

The Texas Christian Advocate.

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

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The last gambling house in Memphis has been closed under the law making gambling a felony in Tennessee. That is the sort of legislation Texas needs, with a police which has respect for its oath of office.

The Pennsylvania senate has passed a bill prohibiting the production of the "Passion Play" in that State. Laws which reflect the moral sentiment of the people are one of the wholesome symptoms of the age.

The Superior Court of Kentucky has decided that a woman can sue for money lost by her husband at gambling. There is a large per cent. of justice in that decision, and the residue is made up of common sense.

It is reported that Jay Gould designs withdrawing from operations in Wall street and employing the rest of his life in enjoying his fortune, which is estimated at \$100,000,000. That is a small ambition. It is bounded by a few years' ends in death. What grand results a man could achieve with that amount of money if he held it as a steward accountable for the use of every dollar.

The coronation of the Czar, if he escapes dynamite, will be accompanied by an edict granting complete toleration to the Old Believers as the dissenters from the established church of Russia are styled. It will be an important movement in the direction of religious liberty. The shackles are fast falling from human thought, making the way of the gospel open in all lands.

There are two hundred drinking saloons in the city of Wilkesbarre, Pennsylvania. The Sunday law was put in force in that city March 5th, and every one of them was closed. The best business of the saloons, hitherto, has been on Sunday. Workmen who were paid off on Saturday often spent a large portion of it on Sunday at the liquor bar. There was joy when the husband and father remained sober on that Sunday in Wilkesbarre.

A party in a town in Ohio was in the habit of sending his profanity through the telephone. He was requested to desist, but he persisted. The company then attempted to remove the instrument and suit was brought to prevent its removal. After hearing the argument the judge decided that the company had the right to remove the instrument. In his decision the judge said:

The telephone reaches into many family circles, and it must be remembered that it is possible from the peculiar arrangement of the instrument, that a communication intended for one shall reach another. All communications thereon should be in proper language. Moreover, in many cases the operators in the exchanges are notified and see, and even beyond this, all operators should be protected from insult.

A bill with the following provisions has been introduced into the New York legislature:

Any person who shall sell, loan or give to any minor under sixteen years of age any diminished or broken silver without first obtaining the written consent of the parent or guardian of such minor, shall be deemed guilty of misdemeanor, punishable by imprisonment, or by a fine not exceeding \$50.

Similar legislation is needed in every State. We saw in our street cars this week a boy glancing over the pages of the Police Gazette. The traces of evil passions were already visible in that boy's countenance. Society should find some safeguard against men who for profit will sow moral poison in the minds of the young.

COL. BENNETT H. YOUNG, president of the Louisville, New Albany and Chicago Railroad, has issued an order that trains be not run on Sunday except in cases of extreme necessity. The order, in addition, contains the following:

You will in future run no excursion trains of any kind for any purpose on the Sabbath. If you apply to companies to run trains on the Sabbath, you must understand that if you do not carry them, you are not to be held liable. I am also informed that a number of the company's employees have conscientious scruples against work on the Sabbath. There are likely others who do not so strongly on this subject. Under no ordinary circumstances must any employee who objects on grounds of his religious conviction, be ordered or required to do any service on the Sabbath. If any difficulties arise in the execution of this regulation, you will please report them to me for consideration, and you will also so notify employees whose rights on conscientious grounds to be fully protected in the observance of the day of rest.

It is difficult for some people to realize that the compulsion placed on men's consciences by these large corporations is the worst kind of tyranny. They demand that Christian men shall do violence to their honest convictions, and when they refuse they are set down as fanatics unworthy of regard. There are to-day thousands of men compelled to work on railroads or lose the only support they can command for dependent families. The Sabbath was designed to secure rest for the laborer. There are tens of thousands of weary men on our public roads who are robbed of this sacred right.

REVIVAL NEWS.

9 CONVERSIONS—25 ACCESSIONS.
J. K. P. DICKSON, Rockdale, May 15. Since his last letter Bro. D. reports nine conversions, making thirty-two conversions and twenty-five accessions. He has two Sunday-schools in which our literature is used. As religious interest increases will change the Advocate subscription.

4 CONVERSIONS.
G. D. WILSON, Melrose, May 15, reports the presiding elder, J. W. Johnson, present at second quarterly meeting, May 12. Amount paid presiding elder, \$13; preacher in charge, \$74; missionary collection, cash, \$14; subscription, \$30. Fine state of religious feeling. During meeting four conversions. General outlook on this charge good.

1 Accession.
R. T. PETERS, Lexington, May 11, says May 12 was a day of joy to the Sunday-school at Center Point. Good singing, speaking and dinner. The children were happy. Large congregation on Sunday. Good attention to preaching. Many tears and some shouting. One accession by ritual. The Advocate is growing with our people.

22 Accessions.
C. H. SMITH, Tyler, May 15, reports finances on Starville circuit up to usual. Fifty dollars foreign missionary offering, \$300. Preaching, prayer and class-meeting held at nearly all the churches. Eleven Sunday-schools at the twelve churches. Church conference held every quarter, sometimes once a month. Twenty-two joined the church last quarter. We have two excellent camp-meetings on this circuit. Will hold one near Starville, embracing the third Sunday in August; one at Pleasant retreat, near Tyler, the 4th Sunday in August.

9 Accessions.
A. P. BAKER, Whitney, May 12, sends good news. There have been carrying on a meeting at Whitney for three weeks, with the largest congregations he ever witnessed in a little town. He says: The house was full all during the week time, and on Sundays crowded to overflowing. The music was fine. A number of penitents; some conversions; some old-time shouting and 9 accessions. The cause of Christ was greatly built up and unified. Some came out who had not heard a sermon for seven years. Jews and Gentile attended, gave close attention, and manifested their interest in various ways.

CONDENSED CORRESPONDENCE.
E. T. BRASHER, Coltharp, May 11, says: Sunday-school well attended. Some improvement in church, religiously. The presiding elder looked into all the interests of the church. Finances behind.

S. W. ANDERSON, Rising Star, writes: Don't stop my paper. Have been a Methodist forty years and cannot get along without a church paper. Methodism is Christianity in earnest. I am trying to be in earnest.

G. W. GRAVES, P. E., Georgetown, May 17, corrects a mistake. The Georgetown district conference will be in Thursday, June 28, instead of 29th as in the Advocate. The opening sermon will be preached Wednesday night, June 27.

JAS. W. COOKER, Comanche, May 15, reports a flourishing Sunday-school at Indian Creek. The pastor, Bro. Hill, preached two stirring sermons May 12, and held church conference. Progress is written on all the church work.

J. M. HOLT, Caddo Mills, May 13, says the elder was present at Pleasant Grove quarterly meeting. The report for ministerial support for first quarter was \$163 75, and three appointments not represented. Missionary collections behind where the Advocate is not taken.

W. M. BALLARD, Ohio, April 11, says: Bellington here at a low ebb. We have a union Sunday-school with some interest; but no circuit preacher. Rev. Bro. LaFram, a local preacher, preaches acceptably. He adds: We take the Advocate and regard it a great blessing in this out-of-the-way place.

H. T. HART, Walker, May 15, writes of a pleasant Sunday-school picnic on the 11th. Rev. J. H. Padgett gave two stirring speeches, commencing a two-day meeting at night. The meeting closed Sunday night with several penitents and a praying and rejoicing church.

C. J. SHERWOOD, Black Jack Grove, May 16: The protracted meetings on the Holly Springs circuit for the month of June will be as follows: Miller Grove, second Sunday; Mt. Lenoir, third Sunday; Harmony, fourth Sunday. Other appointments on the circuit conforming with these are called in.

C. M. KEITH, Buffalo, May 15, reports a good quarterly meeting at Liberty. Bro. Allen, the presiding elder, on Saturday preached on "Prayer." At the love-feast Sunday morning the hearts of the church warmed up as they listened to the testimonies for Christ. At 11 a. m. Bro. Allen preached on "Failure in duty." About thirty commuted. Revival dawn is in the east.

S. A. ASHBY, Smithville, May 11: At the Sunday-school sixty-eight were present and eighty-one verses recited. It is a success. Preaching at night, and at night a social meeting was held at which many spoke, and a good religious feeling manifested. Four asked the prayers of the church. Many promised to pray daily for a revival. We have three weekly prayer-meetings in this place.

W. N. R., Tyler, May 11, reports an interesting quarterly meeting on Starville circuit. C. B. Smith, pastor; John Adams, elder. Exhortations by the elder. Seventy-five communicants; one infant baptized. We met with a family of ten—all in the church save a little boy of five, and the babe, less than three, who refuse to go to bed before family prayer. When the father is from home mother and sister read the Scripture and children pray—two boys of thirteen will lead in prayer. Their children will rise up and call them blessed. O that heads of families would all discharge their duty.

PAT SIMS, Rockdale, May 16, asserts: We have a spunky little church as you will find anywhere, and I believe you will hear good news in it ere long. The devil is raging now; a good sign, you know. On the other hand, Zion is rising. A new bell and bellfry. Protracted meetings. A growing revival among the churches. All taken a new life and belief and are looking forward with hope to our district conference, July 5-8, as a time of the Lord for all the churches and good people.

R. T. WOOLSEY, Weherville, May 15, declares: The ladies marched in that day with their arms full of good things, and gathering around the dining-table made such a display as the preacher had not lately seen. He wants them to come again. He adds: We moved into our parsonage last week and now feel at home, in the full sense of the word. Miss Beulah Banks, of Weherville, is to receive a fine Bible, with her name in golden letters stamped upon it, as a reward for her missionary zeal, which resulted in \$14 25.

PAT SIMS, Rockdale, May 16, asks if it is true that railroads grant no reduction in fare to religious people? He adds: The preachers of the Chappell Hill district will please send the names of delegates to the district conference to the pastor, at Rockdale, Texas; also how they will come by the cars, horse, or foot. Homes will be provided for all. We hope for a full delegation, but much embarrassment may be saved by sending the live delegates; not the dead ones!

N. FRANK LAW, Davilla, May 17, requests us to say the annual conference of the Davilla circuit will convene at the First Baptist church, on Friday, June 1st, at 10 o'clock, on the 4th Sunday in July. The shed will be completed and a number of cottages built on the ground, with plenty of water. It is one of the most inviting camp-meetings in Texas. He adds: Say to Bro. Briggs and Dr. Simpson, we will hold them to their promise. Ministerial help is invoked. The preachers' tent will be large.

L. Van Alstyne, May 14, informs us that they had a good time at the second quarterly meeting for the Van Alstyne circuit at Hackberry. The reports were pretty well up. Bro. Reynolds, preacher in charge, reported congregations in all the churches, several accessions to the church. Prospects very good for great success and prosperity throughout the circuit. Camp-meeting for Van Alstyne circuit will be at Van Alstyne, beginning on Thursday, May 23rd, at 10 o'clock. Belle Plains High School—J. C. S. Baird, C. W. Daniel, J. K. Lane. Centennial University—Horace Bishop, D. E. Hagan, Charles E. Brown—HORACE BISHOP.

J. P. MESSITT, Stephenville, May 14, writes: Last year we built a good church on Stephenville circuit. We are preparing to build another. The full assessment for foreign missions was forwarded to Dr. Kelley. The presiding elder did us good work at the second quarterly meeting. The congregation was large on Saturday. These people go prepared to spend the day in worshipping God. The attendance of children was very good. Many spectators attended the conference. The largest number commuted that I have seen, unless at district conference, in a long time. Received by letter 3, by ritual 11; infants baptized, 19. The Advocate grows in grace; God bless it!

FROM OUR TEXAS STATIONS.

11 ACCESSIONS.
May 21.—W. J. POTTS, pastor: Quarterly meeting to-day. Presiding elder preached for us morning and evening. Morning text, Phil. 1:12-11; evening text, 1 Peter, 1:12. Fourteen persons were received into the church. The sacrament of the Lord's Supper in the morning, and the songs led in the afternoon, were seasons of great refreshing.

FORT WORTH.
May 21.—HORACE BISHOP, pastor: Third quarterly meeting yesterday. Conference to-night. Presiding elder, Bro. Stockton, on time. Pleased the people much, both morning and night. This precious work has been going several days, and was unable to attend services. Hope to get to quarterly conference to-night. Sunday-school still prospering and a revival spirit increasing.

HOLTON SEMINARY.
May 11.—CHARLES SIMONS MEMORIAL CHURCH, S. H. WELLES, pastor: Last Sabbath services were conducted by the pastor. The topic of the morning discourse was, "Influence—Rom. 14:7; and at night, "The Theatre." The laying of the foundation of the new church will be completed by Testamental day of this week, and the building of the walls begins to-morrow.

EL PASO.
May 14.—J. R. CARTER, pastor: Sunday was another day of wind and rain, yet we had a very good congregation at morning services. Sunday-school small. Very many children sick with measles; this keeps grown folks at home also. Congregation at night fair. Our church is a better, up-to-date, and all things, we are doing pretty well. Shall always try to give you things as they really are, without paint. We need a powerful revival, and are crying to God for it. Help us!

LA GRANGE.
May 20.—E. B. CHAPPELL, pastor: Sunday was the occasion of our second quarterly conference. Bro. Brooks was with us and preached four interesting sermons. The charge was very good. Sunday and Sunday night were large. In the morning we asked for the appropriation for domestic missions; the amount was almost doubled. One member was received by ritual at the evening services. The conference resolved on Saturday to build a new church and appointed a committee.

HASTROP.
May 20.—J. A. DUNCAN, pastor: Protracted our quarterly meeting. Bro. Brooks remained with us six days, preaching with power and demonstration of the Spirit. Other ministerial

help promised did not put in an appearance. Young people's meeting Saturday, 7 or 8 conversions among them. Oh why the apathy and indifference exhibited by our people in disregarding the salvation of their children? Can anyone tell? Visible results of the meeting—5 accessions by ritual, and 1 by letter; finances well; domestic mission assessment paid up in full. No rain here in seven weeks.

SAN AUGUSTINE.
May 13.—J. THOM MURKIN, pastor: Services as usual Sunday. Preached in morning on "Introspective Prayer." Subject at night: "The great salvation." Congregations very large, and more than ordinary attention was given. In visiting find some of our members are being roused to consider their duty and privileges. Believe good is being done. Sunday-school has almost doubled; afternoon Bible-class well attended; not so many at the week-night prayer-meeting as we would wish. Bishops' fund in hand. All finances are looking fairly.

GALVESTON.
May 20.—ST. JAMES, H. M. SEARS, pastor: At 9 in the morning we had a large attendance at Sabbath-school notwithstanding the rain. At 11 a. m., congregation good. Preaching by the pastor. Text—1 Kings xviii:21. Subject: "Indecision." At night congregation larger than usual. Sermon by the pastor. Text—2 Kings x:13. Subject: "Little things chosen and sanctified by God for the accomplishment of great objects." The Thursday evening prayer-meeting is increasing in numbers and interest. Young men's prayer-meeting Tuesday evening.

May 20.—ST. JOHN'S, G. W. BRIGGS, pastor: Good Sunday-school at 9 a. m., and at 11 a. m. Sermon by Dr. I. G. Jones in charge of the Bible class. Good congregation at 11 a. m. Sermon by the pastor, subject, "Beliam." Evening sermon from Ps. xliii:1.

Visiting Committees.
To the Advocate:
Please publish the names of the visiting committees appointed by Bishop Potter at the session of Northwest Texas Conference.

MARYN COLLEGE—O. M. Adison, R. H. H. Burnett, R. C. Armstrong, GRANTBY COLLEGE—C. H. Ellis, W. B. Robinson, A. K. Miller. ST. ANTONY'S COLLEGE—W. R. L. Stockton, D. E. Hagan, STEPHENSON HIGH SCHOOL—W. L. Nelms, Marion Mills, M. K. Little, BELLE PLAINS HIGH SCHOOL—J. C. S. Baird, C. W. Daniel, J. K. Lane. CENTENNIAL UNIVERSITY—Horace Bishop, D. E. Hagan, Charles E. Brown—HORACE BISHOP.

SOUTHERN METHODISM.
A good work is reported in Woodville, Miss.
A revival in Cadiz, Ky., reports 54 conversions.
The Methodist children of Arkansas pay the tuition of our Indian boys.
There were 2,500 Sunday-school students present at the recent Georgia Sunday-school Convention.
Dr. John Matthews, of Kansas City, reports 258 accessions since October 1, 1882. Two-thirds are heads of families.
Two laymen of the Denver Conference give \$1,000 each to the interests of their own church this year. So says the Colorado Methodist.

During a five-weeks' meeting at Marysville, Tenn., 100 persons were converted. The pastor is Rev. J. H. Hickson.
Abury, the first Methodist church erected in Memphis, Tenn., is to give way to a new and enlarged church. Rev. Warner Moore is pastor.
Rev. J. A. Parker, of Minden, La., reports in the N. T. Advocate an interesting work, which commended by the services on "children's day."

Columbus station, Mississippi Conference, Rev. John H. Serrage, pastor, is in the middle of a revival. At last accounts 24 conversions were reported.
"Children's Day" was a high day for Charleston Methodist. Four schools participated. About 450 were present. Everywhere the church is at work for the children.
Reveries are reported at Richmond, Portsmouth, Danville, Manchester and Portsmouth, Va. There have been 300 additions to our churches in Norfolk and Portsmouth since conference.
Nearly thirty of the students of Turkey Grove Seminary, Holston Conference, were converted during a recent revival. Since conference about 100 have professed conversion on the circuit.

Southern Methodist Personal
Bishop J. C. Granbery has been chosen to membership in the Victoria Institute.
Rev. James McHenry, of the Indian Mission Conference, died May 2 near Tallahassee, Creek Nation.
Bishop Wilson preached in Little Rock May 15th. He was on his way to the Arkadelphia district conference.
The wife of Dr. Redford, at Nashville, who was dangerously ill, we learn is now in a fair way to recover.
Rev. Dr. C. E. Deems has been invited to deliver the baccalaureate sermon this year at Vanderbilt University.
Dr. A. B. Stark has resigned the presidency of Logan Female College, Russellville, Ky., and will remove to Florida for his health.
Rev. S. G. Colburn, editor of the Arkansas Methodist, owing to illness was unable to meet his editorial duties the week ending May 19th.
Dr. John E. Edwards will deliver the Baccalaureate sermon at the University of Virginia, at the coming commencement.

Dr. Fitzgald has been requested to write the life of Dr. O. Summers, Mrs. Summers and Dr. Garland, his most intimate friend, unite in the request.
It is expected that Bishop Hargrove will visit China, and Bishop Granbery will visit Brazil. It will be remembered the Mission Board advised an Episcopal visit to each of these fields.

Bishop Hargrove's address for the present is Nashville, Tenn. He will start on his Western tour about the first of July, and expects to take with him some strong recruits from the East.
Rev. J. A. Lyons, of the Holston Conference, has been appointed assistant Sunday-school editor. He is said to be a competent man, just such an one as Dr. Cunningham needs!

GENERAL RELIGIOUS.
The French Wesleyan Conference holds its annual session at Dieulefit, commencing Tuesday, June 5.
There are at present in France connected with the Roman Catholic Church 35,855 ecclesiastics of various grades, including 87 bishops and archbishops.
The grand council of the Canton of Zurich, Switzerland, has voted in opposition to the separation of the church and State. Nevertheless, the agitation of this question will go on till the fact is accomplished.
Senator A. H. Colquhoun, ex-Governor of Georgia, recently delivered a lecture in Philadelphia on "The Growth and Power of the Methodist Church."
The subscription to the fund for the erection of a statue of Coligny, the celebrated Huguenot, has reached the sum of \$12,000. More than half of this has been subscribed in Paris.
One of the most effective works of charity in the city of Brooklyn is the Home for Friendless Women and Children. During the past year 143 women and 165 children have been cared for. A new wing is in course of construction.

During the year 1882, 202 Lutheran churches were consecrated in the United States. Of these 117 were German, 61 English, 16 Swedish and 11 Norwegian. They were mostly in the States of Pennsylvania, Ohio and Illinois.
Archbishop Spaulding has secured the sanction of the Pope for the erection of a Catholic University of the United States, for which nearly \$2,000,000 has already been subscribed. The University will probably be erected at Milwaukee.
An old and curious custom was observed this year on Holy Thursday by the Emperor and Empress of Austria. His Majesty washed the feet of the Imperial Court of twelve poor old men, and the Empress did the same for a dozen poor women. A few were admitted by the Emperor's order. The women ranged between 90 and 97 in age; the men between 87 and 94.
Not far from Louisville, Ky., there is a monastery of Trappist monks. A visitor to this strange building is said to feel as if he stepped back into the middle ages. The abbot's chair is a sort of throne, and in order to reach it he must pass over his own grave. The monks live on vegetable diet alone. They rise at 2 o'clock in the morning, and when they die they are buried without coffins. There are 60 of them in the monastery.

Woman's Work in East Texas.
To the Advocate:
Enclosed you will find a letter from Mrs. Juliana Hayes, the earnest, laborious president of the Woman's Board of Missions, M. E. Church, South.
It explains itself and serves to show how thoroughly her mind is saturated with the spirit of our noble cause, and her implicit reliance upon God as the directing supreme superintendent of this branch of church work. It will do good to publish this letter so that all our people may be acquainted with the same devotedness to the work.
"Go ye into all the world" is now electrifying the entire Protestant family as never before. The entire Scripture parable—"the world"—is now open to the reception of the glad news. May God speed the day when it shall "spread from pole to pole," and the nations of the earth shall become the kingdom of God and his Christ.
We have seventeen auxiliary and four juvenile societies in East Texas Conference, with a total membership of four hundred and forty, and two hundred and thirty subscribers to our Woman's Missionary Advocate. Our auxiliary and two juvenile societies were organized recently, hence were not included in my last quarterly report.
In reference to our prosperity, permit me to give an extract from a letter received from the zealous and accomplished secretary of the Woman's Board of Missions, Mrs. D. H. Metzger: "Your enclosing quarterly report just received. I must congratulate you on the advancement of your conference society, and especially on one point that speaks much—you have more societies, with a larger membership, than any other conference society."—Mrs. F. A. HERRIS, Cor. Sec. East Texas Conference, W. M. S. MAILBOX, MAY 19th. TO W. FAVORITE ST. BARTHOLOMEW, APRIL 23, 1882. Mrs. Fannie A. HERRIS, Cor. Sec. East Texas Conference Society.

MY DEAR SISTERS—I earnestly desire that the 25th of May, one month from today, be observed throughout our Woman's Missionary Society as a day of fasting and prayer, that we may secure by our united petitions the presence and directions of the Holy Spirit in our approaching annual meeting, which will be held in Lynchburg on the 3d of June. Will you please notify your auxiliaries of this appointment, and urge them as far as practicable to observe it and hold a meeting on that day. If, as a society, you propose to observe before the Most High he will surely listen to the voice of our supplicants, and lead and guide us to the adoption of such measures as will most promote His glory. The wonderful onward march in China toward Christening, and Christianizing the Chinese youths, throws upon the women of the South increased responsibility to provide Christian homes for these Christian youths to return to.
We all know this importance, here in our Christian land, and it is of far greater import in a land of idols, where

the women are, as everywhere else, the religious devotees.
I hope to have the pleasure of meeting you in Lynchburg, and giving to yet another worker the right hand of Christian fellowship. In the common love of our common Lord and Master, I am truly yours, JULIANA HAYES, Pres. W. M. S., M. E. Church, South, Lynchburg, Va.

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We respectfully call the attention of our readers to the array of first-class Cotton Machinery as advertised in another column by J. A. Davis, Mr. Davis was formerly a planter, and from actual experience what good machinery is, and just what a planter needs. He deals in nothing but the very best. For instance, the Gilbert, Magdalen, Cotton Gins, Feeders and Condensers, the reputation of which we are free to say, is envied by all Gin builders—as it is truly the planter's favorite; and from what the Cotton Merchants in Galveston, Dallas, Ft. Worth and New Orleans say about them, they must surely be without a rival as the most complete and perfect Gin made.
His Lummus, or Improved Taylor Gins, Feeders and Condensers, meet the wants of a great many who cannot afford to purchase Gilberts. These Gins combine the merit of speed, light draft, good sample, and cleaning the seed, of unsurpassed finish and workmanship, and the cheapest first-class Gins on the market.
The Coleman Mills and Presses are so well-known that anything we could say in their favor would be superfluous. They have been tried for years and have never yet been failed wanting.
The best of books and catalogues are filling a long desired want—viz.: a powerful and quick press, self-returning screws, packs two bales of Cotton to one of any other press, with same labor. The Atlas Engines and Rollers are too well-known for us to undertake to describe them. Suffice it to say if you need any farm machinery whatever, do not fail to correspond with J. A. Davis, or call on one of his local agents, and you will be sure to get the best and your money refunded.

We direct attention to the card elsewhere of Dr. Robt. B. Cole, M. D. He has made a specialty, in his study and practice, of cancers and ulcers. The Advocate has received undoubted evidence of Dr. Cole's integrity as a man and capability as a physician, and can conscientiously recommend him to any who may need his professional services. He is a brother of Col. Cole, of the A. and M. College.

Full of His Subject.
To the Advocate:
A profound thinker once said that "a man should never write anything for publication, unless he is full of his subject."
It has occurred to me that a strict observance of this rule might have given the Advocate's readers fewer and better papers on the doctrine of sanctification—J. W. C. S. BAIRD, Housatonic, May 15.

PRICKLY ASH BITTERS
The majority of the ills of the human body arise from a derangement of the Liver, affecting both the stomach and bowels. In order to effect a cure, it is necessary to remove the cause. Irrregular and sluggish action of the bowels, Headache, Sickness at the Stomach, Pain in the Back and Loins, etc., indicate that the Liver is out of order, and that nature requires assistance to enable this organ to throw off its impurities.
Prickly Ash Bitters are especially compounded for this purpose. They are sold in their action and effective as a cure, are pleasant to the taste and taken easily by both children and adults. Taken according to directions, they are a safe and sound cure for Dyspepsia, General Debility, Rheumatoid Constipation, Biliousness, Kidney, etc., etc. Also Blood Purifier they are superior to any other medicine; cleaning the system thoroughly, and imparting new life and energy to the invalid. It is a medicine and not an intoxicating beverage.
ASK YOUR DRUGGIST FOR PRICKLY ASH BITTERS, and take no other. PRICE, \$1.00 per Bottle. PRICKLY ASH BITTERS CO., SOLE PROPRIETORS, St. Louis and Kansas City, Mo.

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Texas Christian Advocate.

E. G. JOHN, D. D., Editor

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There are two thousand young men training for the ministry in the United States. This does not look like the religion of the Bible is dying out. There is more vitality in all the movements of the church than at any period of its history.

When a man's home becomes to him a mere boarding house, he and the rest of the family are in a bad plight. When a man prefers his club or his counting-room to the society of wife and children, there may be splendid furniture in the parlor, but little happiness around its hearthstone.

The piety of some men consists in repenting for other people's sins. They are in such deep distress over the mote in their brother's eye that they overlook the beam in their own. Self-examination might not exalt their self-esteem, but it might add to their humility and increase their charity for their neighbors.

It is said the last gift made by the late Gov. Stephens, of Georgia, was in behalf of the Sunday-school work; and his last official act was signing the pardon that released a poor woman from the penitentiary. Then he went up to the throne with no other plea for pardon than the atonement and intercession of his Redeemer.

BISHOP PARKER said the New Orleans District Conference: "I am looking for the church that thinks its mission is low enough. We hope if the Bishop succeeds in his search he will have speedy report in his *Reverend* for the edification of Zion.—N. O. Advocate.

We have not yet heard the complaint from a single church in Texas respecting the advance on our mission assessments. We believe the missionary spirit will measure up to the demands the Master is making on the church.

It is estimated that 101 cotton factories are now at work or in course of construction in the South. The material resources of the Southern States are rapidly developing. The wealth of the church is also enlarging. Does not this fact demand an advance all along the line in church work? Our missionary assessments are not increased more rapidly than our ability.

"CHILDREN'S DAY" is becoming an important institution in some conferences. Special services are held for the benefit of the children, with songs, short speeches and other exercises, of an interesting and instructive character. A special collection for some worthy object is one of the important features of the day. Why may we not have a children's day in our Texas churches.

There is no part of the story of Sinbad that moves a boy with deeper pity than his account of the Old Man of the Sea, who once mounted on Sinbad's shoulders, remained there, though the weary traveler heaved his unwieldy burden. Yet, boys and men are often bearing the burden of habits more painful and oppressive than the Old Man of the Sea to Sinbad. When a bad habit fastens on a man he is a slave till the latter is broken.

The suggestion of Bro. Joyce respecting the means to ensure larger official attendance at quarterly conference is worthy of consideration. If the preacher, in advance, secures homes for all the members, and if notice of this fact is circulated throughout the circuit, it will not only secure ample accommodations for the members, but will advertise the conference throughout the circuit. Good things must always be advertised. That fact becomes more clear every time we think about it. Religious papers, religion itself, and quarterly conferences, must be well advertised or people will give them the "go by."

We knew some years ago a thrifty farmer who would walk across his field at any time to pull up a single cockle-bur. One plant, he said, would seed a whole plantation, and months of labor every year would be required to keep them down. It was easier to pull up a single plant than to work them out when they covered acres. That farmer was not so thrifty and thoughtful respecting the moral and spiritual field God had given him to cultivate. In his own heart evil tempers were nurtured; in his household evil habits were allowed. He lived to see his sons reckless, dissipated men, and his old age was full of cheerless sorrow.

"Did the Saviour mean what he said when he uttered these words?" The question was not asked irreverently, but it started some in the prayer meeting. The preacher read over the words of Christ again slowly and carefully. "If ye shall ask anything in my name I will do it." These words, he reminded them, are among the last words of the Saviour to his disciples before he went to the cross. "Did he mean what he said? Is it our privilege to ask the Saviour for spiritual blessings with the expectation of receiving them? If so, why are not our prayers heard? Would it not be well if all of us would ponder this question and determine why we do not ask and receive not?

MUST DENOMINATIONAL SCHOOLS BE CRUSHED!

In the Austin Statesman of April 12 the following item appeared, which was calculated, if not designed, to do serious injury to one of the leading educational institutions of the State:

Very Sickly.
 A private letter received by a gentleman here yesterday, says that there is a very grave amount of sickness there. The letter says that a large number of students from the southwestern University have had to go home on account of illness. Those students who all come to Austin, in September, the healthiest city in the world, and attend the Texas University free of charge.

Dr. Mood promptly responded. A portion only of his letter appeared in the Statesman. We give it as published:

The Other Side.
 SOUTHWESTERN UNIVERSITY, GEORGETOWN, TEXAS, April 14, 1883.

Austin Statesman:
 My friend, the following paragraph in your issue of April 12 does our town and our institution injustice, which I ask permission to correct:

A private letter received by a gentleman here yesterday, says that there is a very grave amount of sickness there. The letter says that a large number of students from the southwestern University have had to go home on account of illness. Those students who all come to Austin, in September, the healthiest city in the world, and attend the Texas University free of charge.

Our town has been visited with a light form of measles, followed in no instance by any serious results were the usual precautions against the exposure have been observed. Several have suffered from impudence in premature bathing in the cold waters of the San Gabriel. Besides this epidemic our physicians will testify to the good health of our town.

As to the second statement in the above paragraph, I would state that under the regulations of the university no student is allowed to withdraw under the plea of ill-health until his case is examined into by the university physicians. I append the certificate of Dr. J. E. Walker, teacher of Hon. S. W. Walker of your city, in his official capacity in reference to this matter.

Very respectfully,
 F. A. MOOD,
 Regent, Southwestern University.

"I hereby certify that since the opening of Southwestern University, in September last, the three hundred and twenty-four students gathered here from one hundred and twenty-seven towns and counties of the State, only two have been officially released by me from their duties on account of ill-health."
 "JOHN E. WALKER, M. D.,
 University Physician."

Though the Statesman hurried into its columns a statement, from a correspondent whose name it withheld, that was damaging to the university at Georgetown, yet it contented itself with publishing a mutilated copy of the letter of the regent. We are able to supply our readers that portion of Dr. Mood's letter which the Statesman suppressed. Here it is:

As to the appeal contained in the closing paragraph, had it been made to the clients of a Georgetown lawyer, or to the parents of a Georgetown physician, or to the patients of a Georgetown physician, it would be treated as a joke. How far such an appeal is allowable in the world of letters and the world of education, is a question which the cultured public must judge.

We are confident that our readers will agree with us that the point made by Dr. Mood against the unfair and unfounded statements of the Statesman were well taken. If that journal had had the magnanimity to correct, editorially, the wrong its editorial pen had inflicted, the correction has escaped our eye.

In seeking an explanation of the course of the Statesman, we are unwilling to attribute to it a petty jealousy of the neighboring town of Georgetown, which would compel it to divert patronage to its own town by such unworthy methods, and are disposed to search for the solution in another direction.

The Advocate has on more than one occasion referred to the animus of certain leading journals toward denominational schools, and especially toward the Southwestern University. They seem to be under the idea that the success of the State University can be ensured only by deprecating those schools which have achieved success under denominational control. They are industriously forgetful of all that denominational schools have accomplished for education in Texas up to the present time. Until very recently very little, if anything, for education, especially in its higher departments, has been attempted in Texas except under the inspiration and through the efforts of the different Christian denominations. When the commonwealth was not expending a dollar in this work, the Protestant churches were the prime movers in educational movements which have sent out thousands of cultured men to fill positions of responsibility and usefulness in public and private life. The alumni of institutions inaugurated and sustained by the churches can be found in every department of life and in every section of the State. The members of those denominations have contributed hundreds of thousands of dollars for the erection of buildings and the endowment of teachers that the youth of Texas might enjoy the advantages of liberal education. They were the pioneers in this work when the present race of politicians and journalists were school boys, and they are now building up and sustaining institutions of learning which will compare with the first institutions of the land. This great commonwealth owes the denominations of Texas a debt for the work they have performed in the past half century in the interest of general education which demands at least the recognition of the services they have rendered. What return has the State rendered them for the work they have accomplished in this important field? We have the answer in the provisions of our State constitution, which places their faith under its ban and forbids the use of the Bible in the common schools. It is found in the action of the legislature and the interpretation of the school board, which pronounce Christianity the only system on the face of the earth that must be excluded from the schools under its control. While Christianity, since the early settlement of Texas, has been building schools and colleges, and sending out thousands of educated men to fill the various professions and pursuits of life, there is no record of a solitary educational enterprise that has been the offspring of infidelity; yet when the State University was inaugurated the impress of infidel sentiment was visible in the faculty chosen and the rules enacted for the guidance of its

Board of Regents. In the fringes of certain papers against denominational schools; in their readiness to give currency to unjust and unfounded reports respecting the health and management of these institutions, and in their reluctance to rectify the wrongs their columns have inflicted, when their attention has been called to the fact, we see an expression of the same ill-concealed antagonism to Christianity and Christian education that has controlled the legislation of this State, and now presides over the management of the public schools and State University. This antagonism to denominational movements, to which the State for the past half century has been chiefly indebted for its educational advantages, is as unreasonable and impolitic as it is unjust. Are we to regard the State University, with its magnificent endowment, simply as the narrow-minded rival of every other educational institution, which must be crushed to ensure its success? With all the revenue the State can control its resources are inadequate to the educational demands of its youth. With every dollar of its school fund piled up in public buildings, and with the school tax largely multiplied, the State University cannot educate the present and future school population of the commonwealth. To crush out by one great educational monopoly the denominational institutions of high grade is a policy at once short-sighted and suicidal. All will be needed. Instead of regarding the Southwestern and kindred institutions as rivals, and seeking their suppression, they should be accepted and fostered as co-workers in this great field. Instead of discountenancing and discouraging the princely private munificence displayed in the endowment of denominational schools, the press should render it the honor it deserves. Instead of deprecating those institutions which are sending out educated men to fill all departments of life, and thus meeting the demands of the high civilization of our age, they should cheerfully recognize the great work they have achieved and render them the powerful co-operation of the press of the State can supply.

BISHOP PECK.

The Times-Democrat announces that Bishop Jesse T. Peck, D. D., of the Methodist Episcopal Church, was to be buried Monday, May 29, Bishop Simpson to conduct the funeral services. Bishop Peck was born in Otsego county, New York, in 1811. He studied in Cazenovia Seminary; was licensed to preach in 1829; joined the Onondaga Conference in 1832, and served the church in the pastorate, as president of the Dickinson College, as editor and secretary of the "Methodist Tract Society." He was a member of the General Conference of 1844, and participated in the debate on the case of Bishop Andrew. In 1851 he was transferred to California, where he served his church for eight years. In 1872 he was elected bishop. He was a member of the Ecumenical Conference that met in London in 1881, and distinguished himself both in the chair and on the floor. He was an admirable presiding officer—clear, courteous and firm. He was an author of note. He wrote: "The Central Ideas of Christianity"—"An able work on Christian perfection"—"The True Woman," and "The History of the Great Republic." A prince in our Methodist Israel has fallen.

The Chinese Method in Medicine.

To the Advocate.

Somewhere I have read that the Chinese have a custom in the matter of paying their doctors that seems to be most natural and wise. It is said that they pay the doctor as long as they continue in health, and leave off as soon as they become sick. There seems to be several advantages in this plan. Among others, the doctor is entirely exempt from the unjust and cruel suspicion that occasionally finds expression in our country—that he makes a long case in order to increase his pay. Many doctors I have known; never one who deserved, as I supposed, so harsh a criticism. And it says worlds for the ethics of the profession; for manifestly it is not to the doctor's pecuniary interest that his patients should enjoy speedy recoveries. The Chinese method avoids all temptation; it puts the doctor's interests all on the side of his patient's health. I confess a liking to the plan. Some years ago I settled with my family physician his bill for admirable services rendered during the preceding year. I immediately proposed to him to give him my note for a similar amount for the ensuing year, stipulating that he should take my folks in his care, and consider their health status now and then. We had never had much sickness, and he considered my proposition liberal, but declined on some ground concerning the ethics of the profession. I think I meant custom, not ethics; it is custom that controls. He could not be persuaded, and so I was compelled, reluctantly, to continue our old plan of sending for him only when somebody felt sick, instead of employing him to prevent us from getting sick at all. It seems to me that medicine will never reach its highest development till it is made the interest of the doctor to prevent people from getting sick. As it seems to me, the prevention of disease is a nobler function of medicine than the healing of disease.

Many religious doctors—otherwise called preachers—not take a good hint from this Chinese theory of preventing disease? It is true that the Chinese doctor's crude notions and inadequate preparation for his duties make him

unfit to do what it is to his interest to do—keep people from being sick; but his conception of his office is good. The great purpose of preaching, as of all Christian endeavor, is to deliver the people from the malady of sin. Too many, like the American and English doctors, make little if any use of their skill till the patient is very sick—till the disease is very advanced.

Not willingly would I follow the most zealous evangelist to surpass me in the assured conviction that people who have committed sins, few or many, should be exhorted to repentance and the new life. But except to the nostrils of a confirmed and solid "heresy-hunter," there is no taint of Pelagianism in expressing the opinion that it is better to prevent sin than to cure it. Sin is not like the measles—a disease that must run its course, that cannot be hurried or hindered. If measles be in the blood, then the victim of contagion must have measles; there is no help for it. But though the tendency to sin—the evil nature we bring into the world with us—may be, so to speak, in the blood, it would be going further than most rational people are willing to go to say sinning must follow—must be manifested—there is no help for it. If sinning were necessary it would be sin no more; if it were necessary it would be according to law. But men do not sin according to and under law, but against law.

Is it not time that preachers and all church people began to think more upon the importance, desirableness and practicableness of preventing the commission of sins?

We cannot begin too early. He is right, who, upon being asked by an anxious mother how long she must wait before beginning to teach her child right and wrong, made answer by asking: "How old is the child?" "Two years, sir." "Then," said she, "you have lost two years." Maybe the most important years. Whatever we can do to bring the little ones under good influences and to start in them the germs of good habits makes for righteousness. If beginning this early does not do away with the necessity of the new birth, it certainly does not increase either the improbability or difficulty of it. Beginning at the beginning of our children's life may make it less easy to determine the precise hour of their "passing from death to life" in the blessed processes of regeneration, but contrary to the notion of some who dogmatize when they cannot reason—the reality of regeneration does not depend upon one's ability to name the "hour and place" with the definiteness of a town surveyor. It is infinitely important and necessary to have a new heart; it is of no consequence to be able to say: "At ten minutes to 10 o'clock, July 4, 18—, I was born again." The thing of consequence is, being born again and being sure of it.

Few will deny or doubt the need of beginning early with children: the question is: "How shall we begin?" The only answer possible is neither brilliant nor profound. There is but one way to bring our children under good influences at the earliest possible moment; it is this—we must live under good influences ourselves. In looking to the moral welfare of our children the first thing to look after is ourselves. We will make slow progress with our children unless we make good progress in ourselves. We cannot induce them to "seek early" salvation unless we have it; they will not early go to Christ in advance of us; they will—following us.

Certainly we must use every effort to induce sinners in fact—sinners the most confirmed and desperate—to repent and seek forgiveness and a new heart; we must not, in the least, relax our efforts to recall from their wanderings those who have gone astray, but we should redouble our efforts to prevent children from sinning; to prevent them from going astray into the wilderness. If we tried half as hard to prevent us from sinning as we do, there would be less sin need cure. It does not in the least break the force of these statements to ask, as do some unbelievers, "Did you ever know a child that had not committed sin?" It will not do to limit truth by the sphere of our personal experience, and it would be a poor way to vindicate orthodoxy by proving the necessity of sinning in order to prove the necessity of the new birth. When so-called theology becomes so desperate as to affirm such things, one is reminded of the unscrupulous quack who, when called to patients whose ailments he did not understand, forthwith gave medicine adapted to throw them into it—"he was taken on, etc." The possibilities of the Christian nature of our children we do not know. Few, if any, have ever set themselves to the blessed work of trying to prevent sinning by their children with full faith in the axiomatic truth that sinning is not necessary; they have generally gone to work with the conviction that children must sin awhile before they can be converted.

Alas! the quack doctor was much mistaken in throwing his patient into "fits;" few doctors know anything about "fits;" "fits" are hardly ever cured. It is unpeakingly better to prevent fits. The Chinese method of seeking to prevent disease I commend it to.—ARTHUR G. HAYGOOD.

ENRY COLLEGE, Oxford, Ga., May 16, 1883.

Two new Methodist churches have recently been dedicated in Mexico—one at Tulehuacan, the other at Santa Maria. The latter church was built with funds contributed by Rev. R. C. Oliver, of South Carolina.

The Witness of the Spirit.

To the Advocate.

We have read the report of the committee on "the Centenary of American Methodism." In that report our people are urged to "adherence to those doctrines of early Methodism that have contributed, under God, to their spiritual power." Since that committee met we have also read fresh the "Life of Bishop McKendree, by Paine," in which we stand face to face with "early Methodism" on this continent; and unless we mistake greatly, the grand doctrine which contributed more than anything else to the wonderful spread and growth of Methodism in those early days, was the doctrine of the witness of the Spirit. It was the constant theme of the pulpit. It was the abiding testimony of the preachers. It was the glory and joy of the membership. In proportion as the witness of the Spirit was preached and enjoyed did Methodism move forward grandly in her glorious mission. It was the secret of her power an hundred years ago. It is the secret of her power today if we did but realize it. But it is a question that cannot be asked without painful misgivings, is the witness of the Spirit as distinct and pronounced today in the church as it was in the days of Wesley, Asbury and McKendree? There are not absent many evidences of the indirect witness of the Holy Ghost. The church has grown to gigantic proportions in members, in wealth, in culture and in social position. Log-houses have been substituted by church buildings of architectural beauty, and our contributions to the enterprises of the church have greatly enlarged. All of these are signs of the indirect witness of the Spirit, but where are the signs of the direct witness? Where are the "Pentecosts" in our modern church-progression? Paul, in his epistles, speaks of such scenes as Pentecost in the light of "first fruits," "earnests of the Spirit." They were but the beginnings, the foretastes, the seedbeds of grander harvests. Have we not to a large degree drifted away from this doctrine of "early Methodism"? How seldom do we hear sermons in Methodist pulpits preached on this subject! How seldom do we feel when we listen to sermons that they are born in minds of hearts astir with the Spirit. Let any pastor catechize his members upon this doctrine and he will be startled to find how few even the constant testimony of the Holy Ghost. We need to return in this particular respect to the experience of our fathers. And the Centenary of American Methodism is a good time in which to do it. We ought to carry out the recommendations of the Centenary Committee touching education, church extension, and our foreign missionary work; but before all these and as preparatory to doing our best toward them, we ought to fall upon our knees and pray for the direct witness of the Spirit in the heart of American Methodism. This is what we need above everything else. It will lift the member and the church into the higher realms of divine fellowship above the cloud of doubt and spiritual misgiving. It will make eternity and heaven more real than time and earth. The direct witness in the church will unlock all its springs of greatness and enable it to deliver itself with irresistible energy against sin. It will quicken all its resources into intense activity and unfold its latent capacities into active forces of righteousness. A witnessing church must be a powerful-wielding church. This is her chief glory and magnetic attraction. We may confidently say that the baptism of the Spirit is the great pressing want of the church in the centenary of its organized existence. It cannot be substituted by magnificent architecture though every church were as grand as St. Paul's in London, or St. Peter's at Rome. Its substitution is not found in numerical strength, for were all the world the disciples of Christ, yet would they be powerless without the witness of the Spirit. Nor is it to be found in learned ministry, even though they should speak in sentences of oratorical fire. The truth must be confessed that in many of the grand centres of Methodism the church is smitten with a dry rot. She is rich, and learned, and fashionable, and her influence upon the world is as potent as are moons beams upon a frozen ocean. It is the great duty of the church today to seek again that which she has largely lost—the direct witness of the Spirit—which gave to mankind our beloved Methodism, which one hundred years ago began, on this continent, the grandest religious movement since apostolic times.—R. T. NAYLOR.

Must Win the Fight.

(From the N. O. Advocate.)

There comes a time in every individual history when the man is called to take a final stand against the fierce forces of the evil that is in him, who is the crucial test of loyalty to his better self as applied with singular and severe sharpness. Such times are pivotal points in individual destiny. The resolution to conquer or to die at that time is the sublimest that the mind can form, and the struggle consequent upon that resolution is the grandest of all struggles. At this interesting point, this point upon which all the issues of the future are delicately balanced, is the place for the individual to "show himself a man." In the things of every-day life failures are not so bad, for some of them can be remedied and some can be counteracted, but in the moral arena, where weakness is always increased by defeat and strength grows only by victory, no man can afford to lose a battle.

The Main Question.

(From the Southwestern Methodist.)

The question of man's happiness is not to be settled upon the single fact that God loves him. The question still remains, does he love God? No being can make us happy whom we do not know before Adam; but God certainly means to bless the happiness of a child. A child may hate a father for his very truth and goodness, he may be estranged from such a father and arrayed against him as an enemy. In such a state of estrangement, he is cut off from happiness in his father's home, he may do for him. The principle is logically clear, and the proof of it is constantly present in experience. If there were nothing but experience to guide us, we should still be able to see clearly that sin brings misery, and that the God of nature has an unvarying law to punish it. Let it now be granted that never in this life, nor at any future time, will God arise with vindictive wrath against sinners to punish by special tortures. The laws that God exists must punish sin as long as sin is found in God's universe. Nor is there any power in God, here or beyond, to arrest arbitrarily the course of nature in a moral being and turn it from sin to holiness.

Close the Saloons.

(From the Episcopal Methodist.)

The undisputed fact that eighty per cent. of all the crime, pauperism and sickness in this country are drunk, and that but for the opportunities afforded by the saloons, the habit of drinking would be greatly abridged and lessened, calls with a mighty voice "close the saloons." My law we abate any nuisance that endangers the health of the people, or the safety of any new prints and impure literature; we force men to close a slaughter house or glue-factory because they offend our olfactories and breed disease; there is a heavy fine for selling decayed food of any kind, and why should we not do the same with the saloons? Shall we allow a large man to place his beseeching or whiskey-smell right under our noses, so that the stench of stale ale and sour beer and mean whiskey shall fill the air; shall we permit such traps to be set for our sons, where they may be robbed of health and character and immortal hopes; shall we allow the nurses of crime to spread and grow under legal protection; shall these people fatten on the sins and follies of the hard working people whose earnings they so greedily secure for drink? We say a thousand times no! Let us close the saloons.

The Dead-end System.

(Central Methodist.)

"A newspaper is a business enterprise, and must be conducted on business principles. It must be supported by asking favors from newspapers, which means sacrifice of space representing money, who would never dream of asking lawyers to take cases without fees, or doctors to take their pay in thanks. The dead-end is in supporting from other departments of business life, and other departments of business life, and the newspaper dead-end, distinguished though he be, must follow. If the public does not support the best newspapers, they must expect to see the worst newspapers thrive." The above, which we copy from the Centenary, is in exact harmony with our views, and to which all newspapers must come, at last. The dead-end system, and that which is ever worse, the constant puffing of very small men, thus giving them a notoriety to which they are not entitled, is already under ban by the broad-minded and intelligent reader, and a wholesome public sentiment, on this line, should be led by the religious press. Let every man who reads a paper pay for it, as he pays for his coffee and sugar, and who reads for the paper let them be paid a reasonable compensation for their labor, and when a paper cannot afford this, let it go to the wall honorably, rather than subsidize its unwholesome methods. An honorable death, among its friends, is always to be preferred to a dishonorable life.

Unconscious Sincerity of Good.

(From the Richmond Advocate.)

We once knew a man of a devout and most serious cast. He was a man of prayer and purest living in the prominent features of his behavior. He was a minister, and attained great eminence in his profession. His eloquence, fervor and power were all noble. He held the soundest views of theology and experimental religion. Being well acquainted with him, we mentioned in his presence our intention to journey in a certain direction. He, it seems, was about to change his residence, and with his whole family, go to the same direction. He at once expressed great pleasure at hearing that we were to be fellow-travelers. But he presented untold the reason. He mentioned with perfect earnestness, that we could render him a service by starting in a matter which threatened to be burdensome. Missing a little, he bethought himself of another place where we could also do him a like service. And renewing his expression of pleasure at our going, he did not say a syllable beside, but afterwards when we had another view of our going than that of an unexpected service to himself. He was

Sowing Wild Oats.

(From the Memphis Freeman.)

"Sowing wild oats," are you? Reaping follows sowing. Did you think of that? And the harvest! Why, by all the laws of nature and of God, the harvest will be wild oats—cheat instead of wheat. And then, poor poverty stricken creature, how you will wish you had sown good seed, so that you might have bread to eat in your manhood and the comfortable assurance of a good provision for old age and the hereafter.

Baile Wistely.

(From the Southern Christian Advocate.)

It is easy to lose sight of the general interests of our fellow-men, in devotion to one's personal advancement; but it is not so easy to do so. Let us

Build wisely, because to the glory of God, in the best interests of humanity.

We would have our brothers in the toil and conflict of life, those who are bearing the heat and burden of the day, the active workers in the open field of a generous business rivalry—we would have these not a whit less industrious, enterprising or aggressive. No. What their hands find to do let them do with their might. Let them succeed, succeed to the full extent that their legitimate conduct of a legitimate business may warrant. Let them make money. Yes, in-led—the more, the better. Only let them succeed, prosper, that their success and prosperity may be a public blessing and not a personal curse.

Go At Once.

(By Pres. Jas. H. Carlisle, L. D., of Sparta—Burg, S. C., in the Southern Advocate.)

A call to the pulpit may be temporary and instant, even to the point of forbidding the subject to bury a dead father. Again, a call to the end, may fairly imply a call to the means; a call to preach, implying the necessity of getting something to preach from, something to preach with, something to preach about—in a word, something to preach. There may be some men today in our theological schools, who ought to be in circuits, and there may be some in circuits who ought to be at school. Perhaps a thoughtful man never feels his own ignorance more painfully than when he is called on to give advice to young men in this solemn crisis of life. If we can feel free to say to any one, at any age, from sixteen to thirty, whatever may be his amount of knowledge or of ignorance, whether "gifts and graces" are apparent or not, "You feel sure you are called. That settles every possible question. Go at once. To think or talk for a moment about any outfit of any kind is foolish and wicked"—we can believe this advice to be the highest wisdom in every case, then no embarrassment need be felt.

Foreknowledge Not Necessity.

(By Prof. Joel S. Hayes, of Haworthville, Ky., in the Central Methodist.)

But someone may say, suppose I commit a sin and do not know God would punish it? I was born that I would do so? No, we answer; for it was not then true that the sin would be committed, it was only that it might be committed and might not be committed. Did God know before Adam sinned that he would fall? No, for it was not true that he would (certainly) fall; it was only true that he might fall and might not fall. Did God from all eternity foreknow all the good and evil actions of men, as they are, as their own volitions; that is, did he know that we would come to pass? No, for it was not true from all eternity that they would come to pass. On the other hand, it was true that they might not come to pass according to the self-determining power of the agent. God certainly did not know that he was contradictory of the truth. Does God know whether I will be saved or lost? No, for these are not will-be-ings. I may be saved and I may be lost, according to my own choice to serve God or to serve mammon. These are the proper answers to all such questions; and in answering thus, we do not set limits to God's omniscience; we only declare that God's foreknowledge is knowledge, and not some absurd and miserable caricature of the term.

Just as You Are.

(By Rev. H. B. Gilliam, of Sparta, Miss., in the Mississippi Methodist.)

Just as you are, for His grace is infinite and cannot fail to cover the whole extent and enormity of your guilt. Did He not know the whole case of ruined sinners when He undertook the work of redemption? Has He not all fullness in Himself; and can there be any case so desperate that He cannot rescue and save? Just as you are, for it is only as a sinner saved, that you will be able to do any good or to enter into the kingdom of heaven. Just as you are, for He is a God of grace and mercy, and will save us as we are, just as we are. Just as you are, for He is a God of grace and mercy, and will save us as we are, just as we are.

The Mission Board.

(By Rev. N. H. D. Wilson, D. D., Raleigh, N. C., in the Raleigh Advocate.)

Although I am not a member of this board, I have been a spectator of much of the time during their deliberations. I was struck with the painstaking, laborious care given to the details of business coming before the board. All the appropriations are carefully scrutinized and based upon the necessities of the work, and what is regarded as the ability of the church; it made available by proper efforts of the ministers and members of the church who have this work at heart. I feel that this board exerts in a very high degree the confidence of the church and the hearty co-operation of all our people in an effort to raise the sums asked of the church for our missionary work. Under this special head I venture the general remark that when we commit work to ministers and members of the church they are engaged to our confidence not only in their integrity, but also in their judgment. They have no motive to mismanage the work of the church and they often possess a measure of information that, if their critics could have, would lead to criticism. They ought to be ready to render proper reasons for what they do, but they cannot always put us in a position to understand all they know. Let them have a *prima facie* approval at least.

Lessons from Peter Cooper's Life.

(By Rev. A. E. Escombe, of Athens, Ga., in the Southern Christian Advocate.)

The lessons are perfectly obvious. How money can be made by men who struggle up from poverty and obscurity; what virtue yet lingers in the ungodly orphaned sympathy between all money properly acquired and its proper subsequent use; the superior necessity for rich men to have a higher guide of action than public opinion, are the truths which the facts of this man's life commend to our attention. That he could so successfully resist the comical depravity of the age and shine forth so conspicuously when great wealth in America is fast becoming a reproach at home and a scandal abroad, are very striking attestations to the intrinsic worth of the man. This, indeed, demanded a valiant manhood, armed at every point and capable of heroic endurance. But he far transcended these requirements of honesty and honor, and won the reverence and affection of his countrymen, especially the homage of the working classes, and that, moreover, by his interest in their welfare both as individuals and as a body. One is not surprised to learn from "The Nation" of New York, that "no such funeral had been seen in this city in our time; no such tribute paid to a man who never held high political office, and never made any mark in war or literature, or in art, or in science."

glad we were going, as a man, when his shoes were soiled, would be glad to meet a boot-black, with a fair chance to have the boot-black's services gratuitously rendered. It was amusing—the innocent simplicity of the whole thing—but it was also provoking.

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Texas Christian Advocate.

Augustine and the Willing Goat. Augustine from went out to swim, and following tradition, he hung his clothes on a hickory limb, beyond all suspicion.

Why did you strike this man? asked a justice of the peace of a prisoner. "I had sufficient cause, your honor, if I may say so."

If you have any disease which does not yield to ordinary medical treatment, don't fail to get the Treatise on Compound Oxygen, that wonderful revitalizing agent and health restorer, and study it carefully.

I hear that it was Sancho Panza who said: "Blessed be the man who invented sleep." "Would you please tell me who Sancho Panza was?"

If you are nervous or dyspeptic try Carter's Little Liver Pills. Dyspepsia makes you nervous, and nervousness renders you miserable, and these little pills cure both.

They were discussing an elopement, and one lady, turning to her friend, said: "Don't you believe it would kill you if your husband was to run away with another woman?" "It might," was the reply, "great joy sometimes kills."--Washington Citizen.

Life is restless, days are fleeting, children bloom, but die in teething; warning take, all friends and mothers, watch the precocious girls and brothers; read the housewife's almanac; if children die, all dead as Castoria!

"Pa, what is an optimist?" "An optimist, my boy, is a man who can laugh when his gum overshoe is left sticking in the mud in the middle of the street." "And, pa, what, then, is a pessimist?" "A pessimist? Oh, well, a pessimist is the other fellow."

ACKER'S BLOOD PURIFIER is a most powerful eradicator of all impurities of the blood. It purifies the whole system and banishes all Rheumatism and Sciatic pains, and all other ailments, and is especially cured by its use.

SAVE THE CHILDREN from a lack of nature's judgment, the pain of cutting teeth, the Colic, Cough, Croup, Whooping Cough, and the Acute's English Bane. It saves hours of anxious watching. For sale by E. L. Castleton & Co., Druggists, Galveston.

CONVENT TO CAREY, pleasant to take, and certain in its results, is a most powerful and reliable remedy for all cases of Dyspepsia, Indigestion, and all other ailments of the stomach, bowels, liver, &c.

An article in a Chicago paper is headed "Kissed by Her Husband." This caused a great sensation in the city. "Kissed by her husband?" "Nothing," replied Foggy, "only I was thinking how funny it was that Faxon should have made the same remark about you." "Oh, he did, did he? I always knew Faxon for a meddling some-body. He'll better stick to his own affairs."--Boston Transcript.

"What puzzles me," said Biggs, "is how the Paxtons got along. What is he doing you are laughing at?" "He's not laughing, seeing a smile on Foggy's face." "Nothing," replied Foggy, "only I was thinking how funny it was that Faxon should have made the same remark about you." "Oh, he did, did he? I always knew Faxon for a meddling some-body. He'll better stick to his own affairs."--Boston Transcript.

Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? Go at once and get a bottle of MRS. WIGGINS' SOOTHING SYRUP. It will relieve the poor little sufferer immediately--depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, and she will not tell you that it will relieve 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.

Are you in any relation to my sister? He blushed and stammered until the young lady, taking pity on him, solved the matter by saying: "No, but he'd like to be--would you, Alfred?" Cards will soon be out.

Stop! Poor Moral! Stop! From rushing carelessly to destruction. If you see a child playing with a fire-brand, you take it away to prevent conflagration, and yet you are reckless and indifferent to the progress which a cold, fever, a headache, a chill, a colic, a cough, &c., makes, until the summing-up of chronic sickness lays you low. Take time by the forelock, remove those fore-runners of sickness, enjoy good health, and you will thank us for calling attention to and advising your use of the celebrated HOME SANITARY CORDIAL.

Plantation Philosophy--It's trying to be interested in conversation that makes a liar out of many a man. De appetite of man and vanity of woman is what keeps the world's trade motion. It ain't the person who sends low that is really de humbler; de snake is all on the ground, but laud, how plow he is.--Arkansas Traveler.

The new combination of Smart Weed and Belladonna, as used in Carter's Backache Plasters, has proved to be one of the best that could be made. Try one of these popular plasters in any case of weak or lame back, backache, rheumatism, neuralgia, soreness of the chest or lungs, &c., and you will be surprised and pleased by the prompt relief. In bad cases of chronic dyspepsia, a plaster over the pit of the stomach stops the pain at once. Ask for Carter's Smart Weed and Belladonna Backache Plasters. Price 25 cents.

The youth who discovered that a disease is like a hat-band because he passes around the hat, evidently got his religion at a camp-meeting.

CANT SLEEP NIGHTS" is the complaint of thousands suffering from Asthma, Consumption, Cough, etc. Bid good-bye to Acker's English Balm. It is the best preparation known for all throat and lung troubles. 50 cents and \$1 per bottle. Sold by E. L. Castleton & Co., Druggists, Galveston.

MANY OF THE GOOD things of this life are sorrowfully let alone on account of Dyspepsia, but a thorough use of Acker's Dyspepsia Tablets gives us the privilege of eating in comfort. Sold by E. L. Castleton, Druggists, Galveston.

"Why did you strike this man?" asked a justice of the peace of a prisoner. "I had sufficient cause, your honor, if I may say so."

A young man drowned himself near Liverpool, England. On his body was a tin of stout, and on his pocket a question about me; drink was the cause. Let me die for me. This was sad, but something very sad and very suggestive was the fact that more than two hundred letters from fathers or mothers in different parts of Great Britain were written to the coroner asking for a description of the deceased.

See a advertisement of location wanted for Steam Gun and Girl Mill. Parties are entertaining and responsible.

CHURCH NOTICES. Remo to Galveston district conference to be held at Astoria, let from the southeast side of the Texas Western railroad at Houston to Galveston. Let from the southeast side of the Texas Western railroad at Houston to Galveston. Let from the southeast side of the Texas Western railroad at Houston to Galveston.

A Philadelphia dupe is reported to have died of congestion of the brain, caused by excessive exertion. His mother was sick one morning and he had to button his shoes himself.--Philadelphia News.

For Dyspepsia, Indigestion, Depression of spirit and general debility, in the young and old, a most effective agent, Fever, Ague, and other Intermittent Fevers, the "Ferro-Phosphated Biscuit of California," made by Cassell, Hazard & Co., New York, and sold by all druggists, is the best, and for patients recovering from fever or other sickness is as equal.

A baby born at the New Haven almshouse was born with four upper and four lower teeth. It must have had prenatal information as to the quality of beef furnished that institution.--Hartford Post.

Horsford's Acid Phosphate Tonic for Overworked Men. Dr. J. C. Wilson, Philadelphia, Pa., says: "I have used it as a general tonic, and in particular in the debility and dyspepsia of overworked men, with satisfactory results."

"Ugh!" grunted Biggster, at the dinner table, "this pudding isn't fit for a hog to eat." The boarding mistress, who overheard the remark, smiled sweetly at him and said: "Then I wouldn't let Mr. Biggster eat it."--Boston Transcript.

Ayer's Sarsaparilla has such concentrated, curative power, that it is by far the best, cheapest, and surest blood-purifier known.

A Chicago critic of Mrs. Pratt's new opera, "Zenobia," just brought out there by local talent, that he has "grappled with a theme that few composers would have dared tackle. The five shades of artistic and literary criticism in this extract are most happy. Some crude critics who had heard their art in a blacksmith shop or in running a derrick would have said he "clamped on to a theme that few composers would have dared to grab or even clutch by the tail."--Detroit Free Press.

A book agent named Joe Smyrk, was put out and hurt by a jerk. He says as a cure, St. Jacobs Oil is sure. At all times to get in its work.

A lightning-rod man in St. Paul, from a house had a serious fall. Through battered and bruised, he said, when he used St. Jacobs Oil--"it simply beats all."

Old Spriggins went down to Florida the first of the winter for his health, and he returned in a most happy condition, dying there, as many another had done before him. It somewhat surprised his son George the other day, when Wiggins, who, by the way, had not heard of the old man's demise, met the young man and asked: "Your father is in the best of health, place now and he was 'round here, isn't he?" Young Spriggins succeeded in muttering something like he "didn't know but that he was," and hurried off to meet an engagement.--Lowell Citizen.

Baldness may be avoided by the use of Hall's Hair Renewer, which prevents the falling out of the hair, and stimulates it to renewed growth and luxuriance. It also restores faded or gray hair to its original dark color, and radically cures nearly every disease of the scalp.

"I never remember anything like this season for dryness. Three months without any rain!" "Bah! That's nothing! Now, in 1846, I remember, we didn't have a drop of rain for eighteen months."

Fear Not. All kidney and urinary complaints, especially Bright's Disease, Diabetes, and Liver troubles, Hop Bitters will surely and lastingly cure. Cases exactly like your own have been cured in your own neighborhood, and you can find reliable proof at home of what Hop Bitters has and can do.

Get pardon, sir, but could--bless you tell me which is the opposite side of the street?" "Why, that side, sir," (pointing across). "Mosh, oblish. I is sower there jus' now, and asked 'other gent'l'n which was oppo' side, an' he said this way."

Kathleen Douglas. If I can get a sufficient number of subscribers, I will publish my book, Kathleen Douglas, by subscription. I hope that my friends throughout Texas will assist me in this design by sending me a list of subscribers surprised and pleased by the prompt relief. In bad cases of chronic dyspepsia, a plaster over the pit of the stomach stops the pain at once. Ask for Carter's Smart Weed and Belladonna Backache Plasters. Price 25 cents.

The youth who discovered that a disease is like a hat-band because he passes around the hat, evidently got his religion at a camp-meeting.

WACO DISTRICT--THIRD ROUND. Waco, Tex., at 10 o'clock, May 26, 27. Waco, Tex., at 10 o'clock, May 26, 27. Waco, Tex., at 10 o'clock, May 26, 27.

CHAPPELL HILL DISTRICT--SECOND ROUND. Chappell Hill, Tex., at 10 o'clock, May 26, 27. Chappell Hill, Tex., at 10 o'clock, May 26, 27.

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Schott's HAMBURG SYRUP. An Excellent Preparation of Wild Cherry and Petroleum Tar.

The most potent, the most essential and the most effective remedy for Throat and Lung Diseases.

Cures Sore Throat and Hoarseness and Loss of Voice.

Cures Coughs, Colds and Croup.

Relieves Asthma and Difficulty of Breathing.

Will Prevent Bronchitis, Pneumonia and Consumption, if taken in time.

Promotes Easy Expectoration and relieves Pain in the Chest.

Cures at once any form of Throat Affection.

A Splendid Remedy for Whooping Cough, prevents the Spasm, and quiet the most restless child.

The Best Lung and Health Restorer ever used.

PRICE--50 Cents per Bottle.

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A New Sunday School Song Book! "There is a land of pure delight."

PURE DELIGHT. By Geo. F. Root and C. C. Case.

CROWDED FROM COVER TO COVER WITH GEMS OF GOSPEL SONG BY THE BEST WRITERS.

Every Piece of Value! No Dry and Useless Matter! Good Words and Good Music!

100 pages, printed on fine paper and handsomely bound. Price, 35 cents. Single copies, 10 cents.

Published by JOHN CHURCH & CO., NEW YORK OFFICE: 110 N. 5th St., Cincinnati, O.

Andrew's Parlor Folding Beds. Purely Improved. Portable. Save Room. Folded up, they are as small as a box.

Office Desks, Bank Counters, Etc. Made and repaired by J. H. Johnson, 110 N. 5th St., Cincinnati, O.

JOSEPH GILLOTT'S STEEL PENS. Sold by ALL DEALERS THROUGHOUT THE WORLD GOLD MEDAL PARIS EXPOSITION--1878.

AGENTS for the famous and reliable The American Safety Razor. The only one that is safe and reliable.

AGENTS WANTED for the famous and reliable The American Safety Razor. The only one that is safe and reliable.

TIMKEN SPRING VEHICLES. The only one that is safe and reliable.

THE CHICKERING PIANO. The only one that is safe and reliable.

DR. WINTERSMITH'S Tonic Syrup. The only one that is safe and reliable.

CHILL CURE THE BEST. The only one that is safe and reliable.

ARTHUR PETER & CO. Wholesale Agents, Louisville, Ky.

HUMPHREY'S HOMOPATHIC SPECIFICS. The only one that is safe and reliable.

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ARTHUR PETER & CO. Wholesale Agents, Louisville, Ky.

Texas Christian Advocate. SECULAR SUMMARY.

Loss of life from the Illinois tornadoes, May 18, foot up 63. The Seagoriest at Dallas last week was a great success in its particular line. "Psechitt" in Paris is what the dude is in America--full-pursed and soft-brained. W. L. FOLEY, of the United States army, made the Advocate office a visit during the past week. A STAR-ROUTE LAWYER'S speech consumes about the amount of time allotted to the building of the world. SURGEON-GENERAL CHASE returns to reveal the whereabouts of Guiten's bones, which continue to provoke content.

NOTORIOUS "JAIL."

Bro. J. D. Shaw, who has realized by this time that he missed his calculation considerably when he expected the secular press to endorse his crack-brains, there may not be much religion in a large part of the secular press, but there is a good supply of what may be termed "horse sense," and this influence cannot be relied upon to soothe the disappointed ambition or encourage the vanity of even great men, to say nothing of only a mediocre mind that so palpably eyes for the vainglory of popular hand-clapping.

Explosion of Dynamite.

On the morning of May 18th, in Waco, where Mr. Fred Schenck was trying to put on the end of a small pencil what seemed to be a common musket cap, it exploded and blew off one joint of a thumb and two joints of his finger. On examination of the box from which it was taken, the innocent looking cap all proved to be dynamite cartridges.

The Brother in Black.

Ex-Senator Bruce, Registrar of the Treasury, colored, thinks the national government ought to appropriate \$100,000 for colored school purposes in the South, making it available in case of a certain portion of the South. He says the South was impoverished by the war to such an extent that this help to educate the colored people should be extended by the government property in his case, he says: "The colored man, as a rule, is great on real estate. Let him get possession of a few feet of ground--a home--and he will never part with it if he can help it. He will almost starve rather than do so, and that is a good spirit, I think. Make him a taxpayer and owner of the soil, and you make him a good citizen."

Cotton Freight.

STEAM--COTTON to Liverpool direct, 13-32; to New York, 25-14; to Bremen, 13-14; to Havre, 13-14; to Royal, 13-14; to New York, 15-16 per 100 lbs. SAIL--Liverpool, 13-14; Havre, 13-14; Bremen, 13-14; New York, 13-14; Providence, Fall River and Philadelphia, 13-14.

Exchange and Coin.

Official quotations of the Cotton Exchange are revised as follows: Sterling sixty days, 130/12; Bank of London, 130/12; New York sight, 130/12; New York 60 days, 130/12; New York 3 months, 130/12; New York 6 months, 130/12; New York 9 months, 130/12; New York 12 months, 130/12.

Consumption.

All diseases of the respiratory organs treated by medicated inhalations combined with other constitutional remedies for the blood, etc. In cases of tuberculosis the most powerful and most effective means of cure is to cause the patient to inhale the active principles of the blood.

Texas Notes.

ALBANY, May 19--Since writing last have traveled through Willbarger, Baylor, Breckenridge, and other counties, and now in Shackelford county. Vernon the county seat of Willbarger, we found to be a flourishing little town and growing rapidly.

Wholesale Poisoning.

A church festival was held in Chattanooga, Tenn., May 17, and shortly after midnight it was discovered that 24 persons, who were poisoned by some tincture in the refreshments. For awhile it was thought several would die, but they are recovering.

Light and Life!

A Sunday School Song Book that has been sent to its proper place as a great work in the hands of the Christian workers. It is a book of hymns and songs, and is published by the American Sunday School Union.

Automatic Sewing Machine.

WOMEN'S CAREFUL OF HEALTH and apprehending the Best will now have no other. Can you AFFORD to be without it? Willcox & Gibbs S. M. Co., 628 Broadway, N. Y.

THE GREAT LIGHT. CHAMPLAIN'S LIQUID FEARS. The most COMPLETE and EVERYWHERE KNOWN of the GREAT LIGHT. It is a book of hymns and songs, and is published by the American Sunday School Union.