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Christian Advocate

GALVESTON, TEXAS, DEC. 18, '75.

WAKE UP!

The letters which meet us on our return from Conference commending our onslaught on the gambling hells of Galveston, and our contest with the ex-officio chief of police of our city and his subordinates in their failure to enforce the ordinances of the city against gambling, are an ample compensation for all the harsh epithets by which we have been assailed.

If we do not persist in our demand that this blot on society shall be wiped out, it will not be for lack of the moral support of the people. The days when moral qualifications were at a discount with men who ran for offices of honor and trust are swiftly becoming a part of the "history of the past," and mere fidelity to party will be held subordinate to the question: "Will the man we place in power maintain the right and honestly enforce the laws?"

We shall not only press these issues on those who are now, as sworn officers, proving themselves recreant to their obligations; but shall demand that when they have passed to the obscurity they have merited by their unfaithfulness, that men who are placed in office shall be chosen from those who honor the laws and have the manhood to enforce them.

We have the assurance that our efforts to unmask this evil in our city have aroused the attention of Christians and moral men in all the towns and cities of our State. The slime of this serpent is visible in every community. We were told recently that in one town in the interior a man whose character had been antinamed from boyhood, had left a dishonored name and a ruined family behind him as he fled from the charge of being a defaulter to the amount of thousands of dollars. An office of high trust had been committed to his keeping; and not only had the public been robbed, but his bondsmen and family suffer. The history was not a strange one. Sharpers had led him into the gambling hells and, under the intoxication of the gambling frenzy, had swept from the card-table into their grips the money entrusted to his charge. How many towns in the State can repeat such a history as this? And yet, our press and our pulpits are silent; and no warning is uttered to arouse the young and old respecting the presence of a danger which may blast their happiness and blight the honor of their dearest friends. We call on our friends in the country to face the evil at their own doors. Let public sentiment make gambling a disgrace!

Bro. R. H. H. Barnett says: "Bro. Addison and myself are holding a meeting at Cleburne, and shall speak a good word for the ADVOCATE as we go along. We both say 'stand firm'; make no compromise with the gamblers, but wake them up! God bless and sustain you in the great work."

Bro. W. J. Joyce has formed a new work—as he expresses it—"Away West of Fort Mason." He has named it the Kendall County Mission. The "pioneer" in charge is Rev. Lawrence W. Harrison. May God's blessings be with him in this new frontier field.

Bro. SHAPARD says: "I am confident of being able to do considerable for our dear ADVOCATE this year. Now there is not one comes to this postoffice—and but one to the circuit. But I hope for a different report by the end of 1876."

PAPAL POLITICIANS AND FREE SCHOOLS.

The ADVOCATE desires to be understood as non-political; it desires to be understood as not committed as a champion at present for or against free schools. When the time comes our position—or rather the position of our church—on that point will be clearly defined. The intention of this article is to sound in the ears of the dominant party in this State a note of warning.

The time of the Democratic Convention draws near. Public solicitude is increasing in view of what manner of men will be nominated for the respective offices. The question of common schools is without doubt the one of most absorbing interest to the people of this State—as it is to those of the general government. The Constitutional Convention is regarded as having been tardy in framing the section providing for free schools. With no intention to reflect upon the Convention, we yet notice the fact of tardiness as a part of the history of that body; a part, also, not to be forgotten, and the public will probably draw inferences from that slowness not favorable to the distinguished men who there met.

As the impending Democratic Convention is regarded generally as a body for political engineering to secure the adoption of the constitution, it may not be amiss even in a religious paper to speak freely upon the subject before us. The importance of general instruction cannot be denied. The ADVOCATE does not refer to public schools from a political standpoint, but from that of morals and religion. In almost the exact ratio of ignorance are vice and crime. The people know this fact, and they will scan closely the candidates who may be presented for their suffrage by the Democratic Conventions. Each one will be less a party candidate than an individual aspirant; for the people will individualize each man; especially on the school question.

No man, however able or popular, should be elected to any office in this campaign who is an open opposer of free schools in toto. Let the Democracy remember that. Not even should the rich and distinguished lawyer who was a leader in the Convention, and who is here understood to be the leader of the Catholic laity; and who is a strong opponent of free schools—not even should he succeed at the polls of Texas or be sent by any Legislature of this State to the Senate of the United States.

We do not charge the Catholic Church of Texas as being a unit against public education, because we know many Catholics who are advocates of public schools; but we do say that it will not be sound policy or safe in any manner to push to the party front, any man, however able and distinguished, whose papal tendencies are so decided that both by belief and prejudice he is hostile to the free education of the children of the people. Again understand us: We speak of free schools in their bearing upon morals and religion; and we say to all parties that Protestants will not tolerate "papal politicians." To this fact we give emphasis.

Bro. F. A. AVARD, of Whitesboro, says pertinently: "I want to see the ADVOCATE more than a success—no matter if part of your subscribers are obtained by means of your manly attacks upon truckling officials."

Bro. J. F. Denton says: "I think I will send you a list of subscribers in a few days."

EVANGELISTS IN THE CHURCH.

—From Phillip of Samaria A. D. 35, to Moody and Sankey, A. D. 1875.—By Rev. P. C. Headley.—Author of "Court and Camp of David" and "Josephine."—This is a large 12 mo. Illustrated by 16 portraits on wood and steel. Price \$1 75. Holiday edition, a splendid Christmas and New Year's gift. Gilt, \$2 50. It is the first attempt to group together leading Evangelists of various denominations, in the relation of their labors to each other, and the progress of Spiritual life in the world. Many are here for the first time sketched; of others, the only authentic record is given; and while methods are not endorsed or peculiarities praised, no one can fail to see the legitimate, scriptural position of the true Evangelist. An added interest will be given the volume, as it contains in connection with his early life, the closing hours of that marvelous man, Rev. C. G. Finney, Prof. of Oberlin College, died August 16, 1875. The illustrations are in most cases engravings from photographs. The following are among the names whose lives are sketched: Rev. John Wesley, Rev. J. Caughy, Rev. W. Taylor, Rev. J. Sumnerfield, Mrs. Van Cott, Mrs. Palmer, Ira D. Sankey. In addition the work contains sketches of eminent Evangelists from all other branches of the church. A copy should be in every religious family. Address Henry Hoyt, 9 Cornhill, Boston.

PASSING EVENTS.

4,377,874 pounds of meat were shipped in one day recently from Chicago.... The body of a woman and babe were found on December 1st, in a syrup barrel, at the express office of Chicago. Two men were arrested on suspicion of complicity in the atrocity.... A steamer was sunk a few days ago near Poughkeepsie, New York, and eleven persons drowned.... The ice is closing up Northern rivers. The Connecticut closed up with twenty vessels caught at Hartford.... About forty vessels were driven ashore in a late storm on lake Michigan.... Hon. Benjamin P. Avery, United States Minister to China, is dead.... The effort of building a monument to Horace Greeley has been given up and the money returned to the donors.... Real estate shrinkage in New York City caused the failure of five banks in one week this month.... The entire property of Vice-President Wilson is valued at 5,500. His poverty is considered more honorable than the wealth of many a bloated official.... According to Gen. Sherman's report, the army of the United States consisted of 1,540 officers and 24,031 enlisted men; or about sixteen men to each officer.... A Vienna telegram says that the Abyssinian Powers have asked, through the American Missionaries, assistance from the United States against Mahomedan invaders.... There are now one hundred and twenty applications from Illinois for space in the Centennial Exposition, being the largest number for any State west of Ohio.... Secretary Chandler will not recommend the transfer of the Indian Bureau to the War Department, but favors the continuance of the peace policy.... The escape of Tweed from the custody of the authorities is considered the result of the use of money on officials.... The Khedive of Egypt is not finding the conquest of Egypt so easy as did the British. Twelve hundred Egyptians with seventeen officers have recently been captured by the Abyssinians.... Gen. Pope reports that in the United States we have at this time 100,000 civilized Indians; 135,000 are semi-civilized, and 81,000 barbarians.... English papers say that the health of Thomas Carlyle is rapidly failing. He is now eighty years old, and is hastening to a world where no shame will trouble him. The realities of our existence are becoming the tomb.

Philadelphia Letter.

Moody and Sankey Revival

PHILADELPHIA, Dec. 7, 1875.

Mr. Editor—Messrs. Moody and Sankey yesterday entered upon the third week of their labors in Philadelphia, and the second of their special effort to reach non-church-goers and those not Christians. During the past week the weather has been very unfavorable, being most of the time either very cold or wet and disagreeable. Notwithstanding these drawbacks the services have been attended by immense numbers, and on no occasion at an evening service, even when the rain descended in torrents, has there been less than six to eight thousand persons present. The noon-day meeting in the Hall has been attended daily by from two to four thousand persons, and usually the portion of the audience-room temporarily partitioned off for it, has been full. The noon meetings are conducted by Messrs. Moody and Sankey and many of the leading ministers and laymen took a prominent part in them. The requests for prayer are very numerous, two and three hundred being presented almost every day, necessitating the classing of them under general heads. The meeting on Friday was specially for prayer for those suffering from the effects of intemperance. Two hundred and twenty requests, embracing a very much larger number of individual cases, were presented. Mr. Moody took for his subject, Matthew, 5th chap., the "Three cases of incurables," and drew from them the lessons that Christ could cure any case, and that many cases "Christ only" could cure. Many of the cases presented for prayer were very touching, and while prayer was offered for all, some called forth specially earnest petitions. On Saturday the subject was "The International lesson."

Rev. Dr. Newton, rector of Epiphany, P. E. Church, having charge of the meeting and Prof. Johnson leading the singing. Last Sunday (December 5) was a day of unexampled interest. At 8 A. M., in spite of rain and the early hour, 8000 people were ready to hear words in which the speaker seemed lost in the importance of his theme. It was an appeal to Christians to be a "peculiar" people, as Christ was peculiar in his life and work of self-sacrificing love.

At 4 P. M. a meeting for women only was held, and the vast audience room was crowded. 2000 rose for prayer. Inquirers flocked into the inquiry rooms on either side of the hall. In one Mr. Sankey labored with a company of Christian workers, talking to inquirers one by one, and in a common sense way following up the serious impression made by the words they had just heard. Mr. Moody and others were hard at work in the other inquiry-room in a similar way. For these men seem to feel that in persuading and "beseeching men to be reconciled to God" it is not enough to talk to them from the pulpit. As practical men they see that the impression made by the public speaker can be deepened and prevented from passing away by button-holing men and giving them to understand by personal talk that you mean every word you have said, and want them to get into the way of salvation you have pointed out. The great thing used in the inquiry-room is the Bible. Texts like Isaiah 1: 18 and 53: 4, 5; John 1: 12; 3: 18 and 36; 5: 24, are used and read slowly to the inquirer. For instance Mr. Moody was talking to a young man who said he was ready to accept Christ. "Well," said Mr. Moody, beginning to read John 5: 24, and asking at the end of each clause, "do you accept that?" The young man assented each time till he reached the words "HATH everlasting life," when the young man sprang to his feet exclaiming, "I have it! I have it!" and in a few minutes he was telling to others how simple a thing it was to believe.

Sunday evening the meeting was for men only, and in the midst of a pelting rain 7,000 men flocked to the Hall, listened with fixed attention, and crowded the inquiry-rooms. At 9 P. M. Dr. McCook's church, near by, was filled at the young men's meeting, which is held

every evening at that hour to suit the convenience of business men. Not till midnight had the last inquirer left the building, so deep, earnest and importunate was the interest awakened by these solemn services. Among the inquirers was a young man who said to the gentleman talking with him: "I have been troubled about this subject all the past week." "Do you think Satan has a hand in such trouble?" was the reply. "No! No!" "Well, if the spirit of God has made you anxious, he will help you now." "Oh, I think I believe in Christ, but I don't know what it is to be 'born again.'" At once the Christian man turned to John 5: 1, and slowly read: "Whosoever believeth that Jesus is the Christ is born of God." In a moment the young man looked up with an expression of joy on his face and said: "Then I'm saved."

Every evening large audiences assemble, and the class of people in attendance shows that the interest with the masses is deepening. Long before the doors are opened large crowds gather about them, and to prevent the crush of a crowd two additional doors on Thirteenth and Juniper streets have had to be opened. It is evident a spirit of inquiry pervades the city, and the crowd is not drawn simply by curiosity. The singing of the large choir well repays the early comers for the hour and a half of patient waiting. On Wednesday evening Mr. Moody announced as his text, "The Son of man is come to seek and to save that which was lost." He said he had not gotten through with the subject the previous evening, and proposed to continue it this evening. He said because men are lost they need a Saviour. Don't think because you are a sinner God does not want to have anything to do with you. The sermon was replete with telling incidents and Scriptural illustrations. In the latter Mr. Moody possibly excels all others.

He brings Bible incidents and scenes so vividly before an audience that one might almost think they had occurred a few days ago and in a neighboring city. The evening he spoke of the man healed of the palsy, whose friends let him down from the roof; the audience were hushed in such deep stillness that it seemed as they could almost hear the slow measured step of the four men as they wended their way through the streets of Capernaum, and, as in the narrative, they let down their sick friend from the roof, every one looked up to see him as he descended. Thursday the attendance at noon was very large, and the meeting was intensely interesting. On Thursday evening the text was, "Seek ye the Lord while he may be found; call upon Him while He is near." He got the attention of the immense audience at once by a homely, telling illustration, and kept it to the close. It made a deep impression when he said you can find Christ right here in this building to night, if you will only seek him. Do you believe that sinners can find Christ here to-night, Dr. Hatfield? (turning to Dr. Hatfield.) Do you, Dr. Smith, Mr. Moody continued. Mr. Smith said that he had no doubt of it, and Mr. Moody said that from the letters he is constantly receiving he is convinced that God is striving with many a heart in this city. Why, I wouldn't dare even to advise you to go home to read your Bibles and pray. Now is the accepted time, and some of you may not even live to get home to-night.

Moody related with telling effect the following personal illustrations: In my native village, a good many years ago, a young man started out to seek his fortune, as we call it. Before he left home his mother gave this text to take with him: "Seek first the kingdom of God, and its righteousness, and all these things shall be added unto you." The young man got as far as a neighboring village by the next Sunday (for there were no railroads in those days, and he had to walk,) and in the morning he went to church, and the minister preached from the very text his mother had given him. In the evening he went to another church, and there the minister preached from the same text. The words made a strong impression on his mind, but he was not converted, and after awhile he went home

again. In the meantime, I left home and was converted; and when I went home on a visit I thought I would try to show him how to seek. But when I asked my mother whether he was still living on the old farm she said, in surprise: "Why, didn't I write to you about him? He has become crazy, and is in a lunatic asylum; and the only thing he says is: "Seek first the kingdom of God and its righteousness, and all these things shall be added unto you." A short time after that, when I was home again, I heard that he had become an idiot, and that his parents had taken him home again. So I went to see him, and asked him whether he knew me. But he gave me only a vacant stare, and pointing his finger at me, said: "Young man, seek first the kingdom of God and its righteousness, and all these things shall be added unto you." A few weeks ago, when I was home again, I went to the old graveyard on the hill, to see my father's grave. The chill autumn winds rustled the dry leaves at my feet, and as I looked down to see the last resting place of my father, I saw there, only a few yards away, the grave of this man. He had put off too long.

The young men's meeting in the M. E. Church, Arch and Broad Sts., from 9 to 10 o'clock each evening, has continued one of the most interesting meetings held. It is crowded nightly, and large numbers of young men ask prayer and remain to be conversed with, and there is good reason to hope that a large number have given themselves to Christ. The Parent's meeting in Tabernacle Presbyterian Church at the same hour has been well attended, and while some advanced in years have asked prayers for themselves, most earnest petitions go up nightly for the conversion of sons and daughters.

The singing of Mr. Sankey continues to charm everybody, and his part of the service is a special attraction, and bears home to some, whom Mr. Moody would not reach, the glad tidings.

Many interesting incidents have come under the observation of your correspondent, but he will have to keep them for another letter. The whole city is moved, and the great topic of conversation in all cities are the Moody and Sankey meetings. T. K. C.

PATENTS.

Issued by Patent Office to Citizens of Texas, for the week ending December 10th, 1875.

Furnished the ADVOCATE by J. McC. Perkins & Co., Attorneys and Patent Solicitors, Washington, D. C.

170,259. Car-Couplings. Derastus Harper, Hearne. [Filed Oct. 3, 1874.]—The link, with a central stay, rests upon the projecting base, and is held by the pin.

170,075. Cotton-Presses. Willis L. Frost, Sherman. [Filed April 19, 1875.]—Press of cylindrical form, revolving on an upper and lower screw, causing the followers to approach or recede. Toggie-joints and chains over the upper follower retain the compression, while permitting the introduction of more cotton.

Bro. John S. Mathis says: "I will send you another list of new subscribers soon. I will see to it that my people take the TEXAS CHRISTIAN ADVOCATE more this year than they have heretofore done. I will do all I can for you, my dearly beloved."

Bro. WM. MONK says: "I think I will get a goodly number of subscribers this year. I am going to work for it."

Christian Advocate

GALVESTON, TEXAS, DEC. 18, '75

I. G. JOHN, D.D., Editor.

A Story For the Married.

After having been married some weeks, it came into the head of a young husband, one Sunday, while he had little to occupy his mind, to speak to his wife that they should plainly and honestly state the faults that each had discovered in the other since they were man and wife.

The husband was of the same mind, and the wife asked him to begin with her faults. He was somewhat reluctant, but his wife insisted that he was the first to propose the matter, and as he was the head of the house, it was his place to take the lead.

"My dear, one of the first faults I observed in you after we began keeping house was that you a good deal neglected the tin-ware. You don't keep it scoured as bright as it should be. My mother always took great pride in her tin-ware, and kept it as bright as a dollar."

"I am glad that you mentioned it, my dear," said the wife, blushing a little; "hereafter you shall see no speck on cup or pan. Pray proceed."

"I have often observed," said the husband, "that you often use your dish-rags a long time without washing them, and finally throw them away. Now, then at home, I remember that my mother always used to wash her dish-rags when she was done using them, and then hang them up where they would dry and be ready for the next time she would need them."

Blushing as before, the young wife promised to amend this fault. The husband continued with a most formidable list of similar faults, many more than we have space to enumerate, when he declared that he could think of nothing more that was worthy of mention.

"Now," he said, "my dear, you begin, and tell me all the faults you have observed in me since we were married."

The young housewife sat in silence; her face flushed to the temples, and a great lump came into her throat, which she seemed to be striving hard to swallow.

"Proceed, my dear; tell me of all the faults you have observed in me, sparing none."

A rising suddenly from her seat, the little wife burst into tears, and throwing both arms about her husband's neck, cried:

"My dear husband, you have not a fault in the world. If you have even one, my eyes have been so blinded by my love for you that, as long as we have been married, I have never once observed it. In my eyes you are perfect, and all that you do seems to be done in the best manner, and just as it should be done."

"But my dear," said the husband, his face reddening and his voice growing husky with emotion, "just think! I have gone and found all manner of fault with you. I know I have many—ten times as many as you ever had or ever will have. Let me hear them."

"Indeed, husband, it is as I tell you; you have not a single fault that I can see. Whatever you do seems right in my eyes, and now that I know what a good-for-nothing little wretch I am, I shall at once begin the work of reform, and try to make myself more worthy of you."

"Nonsense, my dear; you know I sometimes go away and leave you without any wood cut; I stay up town when I ought to be at home; I spend money for drinks and cigars when I ought to bring it home to you; I—"

"No, you don't," cried the wife; "you do nothing of the kind. I like to see you enjoy yourself; I should be unhappy were you to do otherwise than just exactly what you do."

"God bless you, my little wife!" cried the now subjugated husband; "from this moment you have not a fault; I was but joking; don't remember a word I said;" and he kissed away the tears that still trembled in the little woman's eyes.

Never again did the husband scrutinize the tin-ware or examine the dish-rags; never so much as mentioned one of the faults he had enumerated; but soon after the neighborhood women were want to say:

say, "What a steady fellow S. has got to be of late. He don't spend a dime now where he used to spend dollars, and never is kept from home half an hour when he is not at work. He seems almost to worship that wife of his."

Selections.

THE SILK INDUSTRY IN JAPAN.—A crisis of some importance has occurred at the fountain-head, so to speak, of the silk industry. The Japanese-purveyors of silkworm eggs have, in consequence of the heavy losses they sustained last year, assembled at Yeddo to regulate the production for the present season. They have, says a correspondent, decided that the number of boxes shall be limited to 1,500,000, half to remain in Japan to meet the home demand, and half to be offered for exportation. This measure is explained by the low prices to which their stock fell last year in Italy and France. They had in 1874 sent those two countries 1,300,000 boxes of which only 700,000 found customers. With regard to this stock, all samples failing to find purchasers are entirely wasted, since, if the eggs are not utilized at the usual time of hatching, they must be thrown away. The absence of customers, an absence which had never before been noted, was caused by the fact that the Japanese supply has been raising in value, while the quality of the eggs has been deteriorating and also by the hope of a mitigation of the disease affecting European silkworms. If this disappeared during the current year, France and Italy would only take from 300,000 to 400,000 boxes at the outside. Meantime it is well that sericulture is spreading, even Australia making an important effort in that direction, for it is clear that the eggs of the silkworm should, even less than other eggs, be all trusted in one basket, or be chosen in the same market.

The late Cooley Keys, who enjoyed the sobriquet of the Beau Brummel of American gamblers, was noted for his extravagance in dress. In boyhood he spent all his winnings in costly clothing, and in later life he was known as the best-dressed man in town. He once sent to Paris and imported for his own use shirt-bosoms that cost \$250 a dozen, gold. He seldom wore a pair of boots more than a single day and kept three changes of clothes for every day. He bought \$1,500 worth of gloves at a time, and threw away four or five pairs a day. He die poor, and was buried from the Little Church Round the Corner.

A CASE of considerable interest was decided in the municipal court at Augusta lately. Some time ago a gentleman in Vassalboro employed a tailor at Augusta to cut a suit of clothes, having them made out of the shop. The suit did not fit—the tailor would not change them unless paid for it, claiming that they were not properly made—hence the claim for damages. The clothes were proved to have been made as cut, and by a seamstress of nine years' experience. The judge ruled that the tailor was responsible, and rendered a verdict for the plaintiff.

CLOTHING in Japan is made of paper called shifu. The sheets of this paper are cut into strips, more or less wide, according to the fineness of the material to be made. These are twisted into threads by the fingers previously moistened with milk of lime. These threads are woven into cloth, either alone or mixed with silk. The materials made of them can be washed, and have great strength.

THE queerest object in nature is a Spanish beggar—for these beggars beg on horseback, and it is an odd thing to see a man riding up to a poor foot passenger and asking alms. A gentleman in Valparaiso, being accosted by one of these mounted beggars said: "Why, you come to beg of me, who have to go on foot, while you ride on horseback!" "Very true, sir," said the beggar, "and I have the more need to beg as I have to support the horse as well as myself."

THE proverbial quickness of Irish wit is illustrated by an anecdote related by Captain A—. While on the Peninsula, during the war, he came across a private belonging to one of the most predatory companies of the Irish Brigade, with the lifeless bodies of a goose and hen tied together by the heels, dangling from his musket. "Where did you steal those, you rascal?" he demanded. "Faith, I was marching along with Color Sergeant, Maguire, and the goose—bad cess to it—came out and hissed the American flag." "But the hen—how about the hen?" "It's the lin, is it? Then bin, bless ye, was in bad company, and laying eggs for the rebels."

There is danger in permitting young men to decide to study for the ministry before their minds are matured. It is well when they can put off decisions of this sort until they have had a broader outlook on the world. When a young man has felt the stirrings of power and ambition in his soul and then comes with a whole-hearted consecration and lays all on the altar of God, he is likely to be a man of power with God and men. Not every man who can make a proper exhortation is fit to preach. There must be an internal force. There must be power to control men.—Dr. Anderson.

THE TREATMENT OF INEBRIATES and opium eaters in the hospital department of the United States jail at Washington City, is thus described by Dr. Young, the physician of that institution:

The immediate withdrawal of the poisonous agents, confining the use of alcohol to the conditions of collapse. Few drugs are used, and reliance had mainly upon the bromide of potassium as a sedative, perfect quiet and the introduction of nutritious food, with such means as insure elimination of the poison by the different emunctories. One prisoner, who had been in the habit of using morphia to the extent of twelve grains daily, equivalent to four and a half ounces of laudanum, was subjected to the treatment with the happiest results. In all cases they are restored in a few days to convalescence. [Farmers Home Journal.]

RICE COFFEE.—This is good for children who are suffering with summer complaints, and is made by browning the grains of rice like coffee, and afterwards boiling them. It is not unpalatable, very nourishing, and can be made of any strength required. With the addition of sweet cream and loaf-sugar, a child of two or three years will require no other food until the disease is removed.

COMMON coal oil is an excellent mosquito bar. Drop a little on a piece of cotton, squeeze it as dry as possible, and rub over the exposed portion of the body. The smell of the oil disappears in about five minutes, and no mosquito will alight upon the anointed places. This is said to be better than pennyroyal essence for the same purpose.

GALVESTON.

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Christian Advocate

GALVESTON, TEXAS, DEC 18, '75.

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Design of Christian Baptism.

FAITH OF THE CAMPBELLITE CHURCH.

Elder Moses E. Lard is the ninth witness whose testimony demonstrates my position, viz: That the elders teach that a moral fitness for heaven is obtainable exclusively in the act of immersion. He says: "He that believes and is immersed, is saved; and is, therefore, in the kingdom of God. Hence, he that believes, and is immersed, is born of water and of the Spirit; for otherwise, he cannot enter the kingdom of God." (Living Pulpit, p. 251.)

Mr. Lard's evidence accords with the faith of the elders generally—hence, deserves special notice. In the first place, he makes faith antecedent to immersion. In the next feature of his evidence, he teaches that immersion necessarily precedes pardon, or salvation. It is evident, on his principal of logic, that faith is only one of the conditions, or one of the pre-requisites, for the overt act of immersion. On this hypothesis, faith cannot insure the remission of sins. It is a mere mental act which points to salvation in the water. Faith may be genuine, but of itself, the elders teach that it is disregarded by Heaven as being the condition of pardon. To make it effective and saving in its character, it must be accompanied by passive obedience (on the part of the penitent) in the hands of a Campbellite elder, and then, by physical force, the mighty work of salvation is consummated in the dipping process. A man may have "all faith," but without immersion, he cannot enter the "kingdom of God" (?) As absurd as this may appear, it is nevertheless the faith of the elders. Faith, without the dipping, does not excel the faith of devils. Without obedience verified in the "watery grave," there is no salvation (?) The analysis of Mr. Lard's logic is this:

"He that believes" and is not immersed, is not "saved." If this position is true in one case it is true in all; therefore, it is evident, according to the Campbellite theory of pardon, all unimmersed persons (regardless of inward grace and purity), will "be damned." The most common mind that observe that Mr. Lard teaches that salvation does not depend on faith, repentance, nor conversion, but on the act of immersion. Mr. Lard presents the Campbellite creed in a "nut shell" thus: "He that believes and is immersed is saved." No one of the elders will admit that a subject in this gospel land can be saved out of the "kingdom of God." Immersion with Mr. Lard, and the elders generally, is the only door of the kingdom; hence, every man must take a watery passage or remain in the ranks of the wicked. Mr. Lard informs us that "he that believes and is immersed, is born of water and of the Spirit." In the analysis of this feature of Mr. Lard's evidence, it is necessary to show what he means by being "born of the Spirit." He says: "This word is from the Spirit, and is what we hear. Hence, by hearing we are begotten again." Living Pulpit, p. 250.

This is the commencement of regeneration or conversion, as Mr. Lard understands it. "By hearing we are begotten again." Now, I ask, who is the begetter? Is it the Spirit of God, the written Word of God or the preacher? Well, Mr. Lard, shall decide the question. He says that we are "begotten again" by hearing. Does the subject hear for himself? He certainly does. This being true according to Mr. Lard's evidence, he begets himself. Strange logic! Strange as it appears, it is the faith of the elders. As an evidence of the fact, Mr. L. says: "This Word is from the Spirit." Mr. Lard does not say that a man is "begotten again" by the Spirit; hence, according to his faith there is no direct agency of the Holy Spirit in the work; the man hears the word and changes his mind, and then, if Mr. Lard's testimony is true, he is "begotten again." On same page he asks the following question: "How, then, is a man begotten by the Spirit?" He answers: "By hearing its voice." No reasonable man can be induced to believe that the Spirit speaks in an audible voice. The voice, then, must be that of a Campbellite preacher. If God's Spirit speaks through the elders, the doctrine which they preach is not the doctrine of the Bible. They have no settled opinions among themselves; therefore, it is impossible to tell what the Spirit says, when we hear His voice through the agency of such teachers. Mr. Lard asks

a pertinent question with respect to the change in the subject, after he is "begotten again." It is this: "But when begotten, in what does the change consist?"

The following contains the answer: "Every one who believes that Jesus is the Christ, has been begotten of God." (1 John v. 1.) Same page.

In his comment on the above text, he says: "It is here held that to believe and to be begotten are identical. Hence, when a person is begotten, the change consists in believing that 'Jesus is the Christ.' If 'to be begotten and to believe are identical,' as Mr. Lard says, the devils are in a begotten state, and, therefore, proper subjects of baptism. They believe and tremble, but there is no proof that they are in a salvable state. The faith of Campbellites is the result of evidence—nothing more. In this sense there are but few ungodly persons who do not believe that 'Jesus is the Christ.' As this is the most essential pre-requisite of pardon, every sinner in the land, of every class and character, who thus believes, is begotten of God, and therefore, entitled to baptismal remission. I will italicize Mr. Lard's astounding assertion as follows: "Hence, by hearing, we are begotten again." Wonderful discovery! It is remarkably strange that Mr. Lard and his coadjutors will take such unscriptural ground rather than embrace the Bible doctrine of divine influence. I now appeal to all lovers of truth, and ask: Will God save a man who is thus "begotten," without immersion? He will not, on principles assumed by Mr. Lard. He teaches that none are "saved" but immersed believers. As soon as they believe that "Jesus is the Christ" they attain to a "begotten" state, but not yet "saved." They must be "born of water," or remain in a state of condemnation eternally. By a physical act they must be plunged out of the devil's kingdom into the "kingdom of God." When the "mighty work is done," they are "saved" on the baptismal theory, and not before. If God's saving grace is not associated with the water, why is it essential to salvation in any sense? According to the faith of Baptismal Remissionists, Does the subject meet with the blood of Christ, when he is "begotten?" Not at all; for he only believes. He is not in a "saved" state; he is only prepared for a birth of water. Does he find the blood of Christ or its efficacy in the act of immersion? He certainly does, provided the elders teach correctly. "He that believes, and is immersed, is saved." What saves the immersed believer? Will any one of the elders say that the water saves? Not one of them will affirm that it does. They are bound to admit that God saves all penitent believers. But how does He save them? Does He take them to heaven without a divine change of their nature? Most assuredly he does, provided baptismal remission of sins is a moral fitness for heaven. The elders teach that pardon is an act of the divine mind; hence it takes place in heaven. Is this all that God requires? To this question I answer: That Mr. Campbell teaches that "God in some way" has "transferred the efficacy of His Son's blood to water;" therefore, he and some of his followers teach that penitent believers come in contact with the blood of Christ, as they sink into the LIQUID GRAVE. Mr. Lard teaches that the immersed believer "is saved." It is therefore certain, according to his creed, that he is saved by some means or agency. It is equally certain that he is saved "through the blood of Christ;" hence, if he is not cleansed by it in the water, there is no other means or agency (on Campbellite principles) by which the work can be done. My conviction is that the reader can now see that Mr. Lard's testimony is in my favor. On page 244, he says: "Being begotten by the Spirit is the first part of the whole process of being born again. It consequently antecedes the other part, being born of water, and is hence more correctly expressed by begotten than born. Further: As the word born applies to the last act in natural generation, so likewise it applies to the last act in regeneration. This act, in regeneration, is coming out of the water."

No Bible Christian will admit that an unregenerated man can get into heaven. Immersion (as I have proven) is regeneration with the Campbellites. "Begotten," or believing that "Jesus is the Christ," is only a preliminary step into the kingdom. Any one can see that Mr. Lard makes immersion the consummating act in regeneration. This being his true position, it is evident that he believes with Mr. Campbell that "God in some way has transferred the efficacy of His Son's blood to water." If the subject does not realize the cleansing efficacy of Christ's blood in the water, there is no other means of obtaining it—the elders being jud-

ges. If the blood of the Redeemer is not in the water, every Campbellite in the world is woefully deceived, and as destitute of regeneration (in a gospel sense) as the lost souls in perdition. Mr. Lard's position is that a penitent believer is "begotten" by hearing the word; and in this state he is only prepared for immersion—the soul-saving act. By this human arrangement, the soul is prepared for heaven. (?) The Holy Ghost, in his convincing, converting and sanctifying power, has no part nor lot in the conversion of the soul, provided God devised the baptismal theory of salvation. Remission of sins—in the watery process of pardon, without regeneration by the Holy Spirit—is a Campbellite fitness for death, and the bliss of eternity. Mr. Lard's terms are so expressive on this point, that I repeat them as follows: "He that believes and is immersed, is saved; and is, therefore, in the kingdom of God." Being in the "kingdom of God" on earth, he, (the subject saved by immersion), is prepared for the kingdom of glory. "This act, in regeneration, is coming out of the water." Men, women and children, who have transgressed the law of God must go down into the water and have their heads and shoulders immersed in order to come "out of the water;" and if they never come out of it, they never will realize the last act of regeneration, and hence, without this Campbellite regeneration, they will "be damned" as certain as Campbellism is true. W. PRICE.

OBITUARY.

Ross.—Rev. David Ross was born May 15th, 1798, and died Nov. 6th, 1875, aged seventy-seven years and six months. He was buried with Masonic honors by the members of the Davilla Lodge, No. 340, A. F. and A. M., of which he was a worthy and respected member. Bro. Ross had been a minister in the Methodist Church for many years, and all who knew him bear testimony to the fidelity with which he served his Master. He counted the things of this world as nothing, only laboring to win souls to Christ. His inheritance is with the saints in glory. Father Ross is not dead but sleeps; he is gone from our midst, but what joy there will be when we meet him in the glorious morning of the resurrection, no more to be separated; but to join in songs of continual praise to God. May the same faith that cheered and comforted him through life lighten this affliction to his children and prepare them for a happy reunion with the sainted dead. "Blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labors; and their works do follow them."—A BROTHER.

Whisper-Gallery Echoes.

TO A SUNDAY-SCHOOL TEACHER:—You say you are troubled in your class about the question of "modern miracles," and ask my opinion. How can I in these short utterances unfold so large a subject? Unargued and unexplained opinions only can be given on that subject in this, my line.

Caution becomes us here, where the Scriptures do not speak with a plain and absolute assertion. Certain truths, however, are undisputed. If miracles were ever possible they are now, in the absence of any declaration that they should never occur any more. Our Christianity is as supernatural now as eighteen hundred years since, and has the same Author. The Scriptures do not plainly assert when miracles did cease, or should cease; nor have we any Scripture authority that human beings have been, or ever should be employed to work miracles since the apostles; nor even then, and before, except in some given cases, and for special purposes, wholly in the hands of God. Moses, the prophets, and the apostles, when called to a new, strange, and undemonstrated work, were empowered to work miracles in confirmation of their divine authority. This is all we know of God's employment, before or since then, of such miracle-working-power by men. God has wrought miracles, or put forth action independently of, and in defiance of natural laws, whenever he pleased so to do. The flood, the overthrow of the cities of the plains, Jerusalem, and the unnatural death of Ananias and Sapphira, are examples of His work, which possibly, in less obvious ways, may be still going on. But since the Gospel, which is never to be superseded, is established by standing miracles of eighteen hundred years, humanly wrought miracles seem to be no further needed, and evidently have not since been used.

Yet, to assert that God cannot step aside from his ordinary method of working, if He pleases, and at any time set aside His own laws of nature, as He did of old, either with or without prayer, is to assail the very foundations of Christianity. What means the blessed Scripture promise that "the prayer of faith shall save the sick," only when the will of God is such He will hear the prayer of faith to recover the sick? If it should be said, such sick would under natural laws recover, then it follows that the prayer of faith

don't save them. But for man to assume that he has power, by prayer or laying on of hands, to do this miraculous work, is as destitute of Scripture warrant and good usage as it is full of ignorant presumption. God has not revealed to mortals what His will is, only in a few things which concern our spiritual salvation; and He is an unpledged and absolute Sovereign in all things else.

The obvious conclusion then is that it is now God's method, and has been since the apostles, not to use humanly wrought miracles to satisfy a skeptical multitude; yet He can at any time depart from His ordinary method, as He did to save Daniel, the Hebrew worthies, or a single apostle, when his common and established method was to suffer the good to die for their religion. Has He changed? or is His arm shortened? It is God's established way to allow sinners to use their free agency in sinning till death; yet in some cases He has violently arrested and destroyed them for their sins before a natural death. We will not be carried away with honest mistake, or the false pretenses in lying wonders; but when we talk of what God can, or cannot do, even in these last days, we shall speak with bated breath.

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Christian Advocate

GALVESTON, TEXAS, DEC. 18, '75.

TEXAS CONFERENCE.

The Texas Conference met in the Methodist Episcopal Church, Brenham, Dec. 8th, 1875. Bishop Pierce was in the chair. Rev. H. V. Philpott, D. D. was elected Secretary with Rev. R. T. Nabors. We are indebted to their courtesy for the following statistical items which indicate more clearly than any other information at command the status of the conference. There was reported 6732 members; 57 local preachers; 458 infants baptized and 346 adults; 45 Sunday schools, 360 teachers and officers 2741 scholars; 9247 books in library; 821 visitors taken and \$2124.90 expended in the Sunday-school work. We have 66½ churches reported, valued at \$175,755; 6 parsonages, valued at \$5760. There were raised on Bishop's Fund \$365.80; conference collection, \$745.60; domestic mission, \$1205.75; and \$1437.67 foreign missions; \$324 for the poor. The preachers' claims amounted to \$30,400, and their receipts \$23,830. Some items in the above are worthy of note. While the preachers have been as well paid as in the other conferences, yet their receipts fall below their claims \$6660. This is over 20 per cent. of their claims, and is certainly a large amount for the preachers to pay toward the supply of our people with the blessings of a gospel ministry. Turn this fact over as we may, they bring us to the conclusion that the preachers numbering less than three-score men paid for the support of the gospel in the Texas Conference one-fifth the amount, and yet the laity number 6732. The claim of the preachers was assessed on the basis of bare support. Each board of stewards when they fixed the preacher's salary made it in answer, "How much will be required to meet the actual expenses of the preacher and his family this year." No provision being made for the future. He was expected to expend every dollar to meet the actual expense of his household during the period he should serve the church; and yet the Methodists of the Texas Conference have failed to meet the actual necessities of the preachers and their families the past year by the sum of \$6660. We sometimes talk about "rubbing in" certain facts and truths; we wish we could *burn* these figures into the memory and hearts of the laymen of the Texas Annual Conference. We know you love your church. We know you have the ability to support the preachers. Their claims the past year amounted only to \$4.52 per member. There is not a Catholic servant girl in any of our cities who does not pay more than that for the support of her church. We wish our people had equal love for their own church. Let us see: \$4.52 per annum is only about nine cents per week for each member. Do we love the Gospel as much as a dime a week? If we do, then there will be a surplus next year. Let the rich give according to their ability; let the poor give their mite, and a grievous burden will be lifted from the hearts of the faithful itinerants.

In a membership of 6732 there are certainly more than 2741 children, and yet this is the number of children under Sunday-school instruction. Where are the rest of the children? Do the parents teach them at home?

We were delightfully domiciled during our stay with our old friend Hon. J. D. Giddings. Over a quarter century has passed since we first enjoyed the hospitalities of this genial preacher's home; and yet the same warm welcome awaits the toil-worn itinerant. May God enlarge the number of such homes in our land. Wise in counsel and generous in deed, such men as Bro. G. make up in a measure the sacrifice of earthly comforts which are the price every faithful minister must pay for the honor of serving his Master as a messenger of life to a dying world.

We noted with special interest the presence of lay delegates. The wisdom of this feature of our economy is manifest at every session of our annual conferences.

We have attended four of our conferences this year and at each have been impressed by the fact that the lay delegates are the most efficient men on the committees, and the most attentive on the duties of the conference room of all the members of our conferences. The Texas Conference was not an exception.

The report of the Committee on Education was of unusual interest.

The Southwestern University at Georgetown, now accepted as the Grand Educational movement of the five Texas Conferences, awakened special interest in view of its importance and encouraging prospects. The Regent, Rev. F. A. Mood, D.D., was present and his statement of its status was an occasion of congratulation among all who feel interested in the success of higher education in this great Southwest. Two agents have been appointed—Rev. J. W. DeVilbiss, of the West Texas Conference, and Rev. T. H. B. Anderson, of the Northwest Texas Conference. The appointment has met the endorsement of all the Conferences.

We have no doubt each preacher will give them a cordial welcome and still more cordial co-operation when they come to present the claims of the great enterprise.

Universities have been the growth of centuries in other lands and other days. This is an age of grand opportunities and grand results. Let Texas prove herself in this enterprise worthy of her capabilities.

Chappell Hill Female College under the Presidency of Rev. E. D. Pitts, D.D., made a cheering report. Good health, excellent discipline and marked improvement on the part of the pupils are the best recommendations of this school. Dr. Pitts came from a sick bed to advocate the claims of the Institution under his charge. He rose above the representation of his own school, and presented a plea in behalf of Christian education which will long leave its impress on the hearts of those who heard it. We are grateful to God that such teachers are raised up to take charge of our daughters. We are personally acquainted with the labors and success of Dr. Pitts and his associates, and are thankful that our church has such men in its service, and such agencies at command. We will add, such women; for Dr. Pitts has a "help meet" in his great work, and music with its hallowed influences aids in the mission of woman's training for her life work.

Andrew Female College under the Presidency of Rev. S. S. Smith, with Rev. F. T. Mitchell as its agent, has not only present prosperity to encourage its friends, but a wider field for future prosperity and usefulness. It is located on the eastern border of our Conference, and offers to our friends in East Texas the facilities of a first-class institution of learning.

Soule University at Chappell Hill under the Presidency of Capt. McNeely is now the only male institution of learning under the patronage of the Texas Conference. We speak from personal knowledge when we echo the report of the Trustees respecting its present prosperity. Its central position in our Conference and the high qualifications of President McNeely and his assistants, will command for it a liberal patronage.

Among the visitors we were glad to welcome Rev. E. E. Wiley, D.D., President of Emory and Henry College, Va. Dr. Wiley very frankly stated his business in our State. It was not his wish to withdraw a single student from any of the institutions under the patronage of our Church in Texas; but if our people desired to send their sons beyond our borders to be educated, he desired them to know that Emory and Henry College, Va., offered advantages which would compare favorably with any school east of the Mississippi river. We most cordially commend the claims of this time-honored institution to the

consideration of those to whom Dr. Wiley appeals. If Texas Methodists will send their sons abroad, they will act wisely in placing them at Emory and Henry College. Its healthful location—its accessibility being on the main rail-road from New Orleans to Washington City—the facilities it supplies places its claims at par with any institution of learning outside of Texas.

We were glad once more to meet among us Rev. Joel T. Daves, whose name for the past two years has been connected with our mission work in the City of Mexico. His appeal at the Missionary Anniversary in behalf of that work will long be remembered, and Texas, we are sure, will not be unmindful of its obligation to send the gospel to that people beyond our western border who are now waking up to the importance of salvation through Christ alone.

OURS.

What potency in the simple word which heads this article!

From the earliest years of consciousness to the remote days of advanced life we estimate and re-estimate the material and immaterial values which go to make up our personal effects.

As we hoard, handle, measure and weigh our goods, whether by mental or physical means, we are disposed to keep and defend the same, whatever may be the consequences to others.

Selfishness develops, and—slowly—it may be, but surely—asserts the mastery over us, and justifies a thousand opinions and acts, which, when seen in others, are utterly condemned and hated.

Our vision becomes sharp and single, not in the pure sense referred to by the Redeemer, but fixed on the main chance—the perimeter of one's own personal gratification becoming the limit of the entire purposes of life.

The proud Pharisee in the Savior's day, dressed in the broad phylacteries of his exclusive garb, looking back upon the grand and hoary history of eventful centuries, gathered up the mighty achievements of judges, warriors, lawgivers, statesmen, patriarchs, and prophets, as his own peculiar treasure whereby his importance and necessity to the world and to God were demonstrated.

Of course, there never came into the count the numberless acts of meanness, cowardice, brutality, and scoundrelism which his ancestors had perpetrated and whose bloody example he, himself, was ready with eager hands to emulate if the act could redound to the good—the enlargement—of his party.

He stood before the grand temple on Moriah; looked at its ascent, its mighty stones, its lofty towers; listened to the solemn chant of its priests; contemplated its smoking altars, redolent of sacrifice and incense, with a degree of self-complacency which no one is able to appreciate save those who can measure the strange spell of that little word, "Ours."

History, to him, had no details; all had merged itself into one grand whole, and Loyola's life-rule was in practice centuries before that cunning and unprincipled priest gave it form and utterance.

Never had it entered into the minds of these bigots that God either would or could ignore so grand a system, so hoary with antiquity, so awful in its inauguration.

True, examples were not wanting, if he had been careful to look for them, or had desired to see them, in which the Almighty had chosen a weak thing and confounded the mighty; taken an unknown prophet and cursed a nation; taken a shepherd boy and defeated an army before which the panoplied hosts of Israel had quailed.

He did not recall the fact that love, mercy, and truth were the delights of God. Indeed, had any impertinent priest, mindful of a purer devotion, and burning with zeal for a spiritual service due to a spiritual God, dared intimate to him that Jehovah had declared himself disgusted with sacrifices, incense, and al-

tars, in and upon which not a jot of vital godliness was manifest, he would have suffered, as a greater than man did suffer, the extreme penalty of the law for his temerity.

To the Jew of the Savior's day it was a settled conviction, no difference how he came by it, that his religion was indispensable to God—that the Jewish nation was God's compliment. All outlying nations were dogs upon whom he disdained to look unless they adopted the Abrahamic Shibolet—*not of his faith, but of his foreskin*; not the broken and contrite heart which would set its possessor in the lowest seat of human place and put him to the most menial service for his race; but the self-justifying heart that could boast itself superior to others and give its possessor a claim to all the sovereignty of a chosen race.

The system must remain; dogma must obtain; true godliness must take care of itself.

It is very easy to see that any man, although he might come with undoubted credentials; with the wisdom that could utterly confound their greatest sages; come speaking as no man ever spoke; come working as no man ever yet worked; if he were humble, possessing no grand earthly, sensuous advantage in which the self-exalted Pharisee might be partaker of its show and parade; who should dare hurl a word against the wall of selfishness; who dare lay bare the black, ugly, mean, murderous, lecherous heart that lay hidden beneath all that whited, grand exterior—would be cried down at once. Is he not an iconoclast—and, therefore, worthy of death—who bids the holy, the aristocratic tribe, rich and learned, become the *servant* of all? Ought he not die who would command a Jewish gentleman wash a Gentile's foot? Does he deserve a following who will permit himself, when pretending to such wonderful power, to be hunted like the timid roe before the yelping sluth-hounds? These questions find their answer in the painful fact that brute force had so greatly dominated spiritual energies that the latter had almost disappeared.

Has not Jesus in His quiet way, sometimes rising to the grandest heights of terrible denunciation, pronounced woes against *our* nation, *our* system, *our* religion?—"Has he not charged us," say they, "with rottenness, treated our temple with contempt, pronounced that evanescent and about to utterly perish which our fathers, in distant centuries built, and which has withstood the ravages of time and war, and to which prophecy declared the Holy One should come?" "What avails his lamentations and the aching of his longing heart to save the nation? He has pronounced against *ours*, and he must die! If crimes exist, if the system has faults, why expose them upon the high places of the earth? Why put Israel to shame before the uncircumcised Philistines? He is an enemy of *ours*, and therefore an enemy of God.—Away with him!" This was the logic which hung Jesus on the cross and pursued His followers with relentless fury until that grand temple faded; until the walls of Jerusalem were broken down; until the Jew, a wanderer forever, became a hiss and a by-word among the nations.

There was much of modern sectarian philosophy in this Jewish thought and conclusion. Certain it was that Judaism was the child of Providence. Its mission was to bring in and impress the spirituality of the true worship of the true God upon a dead, carnal world wholly given to idolatry.

A poor enslaved and fugitive mob, they escaped from the hands of their task masters. Under the guidance of Heaven they had marched the wilderness through; swept opposing nations out of existence; stood finally on the banks of Jordan and at the foot of Moriah. The meek man of God, who had never but for a moment forgotten that all success which is permanent and healthful comes alone from the Almighty, takes occasion, before going to his lonely death on the top of the mountain, to admonish his people that it was not an arm of

flesh; not carnal weapons of war; not the cloth, the poles, the gold, the breastplate, the ark, which got them the victory and brought them to the land that was afar off; but, rather, the presence and power of Jehovah. That if they should forget this, all else would prove worthless; yes, a curse.

Once in their land and it divided, national importance grew—a deadly tree overshadowing all the fair flowers below.

They asked a king that they might be like the nations around them. Remonstrance was made, but in vain; impetuous desire swept down all opposing barriers.

The organization grew, and more things than a king which resembled the nations around, came in, until all that was left as a result was the Grand Casket—magnificent, indeed; but beneath its fast screwed lid, nothing but a stinking, rotting corpse.

The curses came; fire, sword, pestilence, famine, the caterpillar, the blight, mildew and plague; yet it never occurred to the devotee, save in a few instances, that these were visitations for sinfulness and that abasement and confession of wrong alone could save the heritage bought with so much blood and sweat.

He still looked back to the fathers, even from the smoking ruins of his cities, from broken down hedges, from wasted fields, and said: "We are the chosen people."

Now and then a solitary man arose above mere organizations; now and then a bold spirit dared assert his individuality when he found the masses all gone away from God and purity; but the voices of all such were soon hushed amidst crackling flames, dark dungeons and dismal prisons; or, in living solitude in the vast wilderness, they bewailed their lot and prayed for death.

In all such instances the organization swallowed individuality, and the objector was silenced.

The Shekinah took its flight and, amidst clanging of trumpets, holy songs, and an imposing ritual, not one lovely, precious fact remained.

Never was missionary zeal more consuming amongst the Jews than at the time of the appearance of the Savior.

The hierarchy seemed all ablaze for the conversion of the nations. Rabbis, Priests and Levites, went everywhere—over raging seas, and burning sands—to make proselytes to the church; but alas! all this zeal carried no blessings to the convert. Listen to the word of Jesus: "Ye compass sea and land to make one proselyte; but when ye have made him, he is twofold more the child of hell than before."

What a comment on so apparently benevolent a purpose! Could any but Jesus have seen so deep; or, truthfully uttered such awful words? If we seek the cause for an utterance of this kind, we shall find it, not so much in the proselyte, bad as he certainly was, as in the fact that the emptiness of all Pharisaic pretensions was demonstrated by the presence in Jerusalem, along the highways, in every hamlet, of thousands perishing for lack of bread, of clothes, of compassion, of a kind word—none of which would the sanctified Pharisee give, although ready to spend thousands for the distant heathen.

More: we dare utter it! the Jew feared to offer his religious wares to this near and suffering multitude. They were too near. They knew by long years of suffering, neglect and contempt, that there lived in all this religious pretentiousness but little if any of the philanthropy of Abraham or of Moses.

So evident was this fact that the remarkable instances of fidelity to the noblest sentiments of true manhood were found by Jesus in those whom the Jew held as dogs.

Suggestive fact! Evident to-day as then! The bigot, conscious of his own lack of influence over his neighbor, sought remote fields for the display of his zeal, fields away from the harrassing certainty of exposure. His kinsmen, after the flesh, had lost all confidence in a self-satisfied, proud and pampered priesthood—possessed of more learn-

ing of the wrong sort and greater ignorance of what ought to have been known than often fall to the lot of man: "We have a temple," said they, "an organization and a service; if these will not come and partake of its glorious privileges, then let them be accursed."

How the history repeats itself in our day! So near, all the emblems of a love committed to man for the helplessness there was in it to redeem the lowest; and yet so remote from its practical influence! farther than the antipode. In this height of self-sufficiency and pride of all that the one simple word "Ours," means, the proud son of Sirac was profoundly chagrined at the rebuke Jesus gave, when he sent the signal to John Baptist, which evidenced His true Messianic character, viz: "The poor have the gospel preached unto them."

Not merely the poor of India, of Assyria, of Mesopotamia, of the ends of the earth; but first of all, the poor who daily passed and repassed the temple doors, but dared not hope for a blessing. Jesus saw that the shortest road to the distant heathen lay through blessings conferred on the sick, the destitute, the poor, the ignorant, at home. These fed, taught, restored to health and lifted up to a new life, full of the long departed power that once, in the days of Solomon, so blessed and ennobled the sons of Jacob, would be a mighty, an irresistible *vis a tergo*. The first interview with the doctors satisfied the Son of Man that their impotent and obdurate hearts could not be moved. He turned away from the self-sufficient organization, pronouncing the doom of their temple; the symbol now, only of seclusion and Pharisaism—and found his disciples, not in the synagogues, but along the highways and hedges.

These outcasts repented, the organization did not. Organizations never repent—once fallen, there is no hope for them. Is it not matter full of food for reflection that in all times of great moral lapse, when the representatives of the world's religion have grown sordid and selfish, all reforms, in all ages of the past as it will be to end of time, have come—not from and within the established order of things, but from without? For awhile men scoff; then pause—organizations protest; and yet, the tide flows on ignoring old channels until like the waters of Ezekiel's vision flowing from the altar, it deepens and widens into a river; then a sea—and all the past is gone!

To patch an old garment with new cloth is but to make the rent worse. To fill old bottles with new wine is to burst the bottles and spill the wine! What a truthful aphorism!

TO AGENTS.—As the contest for the fourth-quarter premium is yet doubtful as to some three or four agents, we want them all to understand that \$2.50 counts as a subscriber. Hence a minister's subscription counts but half; while a six months subscriber (\$1.50) is but a fraction over a half subscription.

REV. JOEL T. DAVES.—It recalled the "days of other years" to meet Bro. Daves once more at a session of the Texas Conference. His old friends and brethren gave him a hearty welcome. His connection with the mission in the city Mexico for the past two years, and the successful introduction of the Gospel of Christ into that benighted country, has made his name familiar to the Christian world.

REV. E. E. WILEY, D.D.—We had the pleasure of meeting this distinguished Educator and Divine at the late session of the Texas Annual Conference. He is visiting our State in the interest of Emory and Henry College, Virginia, of which he is President. His purpose is not to withdraw patronage from any of our Home Institutions, but if young men will go beyond our borders to gain education, they certainly have every facility at "Emory."

BRO. J. J. CANNIFAX says: "I hope to be able to send you some subscribers this year."

Christian Advocate

GALVESTON, TEXAS, DEC. 18, '75

I. G. JOHN, D.D., Editor.

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Letters Unanswered.

Dec. 11.—J. C. Russell, R. N. Brown, Col. Jno. G. James, T. W. Hines (have no back numbers), B. B. Braxton, W. F. Graves, R. W. Thompson (2), John Beverly, H. H. Sullivan, W. L. Careleton, Thos. Whitworth, R. S. Finley, W. A. Shook, J. N. Bridges.

Dec. 13.—J. G. Kerr, W. C. Blair, R. L. McClung, W. A. Shook, Chas. R. Vaughn.

Dec. 15.—W. G. Nelson, H. Bishop, W. F. Compton, Jas. McDougald, G. T. Pierce, Wm. Monk, J. E. Alkin, D. T. Lake, S. R. Shepard.

Dec. 16.—J. F. Denton, W. J. Joyce, J. J. Canifax, J. A. Walkup.

HOLIDAY PRESENTS in magnificent array may be seen at the extensive and elegantly supplied jewelry emporium of Messrs. M. W. Shaw & Bro., on the corner of Tremont and Market streets, Galveston.

APPOINTMENTS OF THE TEXAS ANNUAL CONFERENCE.

BISHOP PIERCE, PRESIDING.

WORK NAME POSTOFFICE.

Table with columns: WORK, NAME, POSTOFFICE. Lists appointments for Galveston District, Harrisburg, Velasco, etc.

Table with columns: WORK, NAME, POSTOFFICE. Lists appointments for Austin District, Independence, Travis, etc.

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Christian Advocate

GALVESTON, TEXAS, DEC. 18, '75.

Business Advice.

Two of Rothschild's maxims were to never buy anything that was not intrinsically worth the money paid for it, and to never have important transactions with an unlucky man.

If you would win success be punctual, courteous, honest, economical, agreeable in your personal habits and regardful of your health.

Be exceedingly careful in the formation of business partnerships.

Give close personal supervision to every department of your business; "the master's eyes are worth both his hands."

In selecting employees be governed by their fitness.

To make good bargains, you must be well posted in regard to the market value of the articles you wish to buy or sell and their qualities and condition.

Pay your bills promptly and collect the bills due you closely.

Avoid giving security and making small loans.

Don't neglect to insure your real and personal property.

In making an investment take care that your principal is perfectly secure.

Keep a sharp lookout for swindling devices. Their name is legion.

Never lend money to strangers. Beware of outside speculations. Your best chance of making money is always connected with the business you best understand.

Never sign a paper until you have read it and fully understand it.

Use your credit sparingly. It may serve a useful temporary purpose, but pay-day is sure to come, and you should endeavor to be always prepared for it.

Always live within your income.

In selecting a business, be governed to some extent by your natural tastes and abilities; but do not neglect any opportunity that affords fair advantages, unless it makes requirements that are positively repulsive.

In seeking a situation, remember that the right kind of men are always in demand, and that industry and capacity rarely go empty-handed.

Neither overrate nor underrate your capacity, but strive to estimate your powers at their just value.

Never fail to take a receipt for money paid, and keep copies of your letters.

Do your business promptly, and bore not a business man with long visits.

Caution is the father of security. He who pays beforehand is served behindhand.

No man can be successful who neglects his business.

Do not waste time in useless regrets over losses.

An hour of triumph comes at last to those who watch and wait.

If you post your employees upon your affairs, they will one day rend you.

A FRUIT MONOPOLY.—It is curious, but it is true, that to-day Southern fruit cost more in Louisville than it does in Lexington. The fruit trade here is mainly controlled by Italians, who hang together, as the saying has it, "like grim death to a dead nigger." Something ought to be done to break up what is neither more or less monopoly of the very worst description. Here are middlemen that are an undoubted injury to every other class. They damage the fruit grower, because they combine and refuse to give him a fair price for the products of his labor. They make the consumer pay very nearly, and in some instances, more than twice as much as he should for what ought to be on every table. From time to time, as the spirit moves us, we shall take the liberty of calling attention to some of the more objectionable features of the Louisville fruit monopoly. Here is something for the Grangers to strike at, and where none but parties directly interested will offer any opposition.

ANOTHER IDEA.—The San Francisco Bulletin suggests the use of asphaltum in burials, and says: "Asphaltum is but another name for bitumen. Its preserving qualities are well known. It is cheap and abundant. If the bodies of the dead were enclosed in asphaltum previous to interment, what would be the effect? Would decay be arrested, or so far modified that burials in the ground would no longer be objectionable on the score of public health? A covering of asphaltum could be effected at the cemetery in a cheap and convenient way. In fact, asphaltum cases could be constructed as substitutes for coffins, and the dead transferred from the wooden case to the asphaltum one at the cemetery."

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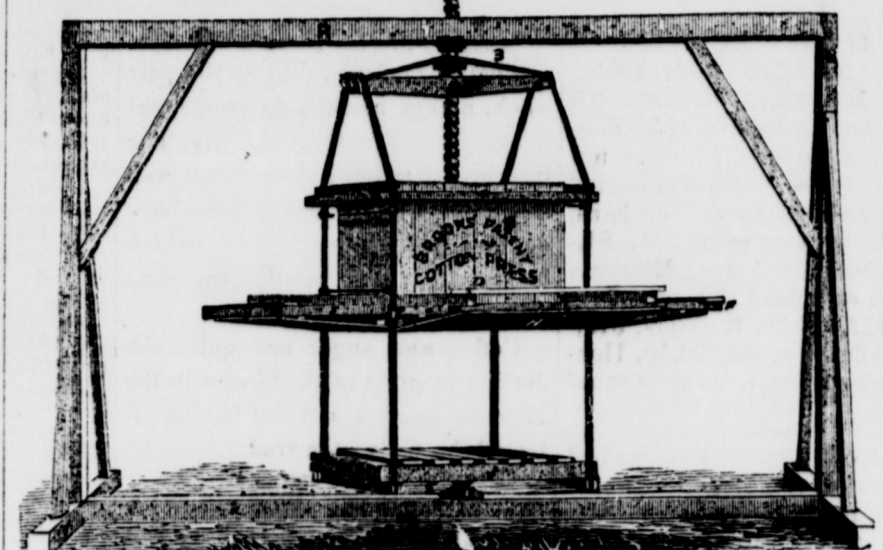
SETH S. HANCOCK.—Dear Sir:—Seeing your advertisement for your Epileptic Pills, I was attacked with Epilepsy in July, 1862. Immediately my family physician was summoned, but he could do me no relief from the medicines he prescribed. I then consulted another physician, but I seemed to grow worse. I again returned to my family physician, and was again treated at several different times. I was generally attacked without any premonitory symptoms. I had from two to five fits a day, at intervals of two weeks. I was often attacked in my sleep, and would fall wherever I would be or whatever I was occupied with, and I was severely injured several times. I had no power to walk, and so much that I lost all confidence in myself. I also was affected in my business, and I considered that my life was in danger. On February, 1863, I commenced using your Pills. I only had two attacks afterward. With the blessing of Providence, my malady was cured. I had the instrument by which I was cured of that distressing affliction. I think that the Pills and their good effects should be made known everywhere, that persons who are irregularly affected may have the benefit of them. Any person wishing further information can obtain it by calling on my residence, No. 326 N. Third St., Philadelphia, Penn. WM. ELDER.

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ANOTHER REMARKABLE CURE OF EPILEPSY, OR FALLING FITS, BY HANCOCK'S EPILEPTIC PILLS. SETH S. HANCOCK.—A person in my employ had been afflicted with Fits, or Epilepsy, for thirteen years; he had these attacks at intervals from two to four weeks, and oftentimes several in quick succession, sometimes continuing for two or three days. On several occasions they continued until his mind appeared to be totally deranged, in which condition he would continue for a day or two after the fits had ceased. I had several times prescribed my resident physicians, but without any success. Having seen your advertisement, I concluded I would try your remedy. I obtained two boxes of your Pills, and gave them according to directions, and they effected a permanent cure. The person is now a stout, healthy man, and is about thirty years of age, and has not had a fit since he commenced taking your medicine, which was ten years since. I have great confidence in your remedy, and would like every one who has fits to give it a trial. B. L. DE FRESNE.

STILL ANOTHER CURE. Read the following testimonial from a respectable citizen of Grenada, Miss.: SETH S. HANCOCK.—Dear Sir:—I take great pleasure in relating a case of spasms, or fits, cured by your Epileptic Pills. My brother, J. J. Lyon, has long been afflicted with this awful disease. He would have one or two spasms at one attack at first, but as he grew older they seemed to increase likewise. Up to the time he commenced taking your Pills he had them very often and quite severe, prostrating him, body and mind. His mind had suffered seriously, but now, I am happy to say, he is cured. He has enjoyed the health for the last five months past. His mind has also returned to its original brightness. All this I take great pleasure in communicating, as it may be the means of directing others to the remedy that will cure them. Yours, respectfully, W. P. LIGON. Sent to any part of the country, by mail, free of postage, on receipt of a remittance. Address, SETH S. HANCOCK, 105 Baltimore Street, Baltimore, Md. Price, one box, \$2; two, \$3; twelve, \$7.

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Christian Advocate

GALVESTON, TEXAS DEC. 18, '75

East Texas Conference,

POSTOFFICES OF THE PREACHERS.

Table listing names and postoffice locations for various preachers.

THE card of Greenville Dowel, M. D., Surgeon, will be found in another column.

THE card of Greenville Dowel, M. D., Surgeon, will be found in another column. Many years ago he established a reputation for proficiency in his line of business...

ADDRESS W. H. Spooner & Co., Boston, Mass., for catalogue and cheap prices of flower and vegetable seeds.

AN interesting work—adapted to the taste of "the million"—is advertised by J. C. McCurdy & Co., 620 Olive street, St. Louis.

Dr. Pierce's Pleasant Purgative Pills are so compounded from concentrated principles, extracted from roots and herbs...

ALL that Art can Accomplish in beautifying, strengthening and preserving the human hair is effected in Dr. Price's Cream Hair Dressing...

ton, S. K. Stoval, W. N. Bonner, J. W. Overall, J. B. Tullis, Niell Brown, C. Superannated, none. Died, none. Local preachers, 116; members, 11 223; total, 11, 389.

A SOLD HOUSE.—The card of H. Seeligion & Co., appears under heading of new advertisements. Our commendation of this firm would be superfluous...

THE card of Greenville Dowel, M. D., Surgeon, will be found in another column. Many years ago he established a reputation for proficiency in his line of business...

ATTENTION is called to the card of L. Fabre, Esq., premium boot-maker, late of Paris, France; establishment on Postoffice street...

M. KOPPERL, importer of coffee, has in store 3000 sacks of coffee, which will be disposed of to dealers at lowest market figures.

Address W. H. Spooner & Co., Boston, Mass., for catalogue and cheap prices of flower and vegetable seeds.

AN interesting work—adapted to the taste of "the million"—is advertised by J. C. McCurdy & Co., 620 Olive street, St. Louis.

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ALL that Art can Accomplish in beautifying, strengthening and preserving the human hair is effected in Dr. Price's Cream Hair Dressing...

IT IS A FACT, that many grocers sell Dr. Price's Baking Powder at the same price they do the cheaper kinds...

Commercial.

WEEKLY REVIEW.

There has been, during the past week, a very marked improvement in the general trade of the city. The interior merchants have been well represented but their purchases have not equalled the order trade...

MONETARY. GOLD.—Closed in New York this evening at 114. The rate here closes at 114 buying, and 114 1/2 selling.

SILVER.—Rates at the close are 110 1/2 @ 111 1/2 buying and selling.

EXCHANGE.—Rates continue firm and generally unchanged.

COMMERCE.—Sterling, 60 days, nom; New York Sight Currency, 2 1/2 dis; New York Sight Gold, 3 1/2 dis; New Orleans Sight Cur., nom; New Orleans Sight Gold, nom.

COTTON.—The following tables show the condition of the Cotton Market: Closing quotations of the Galveston Market.

Table showing cotton market conditions with columns for 'This Week' and 'Last Week'.

Table showing consolidated report for 7 days with columns for 'This Week' and 'Last Week'.

Table showing New Orleans Market with columns for 'This Week' and 'Last Week'.

Table showing New York Market with columns for 'This Week' and 'Last Week'.

Table showing Futures with columns for 'This Week' and 'Last Week'.

Table showing The Liverpool Market with columns for 'This Week' and 'Last Week'.

Table showing Freight rates with columns for 'This Week' and 'Last Week'.

THE GENERAL MARKET.

Quotations not applicable to small orders, but represent cash prices for large lots.

Ar-Handles—per doz., No. 1, \$2 15 @ 2 75 No. 2, \$1 50 No. 2 [N] \$1 65.

Bacon—Supply in first hands ample market weak and demand light.

Beeswax—Prices are steady at 25 @ 26, for prime yellow, with light receipts and not much inquiry.

Belting, Rubber—Sold according to list, with 30 % cent. off.

Butter—Stock ample and demand better for all grades; prices easy as quoted.

Candy—Good demand; assorted stick 15 @ 16; fancy 20 @ 25; rock 23 @ 25; cream 25 @ 26; gum-drops 30 @ 35; maple sugar 25 @ 30.

Coffee—Stock in importer's hands 8,000 bags; first hand quotations are firm at Fair 24, Good 24 1/2, Prime 24, Choice 24 1/2 @ 25.

Corn—Western, cream 15 @ 15 1/2; English light 15 @ 15 1/2.

Corn Meal—Weak and dull. Selling at 83 @ 89 in job lots.

Crackers—In fair demand. Soda 5 1/2c, cream and ginger 10 1/2c.

Casting—Hollow ware, etc., 5 1/2c and 6 1/2c.

Covered Mills—Per dozen, Parker's No. 50, 85; No. 60, 80; No. 70, 75; with ten per cent. discount.

Chains—Trace, per pair, 65, 10, 83; 60c; 65, 10, 2, 70c; 64, 10, 1, 50c; O, 12c 1/2 lb.

Drugs—Acid Citric \$1 20; acetic 16c; tartaric 60c; oxalic 25c; sulphuric in carbonyls 34c; C. P. 40c; Alox cap. 20c; alcohol \$2 40 alum 5c ammoniac aqua 3F, 5c ammoniac spirits atom, 45c arsenic common, 40c; Bismuth, sulph. nitrate, 82 1/2c; Blue Vitrol 15c; Borax refined 20c; Caustic, Lunar, pure \$1 05; Chloroform \$1 10; Copperas 3c; Colomelin, English \$2 50 American 1 25; Cream Tartar, pure, 4 @ 50c; grocery 25 @ 40c; Chloral hydrat 25 @ 28c; Morphine, sulph, \$1 50; Logwood extract 15c; Gum assafetida 34c; Gum camphor 30; Gum opium \$7 00; Hops (1875) 35 @ 40c; Quinine 25 @ 30c.

Eggs—Scarcely at 35c per doz, packed in patent boxes.

Fish—Mackerel, barrels No. 2, \$15 00 @ 15 50; half-barrels No. 1 \$8 50 @ No. 2 \$7 00 @ 8; kits No. 1 \$1 20 @ 2 10; No. 2 \$1 50 @ 1 60; herrings, Dutch, \$1 75 @ 2 00; per keg; dried No. 1 80 @ 90; No. 2 50 @ 55; per box; codfish, quarter-boxes, \$3 @ 4 00; half-boxes \$3 00 @ 3 25; 100 lb boxes 64c per pound.

Flour—Sales light with prices steady. Large supply. Double extra \$5 25 @ 5 50; Good Triple extra \$5 75; Choice Triple extra \$7 00 @ 7 25; Choice Family extra \$7 50 @ 8 00.

Fruit—Dried—Raisins: Choice per box \$3 00 @ \$3 25; figs per lb 15 @ 20c; prunes, 10 @ 11c; currants, Zante, per pound 1 @ 10c; apples per lb, 10 @ 12c; Dates 12c; almonds, soft 22 @ 24c; shell, 25 @ 26c; hard shell 18 @ 20c; filberts 15c; pecans 5 @ 10; Brazil nuts 12c.

Fruit—Fresh—Lemons in fair supply, steady, 85 @ 90c; Apples, supply fair, Western, \$1 00 @ 1 20; Northern, nominal; Oranges, Louisiana per barrel 80 @ 85; Sicily nominal Havana none in market.

Glass Goods—Per dozen, in cases—Pickles per gallon, 85 @ 90; half-gallon 85 @ 90; 3 75c; quarts 52 @ 55; 2 75c; pint 40 @ 45.

Hair—Steady. No new. Choice balance sugar combed, 10 @ 12; 10 @ 12 quality, 10 @ 12.

Hops—Fair supply and no demand. Western, at 85 @ 90.

Hides—Latest advices quiet. We quote, dry flint, selected 10 @ 10 1/2; kits and calves 3 @ 3 1/2; as they run, nominal wet salted, selected, 50c; as butcher's green, 50c; dry pickled are sold as dry flint with allowance for salt; glue stock 5 @ 6c.

Hurdles—Axes per dozen: Collins Kentucky light \$12; medium \$12 00; heavy \$13 50.

Prospectus For 1875--'76! OF THE Saturday Evening Post!

PHILADELPHIA.

The Publishers of The Post take pleasure in announcing that their literary arrangements for the coming year are so gratifying a character as to warrant them in promising a list of good things for their thousands of readers that can not be excelled. Never before has there been such a

BRILLIANT ARRAY OF CONTRIBUTORS, among whom we may mention the following distinguished authors, all of whom will appear in our columns: Mrs. Henry Wood, Miss Mitchell, Mrs. Mary A. DeWitt, Virginia F. Townsend, Mrs. Margaret Hosmer, Mrs. Hester A. Benedict, Margaret Blount, "Ouida," Margery Laird, Annida M. Douglas, Clementine Clatworthy, Mary E. Woodson, Mrs. Millie W. Carpenter, Glio Stanley, Annie H. Jerome, "Ann's Mary," Susan J., Anna Morris, Catharine Flier, Margaret Earle, George Grey, Rev. Alex. Reed, D.D., Chas. McKnight, Esq., author of "Old Fort Duquesne," Frank Lee Benedict, Hon. Wm. F. Cody, (BOY-FALLO-BLE), Col. Francis Ingraham, Emerson Bennett, Pierce Egan, Charles Morris, Frank Corey, Ret. Winwood, Capt. Clewline, Rev. Dr. Badger, Capt. Charles Howard, Chester Lincoln, Capt. Carney, Eben Rex Ord, Lieut. H. D. Smith, U.S. RM., J. C. Purdy, Matthew Egan, T. F. Wallis, H. Watson Fleming.

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TERMS—POSTAGE FREE: Per an. 1/3 for four months, \$1.00; one year, \$2.00; with mounted chromo, \$3.00.

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