMAN DISTRICT—THIRD ROUND. Bells and Savoy, at ... Aug. 9, 10. Garden Valley and Dixie, at ... Aug. 16, 17. Flat Grove, at New Prospect, Aug. 23, 24. Van Dyke, at Cross Roads, 5th Sun in Aug. Collinsville, at ... 1st Sun in Sept. Letonia, at Cedar, 2d Sun in Sept. Fannin, at ... 3d Sun in Sept. District conference at ... July 28. J. M. BINKLEY, P. E.

SULPHUR SPRINGS—THIRD ROUND. Sulphur Springs sta., at ... Aug. 9, 10. Winsboro, at ... Aug. 16, 17. Quitman, at ... Aug. 23, 24. District conference at Pittsburg, June 29-30. R. LANE, P. E.

TERRELL DISTRICT—THIRD ROUND. Farmersville, at ... Aug. 9, 10. Caddo Mills, at ... Aug. 16, 17. Terrell, at ... Aug. 23, 24. Terrell, at ... Aug. 30, 31. Terrell, at ... Sept. 6, 7. Terrell, at ... Sept. 13, 14. Terrell, at ... Sept. 20, 21. Terrell, at ... Sept. 27, 28. R. M. POWERS, P. E.

GEORGETOWN DISTRICT—THIRD ROUND. Liberty Hill, at Basden, 2d Sunday in August. Sugar Loaf, at Pleasant Hill Camp-ground, 3d Sunday in August. Oenaville, at ... 4th Sunday in August. Salsito, at Jones' Camp-ground, Friday, 7 p. m. District conference at ... 5th Sunday in August. South Gabriel, at ... 6th Sunday in August. GEO. W. GRAVES, P. E.

PALESTINE DISTRICT—THIRD ROUND. Alto, at ... Aug. 9, 10. Kikapoo, at Camp-ground, Aug. 16, 17. Palestine, at ... Aug. 23, 24. Palestine, at Parker's Chapel, Aug. 30, 31. R. W. THOMPSON, P. E.

DALLAS DISTRICT—THIRD ROUND. McKinney, at ... Aug. 9, 10. McKinney, at ... Aug. 16, 17. McKinney, at ... Aug. 23, 24. McKinney, at ... Aug. 30, 31. McKinney, at ... Sept. 6, 7. McKinney, at ... Sept. 13, 14. McKinney, at ... Sept. 20, 21. McKinney, at ... Sept. 27, 28. J. S. SMITH, P. E.

ABILENE DISTRICT—THIRD ROUND. Colorado City, at ... Aug. 9, 10. Colorado City, at ... Aug. 16, 17. Colorado City, at ... Aug. 23, 24. Colorado City, at ... Aug. 30, 31. Colorado City, at ... Sept. 6, 7. Colorado City, at ... Sept. 13, 14. Colorado City, at ... Sept. 20, 21. Colorado City, at ... Sept. 27, 28. J. T. ANNIS, P. E.

GAINESVILLE DISTRICT—THIRD ROUND. Rowland, at ... Aug. 9, 10. Rowland, at ... Aug. 16, 17. Rowland, at ... Aug. 23, 24. Rowland, at ... Aug. 30, 31. Rowland, at ... Sept. 6, 7. Rowland, at ... Sept. 13, 14. Rowland, at ... Sept. 20, 21. Rowland, at ... Sept. 27, 28. W. F. ESTERLING, P. E.

PARIS DISTRICT—THIRD ROUND. Woodland, at ... Aug. 9, 10. Rosalie, at ... Aug. 16, 17. Annonia, at ... Aug. 23, 24. Paris, at ... Aug. 30, 31. Paris, at ... Sept. 6, 7. Paris, at ... Sept. 13, 14. Paris, at ... Sept. 20, 21. Paris, at ... Sept. 27, 28. T. R. PIERCE, P. E.

FORT WORTH DISTRICT—THIRD ROUND. Itaska, at Bery's Chapel, 2d Sunday in August. Fort Worth, at ... 3d Sunday in August. District conference will be held at Marysville, on the 4th Sunday in August. First service on Wednesday night, the 25th. Bishop Parker will preside. W. R. D. STOCKTON, P. E.

BEAUMONT DISTRICT—THIRD ROUND. Trout Creek, at Trout Creek, Aug. 9, 10. Livingston, at Temple, Aug. 16, 17. Moscow and Livingston, at Moscow, Aug. 23, 24. Homer, at Ryan's chapel, Aug. 30, 31. Liverty, at ... Sept. 6, 7. Wallsville, at ... Sept. 13, 14. GEO. A. LECHE, P. E.

EASTLAND DISTRICT—THIRD ROUND. Lipan, at Big Valley, Aug. 9, 10. Rockersburg, at Luther's Chapel, Aug. 16, 17. Threefork, at Belknap, Aug. 23, 24. District conference will convene at Grandbury, July 30, at 9 o'clock a. m. A. R. MILLER, P. E.

The people of Paris circuit, Paris district, will be so kind as to remember the following: our meetings are to begin Saturday night before next, specified Sunday. Hopewell, at ... 3d Sun in Aug. Palestine, at ... 4th Sun in Aug. Eastland, at ... 5th Sun in Sept. Palestine, at ... 6th Sun in Sept. Waverly, at ... 7th Sun in Sept. Tiger, at ... 8th Sun in Sept. Tuxeytown, at ... 9th Sun in Sept. L. F. PALMER, P. E.

MASSILL DISTRICT—THIRD ROUND. Henderson, at ... Aug. 9, 10. Church Hill, at Harmony Hill, Aug. 16, 17. Longview sta, campmeeting, Aug. 23, 24. Henderson, at Union Chapel, Aug. 30, 31. Gatesville sta., at ... 1st Sun in Nov. S. S. SCOTT, P. E.

WACO DISTRICT—THIRD ROUND. Wortham, at ... Aug. 9, 10. San Augustine and Union, Aug. 16, 17. Pine Hill, at Camp-ground, Aug. 23, 24. Linn Flat, at Douglas, Pine Grove, Aug. 30, 31. Naughton sta., at ... Sept. 6, 7. District conference at Center, July 10-12. J. W. JOHNSON, P. E.

JEFFERSON DISTRICT—THIRD ROUND. Gilmer, at Hopewell, Aug. 9, 10. Coffeyville, at Murray Institute, Aug. 16, 17. Mount Pleasant, at Center, Aug. 23, 24. District conference will be at Quincy, July 17-19. Bishop Parker is to preside. During the ground of the conference, a meeting will be devoted to holding a Sunday-school convention. S. J. HAWKINS, P. E.

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ONLY 50 CENTS

The Best and Cheapest Absolute Chill and Fever Cures in the Market.

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OBITUARIES.

The space allowed obituaries, twenty to twenty-five lines; or about 150 to 200 words. The price is \$1.00 per line for the first week...

BYARS.—John W. Byars, son of Laurence and Susan Byars, was born in DeWitt county, Texas, in July, 1827...

GREEN.—To the Superintendent of the M. E. Sunday-school at St. John's Salado: WHEREAS, It has pleased God, in his mysterious providence, to remove from our midst our beloved sister and much esteemed friend...

PORTER.—In Salado, Texas, June 25, 1884, Mrs. Sarah Porter, wife of Rev. John M. Porter, died. Mrs. Porter was born near Memphis, Tenn., Aug. 4, 1828...

BELL.—An old resident, a member of S. F. Austin's colony, has been removed. In 1822 Mrs. Nancy Bell came to Texas. Her native place was Winchester, Ky. She was a member of S. F. Austin's colony...

MILLER.—Departed this life, on Wednesday, the 9th day of July, A. D. 1884, Miss Lillie E. Miller, daughter of W. A. Miller, near Kleaton, Anderson county, Texas. Death—stern, pitiless and irrevocable—comes and lays his iron grasp alike upon the King on his throne, or the beggar at his gate...

days ago, and she stood with her friends around the hyphenated altar, and gave two of her young friends united in the bonds of holy wedlock. Little did she think that the summons to appear before the Great Judge was to be spoken so soon, that within one week she would be dressed in the habiliments of death, and her body straightened for the tomb...

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