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GALVESTON, TEXAS, MARCH 19, '76

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Ought the Local Preachers to be Paid?

I remarked to a friend a few days since that I hoped some sensible and pious local preacher, who differed with me in opinion, would reply to my article of the 5th ultimo. The Rev. J. H. Johnson has undertaken the reply. Whether he has evinced either good sense or piety in the display he has made I leave for others to decide. It is to be regretted that he has descended to language bordering on personal abuse, and to deliberate misrepresentation. As to his personal insinuations against me, I have no reply to make. I give my attention to the misrepresentations, and then it will be seen how much the insinuations are worth, as coming from him. If I have counted correctly, he engaged to give the readers of the ADVOCATE my expressions in thirteen instances by quotations, and changed the language I employed in every instance save one. How much of fairness, or honor, or truth is there in that? Could he have supposed for a moment that even if I were so obtuse as not to see and expose the pitiable trick, that the intelligent readers of the ADVOCATE would not detect it? And he did this with deliberation. He says at the outset: "I have examined its contents (the contents of my communication) with much care and careful consideration, and I must say with painful reflection." He is not pleased to tell us, but it is to be hoped that the "painful reflection" was occasioned by the protest of conscience outraged and trampled while he was planning so disingenuous and unmanly a course. But why should I complain of this unfair liberty with my language? The scriptures given by inspiration of God, which I suppose he has read with as much "care and careful consideration" as my article, he misquotes just as flippantly as he does my language, and even manufactures and perverts it at will to suit his purposes. Paul says: "Charity envieth not, seeketh not her own," giving to envy the unselfishness that Paul ascribes to charity. Paul, speaking of a class of whom is Hymenius and Philetus, who, concerning the truth have erred, says: "And their word will eat as doth a canker." Johnson quotes: "The words of a preacher eateth like a canker." No one would consider it at all strange if the words of a preacher who quotes so recklessly, both from the inspired and uninspired page, did eat as doth a canker. Whether I ever issued "bull's" or not, as Bro. Johnson alleges, matters not so far as this description is concerned. One thing is certain, I am not possessed of so much bovine stupidity as to practice such reckless baiting as that.

But this wise correspondent, who knew better what I intended to say than I did myself, and who joins issue with the great Apostle as to the difference between charity and envy, pushes his misrepresentations to an extreme that I can't account for, only on the ground that he was the victim of a bad instigation. The case he represents and makes the occasion of unkind and bitter inveighing against me, originated in his own brain. Never in my life have I conceived the possibility of such a state of things among the local preachers as he represents me as having set forth in the ADVOCATE. When examined, it will be found to contain but little else than the "profane and vain babblings" of the Rev. J. H. Johnson. Let us see; he says: "But instead of this he turns right and left, fore and aft, with battle-axe and sword upon the local preachers as a body, and alleges charges against them sufficient, if true, to expel ninety-nine one-hundredths of them from the church. He

charges them with being dishonest, with making secret contracts with churches, and with working the overthrow of the itinerancy, of Christianity, and the final spoilage of the Church of God." Now, there is not one jot or tittle, one word or syllable of truth in that statement. The only allusion I made to "the local preachers as a body," is as follows: "They have the same chances for money-making as other men have. Ninety-nine one-hundredths of them act upon the conviction that God is satisfied with less than one-seventh of their time given to ministerial service; and while the respectable part of the world seem content to stop the process of getting gain one day out of seven, the desire on the part of these brethren that it should unceasingly go on would be indicative of a spirit of avarice exceeding that evinced by honorable worldlings." This is the sum total of what I said about local preachers as a body, excepting the quotation from the Manual. Without either blame or praise, I gave a candid statement of the result of my observation as to the amount of labor that satisfies their consciences in that number of instances. The statement carries no damaging reflection with it whatever. It was not so intended. I gave them credit for conscientiousness by saying, "they act upon the conviction that God is satisfied." My object was to show that they had plenty of time in which to make money. Then alluding to the observance of the Sabbath by the respectable part of the world, I added that the work of money-making should go on unceasingly, would be indicative of a spirit of avarice, etc. There is no allegation against them whatever. My plain meaning to any mind not befogged and belittled by invincible prejudice, is, that if this desire existed with their ample opportunities for making money, it would be indicative, etc. Yet, hear how this preacher of truth and charity perverts my meaning. I quote, "Yet brother E. says they are more wicked than the respectable worldling," and for the poor, pitiful object—in obedience to the dictates of an unsanctified avarice—they are willing to peril their own souls' eternal interest, that of the church and all that's holy, sacred and good of earth for the pitiful sin of a small gain." He avers, writes and publishes the avowment that I said this of the local preachers—"this large, and I trust respectable portion of our church." May God have mercy upon his soul. Look at what he says: "Brother E. says," and then at what Bro. E. did say and publish, and who can wonder that he is incapable of discussing the difference between charity and envy? Who is not amazed at his moral obliquity?

But listen to him again as he essays to do me a double wrong: "The truth of the whole matter is, I am compelled to decline to believe the statements here made by Bro. E." Of course he was compelled to disbelieve the statements, because they originated with himself and he knew them to be untrue. He manufactures an unfounded story, gives it to the public as coming from me, and then, with saintly airs, pretends that his moral sense is almost shocked to death at the thought of accepting it as the truth. His own fabrication, as I have shown; he has a perfect right to pronounce it false.

But the manner in which he tries to rouse the prejudices of the local preachers in closing his reply is one of the little pieces of moral cowardice I have ever known. He does not, like a man of honor and integrity, say outright that Bro. E. says thus and so, and give it an open manly denial; but he goes on to say, "I don't believe," as though I had made opposing statements; yet, leaving the way of escape open by a denial in the event I shall charge him with ascribing those statements to me. "I don't believe," says he, "that ninety-nine one-hundredths of the local preachers are making secret contracts with the church. I don't believe that the local preachers as a body are endeavoring to forestall the scanty collection that is

due the itinerant. I don't believe that the local preachers as a body are seeking to interfere, either by precept or example, with the Bishop, conference or missionary collection. I don't believe that the local preachers as a body are guilty of wrongfully or illegally taking the Lord's money." He has several other don't-believes, all of which carry with them the virtual assertion that I affirmed what he refuses to believe. Any one, by referring to my article, will see that there is not even the semblance of truth in the intimation; and that what he don't believe is something in his own disordered head; but which, by a very little sly trick he tries to fasten upon me, and to make me responsible for. Who wonders that when concluding his wonderful diatribe, he so eloquently and reverently exclaimed, "O, hosh!" as if invoking the spirit of nonsense into his head and the spirit of folly into his heart. I do not know what "a crooked-whiskey arrangement" is, of which Bro. J. seems to have knowledge; but if "a crooked-whiskey arrangement" exceeds in crookedness and disgracefulness his effort to excite the prejudices of the local preachers, and disturb my uniformly pleasant relations to them, he may rest assured that I shall not undertake to establish one.

Finally, it was to guard the feelings of the local preachers, as a body, that I distinctly gave my reasons for writing the article complained of. Those reasons confined the whole matter within narrow limits. Again: I took care to show that I did not allude to them as a body by using the following language: "The truth is, the local preachers of highest character and greatest usefulness to the church, seeing no reason why they should not, have cheerfully contributed to the support of the itinerant," etc. Such men as Smith, of Denton; and Smith of Dallas; Sansone and Minter, of Grapevine; Nobles and Buchanan, of Van Alstyne; Keen, of Sycene; Allen, of Bethel, and many—very many others I could name—are incapable of the littleness and wrong of which I complained. They have stood firmly by the church and the itinerant. The evil is not widespread, and consequently I did not say, as Bro. J. declares, that it was. That is simply another misrepresentation. It is proper for me to state furthermore, that if there is any animosity between myself and any local preacher anywhere, I am in utter ignorance of it. Bro. J.'s hasty judgment to the contrary notwithstanding, I wrote my communication of the 5th of February to rebuke what I thought wrong in principle and damaging in practice. I now reiterate the points made and position taken. For these I am responsible; but I am not accountable for the foolish phantasms of any distempered mind. Let us all bear in mind that to raise false issues is the sign of conscious weakness and cowardice.

W. F. EASTERLING.

Christian Zeal.

It is one thing to serve God; and it is another thing to serve Him with zeal and diligence; and it is another thing again to carry our diligence and zeal so far as to be able to say: "The zeal of thine house hath eaten me up." The Redeemer carried his zeal to the furthest pitch, and he is the example we are called upon to follow. The cause of God should engage our whole soul, it should take up all our time, and we ought to employ our wealth and influence, and we ought to be prepared to sacrifice our health, our prosperity, our liberty and our life itself for the furtherance of His interest upon earth, and for the salvation of our fellow-men. And it is only by carrying out our zeal for God's glory thus far that we can be conformed to the image of our great Leader and Savior. Do Christians generally carry out their zeal for the glory of God and the salvation of mankind thus far? Can it be said of the churches of the present day, that the zeal of God's house hath eaten them up? Can it be said that the zeal of God's house hath eaten up the property

of the church? May it not rather be said that the world and selfishness swallow up their property, and that the fragments only are left for the cause of God? Many professing Christians spend more money on ornaments alone than they spend on the cause of God; and the money that is spent by professing Christians in needless costliness of clothes, and meats, and drinks, exceeds the money spent by them in helping on the cause of religion and human happiness a hundred fold. Some there are who are known to me that can spend from forty to sixty dollars a year in tobacco alone; but have little or nothing to give to the cause of Christ.

Before there can be anything done on an extensive scale towards the conversion of the world, there will have to be a great change in the conduct of the church in this respect. Professors will have to learn the art of self-denial, and practice the virtue of liberality. When we look at facts and figures, as they are presented in our conference reports, it would seem that there is a great want of zeal and liberality. Ministerial support, about forty per cent. below par. Quite a large number of the membership never give anything to the support of the ministry, and the support they now obtain falls heavy upon a few. The church, in a general sense, wants reconverting, and until it is reconverted; until it shall either learn new lessons or practice better what it has learned, Satan will still maintain his ground and the world will remain the prey of ignorance and guilt, and wretchedness. But the church, says some, will be converted; already they say, we have signs of its regeneration; and shortly shall we see a new spirit awakened in the church, and a new and glorious order of things appearing in her. The Lord hasten the day. T. W.

MISSOURI LETTER.

In this city there is an association of clergymen called "the Evangelical Alliance," composed of Baptists, Congregationalists, Lutherans, Methodists, Presbyterians and one lone Episcopalian, of Low Church proclivities.

"The Alliance" invited here Messrs. Whittle and Bliss, of Chicago, Ill., a couple of laymen of the Congregational Church, I believe, one of whom claims to "preach," and the other to "sing the gospel." Hither they came and spent four weeks in "preaching and singing the tidings of salvation." Meetings were held three times a day; a prayer meeting at 9 o'clock, with which was connected a "testimony" exercise, or, as Methodists would call it, a "general class-meeting." At 3 o'clock there was a "Bible-reading meeting." Mr. Whittle selected a sermon, and, in fact, preached a sermon, but invited the people to take their Bible with them and read with him the scripture references—hence the name "Bible reading." At night a "Gospel-meeting" was held, in an old skating rink, capable of seating between two and three thousand people; and, when the weather was favorable, it was pretty well filled. At night Mr. Whittle preached and otherwise conducted the meetings. Often times "testimony" was called for; and the general "class-meeting" followed. Persons were invited to express their solicitude on the subject of religion by rising up, and again by taking front seats. After the multitude had retired, and those who went forward received religious counsel from such as were minded to speak to them.

Mr. Whittle speaks distinctly, and was heard by all in the house. He is not regarded as above the average in his preaching, in either matter, manner or power. In his preaching there is an appearance of sincerity, and, to some extent, of earnestness, without any display of emotion, or awakening of emotion in his hearers. His theology is, in some respects, un-Methodistic. He says those who back-slide never had much to back-slide from. He made so many allusions to the impossibility of apostasy as induced a minister of a denomination, which holds to the final perseverance of the saints, to say—"while I be-

lieve in the impossibility of apostasy," I don't see any use of Mr. Whittle preaching it so much; I can't see that it is any help to a sinner toward getting religion to be all the time telling him that when he gets it he can't lose it.

Mr. Whittle says repentance comes after conversion, that there is no true repentance till after forgiveness of sins; and that the sinner has nothing to do, but trust in Christ.

The deep conviction of sinfulness, and sorrow of heart felt by the awakened sinner on account of his sins brought to his view the earnest repentance on the part of the awakened one; and the inward consciousness of an inward change, on the part of the justified and regenerated believer in Christ, on which Methodist preachers have been accustomed to insist, in discussing the subject of individual redemption, seem not to be prominent in Mr. Whittle's system of theology. To speak plainly, I regard him *salubly deficient* on these vital points. If people can be brought to Christ and saved in heaven through his preaching, well and good; and the Lord be praised for his mercy; but that Methodism, under his ministry, can be built up or gather in many of his converts I do not think probable. From all I can learn I think the general religious interest awakened by these meetings is not what was expected by those most actively co-operating in them, or what might have resulted from a united effort of so many churches and their pastors. The pastors have been, for the most part, *blanks* in the meetings. They have not taken, or been able to take, such a public and prominent part as to attach any part of the previously non-attending church people to them or their congregations. A mass-meeting of men alone has been held every Sunday night. This has visibly affected the size of some, if not all the congregations of the co-operating churches. Men have gone to the rink, and women have stayed at home, to an extent to be perceptible. And the social meetings of some, if not of all the churches, have suffered damage. It is questionable whether these meetings will be of as much advantage to the churches, as if there had been union meetings in which the pastors alternated in preaching, exhortation and the general management of the services; or, as if each pastor and congregation had conducted their own revival meeting. It is believed by some that a month's meeting in each church by its own pastor, with such help as he might have been able to secure, would have ultimately in an advantage to the congregation and to the city as a whole far above that resulting from the meetings that have been held, when a score of stalwart preachers sat idly by, for a month, while a *non-licensed* layman acted the part of a gospel minister. Sometimes he was joined by the congregation in singing a chorus, and at other times he led the multitude in singing an old and familiar hymn and tune. But his songs were not always "gospel songs;" sometimes they were beautiful and touching, without deserving the title of a "gospel song."

No one who had a loving mother, and slept on a "trundle-bed" in his childhood, can hear Mr. Bliss sing aloud that little bed hid away in the garret of "the old house at home," without thinking of home and childhood and mother, and the little bed on which his childish form reposed; and if he has any fountain of tears it will be unlocked and yield its pearly treasures; but these touching "memories of childhood" can hardly be called a "gospel song."

The time has come when many believe there can be no revival, except by and through the labors of an evangelist, and no evangelist feels that he is equipped for his work without a singing companion. Moody has his Sankey, Whittle his Bliss, Hammond has joined himself to a vocalist, and Phillip Phillips, "the sweet singer of Israel," has formed an alliance with an "Evangelist" in distant India. So, in substance, says the *Central Baptist*. I suppose that Mr. Whittle's

meetings would not have drawn the crowds that attended them without the attraction of Mr. Bliss's admirable singing. Nor would both combined have drawn the attending multitude, without the harmonious co-operation of "the evangelical alliance," and I suppose that if almost any one of the co-operating pastors could have stood in Mr. Whittle's place for a full month, the visible results would have been far greater than they have been. The evangelists carried with them the kindly regards of the people, who showed it, in presenting them about a thousand dollars.

The week following the departure of the evangelists, the pastors continued the meeting in a Presbyterian Church, centrally located, where it gradually tapered off to a small point. I estimated the attendance on Friday night at about two hundred.

So far as Methodism is concerned, the indications are that of the loaves and fishes to be distributed, one of our churches will get one "loaf," another two "small fishes," and a third a half dozen or more. How the other churches of the "alliance" will fare in the distribution does not yet appear, though I hear that one Presbyterian church has a hopeful prospect of getting one; others doubtless will do better. The Rev. G. W. Cottingham, of Texas, has spent the winter in this city with his family. While he has been getting underway an establishment in the neighboring town of St. Charles, for the manufacture of his ironing machine, soon to be offered to the public, in an attractive form. During the past two months his family have suffered great affliction from measles and scarlet fever. Five children and a grand child were all prostrate at the same time, and suffered much. The youngest child, Mattie, a daughter, after almost recovering, relapsed and died. She was nine years old, had been two years a member of the church, and was a very religious child. On the Sunday preceding the commencement of her illness she was at church, and partook of the holy communion. Far away from her own sunny land, her body reposes in the cold earth, while her little spirit dwells in the brighter world above. J. W. CUNNINGHAM.

What Ailed a Pillow.

While Annie was saying her prayers, Nell trifled with a shadow-picture on the wall. Not satisfied with playing alone, she would talk to Annie, that mite of a figure in gold and white-golden curls and snowy gown, by the bed's side.

"Now, Annie, watch!" "Annie, just see!" "Oh, Annie, do look!" she said, over and over again. Annie, who was not to be persuaded, finished her prayer and crept into bed, whether her thoughtless sister followed, as the light must be out in just so many minutes. Presently Nell took to floundering punching, and "O dearing." Then she laid quiet a while, only to begin again with renewed energy.

"What's the matter?" asked Annie at length.

"My pillow!" tossing, thumping, kneading. "It's as flat as a board, and hard as a stone, I can't think what ails it."

"I know," answered Annie, in her sweet serious way.

"What?"

"There's no prayer in it."

For a second or two Nell was as still as a mouse; then she scrambled out on the floor, with a shiver it's true, but she was determined never afterward to try to sleep on a prayerless pillow.

"That must have been what ailed it," she whispered, soon after getting into bed again. "It's all right now."

I think that is what ails a great many pillows on which restless heads, both little and big, nightly toss and turn; there are no prayers in them. Nell's remedy was the best; the only one. Prayer made the pillow soft, and she sank to rest as under a sheltering wing.

A hand-to-hand fight between 300 Spanish cavalry and 600 mounted insurgents reported at Tomas de Giberia, Cuba, Feb. 29th. Spaniards claim to have the better of it.

Christian Advocate

I. G. JOHN, D.D., Editor. GALVESTON, TEXAS, MARCH 18 '76

Family Circle.

Stonewall Jackson's Death-Bed. About daylight one Sunday morning Mrs. Jackson informed him that his recovery was very doubtful, and that it was better that he should be prepared for the worst.

He advised his wife, in the event of his death, to return to her father's house, and added: "You have a kind and good father, but there is no one so kind and good as your Heavenly Father."

He still expressed a hope of his recovery, but requested her, if he should die, to have him buried in Lexington, in the Valley of Virginia. His exhaustion increased so rapidly that at eleven o'clock Mrs. Jackson knelt by his bed, and told him that before the sun went down he would be with the Saviour.

He replied, "O no; you are frightened, my child; death is not so near; I may get well."

She fell over the bed, weeping bitterly, and told him that the physician said there was no hope. After a moment's pause, he asked her to call me.

"Doctor, Anna informs me that you have told her I am to die to-day. Is it so?"

When he was answered he turned his eyes toward the ceiling, and gazed for a moment or two, as if in intense thought; then replied, "Very good, very good; it is all right."

He then tried to comfort his almost heart-broken wife, and told her that he had a good deal to say to her, but he was too weak. Col. Pendleton came into the room about one o'clock, and he asked him, "who was preaching at the head quarters to-day?" When told that the whole army was praying for him, he replied:

"Thank God! they are very kind." He said: "It is the Lord's day; my wish is fulfilled. I have always desired to die on Sunday."

His mind now began to fail and wander, and he frequently talked as if in command on the field, giving orders in his old way; then the scene shifted, and he was at the mess-table, in conversation with members of his staff; now with his wife and child; now at prayers with his military family. Occasional intervals of return of his mind would appear, and during one of them I offered him some brandy and water, but he declined it, saying, "It will only delay my departure, and do no good; I want to preserve my mind to the last, if possible."

About half-past one he was told that he had but two hours to live, and he answered again feebly but firmly, "Very good; it is all right."

A few moments before he died he cried out in his delirium: "Order A. P. Hill to prepare for action! Pass the infantry to the front rapidly!" "Tell Major Hawks"—then stopped, leaving the sentence unfinished.

Presently a smile of ineffable sweetness spread over his pale face, and then he said, quietly, and with an expression of relief, "Let us cross over the river, and rest under the shade of the trees."

And then, without pain, or the least struggle, his spirit passed.—Richmond Dispatch.

Truly Brave.

What did he do, then, that he should be called brave? Did he hunt a lion or a bear?

No. Did he fight with thieves?

No. Did he have a pitched battle with a boy bigger and stronger than himself?

O no. What did he do, then?

He told the truth.

Perhaps you think that did not require much courage; but indeed it did, and only a brave boy could have told it under the circumstances.

But who was the boy?

Well, his name was James Peters, and he was the son of a man and woman who loved and served God, and wanted their children to do the same, and they had taught James that it was a cowardly thing to tell a lie. He believed that so entirely that I do not think anything would have influenced him to tell an untruth.

One day he and some other boys were playing in a field through which a railway ran. They played at marbles, and whipping their tops, and several other things. Among the rest they got some stones together and made a heap of them, I really do not know what game they played.

It happened, however, that a sharp and sudden shower came on, and the boys ran off for shelter. No one noticed at the time that the heap of stones was simply knocked down

and not properly cleared away, and certainly no one saw that a couple of large ones lay across the railing. They, however, remembered it afterward; for while they were in their place of shelter they saw an empty luggage train come along, and noticed it was going very slowly, and at last stopped.

"O, James," said one of the boys in terror, "we forgot to put the stones away. Look! a man has just taken one up in his hand. We ought not to have left them there. I should not wonder if the train had been coming quickly, instead of creeping along, that there might have been an accident."

The boys all looked very frightened.

"We ought not to have played so near the line," said James.

"Never mind; no real harm has been done," said a third.

"But if we were found out we might expect to be well punished," said another.

"But then we are not going to be found out, and that is our comfort."

As they were going home, however, they were afraid it might not be as they had hoped, for a policeman came toward them.

"Now take care," said one boy with a white face; "don't know anything about it, for whoever is found out will have to go to prison."

There was no time for more, for the policeman stood in front of them.

"Now, tell the truth. Which of you boys put those stones on the line?" he asked, and his voice was dreadfully stern.

"I did not," said one.

"Neither did I," said another.

"I am sure it was none of my doings," said a third.

"What do you say about it, youngster?" inquired the policeman, looking full at James. His friends gave him a warning glance, and one boy held up his finger. Another formed his mouth so that James read the word "prison;" and another held up his fist to show what he would do if James told. But the boy could not tell a lie. He felt at that moment that he would be less afraid to go to prison than he was to tell an untruth.

"Now, then," said the policeman, "did you put the stones on the line?"

"I am afraid I did," said James.

"O, are you? Then I am very glad to have caught you."

"I did not mean to leave them on the line," said James, "and indeed I am not quite sure that I put them there; I think it is very likely, for I was playing on the spot."

"Then you must come with me."

"Very well."

"But first tell me if you did all the mischief yourself, or did any of the boys help you?"

But if James told the truth about himself, he was not going to tell tales on his playmates; and so he declined to answer the policeman's question.

"Never mind," said the man; "one of you will be enough to serve as an example," and he walked away, taking James with him.

"What a fool Jim is," said one of the boys. "He will be taken before the magistrates and sent to prison, and very likely whipped."

But James had not lost his self-respect, and though he wondered what would be done with him, and though it must be confessed that he was a little afraid, still he felt that he had done right, and was not as miserable as one might have expected.

Was he not a brave boy?

And he had a brave boy's reward; the gentleman to whom the policeman took him complimented him upon his love of truth, and after cautioning him never to play near the line again, he let him go home.—Sunday-school Advocate.

VENALITY.—We were mistaken as to the term applied to the secular press by writer in the CHRISTIAN ADVOCATE. We were only permitted to see the paper containing the article for a few moments, consequently were mistaken as to the term used. We have no disposition to stir up strife; and if writer in the ADVOCATE is willing to drop the matter we are; this we say for the sake of peace, and not from a fear of consequences otherwise.—Long View Era.

An Angel's Work.

A lady on an errand of charity came upon a group of noisy, dirty boys playing ball in a valley. A pale boy of nine or ten years, very tidily dressed, sat on an old wheelbarrow watching the game. In asking directions from the child, she noticed that he was a hunchback, and apparently in very ill health.

He replied to her question, "If you will give me your hand, to help me up, I will show you Mrs. Lane's room. It is at the top of our house. Thank you, I can do most anything but rise up alone. I help my mother with the children. They are lovely boys—so straight,—and they've got red cheeks and curly hair. But mother doesn't love them a bit better than she does me. They are very good to me; they never pull things away from me, nor push me down as bad boys in the street do sometimes. This is my house. Come in and look at them."

And opening a door he asked, "May

this lady just peep in one minute to see the children, mother?"

A pleasant woman appeared, wiping her hands on a towel, and said, smiling, "Poor dear Allen is so proud of the children he sometimes seems a little silly. Well, they are all very good."

The children were two stout, rosy fellows of three and five years, and looked as if they could "push" almost anybody "down," if they tried. The appearance of their weak brother was a token for rejoicing.

"Now isn't this a nice home?" the poor child said, looking round proudly on the stove, the meat paper, and pictures on the wall.

"Poor dear boy," said the woman, laying her hand on his head; "he doesn't know much about 'beautiful homes.' Everything is beautiful that he loves. He is so patient and wise, and careful of me and the children, that I don't know how I could have lived without his sympathy since his father's death. He's very feeble, and sometimes I'm afraid he don't get all the care he needs.—I have so much to do, and the other boys take so much of my time." And she patted his thin cheek tenderly.

When the lady was ascending the attic stairs, her little guide, who was hobbling after her, stopped and said,—

"I'll tell you a secret. She isn't my truly mother—but she doesn't know it! I mean she wouldn't know it if I hadn't been big enough to be at her wedding! She loves me just as well as Willie and Tom. And O, she tells me such beautiful things about God and heaven. She says God will change this tired body of mine, and give me one like His own—and by, she washes and irons all the time, but she's always pleasant. I can't go to Church or Sunday-school, because I'm so easy pushed over in the crowd, but she says our room is my church and Sunday-school and singing school and everything."

As the lady bade her new friend "goodbye," he said with the air of a hospitable patron, "You may come here at any time you like, to see the children. They say their prayers about seven o'clock—and they do look so lovely in their little white night-gowns."

The lady looked at the boy's happy face and asked, "Do you remember your father?"

"O yes, ma'am," he replied, "it is only two years since that night. This is what he said,—mother made me say it over and over so as never to forget it,—'Allen, be good to your mother as long as you live. You can never, never pay back her love to you. She is doing an angel's work; and your own mother in heaven is blessing her for it, and so will I forever and ever. Love God and keep close to her.'"

The lady's eyes were filled with tears, and she, too, blessed and resolved to help this woman who was rearing this feeble boy with a love that almost made her forget that he was not her own.

If there is one work on God's earth holier than all others, it is hers who takes the children of the dead mother to her heart with a love that veils the fact that they are not her own; and who makes them love her as a mother, without forgetting that one whom no child should be allowed to forget.

If the redeemed above get glimpses of the earth and the beloved ones they left here, what benisons are hourly falling on those who have taken their places in desolate homes, and make them real homes again.

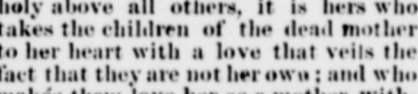
God smiles on her who, though not "a truly mother," is a mother still.

Laplander Babies at Church.

I WANT to tell you how the mammas away up in Lapland keep their babies from disturbing the minister on Sunday.

Poor babies! I suppose it is growing the style everywhere in taking them out to church. And I suppose, too, the ministers are privately as thankful as they can be. But the Lapp mammas don't stay at home with theirs. The Lapps are very religious people. They go immense distances to hear their pastors. Every missionary is sure of a large audience and an attentive one. He can hear a pin drop—that is, should he choose to drop one himself—his congregation wouldn't make so much noise as that upon any consideration. All the babies are outside buried in the snow. As soon as the family arrives at the little wooden church, and the minister is seated, the papa Lapp shovels a snug little bed in the snow, and mamma Lapp wraps baby snugly in skins and deposits it snugly therein. Then papa Lapp piles the snow around it, and the dog is left to guard it, while the parents go decorously into church. Over twenty or thirty babies lie out there in the snow around the church, and I never heard of one that suffocated or froze—smoke-dried little creatures, I suppose they are tough!

But how would our soft, tender, pretty, pink-and-white babies like it, do you think?—Wide Awake.



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Christian Advocate

I. G. JOHN, D.D., Editor.
GALVESTON, TEXAS, MARCH 18, '76

THE MATINEE.

"Pa, please give me a dollar; Lucy and I want to go to the Matinee!"
Such was the childish request that might have been heard on last Saturday morning in the counting-room of a devout and so far as human sight could divine a Christian merchant—a member of the church. The little daughter asked for a serpent; and her father in the thoughtlessness of his parental affection gave her the serpent that may beguile her to ruin.

Bad as is the theatre; wicked as are its representations; pernicious as are its teachings at the best—they are at their worst at a Saturday afternoon matinee. The ADVOCATE has many a time and often raised its warning voice against the enticing; soul-destroying theatre; the renders of the ADVOCATE—and that merchant is one—are not ignorant of the theatre's pernicious influence. When our warning has been given, we have sometimes been answered with a glowing description of what the theatre might be; of the good that it might accomplish. We have replied that on every night of six on which its doors are open, it is filled with uncleanness, wickedness, and soul-destroying influences. As if this was not enough to forever curse the institution—to cause all persons claiming even respectability to shun it—there is an extra performance called the matinee. It is provided for the Pariahs of society; for gamblers, for evil persons of the female sex whose vocation cannot even be named in the columns of a decent newspaper! It was to this play-house, filled with the infamous of both sexes, that Christian fathers sent his daughter. This is strong language, but it is the simple statement of a fact. Does any one doubt it? Does that father not know it? If not, let him take his stand in front of the Opera House at the close of any Saturday afternoon matinee, and he will have the ocular demonstration. He will see the foul women of the city—arrayed in all the paint and daub of their vocation—flaunting their silks and satin in the face of Christian (?) women—wives, mothers and daughters! This is the place to which that father sent his lovely daughter.

But this is not all. It is even said that many wives and ladies patronize the Matinee—not to see the play, but to study the costume-styles of the painted Jezebels who there attend. Men who regularly range themselves on the curb-stone, know this—and remark upon it—when they see a wife or a daughter walking behind these frail sisters studying their loud fashions; and endeavoring to imitate their charming air. These are facts. The ADVOCATE makes no comment.

MOTHER AYERS.—Last Sunday at 8 o'clock A. M. Sister Ann M. Ayers, wife of Bro. David Ayers of this city, passed from earth to a better land. On Monday her remains were brought to St. James Church, and the pastor, aided by Dr. Shapard, performed the burial service. A large and deeply affected audience indicated how deep the affection felt for this venerable and now sainted mother in Israel. A suitable obituary will appear in due time. Father Ayers, now in his eighty-fourth year, is waiting the Master's call to join his companion of near two-thirds of a century in that better world.

MISS IDA COOK.—We acknowledge receipt of complimentary tickets to the reading of Miss Cook. The proceeds go to the benefit of the Indianola sufferers. Those who attend will derive benefit from two sources—first, they will experience great pleasure from the character of the entertainment; secondly, will have the consciousness of having contributed to a noble object.

ALTHOUGH 20,000 persons attended the meetings of Moody and Sankey in New York, there is a marked increase in the attendance of the various evangelical churches on Sunday.

THE PRESS AND WOODHULL.

When the *News* through its Houston correspondent threw out the insinuation that the ADVOCATE was paid for its notice of the Woodhull affair, we did not consider it worthy of a denial; but here comes the *Austin Daily Statesman*, and after copying that characteristic fling of the *News*, tells its readers that "Bro John is an exceedingly good and pious man who never forgets the main chance," and follows this insinuation by a defense of this woman and her doctrines.

These imputations cast on the motives which have prompted the ADVOCATE give us little concern, and we should pass them unnoticed, but the eagerness with which certain members of the press champion the cause of these shameless women and their readiness to circulate flings and falsehoods about the man who has the independence to express his honest convictions respecting this offense against decency and morality; furnish so glaring an evidence of the venality of the papers which make them, that some notice of this plea for Woodhull and her doctrines may not be out of place.

Here is the way the *Statesman* advocates her cause:

What harm can be done by the discussion of questions and vices and crimes, pervading society everywhere, to which Mrs. Woodhull addresses herself, when every newspaper and every church and every household, for the two years past, have been a noisy theatre in which every incident of the Plymouth Church enormity has been again and again conversationally reproduced? What was modesty two years ago is intolerable prudery now. Men and women talk of facts affecting relations of the sexes and vices of society with a degree of freedom never known before.

We beg your pardon; the TEXAS CHRISTIAN ADVOCATE, and we may add the religious press generally, has been free from that wretched stuff. Except an occasional record of the progress of the case, we have kept it out of our columns. The secular press has ventilated it eagerly. The charge made against a preacher was too good a thing to be overlooked. It has been turned over in every position until all its available stench has floated out through the columns of the secular press to pollute the moral atmosphere of the land. A New York reporter offered at very insignificant cost to furnish the ADVOCATE with a weekly report of the Beecher trial, but it was promptly rejected; yet when the woman who has held so infamous a relation to that story of crime and shame appears before the Southern people aping the airs of the preacher, calling her indelicate harangues "sermons," the *Statesman* not only lauds this apologist of prostitution, but assails the man who has the independence to express his honest convictions respecting the fraud these women with the help of the press are seeking to perpetrate on the Texas public.

Some of our friends feared that we had given this matter undue importance. This assault of the *Statesman* on our course is our vindication. When a woman who has made herself the public advocate of the alleged adulterer; who pronounces the ruin of his paramour a sinless deed, and mocks at the misery of the outraged husband, finds a paper in Texas ready to plead her cause, it is time the people of our State should be warned respecting the recklessness of those journals which not only plead the cause of the free-lover, but impugn the motives of all who dare denounce the enormity. Until now, we thought this "ism" was one of the disorders peculiar to that element in Northern society which accepted the leadership of Tilton and Woodhull, but when we find the virus breaking out through the columns of leading journals in our State, we feel that the religious press would be recreant to its trust if it failed to warn the people, not only respecting the vileness of their doctrine, but of the venality of their defenders.

We admit that the free circulation of the Beecher scandal has been a disgrace and a damage to American virtue, but we are not prepared to admit the sweeping declaration of the *Statesman* that "every church, every household for two years past has been a noisy theatre in which every incident of the

Plymouth church has been again and again conversationally reproduced." What influence such prurient literature has exerted on the *Statesman*, our readers may infer from its willing championship of those advocates of "free love," but that the church and the household are demoralized as it asserts is a libel on Southern religion and the Southern household.

Nor can we accept its assertion that "what was modesty two years ago is intolerable prudery now." This may reflect its own status respecting the "questions and vices and crimes pervading society everywhere," but we do not hesitate to pronounce it a slander on Southern society. If the *Statesman* numbers any ladies among its readers, we commend this reflection upon their purity to their special attention. After helping to pollute the public taste by the circulation of scandal in all its possible shapes, the secular press has no right to assume that society has become as corrupt as it admits itself to be. What was modesty two years ago is modesty now. It is the crowning grace of woman's beauty and perfection. Bad as men sometimes become, we have; yet to meet one so thoroughly saturated with sensuality that he does not honor the blush as it mantles the maiden's cheek as the highest charm that can glorify her loveliness. In the presence of a pure and virtuous woman, the foul tongued libertine stands abashed and dares not by word or look offend her modesty. Some men may regard this unconscious tribute of vice to virtue as the folly of an "intolerable prudery;" but we accept it as the instinctive reverence in man for woman's purity—the sceptre of her dominion over his rougher nature which she never resigns only in the hour that dates the ruin of her womanhood. There are vices so shocking to virtue that a bare allusion to them in the presence of ladies would be resented as an intolerable insult. We know something of Austin society; and we venture to say that if the editor of the *Statesman*, which has made such free use of the name of the editor of the ADVOCATE, were to enter the parlor of any respectable family in the city and attempt to discuss in the presence of ladies—married and single—the "questions and vices pervading society everywhere" with only a small fraction of the freedom with which "Mrs. Woodhull addresses herself" to the task, he would be cow-hided by their male protectors as soundly as such an act of indecency would demand. Hear the *Statesman* again:

The religious press dares not ignore the universality of social vices in social life. Through the intervention of Beecher, we have learned to discuss them with almost unrestricted freedom; and now, when Mrs. Woodhull presents herself to suggest and define plans for the amelioration of these woes of universal social crimes, the existence of which the *Christian Advocate* does not deny, we are willing that they who confess an interest in the well-being of society should give the eloquent lecturer a patient hearing.

The religious press accepts its responsibilities; but it claims the right of meeting them under the pressure of its own convictions. We dare not ignore the existence of social vices, but have dared to speak out about them. As one result, the *Statesman* and other papers of that ilk whine out that we are only advertising the evil. They assume the right to talk about it as they please; they can parade before all their readers all the details of the Brooklyn scandal; can copy every questionable phrase or indelicate allusion that had its birth in that social enormity, and can even constitute themselves the advocates of the foul doctrines Victoria Woodhull represents; but when the ADVOCATE unveils her real character and doctrines, the sensibilities of the *Statesman* are shocked, and it is fearful that our notice will advertise these women, and intimates that the religious press should be specially careful how it touches on such questionable matters. This sort of talk, were we to listen to it, would silence the tongue of every preacher who dares to denounce the iniquities among men that the laws of God condemn. As faithful watchmen we must unmask the sin—even if we uncover the shame of sinner.

Every statement the ADVOCATE

made against this woman was made good by testimony from her own pen as recorded in her paper. The *Statesman* gave it readers to understand what Bro. John was to receive when her lecture the following night would be heard by her Austin audience. In her second lecture in Galveston, delivered after our article appeared, she was singularly reticent on the subject. She had threatened us with a libel suit if our first article was published, and some no doubt went to hear the castigation she would give the ADVOCATE; but she "let us severely alone." The *Statesman* is bolder: It had our article with her doctrines given in her own words; yet it has the effrontery to champion her cause before the Texas public. We shall not ignore these social evils, nor fail to brand with their proper mark those papers which pander to their spread.

We have given our readers the "plans" of Mrs. Woodhull for which the *Statesman* asks a hearing. In clear cut terms she has so expressed herself that the most stupid can understand her meaning. She demands the abolition of legal marriage and the unrestricted adjustment by both sexes of their love relations. In plain English: marriage is to be blotted out and unrestrained prostitution prevail. That people might not mistake her meaning; she brought to light the Beecher-Tilton scandal, and after wading through its pollution, points triumphantly at the festering enormity, and says: this is what I mean; this is what I demand that society should become; and for this woman and for these atrocious doctrines the *Austin Daily Statesman* demands a hearing by a Texas audience. We do not deny that the social evil abounds in the land, but heaven save us from that remedy which would efface the last vestige of virtue from both man and woman and place society under the reign of lust.

The *Statesman* closes its article with the following reckless statement:

So great was the interest felt in Woodhull, upon the appearance of the *Advocate*, that she was called back to Galveston to lecture before an immense audience on Monday night, even after she had reached this city to fill an engagement.

The man who penned that statement does not care what he says; the fear of the ninth commandment is not before his eyes. Will the *Statesman* have the manhood to give its readers the following facts which if untrue will enable it to convict the ADVOCATE of falsehood before the Galveston public?

First: The advertisement for the second Woodhull lecture appeared in the *Galveston News* of Tuesday, March 2d, while the ADVOCATE containing the article about which the *Statesman* is talking did not appear until the following Saturday. Unless the *Statesman* can reconcile these dates with its reckless assertion that our article occasioned the second lecture, people will question its veracity.

Second: The first lecture of Mrs. Woodhull was before a crowded house. The lowest estimate of the number present was eight hundred. Others say one thousand. After the ADVOCATE appeared, giving her real status and sentiments, her second lecture was before a thin house of about two hundred and fifty people. It was regarded by all as a failure.

How do these facts agree with the assertion of the *Statesman* that on Monday night, owing to the interest our article excited, Mrs. W. had an "immense audience." If the *Statesman* gets into the habit of talking in that loose fashion people will think after a while that it cannot tell the truth. That the failure of the second lecture was the result of the article in the ADVOCATE we have not heard questioned by a single individual, while many very cordial congratulations from our best citizens have been accepted as an endorsement of our course. We claim the result not so much an evidence of the influence of the ADVOCATE as an expression of the moral sentiment of Galveston society which repudiated this champion of free-love, when reminded of her "radical doctrines and free-life."

We have not learned the result of Mrs. Woodhull's lecture in Austin. If her house was small it was not the *Statesman's* fault.

A NOBLE EXAMPLE.

The *Jefferson Leader* continues its war on the gamblers and on the Grand Jury for its failure to indict them. It meets the support of every good citizen. If the other secular papers in Texas would copy this example, our State would soon wipe this disgrace from its name, and society would be free from this festering sore. We appeal to all citizens in Northeast Texas to sustain the *Jefferson Leader* in this work. Railroad enterprises are important; a tide of immigration is a cause of congratulation; but in the midst of temporal property the morals of our youths must be guarded or the future of our country will pass into the hands of men unworthy of the charge. These gambling hells are schools of vice. Our young men by the thousand all over Texas are being ruined by them. The silence of the secular press is the shield that protects this evil. If the Galveston secular press would speak out, the mayor of Galveston and other public officers would not dare to neglect their duty.

RELIGIOUS WORK.—It will be remembered that during the Sunday-school Convention, held here last year by Rev. Mr. Paxton and Wm. Reynolds, of Peoria, Illinois, Mr. George A. Hall of Washington, and Mr. Thomas K. Cree of Philadelphia, representatives of the International Executive Committee of the Young Men's Christian Association of the United States and British Provinces, were present and held one or two meetings the day after the Convention closed. Our community were deeply interested in their visit, and were only sorry that their stay was so short. In other parts of our State their visit was made a great blessing. These gentlemen are now making another tour of the South, and have been wonderfully honored of God in their efforts. Charleston, South Carolina; Knoxville, Tennessee; Jacksonville, Florida; and Louisville, Kentucky; especially have had wonderful meetings and many hopeful conversions, while each of the cities visited have been greatly blessed. They are expected to be present at the Houston Conference of the Christian workers for the State on the 24th inst., and to spend two or three weeks in Texas.

FOR THE BENEFIT OF THE ST. JAMES CHURCH.—On next Tuesday and Wednesday evenings, 21st and 22d inst., in the Opera House and for the first time in the city, the beautiful, interesting and justly celebrated opera or cantata, entitled, the "Haymakers" will be rendered. It furnishes an abstract of the farmer's life, showing by appropriate song and action the old way of conducting the farm before the introduction of machinery. The farmer, his wife and daughter, during the busy season join the hired help in the work of the field. The participants are comprised, not only of some of our best musical talents, but also ladies and gentlemen of the different religious denominations, thereby guaranteeing to the most scrupulous pleasant and agreeable entertainment. The features are all attractive. The entertainment is for the benefit of St. James Methodist Church; and it is to be hoped that those engaged in so commendable a work may be greeted each evening with a crowded house. Let everybody go.

The archbishop of Paris, in a letter to the clergy ordering prayers for the new assembly, says the programme of some of the members, viz: "The separation of church and State," and the exclusion of religion from education would be equivalent to the destruction of France.

The English Old Testament revisers, at their session of Jan. 28th, had carried the work as far as Jeremiah, xxxi, and the New Testament revisers have reached the seventh and eighth chapters of 2d Corinthians.

Prof. Shem of statistical reputation, estimates the population of the globe under Christian rule at 685,469,411, and that under non-Christian rule at 711,382,589.

The Treasurer of the American Bible Society has received ten thousand dollars from the estate of the late W. B. Astor.

Outlook.

POWERFUL revivals are reported in West Virginia and Kentucky.

A HUGENOT Church has been organized near Styker, Ohio.

VON MOLTKE never works on Sunday except in time of war.

In a recent revival in Newburgh, N. Y., 500 joined the Methodist Church.

Miss TUCKER, better known as A. L. O. E., has reached India and entered on her missionary work.

During the year 1875, the Moravians in this country raised \$1,261 for their mission in Bohemia.

THERE are 44 students in the Theological Seminary of the Reformed Church in America.

The annual cost of crime in the United States is estimated at \$200,000,000. Whisky is responsible for about 75 per cent.

MR. SURGEON'S Church now claims a membership of 4,813 persons.

THE Roman Catholic Bishops of Germany are to hold a Conference at Fulda in April 1876.

THE papers report twenty Protestant converts in the city of Rome and twenty-four converts to the M. E. Church in Naples, Italy.

A PARTY is being organized by the Wesleyan Missionary Society of England to visit the missions in Paris, Milan, Florence, Naples and Rome.

Sunday-school work on the Pacific coast is reported to be more prosperous than the work in the congregations.

FIVE-FIFTHS of the students in Princeton College are said to be under the influence of the revival movement there. Religious meetings are sustained by the students themselves.

ACCORDING to the Chinese Recorder there are 436 missionaries in China of whom 310 are women; and of the 100 missionaries in Japan 52 are women.

ONE hundred and ten missionaries in China have approved the call for a conference of all the missionaries in China to meet at Shanghai on the 10th of May next.

It is claimed that there are 20,000 Jews in Abyssinia, and that they governed that country from the tenth to the thirteenth centuries.

THE Methodist Episcopal Church has 17 Sunday-schools in Lucknow, India, 8 for boys and 9 for girls with 927 pupils.

AUSTRIA is moving toward religious liberty. The minister of public worship has authorized the formation of two Protestant parishes in the Tyrol where there has been none hitherto.

AT one of the Moody meetings at the Hippodrome, requests for prayers by twenty-six mothers for their unconverted sons. How many mothers in Texas would echo the same request.

REV. MURON W. PINKERTON has been sent by the American Board of Foreign Missions to establish a mission in Central Africa two hundred miles beyond the Zula mission station.

THE Legislature of the Isle of Man has passed a law fining a liquor dealer not more than ten pounds for selling liquor to a habitual drunkard after having received a written notice from his wife or children not to do so.

THE Spanish language stands third in European tongues. It is spoken by more people than any other, except English and German. This gives emphasis to the importance of missions in Spain and Mexico.

IN 1850 there were 36 Synagogues in this country valued at \$418,600, with seats for 18,371 worshippers, now they have 300 places of worship valued at \$10,000,000 and with seating for \$120,000.

OF the 418 Sunday-schools with an average attendance of 115,826 scholars, 355 are Protestant with an average attendance of 88,257 scholars.

An address signed by 294 persons has been handed the Catholic Bishop of Montreal. Its signers say they desire to be considered "no longer members of the church of Rome in which they were born." The chief reasons assigned for this action is that "in the Mass the Bishop adores and causes others to adore a god made by your own hands which constitutes the grossest as it is the most wicked of idolatries."

IN Marlborough, New York, during a revival all the members of the Sunday-school who were off enough to appreciate the need of salvation were converted, and the business of the billiard and liquor saloons suspended for want of customers.

DURING the pastorate of Dr. Deems, of the Church of the Strangers, New York city, he has received by letter from twelve different denominations \$77, and on confession of faith 292.

Christian Advocate

GALVESTON, TEXAS, MARCH 18, 76

EVANS & CO., TEA DEALERS AND GROCERS.

Our stock of TEAS is complete, embracing every grade and quality.

We make a reduced price of 5c. per lb. to consumers purchasing in quantities of 50 lbs. and upward on all TEAS under seal.

Country Consumers can have TEA shipped by express or boat C. O. D., in any desired quantity FREE OF FREIGHT, or they can pay the FREIGHT on delivery, and we will allow the discounts named.

We can offer great inducements to GROCERS or families clubbing together to order large quantities at special prices.

For terms and samples, address EVANS & CO., 54 & 65 Market-st., Galveston, Texas.

Dr. Wilbor's Cod Liver Oil and Lime.

Invalids need no longer dread to take that great specific for Consumption, Asthma and threatening Coughs.

Cod Liver Oil. As prepared by Dr. Wilbor, it is robbed of the nauseating taste, and also embodies a preparation of the Phosphate of Lime, giving nature the very article required to aid the healing qualities of the oil, and to recreate where disease has destroyed.

This article also forms a remarkable tonic, and will cause weak and debilitated persons to become strong and robust.

It is for sale by all respectable druggists throughout the country, and is an article that should be kept in every family, for convenience of instant use.

Manufactured only by A. B. WILBOR, Chemist, Boston. Sold by all druggists.

Quarterly Meeting Appointments

HUNTSVILLE DIST.—SECOND ROUND. Bryan Station, April 1, 2. Bryan circuit, at Millton, April 8, 9.

Madisonville circuit, at Oxford Church, April 15, 16. Zion circuit, at New Hope Church, April 22, 23.

Plantersville and Courtney, at Plantersville, April 29, 30. Huntsville Station, May 6, 7.

WAXAHACHIE DIST.—SECOND ROUND. Waxahachie Station, March 25, 26. Waxahachie circuit, at Lebanon, April 1, 2.

Waxahachie circuit, at Pease Grove, April 8, 9. Lancaster, at Liberty, April 15, 16.

Wheatland, at Prairie Grove, April 22, 23. Wesley Station, April 29, 30. Chatfield, May 6, 7.

Millford, May 13, 14. Peoria, at God's school-house, May 20, 21.

Hillsboro and Ash Creek Mission, May 27, 28. Paluxy circuit, at Squaw Creek, May 29, 31.

WACO DIST.—SECOND ROUND. Waco circuit, Cedar Ridge, March 25, 26.

Bremont circuit, Blue Ridge, April 1, 2. Mt. Vernon, Thruout Prairie, April 8, 9.

Eastland Mission, Almond, April 15, 16. San Felipe circuit, at Hensley's Branch, April 22, 23.

Chappell Hill Station, May 6, 7. Travis circuit, at Nelsonville, May 13, 14.

Independence circuit, at Independence, May 20, 21. Liberty, at Inside Prairie May 27, 28.

JEFFERSON DIST.—SECOND ROUND. Gilmer circuit, April 1, 2. Soda Lake circuit, April 8, 9.

Atlanta circuit, April 15, 16. Coffeyville circuit, April 22, 23. Longview circuit, April 29, 30.

PALESTINE DIST.—SECOND ROUND. Palestine Station, April 1, 2. Pennington circuit, at Zion's Hill, April 8, 9.

Trinity Mission, May 27, 28. JOHN ADAMS, P. E.

SHERMAN DIST.—SECOND ROUND. Pilot Point Mission, at Oak Grove, March 25, 26.

Boonham circuit, at Boonham, April 1, 2. Avo circuit, at Sears' Chapel, April 8, 9.

Pilot Grove circuit, at Jiles, April 15, 16. Whitesboro circuit, at Harris' Chapel, April 22, 23.

Dexter circuit, at Cedar Springs, April 29, 30. Denison circuit, at Denison, May 6, 7.

STATE CONVENTIONS. Dallas, April 18, 19. Prominent Sunday-school men from abroad may be expected at these conventions.

WILEY & SHERRARD.—It is a pleasure to go into the store above named, 117 Market street, and see the splendid display of gentlemen's furnishing goods, hats, etc.

W. & S. carry perhaps the largest stock of shirts in the city, besides making a large quantity of shirts to order.

You can go into this establishment and have your measure taken for shirts, and when made, if not a perfect fit, you need not take them.

Any house that does business as they do, cannot fail to succeed. Persons ordering shirts from the country will please give sizes of collar, length of sleeve, bosom, etc.

The Struggles of Life.

From the cradle to the grave life is full of struggles. Some struggle for riches, some for pleasure, some for honor, and others to regain that greatest of blessings, health.

They often resort to means which place it further and father out of their reach. They take drastic compounds, which shock the system, or violent minerals which poison by degrees, and thus the vital energies are weakened and the very fountains of life polluted.

Nature provides remedies for every disease, and it is from the vegetable kingdom that Dr. TUTT'S LIVER PILLS derive their ingredients, and in their use there is the happy certainty that if they do no good, they do no harm.

But of their efficacy, thousands who have been cured of diseased liver, kidneys, spleen, stomach and bowels, live to-day to testify.

Unanswered Letters. March 11.—T. C. McMillan, J. P. Underwood, S. J. Hawkins, R. Alexander, H. Bishop, A. Davis, W. C. Blair, C. S. McCarver, R. H. H. Barnett, W. M. Robbins, J. W. Sherwood.

March 13.—W. S. Ridout, R. N. Brown, J. R. Borden, J. N. Reeves, J. A. Walker, J. W. DeVilliss, J. F. Cox, F. M. Stovall, J. W. Piner, T. H. Jones, J. S. Gillet (a preacher counts one-half subscriber), C. J. Cook.

March 15.—Jno. S. Davis, W. A. Bowen, G. D. Parker (have no back numbers), W. J. King, A. G. Nolan.

(Following omitted last week.) March 3.—R. H. Belvin, M. H. Neely, R. H. Adair, J. P. Mussett, Jno. B. Denton, J. M. Langston, M. A. Black, Thos. Whitworth, Jos. Norwood, J. D. Shaw, J. F. Henderson, J. C. McKinney, J. E. Waldrop, W. A. Samney, E. R. Bowers, W. F. Compton, W. S. May, Jas. Graham, G. W. Swafford.

March 6.—W. G. Connor, O. Fisher, C. E. Lamb (you can get a premium under conditions named. The other inquiry handed editor), A. A. Killough, L. S. Chamberlain, J. T. Talley, J. B. Wanaack, W. M. Robbins, J. J. Davis, W. P. Graves, B. T. Kavanaugh, Mrs. C. M. Campbell.

March 7.—A. Little, L. M. White, R. W. Kennon, J. W. DeVilliss, T. M. Smith.

There are many hearts which would be the better if there could be singing-schools started in them. Let you and me do all we can.

ATTENTION is called to the advertisement of the Houston and Texas Central Railway, which gives the correct time for the arrival and departure of trains at and from Galveston and other points along the line.

MAJOR J. V. WHITE, proprietor of the large and well stocked harness and saddlery establishment on Tremont street, near Mechanic, in this city, has just received an invoice of elegant saddles and the most improved styles of harness, whips, robes, blankets, etc., which will be sold at very low figures.

Mr. White is enabled to sell his goods very cheap, as he purchases for cash from first hands.

MESSRS. Vinton & Illius, manufacturers' agents, No. 164 Tremont-street, keep on hand a large assortment of fine burglar proof safes, machinery of all kinds, steam engines, threshing machines, and horse-powers. They are general agents for the State of Texas for Terwilliger & Co.'s celebrated safes; Brown & Co.'s cotton-gins; Vogt's patent refrigerators; Excelsior cotton and corn planters; Wright's cultivator, etc., etc. We commend this house to our friends, and suggest that they give Messrs. Vinton & Illius a visit before purchasing elsewhere.

THE native church at Kobbe, Africa, requires all its members to be active in aggressive Christian work, or assist those who are.

THE Baptist Year Book claims a membership 1,815,300, showing an apparent increase of 54,129.

BLESSED be the Moravians. They are the banner missionary church. They have in the field 355 missionaries and a missionary fund of \$106,900.

THE Presbyterians propose to raise a dollar per member for missions, the Centennial year. We do not see why the Methodists of Texas cannot reach that height of liberality.

J. G. Oacker, the founder of the American Baptist Missions in Germany, reports to the Watchman that during the fifty years past, in addition to 100,000 converted and formed into churches in Germany and the North of Europe, there are 2000 baptized members in the Russian Empire.

They are trying by a new method in Philadelphia to bring a certain element under religious instruction. A house has been built where Sunday-morning breakfasts are given to occupants of the station houses.

After meal, suitable religious services are held. From three to four hundred persons are thus brought together for religious instruction every Sunday.

A PROPOSITION made by Prof. Phelps of Andover Seminary, Mass., that in small towns where both were weak, the Congregational and Presbyterian churches should unite has excited commendable comment in the churches interested.

Mr. E. M. Brock, proprietor of the popular stove emporium, Nos. 121 and 123 Postoffice street, is the sole agent for Texas for Burke's Patent Hot Air Range, an entirely new principle of construction whereby the whole of the cooking process in the oven is carried on in a constantly fresh and circulating atmosphere of intensely heated air, so that any variety of articles of food may be cooked at the same time without the flavor or order of the one being communicated to the other, and a large per centage of their weights saved by the retention of their juices, thus not only heightening their flavor, but rendering them decidedly more digestible, palatable and nutritious.

The broiling process is perfect, requiring no attention on the part of the cook from the time the articles are placed on the patent oven broiler till they are done—the intensely hot air impinging directly and equably upon them on all sides, obviating the necessity of turning—while at the same time whatever smoke and fumes that may be generated are carried directly from the oven to the fire, where they are consumed and their odors destroyed. The house is thus preserved free from smell, as well as the meats, etc., pure from the gases of the fire.

The management of the Raymond House at Austin has passed into the hands of a gentleman acknowledged to be one of the ablest and most successful landlords in the South, Mr. Horbach, proprietor of the Hutchins House at Houston. This well known hotel is delightfully located, and under the present management will be second to no public house in Texas, as to well furnished rooms and excellent bill of fare. Mr. Dave Walker, one of the oldest and most genial hotel men in the State, has charge of the office.

ATTENTION is called to the advertisement of Mr. Will. F. Howe, who presents to the readers of the ADVOCATE his unique mosquito bar frame. This mosquito bar frame is durable and cheap, and is not liable to get out of order. It adds greatly to the appearance of any bed, as will be observed by reference to the cut in advertisement.

Commercial. WEEKLY REVIEW. OFFICE OF CHRISTIAN ADVOCATE, Friday Evening, March 17.

The feeling in the cotton market, as we have predicted all along, is better than it has been for sometime. The farmers are at work in their fields, and if they have any cotton left over from last crop they are keeping it at home, and are giving their attention to the future. The buyers are of course anxious to have the area as full as possible, and in order to secure a heavy yield, are offering all the inducements they can afford to invite large operations in the production of the coming crop. We quote as follows in our tables and statements:

COTTON. The following tables show the condition of the Cotton Market: Closing quotations of the Galveston market. Last Thur'day, To-night.

Low Ordinary..... 7 1/2
Ordinary..... 8 1/2
Good Ordinary..... 10
Low Middling..... 11 1/2
Middling..... 12 1/2
Good Middling..... 13

LAST YEAR'S STATEMENT
This year's statement
This year's statement
This year's statement

NET RECEIPTS..... 114,730
GROSS RECEIPTS..... 111,411
EXCESS OF RECEIPTS..... 3,319

EXPORTS TO GREAT BRITAIN..... 10,657
FRANCE..... 1,411
GERMANY..... 1,079
NET EXPORTS TO FOREIGN COUNTRIES..... 13,147

EXPORTS TO THE U. S. BY SEA..... 665
BY RAIL..... 665
TOTAL EXPORTS..... 1,330

EXPORTS TO THE U. S. BY RAIL..... 665
BY SEA..... 665
TOTAL EXPORTS..... 1,330

GOLD.—Closed in New York this evening at 113 1/2. The rate here closes at 113 1/2 buying, and 114 selling.

SILVER.—Rates at the close are 105 @ 106 buying and selling.

EXCHANGE.—Rates continue firm and generally unchanged.

COMMERCIAL.—Sterling, 60 days..... 1/2 prem
New York Sight Currency..... 113 1/2
New York Sight Gold..... par
New Orleans Sight Cur..... par
New Orleans Sight Gold..... par

BANKERS.—Sterling, 60 days..... 1/2 prem
New York Sight Currency..... 114 1/2
New York Sight Gold..... 114 1/2
New Orleans Sight Cur..... 114 1/2
New Orleans Sight Gold..... 114 1/2

THE GENERAL MARKET.

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

Ac-Handles—per doz., No. 1, \$2 15 @ 2 25; No. 2, \$1 50 @ 1 75; No. 2 [N] \$1 65; No. 3, 115 @ 1 25.

Bacon—Supply in first hands ample market weak and demand light. We quote Clear sides, 14 @ 14 1/2; clear rib, 14 @ 14 1/2; shoulders 10 @ 10 1/2; breakfast bacon 15 1/2 @ 15 1/2.

Bagging—Quiet and steady.—Domestic—heavy, 15c; 2 1/2 yard; stock very light prices firm; India, 11c. in bales.

Beans—Is dull \$1 @ 1 1/2 per 100 lbs. Job lots, Texas \$0 @ 90c. per 100 pounds by the Car load.

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

Butter—Stock ample according to list, with 80 cent off.

Butter—Stock ample and demand better for all grades; prices easy as quoted, choice 36 @ 37c; fair 2 @ 2 1/2 @ 2 3/4 @ 2 1/2c. Western and Kansas City, choice, nominal; Medium 24 @ 26c; Ordinary 20c; Texas 17 @ 20c.

Candles—Quiet but steady favorite brands 16 1/2 @ 16 1/2.

Candy—Good demand; assorted stick 1 1/2 @ 1 1/2; fancy 2 @ 2 1/2; rock 2 1/2 @ 2 1/2; cream 2 1/2 @ 2 1/2; gum-drops 3 @ 3 1/2; maple sugar 2 1/2 @ 3c.

Coffee—Stock in importers' hands 5,000 bags. First hand quotations are firm at Fair 17 1/2; Good 17 1/2; Prime 17 1/2; Choice 17 1/2 @ c. Dealers are selling from store about 1c. advance on these figures for ordinary order lots.

Corn Goods—Per dozen cans: Peach- 2 lb, \$2 00 @ 2 25; strawberries, 2 lbs \$2 50 @ 2 60; pine apples, 2 lb, \$2 00 @ 2 25; damsons \$2 1/2 @ 2 50; oysters, 2 lb full weight, \$2 00 @ 2 10; oysters 1 lb light weight, 50c; 2 lb, light weight, 1 70 @ 1 80; 2 1/2 @ 2 50; 2 1/2 tomatoes, 2 lb, \$1 25 @ 1 40.

Cheese—Western cream 15 @ 16c; English dairy 18 @ 20c.

Corn—Full supply; prices easy 70c retail; 50c in car lots; for Texas in round lots; Western 50 @ 65c.

Corn Meal—Weak and dull. Selling at \$3 75 in job lots.

Crackers—In fair demand. Soda 5c. cream and ginger 9c.

CASTINGS—Hollow ware, etc., 5c; sad irons, 14c.

COFFEE-MILLS—Per dozen, Parkers No. 50, \$5; No. 60, \$6; No. 70, \$7.50, with ten per cent. discount.

CHAINS—Trace, per pair, 6c, 10, 13, 16, 20, 24, 28, 32, 36, 40, 44, 48, 52, 56, 60, 64, 68, 72, 76, 80, 84, 88, 92, 96, 100, 104, 108, 112, 116, 120, 124, 128, 132, 136, 140, 144, 148, 152, 156, 160, 164, 168, 172, 176, 180, 184, 188, 192, 196, 200.

Drugs—Acid Citric \$1 10; acetic 16c; tartaric 16c; oxalic 25c; sulphuric in carbons 31c; C. P. 40c; Aloes cap. 20c; alcohol \$2.25; alum 5c; ammonia aqua 3c; ammonia spirits arum. 45c; arsenic common powered 5c; Bismuth, subnitrate, \$2.00; Blue Vitrol 15c; Borax refined 20c; Caustic, lunar, pure \$1.05; Chloroform \$1.10; Copperas 2c; Calomel, English \$2.50; American 1.50; stock \$1.00; Cinnamon bark 35 @ 50c; Cream Tartar, pure, 4 @ 5 @ 6c; grocery 25 @ 40c; Chloral hydrate 15 @ 25c; Morphine, sulph. \$1.50; Lowwood extract 15c; Gum benzoin 25c; Gum camphor 3c; Gum opium \$5 75; Hops (1573) 35 @ 40c; Quinine \$2.25.

Eggs—Plentiful at 13 1/2c per doz. packed in patent boxes.

Fish—Mackerel, barrels No. 2, \$16 50 @ 17 00; half-barrels No. 1 \$8 50 @ No. 2, \$7 00 @ 8; kits No. 1 \$1 90 @ 2 10; No. 2 \$1 50 @ 1 60; herrings, Dutch, \$1 40 @ 1 50 per keg; dried No. 1 8 @ 9c; No. 2 5 @ 5 1/2c per box; codfish, quarter-boxes, \$2 @ 4 00; half-boxes \$3 00 @ 3 25; 100 lb boxes 6c. per pound.

Flour—Sales light with prices steady. Large supply. Double extra \$5 25 @ 5 50; Good Treble extra, \$5 75; Choice Treble extra \$7 00 @ 7 25; Choice Family extra \$8 50 @ 9 00.

Fruit—Dried—Raisins: layers per box \$2 75 @ \$3 00; figs per lb 15 @ 20c; prunes, 10 @ 11c; currants, Zante, per pound \$2 @ 3c; apples per lb, 10 @ 12 1/2 @ 13 00c; Dates 13c; almonds, soft 22 @ 24c; shell, 23 @ 25c; hard shell 1 1/2 @ 2c; filberts 15c; weans \$0.10; Brazil nuts 12 1/2c.

Fruit—Fresh—Lemons in fair supply. Sicily \$1 75 @ 2 00; Apples, supply fair. Western, \$6 00 @ \$7 00. Northern, nominal. Oranges, Louisiana per \$4 00 @ 5 00; Sicily nominal Havana none in market.

Glass Goods—Per dozen, in cases—Pickles per gallon, \$5 25 @ 5 50; half gallon \$3 15 @ 3 25; quarts \$2 65 @ 2 75; pints \$1 40 @ 1 50.

Hams—Steady. Choice sugar-cured, 15 @ 15 1/2c; 2d quality, 15 @ 15 1/2c. We quote, dry hams, selected 17 @ 18, kips and calves 1 @ 1c; as they run, nominal wet salted, selected, 8c; as butcher's green, 8c; dry pickled are sold as dry hams with allowance for salt and stock 5 @ 6c.

Hardware—Axes per dozen: Collins Kentucky light \$1 1 1/2; medium \$1 1 1/2; heavy \$1 3 1/2.

Hoes—Per dozen, planter A B No. 0, \$7; No. 1, \$7 00; No. 2, \$7 50; No. 3, \$8 00; H. N. O., \$6 00; No. 1, \$6 50; No. 2, \$7 00; No. 3, \$7 50.

Iron—Per pound, common bar, 3 1/2c; band, 6 @ 6 1/2c; hoop, 7 @ 7 1/2c; sheet, common, 7 @ 7 1/2c; galv., 17c; Russia, 30c; imitation Russia, 22c; plow slabs, 14c; nail rods, 10c; axes, \$2 1/2; horse-shoes, Burden's, \$6 50 @ 7 50; mule-shoes, \$8 00.

Leather—Best Louisville and Cincinnati Oak Sole Leather, 43c per lb; do second quality 42c; do. fair saddle skirting 44c; do. oak harness leather 41c; do. second grade do. 36 @ 38c; do. black bridle do. 60 @ 65c; do. fair bridle do 70 @ 75c.

Lard—Market quiet and firm Tierces, 16 @ 16 1/2c.

Lumber—The demand is light and stocks ample. Rough yellow pine, \$22; second quality, \$20; dressed weatherboards, \$25 @ 25 1/2; surfaced boards \$25 @ 25 1/2; ceiling, \$20 @ 25; flooring, \$25 @ 30; cypress lumber by the cargo, \$25 @ 30; ash, \$40; shingles, \$4 @ 5 by small lots; \$3 @ 3 50 by cargo lots.

Lime, Cement, Etc.—In limited demand. Austin lime, \$2 25 per barrel; Alabama \$2 50; cement, \$2 25 @ 2 75; plaster, Paris, \$4 00 @ 5; laths, \$4 @ 4 50 per M.

Oils—Linsed, raw, 80, boiled 86. Lard, No. 1, \$1 10 W. \$1 30; Proctor & Gamble's, \$1 30. Turpentine, 50c. Kerosene, \$24 @ 27.

Oats—Western, 55 @ 60; Texas, 49 @ 50c. Per car-load.

Omnions—Limited supply; downward ten. Western \$2 50 @ 3 00 per barrel. Bermuda per box nominal.

Peltries—Deer skins 25c; goat skins 20c. per piece; sheep skins, full wool, 50 half-wool 25c., shearings 15 @ 20c. each; wolf skins 25 @ 75c, each; dressed deer skins, Indian-tanned, \$1 50 @ 1 75 per pound.

Palmetto-Stock fair.

Northern seed, 175 @ 2 25. Sweet potatoes 75 per bushel. Potatoes—Receipts fair and prices weak. Chickens \$4 00 @ 4 50 per dozen. Turkeys quiet; \$14 @ 15. Ducks \$3 75 @ 4 00 per dozen. Geese \$6 00. Partridges \$1 00; per dozen.

Starch—Dealers supply the demand at 43 @ 45.

Salt—Stock full; prices firm. Course from first hands by car load 95 @ 1 00 gold; fine \$1 15 @ 1 25, gold.

Soups—In full supply. Olive 7c. for large lots. German olive 6c.; Ordinary orders filled at 7c.

Sizes—Per dozen, iron, \$1 75; plated \$2 50 brass \$3 25.

Sugar—Market steady for Louisiana and Texas, for which there is a fair demand. Fully fair 7 1/2 @ 7 1/2c; prime 8 @ 8 1/2c; choice 8 1/2 @ 8 1/2c; coffee C 9 1/2 @ 10c; coffee B 10c @ 10 1/2c; coffee A 10 1/2 @ 10 1/2c; crushed and powdered 11c.

Tobacco—Supply ample and prices weak, with downward tendency. We quote: 12 inch, extra fine for lbs, 6c. @ 8c.; 11 inch, fine, 5 @ 6 1/2c.; 11 inch, good common, 4 1/2 @ 5c.; twist, all grades, 6 @ 8c.; smoking tobacco, 4 @ 6c.; snuff, per dozen bottles, \$3 90 @ \$4 00; cigars, domestic, per thousand, \$15 @ \$20; cigars, imported, per thousand, \$25 @ 25c.

Ties—Iron cotton baling ties 5 1/2c. per pound for Arrow and for Beard.

Wool—Cotton—Supply ample and prices weak, with downward tendency. We quote: 12 inch, extra fine for lbs, 6c. @ 8c.; 11 inch, fine, 5 @ 6 1/2c.; 11 inch, good common, 4 1/2 @ 5c.; twist, all grades, 6 @ 8c.; smoking tobacco, 4 @ 6c.; snuff, per dozen bottles, \$3 90 @ \$4 00; cigars, domestic, per thousand, \$15 @ \$20; cigars, imported, per thousand, \$25 @ 25c.

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Christian Advocate

GALVESTON, TEXAS, MARCH 18, 76

Correspondence.

Marriage.

"Come hither, I will show thee the bride—the Lamb's wife." (Rev. xxi, 9.)

Ever since Adam awoke out of that deep sleep and found a beautiful bride by his side, marriage has been a theme that has engaged the minds of the human family to a greater extent than any other. Inasmuch as marriage is of divine origin, and its obligations sacred and religious, there could be no figure more appropriate to direct the mind to the relation existing between Christ and his church. The holy scriptures abound with this interesting figure, and divine revelation winds up with an allusion to the bride. The good husband provides a home for his wife, and supplies it with all that is necessary to make her happy and contented. But his presence and love are necessary to make her happiness permanent and complete. When Jesus the great husband of the church instituted the church he made provisions for the gratification of every awful craving of the soul or body of his bride; he said I will never leave thee nor forsake thee. If church members must leave the church to find anything to satisfy the lawful craving of soul or body, then is the church a failure and religion a humbug. The good wife always seeks to promote the welfare and prosperity of her husband, and departs herself so as to be worthy of his esteem and affection. She bestows on him her entire love, and is satisfied with his presence and smile of approbation. She never leaves her husband to seek the caresses of other men. If she should thus forsake her husband she would bring herself under censure; but if she forsake her home and accepts the attentions of men who are enemies of her husband at places where her husband is never seen, she is invited guests, we at once recognize her a wanton, and destitute of chastity; her husband may apply for a bill of divorce. If such be the strict obligation laid upon the figure, what must be the obligation of that which the figure represents—the bride—the Lamb's wife. St. James in condemning the worldly mindedness of the church, says: Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God. Not that they had been guilty of the crime of real adultery, but by acting as the world asks, they had committed (if you will allow us the term) spiritual adultery with the world. Knowing the willingness of the friends of worldly pleasures to misconstrue everything said against these evils, we will here say that every allusion in this article to the crime of adultery is figurative or spiritual. We impeach no one with real adultery. Our members of the church visit and participate in scenes of worldly pleasures—such as horse races, the tournament, the circus, the theatre, the ball-room, and all places set apart exclusively for carnal pleasures or gratification of the flesh—without bringing themselves under St. James' condemnation? Who ever heard of the devotees of these pleasures or plays offering a prize asking the presence of our Savior at those places? No, far from it, every trace of his presence must be removed to give point and relief to the play. We assume then that it is wrong for Christians to participate in these things; and if wrong for Christians, what plan of reasoning or force of logic can make it right for any one. Do the devotees of these worldly pleasures claim that they are right? Nay, verily. They glory in their liberty and freedom from moral restraints. No, far from it, they have a keen perception of the Christian's obligations, and are often heard to censure Christians for participating in worldly pleasures. Who has not heard the oft repeated remark that such and such a member of the church had danced away her religion? The friends of a little legerdemain show that had been sweetened with a few monkeys to make it palatable to Christians, sent word to a prominent member of the church who had patronized the show, that they wished him to attend the next show as his lusty cheering and big laugh were important items in the day's entertainment. These friends of the show saw plainly that this member of the church, as the representative of the bride—the Lamb's wife—had bestowed his kiss of love on the wrong man. We are met with the argument that our position would exclude us from mixing with the world in secular employments. We contend that it does not in the least. The example and precept of Jesus and his apostles gives us the right to engage in all honest secular pursuits; yea we can join in these pursuits, leading on the arm of our beloved, and find many opportunities to introduce him to our friends of the world. No one dares to deny our right to introduce our religion into secular pursuits. But what would we say if we were to introduce religion into the ball-room, or at a horse-race, or any other place, exclusively set apart for worldly pleasures. These pleasures constitute no part of secular employment. They are a great clog to the legitimate pursuits of life, drawing millions from the purse and squandering it in a useless and senseless manner. They are strictly of the world and not of the church. The rules of the church strictly forbid squandering the Lord's money, and every member that spends a dime in these shows and plays will be held to account for his stewardship. When we urge the wrong of these worldly pursuits to their devotees, they fortify themselves behind the refinement and respectability of a large class who engage in these evildoing truly this is a formidable fortification and one that requires ingenuity and skill to demolish. It is the sin and evils that find shelter behind refinement and respectability that are most difficult to reach with the force of the gospel. Little do these respectable ladies and gentlemen reflect on this subject; they would not lend their position and influence to perpetuate these withering evils. We feel fully justified in the conclusion that the greatest barrier to the spread of vital Christianity is the polite, refined, respectable, senseless dance. The one item of money spent in the dance would feed a family on earth. Some church members have tried to take the current of dance money into the church, but what right has the bride of Christ to sell her chastity to the world to make money for her Lord. What would be thought of a wife who would set up a house of prostitution to make money for her husband. We do not believe it is right for the church to swindle the

friends of the world out of their money by tickling the ribs of their carnal minds. We do not believe in the adage that the end sanctifies the means.—W. B. R.

DALLAS, March 7th.—Mr. Editor: In the ADVOCATE of February 26th appears an article under the caption of "Hungry," and over the signature of "Insatiate," both of which terms are suggestive. As I read the article in question, there was photographed upon my imagination a long, gaunt, hungry, cadaverous, dyspeptic specimen of the "genus homo" pining for notoriety, with an "insatiate" desire to see something in print from his pen; and yet without sufficient moral courage to sign his name. Now, if I am correct in my diagnosis of his case, he deserves sympathy rather than censure. He is "hungry," and his hunger is "insatiate." The food furnished in the columns of our ADVOCATE does not satisfy him, and the poor man is starving for food adapted to his peculiar appetite. Now, Mr. Editor, can't you do something for him. It is your duty as a public journalist to furnish mental pabulum for all classes of minds. Meat for those who are strong and able to bear it; milk for those who are dyspeptic. Now I suggest that you furnish your "hungry insatiate" correspondent with milk, until, by reason of its use, his senses are exercised to discern between true modesty and ego-tism. Seriously, Mr. Editor, I protest, in the name of your correspondents, against this unfair, unmanly method of secret and disguised attack. Let us know who our critic is. Can conceive of but two motives to influence a man to withhold his name when he writes for the papers. One is modesty. The animus of the article under consideration precludes the idea of modesty as the motive in this case. The other is cowardice. Mr. Editor, I would not boast of courage; but when I write a wholesale criticism of your correspondents and yourself, I will sign my name; and they have a right to demand that I do so. This article of "long, hungry" is a reflection upon the Editor, as well as his correspondents. He is to be the judge as to what is proper; and his correspondents submit their articles to his inspection, with confidence in his discretion, and with the understanding that they will not be admitted to let down the high tone and character which the ADVOCATE has achieved for itself. So the article in question is an insidious thrust at the Editor himself. Now, Mr. Editor, as I am concerned, I have never occupied much space in your columns. The article criticised was written for the religious Messenger, in which had appeared articles with reference to myself that demanded an explanation. They refused to publish, and my only chance was to send it to the ADVOCATE, and you had the kindness to give it a place. I do not care a straw for the criticisms of "long, hungry" for the article was not written for him; but I wish to enter my protest against this ambush warfare upon our paper and its correspondents. We have young men of worth who might become valuable contributors to your columns if they were encouraged; but let it be understood that irresponsible parties without name are allowed to criticize and ridicule their productions through the columns of our own ADVOCATE, and modest, timid young men who do not fancy the sort of publicity, will not venture. In conclusion let me suggest that if I ever send an article for publication as utterly free from all point or edge as the article of "Insatiate," you will do me a kindness by giving it one insertion (in the stove.) Yours Truly—M. H. NEELY.

A WORD OF EXPLANATION.—Mr. Editor: It is known to those who have noticed the published list of appointments for the late East Texas Annual Conference that I was appointed superintendent of a Bible district, not formed, but recommended by one of our Bible agents to be called the East Texas Bible District. Since the adjournment of our Conference I have received letters from some of the brethren within the bounds of our conference, inviting me into their respective fields of labor, kindly offering to co-operate with me at some time stating that these localities were in need of bibles for sale and distribution; that they had been overlooked, etc. In the first place, allow me to return my thanks to the brethren who so readily offered their aid and assistance—the "will is taken for the deed." In the second place, it is due me and the friends of the Bible cause as well, to state the reason why I am not filling the appointment assigned me by Bishop Pierce. On the 4th of December last I wrote a letter to the Co-Secretary of the A. B. Society at New York, accepting the appointment, referring to pious and responsible resident citizens of New York, if any indorsement was necessary further than our bishop and conference. On the 11th thereafter the following reply was written.

ASTOR PLACE, N. Y., Dec. 10th, 1875. DEAR SIR—Your favor of the 4th instant is at hand. Mr. McArver had sent us the action of the East Texas Annual Conference of the Methodist Episcopal Church, Southern. It is only recently that we divided your state into two districts, having previously had three. The amount of Bible distribution in Texas is proportionately so small both by region and population that we cannot afford, with due regard to other portions of our "home field," to increase our expenditures in that State. We only received \$24.18 in donations last year from the whole state; and \$3,628.34 from sales. We feel that some new method must be adopted, and one even now considering the best plan for that wide field; we do not think, however, that the formation of a new district would meet the difficulties, as that has been tried already without success. Yours truly, ALEX. McLAEN, Cor. Secretary.

From the foregoing the brethren will learn that I am not an agent for the A. B. Society, with valid reasons assigned.—DANIEL MORSE.

PILOT POINT, March 2.—Mr. Editor: Your correspondent begs leave to state in brief for the first time since Conference his whereabouts and doings. I am traveling Pilot Point Mission which has no appropriation and badly planned. The four classes I found on the work are looking up, and visible in the not far off future I see light and feel hope. I have sent you a few subscribers; I have been presenting the ADVOCATE'S claims. So far as the war you are making on wickedness is concerned, I say: "Lift up a standard among the people." I thank God that we have a paper in Texas that yields no ground to vice, but strikes at its root with a vengeance.—J. W. HILL.

ELMO, TEXAS, MARCH 7th.—Mr. Editor: In renewing my subscription to the ADVOCATE, permit me to say that I heartily endorse its course in regard to wickedness in high places. All I have to say is, "Lay on McDuR."—CHARLEY HENDERSON.

GRANBURY, HOOD COUNTY, Feb. 29.—Mr. Editor: I have just closed my first round of quarterly meetings on the Stephenville district. We have had an average attendance of official members at quarterly conference on most of the work; and the stewards have manifested a disposition to care for the wants of the preachers more in matter of assessment than in the collection of offerings. The respect to the latter, Jacksonboro has more than doubled any work on the district. The brethren there deserve great credit for attention to their pastor. We raised a collection there for missions, and received \$16.25; at Palo Pinto, \$14.20; on Paluxy circuit, \$61.00. The preachers are all at their posts working faithfully. We have purchased a parsonage at Stephenville. They have the lumber to build a Methodist Church there, and I suppose are at work. We have built a parsonage on the Jonesboro circuit. Arrangements are being made to secure one on the Irredell circuit. We have also built a good parsonage on the Paluxy circuit. These moves are in the right direction. It is essential that we have parsonages on every circuit and station. I am sorry, however, that the supply for the Fort Griffin mission found that he could not remain. We need a strong preacher for that work; we have a good missionary appropriation to the mission. I do not forget the ADVOCATE, but present the importance of supporting our church paper; and whether I am able to send you a long list of subscribers or not, I hope to do the ADVOCATE good by presenting its claims. Granbury High school is under the patronage of the Weatherford District; and is noted both for beauty of scenery and for health. The school is under the proprietorship of Rev. J. J. Shirley. It is in a prosperous condition. There have been one hundred and twenty matriculations, and a large number of these in regular attendance. Brother Shirley is the right man in the right place. There is one fact connected with this school that I wish to call attention to: It is the only institution, under the control of the Methodist Church in North Texas, that is clear of debt; and we intend to keep it so.—P. M. SACKETT.

From Bro. P. J. Waldrep, Beaumont, Feb. 29.—Mr. Editor: "At last I have redeemed my promise, and I now have enclosed the names of four subscribers. I sincerely hope to be able to add more names to this list weekly. The ADVOCATE has only to be seen and read to be highly appreciated. I want, ere the Conference year closes, to see every Methodist family in Jefferson county a subscriber. To this end I shall labor zealously. It is a live paper—just such an one as the public wants demand—fully alive to the necessities of the times and needs of the people; a journal that fully meets public demands. All Christian people here, irrespective of denominational predilections, heartily endorse your course, and warmly commend your zeal and untiring courage, in your attacks upon the sink of drunkenness and gambling; dens of sin and wickedness, and their votaries. May God bless you in the work. May it go on until sin and wickedness will be driven from high and low places. In the contest, you have for allies all Christians, truth and morality, reason and humanity, religion and the Bible; and for adversaries all the wicked, lust and concupiscent, sin and Satan, with all their auxiliary forces. Satan cannot measure strength with God, neither can sin and wickedness prevail over the religion of the Bible; therefore, with such allies, you have nothing to fear from such weak foes. Only be firm and valiant, and you must and will conquer. Victory will surely perch upon your banners."

Having added to our various Factories and shops the latest improvements in Machinery, we are now prepared and beg leave to offer to the public— White and Colored WOOLEN KEESEYS, OSNAUBURGS, SANTANA SHEETINGS, BIG TREE SHEETINGS, COTTONADES, WOOLEN AND COTTON YARNES, Furniture of Every Description, such as Bedsteads, Chairs, Rocking Chairs, Tables, Bureaus, Wash Stands, etc. Also—Sates, Mattresses, Pillows, Wagons, Carts, Wheelbarrows, Drays, Hand-made Boots and Shoes a Specialty. ALL GOODS MADE OF THE BEST MATERIAL AND WARRANTED TO GIVE SATISFACTION. For further particulars, address 134mry WARD, DEWEY & CO. EMORY COLLEGE, 1876. OXFORD, GA. One mile from Cornington Depot, between Atlanta and Augusta—Georgia Railroad. THE SPRING TERM begins Wednesday, January 19, 1876; ends Wednesday, July 19, 1876. Special attention is called to the desirableness of Oxford, as a place to educate young men. Its location and healthfulness, as well as its social and religious features offering peculiar advantages. Four large and well appointed buildings, besides the two Society Halls, afford ample facilities for all the work of the college. The Faculty has been strengthened by providing fully for the Chair of English Language and Literature. FACULTY: REV. ATTICUS G. HAYGOOD, D.D., President and Professor of Mental and Moral Science. REV. GEO. W. W. STONE, A.M., Vice-President and Professor of Mathematics. REV. OSBORN L. SMITH, D.D., Professor of Latin Language. REV. ALEX. MEANS, M.D., D.D., LL.D., Professor Emeritus and Natural Science. REV. MORGAN CALLAWAY, D.D., Professor of English Language and Literature. JOHN M. DOGGETT, A.M., Professor of Greek Language and Literature. JOHN F. BONNELL, A.M., Professor of Natural Science. RUFUS W. SMITH, A.M., Principal of Academic Department. TERMS: Tuition, Spring Term, in College Classes, \$25. Tuition, Spring Term, in Academic Department, Primary Classes, \$25. Academic Classes, \$31. Board, in good families, including all expenses for fuel, lights, etc., from \$16 to \$20 per month. For further information, address ATTICUS G. HAYGOOD, jan1-2m President.

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Christian Advocate

GALVESTON, TEXAS, MARCH 18, '76

Belknapian.

"He knew just what he was doing; he knew that he could never repair his wrong; he knew that the stain of bribery could never be wiped out. He was intelligently, continuously, corrupt—corrupt after his practices had been suspected and almost exposed. As long ago as February, 1872, the story of the Fort Sill trading contract was told by the Tribune. The names of Evans and Marsh were plainly printed, and the latter was described as "a special friend of the Secretary of War." "This friendship," it was added, "enables him to live at his ease at New York on an income of \$48,000 a year, which is extorted from the soldiers and officers at the fort by the actual traders, to whom he "farms out" the privilege the Secretary has given him. Nothing could be more explicit than this except the disclosures of yesterday. The warning was lost upon the Secretary, and he continued to take his bribe (\$500) with unflinching regularity. He took it not as smaller knives commit crimes which land them in the penitentiary under the pressure of want, but to serve a self-indulgence which found its gratification in ostentation and social display. His house was a center of fashion, and his entertainments were brilliant. Perhaps "society" in the Federal city will humble itself when it catches this glimpse of the way in which its folly and extravagance are sometimes paid for. Belknap's crime is the more infamous because of its public quality. —New York Post.

The political effect of the Belknap development is not to be disguised. It complicates the situation amazingly, and devolves upon the Cincinnati Convention the imperative necessity of nominating men of whose political and personal records no explanation will be needed. And the nominee for the second place must be just as honest, as capable, and as incorruptible as the head of the ticket. If there are any hidden defects in possible nominees, the best service that can be rendered to Republicanism will be to bring these things to light now, instead of waiting until it is too late. If Belknap had been investigated when the charge against him first took shape, it might have saved him (for the probabilities seem to be that he was innocent then) and it would have been immeasurably better for the Republican party. —Akron Beacon.

General Belknap is not in a position to expect or receive or deserve any sympathy, except that qualified pity which philanthropy extends to malefactors; but this Marsh is certainly the vilest and most depraved dog that recent times have revealed. —New York Graphic.

THE freaks of nature at times are strange indeed as well as unaccountable, and one of the rarest is a double Cow Calf now on exhibition on Tremont street in the rear of the "Two Brothers;" and, strange to say, this monstrosity of nature is not only alive, but is remarkably healthy and active. This wonderful animal has double digestive organs; three hind quarters; two tails; and five legs—two fore and three hind ones—but only one head, and most strange the five legs are raised in locomotion. This most strange and singularly mal-formed beast was born in Colorado county out of common stock, and is now ten months old. The owner is taking her to the Centennial; but will exhibit her in our city a few days. It is a rare curiosity and well worth viewing. —Galveston Commoner.

AN ELEGANT GENTLEMAN.—Attorney-General Pierpont has discovered how his letter to the Western district attorneys was made public, to the prejudice of the government's case against General Babcock. As the result of his discovery, he makes the explicit charge that, "General Babcock, or some one for him," obtained a copy of the letter without the President's knowledge. In other words, Babcock stole the letter, or connived at the theft. This is as grave as any charge yet made against Babcock, and it will strike the public mind that it might be well to indict Babcock for constructive larceny; and, further, it might be well for a court of inquiry to ascertain, if possible, whether Babcock has not been guilty of conduct unbecoming an officer and a gentleman. —Exchange.

Belle Plain, Iowa, claims the smallest woman in the world—Magie Minot. She is eighteen, twenty-seven inches high, and weighs thirty-one pounds. Tom Thumb is six inches taller. But why didn't they call her Minnie Maggot when they were christening her?

There were 42,000 exhibitors at the Paris Exposition, and 24,000 at the Vienna.

Short Items.

The Prince of Wales is now a Field Marshal. His companion in promotion, Sir John Fitzgerald, has seen seventy-four years of service, and is ninety years old.

A man has been sentenced to a month's imprisonment at hard labor, in Enniskillen, Ireland, for stealing sticks valued at one penny from Lord Belmore's estate.

Prince Bismarck declares, that, so long as he remains at the helm of affairs, it is not the State which will make the first advance toward a reconciliation with the Church.

Mme. Dubois Coppennex, the wet nurse of Napoleon III, has just died at Geneva, aged ninety-four years.

Call a lady a "chicken," and ten to one she is angry with you. Tell her she is "no chicken," and twenty to one she is more angry still.

Nowadays, the women of society do not want a dress made like that of some one else, but different from every one else.

It is decided that women cannot practice law in Wisconsin, but the Judge who decided it crawled under his barn last week, and hasn't come out since.

The house-cleaning mania begins to possess the brain of woman, while man contemplates the desirableness of some retreat in the timber or swamps.

A woman dictates before marriage, in order that she may have an appetite for submission afterward. —[Exchange. Miggles says that may be true, but Mrs. M. has heroically abstained from yielding to her appetite.

An American missionary gives us a good idea of the characteristics of the Japanese and Chinese nations, by saying that the former are the French and the latter the Germans of the Orient.

Very few ladies know how serviceable they may make the faded roses of a bouquet. For their future knowledge is thus told. By placing the leaves in a dish and adding a few drops of alcohol a delicious odor is diffused through the room.

Mr. Punch being asked his opinion of the present ladies' dress, replied: "I highly approve of the present fashion, comprehending as it does the highest grace of the two most distinguished models of female beauty—having in front the Venus de Medici, behind the Venus de Hottentot!"

George Macdonald, author of "Annals of a Quiet Neighborhood" and other works, has in press a novel, in which he attempts to combat the recently promulgated view of Tyndall, Proctor and others, on the conflict between science and orthodox Christianity.

The Japanese, in order to give a natural effect to drawing-room gardening, strew fallen leaves under the trees.

The fashion correspondents in Washington rejoice that the Belknap exposure was not made until the fag-end of the season.

Paris, having decided that horse-flesh is good to eat, consumed over 6,000 horses last year. It consumed also over 800 jackasses.

Rich gold discoveries in the Wind River Valley, Wyoming Territory, are reported. If you want to raise the wind you can go there.

A Cincinnati clergyman considers it sinful to arrange a marriage fee, and people are getting married there now who were never able to before.

An electrical duplicating press, which enables one to write a letter and take five copies a minute until hundreds of copies are produced, has just been invented.

Mr. Emerson's lecture at Concord last week on the subject of "Perpetual Forces" was productive of some astonishment, as it contained no reference to the Beecher scandal.

The civil courts of Belgium have decided that a marriage contracted between an unfrocked abbe and a foreign woman cannot be annulled, provided the ceremony take place out of the country and be freely entered into by both parties.

Mrs. Swisshelm, of Chicago, says "We need a religion that means sixteen ounces of sugar to the pound, and no sand in it." Then she ought to leave a city where she gets a religion that means sixteen ounces of sand to the pound and no sugar in it.

The subscriptions for the relief of the sufferers from the inundations in France, almost entirely raised among the French people, amount to 27,612,459 francs. Reduced to dollars, this sum overtops the Chicago relief fund "by a large majority."

The Grand Duchess Marie, of Russia, who died on the 21st of February, was the daughter of the late Czar Nicholas and widow of the Duke of Leuchtenberg. She leaves six children, who all bear the surname Romanoffski and the title Imperial Highness.

Magazi es.

Montenegro

Those who may still fancy that the Prince of Montenegro is a marauding Bishop, or a marauding anything; those who think it funny to call him "His Ferocity," may be surprised to hear that the thing in his dominions to which he calls the special attention of strangers should be nothing either ecclesiastical or military, but a school according to the most advanced pattern. But this is only in character with all that is going on in Montenegro. The land stands ready for war; but the main difference between the Montenegro of to-day and the Montenegro of past times is the steady advance in peaceful civilization. In this particular department of female education, Cetinje is a missionary center. Girls come up from the shores of the Boeche for the better instruction which is to be had on the Black Mountain. But at this moment Montenegro stands forth in a nobler character than all. It is the land where the homeless fugitive from the seat of war finds shelter and welcome, shelter and welcome the cost of which is taxing the people of the hospitable little State to a degree which their scanty means can hardly bear. And, theirs is a hospitality which is given without distinction of race or creed. While the barbarous Turk drives the women and children of his own race, when the hour of retaliation comes on their homes, find shelter and help in the Christian land. On those mountains all are alike welcome, both the Christian flying from the sword of oppression, and the Turk flying from the sword of vengeance. I have before me the official statement that in October last, twenty thousand Christian fugitives were sheltered in Montenegro, quartered in the houses of the inhabitants, and receiving help both public and private. But the same statement adds the fact that, at the same moment, three Turks of distinction appeared before the Prince of Montenegro to return thanks for the shelter that had been given to their families also. Fifty-two Turkish women and children were then refugees on Montenegrin ground, and it was unanimously agreed that exactly the same help should be given to them that was given to Christians in the like case. —Eclectic Magazine.

Life-saving Stations

"When a wreck is sighted," said the captain, "the signal officer up stairs telegraphs to the other near stations, whose keepers at once send their lifeboats, cars and surfboards here. The ship is signaled—by flags in the daytime, by rockets at night." He opened a closet in which were arranged the cases of lights, with books of instruction for their use. "The keepers ought to understand these as well as all other apparatus in the station, and under the new management they usually do. The keeper here is an old wrecker, and has good judgment of the sea, as Jacob would say. He never made harness or friends in Congress," the captain threw in with fine satire. "If the ship can be reached by a boat, this lifeboat is run into the surf. It moves on wheels, you see, and in two minutes ought to be launched and the men aboard. The ridge on the outside is an air-tight chamber for giving buoyancy. Here are oars swung in place and the buckets for bailing, as you see."

"But if the sea be too heavy for the lifeboat to live in it?"

"Then we give the ship a line; the ball is fired from this mortar, the line being fastened to the shot by a spiral wire. Mortar, powder and matches are set, you see, ready for instantaneous use. The ball must be shot so that the line falls over the ship. Not an easy mark to hit in the night and the storm driving. Sometimes it is not done until after many trials; sometimes, as in the case of the Giovanni, it cannot be reached at all. I saw the Argyle go down eight years ago with all on board, after we had tried all night to reach her. One man was washed ashore, and we made a rope of hands out beyond the first breaker, and so got him in." —Lippincott's Magazine.

Aztec Society.

The natural gentleness of the people is conclusively proved by the care of their children, by laws which made slavery among them more humane than it has been in any civilized country, and which threw over every class in the State the sure protection of the throne. Yet their religion was the bloodiest known in history. The human victims slaughtered on their altars are estimated at from twenty to fifty thousand a

year! Even the sober criticism of the historian cannot diminish these numbers, for there were so many temples in the country, and religious festivals came so frequently, that even this army of victims must have left some altars neglected. They were a frugal people, given to feasts of ruinous extravagance, abhorring divorce, but fully supplementing the legal wife with a crowd of women whose position appears to have been honorable enough, though their children could not inherit; active in commerce, yet repressing the ambition of the great merchants at home; advanced to a degree which is really surprising in a knowledge of nature, yet filled with the most puerile superstition, which was carried into every action of life.

Their imprint is plainly to be seen on Mexican life at the present day. Outside of the great cities, where foreign civilization has produced its modifications, every act of the modern Mexican recalls Aztec traits. The houses are strikingly like those which Cortez saw. [The black of a fireplace, the mud floor, absence of even the simplest furniture, the squatting position, the tortillas, tamales, and chile, which are such staple articles of diet, the bit of "dulce" which ends a dinner, the breech-cloth, and many other things which are to be seen anywhere in Mexico to-day, were seen there before the conquest. Then as now the poor lived mainly on Indian corn and "used the ground for table, table-cloth, rapiers, and chairs." The rich only were served on mats and had napkins and stools. —Galaxy.

Ventilation of Churches.

There is a fearful responsibility resting upon those who have in charge our places of worship. Nine-tenths of all who attend upon public worship are powerless to prevent the ill effects of breathing impure air. The only alternative is to endure the discomfort, or leave the house.

Oftentimes a lady faints, and she is at once helped out, but the cause of such an event is attributed to some fault in her organization, and no one dreams that there may be scores of others in the house who are in almost fainting condition from the same cause—foul air.

In some of our large cities and towns much attention is of late devoted to the subject of proper ventilation by architects and sanitary inspectors. All buildings designed for places of assembly should be planned with a view to proper heating and ventilation. The principles of sanitary science are thus, in some cases, being practically applied, and should be in all. But in country places, where skilled architects rarely plan church edifices, these structures are usually built with a view to the exclusion of old and wet masonry, and with out regard to ventilation. Much is yet to be learned on this question, and public sentiment needs to be enlightened through the press, and the persistent urgency of professional men.

Physicians, in country villages especially, should think and act upon such matters, and exert their influence upon the people.

The general public should be taught that to be cold or wet is not the worst calamity which can befall a community; that pure air should be at all times and everywhere acceptable to our use, as the first necessity for the maintenance of health; and in places of worship the responsibility for this provision should be definitely fixed and maintained. N. Y. Sanitarian.

Opium.

Another of the intoxicants is Opium. It is the product of the white poppy, and the annual trade of the East India Company is ten or eleven million pounds, of which China is the leading consumer. The effects of the habit, when fully established, may be seen in communities where it is openly practiced. "As the hour for his daily dose approaches, the Turkish opium-eater drags his enervated frame slowly to the shop where he buys the drug, and, turning his livid countenance toward the vendor, demands his customary dose, which is small or large according to the length of time during which he has yielded to its sway. Clutching it with eager hands, he devours it, and reclines upon a couch to await, in stillness and silence the coveted result. Soon new life seems to thrill along every nerve, his face flushes, his dull eyes brighten, his lips grow red; he lies passive and inert, yet new power seems to him to steal along every muscle of his languid body, and inspire every faculty of his mind; he feels strong as Hercules, as bold as a lion, as eloquent as all the bards

of Araby the Blest; his wild eyes gaze upon floating scenes of beauty and triumph. Now the observer sees him half-raising from his couch, and muttering unintelligibly a moment; he imagines himself exalted before an entranced audience, pouring forth a rushing flood of words which sweeps all before it. The listeners hear him after a prolonged groan; he imagines that he is singing a sweeter song than was ever sung by hours in paradise. They see him writhe uneasily, and for a moment wave his hand feebly in the air; he fancies that he is brandishing the sabre of a mighty conqueror, cutting through hostile hosts, and winning crowns and empires by his valor." In three or four hours, the opium eater awakes, one of the most wretched of mortals. His brain seems on fire, and yet his limbs are as heavy as lead. —Ladies Repository.

The Dying Girl's Penny

A little girl attended missionary meeting, and sat upon her father's knee. While listening with deep attention to the speech of the missionary who was describing the miseries and cruelties of the heathen, she was seen to weep. On her return home she said to her father, "Father, could I not do something to send the gospel to the heathen?" He replied, "What can you do? You are but a little girl, and have nothing to give." To which she answered, "Mother gives me a penny a week; I could give that." "So you shall," said the father; "and I will buy you a little box to put it in." An earthenware box with a hole in it was purchased, and every week did the little one drop into it her penny. Not many weeks had passed when she was taken ill of fever and died. Some time after her burial, the father took the box to his minister, and on putting it into his hand he said, "This box belonged to my little daughter." And then he told him about the missionary meeting, and added, "I have had no heart to break it myself, but have brought it to you; if you will break it you will find sevenpence pence." The minister did so, but found there eighteen pence. The father was surprised, and could not account for the additional penny. He therefore inquired if it was not seventeen weeks since the meeting, and found it to be so. When he returned home, he told his wife of his difficulty, and asked her if she knew where the other penny came from. "Oh, yes," she said, "I can tell you. The day before our dear child died, a neighbor, calling to see her, observed that she was suffering from thirst, and on leaving said, 'Here, dear, is a penny for you to buy an orange.' When she left us, our little one called me to her bedside, and said, 'Mother, true, I am very thirsty, and the orange would be nice; but I would rather you would fetch me my missionary box, that I might drop the penny in there.' I carried her the box, and it was the last thing she did before she died. With a trembling hand and a faint smile on her pale cheek, she dropped the money in, and that penny made the eighteen pence found in her box." —The Christian.

"I want it."—"I want it."

"You shan't have it."

"I want it, and will have it."

"I want it myself, and am going to keep it." That's the way the trouble generally begins. It is in a mild way first, and even tolerably pleasant; no scratching, nor biting, nor pounding, nor tearing, nor saying very ugly words, nor doubling up of little fists.

"I want it" has caused more quarrels than almost anything else in the world. Often a quarrel has begun with a very little want; almost as small as a child's doll. One side wanted it as much as the other side did. The question got to be, who was the strongest? It generally turned out that the strongest wanted it the most, and got it if it was worth having. If what was wanted turned out not to be worth having, the strong one would generally let the little one have it.

To fight for a holy principle is noble. To quarrel, and snatch and try to get every good thing that we see belonging to other people is not lovely.

If you want people to love you, and treat you kindly, begin early to treat everybody else kindly.

A DAUGHTER of the late Archbishop Whately has been for several years engaged in missionary labors in Egypt. She gave up a delightful Christian home for this work. For years she labored amid discouragements. Now she has 400 children under instruction, and is directing several agencies for enlightening and saving the people.

A Dishonest Dog.

A gentleman having a large farm near the Tweed, lost a great many sheep from time to time, and could find no trace of them. At length a poor ewe came back home in search of her lamb. She had an O branded on her forehead near the mark of her real owner; and had in some marvelous way crossed the river Tweed.

The gentleman's shepherd went to a certain stock farm, where he found a number of his sheep with the same double brand.

The former and his shepherd—Miller—were convicted and hanged, for in those days they hung many criminals beside murderers. The account is given by Mr. Chambers, who adds: "The long continued success of the crime of these wretched men was found to have depended on the wonderful human-like sense of miller's dog 'Yellow.'" Accompanied by "Yellow," the man would take an opportunity of visiting a neighboring farm, and looking through the hedges. He had there only to point out certain sheep to his sagacious companion, who would come that night, select each animal so pointed out, bring them together, and drive them across to his master's farm, never once undergoing detection. The story ran that the dog was hanged soon after his master, as being thought a dangerous creature in a country full of flocks; but I would hope that this is a false rumor, and my grandmother, who might have known all the circumstances connected with the case, never affirmed its truth."

The Deacon's Singing School.

"I am going out to see if I can start a singing school," said the good man, as he stood buttoning up his overcoat, and muttering up his ears, one bitter cold night this winter.

"A singing school?" said his wife, "how can you do that?"

"I have heard of a widow around the corner a block or two who is in suffering circumstances. She has five little children, and two of them down sick, and has neither fire nor food. So Bennie Hope, the nice boy, tells me. I thought I would just step around and look into the case."

"Go, by all means," said his wife, "and lose no time. If they are in such need, we can relieve them some. But I can't see what all that has to do with a singing school. But never mind, you need not stop to tell me now; but go quickly, and do all you can for the poor woman." So out in the piercing cold of the wintry night went the husband, while the wife turned to the fireside and her sleeping babes, who, in their warm cribs, with the glow of health upon their cheeks, showed that they knew nothing of cold or pinching want. With a thankful spirit she thought of her blessings, as she sat down to her little pile of mending. Very busily and quietly she worked, gazing all the time over what her husband could have meant by starting a singing school. A singing school, and the widow! how queer! what possible connection could they have?

At last she grew tired of the puzzling thought, and said to herself, "I won't bother myself thinking about it any more. He will tell me all about it when he comes home. I only hope we may be able to help the widow and make her poor heart sing with joy."

There! she exclaimed, "can that be what he meant? The widow's heart singing for joy! Wouldn't that be a singing school? It must be; it is just like John. How funny that I should find it out!"—and she laughed merrily at her lucky guess. Taking up her work again she stitched away with a happy smile on her face, as she thought over again her husband's words, and followed him in her imagination in his kind ministrations. By and by two shining tears dropped down, tears of pure joy, drawn from the deep wells of her love for her husband, of whom she thought she never felt so fond before. At the first sound of footsteps she sprung to open the door.

"Oh John! did you start the singing-school?"

"I reckon I did," said the husband, as soon as he could loose his wrappings; "but I want you to hunt up some flannels and things to help keep it up."

"Oh, yes! I will; I know now what you mean. I have thought it all out. Making the widow's heart sing for joy is your singing-school. What a precious work, John! 'Pure religion and undefiled is to visit the fatherless and widows in their affliction.' My own heart has been singing for joy all the evening because of your work, and I do not mean to let you do it alone. I want to draw out some of this wonderful music."