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SHAW & BLAYLOCK,
 PUBLISHERS
 AND
CHEAPEST JOB PRINTERS
 IN TEXAS,
 120 STRAND, GALVESTON.

Christian Advocate

PUBLISHED BY THE TEXAS ANNUAL CONFERENCES OF THE M. E. CHURCH, SOUTH—BY THE ADVOCATE CO.

VOLUME XXIII.

GALVESTON, SATURDAY, OCT. 30, 1875.

NUMBER 20.

W. A. Dunklin, F. M. Dunklin.
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Christian Advocate

SATURDAY NIGHT.

Night with her sable garb has once again enveloped the world. In her stela crown glitter myriads of worlds which roll along their orbs in harmony with each other, blending the melodies of their music in the grand anthem that rises to heaven, where God in His glory receives the tribute due Him from His creations. All is calm; all is quiet; and the world we live in seems to be full of love. We give our ears to the soft murmurs that float by us, and yearn with hungry hearts to drink deeper of the pure, crystal waters that flow from that beautiful fount that feeds the "river of life." The clear heavens, the bright stars, the peaceful earth and the wild joys of nature fill us to overflowing with their passing loveliness; and we stop and shudder when the unwelcome messenger of thought forces upon us the admonition that all these things must pass away. The heart stills its pulsations and the red blood runs cold from its caverns, when we think that the grave is to crown all these things and become the grand repository into which we are all hastening. How cold, how uninviting and how full of horror is that one small word—the grave! How we resist its open mouth, that waits to devour us! How like some specter monster, that has come in our dreams to chill and frighten us with its horrid glare and face of hell, do we regard this one, inevitable possession to which every mortal is a legal heir! The deep, dark grave, with its cloths and its cold seclusion, awaits us. We may shut our eyes against it and close our ears so that not even the softest echo of its hollow voice can reach us, as the earth and the ashes are blended together, and the peaceful sleep of a fallen brother begins its reign within its dark, damp walls. We only shudder at "the thought of the coffin and shroud," but we sicken and turn pale when the grave presents itself to our gaze. And why is it that we are thus afraid? that we thus fight with fate and despise the cruel destiny that commends us to this hungry monster that has swallowed its millions and still yearns for the living? Why is it that we can say that God is love, and that heaven is the happy home prepared for those redeemed in the blood of the Lamb, and yet feel ever unwilling to enter into the enjoyment of this sweet bliss when we reflect that the bitter of the grave must first be tasted? Is it a want of trust in God, and in His mercy? Is it a lack of faith in his word? Or does it proceed from the consciousness within us that our parts in life's great battle have been illy borne, and that our vices outweigh our virtues? How many of us think that in heaven neither moth nor rust doth corrupt the treasures we may there lay up? How many, alas! rush onward, gathering as they go the thistles that surround them, little thinking, little caring, of those priceless pearls which may be had so easily, and which adorn the eternal crown more than all the gold and gems of earth?

Reader, do you hate the grave? do you fear its horrors? and would you be ready to rise over its insignificant victory over life and live on in the bright smile of your Redeemer through all the ages that shall run themselves into eternity's day? If so, repair at once to the Throne of Grace, and with the setting of to-morrow's sun, let the day-star of your salvation arise, and hereafter keep it always as the polar planet by which your actions shall be coursed.

AN APOLOGY.—We feel that an apology is due to our readers for the amount of space we have taken up in discussing a question of purely a local character. We refer to the gamblers of Galveston. We believe that we have at our command a reason which every rational man will accept as a justifiable cause for our thus intruding upon other subjects which are of greater moment to the vast number of readers of the ADVOCATE scattered broadcast over our country.

Gambling in Galveston has become a leading feature in its vitality. Not only old men and young give themselves to this vice, but even boys—little children—are every week arrested and tried by the courts of the city for this great, popular sin. The secular press has its mouth muzzled against this crime. It is either in the pay of the gamblers or participates with them in the rich gains that accrue from their unholy vocations. Its silence is significant of something, and the only hypothesis we can discover as a cause for its dumbness is the one just mentioned. The religious element of the city seems to be callous of its existence, and headlong our city is going to wreck to the rattle of the dice-box and the ringing of checks as they mark the progress of ruin accomplished at the gaming table. We feel that we owe a duty to the people of this city, of this State, and to the rising generation to tear the mask from this monstrous vice, and to show it in all its hideousness. We have at least undertaken the task, and we believe that God will bless our work, and that our brethren everywhere will commend us in it.

It seems there are two sides of the tramp problem which has been disturbing the complacency of the North Eastern States of late. One of them writes to a Boston journal stating that he is on the tramp because he must have work or starve. He has a wife and children and he is willing to work at anything that is honest at a living price if he can find it. As work will not come to him he must hunt it up. We commend this matter to the philanthropists of New England. If poverty is a crime in that land, let them be punished by being sent to the South.

An Inquiry.

Mr. Editor.—Your article in last week's issue, on "An Impending Evil," in the shape of an attempted control over State school funds for the support of parochial institutions, suggests an inquiry or two which I trust you will find place for in your crowded columns:

Our church at Austin, where the Constitutional Convention is in session, is ably presided over by Rev. H. V. Philpott, and I doubt not all denominational interests there have unflinching attention at his hands. But do you not think he could spare a little time from these constantly recurring duties to ramble into the place where law-makers assemble and note their actions relative to such matters as are likely to affect general church interests in the near future? His legal cast of mind admirably fits him for the position of watchman, while no one heard from in your paper wields "the pen of a ready writer" with more telling effect; and if he will but essay the task, our church, through your columns, will have a guardian watchful, alert, far-seeing, whose clarion tones will promptly awaken attention to any and every "impending evil" sought to be introduced in our new Constitution.

MARRIED.

WALLACE—SCOTT.—October 14th, at the residence of the bride's father, by Rev. J. L. LEWIS, Mr. R. C. WALLACE and Miss LAURA A. SCOTT, eldest daughter of P. B. SCOTT, of Burlington county.

BOX AND BATON.

A NEW DRAMA IN FOUR ACTS.

The Peeters on the War-path—Glorious News from the Front—Another Batch of Boys Caught Gambling—Heroic Deeds of the Police—A Hush! A Dreamy Stillness—And then a Charge—Hurrah for the Law—Hurrah for Justice—Hurrah for the Peeters—No More Chuck-a-luck on a Small Scale—Galveston Probably Saved from the Blight of the News-boys—Fall Particulars.

Dramatis Personae may be found in the following extract from the *News* of the 26th inst.

T. Thomas, Wm. Oats, George Smith, Ed. Wilson, G. A. Wilson, Smokey No. 2, Maurice Sullivan and E. S. Hillard, newsboys. Charged with gambling. Tried and the evidence proved the whole party guilty of gambling last Saturday night and Sunday morning until 2 A. M. The evidence was that Officer Dougherty, hearing noise of rattling dice in a negro gambling hell on Market street, near Bath Avenue, sent for aid, and with Deputy Chief Jordan, Special Officer Hellman, and Policemen Raney and Flynn, made a joint descent on that place about 2 A. M. Sunday, and catching the accused in the act of playing "chuck-a-luck" for money, the whole party were arrested and marched to the station. On hearing the evidence the Recorder fined the prisoners as follows: E. Wilson, \$50 and costs, or twenty-five days; George Smith, colored, \$80 and costs, or fifteen days; T. Thomas, colored, \$30 and costs, or fifteen days; E. S. Hillard, colored, \$30 and costs, or fifteen days; Smokey No. 2, a little newsboy, \$1 and costs, or one day; Maurice Sullivan, white boy, \$3 and costs or two days.

ANTICIPATE FLASHES—GLIMPSES OF COMING EVENTS—HERALDIC NOTES FURNISHED IN ACCORDANCE WITH LATE THEATRICAL USAGES.

(PRELUDE AND INTRODUCTORY.)

On Saturday evening last a peeler strode forth from his place of rendezvous to the scenes of his vigils. Wrapt in the solitude of his own imagination, he gave himself to reflections upon this "hollow world and all its hollow crew." He looked at the circus bills displayed along the route, and in the flickering light of the gas lamps caught the glimpse of a pictured woman grasping two enormous lions, while at her feet lay a prostrate tiger which had received a stroke from her Amazonian arm, and had yielded itself a suppliant at the throne of her prowess. He gazed long upon this exciting representation of heroism in the deepness of an African jungle, and then feeling his great heart growing under the excitement of the scene, resolved to become a hero and to perform some feat that should send his name sounding down the corridors of time, along with that of "Jack the Giant Killer." Silently gathering his thoughts and his resolves together, he turned from the speaking pictures to his beat. Silently he walked along, now and then casting a poetic glance up towards the twinkling stars as he meditated upon the probabilities of "dead beating" his solicitations for an "Eye Opener" over the luckless counter of some favored saloon. Deep indeed, were the thoughts of this grand guardian of the night, who had resolved to become a hero, and now only awaited the birth of the propitious moment when he could leap from the seclusions of his dreams into the full realization of his expected glory. Suddenly he stops, and exclaims: "Hark, what heavy sound is that, that strikes upon mine ear?" and then musing for a moment, he concluded that "it is but the car rattling over the stony street, or the wind" shaking the well worn slats in some ancestral window blind; and so saying, so thinking, he resumed his walk, while his ears drank in the luscious tones of a "hand-organ," which a one-armed Mexican was grinding to the supreme edification of a bevy of boys, and the hearty disgust of two dancing dogs that had grown weary with rehearsing their respective parts in "Punch and

Judy," and longed for the time to come when their owner would "put them in their little bed." Deep buried in his burning desires for fame, the hero of our story pursued his course, with head erect and eyes cast at "sixteen paces to the front;" he was the personified embodiment of the combined chivalry which Sir John Falstaff declined to lead through the streets of Coventry. He halts like one who had been startled by a horrible apparition; he throws himself into position and attitudinizes; then ejaculates: "hush, hark, that heavy sound falls upon me ear once more; and nearer, clearer, deadlier than before. It is, it is the dice-box' opening roar." "Ah, I have them now." I will unto the fastness of the market house make quick dispatch, and with my shrill tin whistle, like Roderick Dhu with his bugle-horn, I'll summons me clansmen to me aid, and then, by yon twinkling gem of night, I will such havoc make in this den of vice, as will appal e'en the hungry denizens, who there doth dare to hide their immoral work, and perchance doth rove in some luckless wight who should scatter his ducats at the feet of me leige in his mammoth establishment, erected for the purpose of plethorizing his purse, and making fools poor indeed. (Exit.)

ACT II.—SCENE II.
 Near the Market House—Whistles heard on several corners.

Deputy Chief Jordan.—What in the name of von polar planet, by which you Knights of the Badge and Baton hold your nightly course, does all this blowing mean? Is there some deep, hidden designs upon the city's safety about to be developed? Speak, brave men, and give me cause for all this commotion.

Officer Dougherty.—Hail, oh, Chief! 'Tis meself, sir, who hath a dangerous place discovered. Aye, well I know the place, and but one brief moment gone since these ears drank in the rattle of dice and heard the ante orders ring round a festive board where gamesters now doth hold high revel.

All.—We'll heigh to the place, and captives make of all those who doth dare to infract the commonwealth's good peace and wreck the morals of this our queeny city.

Officer Dougherty.—'Tis meself who claims the palm of glory for this grand discovery, which could ne'er have come to light had not me quick wits smelt the mice, and me honest heart thus moved me to speedy action. (Exeunt.)

ACT III.—SCENE III.
 Near corner Bath Avenue and Market Street.

Officer Jordan.—By virtue of the high prerogative in me vested by the law, under the countenance and approval of my right-royal superiors, I hereby proclaim meself the boss of this lay-out. And now to business. Sir Special Officer Hellman, get you quick to the chimney-top of yonder castle; choke up its hungry throat with this boot-leg and snell old rags as chance may arm you withal, so that no means of escape may be left open through that channel to those who are about to fall victims to our plans and to grace our triumphant march to the Coop. Sir Raney, do thou move quickly to the flank, and, with your club high poised in air, hold yourself in readiness to strike down the first galoot that dares to cross your lines. Sir Knight Flynn, to the rear you are deputed, there to skin your optics in anxious expectation, and if perchance these violators of the law should seek safety in retreat, to you falls the lot of their successful capture. And now, with Officer Dougherty by me side, I will lead the charge; and when ye shall hear the shriveled pea within the vortex of me whistle breaking its shrill notes into a thousand hemi-demi-semi-quavers, do you, me gallant clansmen, rush right onward to the focus of our plans, and there a victory I will promise you such as peelers rarely see.

ACT IV.—SCENE IV.
 Whistle sounds the charge—The captives taken.

Officer Jordan.—Oh, we have you, and a nice set of rag-a-muffins you are, you naughty boys! Play-

ing chuck-a-luck, hey! We'll chuck you. We'll learn you, darlings of your mothers' hearts and the hopes of your fathers' declining days, to play a new game. We'll put you to playing checkers with your noses, you lovely imps—jumping from your cradles into this horrible sin of gambling. Don't you know that the law is down on gambling. Don't you know the officers are sworn to keep their eyes skinned on gamblers and to arrest the last mother's son of 'em as is caught in the act. And did ye ever hear of an officer committing perjury. O! ye bantlings; ye homeopathic exponents of personified degradation; ye dirty segregation of impure mortality; ye ravenous hybirds; ye ulcers upon the body politic; ye refugees from justice; O won't we make an example of ye, won't we bleach your pretty faces in the succulent shades of the coop? O ye sweet-smelling nose-gays, we love your looks, we delight in repairing broken morals and in building up good characters.

Smokey No. 2.—Hold on there, you rantankerous old nin-compoop. Go slow on your glory, you hoary-headed old sucker. You think you are a lively lad! to pull a lot o' kids! Why don't you try the crib up town. Poke your lovely noses in the shebang opposite the *News*' building; take a look at the larks in that nice shanty and try your hand on some of the boys that run that mill! O, ye afraid! you cowardly whelps. Ye are skeered to tackle the boss of that layout. He's an alderman, ye know, and can snatch them fine feathers out of your hides as quick and as slick as a dog can clean a greasy skillet.

Officer Dougherty.—Come along now, you little villains; we want no more jaw. To the coop 'me hearties; to the coop; there your irate anger can cool down, and ere the circling sun of two days more shall gird the earth with its splendors, you will all be booked with just penalties for this offending.

Smokey No. 2.—Come boys, we'll give them that good old song:
 "O I would be a Peeler and with the Peeters stand."
 (Exeunt.)

MORAL.

The above farce has been handed us for publication. Of course, its particulars are fictitious, but its base is not without foundation. As it both "adorns a moral and points a tale" we give it a place in our columns, and hope that the ridiculous light in which the sworn officers of the law are represented in their valorous attack upon a bevy of boys may induce them to forego the farcical roles in which they seek to become stars and inspire them to aim at something higher and nobler in the vindication of virtue and the overthrow of vice. Why our officers should let the big fish alone, and skim along upon the surface of their duties catching the minnows, is something that is beyond the conceptive powers of an honest man. How it is that they have never been able to detect the large operators in the sin of gambling, and yet never fail to discover the juvenile imitators of these lordly men, is something that puzzles the understanding. How it is that the Chief of Police can take his several drinks *per diem* in the gorgeous saloon over which every game known to chance is constantly going on, and yet never succeed in detecting these violations of the law, is something that is passing strange, and can only be accounted for on one or the other of these hypotheses: He is either a fraud, and ought to be removed; or else he is in the pay of the horde who are fleeing the unsuspecting and leading the young men of the community into the paths of sin. He is sworn to do his duty. We ask, does he do it? If not, is he not guilty of perjury, and for that reason deserving of immediate expulsion from the position he is now prostituting to the basest purposes—protecting, rather than crushing out, one of the most damnable vices that ever cursed with its presence the social systems of the

world? How is it that his Honor, the Mayor, who boasts of so much vigilance in guarding the peace and morals of the city, and who is, by day and by night, mounted upon his charger looking after lazy policemen and whistling them into an active recognition of his presence, has never yet deigned to look upon that temple of sin that stands upon Market street, and of the character of which he is as well acquainted as any man in the city? Did he not swear to enforce the laws? and does he do it? Or are we in error in supposing that there is a law existing which prohibits men from gambling? We warn the good people of Galveston against such officers; against men who parade a little virtue before a mountain of vice and point to it as a pleading reason why they should be continued in office.

We commend the Recorder for the course he has ever pursued towards these offenders, for the summary manner in which he deals with the law-breakers; and we take this opportunity to express the conviction that if he were only sustained in his efforts to protect the morals of Galveston and enforce the laws by which it ought to be governed, the day would soon come when gambling would cease to be respected, and gamblers cease to be the ruling power in the city. We say this in justice to Judge Thompson, who has assured us that he will never wink at a crime in any one, and who only asks that the offenders be brought before him before his course as the judicial officer of the city be condemned.

We have cried out against this evil; and just so long as it continues to exist, we will keep up our complaints. We are satisfied that the fault lies in the officers, and we intend to make their seats too hot to hold them long in comfort, unless they be-take themselves to action, and that at once.

The *Interior* asserts that its own examination shows that one-half the people of an Illinois town of ten thousand inhabitants attend church. This is more than one can say of Galveston. If the population were all to take the notion to go to church next Sunday not more than one in ten could find a seat in the different Protestant churches. We doubt whether one in twenty-five are in the church on any Sunday of average pleasantness. The bar rooms and base ball grounds are handsomely patronized.

HOUSTON CIRCUIT.—**Mr. Editor.**—A few items in regard to Houston circuit may be of interest to all who love to hear of the prosperity of the church of Christ on earth. This work has not held regular preaching before for some five or six years, consequently was in a disorganized condition. But now we have preaching every Sunday at Chapmanville and Harrisburg, and other points; and the people are beginning to show an interest in the welfare of their souls—which is always manifested under the soothing influence of the word of God; and the church shows a considerable increase in spiritual interest, and God will bless His people in this part of his earthly vineyard by a gracious outpouring of His holy spirit; and bless the labors of his ministering servants all over the land. O haste the time when "every tongue shall own him Lord."—W. A. BOWEN.

A PROVIDENCE lady was recently overheard at an evening assembly, speaking in high praise of a pretty girl just passing: "Why, she is a perfect paragon of a young lady!" "I think you mean parallelogram, do you not?" suggested the wag-gish gentleman addressed. "I said parallelogram, Mr. —," exclaimed the lady, with a combination of dignity and indignation impossible to describe.

Christian Advocate

GALVESTON, TEXAS OCT. 30, '75

The Family Circle.

How to Make Work Easy.

All the bright summer afternoon Mary sat busily sewing. Her companions were upon the lawn. Why did she not join? She was making a dressing gown for papa, and wished to have it finished upon his return home. It was almost dark when the last stitch was taken, and Mary carried her work to her papa's room, where she placed it in a chair by his bedside, with a little slip of paper pinned upon it, on which was written, "For my dear papa, with the love of Mary."

"Mary, Mary!" called the girls. "Yes, I am quite ready," she answered; and away she ran to join them.

"How happy you look—after sewing all the afternoon, too! Do you like to sew for so long a time?"

"No; but I have been working to-day for papa, and it has seemed very pleasant. I love him so much that nothing seems hard that I can do for him."

"That is what Miss Alice, our Sunday-school teacher, told us," replied Annie. "She said love makes labor light."

"And she also said that it was just so in working for Jesus," added Fanny.

"Working for Jesus—what do you mean?" asked Carrie.

"That it we love Jesus, we shall seek to please him; if we are kind and loving, and try to do good to others, this will be working for him."

"Will Jesus be pleased with us if we do so?"

"Yes," said Mary; "more pleased than papa will be when he sees the new gown I have made for him."

"I wish that I loved Jesus," said Carrie.

"You cannot help loving him, if you will only think how much he loves you. He died for you," said Fanny.

"I think the more we do for those we love, the better we love them," said Mary; "and if we will try every day to work for Jesus in every way that we can, we need not fear but that we shall love Him."

"Let us begin now," said Fanny; "and let us ask Jesus to teach us the way that we can please him the best."

"Yes, let us all try—you and I—to live every day working for him."

AN ITEM FOR THE BOYS.—The amusement of flying kites does not prevail quite as extensively at the present time as in former years. The amusement is a very ancient one. In Central Asia it is as popular as in America or Europe, but is made to yield a double gratification. It delights the ear by an emission of soft, melodious murmurings, at the same time that it pleases the eye with its graceful, bird-like motions. Each kite is so constructed as to produce the effect of an Eolian harp, and thus the flight and song of winged warblers are both imitated in the ingenious plaything.

A traveler gives the following description of these musical kites: "Each kite is a square formed upon two diagonals of light wood, whose extremities are connected by a tight string, forming the sides of the square. Over the whole paper is pasted. A loose string upon the upper diagonal receives the string by which the kite is to be held, and a tail is fastened to its lower extremity. The traverse diagonal or cross-stick is then bent back like a strong bow and fastened by a thread of catgut. Of course every breeze that passes the kite vibrates this cord, and the vibrations are communicated to the highly sonorous frame of the kite, and as numbers of these kites are left floating in the air all night, the effect is that of aerial music, monotonous, but full of melancholy interest."

An amusing episode is said to have occurred at one of the Moody-and-Sanky meetings in London, when the ex-Premier was present. Upon heartily grasping Mr. Moody's hand, Mr. Gladstone said: "I wish I had your body." Mr. Moody made reply: "I wish I had your head." Mr. Gladstone again retorted: "I mean, I wish I had your lungs." To which Mr. Moody replied: "I wish I had your brains;" and with hearty good wishes they parted.

THERE is not a trouble a Christian has, but if he lives by faith in Christ it will turn to a blessing.—Romaine.

Do you ask me what it is that chiefly strengthens faith? It is having much to do with Jesus.

GOD never gave you grace that you might live upon it, but grace that you may live upon Christ.

Selections.

Bible Arithmetic.

ADDITION.—Add to your faith, virtue; to virtue, knowledge; to knowledge, temperance; to temperance, patience; to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.—2 Pet. i. 5-7.

SUBTRACTION.—Laying aside all malice, and guile, and hypocrisies, and envy, and evil speaking, desire the sincere milk of the word that ye may grow thereby.—1 Pet. ii. 1-2.

MULTIPLICATION.—Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.—2 Pet. i. 2.

He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your right eousness.—2 Cor. ix. 10.

DIVISION.—Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a father unto you, and ye shall be my sons and daughters; saith the Lord Almighty.—2 Cor. vi. 17, 18.

RULE OF THREE.—Now abideth faith, hope and charity, but the greatest of these is charity.—1 Cor. xiii. 13.—Selected.

WISDOM.—The Hebrew Leader tells a good story and appends a moral: "A young lady of big accomplishments (and no pride), in the absence of a servant, stepped to the door on the ringing which announced a visit from one of her admirers. On entering, the beau glancing at the harp and piano which stood in the apartment, exclaimed: 'I thought I heard music; on which instrument were you playing, Miss?' 'On the gridiron, sir, with an accompaniment of the frying pan!' she replied; 'my mother is without help, and she says I must learn to finger these instruments sooner or later, and I have this day commenced taking a course of lessons.'" This is a part of the Leader's moral: "Those who are brought up to work in the country, and go to the city and make a fortune, indulge in the false pride of training their children to despise labor, which was the birth-right of their parents, and make it a point to decry honest toil, in which they were themselves reared, and to which all their relatives are still devoted. This is a mushroom aristocracy, and the most contemptible of all."

HOW THE FLY BREATHES.—Insects have no lungs like the vertebrate animals, nor gills like the molluscs. The blood is oxygenized by means of a complicated series of air tubes ramifying to the most delicate organs. We have already seen them in the disc of the proboscis, where the smaller branches measure less than the thousandth part of an inch in diameter. In the fly these trachea, as the air tubes are called, are easily studied. The air is admitted through several breathing pores along each side of the body, and thence is distributed to the different organs, going even into the wings and legs. In the thorax is a pair of air sacks, so arranged as to promote, by their contraction or expansion, the distribution of the air. These sacks are large in those insects capable of rapid and sustained flight, small in all others. This arrangement for the aeration of the blood does away, of course, with the necessity of a heart, and the comparative sluggish circulation of the blood, necessary for purposes of nutrition, is conducted by a number of dorsal vessels, which open into each other from behind, and are closed by valves. These vessels, contracting, force the blood forward—the valves closing, and preventing a backward flow. The breathing pores, stigmata, or spiracles, as they are called, are very interesting objects in the fly. They are protected at the mouth by the interlacing of an abortive growth, developed from the marginal integument. The numerous insect powders, so fatal to chinees, fleas, cockroaches and other similar pests, operate in quite a mechanical way—either by stopping up at once the breathing pores, and thus suffocating its victims, or getting into the trachea, and producing a fatal acute bronchitis, or galloping consumption.—Selected.

"THE following story is told of Filippo Neri, an old-time saint. He was living at one of the Italian Universities, when a young man whom he had known as a boy ran up to him with a face full of delight, and told him what he had been long wishing, above all things in the world, was at length fulfilled, his parents having just given him leave to study the law; and that he had now come to the law school in this University on account of its great fame, and meant to spare no pains or labor in getting through his studies as quickly and as well as possible. In this way he ran on for a long time; and when at last he

came to a stop, Neri, who had been listening with great patience and kindness, said:

"Well! and when you have got through your course of studies, what do you mean to do then?"

"Then I shall take my Doctor's degree," answered the young man. "And then?" asked Filippo Neri.

"And then," continued the youth, "I shall have a number of difficult and knotty cases to manage, and shall catch people's notice by my eloquence, my zeal, my learning, my acuteness, and gain a great reputation."

"And then?"

"And then," replied the youth—why then, there can't be a question, I shall be promoted to some high office or other; besides, I shall make money and grow rich."

"And then?" repeated Filippo.

"And then," pursued the young lawyer—"then I shall live comfortably and honorably, in wealth and dignity, and shall be able to look forward quietly to a happy old age."

"And then?"

"And then," said the youth—"and then—and then—I shall die!"

"Again Filippo said, 'And then?' Whereupon the young man made no answer; but cast down his head and went away."

BUSINESS LAW.—The following compilation of business law is worth a careful preservation, as it contains the essence of a large amount of legal verbiage:

It is not legally necessary to say on a note "for value received."

Contracts made on Sunday cannot be enforced.

A note by a minor is void. A contract made with a minor is also void.

A note obtained by fraud, or from a person in a state of intoxication, can not be collected.

If a note is lost or stolen it does not release the maker; he must pay it, if the consideration for which it was given and the amount can be proven.

An indorser of a note is exempt from liability if not served with notice of dishonor within twenty-four hours of its non-payment.

Notes bear interest only when it is so stated.

Principals are responsible for the acts of their agents.

Each individual in a partnership is responsible for the whole amount of debts of the firm.

Ignorant of the law excuses no one.

It is a fraud to conceal a fraud. The law compels no one to do impossibilities.

An agreement without consideration is void.

Signatures made with a lead pencil are good in law.

A receipt for money is not always conclusive.

The act of one partner binds all the rest.

INSANITY IN MEN AND WOMEN.—We have not had the pleasure of seeing the annual report of Dr. Choate of the State Lunatic Hospital, at Taunton, Mass., but he is reported as saying in it, "that the excess of insane women over insane men is becoming more and more marked. He does not attribute it to any greater liability to the disease among women, but to the fact that more insane men die. More women sink into hopeless insanity. Men are made insane by physical causes, while women succumb to subtle moral influences, not easily reached by hospital treatment; not threatening to life, but intractable, and not very well understood by the profession."

We believe that the records of institutions for the insane, when taken in the aggregate, will show that there is more insanity of men than of women; that the insanity of men is generally of shorter duration—more of them die, or are cured—than that of women, whose insanity is more apt to settle down into melancholia and imbecility. Thus while men pass through institutions for the insane either to the grave or back into society again, women accumulate in them, and records, if not carefully studied, tend to give the impression that there is more insanity in the female than in the male sex, while, in reality, the contrary is the fact.—Medical and Surgical Reporter.

ITALIAN CREAM.—Put the juice of one lemon, and the rind of two, to one quart of thick cream. Sweeten with half a pound of sugar, and let it stand for half an hour. Add one ounce of isinglass dissolved in half a pint of water till perfectly smooth and free from lumps. Strain the whole mixture through a fine sieve, and then beat together for several minutes. Then put into a mold or molds, and when cold, and perfectly set, turn out upon a dessert-dish.

I AM inclined to think that there is not one sin we ever commit but has its effects upon our soul in after years.

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GALVESTON, TEXAS, OCT. 30, '75.

Written for the ADVOCATE. BURIED HATE.

BY MARY L. WILSON SANDERS.

Lines suggested by the aid furnished by the North to the sufferers by the recent storm on the Texas coast:

My hate is dead, Yet ever made its hateful presence felt; It stabbed my peace as with a two-edged sword; It barred me from the table of the Lord; But now 'tis dead.

My heart is free From brooding vengeance rankling there for years; From bitter memories of my many tears; From wounded pride, from sorrows vainly borne; From hopeless longing, and from helpless scorn;

My heart is free, For all true hearts that fill a soldier's grave; 'Tis God keeps their memory green—the buried brave;

What reeks it now the flag they fought for? For all who marched for cause held true to death;

My tears shall flow, My own loved State, God bless the ready hands that steered thee;

The generous souls who gave their sympathy, Thy faithful hearts thrice high with thanks and love;

Hadst ever pulsed in unison with mine, My own loved State,

And let us share the mournful blessing past;

In gratitude and egress as we cast, All thoughts, save brotherhood, into its tomb; And leave our lives unshaded by its gloom.

Come friend with me, With snubbed with the good, and not the bad; With hearts must meet, not conquered and yet won.

'Twas to their own loved State the all was given; The dead will know, and pardon us from Heaven.

Stand not aloof, Curry's Creek, Texas, Oct. 7th, 1875.

Correspondence.

TO ALL WHOM IT MAY CONCERN.—Mr. John Lord received license to preach the gospel at a quarterly conference held in October, 1874, for the Starville Circuit, Marshall District, East Texas Annual Conference, of the Methodist Episcopal Church, South, and was expelled from the church at a subsequent quarterly conference for immoral conduct. His license was demanded by the proper authority, which, up to this writing, has not been surrendered. I understand he is now living in Nacogdoches county, Texas, where he occasionally preaches. This is to notify the public that he is preaching on his own responsibility; that he is not now a member of the M. E. Church, South.—DANIEL MOSSE, Presiding Elder of the Marshall District, MARSHALL, TEXAS, Oct. 19.

TEXAS UNIVERSITY.—Mr. Editor—I have just returned from a trip to Georgetown, the seat of our university, where I have placed my youngest son. I wish to say a few things to the public through your columns in regard to this institution. I was there the first week of the present session, and found nearly forty students had arrived, fifteen of whom were new ones. Dr. Mood, and Professor Lewis were on hand and hard at it arranging matters for the year's work. Professor Brice arrived while I was there, in fine health and spirits. Prof. Sanders will be on hand sometime in November. Everything was moving off finely. This is our institution, the school of the Texas Conference, and for one I am proud of it. The instruction is thorough and the government the very best. Dr. Mood's office is well named regent (a ruler). He rules, not with a rod of iron, but in love and meekness. "The government proceeds upon the assumption of the integrity and honor of every student." (Annual Catalogue 1875, page 12.) From observations made last July at the commencement exercises and on my recent visit, I am prepared to say that the above principle is fully carried out. Let me say to all my friends in the West Texas Conference and elsewhere, send your sons to Georgetown if you want them in safe hands. The location is healthy and beautiful. The community is intelligent and moral, and noted for their large liberality in the cause of education. As an evidence of the healthfulness of the location, during the year past their was neither death nor any serious case of sickness among the students. Many schools may boast of larger numbers, but if we look at the fact that this school admits none under thirteen years of age, or at farthest under twelve, and takes only males, we may account for the small number in comparison with other schools which receive both sexes and all sizes, and publish their catalogues accordingly. The youngest student last year was fifteen years old, and the average age was nearly eighteen. The students represented twenty-four counties of our State, and three from the State of Louis-

iana. Board can be had in good families at fifteen dollars per month, including washing, lights and fuel. I say, finally, send up your sons to Georgetown.—JOHN W. DEVLIN-BISS, one of the curators.

Logic in Theology.

Mr. Editor—The woefully obfuscated doctrines of election and reprobation, fore-knowledge, fore-ordination, free agency, etc., are certainly on the rampage just now. We meet belabored brethren; we read anxious criticisms. Some of these, thank God, are kind and considerate; others, we are pained to say, are personal and sarcastic. Brethren, live and let live—think and let think. Calvin and Arminius are gone. God's truth is what we want to-day. Spare personalities and shibboleths, for such assaults are unkind, to say the least.

We read and re-read Dr. Bledsoe's article on above caption theme. At first we were sorry that he had ever penned the article; now we are glad. If his conclusions are erroneous, some good brother may immortalize himself with Dr. B., and many of the most astute thinkers of the nineteenth century, by kindly leading him to the light. Commotion but serves to confound confusion, and while we believe the Dr. might have selected many more suitable and profitable subjects for discussion and review, yet we feel quite sure no living man is better able to grapple and handle this, the greatest and most occult of all theological problems. Hot-bed speculation and mistron conclusions do not at all comport with the demands of this subject; and we trust brethren will deliberate with patience and deliver with caution, for personalities and sarcasm mixed with this topic are enough to turn the appetite of a grindstone. All have a right to think—most think, and to God shall give, account for their thoughts. In humble candor we confess incapacity to discern any material conflict in Watson's and Wesley's postulates and Bledsoe's conclusions; that is, his conclusions are the logical sequences of their premises. Mark, now! he will demonstrate this thing, or we shall be deceived. If brethren will let the Dr. explain, we are persuaded they will have more breath to cool their broth; and in a contest of this kind there is nothing like husbanding one's resources, for the great probabilities are that the Dr. will never know that some of us ever lived. Again, there are those who seem to think they see all through this subject, clear as mud, and from what they say, we do not question it. And for all we know, the Dr. may have a little in his; yet he certainly has the right to qualify and explain, and not to be cast out of the synagogue without a hearing. Know all men by these presents, that we are not set for the defense of Dr. B., for he is able and willing to fill his own shoes; nor are we the censor of those who respectfully dissent to the Dr.'s opinions. Truly, the best of my life for a hundred years past has not been entirely devoted to this subject—albeit I have an opinion. Will brethren deny the right because we have not held it as long as Methuselah held the notion that the world was as flat as a batter cake, or because it is not centennial nor ancient? Indeed, there was a time when "the vexed question" well-nigh proved my ruin; but thanks to God for a pious mother; to her I turned for sympathy and counsel. She reviewed the opinions of Clark, Watson and Wesley, and said, "there is much connected with Revelation which we can here never comprehend; this we can do, my son—fear God and keep his commandments; there is enough plainly given to keep us well employed without troubling ourselves with what He has not seen proper to reveal." To-day I bless God for my now sainted mother; her counsel, by the grace of God, passed me over the reef, and to this good hour, I confess, I know very little about fore-knowledge or fore-ordination. But here I rest my weary soul—God says, He wills that all turn to Him and live; that Jesus, by His grace, tasted death for every man. Enough, my God! Jesus bids all the ends of the earth to come to Him and be saved. I'm happy to see that neither Dr. B. nor his opponents charge our merciful God with the horrid scandal of predestination. Brethren, let us all meet at the Cross of Christ; let us learn of Jesus, and like Him, let alone fore-knowledge—go about doing good and preach his gospel to every creature.—JO. F. HINES.

A REVEREND gentleman, during a sojourn among the hills of New Hampshire, stopping at a cottage, inquired of the occupant if there was any Episcopalian in the neighborhood. "I don't exactly know," replied the dame, "but I believe John shot one in the garden last week; but he thought it was a chipmunk."

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LETTER FROM WORTHY MASTER W. W. LANG. MARLIN, TEXAS, October 18, 1875.

JAS. A. FOSTER, Galveston, Texas:

DEAR SIR: Yours of the 9th to hand, The Grange Envelope and Letter-Heading gotten up by you are indeed beautiful, and the devices and instructions in the Envelope are pleasing and instructive. The manner of arrangement in the Letter-Heading is handsome as it is useful. I think you have in your first effort about perfected the work. I thank you in the name of the Order for the skill displayed to please its members.

Yours truly, W. W. LANG, COUNTY AGENTS WANTED.

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Nervous Debility.

However obscure the causes may be which contribute to render nervous debility a disease so prevalent, affecting as it does nearly one-half of our adult population, it is a melancholy fact that day by day, and year by year, we witness a most frightful increase of nervous affections, from the slight and benign to the more grave and extreme forms of

NERVOUS PROSTRATION.

It is of the highest importance, then, that individuals should be able to judge for themselves by their own feelings, if and to what extent they are attacked by this insidious enemy to health, comfort, and even life itself; and to run its course unchecked, by the early and prompt application of curative remedies.

Nervous Debility

Is characterized by a general languor or weakness of the whole organism, especially of the nervous system, obstructed and prevented by the ordinary functions of nature; hence, there is a disordered state of the secretions; constipation, and high colored urine, with an excess of earthy or limy sediment, indicative of waste of brain and nerve substance, frequent palpitations of the heart, loss of memory and impaired resolution of purpose, and inability to carry into action any well defined business enterprise, or to fix the mind upon any one thing any length of time. There is great sensitiveness to impressions, though retained but a short time, with "deserting" and "loitering" conditions of the mental faculties, rendering an individual who is commonly called a "white-headed" or "old-fashioned" man. There must of necessity be in each individual different symptoms, according to the peculiar organization, habits, passions, and temperament, which all serve to shape the manner of the manifestation of their nervous disturbances, constituting a difference as marked as are their physical peculiarities, dissimilar and peculiar to themselves. These differences, in the manner and form of their manifestations, do not indicate any necessary difference to be followed in the treatment of any case where disease has its origin in physical injury; for the same remedies being alike applicable to the weak as to the strong, to the sturdy as to the sickly, varied only in degree of quantity and duration in the use of them in order to overcome the disease. Nervous Debility, or what is generally regarded as such, is an untypical but its peculiar manifestations, in his struggles for safety, led down exhausted for a moment's sleep upon the wreck upon which he floats, with all the elements of destruction in his immediate around him, when the first instincts of his nature are a longing for something solid upon which he may find a standing place.

In some cases of this disease there are paroxysms or exacerbations, with extreme debility of appetite in everything; often conditions of hectic in all its stages; also all of the general symptoms enumerated, with a local manifestation of it more frequently apparent in the facial nerves, though it may be in any other part of the body, such as the head, abdomen or limbs, with pains of a shooting, lancinating character. For this condition an exhibition is found in the fact, that as the vitality of a structure decreases by age, exertion or too frequent excitement at improper times, its nervous sensibility increases; and in a similar manner, the result of irritation, as by disease or local injury, there is a general decrease of vital stamina or power; the least shock or irritation may act as a great cause, the bilious or primary cause being some one or all of those already mentioned. In continuation, however, there are a great many cases of the kind, such as sciatica, neuralgia, blood and wasting diseases of all kinds, fevers, sexual excesses and the many forms of physical and chronic diseases, where the result of irritation, being referred to the spinal marrow, produces a depression of that great nervous center, from whence a corresponding degree of nervous debility is distributed to all parts of the system; a weakened condition follows, impairing, obstructing and paralyzing the functional operations of every organ, muscular and mental, necessary to carry on the essential duties, business or pleasure of existence. This condition of the individual, distressing as it is, may, with certainty, be cured by

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THE CORDIAL BALM OF SYRICUM AND LOTHROP'S TONIC PILLS.

Small lines furnished for their wonderful properties and remarkable cures of all Nervous Debility, Sciatica, Rheumatism, Headache, Neuralgia, and all other forms of Nervous Debility, in the treatment and cure of Cancers, Nodes, Ulcers, Pustules, Pimples, Tetter, Fever Sores, Ringworm, Erysipelas, Scald Head, Barber's Itch, and many other diseases. A former colored Brother, glandular swelling, Worms and Black Spots in the Flesh, Discolorations, Ulcers in the Throat, Mouth, and Nose, sore throats, and sores of every character, because these medicines are the very best.

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over placed before the people, and are warranted to be the most Powerful Alternative ever originated by man. This impart

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Removing Morbid Sensibility, Depression of Spirits, Debility and Melancholia. Each package of Cordial Balm contains one box of the Tonic Pills, which may also be had separately at 50 cents per box.

RECENT TESTIMONIALS.

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TITON, Dec. 8, 1874. We take great pleasure in informing you of the surpassingly beneficial results from the use of your English Remedy, "The Cordial Balm of Syricum and LOTHROP'S Tonic Pills," in a case of great Nervous Debility and Prostration by a member of a family who had been under treatment by the best doctors for nearly three years past without any apparent benefit therefrom; but our medicines have produced a most wonderful change for the better, and the patient now enjoys comparatively excellent health.

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MISCELLANEOUS.

MARVIN'S CELEBRATED FIRE DAMP AND BURGLAR-PROOF SAFES

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MARVIN'S SAFES, AFTER THIRTY-SIX YEARS' EXPERIENCE AND TEST

In All the Great Fires,

ARE PRONOUNCED BY "THE SCIENTIFIC AMERICAN," WHICH MAY BE COUNTED THE BEST AUTHORITY IN THE LAND, TO BE THE BEST NOW MADE.

Soon after the Chicago and Boston great fires, the Scientific American investigated the subject of Fire-Proof Safes, sending to some half a dozen of the leading safe makers for samples of their filling. They submitted the same to test by the "Bronson Burner," which generates 2,000 degrees of Fahrenheit. After giving three months' time to the investigation of this important subject, they declare as follows in their issue of May 3, 1874:

"Since the Boston fire, we have given some attention to the real merits of the various Safes, with a view of supplying our own office with the best article in the market, and have accordingly made selection of a fire proof Alloy and Plaster safe, manufactured by MARVIN & CO., No. 25 Broadway, New York."

"We have seen your safe, and look your safe, and before your safe is made."

"The several advantages offered by our safe are: First, it is made of iron, and is not made of wood, as is the case with the other safes; and, secondly, it is made of iron, and is not made of wood, as is the case with the other safes; and, thirdly, it is made of iron, and is not made of wood, as is the case with the other safes; and, fourthly, it is made of iron, and is not made of wood, as is the case with the other safes; and, fifthly, it is made of iron, and is not made of wood, as is the case with the other safes; and, sixthly, it is made of iron, and is not made of wood, as is the case with the other safes; and, seventhly, it is made of iron, and is not made of wood, as is the case with the other safes; and, eighthly, it is made of iron, and is not made of wood, as is the case with the other safes; and, ninthly, it is made of iron, and is not made of wood, as is the case with the other safes; and, tenthly, it is made of iron, and is not made of wood, as is the case with the other safes; 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Christian Advocate

GALVESTON, TEXAS OCT. 30, '75

I. G. JOHN, D.D., Editor.
EDITORIAL CORRESPONDENCE.

Night travel on the cars is an unsatisfactory mode of looking at the country. It was not until daylight that we could see the rolling prairies between the Colorado and Guadalupe over which the San Antonio Railroad carried us. It seemed strange to be borne so swiftly across counties where we had traveled on horseback in other days. The present terminus of the road is Kingsbury, several miles west of the San Marcos. Twelve miles staging brought us to Seguin, which lies on the Guadalupe about a mile from the projected railroad line, and is surrounded by a fertile region. The prairies west of the Guadalupe are now covered with a thick growth of mesquite timber, beneath which was a fine growth of the noted mesquite grass. If the seasons were as favorable as in other sections, this region would rival the rich uplands of Northeast Texas. We were surprised at the number of quails we saw along the road, and learned that the hunters from San Antonio often bag fifty to one hundred in one day's shooting. They sell in the market at about 60 cents per dozen. The streams of these western counties are among its chief beauties. The San Marcos, Guadalupe and San Antonio, as clear and sparkling as when bursting from their mountain sources, cause the eye to linger on them with delight.

Conference opened Wednesday morning, Bishop Pierce in the chair, and O. A. Fisher and T. G. Woods, secretaries. The session was a delightful one. The cordial reception given us by our brethren, many of whom were among the efficient workmen of the old Texas Conference when we joined the ranks, made our visit one of unusual pleasure. As we listened to their reports we felt that the interests of the Church of God in this western field were committed to men awake to the magnitude of the trust committed to their hands. As we listened to the story of their trials, as in the midst of poverty they were bearing to the people the message of life, we realized that the apostolic spirit still dwelt in the hearts of the ministry: as we heard their plans for the occupancy of this widespread territory we were assured that their zeal was not a fitful flame that would blaze only to die out, but a purpose born of the spirit of God; and as we met old friends and talked over the scenes and struggles which marked the efforts of the pioneers of Methodism in these lands, we felt our soul refreshed by our association with them, and grateful that we had been made a fellow workman with these men of God. The West Texas Conference is made up of strong material. Many of its members were men of mark in the older States, who bring to the councils of the Conference room and their labors in the field a ripe experience and a thoroughly tempered zeal. The young men growing up amid the stirring scenes of western life, give token of the earnest adventurous spirit that marks the society in which they move. They love to open new territory and occupy new fields. They all are waking up to the importance of securing the land they conquer; and when churches are built and parsonages are found on every work, the ground they won by their zeal will be made secure by their wisdom and forethought.

We were specially interested in the reports from the Border Mexican Mission. It is under the superintendency of Rev. A. H. Sutherland, and already is yielding important results. From the reports of the missionaries in his district we gleaned the following items: Deroteo Garcia was ordained deacon by Bishop Keener in Gonzales, 1874. He has been preaching among his people in Corpus Christi

for two years with marked encouragement and success. Felipe N. Cordova has been one year and a half in San Diego; was ordained deacon by Bishop Keener December, 1874. He is a man of position and influence in Mexico; has been finely educated, is an incessant student of the Bible, and is reported by Bro. Sutherland as a powerful and eloquent preacher. Jose Maria Casanova has been preaching as a local preacher six months, and was admitted at this Conference on trial. Clement Abraham Vivero was represented by Bro. S. to be a man of singular courage and suffering for the cause of Christ in his native land. He surrendered home with all its comforts and advantages in San Luis Potosi in order to preach the gospel to his fellow countrymen. He was received into the church in Corpus Christi and admitted this year on trial. The work going on among these people is extraordinary. As soon as one is converted he begins work among his countrymen. Wherever he finds them he presents the claims of Christ. When he goes into a rancho of his countrymen he takes his Bible, reads it to them, reasons with them, prays with them, and soon a little company is formed. The class-meeting seems to be an outgrowth of this work among them. They meet often to talk with and encourage one another; Sunday-schools are formed and all, old and young, attend. The Bible, that wonderful book, is to them the source of unflagging and increasing interest; and the leaven, as it spreads, finds at once new scholars and teachers learning and imparting its precious truths. The conversions among them are reported to be clear and genuine. Even children have given evidence, both in life and death, of the power of Divine grace. We hope Bro. Sutherland will keep us posted with news from his important field. If the recital of the incidents of the work among the Mexicans moves other hearts as it did ours it will give a new impulse to the cause of missions in our church. As we stood on the missionary platform at the anniversary with Bishop Pierce and saw beside the altar those men of another language, who had been raised up from among their own people to bear to them the message of life, we felt that the lengthening lines of the evangelical and missionary army were joining ranks in the grand work for the redemption of our race. An open door and field, promising grand results, is presented on our western borders. We invoke the prayers of the entire church of Texas in behalf of this border mission. We invoke material aid. Let Texas Methodism, itself the fruit of missionary zeal, take this mission under its special charge and supply means to send out every missionary whom God may raise up for the spread of this work in Mexico.

The secretaries kindly furnished us the following items: Members 5,080, showing an increase of 498; adult baptisms 367; infant baptisms 279; local elders 24; deacons 18; preachers 20; Sunday-schools 49; superintendents 53; teachers 220; scholars 1,903; volumes in libraries 4,152; papers 1,036; money raised and expended for Sunday-schools \$584.77; raised for domestic missions \$673.72; foreign missions \$611.10; conference collection \$383.47; for bishops fund \$171.85; claims of preachers \$19,465; receipts of preachers \$11,632.77; number of churches 48; value of churches \$61,300; value of church property \$20,042.

This conference occupies an important field. The health of this western country, its superior range for stock, and its fertile soil make it one of the most desirable portions of the State. It is filling up. As railroad facilities open it, immigration flows in, and towns and neighborhoods are opening in every county. Our church is in the advance at present, and will hold it if the present efforts of the preachers are a prophecy respecting the future.

The conference is awake to the educational interests committed to its trust. The Southwestern Univer-

sity demanded and received special attention. Rev. J. W. DeVilbiss, one of the most efficient and influential members of the Western Conference, was appointed agent, and will we doubt not accomplish much for this enterprise. We commend him and his agency to the special regard of all who are interested in religious education. The Paine Male and Female Institute and Coronal Institute received special attention. The latter, under the management of our old friend Prof. J. H. Bishop, is taking position among the educational interests of our State. So highly does the conference appreciate the last named school that it gave to it the services of Rev. O. A. Fisher as agent; one of the most efficient members of the body. On Friday night the Preachers Aid Society held its Anniversary. The purpose of this society is to raise a fund of \$10,000, which is to be safely invested, and the interest used for the benefit of the superannuated preachers, and widows and orphans. We esteemed it an honor to be called upon to represent the claims of so noble an enterprise. We were told that one hundred dollars would be, under all circumstances, a liberal collection, but the audience made up over two hundred dollars.

The missionary meeting addressed by Bishop Pierce and the editor resulted in a collection amounting to \$236. In view of the strength of our church at this point, we question whether many other anniversaries will be more successful.

San Antonio is unlike any other city we ever visited. It has grown largely since we were here in 1860. One-third of the population are now on the eastern side of the river. And the river flowing through the city, spanned by strong and elegant bridges, is a sight on which the eye lingers long, loth to leave its crystal beauty. No other town in our land has such water privileges. The water is now conveyed by five broad and deep ditches through every portion of the city. This is in addition to the water from the San Pedro Springs which are conveyed to other portions. Along the front yard of the residence of our old friend, Capt. George S. Deats, whose kind hospitalities we enjoyed, the clear water from the San Pedro Springs was flowing. He can irrigate his garden at pleasure. The vegetable market of San Antonio, owing to these facilities, has none like it in the State. Think of green corn, snap-beans and all other vegetables one likes to have fresh from the garden during these latter days of October. Many of the houses of San Antonio are large and substantial. Building rock is abundant. It can be shaped at the will of the builder with a saw, and yet its durability is demonstrated by houses over a century old. The pressure of duties in the conference room prevented a visit to the head of the river, but through the kindness of Capt. Breckenridge, we were able to visit the San Pedro Springs. The grounds are beautifully arranged with walks, and when all the improvements are complete, it will be a lovely spot. The waters gush out from under a mass of rock, and from a bridge an hundred yards below we could see trout and other fish sporting in its limpid waters. Beautiful as was the place, a deep pit in which a wolf, a dog, and two large black bears were confined together, gained a large share of the time of visitors. They seemed a happy family, though the dog and the wolf showed a marked respect for the bears. The attitude of the latter, as they stood up at full height, inviting with comical gravity contributions of cake or nuts was a special attraction to the youngsters.

We would gladly spend a day looking at other places of interest in this remarkable city, but conference is about to close and duty calls in another direction. The impressive services which precede the reading of the appointments, are over. The words of the Bishop, full of sympathy and yet uttered with that authority which reminds us of the preachers high commission, are spoken—the appointments are read out, and ere sundown many miles will separate these brethren—who for days have shared together the labor of the conference room and the sacred services of the sanctuary—as they hasten to their appointed fields.

OUR WATCHMEN.

Many of our ministerial brethren evidently labor under the impression that their duty to the church is circumscribed by the bounds of their immediate work. The pastoral care of a particular congregation; a due regard for local interests within their purview; attention to neighborhood wants, religiously speaking; a proper degree of pride regarding their denomination, and in maintenance of it; these constitute their cares and measures of guardianship, while responsibility for anything beyond does not seem legitimately to attach. We grant these are sufficiently onerous to cause heart-sinkings at possibility of short-comings; that well attended to, they will fill the heart, hands and time of the stoutest worker; that none of these duties can be lost sight of with safety, or freedom from personal condemnation; and yet—and yet—there are other important subjects for oversight and close consideration.

It is frequently the case that a brother is placed by our Episcopal head in a neighborhood or location where his position becomes not only representative, but also affords unusual scope for broad, comprehensive views of the denominational situation at large; where opportunities for acquiring early and important information concerning schemes inimical to the church or movements affecting her general welfare, are much more numerous than at less favored points.

From such standpoints the watchful guardian of a common cause, scenting the danger afar off, while others at lower levels see nought in sight to stir the pulse of zeal or waken caution, can keenly mark the silent, unsuspected approach of a subtle foe, and sound an alarm that will at once call every "Son of Zion" to the defense. Such favored observers appreciate how slight at the beginning are the deviations from proper channels of measures that eventually assume immense proportions in an untoward direction. They note how

"The pebble in the streamlet soon
"Has turned the course of many a river;
"A dew-drop on the baby plant
"Has warped the giant-oak forever."

Thus they are capable of seeing the end from the beginning; enormous results from diminutive causes, and so learn properly to estimate incipient growths at their real prospective value. With such facilities, clearer outlook, expansive survey and added vision, another care devolves upon the recipient; with these come the obligation to unceasingly watch all movements before him for the information of all interested, and "report progress" as events shall seem to demand.

These remarks have been suggested by a call from "an old subscriber," to be found elsewhere, that one of our most favorably situated brethren shall keep watch and ward over those who are now framing our future State Constitution, to the end that any provision in it unfavorable to the church, the spread of true religion in our midst, may speedily be brought to the notice of less observant parties and thus receive due consideration before adoption. We trust time will be found—nay made—whereby such reports from the several tower-stations can be furnished our readers, ministerial and lay, so that the former may discuss them at our fast approaching Conferences and the latter be prepared to act intelligently whenever called to pass upon them. §

The Free Will Baptist Church of the North has sent a missionary to Richmond, Va., who writes to his employers in the North that "the Free Will Baptist Church is the only one in Virginia that advocates temperance." Is it strange that men who thus slander the churches and people of the Southern States should receive a cool reception? Unless the churches North make better selections than they have done in many of the missionaries they have sent to the South they had better for the sake of them and reputation keep them at home.

Reading matter on every page—rich, rare and spicy.

THE CONFLICT.

The time is coming and is even now at hand when an open, active and unyielding warfare should be made against sin and its strongholds.

The canons and anathemas that are being hurled from the Vatican against Protestant heretics, and the strong efforts that are being put forth by the Protestant world to resist and throw off the Romish yoke, with a total disregard to the infallibility of the Holy See, ought, it seems to us, be united and make a combined fight against the common enemy of all mankind—the devil. For, although disagreeing in articles of faith and the modes of worship, yet they agree that there is sin and righteousness—hell and heaven. Disagreeing as to some of the plans of salvation, yet each affirming that every human being has a "never dying soul to save." Hence, recognizing a common but sleepless foe, and hoping for the glorious realities of the same better land, we call upon all denominations and appeal to Christians of every creed to join with us in the warfare we have already begun against the glaring evils in our midst. Since the time that words of the Bible were perverted to a bar-room advertisement—since the opening night of the palatial gambling hell to ladies and their escorts—since the time that boot-blacks, merchants, ball-headed bank directors, with men of "solid piety," and those whose lips smack of a seventh-day piety, gave patronage to the orgies of the Casino—since the time that bar-rooms and beer-stands were let to sell liquors to erect a temple of worship to the living God; and even when punch-bowls were filled and emptied in the name of the great virtue, charity, and for the sake of helpless orphanage—the ADVOCATE has condemned all such proceedings as contrary to the purpose and teachings of christianity. We have held up the club-rooms as social evils; we have exposed the short comings of church members and church officials; we have reproved them in the maizes of the dance and in the theatre; we have told of the growing evils, and gnawing cancers that are eating out the vitals of good society and godliness; we have warned all of the cesspools of sin and corruption that are breaking hearts, desolating homes and damning souls. We have used persuasion; we have used reason; we have appealed to every tie that is sacred to man; we have used plain words—yet the dance of death goes on. But we do not despair, nor shall we cease our warfare, knowing that we are doing our duty, serving our country, helping our fellow mortals, and fighting in the cause of God and the right. The political cauldron is boiled in gambling houses and "dram shops;" and municipal and legislative halls are being filled with men who pander to their tastes and who would give their wicked deeds the sanction of the law.

But politics are not within our province, and we advocate no man, we serve no party, save that we want men who will be just and fear not; who will advocate and sustain measures, and not be the time servers of men.

But we do make war upon sin and evil influences both in high and low places; in private and in public; in the beggarly hut and in the palatial mansion; in the legislative and municipal halls; in the church and out of it. In our midst the emissaries of the devil are busy. The allurements to sin are on every side. The current of ruin flows down nearly every street, and at almost every corner is a vortex that engulfs many into endless despair. Gambling is becoming respectable. Licentiousness goes open-handed. The club is becoming more attractive, and mayhap more endearing than even "Home, sweet home." Oh! what a sad, what a pitiable commentary upon man, for the creation of whom all the powers seemed reserved to make him in the image of God. Of course no legislative enactments will ever pre-

vent crime or prohibit sin, and no law will abolish drunkenness and riotous living. The reformation must be the work of morality, virtue, and the religion for the establishment of which Christ died.

Hence we call upon all who love God, who love virtue and morality, to give us heart and hand in this fight; let us unite our efforts, unite our prayers, and we will, being armed "with the sword of the spirit," go on shouting peans of victory and songs of praise to the Lord, who will triumph gloriously. We appeal to you, fathers, by the hope of your sons; by the happiness of your daughters; by the love of your wife (your all) by the "sweet memories of the past" that link your heart to heart with her who was the joy of your home and the sunshine of your life; whose last words may have been: Darling, I love you; meet me "over there;" by the memory of your little ones whom the angels bore away and who are now silver-winged messengers around the throne of God. Young men, now we appeal to you—by the love of your childhood; by the remembrance of the sad vigils of an anxious mother around your bedside when it seemed that the black-winged messenger, Death, was unraveling the mystic web of life; we appeal by the prayers taught at her knees in innocent childhood; and by her last words and parting blessings as she went, breath by breath, down into the cold water of death, to give us your aid in rescuing our fellow mortals who are drifting into a boundless ocean of woe. And we appeal to each, to every one, and to all, by that hope of blessedness that "springs eternal in the human breast;" by the agony and bloody sweat of your Father and your God; and by the crimson current that has flowed down from Calvary since the Son of Man died for a lost world, to join us in this work of breaking down evils, making saddened hearts rejoice, and saving immortal souls! * *

THE LAST TIME.

In a late issue of the CHRISTIAN ADVOCATE, we proved conclusively that A. M. T., a venerable father in the Catholic Church who had been criticising some of our articles through the *Texas Catholic*, was the last link in the asinine chain, reaching down from the institution of the "Feast of the Ass" unto the present day in unbroken succession. This urbane gentleman owns to the fact in the last number of the *Texas Catholic*, and proceeds (to use his own idea) "with the *Jaw-bone* of an ass to demolish the Philistines," or Methodists. Like the celebrated shoe-maker, he sticks to his last—it is all *Jaw*. There is no logic, no reason, no argument, no sense—nothing but a sepulchral sound, issuing from the "Jaws" of an ass. For example, he endeavors to offset our charge of the "Feast of the Ass" upon the Catholic Church, by quoting an incident from the *New York Graphic*, which he denominates the "Methodist Feast of the Goats." It runs thus: Bishop Miles (a colored man) says that in the swamp regions of Mississippi there is a religious custom among the negroes consisting of their colored shepherd bleating like a sheep, while the members reply in concert imitating the same sound. Therefore, the Methodists observe the Feast of the Goats. This is what he calls the *Jaw-bone* of an asinine logic. If we put it into a syllogistic form, it would be as follows:

Some negroes in the swamp regions of Mississippi bleat like a sheep. (Major premise.) These negroes profess to be members of the Methodist Church. (Minor premise.) Therefore, Methodists are goats. (Conclusion.) Now A. M. T. is a venerable and polite, cultivated, highly respected, burning and shining light in the Roman priesthood of Galveston, and in the above syllogism, we have presented to us a beautiful specimen of Roman Catholic logic. When an opponent has to resort to such "hosh" as this to sustain his cause, it would be unfair to press him further; therefore, with the kindest feelings we leave him without another word, where he has ever been bound, "hand and foot, in the chain of asinine logic." *

Christian Advocate

GALVESTON, TEXAS, OCT. 30, '75

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The Law of Life is Work.

Holy Writ and current proverb alike teach the law of labor. The great Apostle has said "that if any would not work, neither should he eat." We must all work; it is a fundamental law of our existence, and we can no more evade its requirements than we can destroy gravitation or abrogate any other law of physical science.

It is a beneficent law, and the thinking mind can but feel, when it reviews its action, that "God is love." The fields will produce the sweetest of fruit and the richest of grain, but we must plant and till ere we can enjoy the bountiful harvest. The hills of Texas are full of iron, and of coal, but we must dig ere we can get them for profit or for use.

As in the material, so in the mental world. Every man has a mind—the wild Comanche as well as the erudite philosopher; but that mind must be cultivated and developed, or else it will be like the undug ore in the hill—dormant and valueless. While every man must work—for it is the fiat of Omnipotence that by "the sweat of his brow shall he eat bread"—he may have the choice of the kind of labor that he will perform, and he may select that which is least irksome, the most pleasant, and that which will yield the greatest profit.

He may qualify himself by study for such labor as will give him the greatest remuneration and the largest profit. If he has a distaste for driving oxen, he may learn to drive a golden pen with facility, receive as much remuneration in one day as he would for driving oxen in a week. If he dislikes to keep pigs, he may learn to keep books, and enjoy the greater payment for so doing.

There are, perhaps, in Texas, a hundred young men with all the financial ability of Astor or Henry Clews—a hundred who would make merchants successful as A. T. Stewart, or any of the great merchant princes; but their talents must be developed; they must acquire the rudiments, nay, more, the theory and practice, of the counting-room and the banker's desk. They must understand the mysteries of percentage, of exchange, and of insurance; they must be able to draw drafts, to write notes; they must be familiar with commercial forms, and have some knowledge of commercial law, or else their talents will remain, like an unplowed field, valueless and barren.

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Pittsburgh, Pa.: J. Weaver & Co., 116 Smithfield Street.

Philadelphia, Pa.: N. W. Ayer & Son, 723 Sanson Street.

ESTIMATES will be furnished free by any of the agents above named. Send to them for circulars containing rates.

"THROW PHYSIC TO THE DOGS; ILL NONE OF IT."

We do not in the least feel like blaming Macbeth for this expression of disgust; indeed, we are rather inclined to sympathize with him. Even nowadays most of the cathartics offered to the public are great, repulsive-looking pills, the very appearance of which is sufficient to "turn one's stomach." Had Macbeth ever taken Dr. Pierce's Pleasant Purgative Pellets he would not have uttered those words of contempt. It is really encouraging, when one is ill, to find that a little, sugar-coated Pellet, will as promptly produce the desired effect as a dose of great, nauseating pills. These little Pellets, unlike other cathartics, are really nature's physic. They do not debilitate, but tone and invigorate the system. No family should be without Dr. Pierce's Pleasant Purgative Pills.

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Dr. Price's Vanilla Flavor is extracted from the Vanilla Pod, obtained from Mexico. This popular flavor, as made by Dr. Price, embodies all of the delicate aroma of this agreeable fruit and is free from the strong, rank taste of those extracts in the market. Sold as Vanilla, which are made from the cheap Tonquin or Siam Flava. If something pure and nice is wanted for flavor cakes, pies, or puddings, get Dr. Price's True Flavoring Extracts, which are equal to his noted Cream Baking Powder.

HEARING RESTORED. Great invention. Book free. G. J. Wood, Madison, Ind. oct30 11

ATTENTION.—Mr. Reizo Grunewald, proprietor of the well known music establishment in Houston, (branch house of Louis Grunewald, New Orleans), has constantly on hand a select stock of music, pianos, organs, etc., which he is selling at popular prices. The name of Grunewald is familiar to nearly every household in Texas. He is agent for the Steinway, Knabe and other pianos of celebrated make. Write to him and get his descriptive catalogue. oct23-cov6m

FLAT ROCK, HUDON, Co., O., Aug. 27, 1875. Inclosed are six dollars and fifty cents for three bottles of your Canab's Kidney.

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TO OUR COUNTY FRIENDS.—Butterick's celebrated patterns have become a household necessity. Fall fashions now ready. Every conceivable style of American and European fashions on hand; descriptions of same will be found in catalogues that will be forwarded free on receipt of address of any readers of the "ADVOCATE." Every lady can be her own dressmaker by using Butterick's celebrated paper-cut patterns. Every pattern guaranteed to fit. Send address to Singer Manufacturing Co., 53 Market street, Galveston.

LADIES, you can procure sewing machine needles for any machine now in use, at R. Gannaway's music store, Houston, Texas. oct23-cov1m

Asthma and Catarrh—See Dr. Langgels advertisement. oct16 13t

AYER'S Hair Vigor Restores Gray Hair to its original color, thickens thin hair, and stops falling. It is an elegant dressing. oct23-cov1m

Church Notices.

Committee on Examination.

- Admission—W. H. Moss, T. B. Norwood, C. J. Cook. 1. First Year—R. P. Thompson, A. C. McDaniel, J. L. Angel. 2. Second Year—W. C. Haislip, J. C. Randall, B. J. Baldwin. 3. Third Year—T. M. Smith, J. M. Binkley, J. J. Davis. 4. Fourth Year—S. J. Hawkins, James Graham, J. Clark Smith.

Dear brethren, remember the conference passed a resolution to the effect that the undergraduates are to be in attendance on Tuesday morning at 9 o'clock. W. A. SHOOK, Secretary.

Notice.

The members of the Third Year Class of the Northwest Texas Annual Conference, will please meet the committee on the eighth day of November, at three o'clock, p. m. at the Church in Corsicana, Texas, signed in behalf of Committee. W. T. MEEGINS.

To Presiding Elders.

Those of the East Texas Conference will please send me a list of the delegates from their respective districts to the Annual Conference; also the names of the local preachers who will be in attendance. The traveling preachers who intend bringing their wives will please notify me by letter as early as possible, so that I may make the necessary arrangements for their entertainment. My address is Pine Hill, Texas. J. C. A. BRIDGES.

To the Preachers of the East Texas Conference.

You may remember that at our last Annual Conference, held at Marshall, there were some premiums offered to the preacher who would bring up to Carthage the largest missionary and conference collections. The gold watch promised by Bishop Keener has been forwarded and placed in my hands to deliver to the one who has the largest collection for foreign missions. The large general Conference picture offered by the Bishop will be forthcoming; also, the premium offered by Brother John Adams, of a set of Clark's Commentaries, and those premiums offered by myself, will be ready for distribution. It will soon be seen who has attended best to these important interests of our church. It is to be hoped that the brethren will collect close on the amounts subscribed by our friends. DANIEL MORSE.

MARSHALL, TEXAS, Oct. 7, 1875.

Examining Committees of the East Texas Conference.

- 1. For Admission on Trial—P. M. Stoval, E. F. Boone. 2. First Year—D. M. Stoval, H. M. Booth. 3. Second Year—E. P. Rogers, J. S. Mathis. 4. Third Year—Daniel Morse, J. R. Bellamy. 5. Fourth Year—E. L. Armstrong, D. P. Cullen.

Northwest Texas Conference.

The Northwest Texas Conference will convene in Corsicana, November 10, 1875. The Presiding Elders of the several districts will confer a favor by forwarding to me as soon as possible the names of Lay Delegates to the Conference, and of local preachers who will come for Deacons or Elders' Orders. The lay members of the Conference are cordially invited to attend. Those accepting this invitation will please do so at once by letter, that we may make them comfortable. HORACE BISHOP, P. C. Corsicana, August 21, 1875.

Quarterly Meeting Appointments.

- CHAPELL HILL DIST.—FOURTH ROUND. Brennan sta. at Brennan, Nov. 6, 7. Tyler cir. at Long Point, Nov. 13, 14. Birch Creek mis. at High Prairie, Nov. 20, 21. Bellville cir. at Travis, Nov. 27, 28. Chappel Hill sta. Dec. 4, 5. T. B. BECKINGHAM, P. E.

AUSTIN DIST.—FOURTH ROUND.

- Medbair cir. Nov. 13, 14. Austin cir. and Walnut mis. Nov. 20, 21. Austin sta. and sweet mis. Nov. 27, 28. La Grange sta. Dec. 4, 5. A. L. P. GREEN, P. E.

GALVESTON DIST.—FOURTH ROUND.

- St. John, at Galveston, Dec. 4, 5. I. G. JOHNS, P. E.

PALESTINE DIST.—FOURTH ROUND.

- Jacksonville cir. Nov. 6, 7. Kicksapoo cir. Nov. 13, 14. Tyler cir. Nov. 20, 21. The pastors will please be careful to bring up full statistics. Dear brethren of the ministry and laity, let us pray every day that this series of meetings may be signified by a gracious revival. JOHN ADAMS, P. E.

WACO DIST.—FOURTH ROUND.

- Marlin cir. at Marlin, Nov. 6, 7. Waco city mis. at Waco, Nov. 13, 14. W. G. CONNOR, P. E.

HUNTSVILLE DIST.—FOURTH ROUND.

- Madisonville cir. at Madisonville, Nov. 6, 7. Navasota and Anderson, at Navasota, Nov. 13, 14. Prairie Plains cir. at Bay Chapel, Nov. 20, 21. Bryan sta. at Bryan, Oct. 27, 28. Courtney and Plantersville, at Anniversary, Dec. 4, 5. J. M. WESSON, P. E.

MARSHALL DIST.—FOURTH ROUND.

- Henderson and Bellville, at Bellville, Nov. 7. Bellville cir. at Bellville, Nov. 14. Marshall sta. at Marshall, Nov. 21. DANIEL MORSE, P. E.

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Prof. B. W. Burgess: I advised my brother-in-law, Joseph Baldridge, to attend your Business College. He did so with a result in the instruction so satisfactory to both him and me that we have agreed to do all we can to induce our young friends to go to your Institute, as much for their sake as for yours. I think your College is valuable an institution to commence as to individuals, because you teach what business men do greatly use. WILLIAM WOOD.

Prof. B. W. Burgess: You say that I have sent several pupils to your Business College. That is true. I have sent to you at different times for instruction several young men, among them my brother. I sent him after having seen the results of your instruction in others. I did so because I believe such instruction is the best a young man can have; and I am fully satisfied that your College is not only a private but a public benefit. LEON BLUM.

Prof. B. W. Burgess: I am gratified to say that my nephew, Hamilton Conley, who attended your College, was greatly benefited through the knowledge obtained by your manner of teaching. In consideration of which I commend your Institute to those wishing to patronize a first-class Commercial College. J. H. COLLETT.

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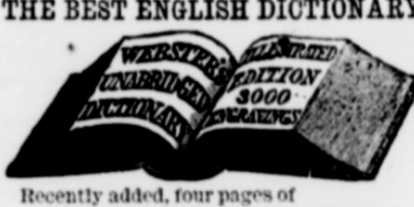
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Christian Advocate

GALVESTON, TEXAS, OCT. 30. '75.

Correspondence.

Design of Christian Baptism.

Faith of the Campbellite Church.

REV. WM. PRICH.

It is written: "In the mouth of two or three witnesses shall every word be established." II Cor., xiii., 1. I intend to extend my chain of evidence by giving the testimony of twelve witnesses, so as to demonstrate my position as clear as the sun-light of heaven. The rail must be lifted from the eyes of the people. If orthodox divines will do their duty, we will force the exponents of Campbellism to take a position that will be understood by the people generally. The elders know how to keep them in the dark. They use orthodox terms, but they do not know how to interpret them on scriptural principles. My position is, that the elders teach that a penitent believer is morally qualified for heaven in the "overt act" of immersion. Baptismal remissionists will not presume to deny this statement. I speak of those who are well posted in the doctrine of baptismal remission—(being men of moral worth.) They, as honest men, are necessarily compelled to locate the blood of Christ in its efficacy somewhere. And being the professed "ambassadors of Christ," they ought to inform the people by what means or agency a penitent soul may be cleansed by it. This question is evaded by some of the most eminent baptismal remissionists. The elders, unanimously teach, that the sinner is pardoned *by, in, or through* the blood of Christ. Entertaining this faith, justice and the general interest of humanity demand at their hands that they should inform the world exactly *how, when, where, and by what means or agency* the soul is brought in contact with the blood of Christ. As I have shown, Mr. Campbell and a few of his disciples have spoken in unmistakable terms. The dissenters are doing the mischief. In word they discard Mr. Campbell's faith, but in sentiment they are with him—hence, the necessity of a complete analysis of *certain terms* which they use. As they all deny the personal agency of the Holy Spirit in changing a man's state, and attribute the change to water baptism, they must take one of three positions, viz.: 1. "That God in some way has transferred the efficacy of his son's blood to water." 2. The penitent's heart is changed by the Holy Spirit before baptism. 3. There is no moral or divine change in conversion; only baptismal remission, without an application of the Savior's blood. If they take the first, (which is Mr. Campbell's theory), all christian people will frown upon it. If they take the second, baptismal remission is worse than nonsense. If they take the third, no one who is competent to link two ideas together will believe it. The elders by shifting terms, may change positions; but when they are critically examined, their faith is found in the *central idea of immersion, as a moral fitness for heaven*. The elders seeing and feeling the absurdity of their own teaching with respect to baptismal remission, (some of them) now assume that they do not baptize a man to make him a christian, but that they baptize him because he is a christian. He, as they assume, becomes a christian when he believes the Word of God. Is not this a novel idea, to say nothing of its absurdity? If a man is a christian before baptism, I would like to know what he is baptized for? On Campbellite principles, I am bold to proclaim that they recognize all penitent believers as being christians, having their minds or hearts changed. But in changing the heart of the penitent, they do not teach that it is cleansed by the blood of Christ. It is only change of mind effected by the gospel; and the subject thus changed is not pardoned, and can not be, until he realizes a change of state in the water. This change of heart is not effected by the blood of Christ. The whole work is effected by the "Spirit and Word," or the Spirit in the Word. If there be any Holy Ghost in the Word, (no man can prove that there is,) he certainly does a great work in changing the sinner's heart. But what profit is there in this change of heart, provided, the man dies without baptism? If the Campbellite theory is correct, it is worthless to the subject, and a work of supererogation on the part of the Almighty. When He changes the heart (if the elders are correct in their faith,) the work is only partially done; hence, he whose heart is changed by the Holy Spirit must go to hell unless the work is consummated by an elder in the water. The man with a changed heart is a christian, but at the same time he

has no "formal acquittal!" This is all guess work with the elders. Such an idea is a mythical reflection of an unsanctified heart. But in effecting this change, no one of the elders will admit, that the blood of Christ is applied by any means or agency. They know that the "Word alone" can not apply it. They know that the personal agency of the Holy Spirit is not in the *Written Word*; hence, they will not admit that the sinner's heart is purified by any means or agency *out of the water*. The sinner, then, after his heart is changed, is not cleansed from sin, (yet some of the elders say that he is a christian,) nor can not be, until he "comes to the blood of Christ," in baptism (?).

In confirmation of the fore-mentioned thoughts, I will proceed to give the testimony of Elder Franklin. In his debate with Fisher, he says:

"But I am not done yet with this change in a man's heart. He (Fisher) says, 'a man who is a christian in heart, is pardoned.' I do wonder if it has come to this, that we have preachers here, past the middle of the nineteenth century, in the days of development and reformation, who confound the pardon of sins with the change in a man's heart, which only prepares him for pardon. Why, if you pardon him with all the malignity and wickedness in his heart, he will sin again. But the change in a man's heart is preparatory to coming into a state of justification. The change of heart takes place in a man, and the pardon of sins is in heaven."—(Franklin and Fisher Debate, p. 115.)

Mr. Franklin, is orthodox in the faith of his predecessors, in teaching that a change of heart is nothing more than a change of mind, and a reformation of life. His evidence strengthens my position, viz.: That the elders deny a divine change of heart or regeneration, as taught and believed by orthodox christians. Orthodox divines, maintain that when a man's heart is changed, he is pardoned and regenerated, and in this state he is morally qualified for heaven, *without baptismal purification*. The latter-day reformers, teach that a change of heart only prepares a man for pardon. This is Mr. F.'s doctrine. Well! If the elders understand heaven's plan of saving souls, a man's heart must be changed before he is a proper subject for baptismal remission. A change of heart is only a preparatory work for salvation—in the water—Mr. Franklin, being judge. He ought to know the truth of his affirmation, as he has tried the experiment—of being plunged for remission. With this change of heart, a man is morally qualified to pass through the hands of a Campbellite dipper into the kingdom of Christ. If the change of heart is divine, it must be effected by spiritual baptism. If it is the work of the Holy Spirit, the work is not partially or imperfectly done—but well done. Therefore, I conclude that God does not require an *overt act* of dipping in order to remission of any man's sins. Again, if the change of heart is divinely effected, it must be produced in some way by the blood of Christ; but if it is only a change of mind and feelings, it may be produced by other means. The elders deny the personal agency of the Holy Ghost in the work of regeneration; therefore, it is evident that the change of heart for which they contend is nothing more (in a theological sense) than a state of conviction. With this change of heart, a man is not prepared for heaven—but only prepared for baptismal remission; the elders being judges. If he dies without the cleansing efficacy of water baptism, he must sink into hell with those who have not a change of heart. To be saved or pardoned, on the Campbellite theory, a man becomes *passive* in the hands of a Campbellite elder—who, by physical force, plunges him into the mystical body of Christ. Why, is it necessary to immerse a man whose heart is changed? The elders teach, that the dipping in water is in order to pardon. Strange theology indeed. When the heart is changed, it is *pure or impure*. If it is not pure, the change is a *hoax*. When God changes the heart, He does the work *without* the aid of water baptism. The Savior says: "Blessed are the pure in heart; for they shall see God," Mat., v., 8. If a man's heart is divinely changed—it is *pure*, and having a *pr* heart, if he dies in that state, he "shall see God." The Bible teaches that a man's heart is changed by faith in the Lord Jesus Christ. God remits sins in the first place, on the simple condition of faith, and a change of heart is the legitimate consequence. But Mr. Campbell & Co., teach, that a moral fitness for heaven is obtainable *exclusively* in the water. The candidate for pardon must pass through the "washing of regeneration," (*immersion*) before he can obtain remission (?). Yes! he must have a change of heart which is an indis-

pensable prerequisite to pardon (?). They have reversed God's plan of salvation by substituting immersion in the place of *spiritual* baptism. They assume that *immersion* is the consummating act of the New Birth, by which or in which the man's state is changed. The previous change of heart does not insure pardon, it only prepares him for remission (?). His heart being changed, he is a proper subject to be *dipped*, after which, if Mr. Franklin, and the elders teach correctly, his sins are "blotted out," as he sinks into the *watery grave*. But why does a man with his heart all right have to go down into the water to obtain pardon? If his heart is right, his sins are all forgiven, and to immerse such a subject in order to pardon is solemn mockery—an insult to heaven. The truth is, the change of heart—in the light of Campbellism—prepares no one for heaven; it only prepares the subject for baptismal remission. *No remission of sins without immersion* (?). This is the faith of the elders. Reader, bear in mind that no one of the elders will admit that God will remit sins out of the water. They unanimously teach that the soul must be cleansed by the blood of Christ; and they further teach that this change of heart is not effected by it therefore, any one can see, according to their faith, that all must come to the blood of Christ in "christian immersion." With these irrefutable facts, I claim Mr. Franklin another orthodox witness in support of my position.

Mr. Franklin adds: "The change of heart takes place in a man," which "only prepares him for pardon." On page 117, he represents the man whose heart has been changed as saying: "I am sorry that I ever sinned against Him, I am changed in my feelings, I am changed in my heart; I love God and all mankind, and I will now change my life, and will sin no more against Him."

Will God send such a man to hell because he is not baptized for the remission of his sins? If Mr. Franklin represents the man correctly, he is in a state of pardon. He might as easily find a good devil, as he can find such a man in a condemned state before God. The Bible christian loves God, and all mankind—*exclusive* of water baptism. But a Campbellite christian may love God supremely, and his neighbor as himself, but if he dies without baptismal remission of his sins, God will send him to perdition. The Bible christian who loves God with all his heart is morally qualified for heaven. But a Campbellite christian must love God with all his heart—as a preparation for baptismal remission. Mr. Franklin speaks thus for the penitent: "I love God with all my heart, but I have no power to blot out these sins, or to save myself, or purchase pardon. What shall I do?" Those who love God have an evidence of their pardon, hence, they will never ask what must we do to obtain pardon; for all who love God know that they are justified or pardoned. The man who loves God with all his heart, acts very foolishly to ask, "what must I do" to obtain pardon, and acts more so, when he seeks pardon in the water. Of such a penitent, Mr. F. says that "he goes to God, and he puts forth the pardoning power and graciously forgives all his sins; and when he submits himself to the initiatory rite (*baptism*) in the name of the Savior, his sins are all blotted from the book of remembrance. You see, then, that the change in the man's heart produces an effect on his mind which changes his character, and prepares him for a change of state, to be introduced in the new state."—(Franklin and Fisher Debate, p. 117.)

Mr. Franklin informs us that the man who loves God with all his heart, goes to God and "He puts forth the pardoning power and graciously forgives all his sins." This being Mr. Franklin's opinion, I now ask where may the penitent find this pardoning power. His heart was changed out of the water, but where is the pardoning power? With Mr. Franklin, and Campbellites generally, the pardoning power is limited by the physical force of Campbellite elders. The man seeking pardon must submit himself, and thereby become *passive* in the execution of the initiatory rite, in order that his sins may be blotted from God's book of remembrance (?). Without this initiatory rite he must die in a condemned state; and if he thus dies, eternal death, will be his inevitable doom. Who can believe such doctrine? To this question, I answer: *Those who know not God in the regeneration of their hearts*. The unregenerate man may believe any false doctrine, and thereby bring upon himself "swift destruction." Why must the man whose heart is changed seek pardoning mercy in the water? The elders, one and all, respond: That his sins "may be blotted from the book of remembrance." Well, if this be the design of baptism, and sinners are cleansed by the blood of Christ, it must be in the water. One thing

is certain: If Campbellites do not find it in the water, they are wofully deceived—for they all go there to find it. The heart may be changed out of the water (as the elders teach) but the change (such as it is with them,) is not a change of state. The change of state which takes place in the water with them in point of moral excellence is far superior to the change of heart. Can this change of state be obtained without the blood of Christ? *No one of the elders will say that it can*; hence, I assume that Mr. Franklin is another one of the witnesses who teach that penitent believers "come to the blood of Christ" in the act of immersion. By it, Mr. Franklin says: "That the subject is 'introduced into the new state.'" Can any one become a participant of the "new state," without the blood of Christ? No man who believes the Bible will indorse such an idea. It is universally admitted that every penitent soul must be cleansed by the efficacy of the Redeemer's blood. Here Mr. Franklin finds himself in the same dilemma with his brethren. To be initiated into this "new state," the soul must come in contact with Christ's blood or its efficacy. If the soul does not find it in the water, it does not find it anywhere else—on principles assumed by the elders. *Immersion* with them, is specifically designed to insure pardon, and as none can be pardoned without it, and as pardon is obtained through the blood of Christ, it is therefore, certain, that the man who is baptized, receives the remission of his sins "through" the "precious blood of Christ," and the gift of the Holy Spirit. If the "precious blood" or its efficacy is not in the water, there is no necessity of being dipped to find it. If sins are remitted through the blood of Christ and the Holy Spirit, I would like to know blood of Christ (the testimony of the elders being respected), or its efficacy, is in the water. Mr. Franklin admits that a man is saved by the blood of Christ; but like many others, he will not presume to speak expressly as to the method of its application. He speaks plainly of the "initiatory rite," in obedience to which remission of sin is obtained. If God forgives sin in the act of immersion, the blood of Christ or its efficacy must be in the water. Mr. Franklin is bound to take Mr. Campbell's position and say: "that God, in some way, has transferred the efficacy of his Son's blood to water; or, else he must admit that sins are remitted without it. If he fails to take either, there is but one other, viz.: The efficacy of Christ's blood is applied by the baptism of the Holy Ghost. If he takes the latter, he will give up his doctrine of baptismal remission. The elders, generally, would advocate Mr. Campbell's theory—if they were not afraid of the consequences. I now allege that all the elders who deny the correctness of Mr. Campbell's faith, are necessarily compelled to teach baptismal remission without the blood of Christ being applied by any means or agency. Doubtless many will say that I misrepresent the faith of Mr. Campbell and his followers. If I do, the most popular Campbellite works in the world are wrong; for I have been very careful in my analysis of Campbellite evidence. If I have misrepresented the baptismal theory, I hope they will inform the world exactly how, when and where the penitent is cleansed from his sins. Will they attempt such a thing? I predict that they will not.

Elder O. A. Burgess says: "And this test (obedience) is put in the form of an immersion in order that the entire burial of the body may show the entire giving up of body, soul and spirit to Christ; and, whereas, no other single act can do this, so no other mode, institution, comment, law, ordinance, commandment, or, by whatever other name, things or principles may be designated, can, by a single act, bring the penitent sinner into relation with Father, Son, and Holy Spirit." Living Pulpit, p. 176.

Mr. Burgess takes the ground that immersion is the test of a man's obedience to God. He does not regard any man as being in a saved state of obedience, whose faith has not been tested by the "overt act" of immersion. The mind, heart and feelings may all be right; but if he fails to be dipped, he must stand before God a disobedient, hell-deserving sinner—regardless of every moral qualification. On Campbellite principles the devil will get the body unless the Lord gets it in the water. This idea of the Lord getting the body in the act of immersion is one of recent origin; but it is becoming very popular among the baptismal remissionists. Unless the Lord changes the body in the water, it is just as corrupt after being dipped as it was before. The fact that Mr. B. teaches that the penitent must be immersed in order that he may give up his "body, soul and spirit to Christ," is strong presumptive evidence that he believes in Baptismal Purification. If the

summate this death in an actual leaving of the world. As we bury the dead, we bury him."—Living Pulpit, p. 67.

There is nothing objectionable to "the good confession" in a scriptural sense. But Mr. Burnett teaches that no one can be saved by anything that precedes immersion. Every act of obedience without it (*immersion*) are unavailing; that is, all combined cannot secure pardon. But with the "good confession," he must be buried in the water before he can be saved. Mr. Burnett says: "As we bury the dead, we bury him." This statement is not true. Campbellite elders do not lead their dead down into the grave waist deep; and then immerse their heads and shoulders. They bury their dead like other people; hence, the idea of burying a penitent in the water, as the dead are buried in the grave, is emphatically false—in fact or in figure. There is no resemblance between the two. The thought of such a thing first originated in the brain of an old Phrygian heretic, who attempted to correct the teaching of Christ and his apostles. But why should a penitent, after making "the good confession," be buried in the water? If there is no saving virtue in the water, there is no use of immersion—for baptism. But there is a saving element or power in the water, provided a man must be immersed to save or cleanse him from his sins. Mr. Burnett teaches that when a penitent is buried in the water, he receives the remission of his sins "through" the "precious blood of Christ," and the gift of the Holy Spirit. If the "precious blood" or its efficacy is not in the water, there is no necessity of being dipped to find it. If sins are remitted through the blood of Christ and the Holy Spirit, I would like to know blood of Christ (the testimony of the elders being respected), or its efficacy, is in the water. Mr. Franklin admits that a man is saved by the blood of Christ; but like many others, he will not presume to speak expressly as to the method of its application. He speaks plainly of the "initiatory rite," in obedience to which remission of sin is obtained. If God forgives sin in the act of immersion, the blood of Christ or its efficacy must be in the water. Mr. Franklin is bound to take Mr. Campbell's position and say: "that God, in some way, has transferred the efficacy of his Son's blood to water; or, else he must admit that sins are remitted without it. If he fails to take either, there is but one other, viz.: The efficacy of Christ's blood is applied by the baptism of the Holy Ghost. If he takes the latter, he will give up his doctrine of baptismal remission. The elders, generally, would advocate Mr. Campbell's theory—if they were not afraid of the consequences. I now allege that all the elders who deny the correctness of Mr. Campbell's faith, are necessarily compelled to teach baptismal remission without the blood of Christ being applied by any means or agency. Doubtless many will say that I misrepresent the faith of Mr. Campbell and his followers. If I do, the most popular Campbellite works in the world are wrong; for I have been very careful in my analysis of Campbellite evidence. If I have misrepresented the baptismal theory, I hope they will inform the world exactly how, when and where the penitent is cleansed from his sins. Will they attempt such a thing? I predict that they will not.

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sinner cannot give himself to God, and become a Christian without immersion, there must be a saving element in the water which cannot be found elsewhere. No other single act will enable the Lord to get the whole man. "No other single act" will show the entire giving up of all to the Redeemer. Suppose that he does get soul, body and spirit in this single act, will they be any better in the water than they would be out of it? Not a particle better, unless the water prepares them for Christ's reception. But why must the soul, body and spirit be immersed, if it is possible for Christ to embrace them without it? There is no us; in discussing the fact Mr. Burgess, as well as Mr. Campbell, teaches that there is a soul-cleansing element in the water. If there is not, his reasoning is nonsensical. As an evidence of my position, I call special attention to the last clause of his testimony. In speaking of the single act (*immersion*), he says: "So no other mode, institution, covenant, law, ordinance, commandment, or by whatever other name, things or principles may be designated, can, by a single act, bring the penitent sinner into relation with Father, Son and Holy Spirit."

Before the penitent sinner is immersed, he has no saving relation to God; but just as soon as he is immersed (by the single act) he (in the water) is brought into relation with Father, Son and Holy Spirit. If the "penitent sinner" is not cleansed from his sins in the water, I would like to know by what means this heavenly relation is effected? If it is not effected by some means in the water, it is not effected; hence, the immersed subject is deceived, and if deceived and dies so, will certainly be damned. If the blood of Christ or its efficacy is not in the water, there is no more virtue in baptism than there is in saying prayers or singing Psalms, what the Holy Spirit does in the wonderful "transaction." Does he apply the blood or its efficacy in the act of dipping? No one of the elders will admit that he does. They all deny his direct personal influence in the remission of sins. Like Mr. Burnett they will quote Acts 2, 38, in proof of their faith; but in reality they deny his personal influence upon the heart in conversion. I assume upon the hypothesis of Mr. Burnett, that if the Holy Spirit has anything to do in the remission of sins, he must perform his official work in the water. If he is not in the water to cleanse from sin by applying the blood of Christ or its efficacy, (the blood or its efficacy) must be in the water. With the above testimony before the reader, he will doubtless see that Mr. Burnett is another one of Mr. Campbell's satellites who teach that a moral fitness for heaven is obtainable in the act of immersion; hence, I claim him my eighth witness, whose evidence strengthens my position.

(To be Continued.)

FROM LONGVIEW.—Mr. Editor—I think it due you that different portions of the work should be represented in reference to the estimate in which the ADVOCATE is held by its friends. We in this region, who make some pretensions to be on the line of the transmission of light, and who are tolerably posted in the makeup of progressive journalism, were flattering ourselves that we had a live ADVOCATE, with a wide-awake editor who was in rapport with the stirring epoch, and with eagle eye observant of the developments of the times; not with caustic, incisive and polished pen the iniquitous working of evil doers in high places, and exposing their devilish deeds to the light. And not only exposing them to the light, but keeping us posted in reference to the progressive spirit of the church and the evangel of a higher civilization in all the departments of progress. We were, in fact, congratulating ourselves that we moved in the front rank of religious journalism. You may imagine then how refreshing it was to our risibilities to hear some one from Sleepy Hollow, rubbing his Rip Van Winkle eyes to catch a view of the flying car of progress, with our live editor aboard, crying—"arouse up; the world is moving," advising him, instead of the live sheet he is publishing, composed of the stirring events of the Christian world, to put his readers to sleep by prosy essays and dull sermons—from which "good Lord deliver us." Mr. Editor, it is not every good brother that can make a live editor, and as the representative of five conferences who are satisfied with their election, you can afford to bear the critiques of some who imagine that they can fill you place more acceptably.—H. M. BOOTH.

LOWLINESS of mind is not a flower that grows in the field of nature.—Boston.

God being what he is, his church must be secured for time and for eternity.

APPOINTMENTS OF THE WEST TEXAS CONFERENCE. BISHOP PIERCE, PRESIDING.

Table with columns: WORK, NAME, POSTOFFICE. Lists appointments for various circuits including San Antonio, Cibola, Sutherland Springs, Rancho, Medina, Uvalde, Kerrville, Snopenumery, Bandera Mission, San Marcos, San Marcos Station, Supernumery, San Marcos Circuit, Lock't and Prairie Lee Cir., Seguin, Gonzales, Blanco, Mountain City, Thompsonville, Thompsonville Mission, Victoria District, Victoria, Leesville, Sandies, Clinton, Concrete, Hallettsville, Boxville, Texana, Corpus Christi District, Corpus Christi Circuit, Rockport, Beeville, Oakville, Helena, Nueces River, Goliad, Mexican Border, Corpus Christi Mis. Dis., San Diego, Presenas, Conception, Rio Grande, Roma, Laredo, and San Antonio Mexican Mis.

Visiting Committee Southern University—O. A. Fisher, J. F. Gillett, W. J. Joyce. Visiting Committee Coronal Institute—J. W. Vest, B. Harris, W. Ridout, Paine Male and Female Institute—H. S. Thrall, H. P. Bowen, C. M. Rogers, Supernumerary Deacons—Jesse Hord, Thomas Meyers, A. B. Duval, R. Gillett, R. M. Leaton.

LETTERS UNANSWERED.—Oct. 21.—J. L. Lemons, W. W. Horner, M. H. Wells, J. W. B. Allen. Oct. 22.—J. Burford, H. B. Ransom. Oct. 23.—J. W. DeVilbiss, T. W. (name did not accompany communication), J. F. Hines. Oct. 25.—G. D. Parker, S. H. Brown, Lacey Boone, (2). Oct. 26.—Jos. Rice, H. H. Sullivan, S. D. Aikin, C. H. Ellis. Oct. 27.—R. S. Finley, L. P. Lively, Jno. H. Stone, J. L. Lemons, J. J. Shirley, W. R. Alexander.

ATTENTION is called to the advertisement of Messrs. R. O. Kirk & Co., Houston, Texas, dealers in cooking and heating stoves, plated goods, cutlery, tin, wooden and willow-ware, and general house furnishing goods. Tin, copper and sheet-iron work made to order. Cistern and deep well pumps, pipes, etc. Gutting, roofing, etc., done at short notice. We commend this house to our friends.

THE card of Julius Meyer, Esq., appears in another column. The name of this gentleman is favorably known in nearly every newspaper office and stationery depot west of the Mississippi river. His sterling integrity, combined with generosity and promptness in all his business transactions, have established for him an enviable reputation, and a rich and rapidly increasing patronage at home and abroad. Mr. Meyer's establishment is stocked with a general supply of printers' goods, paper bags, twine and stationery. Mr. Goette, the courteous representative of Mr. M., is now on a business tour through Texas. We commend him.

SEE advertisement of the Home Iron Company, of Pittsburgh, Pa., sole manufacturers of the celebrated "Home Iron." We have one of these irons in use in our own family, and can safely say that it is one of the few inventions that come up to the representations made and the merits claimed for it. This company is spoken of in the highest terms by the press of Pittsburgh, the Advance, Advocate, Methodist Recorder, and others, referring to them editorially in a gratifying and highly commendable manner. In regard to the iron, it speaks for itself. It is beautiful in appearance, and practical in its ability to do the best of work. This opportunity for persons to engage in a paying business without investing large capital seldom offers itself. Write this company; you can fully rely upon their representations and secure a portion of their territory.—Ez.

We beg to call attention to the stylish establishment presided over by Mr. J. E. Mason, and familiarly known as the Parlor Book Store. In the selection of his corps of assistants, due regard has been had to the wants of his many patrons. All the modern languages are represented in the persons of his clerks. His selection of all the articles which comprise his immense stock show Mr. Mason to be an experi-

enced dealer. Everything in his line, from a pen to a letter press, he keeps constantly on hand, of the best materials and at the lowest prices. He has a full stock of what is popularly known as Centennial writing paper, and which is having a decided run. All the latest school books, pocket books, note books, stationery and current literary works may be found on his shelves.

THE citizens of Galveston should keep in mind the fact that T. Gilbert's Drug store under the Girardin House, has one of the largest, and most complete stocks of drugs, patent medicines, imported perfumery, soaps, and everything known in the catalogue of toilet articles to be found in the city. Mr. Gilbert has just received by late steamers, a large addition to his stock of medicines and toilet requisites. The prescription department of this popular pharmacy is in charge of Mr. J. S. McElwee, a graduate of the Philadelphia College of Pharmacy; and is the only druggist in town representing that well known and unrivaled school of pharmacy. This drug store is open at all hours. Prescriptions promptly and accurately filled, during the day or night. oct30-4t.

THE cheapest and best place to buy your dry goods, fancy goods and notions is of no doubt A. S. Levys. This firm has just opened at their new stand, 121 Market street, a fine line of carpets, oil cloths, matting, window shades, etc., etc., also beautiful dress goods, such as cashmeres, merinos, Empress and Tamise cloths, bombazine, silks, delaines and reps; their knitted goods are the finest in the city, and there are many other articles which they sell cheap. Call early. oct30-3mos. A. S. LEVY.

B. HABINE & Co., popular merchant tailors, doing business at 120 Postoffice street, Galveston, are filling the orders of their numerous patrons with that neatness and dispatch for which they have established an enviable reputation. Gents' suits made to order of the finest material at prices which defy competition. Dyeing and scouring neatly done. oct30-3m.

NEWS ITEMS.

TEXAS.—The event in this district the past week was the contest between Major Tom Olchitree—candidate of the Galveston News—and Major Stewart—candidate of the Democratic party—to fill a vacancy in the Convention, resulting most probably in the election of Stewart. A young man named Frazee was shot seriously by a highwayman, near Dallas, on the 25th. Quartermaster and Paymaster headquarters removed to Dallas. A fire at Dennison burned several houses on the 26th. A fight is reported between soldiers and citizens at Fort Griffin on Monday last. The Galveston wharf question is consuming a great deal of "conventional time" at Austin. Thirty prisoners confined in the Austin jail were detected in an effort to escape on the 26th. \$30,000 have been subscribed by citizens of Fort Worth for the organi-

zation of a construction company. Work will be commenced within thirty days on the grade to Eagle Ford. A difficulty at Dallas between J. W. Kidd and one Blessingame (employee of Kidd) resulted in the killing of party first named. Gov. Coke has named as delegates from this district to the railroad convention at St. Louis, Nov. 23, Col. A. M. Hobby, W. K. McAlpine, Gen. Bragg, James Sorley, and Col. H. B. Andrews.

MISCELLANEOUS.—The Brooklyn tax-payers have formed an association for prosecution of those officials who plunder them. The total peanut crop of the year is 720,000 bushels. The "abstractor" of the \$2,000 from the national treasury have not been discovered. Press dispatch of the 26th from Richmond says: "This day has been made memorable in the annals of Richmond, and lent additional luster to the proud name of Virginia, by the tribute of its people to the memory of its gallant warrior, patriot and christian soldier, General T. J. (Stonewall) Jackson." The election in Colorado Territory results in favor of Republicans. By a law of last Congress Colorado will be admitted to the Union in time for the next Presidential election. At a late meeting of the Missouri Pacific stockholders, a deficit of \$602,209 was "discussed." Lane, Democrat, elected to Congress from Oregon. The U. S. Fish Commission on the McLeod river (Cal.) has sent to the different States 90,000 salmon eggs. Large numbers came to Texas Commissioner. The mint director thinks the total (gold and silver) next year will reach one hundred million dollars. The following is part of Treasurer New's statement of receipts and expenditures for fiscal year 1875: Receipts customs, \$157,167,722 35; internal receipts, \$110,007,493 58; lands, \$81,413,640 17; miscellaneous sources, \$19,411,195; total revenue, \$288,000,051 10; public debt funded loan, \$188,795,505 70; United States notes, \$103,807,956; national currency, \$36,612,800; gold certificates, \$70,250,100; certificates deposits—United States notes, \$80,695,000; total net receipts, \$685,971,607 10; expenditures—customs, \$197,175,736; internal revenue, \$518,851,331; interior, civil, \$495,573,550; treasury proper, \$3,364,326,232; diplomatic, \$3,199,220 84; quarterly salaries, \$5,645,176; judiciary, \$380,394,450; net civil and miscellaneous expenses, \$7,107,070,298; war debt, \$4,112,664,598 and navy debt \$2,149,762,627.

CRIME AND CASUALTY.—Liabilities of Vice & Co. (failed) reported at \$1,500,000; Dosway & Hatch, New York leather dealers, failed; O. D. Dike, tea and spice merchant, N. Y., failed. Baxter & Co., recently failed, have been "censured" by the Produce Exchange for conduct inconsistent with justice and equity in connection with their suspension. Wiggins & Co., Portland, Me., failed—liabilities heavy. Seven blocks, including the W. U. Telegraph office, burned at Cincinnati. Virginia City almost destroyed by fire. Over 1,000 people homeless. Austin, Mississippi, almost destroyed by fire. Valley cotton mill at Stafford, Conn., burned. Loss \$25,000. The Ohio State Senate stands 21 Republicans to 16 Democrats; House 66 Republicans, 44 Democrats.

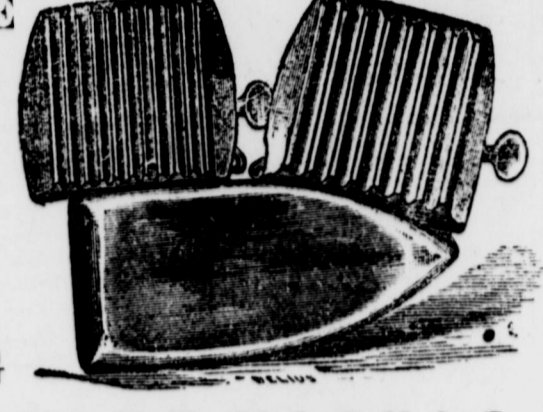
CHARACTERISTICS OF TENNYSON'S POETRY.—The sensations provoked by his poetry resemble those of one who has sauntered through a museum of precious stones of rare workmanship and purest water. Our aesthetic taste has been pleased by the glitter and the color and the brilliance, but our mind and heart have not been deeply moved. His poems are ablaze with detached thoughts of lofty meaning, and of a multitude of others whose meaning is not obvious, all alike expressed in vivid imagery, in the purest phraseology, and in rare melody of rhythm. But they are confused and cabalistic. He seems to be always laboring to be incomprehensible. He calls it "the riddling of the bards." And he succeeds. The problem of the Sphinx, the emblematic warning sent by the Scythians to their Persian invader, the mute counsel sent by the Samian to the Corinthian tyrant, a Delphic oracle, all were clear and easy by comparison with Mr. Tennyson's lyrics, alike in detached passages and in entire poems. None of woman born can fathom the meaning of the Idylls of the King.—From "Mr. Tennyson's Queen Mary," in the Catholic World for October.

An Indiana gentleman buried one wife on Tuesday, married another on Thursday, and was divorced on Saturday, and now wants to know if a bigger week's work was ever performed by any one man before the panic. Old Time will end our story; but no time, if we end well, will end our glory. That man may safely venture to go on his way, that is so guided that he cannot stray.

CHEAPEST AND BEST! The Home Iron!

4 COMPLETE IRONS IN ONE. MANUFACTURED BY THE HOME IRON COMPANY, EVANS STREET, BETWEEN FOURTH AND FIFTH STREETS, PITTSBURGH, PA.

PROFITABLE EMPLOYMENT FOR THOUSANDS IN SELLING THE PATENT NICKEL-PLATED HOME SMOOTHING, GLOSSING, RUFFLE, FLUTING, AND CRIMPING IRON. ALL COMBINED IN ONE!



It is the only iron manufactured that has all these qualities, and is indispensable in every family. The extremely low price of this combination places it within the reach of all, thus enabling our agents to sell at almost every house, as no one will be without it who has once seen it and knows the various uses it is adapted to in laundry work. The cut above represents the iron on its side, showing its convex smoothing surface and the glossing heel, also the rounded point for ironing trails, bands, or running up into gathers. Above the iron is shown the fluting and crimping attachments, which for fluting or crimping, as the case may be, are readily adjusted on the bottom of the iron, and used in connection with the corrugated fluting or crimping base board (not shown in the cut), which are furnished with each iron.

AS A SMOOTHING IRON. It is one of the best manufactured, having a convex turned face, which prevents the wrinkling and blistering of linen, as is sometimes the case when the common Flat Iron is used. AS A GLOSSING IRON. It is the most complete, and only perfect glossing iron made, reducing this tedious performance to the same simplicity and speed as that of ordinary ironing. The heel of the iron being rounded forms a glosser the entire width of the iron, which, when in use, does not fatigue the operator; having no nicks or grooves in stripes, it is much more easily handled and operated than any other, and with the explicit directions which accompany each iron, enables anyone to gloss as beautifully as the most experienced laundress.

GET READY! CRIMPING ORDER YOUR BUSINESS. FIRST COME, FIRST SERVED. IS ALL TAKEN.



AS A CRIMPING OR FLUTING IRON. By simply attaching the detachable corrugated plates, which is done in an instant, it is then ready for fluting or crimping in connection with a corrugated base board, which is furnished with each iron. Its completeness will be seen in what it will do, operating as it does on the only true principle, viz: ironing as a proper finish for all starched fabrics. This is the only principle of fluting machine that has been presented that will properly iron flutes, and make them correspond in finish with the body of the article being ironed. THE WORK IT WILL DO WHICH NO OTHER PRINCIPLE OF FLUTER HAS EVER YET PERFORMED. First—it always imparts a finish to each flute, which corresponds exactly with the body of the article being fluted. Second—it will flute any depth of ruffle, from one quarter of an inch to three feet or more, and the whole front, which is now done, in a morning wrapper. Third—it will flute a puff same as a ruffle—that is, it will flute between bands. Fourth—it will flute double ruffles. Fifth—it will flute aprons or worsted goods as neatly as linen, and set every flute. All folding or cutting is avoided, and as the iron moves forward and exposes the material, you can prevent in all cases, scorching, and can see when flutes are perfect. Sixth—it will form one or more ribs for corsets or braids. Seventh—it will form one or more flutes around bed-seams, table covers, window curtains, etc., any distance desired from the edge and in any direction, and by this, you can see, you are enabled with this iron to do up goods of any kind and in any style. Our iron is handsomely polished, which prevents sticking. This enables any family to do their own ornamental ironing, and to do it better than they have ever been able to get it done at a laundry, therefore saving extravagant prices which they have been obliged to pay. At its cheap cost, what family can afford to do without it? Don't fail to see this iron before purchasing any other. The iron has been finished to please, and all wonder at the beauty, utility, and cheapness of the

HOME GLOSSING, SMOOTHING, RUFFLING, FLUTING AND CRIMPING IRON. ALL COMBINED IN ONE. And the only one ever offered to the public that combines all these qualities. Our circular shows the iron in its different positions, in each of which it performs its work perfectly, and before we enter into our special terms, let us say, you can see, you are enabled with this iron to do up goods of any kind and in any style. LABORIOUS TASK OF IRONING COMES OFTEN. It is the hardest kind of work, more dreaded, and creates more dissatisfaction when done, than perhaps any other task about the household. It is not only necessary that the ironer be pleased with the work herself, but it must be done in a manner calculated to satisfy the wearer, and also to please the eye of the public. In ironing a piece of linen, it is like finishing a piece of work for an exhibition, as it is exhibited to the fullest extent when worn, and the anxiety of the ironer to do the work nicely adds to the labor. There is perhaps no part of our dress in which we are more particular than in the finish of our linen, and with the common flat iron, such as is now used, it is impossible to do such work satisfactorily. The art of polishing or glossing linen is one that has seldom been possessed by private families. Landries which have made it a special part of their business, have long kept it as secret as possible, in order to obtain those fabulous prices now asked and paid for such work. With our iron we are now able to offer the possession of this art to every family, making ironing one of the easiest tasks of the household. As a smoothing iron for ironing linen, such as cuffs, collars, shirt bosoms, etc., it has never had an equal. The face being oval, it prevents blistering, and prepares the linen perfectly for glossing, which must be done before glossing can be properly commenced. The level of the iron is then brought down on the work to be glossed, and just in as simple a manner as that of common ironing. You will, of course understand that it is next to an impossibility to gloss with a broad, flat surface. It requires an oval surface to do it. Landries have heretofore performed the work with an iron having an egg-shaped head, but it is not only difficult to handle, requiring the most skilled operator to use it successfully, but is apt to gloss only in ridges, which always looks bad in the finish of linen; not only this, but the iron is hard on the wrist, too much so for any one lady out of every hundred to handle with any degree of comfort. The heel of our iron being round, causes it to balance evenly, and whatever pressure is necessary is applied with great ease. The point of the iron being round, it is adapted for use as a band and ruffling iron. For ironing narrow bands, pressing seams, etc., it is complete, and is a want long felt, and one that is fully appreciated by the ladies generally. As a fluting iron it operates on the only true principle, viz: ironing as a proper finish for all starched fabrics, and will do all classes of fluting, as explained in our circular, and would be cheaper at 25c as a fluting machine than the crank machine would be at \$4. Goods fluted on this principle remain done up longer than when fluted by the crank or press method. In crimping fluting through these crank machines, the fabric is always liable to be cut and destroyed, and the rollers must cut through if the material is not gathered sufficiently full to reach the bottom of the corrugations; whereas, in fluting with our iron, it is gathered sufficiently full to reach the bottom of the corrugations, and will form the flutes without the slightest injury to the linen, and in a most satisfactory manner. It will do all work that a CRANK MACHINE CAN DO, AND ALL OTHER CLASSES OF FLUTING THE CRANK MACHINE CAN NOT DO. A trial will satisfy the most skeptical that this is the most complete and desirable iron ever offered to the public, and sells wholly on its own merits.

OUR TERMS TO GOOD, STEADY, ENERGETIC MEN. such as we want to handle our business in the different sections of the country, and very low—much lower than any other would reasonably expect on an article that sells so rapidly as this iron. We have many agents appointed who sell as well as 15 to 25 irons per month in ordinary canvassing. If an agent sells but five irons per day he is making more money than many others who have a capital of \$5,000 invested in ordinary business. Besides, the risk of losing the capital is great. In this business a man could not, in any business way, lose a hundred dollars, were he to try, as the goods selling rapidly and costing so little will always bring cash. There is no chance to lose, but every chance to gain. And recollect that in taking hold of this business you are engaged in selling a legitimate line of manufactured goods, you are getting control of the sale of one of the FASTEST SELLING ARTICLES EVER OFFERED TO THE PUBLIC. We have expended large sums of money during the past year in maturing this business. We are now furnishing the goods to men who handle territory for us at a profit that we much doubt whether you would be willing to take as a per cent. for your money, were you to loan it out on good security. We are placing the territory, and giving the control of the sale of the iron, on most advantageous terms. WE WANT A FEW ACTIVE, RELIABLE MEN. to place territory for us through the different sections of the country. To such persons we offer special inducements. We do not publish our confidential terms, as we wish such a course detrimental to the interest of parties taking hold of the business. Such terms we will furnish by mail on application. You will then be able to judge whether the business will pay or not. The Home Iron Company, in presenting to the public the Home Smoothing, Glossing, Ruffling, Fluting and Crimping Iron, does so in full confidence, believing that its merits will recommend it to every one. It is gotten up with the full understanding as to what is involved in an article of this kind, and will be found a practical iron in all that is claimed for it, doing, glossing, ruffling, fluting and crimping in a better manner than has been attained by the use of other higher priced irons. We can safely say our iron is the finest finished in the market, at any price. In taking the agency for the sale of this iron you are getting into a paying business, without any heavy outlay at the start, as is necessary in beginning a new business so remunerative as this. We have made the heavy expenditure ourselves. We furnish the goods complete in cases, and supply all necessary printed matter, such as order-books, circulars, and a perfect system laid down, following which a man CANNOT FAIL TO MAKE MONEY. We could furnish statements from our agents as showing sales from 15 to 25 irons per day, but what one can do is not always thought to be a criterion for others; therefore by ordering a sample you can see it, try it, and by exhibiting it to your friends, know just what you can do yourself, which is always the most satisfactory.

OPINIONS OF THE PRESS. "We have one of these irons in use in our own family, and can safely say that it is one of the few inventions that come up to the representations made and the merits claimed for it." This Company is spoken of in the Advance, Advocate, Methodist Recorder, and others, referring to them editorially, in a gratifying and highly commendable manner. "This opportunity for persons to engage in a paying business, without investing large capital, seldom offers itself. Write this company, and secure a portion of their territory; you can fully rely upon their representation."—Cincinnati Christian Standard. "The Home Iron, a new smoothing, glossing, ruffling, fluting, and crimping iron, all combined in one, has been submitted to our inspection by the manufacturers. We find it a most perfect combination of utensils for use in the laundry, or by ladies who do their own ironing. It will enable the mothers or daughters in any family to do neatly, quickly, and with ease, the various styles of ornamental ironing that have heretofore taxed their time and energy, or that have been done at considerable expense by professional laundress-women. We have never seen a hand smoother or better finished iron, and the combinations are attached together so admirably, it is just such a combination as is needed by every housekeeper, and we should think, would be the most rapidly selling article agents could take hold of."—Cincinnati Weekly Times, May 6, 1875. "We will send sample iron with fluting board, directions, circulars and order-book, complete, to parties wishing an agency, for THREE DOLLARS, or to any person ordering where we have no agency started. We do this to advertise our iron, as one iron, where it can be sold will sell dozens. Persons wishing an agency should send for sample, as it is impossible to form a correct idea of the iron from our advertisement. In case you should fail to take hold of the business after sending for sample, you can sell the iron for more than it cost you, which we will allow you to do, send for sample terms. Our terms are the best ever offered on an article that sells so rapidly. We are inserting circular advertisements in a number of the principal papers throughout the country, and our goods are selling so rapidly we are now giving OIL-WELL PAGE advertisements in first-class papers throughout the country for the benefit of those who have engaged in the business, as well as those who may hereafter take hold of it. We find all that is necessary is to let the public know there is such an article in existence, and its own merits and low price will sell it everywhere. We are placing territory very fast, and giving thousands employment in furnishing this complete and useful article in reach of every family. The safest way to send money for THREE DOLLARS, that you may see it and try it. The full amount must accompany all orders for samples. The safest way to send money is by Postoffice Order, Bank Draft, or by Express, which does away with any fear or loss, as either can be traced or duplicated. WE GUARANTEE EVERY IRON TO BE FULLY EQUAL TO THE SAMPLE. which statement we place on the head of every order-book. When writing, give Name, Postoffice, County and State, full and plain. Please preserve this paper for future reference, and if you are not in position to take hold of this business yourself, you may have some friend you would like to see make some money, to whom you could show it.

REFERENCES: The following well known citizens and gentlemen of high standing in this community have kindly permitted the use of their names as references: E. P. YOUNG, Esq., Cashier People's Saving Bank. GEO. BINGHAM, Esq., Superintendent Union Express Company. J. R. SNIVELY, Esq., Agent Adams Express Company. REV. ALEX. CLARK, Editor Methodist Recorder. W. H. JAS. ROBINSON, Publisher, Methodist Book Store. HOME IRON COMPANY, 166 PENN AVENUE, PITTSBURGH, Pa., P. O. BOX 900. Please state in what paper you saw this advertisement.