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Christian Advocate

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GALVESTON, TEXAS, APRIL 15, '76

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TYLER, TEXAS, April 4.—Please accept thanks for nice premium sent me—S. W. TURNER.

ROMANISM ALIAS POPEERY.

Its Dogmatism and Intolerance.

If the apotheosis of humanity in its best and highest types meets with such repulsion from evangelical Christians throughout Christendom, what must be their unutterable horror and execration at the investiture, by Popery, with the attributes of Deity the most execrable monsters—the incarnate fiends—the exponents of hell, whose enormities are recorded by the impartial pen of history? We propose to furnish our readers with some pen sketches of these representative infallibles, these immaenulate Deities of Romanism, as degenerated by the historian, who blasphemously arrogate the prerogative of not only forgiving sins, but selling the right to commit it. And all these monsters and their monstrosities are endorsed by modern Popery in their infamous claim of infallibility for the Pontifical See, occupied successively by these infallibles, as fulminated by the impotent thunder of the present Pontiff. These passages of history are the most extraordinary recorded in the annals of time. There is no crime known to humanity in its lowest degradation and infamy in which these infallibles did not revel: Avarice the most exacting and the most voracious, ambition the most insatiable, cruelty the most devilish, lust the most horrible and disgusting, simony the most corrupting, incest the most detestable and execrable, and sodomy the most loathsome and debasing to men and most hateful to God—that caused Him to turn loose the thunders of His wrath upon the cities of the plain as the most terrible warning to humanity throughout the ages. All these loathsome, polluting and soul-damning crimes found their impersonation in these impious men and women, the representatives of Romanism for eighteen centuries, claiming the monopoly of heaven's blessings, and cursing humanity as only the spawn of hell could curse it—acting as the presumptive vicars of Christ and doing the devil's work. These monsters shall speak and act for themselves in these papers. We intend our readers shall see Popery in the light of its own historian, for eighteen hundred years emblazoned upon the historic page. Its corruption and rottenness shall be laid bare by the merciless dissection of the scalpel of history in the removal of the coating of blasphemous pretence and arrogant presumption. The hoary superstition of the ages, the deceptive power of Satan, and the greatest curse of men shall stand revealed to the gaze of all who read the records of that wonderful power of sin that has manipulated the credulity of man and subordinated it to its control in the maintenance of the most colossal imposition ever inaugurated by the devil.

In this paper we shall give the pencillings upon the canvass of

the outlines of a few of the representative characteristic moral monsters invested by Popery with Divine attributes—forgiveness of sin, infallibility—and reserve for future papers the filling up of the portraiture limned by the historic pen.

Early in the centuries immediately succeeding the apostolic days, the Bishops of the great centers of influence began to be corrupted by the lust of power and greed of gain, and lorded it over God's heritage in less influential pastorates; claiming, in contravention of the Master's instructions, special prerogatives of spiritual authority as primates in the church, and aspired also to temporal dominion and the acquisition of the insignia that attached to the pride and pomp of place. This fostered avarice and ambition in the prelates of the church, and speedily resulted in their demoralization and utter corruption as a necessary sequence; and then began a reign of terror that culminated in the most extraordinary exhibition of total depravity ever displayed this side of hell, as though the devil himself and his fallen associates of the bottomless pit left his imperial court below and asserted his dominion in the Papal See and held complete sway where blasphemous man claimed infallible prerogative and the investiture of the Divine attributes. We bring first upon the canvass "Stephen III, an hypocritical priest," the tool of Pepin King of France, whom, to cloak his own usurpation of kingly power, he invests with temporal dominion "in the domains in Romagna, taken from the Lombards and surrendered to the Holy See." This Pontiff signalized his accession to power by the exhibition of the "most frightful ambition. Under his successor, Stephen VI, "fury is at its height. The clergy are divided into factions, and the Pope is chosen in the midst of the carnage. The Pontiff, after his victory, put out the eyes and tore out the tongue of Constantine II, his predecessor." "Paschal I put out the eyes and cut off the heads of Theodorus, a high officer of the Roman Church, and of Leo, his son-in-law."

"On the death of this Pope, the people sought to prevent his sepulture, and wished to drag his dead body through the streets of Rome." "Leo IV has the impudence to assure the bishops of humanity for the most frightful crimes." "After the death of Leo, a woman mounts the chair of St. Peter, celebrating mass, creating bishops, and giving her feet to be kissed by Princes and people. The Popess Joan becomes *cardine* by a cardinal and dies in the pangs of child-birth in the midst of a religious ceremony." "In the ninth century and for five centuries the Roman Church is torn and rent by dissensions, and for ridiculous differences is signalized by murders, carnage and frightful wars; and twenty-five bloody schisms soil the chair of Rome." And this is the Mother-Infallible church. Yes, the mother of harlots; and her father, the devil.

A rumor is going the rounds to the effect that a brigade of Texans is to be raised for service along the Rio Grande, the brigade to be officered by the United States army officers. This could not be done without an act of Congress, and then, if such an act passed, fifty genuine Texans could not be induced to join any such command.

A pastor writes to us that, in his opinion, class meetings are dying of the legislation that put them on a level, in disciplinary treatment, with other means of grace. Does he believe that members once attended class to avoid expulsion from the church? He thinks—and in this he is perhaps right—that cast-iron methods would have killed these meetings long ago if that had been possible. Well, the decline dates a good way back of the legislation; and before that action expulsion for non-attendance had become morally impossible in many sections. We know men—old men, too—who have long successfully tried class meetings conducted as religious conversations, with Scripture readings, singing, and prayer. The absence of freezing formality, and the positive freedom of the meetings, made them a delightful means of grace.—*New York Methodist.*

It is believed that our brother from Gotham has hit very nearly upon the real cause of the lamentable decline of these excellent helps to Christian advancement. Until divine grace burns very brightly in the Christian heart, unpleasant duties will be avoided. To secure attendance upon class meetings it is necessary to make them interesting that they may be profitable. Where it is considered a duty to rise in turn and recite in doleful voice and certain formula of words, the meeting will become tedious, and unpopular. It is a fact that many unconsciously acquire a certain form of words that they rehearse week after week with remarkable precision. Let there be prayer, praise, exhortation, and such confession of sin as the scriptures require, then will the class-meeting become both profitable and popular.

TEXAS MISCELLANY.

The measles in Kaufman caused the suspension of the schools.

The West Texas Presbytery will be held at Seguin on the sixth of April.

Mechanics are building on the Austin College buildings at Sherman.

It is expected that the Trans-Continental will be completed from Paris to Texarkana without delay.

The *East Texas Patron* confesses profound interest in the great Sabbath (Sunday) School convention to occur there on the eleventh and twelfth instant.

About one fourth of all the hides tanned in the United States are furnished by Texas, and yet this State has not within her borders one tannery worthy the name.

The gratifying intelligence comes now that there will be one-third of a fruit crop in East Texas, unless another frost should come, which is hardly probable.

Great preparations are being made for the Union Sunday School Convention and picnic, to be held at Crockett on the 11th and 12th. The Convention meets at the Methodist church.

The *Crocket Patriot* of the 6th says: The weather has been favorable for planting during the past week, and farmers have been busily at work. Every one is planning for a large crop. More ground than ever will be planted this year.

The keeper of the State grounds and Capitol Janitor, Mr. Voight, saved the trees and shrubs in the State House yard from destruction by the late frost, by wrapping them up in matting.

Already this spring near 8,000 head of cattle have been driven from Goliad county for the Kansas market and others are still being gathered. Goliad is one of the best "cow counties" in the State. It is well watered with pellucid running streams, has broad, rolling prairies, covered the year round with rich Mesquit grass, and has a mild equable climate.

North vs South. Northern Civilization and Radicalism vs. Southern Barbarism and Conservatism.

BY H. M. BOOTH.

SECOND ARTICLE.

Mr. Editor—As you have manifested a generous confidence in the discretion and judgment of your correspondent in the publication of the initial serial upon the above theme without the expression of any condition precedent, he would take occasion in this second article to indicate that in his allusion to the "great scandal suit" he does not dream of "ventilating" the nauseating details of that foul blot upon the civilization of the age; which has been ventilated *ad nauseum* by the secular press. The only design in the allusion to the chief actors in that great scandal—or that may be made to any other representative character of advanced moral ideas, will be in illustration of the striking fact that, while these representative men and women have homed on the dogs of war and have been the most fierce in their denunciations and the most libelous in their delineations of the sum of all villainies, slavery, the great crime of Abraham the father of the faithful and the friend of God—the *mighty sin* recognized in God's—word, and the relative duties of master and slave prescribed, these holy apostles of liberty and blatant freedom shriekers have literally wallowed in filth the most abominable and execrable—the slaves of lust and of every foul passion and vicious indulgence. Beecher, the seducer of his own flock—meeting them in prayer and then meeting them in his study near the house of prayer, as the place of assignation—seducing the wife of his life-long friend; whom he married, and who were members of his church, and whose children he baptized, and who received him into their home, as an angel of God,—while engaged in all these deviltries; which are fastened upon him, and will stick to him as the shirt of Nessis forever, by his own hand—to say nothing of the damning evidence of others, that all the perjury upon his soul cannot wipe out. This great apostle of liberty—this evangel of Sharp's rifles was hounding on the blood hounds of furious liberty in this land and preaching a crusade against slavery as a missionary in foreign lands. This boon companion of Tilton, a free lover of Vic. Woodhull the modern Jezebel and Moulton an "infidel heathen" that "lied sublimely" to screen him from exposure! These were the flaming evangelists of liberty, of a superior civilization, of a higher law than God's word! Mrs. Harriet Beecher Stowe, the sister of the adulterer and perjurer, the base slanderer of the living and the dead! Her lying novel did more to inflame northern fanaticism than probably any other one cause. But the sordid greed of gain prompted the libellous book—she made it pay. She has her reward; she has fattened upon her ill-gotten gains and is now luxuriating in the land of perennial spring—Florida, our beautiful and delightful southland that has been desolated by the raging fanaticism inflamed by her lying pen. These are a few specimens—that are now introduced prematurely in the development of that extraordinary fanaticism that deluged the land in blood—to indicate the purpose contemplated in their introduction. The writer proposes to consider an earlier antagonism of Northern radicalism and Southern conservatism: The first great conflict was upon the hastings and the forum in the political arena in fierce debate—that shook the pillar of State. The South always contending for clearly defined constitutional right and the North for a "higher law" than any "covenant with death or agreement with hell." This fierce assault upon express constitutional provisions by so indefinite and fanatical a construction of right was ominous of the terrible onslaught that fanaticism in its wild rage and blind fury was concocting and nursing to keep it hot. These fierce an-

tagonizing forces were not more intense in the State than the church; and distinct constitutional provision in the one opposed as feeble a barrier to the surging tide of reckless fanaticism as the other. There was no right in church or State if felt bound to respect. The lesson taught by the conflict in the church was an impressive one, if madness had not ruled the hour.

The dogmatism of an inflated radical, lawless civilization, could not brook the stern resolve that, knowing, dared to maintain clear constitutional provisions either in church or State. The South had always been represented in both by the first statesmen and divines in the land; and their solemn protests against a lawless fanaticism that was reckless of every guarantee of constitutional right will ever vindicate them as the most powerful and sagacious State papers ever penned and put upon record. They could only, however, subserve the purpose of break-waters to the surging billows of fanaticism that bore down everything before it.

In Congress and the church judicatures of the land the same reckless legislation characterized their records; so that the alternative was presented of the forfeiture of all right, or resistance to the despotism that swept down all the barriers of the constitution. When the Methodist Church met in the last ecclesiastical assembly ever held in general council, the two great moral and religious forces stood in hostile array—one, with the constitutional provisions of the church as the great platform of right; the other, upon the higher law platform without warrant of law and determined to treat it with defiance; and when under the impelling power of a distinct recognition of constitutional right, the church judicature provided for separation, the dominant, dogmatizing civilization utterly disregarded its own provisions, and sought to nullify its own action and retain the acknowledged rights of others, which the courts would not sanction so palpable was the wrong sought to be inflicted.

CANEY, March 21.—*Mr. Editor*: I reached home yesterday evening after a long, wet and cold ride, and swimming everything but the Bernard from Richmond home; all the streams are very high, and a good deal of the corn that was up will have to be re-planted, owing to the heavy rains and cold.—S. H. BROWN.

DALLAS, March 21.—*Mr. Editor*: Allow me to write a sentence in full, part of which was left out in the publication of my reply to Rev. J. H. Johnson. It ought to have been printed: Paul says, "Charity envieth not." "Seeketh not her own." Johnson says: "Envy seeketh not its own." Giving to "envy" the unselfishness that Paul ascribes to "charity."—W. F. E.

Mr. Editor: I acknowledge that I have been somewhat negligent in working for the ADVOCATE, but promise to be more energetic for the future. I always loved the ADVOCATE, but think more of it than ever since its engagement in the Woodhull & Claflin affair. Restrained by no false delicacy, it hesitates not to attack error impartially because it is advocated by a woman. Hurrah for our ADVOCATE! That's right; give them Hail Columbia! With the Lord and the preachers to back you, you may never despair of ultimate success.—J. J. CANAAN.

Mr. Editor: Your editorial course is not only approved by those who favor virtue and detest vice, but it is *applauded*. You are not wanting in "spirituality." You may make a few personal enemies. The "no" pronounced against those whom all men speak well of may not rest upon you; what is far better, you will have the prayers and appreciation of all well-disposed Christian people, the approval of heaven and your own conscience. May the benedictions of our blessed Lord rest upon you for giving timely warning. From your standpoint you saw the sword coming; yea, it was glittering unsheathed in your midst; no fault of yours, should the warning be unheeded. You have flashed sunlight into the Galveston rat-hole, and we patiently wait to see if Dr. C. H. Fowler's theory will hold good in every instance: "Flash a sun-beam into a rat-hole and you have spoiled it as a rat-hole forever. The rats must either move out or be transformed." Either of which would be "a consummation most devoutly to be wished."—DANIEL MORSE.

JEFFERSON, TEXAS, March 13.—*Mr. Editor*: I write to thank you for your course and exhibition of moral courage in defending society against the infamous contact with the parties who came to Galveston, as well as Memphis, to defile and debauch society. I came to Memphis in company with a lawyer of St. Louis, Mo., who once did the legal business of Woodhull & Co., when

they lived in St. Louis. He told me all about their house, and it was well understood that they kept a regular house of ill fame. They avoid St. Louis because they know they are well known there as women of that ilk. Few of our editors have the courage to expose them. On arriving here at Jefferson, I met yours of 4th, and an exceedingly glad of your course. As for the secular press, I have fully resolved to bring on the contest between the church and it. In the South-west the *Memphis Daily Press*, the *Galveston News*, *Conner-Journal*, *St. Louis Republic* and *Times*, *Cincinnati Enquirer*—all semi-Democratic papers—are doing the church, as well as their party, infinitely more harm than good. The sooner we let them know it, and as a body demand a change, else we will denounce them over all the land, the better. The only decent secular paper in St. Louis is the *Globe-Democrat* (a Republican paper); and in Cincinnati, is the *Gazette*. It is a sad fact. Protestantism is attacked and all spiritual religion by these infamous papers daily.—J. DITZLER.

SAN MARCOS, April 5.—*Mr. Editor*: The ADVOCATE is decidedly more popular with the people than ever before; and I have brought its claims and merits before all my people. True, I have sent only eight or nine subscribers, but it has only been because my people have no money to pay for it. "Hard times" has hitherto been in this country only a myth or a bug-bear to frighten the children and preachers; but he is down on us now as a present and dreadful reality. God knows always what is best for his people, whether in prosperity or adversity, pinching poverty or abounding plenty; and if we are faithful in showing forth our love to him by patient submission to his will, all these things will be made to work together for our good. At sunrise this morning another northern swept down upon us fierce and gusty, as though driven before a succession of rushing avalanches from the northwestern mountains, and occasionally it is scattering snowflakes about to the dismay of our farmers who have well advanced crops of grain exposed to its destructive touch. There is some wheat and oats heading out; and should we have a freezing storm all hopes of profit from the crop of small grain would be blighted entirely, and as you may readily suppose, the prospect for a living would in a corresponding degree be imperilled. We can do nothing else than trust him who "maketh the storm his chariot and rideth upon the wings of the wind." May we render him perfect submission, and trust wholly in him religiously. I think my own work promises well; prayer meetings have been organized at four different points, and are being regularly, and in two or three cases rather largely attended, with the interest in them steadily increasing. Last Sunday night I closed a two-days meeting with seven penitents weeping on account of their sins, and one newly made to rejoice on account of sins forgiven. He is a man of family, and capable of doing much for God and his cause. How much more than ever before does it seem important that the Methodist Church in Texas should be fully alive to all the fearful responsibilities which rest upon her. The devil is loose and abroad; criminals of every type are bold in the perpetration of deeds of darkness in defiance of the civil laws. The north is pouring a host of unscrupulous and ever active agents of those noxious and deadly isms which have so fearfully corrupted its own moral life-blood down upon us, and it would seem that if the "gates of hell" are to ever prevail against us as a church, that now is the time. The position the ADVOCATE occupies throws an immense weight of the church's responsibilities upon it, and I am glad and proud to say, not as flattery, but in all candor, that thus far it meets the issue bravely. Some of the more timid and weaker kneed brethren are fearful that you will offend by your sharp rebukes; but I am glad to say they are few in number. The physician who would not administer the nauseous drug for fear of offending the taste of his patient, would not be allowed to practice his profession; and the surgeon who would not plunge the knife into the festering and burning abscess would probably let his patient die for the want of it. God help us to strike out fearlessly against all manner of sin, and to faithfully expose all manner of sinners, and warn the people against all their gilded snares. Confess now in session in our town, and there have already been several criminals sentenced to the penitentiary; they will remain for their several terms, and under the present system of management of that institution, will in all probability come out more thoroughly trained and completely developed rogues than before. We ought to have our rulers and lawmakers from that class of men who fear God, and we must have before the corruptions which now disgrace us as a nation will ever cease. "Oh, that men would love the Lord for his mercy and his wonderful works to the children of men!"—J. S. B. DENTON.

ATTENTION is called to the card of Messrs C. W. Adams & Co., who advertise the arrival, by vessels from Liverpool, of 30,000 sacks coarse and fine salt, also 3,500 barrels of Portland cement, which is for sale at the extensive establishment, corner of Mechanic and Twenty-fourth streets, Galveston, Texas. We cheerfully commend the old established and reliable house of Adams & Co., to our readers. Orders from the interior for cement or salt will receive prompt and careful attention.

COLUMBUS DIST.—SECOND ROUND.
 LaGrange Station, May 6.
 Columbus and Osage, at Weimar, May 13, 14.
 Navadad cir. at Clear Creek, May 20, 21.
 Osage cir. at Schulenburg, June 3, 4.
 Matagorda cir. at Colorado Springs, June 10, 11.
 Richmond and Eagle Lake, at Snake Creek, June 24, 25.
 A. L. P. GREEN, P. E.

Christian Advocate

GALVESTON, TEXAS, APRIL 15 '76.

Correspondence.

The Centennial Year.

BY B. T. KAVANAUGH.

Number X.

TEMPERANCE.

In the spring of the year 1826 as I was walking the streets of Winchester, Kentucky, I met Dr. Samuel D. Martin, who had an open paper in his hand, and who said to me: "Ben, I have a temperance pledge here, and I want you to sign it." I started back with astonishment, and replied: "Why, Doctor, do you think that I am so addicted to intemperance as to make it necessary for me to sign a pledge to abstain from such a practice? Did you ever see me drunk, or drink to excess? I am astonished that you think it necessary to ask me to do such a thing!"

The Doctor, who was a very calm-spirited, Christian gentleman, a great friend of mine and of our whole family, had known me from childhood, quietly replied: "No, Ben, I know you do not drink, and for that very reason I think you should sign the pledge; I have signed it, and I want to get as many names to it as possible, for the practice of drinking and drunkenness is fearfully prevalent in our town."

This was the first time I had ever heard of a temperance pledge. I declined to sign it for a time, until I could consider of the necessity and propriety of taking such a step. But it had the effect of seriously arousing my mind to the fearful condition of things around me, never before seriously considered. I had just arrived at the age of 21 years; had been a professor of religion and a member of the church for seven years; had made three successful trips in trading to New Orleans and Louisville on the river, made some money, and prided myself in taking a high moral and social position in my young manhood. Now, to be asked by Dr. Martin to sign a temperance pledge seemed at first to be a reflection upon my moral and religious standing.

Dr. Martin was the man, of all others, to favorably impress me on this subject; for he had great influence over me.

My attention being now aroused, I entered into the investigation of the condition of our whole country in regard to the manufacture and use of whiskey, the only intoxicating drink then used. I found that within five miles of my mother's residence, there were 25 distilleries and at least 150 in the county. These were on a small scale, but they were all centers for sending forth and keeping alive drinking habits among the people everywhere. Every family kept liquor for their own constant use and to treat every visitor on all occasions. The habits of keeping and using liquor was so universal among the rich and poor that any one who failed to provide it for his guests was universally denounced as mean to the lowest degree. Every morning, and often before meals, every child, servant, and inmate of the household were called up to take a dram. In all public places, and at every gathering of the people, free liquor was offered to every one present. When friend met friend in the towns and country taverns, which were found on the roadside every few miles, the first and last thing attended to was to take a drink together.

Church members and ministers formed but slight exceptions to the universal rule; all drank. Should an occasional instance be found where there were those who refused to keep or use the common beverage, they were denounced as too mean, stingy, and hide-bound to receive any toleration whatever. Many professed Christians who refrained from drinking themselves would provide it for their visitors and apologize for not partaking with them. The universal public sentiment was so decidedly in favor of drinking that when it was carried to excess and parties became beastly drunk, as was very common, so far from its being looked upon as a disgrace, it was regarded and treated as a joke; the victim would tell it as such to his friends as an occasion for a good laugh. This fearful condition of things extended all over our country in the beginning of the past century up to within fifty years ago.

At the beginning of the reformation it required a degree of moral courage to stem the strong tide of public sentiment in favor of the universal practice that

but few in this more favored time can well conceive. Young as I was, I made up my mind that it was a Christian and patriotic duty to sign the pledge and keep it, and to do so I looked up my old friend Dr. Martin and gave him my name, which subjected me to sneers and derision in every public assembly.

The history of the temperance reformation is an interesting one, which it is not my purpose here to detail; suffice it to say that it has passed through various stages of progress, in two important particulars: 1st. In perfecting the form and extent of the pledge; and 2d. In the form and character of the organizations adopted for carrying forward the reformation to the present time. After 50 years of experiment and experience it has been found that the cause is best promoted by such organizations as the Sons of Temperance; Friends of Temperance, Good Templars and kindred orders, founded upon permanent and practical principles, and a general union of its friends in all parts of the country, through these organizations.

The great cause has met with increasing opposition, not only from those who manufacture and sell liquor—and their name is legion—but from quarters from which it was least expected. 1. A majority of politicians oppose it, not so much from principle as policy; the fear that they would lose votes by it. 2d. Indifferent men and women oppose it from a want of pure and self-sacrificing patriotism; they will do nothing for the good of others, or their country, that gives them the least trouble or expense—nothing, unless they can turn it to their own gain in pleasure or profit. 3d. Church members and some ministers oppose it—as they say, not that they are opposed to the principles on which the reformation is founded, but that "all moral reforms must spring from the gospel, and be carried into operation by the church." While I am not disposed to call in question the fact that all true moral principles must find their source and root in the gospel, and that the church ought to embrace and carry them out practically, yet it is a matter of fact that but too few members of the church either act upon the principles or recognize the obligation of practicing the virtues taught by the temperance reform, and thereby throw the weight of their influence against it. This is the most formidable opposition with which the temperance reform has to contend.

It is true that occasionally we hear very strong and decided opposition to the evils of intemperance from the pulpit, incidentally brought in; but alas, how seldom do we hear the subject taken up and presented, in frequency and force corresponding to the magnitude of the evil! Our church papers, too, are woefully silent on the subject. Our own TEXAS ADVOCATE, I rejoice to say, comes up most nobly to the discharge of its full measure of duty on this great question, and is doing a vast amount of good all over the State. For this reason, and for the further reason that the United Friends of Temperance have kept a most able and efficient agent at work for the last six years in Texas, Rev. James Young, this State presents a higher and more honorable record in connection with the temperance reform than any other State, south or west. But where will you find any other church paper, in our church or any other, that gives itself any concern on the subject, while the evils of intemperance are acknowledged to be of greater magnitude than any other in the land. Those that are not for us are against us—indifference is among our worst enemies.

But notwithstanding all the opposition and indifference thrown against this great reform from those who should have been its advocates, what a glorious work has been accomplished! Social drinking in the family circle has been abandoned; the children and servants are permitted to live and grow up free from its venomous effects; it is no longer kept in hotels, and drank publicly; it is driven from the public view, behind the screen of the common liquor shops; it is discreditable to be seen in such saloons, and a burning shame and scandal to be seen drunk or reported as a drunkard in decent society; the moral sense of the whole community has been wonderfully elevated; the business of selling liquor is disreputable and is severely taxed in most places, and wholly suppressed in others. In Texas the moral sentiment has been so elevated and strengthened as to enable the friends of the cause to

incorporate into the new constitution of our State a clause that enables every community, town or county to decide, by a popular vote, whether it shall be sold at all as a beverage among them. This is a glorious point gained, and promises well for the future of our State.

The genius of the government under which we live throws responsibility upon every citizen as to what shall or shall not be tolerated as a social or political evil. Temperance men must meet these responsibilities halfway, and after paying all just dues to the government, they voluntarily tax themselves to go beyond the requirements of law, and pay the cost of their temperance organizations for the good of our common humanity and country. This is true patriotism, and practical christianity. On the other hand, liquor men combine in great numbers with all the power of large sums of money, to cheat and defraud the government out of its just revenues; to corrupt society, destroy life, reputation and property, to build up their own private fortunes, at the risk of the total ruin of the best interests of the government, if not the government itself. This business gives rise to, nurtures and promotes every crime known to the moral law, and plunges its victims into an endless hell. Its victims and crimes are countless, and yet it seeks the tolerance of our free institutions, and yet there are so few disposed to lift a hand, or raise a voice against it. How long shall this indifference continue among a free and virtuous people, who hold the remedies in their own hands?

From the progress made within the last half century, in bringing about a salutary change on this subject, we may ask with good hope, what can we accomplish in another generation if every sober and just man would come up to the standard of his duty, and throw all his influence in favor of the cause of temperance, humanity and our free institutions. A neglect of these duties will most assuredly endanger the fair political fabric erected over our heaven favored land, by the wisdom and devoted patriotism and piety of the fathers of 1776. Let this centennial year of 1876 inspire every true patriot and christian with new zeal, to push forward the car of the temperance reform to signal triumph and success, and crown the new century, early in its progress, with a diadem of imperishable glory.

Houston, March 30, 1876.

FOR THE CHRISTIAN ADVOCATE.

To those Who Doubt the Mercy of God.

The sacred scriptures always represent God as the friend of mankind. They tell us that "He is good to all, and that his tender mercies are over all his works." Expressions are borrowed from the most affecting of human relationships to represent the tenderness of God's regard for man. He is our Father, and we are his offspring. He is the Father of the spirits of all flesh. We are taught to address him as our Father when we pray, and to approach him with the confidence of children. And not only are we taught to believe that he has a fatherly affection for us, but we are assured that his love to us is greater than the love of earthly parents can be. "Which of you," says Christ, "if his son ask bread will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye, then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him!" And this kindness of God is universal. "God is no respecter of persons." He is not the God of the Jews only, he is the God of the Gentiles also. Differences of tribe, or rank, or colour are no differences with him. He stands in the same endearing and affecting relation to all the children of men. Mankind are one great family, and the same God is the Father of us all. There is not a soul on earth whom he despises; there is not one to whose interests he is indifferent. His eye is upon all the nations of the earth, and his spirit goes forth in blessings to every child of man. God is good even to the unjust and unthankful. He causes his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. He doth not leave himself without a witness in any nation; but by giving them fruitful seasons, and filling their hearts with food and gladness, he gives them ceaseless tokens of his existence and his love. And God is especially kind to men's souls. He desires their bodily comfort, but he desires the happiness of their souls

much more. "Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" The Apostle exhorts that, "prayers and supplications should be made for all men;" for this is good and acceptable with God our Savior; he adds: "who would have all men to be saved, and to come to the knowledge of the truth." "He is long-suffering to usward," says the Apostle Peter; not willing that any should perish, but that all should come to repentance. When Christ was on earth, he wept over those who perished in sin, and cried: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee: how often would I have gathered thee as a hen gathereth her brood under her wings, but ye would not!" "O that thou hadst known, even thou at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes." He stood up in the midst of a wretched world, and while he gazed on the millions whom he saw miserably wandering in the way of sin and death, he cried, with a heart almost bursting with compassion: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Take my yoke upon you, learn of me, for I am meek and lowly, and ye shall find rest to your souls." Lest any one should fancy himself shut out from his tenderness, he exclaims: "Him that cometh unto me, I will in no wise cast out." And when he still sees some running forward in sin and sorrow, he cries after them with unutterable compassion: "Ye will not come unto me, that ye might have life." The kindness of Christ is the true image of the love of his Father towards the whole race of men. He spoke not his own word, but the word which his Father gave him he declared unto us. And the miracles of mercy which he wrought for the afflicted and famishing, were not only intended to demonstrate the truth of his doctrines, but also to exhibit to the world a visible manifestation of the glorious goodness of his Father. Christ was the image of the invisible God: He was the brightness of his Father's glory, and the express image of his person. His flesh was the tabernacle in which the Godhead dwelt, and the glory of the Godhead shone forth in him. The tenderness and beneficence which we behold in Christ were no other than the tenderness and benevolence of the Deity. The works which Christ wrought were a sample of the Divine operations. Christ was "God with us;" God manifest in the flesh. He acted in a limited sphere, and in a human form the part which the Deity acts invisibly towards the wide universe of his creatures. God brought down himself in the person of Christ to a level with man's capacity, and placed the glories of his character, and the whole scheme of his infinite providence visibly before the eyes of men. He that is invisible made himself seen; He that is infinite and unsearchable in his workings, narrowed his sphere for a time, threw away the mystery of his operations and unfolded to man's view the secrets of his own character. It is in Christ therefore that we are to look for God; it is in Christ's character that we are to behold God's glory. And when we see what Christ was while he sojourned on earth, and behold the spirit and manner of his acting towards those who were around him, we see what God is at all times, and we behold the spirit and plan of his dispensations to the children of men. He that hath seen Christ hath seen God. God was in Christ and Christ was God manifest in the flesh. The humanity of Christ was the organ employed by the Deity to make himself seen. The voice of Christ was the voice of God; the words of Christ were the words of God; the works of Christ were the works of God; Christ and his Father are one.

Here then is fresh ground for the confidence of the awakened soul. Who that has read and understood the character of Jesus could entertain doubts of his goodness? Who after reading the history of the Savior, would not come to him, if he were on earth, with expectation of receiving some expression and token of his love? Where did any one apply to him in the days of his flesh without success? He had a heart that could feel for every one, and he never turned one mournful soul away unblest. He went about doing good, and this is one of his sayings: "It is

more blessed to give than to receive." How then could you doubt of a blessing in coming to Christ. And how can you doubt of the mercy of God? The goodness you see in Christ is no other than the goodness of God. To come to Christ and to come to God, is the same thing. It is God that you see in Christ; Christ and God are one; and God is love. The way is plain, my mourning friend; the way to God is plain and thou mayest come with confidence. God is waiting for thee; he calleth for thee; and if thou wilt draw near to him he will comfort thee. He will forgive thy sins; he will renew thy soul; he will dry up thy tears, and he will fill thee with peace and joy through believing; present thyself thou repenting one; present thyself before God in the name of Jesus Christ, and he will accept thee. God has accepted thousands as guilty and as wretched as thou art, and he will accept thee. It is his delight to bless. Come boldly to a throne of grace, and thou shalt obtain mercy, and find grace to help in time of need. T. W.

San Felipe, Texas.

FOR THE ADVOCATE. Unrest.

What is this strange, indescribable feeling which is uppermost in the human breast, urging us to strive for some goal just ahead or awakening in our hearts a desire for something not yet realized, some rich fruition yet before us in the future?

Few of us live really in the present, but are continually looking beyond the moment which is ours to promises of the future, fascinated by the alluring scenes fancy paints for us, or spellbound by the siren notes of "the song hope sings us," hardly realizing the extent of the blessings within our grasp. Is this because in our journey through life we find the pursuit of an object more pleasant than the possession, and because we find our dreams more pleasant than the waking realities of life? How often do we feel

"The longings after something lost. The spirit's yearning cry; The strivings after better hopes— Which things can never die?"

How often do we stretch forth our hands to grasp some cherished object for which we have long striven, some "golden apple of promise" whose sweets we at length taste only to find it turn to ashes on our lips.

In looking over our past lives many of us find so many disappointments regarding cherished plans and schemes which were once so dear to us that in our despondency we could exclaim with Byron:

"As for the past, what predominates? 'Tis hopes baffled!"

History furnishes us with the names of many the record of whose exploits comes "echoing down the corridors of time" connected with tales of "lofty deeds and daring high. Yet, perchance, none of these have ever realized the hour of supreme happiness and contentment, when they felt that earth could furnish them no greater triumphs or enjoyments; that every desire was gratified, every longing satisfied. Nay, there was still this feeling of unrest; this eager, grasping for something more, promised in the future; this feeling which prompted the hero of old when he had conquered the whole world to weep because there was not another world to conquer. This world is fair and lovely, and many are the allurements tending to distract our minds from thoughts of that heavenly world for which we are commanded to strive, and perhaps 'tis the arrangement of an all-wise Providence that this undefined longing, this feeling of unrest, is implanted within our hearts lest we should become too much attached to things which are "of the earth, earthy," and we might cling too tenderly to these fleeting mortal joys. We all have duties to perform in this life:

"We must take our turn at the mill, And must grind out the golden grain, And work at our task with a resolute will, Over and over again."

And happiest are those who conscientiously do this. Yet, though ages may circle away, dynasty succeed dynasty, and nations rise and fall, the same story will be repeated throughout, of hopes, ambitions, triumphs, and disappointments; and never will poor humanity escape the thralldom of its restless, surging nature, except as it "shuffles off this mortal coil" and the throbbing heart becomes silent within the bosom of mother earth. And doubly blessed are those who, by faith, can look beyond the sunset of this life through those "gates ajar," and behold the glories of the heavenly Jerusalem, the city of our God, where they hope at sometime to be indeed at rest.

FLORENCE E. PIPKIN. Dallas, March 18, 1876.

Sunday-School.

The Congregationalist is out strongly for the title "Bible-school," as a substitute for all other titles now bestowed upon Sabbath-schools. To encourage schools in this direction, our Boston friends say: "We shall be happy to give public and commendatory mention to all schools which will change their name from Sunday or Sabbath-school to Bible-school."

In the moral training of the young, we need more attention paid to what may be called Christian civility. Children need to be taught that there is something better to be sought for than fine clothes, dollars, social status, and success; that courage, integrity, fidelity to promise, courtesy—all the knightly qualities of chivalrous times—are better and needed as much as ever.—David Malice.

The S. S. Times gives the following good advice: "Never depend on the inspiration of the moment in teaching a lesson. If preparation on your part is unnecessary, so is your presence as a teacher. God can inspire the scholars directly without your intervention, if inspiration is all that is wanted. If God wants you at all, it is with your best and most thorough preparation."

"How do you keep order in your school?" was asked of a superintendent of a successful mission among a class of children where order is not "heaven's first law." "By keeping orderly myself," was the reply. "I strike the bell but once, and wait for the noise to subside; and the children know I'd stand there all day if it was necessary, so they come to order quickly, and keep in better order than any school I have ever visited."

It is a dishonor done to the Word of God when we treat it as though with a hasty glance we were able to fathom its mysteries and go out and teach them to others. No teacher in our public schools or in any department of secular knowledge who has any regard for his own self-respect, would go before his scholars with the same ignorance of the lesson and vague conception of what he should teach, that many Sabbath-school teachers have. In successful teaching there is no substitute for a personal, prayerful and direct study of the lesson.

GOLDSTONE'S deep religious sentiment was received from his devout mother, who was of the evangelical faith.

A WRITER in the Western Christian Advocate declares that parents are so unconcerned about the religious culture of their children that they are perhaps doing more to keep their children out of the Sabbath-school than all other agencies combined. Certainly it is that their interest in the school is not as apparent as it might be. Mormonism might be taught there and a large proportion of them know nothing about it. There is nothing that the teacher has to struggle with that is so discouraging as indifference on the part of the parents.

A Sailor's Heroic Action.

RESCUES A YOUNG LADY FROM THE JAWS OF DEATH.

Among the passengers on the steamship City of Richmond, from Norfolk for New York, was a wealthy Virginian named Levister; and his daughter, a grandly beautiful maiden of eighteen. On the first evening out from port, while sailing along the Virginia coast, the few cabin passengers on board were on deck viewing the glorious spectacle of sunset beneath an unclouded sky of azure. Miss Levister was on the promenade deck over the cabin, and while looking with rapture at the glory of sunset, a squall struck the vessel, and giving a sudden lurch, the young lady was thrown into the sea. Her fall was noticed, and the alarm being given, speed was slackened, and a boat was ordered down. But all this would have been in vain, and the young lady would undoubtedly have been lost, but for the daring bravery of a sailor named Morgan, who, on witnessing the accident, unhesitatingly jumped into the sea and succeeded in reaching the young lady as she was on the point of sinking to rise no more. With almost superhuman efforts he succeeded in supporting the young lady, and kept her above water until taken into the boat. The young lady was soon restored, and her gratitude to the young sailor, who had risked his life to save her from a watery grave, was unbounded. Her wealthy father offered him a large sum of money as a reward for his bravery, but the gallant sailor refused it, saying that he would never risk his life for money.

Christian Advocate

GALVESTON, TEXAS, APRIL 15, '76

Obituaries.

STEPHENS—James C. Stephens departed this life at chapel Hill on the 15th day of February, 1876.

SHAW—Mrs. Mattie Sterling Shaw, daughter of Sterling M. and Mildred Brown, was born in Marshall county, Tennessee, and died in Alameda, Johnson county, Texas, March 11, 1876.

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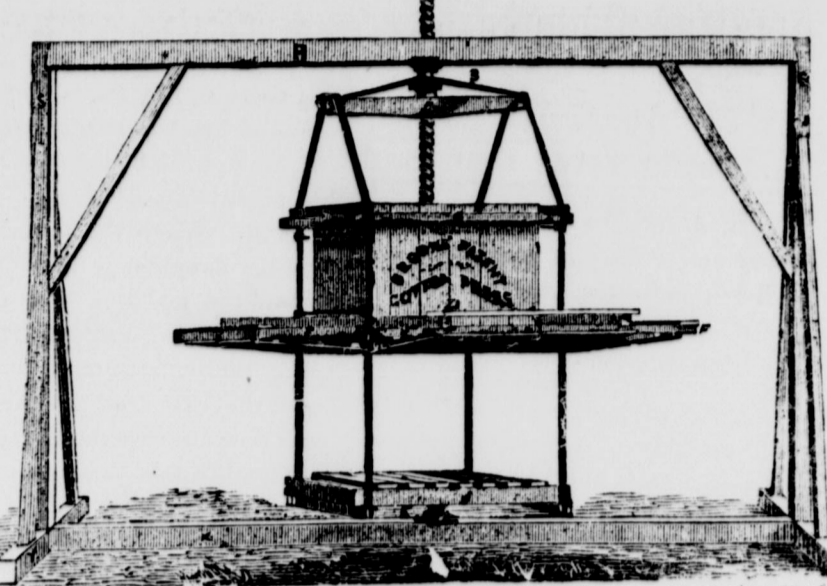
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Christian Advocate

I. G. JOHN, D.D., Editor.
GALVESTON, TEXAS, APRIL 15, 78

DR. JOHN, the editor, has been very unwell the past two weeks. For all defects in the paper, therefore, of this and last week, an indifferent *pro tem* is responsible.

A BOY properly reared is, in point of usefulness, a man at sixteen. Brought up in idle habits, he is generally a nuisance at twenty-one.

How many good (?) church members make a press of business the excuse for declining offices of humanity?

THE darkest side of the evil of gaming is that it damns individuals and involves whole families in infamy and ruin.

"WHAT we anticipated has either taken place, or will shortly occur." This is the logic of about one-half the newspapers of this age.

"THE word of Bishop Haven is as good as his oath."—*Northern Exchange*.

The same may be said of a knave or thief—who respect neither.

WE heard a Catholic gentleman recently offer a very candid argument in favor of celibacy on the part of the priesthood. "Why," said he, "do you know that not one priest in a hundred would be content with only one wife; therefore, it is as well that they should have none at all."

THE DIFFERENCE—A dying, righteous man welcomes the knell to him of time; the dying sinner shudders at the dawn of a terrible eternity. Suppose a sinner to have suffered punishment a million years; hearing a bell strike, he asks: "What o'clock is that?" The answer could only be—*eternity*.

INTEMPERANCE is not to be measured by cups—but by consequences. We often meet men who boast that they have been all their lives drinkers, but not drunkards. All such may be properly termed "decoys" on the drunkard's road to ruin; "and no more prove that health is safe in intemperance than does an unwounded soldier that life is secure in battle."

"MY brethren," said a facetious clergyman in his leave-taking sermon at one of our interior towns, "since here I have preached to you against every vice except luxurious living; having had no opportunity to observe to what extent it is carried on in this town." He had been there a month, and had never been once invited to dine.

"WHEN I am in the pulpit," said a clerical gentleman recently, who is very liberal in his views as to dancing, theatres, etc., "when I am in the pulpit, then am I a preacher; an expounder of the word. In my every day life I am as other men. I do not concede the propriety of having at all times a prayer-book or testament in my hand. In other words, I believe in enjoying myself as other men do." All we want to know is: When the devil gets the man, what will become of the preacher?

A FRIEND remarked: "THE ADVOCATE has not had a great deal to say of late regarding the maladministration of the Mayor of Galveston." He then proceeded to show how much more the *morale* of the city is likely to suffer under his administration than it was before his new appointments, these being, with one or two honorable exceptions, either the *proteges* of gamblers, or members of the Catholic Church. We call our friend's attention to the uselessness of "casting pearls before swine." Under Mayor Fulton's administration Galveston is in the control of gamblers and tricksters, and we can only counsel patience until its close. Then, for the sake of our good name as a city, we trust the people's choice will be better placed. The position of Mayor of Galveston is an important one, and he who fills it should not be a political mountebank.

Rev. W. M. Hobbins receives first premium for first quarter—59 subscribers.

DANCING SCHOOLS.

If there be any tie on earth that can bind heart to heart, and soul to soul, it ought to be found in the love that parents should cherish for their children. When the mother looks upon her daughter just budding into womanhood, and sees in her developing beauty and expanding intelligence the realization of the fondest hopes that ever clustered about her heart, there is experienced the keenest pleasure that this life can give. When the realities of the present send their joys through the parents' souls, the agonies and anguish of motherhood are all forgotten, and the sufferings then endured but sweeten the bliss of fulfilled promises. These are thoughts that come to every parent; they are the first fruits of joy that spring from the holy relationships of matrimony, and since they follow as natural causes in our existence, they subserve no purpose more potent or powerful than to warn us that the paternal and maternal duties do not end with the mere birth of children.

With every mortal is born a heart that must take its instincts from culture; its emotions and feelings from teachings and examples.

"As the twig is bent, so will the tree incline."

The duty of father and mother assumes its highest phase when the character of their offspring begins its formation for good or evil. To watch the yearnings of the tender hearts, and to pluck out vicious desires and implant virtuous ambitions in their stead, is indeed a holy duty to which every child has a heavenly claim at the hands of its parents.

The education and training of the mind and heart should be a pleasure as well as a prayerful duty on the part of those who assume the holy office of peopling the world, and this fact leads us to reflect upon the dangers into which parents too often allow themselves to fall in gratifying the whims and fancies of their offspring.

There is scarcely a girl or young man to be found in this age of the world who do not consider their education as incomplete unless they are thoroughly trained in all those vicious accomplishments that society admires and that the Christian world too freely tolerates in its liberal desire to secure the temporal happiness as well as the eternal bliss of every one.

Go into all the walks of sin and shame and look among the wrecks that strew the shores of death and despair, and for one moment count the miserable, pitiless outcasts who date their downfall to the want of proper care on the part of their parents in their early training, and the authority for this comment may be easily found. Go into the temples of sin, where gay women without virtue, disowned and abandoned, ply their shameless vocations, and ask the cause of their disgrace; and too often, alas, the answer comes back that justifies the world and the church in condemning the customs that give to lust a license and to passion the portal through which it passes to gratification.

This may be called strong language, but we are dealing with a desperate case; we are combatting a custom that society applauds and patronizes; we are dealing blows that we would delight in knowing were deadly upon an idea that is false in principle, that is false in fact, and that leads to no conclusion that religion can endure. We have seen the consequences of the ball-room, and we have traced them back to the dancing-school and the too easy discipline of the family government. We fear the fate that follows from a single contact with any custom that warrants the surrender of maidenly modesty into the familiar embraces of the libertine. We know the shame and moral death that gather about the end of those who "first endure, then pity and embrace" the most tempting vice that ever allured a victim over the heights of despair into the deepest abyss of woe.

Oh! that Christian parents will not see, will not even look and think upon this great crime!—for training

men and women for hell can be nothing else! Oh! that the world can not be redeemed, and vice forever destroyed!

GAMING IN ITS MILDEST FORM.

How few correctly estimate the dangers of gaming. It has been said by a sage that the passion for chance is almost coeval with man. The first King of Israel was chosen by lot; and by lot the place of Judas Iscariot was supplied. The ancient Pagans fixed their resolutions to go to war or remain at home by a species of chance—the flight of birds, the cackling of geese, by the appearance of the entrails of the victims slain upon the altars of the gods, or by divining rods or arrows. It is not saying too much to assert that the love of chance is an inherent passion. Against it the better principle of rational direction should be constantly making a bold, vigilant, and resolute stand. Although now nominally excluded from society, who will deny that its reign is powerful in individual and social relationship throughout the land?

What else than this principle is it that gives life and interest to the fashionable games of cards, back-gammon, etc., as practiced at entertainments? How few that engage in them merely to pass time dream that there is only one more step to a violation of the rules of honor, a destruction of moral principles, and the embrace of infamy and misery? Is it not a true saying that no man can long worship chance and prosper? The fickle spirit is sure to cast him off at last, and he then degenerates into a gambler or blackleg, who are merely the hypocrites of the temple of chance—men who live by tricks, deceit and imposture.

Have any of our young lady readers been initiated into the mysteries of card-playing? To you, then, may perchance be traced the responsibility of having first seduced the gamester and started him on the road to ruin. How many young men have been taught whist, cribbage, back-gammon or euchre by their sweethearts; and in aftertime when a young lady has become the partner of a public gambler, involved in ruin and disgrace, the world has pitied her and blamed him—the world, however, forgetting the potent influence she exercised in leading him astray.

Let us warn you then that gaming in its mildest form—in the family or at entertainments—is a moral crime. Above all things it should not be practiced in private families, nor sanctioned by the example of parents and guardians, or the amiable innocence of young ladies.

THE Norfolk *Virginian* says of the revival at Cumberland Street Church:

One of the most extensive revivals of religion known for years in this city is now progressing at the Cumberland Street Methodist Episcopal Church, under the ministrations of the pastor, Rev. E. M. Peterson. The meeting has only been in progress about two weeks, and for the past ten nights the altar and front pews have been crowded with penitents. The result, so far, has been the conversion of some forty persons, mostly from the average age of sixteen to twenty-five years. On last Sunday morning twenty-five of this number were admitted into church fellowship, some ten of whom received the ordinance of baptism by pouring. On Sunday night one of the largest congregations we ever witnessed on the occasion of a revival assembled in the audience room of the church, the estimated number being from twelve to fifteen hundred persons. Many persons were compelled to leave, being unable to get even standing room. Rev. R. M. Saunders occupied the pulpit, preaching an earnest discourse from the text: "Behold, now is the accepted time! Behold, now is the day of salvation!" When the invitation was given for all those who desired salvation to come, large numbers from all parts of the spacious edifice pressed forward, and in a few moments the altar was crowded with penitents. Throughout the entire congregation a feeling of solemnity was manifested. This revival will probably last for some time.

CORRESPONDENTS will pardon us for saying what, perhaps, most of them already know: "A wise man is distinguished from a fool by three things—moderation in anger, government in his household, and writing a letter without useless repetitions."—*Exchange*.

MURDER OF THE INNOCENTS.

There are nightly in this city two variety halls which are destroying more lads than all the Sunday-schools in it can save. We have on previous occasions exposed these gates of hell, and endeavored to shame the public authorities to something like a decent respect for their official oaths; but we have utterly failed in the undertaking.

There is employed at each of these disgraceful bagnios a child of such tender years as to excite the tenderest compassion in every thinking mind. At the Tivoli—for we mean to call names—there is a little boy whose name on the play-bill is Lolo, although we are informed that he is the son of one of the beer-girls named Gonzales. This tender soul, not more than six years of age, performs as a jig-dancer, and may be seen nightly, dressed in the fantastic part of his profession, sitting around among the profane men and lewd women who resort to that place. What can be the future of such a lad? A life of sin and shame; a life of misery and crime; the penitentiary and, perchance, the gallows! Sad as is the alternative, and cruel as it may seem to the unreflecting mind, there is a pleasure in observing that exposure, possibly want, and certainly the unnatural life he is living, are doing their perfect work. It is probable that the good Lord will take him away from the contaminations of the beer-saloon before he reaches an age of accountability. Such a result is greatly to be desired.

At the other show there is a little maiden not more than ten. She is called on the bills "Little Ardine, the Pearl of the Pacific." This little girl, who is both comely and intelligent, nightly sings and dances before beer-drunken men and women, who make sport of her youthful charms and indecent prophecies of her future life. When not on the stage, she may be seen sitting, with her limbs exposed and her bosom bare, on the laps of the fine men, who are educating her to a life of shame, wretchedness and degradation. Can nothing be done to save these youthful children from a life that is worse than death, and a death that is everlasting? Have the Christians of our city no manhood, no chivalry, no heroism, that they allow this murder of the innocent to be continued night after night till the midnight bell strikes twelve? Is there no law to protect childhood? Is there nothing that can be done to save these innocents from a death worse than that which Herod inflicted on the children of Bethlehem? Compared with the monsters who keep open these shows to ruin the souls and bodies of the young, Herod, that murdered the children, was a gentle-hearted creature; for he only destroyed their bodies, while these prepare their souls for everlasting perdition.

It is suggested that national purification would be more appropriate for the Centennial year than national glorification.—*Exchange*.

Degraded as the national honor and low as are the national morals, we are not without a hope that the present age is in some degree higher and better and purer than the past. He reads history to little purpose who does not note a gradual but certain approach towards a better state. And no matter how black the present may seem, the future observer will note that it was higher and brighter than the past which preceded it.

A MOTHER recently inquired of her daughter how she liked her new teacher, the daughter having just entered a new school. "Oh!" said the enthusiastic girl, "she's perfectly splendid. She don't care whether we know our lesson or not."—*Exchange*.

Unhappily the incident here referred to has too many originals. Next in order, after the preacher of the Redeemer's Gospel, the teacher is responsible for the future well-being of the child; and he or she who does not properly discharge the duty undertaken is recreant to the second highest trust that can be delegated to man.

FIRST premium for this quarter is a double case silver watch, worth fifty dollars; second premium a family bible.

GASTRIC PIETY.

The *Christian Register* writes of fasting under the head of "Gastric Piety." Whether the article be intended as a severity or not, it is sure that the world would be vastly improved if it showed more piety at its meals.—*Exchange*.

The scriptural demand to fast is too seldom obeyed as the Master intended. He never designed that it should be preceded by a month's disposition, culminating in the orgies of the carnival, and followed by renewed indulgences, as at present used. The season of Lent is a sort of rest for the stomach; a season in which the much abused body recovers from past indulgences, and prepares for future dissipation. It is notorious that since the keeping of Lent has become a fashionable custom, that a large portion of the time professedly devoted to prayer is given to the preparing of new frivolities and gaieties, and to the planning of new dissipation. On Easter Sunday our gay Christian belles come trooping out, arrayed in bran new feathers, the getting of which occupied the hours of prayer all through Lent. In fact the fashion journals speak of Lent as an interlude specially designed to enable the world to plunge deeper into the frivolities which occupy it. Even churches spend the interval in preparing church parties, concerts and feasts, of which there will be a flood so soon as the Easter bells commence to ring. This was not the way in which John Wesley fasted. It was not the way in which the Lord and his disciples taught the early Christians to fast.

An Epicurean Prisoner of State.

WASHINGTON, April 3.—Hallet Kilbourn's manner of living at the District Jail was called to the attention of the House to-day by Mr. Glover, chairman of the committee appointed to investigate the real estate pool. It seems Mr. Kilbourn is being supplied daily by the Sergeant-at-Arms with sumptuous meals from the House restaurant, a carriage being used twice each day to convey his orders from the restaurant to the jail. For the eleven days Kilbourn has been in confinement the bill for meals and attendance foots up nearly \$300. The bill of items includes green peas, cucumbers, and strawberries, from Florida; spring chickens, game, and costly viands. The average expenses of each meal has been \$9. The expense for carriage hire alone is put down at \$58. Mr. Glover thinks this is extravagant and destructive of prison discipline, and, therefore, introduced a resolution instructing the Sergeant-at-Arms to contract with jailer to supply Kilbourn with the same fare that is supplied other prisoners and no other, and that no wines or intoxicating liquors be furnished except the same shall be ordered by a regular practicing physician.

SUCH AS I HAVE.—At the installation of Rev. William Caruthers over a church in Calais, Me., the other day, Rev. S. P. Fay, of Bangor, delivered the charge to the people. Among other things he urged them to be considerate of their pastor, saying that there were many little kindnesses that would comfort and encourage him. He spoke of his own experience, at one time receiving a pumpkin from one of his parishioners, given with such kind words and intention that he felt happier for a week after. The next morning the newly-installed pastor found at his door two squashes, with a note in which was written: "Such as I have I give unto thee. We did not raise pumpkins this year."

MR. SPURGEON thinks that it will never do to boast of your own goodness and freedom from sin, and then call it "higher life." Yet this is about all that the most higher-life amounts to.—*Exchange*.

The higher life of some Christians, like the higher law of some politicians, is not to be highly estimated. If we all, with humility and zeal, strive for the good in the life that is, there will be no doubt about reaching the higher life hereafter.

THE controversy between Brothers Johnson and Easterling has called out quite a number of articles on the subject discussed from various quarters of the State. We have declined them, and shall continue so to do—from whatever quarter. The controversy must be confined strictly to those two brethren.

Rev. C. H. Smith receives second premium for first quarter—50 subscribers.

FROM the Chicago *Christian Advocate*:

The *Texas Christian Advocate* has been waging war against corruptions which damage and disgrace Galveston and Texas. The secular press of the city, and a portion of the State, is charged with countenancing crime and corruption by conniving at various vices which prevail and prove so dangerous and demoralizing to the principles particularly of the youth of the population. For some months several columns of editorial space are devoted weekly to the snares spread for the boys and men, in the shape of wine-rooms, with singing and dancing girls, gambling dens of various characters, spiritual seances, and impurities of many classes—some of which the secular press has the audacity to champion; others to condone. The pastor of the German M. E. Church, Galveston, in the *Western Advocate* of last week, speaks of the *Texas* editor as "fearless and bold in opposing the whole front of vice and gambling in this place." But the secular press expresses supercilious contempt for Dr. John's arraignment of it before the bar of public opinion for pandering to the corrupting influences that demoralize society.

We are glad to see that our Chicago brother approves our course. We intend to persevere until we either conquer or die. These gambling dens shall be closed. The traps which are nightly set for the young and unwary shall be removed. No abuse, no contempt, no opposition, no violence, shall deter us. This week we call attention, in another place, to an outrage on childhood that demands the interference of the police. The Lolo and Little Ardine have the right to the laws; and we demand that it shall be extended to them.

At a recent meeting in New York, the Rev. Stephen H. Tyng gave this wholesome advice:

Our failure to train young converts in the faith has resulted in the present Laodicean condition of the church. If the young converts who in the last ten years have been brought into the churches in this city had been systematically and perseveringly instructed in God's Word and in methods of work, we should not be so greatly surprised at the occurrences of the past few weeks. And I am satisfied that very much disincense is done to the Holy Ghost in consequence of the failure of the church to train its converts. People constantly say: "Do you think the converts in this revival are going to stick?" That will depend on the faithfulness of the church, and in the failure of very many of them the Holy Ghost bears the rebuke of our own laziness. In reference to this training, it seems to me there are three distinct departments: in the Word, in the worship, and in the work of the church. Some of the converts come into our churches from skeptical life, ignorant even of the succession of the books of the Bible. Most of the Bible is an unknown territory, and we need to train our young converts in the texts of the Word.

What would be said of the man who should plant a tree and then abandon it, hoping that it would grow and become fruitful without care and attention? And yet this is exactly what the churches expect.

They kindle at a revival the smallest spark of heavenly grace in a sinner's heart, and then expect that it shall become a great and consuming fire, purifying the whole and burning with a clear and steady light into eternity. Young converts must be trained and cultured and nursed as we nurse and train a young tree, if we would have them grow into strong fruit—bearing Christians.

"He is rough and plain-spoken but he means well." How often do we hear such remarks. We do not believe that rough manners are a token of sincerity. In fact, to connect a pretty character with an ugly manner is an injustice to virtue.

TRANSFIGURATION did not change Christ, nor shall glorification so change us, as that we shall not be known. There is nothing to convince a man of error—nothing in nature, nothing in Scripture—if he believe that he shall know those persons in heaven whom he knew upon earth; and if he conceive soberly that it were a less degree of blessedness not to know them than to know them, he is bound to believe that he shall know them; for he is bound to believe that all that conduces to blessedness shall be given him.—*Dr. Donne*.

Who will get that watch on the second quarter?

Christian Advocate

GALVESTON, TEXAS, APRIL 15, '76

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WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, April 6, 1876. We have, in some way, been impressed with the belief that our National Congress is a fine school of oratory. When I was very young I supposed that the House of Representatives and Senate were composed of men who had been carefully selected for their profound statesmanship, ardent patriotism, and brilliant rhetoric.

The glaring rhetorical and grammatical defects and blunders with which any frequenter of the galleries of the House and Senate becomes familiar are not apparent in the reported speeches of members and Senators. The privilege has long been accorded them of correcting their speeches before they appear in the record, and the correction not infrequently amounts to an entire transmutation by some able and literary friend of the illiterate legislator.

Remember well my first glimpse at our national Congress: it was during a speech by Gen. Banks of Massachusetts. I think the speech was in favor of an appropriation for a railroad; I observed that he had one, only one, bona fide auditor, in Gen. Morgan, of Ohio. About two-thirds of the members were present, but I don't think another gentleman on the floor knew or cared what Gen. Banks was saying.

The famous Senator Lane of Oregon was asked, in a joking humor, by some of his brother Senators, to define his sensations or emotions upon first taking his seat in that august chamber. He replied: "The first question that overwhelmed me was, how did it happen that so insignificant a man as I am was sent to the United States Senate, the greatest legislative body in this hemisphere, if not on the planet?"

The many who believe that the art of oratory is on its decline have heard much in the recent congressional debates to strengthen their theory.

Delightful luxuries of beauty to twine around a solid upright stem of understanding, but very poor things if unsustained by strength, they are left to creep along the ground. So it is with the body. When sustained by strength and health, then all is beauty and happiness. But when enfeebled by disease, there is no silvery lining to the clouds. Gloom pervades all nature and hope dwindles into despair.

The following letter has just been received from Mr. W. L. Cushing, the extensive machinery dealer in New Orleans: W. L. Cushing & Moore, 124 strand, Galveston, Texas.

The bale of cotton sent me by Mr. Montgomery, of Hurricane, Miss., sold at 30 cents per pound, and was purchased by the New Orleans Cotton Exchange.

The following patents were issued to citizens of Texas for the week ending April 7, 1876. Furnished to the ADVOCATE, from the office of J. McC. Perkins & Co., Counselors-at-Law in Patent Cases, and Solicitors for Patents, Trade-marks, and Designs:

175,029. GAS-LIQUIFYING PUMPS. James Boye, Houston. [Filed Nov. 21, 1875.]

175,030. GAS-LIQUIFYING PUMPS. James Boye, Houston. [Filed Nov. 21, 1875.]

Do You Doubt It?—If so, go and see for yourself; or if you reside in the interior, send in your orders and be convinced. The facts are stated in the cards of P. E. HENNESSY & Co. on the first page and each side of the heading of our paper.

HUNGRY.—Mr. Editor: Bro. Neely discovers in "Insatiate" a despicable, there he is exactly right. But he does not seem to guess the cause.

In another column, will be found the attractive advertisement of the PALACE ORGANS, manufactured by the Lorinc & Blake Organ Co., of Worcester, Mass., and Toledo, O.

The Premium Engraving, The Three Graces, advertised in another column, is one of extraordinary size, and in its execution nothing has been sacrificed or slighted. It portrays the three Christian Graces, Faith, Hope and Charity, represented in the forms of three female figures, to produce the highest type of loveliness in pure womanhood.

MISSION ASSESSMENT.—A letter from Dr. Alexander suggests that in the assessment for the Texas Conference Galveston District should raise \$900 and that of Chappell Hill should be \$700.

Fine Sensibilities are Like Wood-bines.

The steady and systematic prosecution of the Government survey in New Mexico and Arizona gives hope that something will at length be accomplished towards unraveling the tangled skein of American aboriginal history.

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The steady and systematic prosecution of the Government survey in New Mexico and Arizona gives hope that something will at length be accomplished towards unraveling the tangled skein of American aboriginal history. Year by year one fact after another is developed, and though we cannot be certain of the result, many facts of importance are brought out.

The presence of God is no abstract truth, no mere presence of a sun to whose light we may lay open our souls as the flowers, the leaves, and be transfigured; but the communion of spirit with spirit; no mere presence of an angel watching us and loving us in silence.

J. C. GORHAM ESQ., whose advertisement appears elsewhere in our column, invites the attention of our readers to the fact that he is disposing of his large and varied stock of saddlery, harness, carriages, wagons, buggies, etc., at prices to suit the times.

The German papers are exercised over a remarkable murder trial, in which the defendant, although confessing to have committed the murder, was yet proved to be innocent of the crime.

The most valuable Western contribution to the language is a new verb—"kernewoggle." As nearly as we can get at it, it means to swindle artistically.

Dr. HALL says many persons have brought on serious sickness by holding on to the knob of the front door while standing in a draft, and speaking "last words" to a friend.

DION BOUCCACULT writes that during May and June he will address the people of London, Birmingham, Liverpool, Manchester, Glasgow and Edinburgh on "The Prejudices Existing in England Regarding the Irish People."

J. C. GORHAM, MANUFACTURER OF Saddles and Harness AND DEALER IN BUGGIES, CARRIAGES, WHIPS, LEATHER, PLANTATION and SPRING WAGONS. Galveston, Texas.

PALACE ORGANS THE BEST IN THE WORLD. The only organ made in which the sound is produced by the action of the feet on the pedals. The only organ ever invented that can not be damaged by use.

A Premium Worth \$30 in Gold. IMPORTANT NOTICE TO SUBSCRIBERS! GRAND PREMIUM GIFT. Of the Finest and Largest Engraving ever offered, given to each and every Subscriber to this paper.

THE THREE GRACES. It portrays three of the most grandly beautiful women, representing the three Christian Graces—FAITH, HOPE, and CHARITY. Each figure is more than three feet high, and all are wonderfully beautiful.

Premium Certificate. On receipt of this certificate, with 25 cents, to pay postage at the rate of 5 cents per copy, we will mail the sender one copy of the Engraving, size 26x37 inches.

THE most valuable Western contribution to the language is a new verb—"kernewoggle." As nearly as we can get at it, it means to swindle artistically.

SANFORD'S Liver Invigorator. INVIGORATE THE LIVER, and cure Dyspepsia, Biliousness, Headache, Constipation, and all Liver Disorders.

SHATTUCK'S (UNPATENTED IN 1874) NON-EXPLOSIVE SOLAR OIL. PORTABLE GAS LIGHT DEPOT, GAS, FLUIDS and the various products of PETROLEUM, SEPIOLINE OIL, FERO-LINE OIL.

Christian Advocate

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

GALVESTON, TEXAS APRIL 15, 76

The regular monthly meeting of the Board of Trustees of the Bayland Orphan Home was held in Galveston, on Saturday, April 1, 1876.

WHITE ROCK, HUNT COUNTY, March 30.—Mr. Editor: I enclose I send you a Post office order to renew my subscription to your valuable paper.

BRYAN, April 1, 76.—Mr. Editor: We cordially endorse, and heartily approve, all that you have said about the sinks of vice in your city.

Children's Singing.

On one occasion, says a Scotch evangelist, two little ones, about six and seven years of age were taught the hymn, "I feel like singing."

The Magic of Silence.

You have often heard "It takes two to make a quarrel." Do you believe it? Well, you see, one of our directors is a clothing man, and another a doctor, and another you know in this world people must live and let live.

Johnny's Own Way.

Johnny wanted very much to "help" his mother bake pies one morning. So she gave him a piece of dough, the cover of a starch box for a rolling board, and a clothes pin for a rolling pin.

Scientific.

Bricks saturated with tar are impermeable to damp. Brass wire should be softened before being used for rivets. To soften, heat and allow it to cool, or dip in water.

In Europe, corn-cobs steeped in hot water, containing two per cent. of saltpetre, are used as fire lighters, retailing at \$3 and \$4 a thousand.

A brown paper lining will make an ordinary coat as serviceable as a top coat, and an under waist-coat of the same material is equal to a flannel shirt.

It appears that a Valenciennes lace-maker, working twelve hours a day, can produce only one-third of an inch of Valenciennes lace in a week.

To ascend a staircase eighteen feet high requires thirty-six times the force that is required to walk eighteen feet on level ground, and would therefore be equal to a level walk of three-hundred and twenty-four feet.

There is now building for the celebrated Krupp steel works at Essen, in Prussia, an immense steam hammer, capable of bending up a mass of steel weighing 100 tons.

Six busts of the finest white marble, representing the first six Roman emperors, have been placed in the Louvre, recently. They were discovered in Africa, and though evidently many years old, they are as perfect as if chiseled yesterday.

The largest telescope ever yet attempted is now in course of construction in Dublin, by Mr. Grubb. It is intended for the new observatory of Vienna. The object glass will have an aperture of over twenty-six inches, and the focal length is to be about thirty-two feet.

A French antiquary has found the most ancient bronze statue known, in the collection of Egyptian antiquities recently gathered by M. Gustave Flourens. It is almost identical in feature and workmanship with the famous sycamore wood statue in the Museum of Boulae, the work of Cairo, and which is contemporary with the fourth Egyptian dynasty—a period of some 2000 years before the Christian era.

Waste Basket.

At a recent spelling match one man spelt it "passip" and got beat. The individual who accidentally got injured by the discharge of his duty is still very low.

It is leap year, and the old piece of advice is just as good as ever: "Look before you leap."

A doating mother, being satisfied that her child merited flogging, insisted on his taking chloroform first.

Frogs were the original greenbacks and since they first drew breath they have been inflationists.

A leading maxim with almost every politician is always to keep his countenance and never to keep his word.

"I take my text this morning," said a colored preacher, "from that portion of Deuteronomy where De Postol Paul pints his pistol to the Fessions."

A farmer complains that a hook and ladder company has been organized in his neighborhood. He states that the ladder is used after dark for climbing into the hen-house, after which the hooking is done.

An enthusiastic admirer of Shakespeare, who claimed that no other poet had ever been able to equal him, after exhausting praise, exclaimed, "I tell you that Shakespeare climbed Parnassus to a height never before reached, and then pulled the ladder up after him!"

A newspaper in recording a wreck on the North River says: "While the storm was at its height, the vessel keeled to the larboard, and the captain and another cask of whisky rolled overboard."

"See here, conductor, why don't you have a fire in this car?" "Well, you see, one of our directors is a clothing man, and another a doctor, and another you know in this world people must live and let live."

"I don't miss my church so much as you suppose," said a lady to her minister, who had called upon her during her illness; for I make Betsey sit at the window as soon as the bells begin to chime and tell me who are going to church, and whether they have got anything new on."

Omnibus.

Gratitude and prayer are always suitable and becoming, as we are ever in want, and God is always giving. Over particularity, or even reasonable particularity in trifles, causes a great deal of social discomfort and restraint.

Believe nothing against another but upon good authority; nor report what may hurt another unless it be a greater hurt to others to conceal it.

There are lessons of patience and submission; yes, and of gratitude, which are best learned when the head is low. The sense of duty is a sustaining power even to courageous men. It holds him upright and makes him strong.

The man at the head of the house can bear the pleasures of the household; but he can not make it; that must rest with the woman, and it is her greatest privilege.

The honorable man is frugal of his means and pays his way honorably—not seeking to pass himself off as richer than he is, nor opening an account with ruin by running into debt.

Than humility, nothing is so valuable an incident of education as accuracy. Direct lies told to the world are as dust in the balance when weighed against the falsehoods of inaccuracy.

When you find yourself unpopular amongst those with whom you live, or with the world in general, do not ask yourself what you have done, but what you have said, to produce the unpopularity.

Epictetus says wisely: "We do not choose our own parts in life, and have nothing to do with those parts; our simple duty is confined to playing them well."

Man, in his mightiest undertakings and minutest actions, in his most isolated state and most complicated associations, is the gospel's rightful subject.

Common rosin, the non-volatile portion of crude turpentine, was originally termed "colophony," from Colophon, in Ionia, where rosin was first produced by the ancient Greeks. It is sometimes so called in the present age.

Some men keep savage dogs around their houses, so that the hungry poor who stop to "get a bite" may get it outside the door.

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Steele, Wood & Co., IMPORTERS AND DEALERS IN HARDWARE

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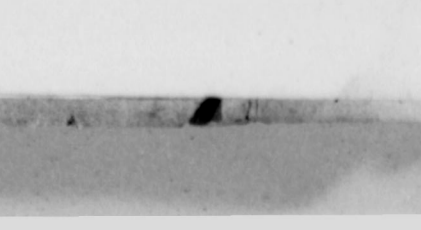
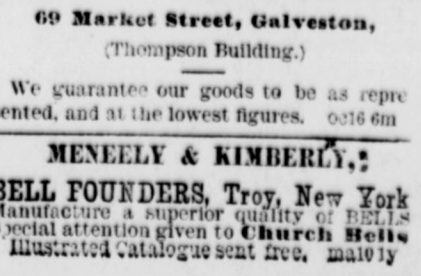
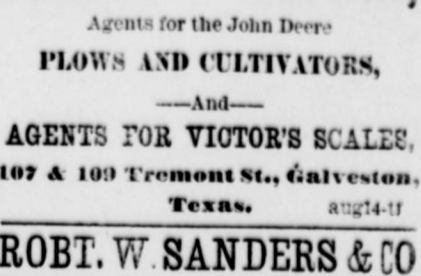
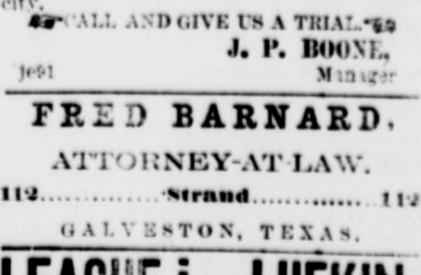
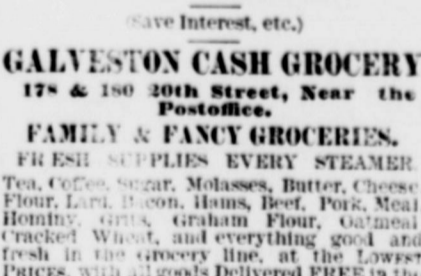
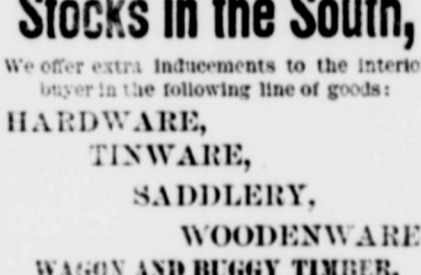
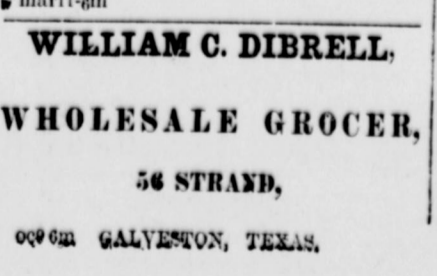
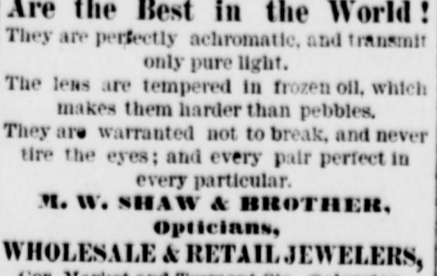
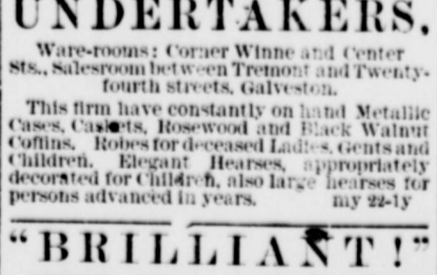
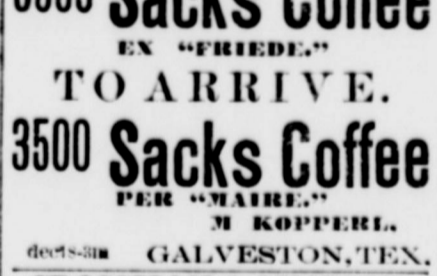
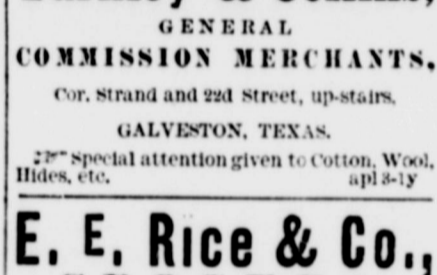
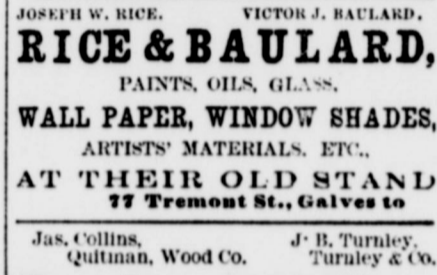
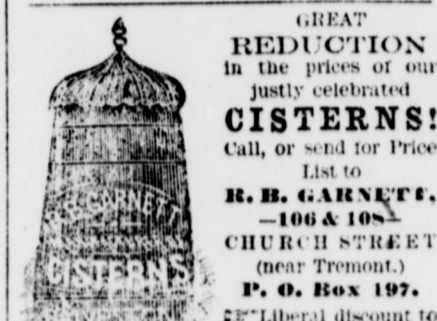
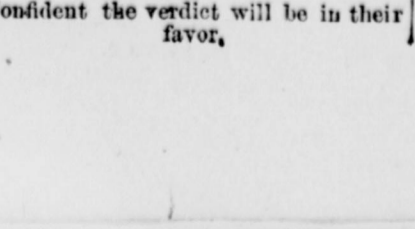
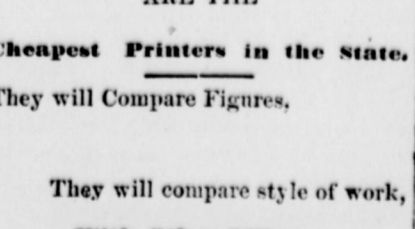
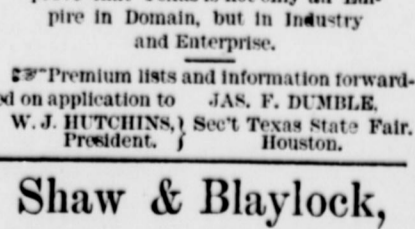
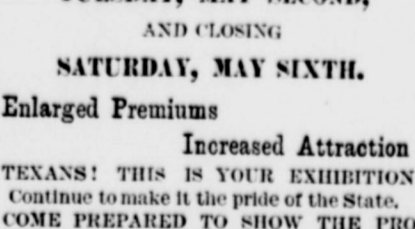
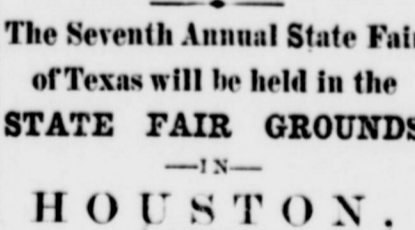
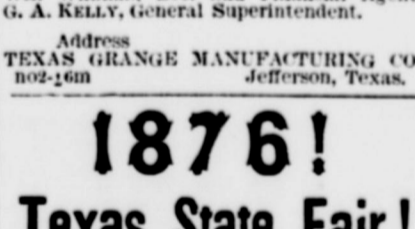
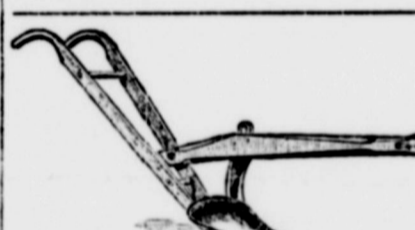
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Christian Advocate

GALVESTON, TEXAS, APRIL 15, '76

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The ADVOCATE having been returned to the direct control of the Five Annual Conference, is now published under the direction of the following joint board of publication:

- West Texas Conference. JOHN W. DEVLIN, J. G. WALKER, O. A. FISHER, J. M. WESSON. North Texas Conference. W. C. HAINSLIP, W. F. EASTERLING. Northwest Texas Conference. THOS. STANFORD, J. W. HINES, W. C. YOUNG. East Texas Conference. R. S. FINLEY, J. B. MORSE, JOHN ADAMS. Texas Conference. J. W. WHIPPLE, R. D. DASHIELL, J. M. WESSON.

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Table with 2 columns: Item Name and Price. Includes Sewing Machines, Sewing Machines, Sewing Machines, Sewing Machines, Sewing Machines.

It is a condition that prepayment on subscriptions sent must be made before any Premium is forwarded.

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- Premium No. 1.—Three Sewing Machines.—A beautiful silver-plated. Retail price \$1.00. Premium No. 2.—Elatea Subscribers.—A silver set, (kettle, fork and spoon), just the thing for a birthday present. Retail price, \$1.50. Premium No. 3.—Treadle Sewing Machine.—A handsome Silver Butter Dish. Retail price, \$2.00. Premium No. 4.—Eight Subscribers.—A silver set, (kettle, fork and spoon), just the thing for a birthday present. Retail price, \$1.50. Premium No. 5.—Nine Subscribers.—One-half dozen Teaspoons, (double-plated). Retail price, \$3.00. Premium No. 6.—Sixteen Subscribers.—One-half dozen Teaspoons, (double-plated). Retail price, \$6.00. Premium No. 7.—Thirty-nine Subscribers.—A silver Pitcher of beautiful design. Retail price, \$10.00. Premium No. 8.—Thirty-four Subscribers.—A beautiful Silver Cake Basket. Retail price, \$15.50. Premium No. 9.—Sixty-eight Subscribers.—A beautiful Silver Communion Set, (two plates, two cups, 1 flagon). Retail price, \$30.00.

(All of the above articles will be purchased at the jewelry establishment of T. E. Thompson, of this city—and will be forwarded under his guarantee. The reliability of this business is well established as first-class.)

- Premium No. 10.—One Hundred Subscribers.—No. 5 Wilson Sewing Machine. Price \$55.00. Premium No. 11.—One Hundred and Five Subscribers.—No. 5 Wilson Sewing Machine. Price \$50.00. Premium No. 12.—One Hundred and Thirty Subscribers.—No. 9 Wilson Sewing Machine. Price \$55.00. Premium No. 13.—One Hundred and Fifty Subscribers.—No. 7 Wilson Sewing Machine. Price \$50.00. Premium No. 14.—Two Hundred and Twenty Subscribers.—No. 8 Wilson Sewing Machine. Price \$115.00. Premium No. 15.—Two Hundred and Fifty Subscribers.—No. 5 Wilson Sewing Machine. Price \$120.00. Premium No. 16.—Seventy-two Subscribers.—Clarke's Commentaries. Price \$24

(Descriptive catalogues and circulars of the above Machines forwarded on application to Blessing & Bro., of this city—from whom we shall purchase the Machine.)

TO CORRESPONDENTS.

Wants articles are rejected, we must up-date to give reasons therefor. AGENTS sending us new subscribers or renewals, will please affix to their signatures the word "Agent."

We desire to send the Advocate to every preacher in Texas, but we expect all who do not forward us five subscribers, to pay \$1.25 as subscription.

In preparing articles for publication, write on one side of the paper; otherwise we are compelled to use the reverse side of the paper, and we are not responsible for the loss of the original.

We keep open accounts with agents only; subscription orders from others must, in every instance, be accompanied by the cash.

Articles refused publication, will, in no instance, be returned to writers. REMIT by Postoffice Money Order, Draft or Registered Letter.

The date on the address of your paper indicates the expiration of subscription. Renew at least two weeks in advance to prevent losing a number.

Parties desiring to make contracts for advertising, should write for rates. PRIVATE letters to the editor should be marked "Personal."

BUSINESS letters and communications should be addressed to The Christian Advocate, Drawer No. 4, Galveston, Texas.

Premiums.—Prepayment for subscribers sent required before any premium will be forwarded; as we have to pay cash for premiums this rule is inflexible.

The elegant jewelry emporium of T. E. Thompson, Esq., is on the corner of Tremont and Market streets, Galveston. The stocks that are always found in this establishment consists of every class and variety of the most choice goods in this line of merchandise. Mr. Thompson's taste and fine judgment is always displayed in the selection of the richest, most elegant and beautiful styles and patterns of watches, jewelry and silver ware. oct23-6m

Musio.

Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody to your hearts in the Lord, Eph. 5:19.

It is a merry, let him sing psalms. James 5:13. This is what Jesus the great husband of the church has placed on record for the guidance of his bride in selecting the music that is to cheer her along the weary pilgrimage of life.

Experience proves that music varies in its influence on the mind and moral nature of man. A certain class of tunes suit light and worldly pleasure, while another class are better suited for religious worship, and the rejoicing of Christians. It is however difficult to fix a line separating the two classes of tunes. Some seem to think there is a class of tunes that are neither spiritual or worldly; this cannot be. There can be but one separating line, and wherever it is found it is too narrow to stand upon. It matters not how the tunes were planned, either side of the line, whether by custom and use, or by some inherent principle in the tunes themselves; they are evidently there, and the line separating them is as really definable as the line separating the church from the world. The safe plan in the choice of tunes is to refuse every one the least doubtful. We have an inexhaustible supply that may be stigmatized as worldly, but that is not the case. Spiritual music is one of the great powers of winning souls for Christ. Worldly music is one of Satan's great powers to allure thoughtless Christians into the first steps that lead out of the way. No Christian can use worldly music without suffering loss. It is said of one of the Indian tribes that in coding a portion of their territory to the United States they required two lines separating the two nations surveyed several miles apart, between which there should be no settlements made by whites or Indians, but both might hunt there, and meet, and trade, and play. It was to be held as neutral ground. If we judge by the actions of many Christians we will be forced to decide that they believe there is a similar neutral ground between the kingdom of heaven and the kingdom of Satan where the bride, the Lamb's wife, may meet the inhabitants of the other country and have a jolly time, and then return to her beloved, her spouse, and be none the worse for her romp. In nothing does this notion show itself more fully than in the choice of music. The writer once attended a celebration at a large and popular Methodist institution of learning that was the president and many of the professors were popular preachers. After the opening services all restraint in the choice of music was thrown off. The president in answer to his mother asking what she should play, said: anything mother, Yankee-Doodle will do as well as any. And Yankee-Doodle was a fair sample of the music of the occasion. Again the writer was at a common school celebration, where the teacher was a Methodist exhorter, and the leader of the music a class leader. Here much of the music was of that peculiar kind that tickles the feet of dancers. This produced an involuntary shuffle amongst the dancers present. One might easily have imagined himself in a ball-room and all this in a Methodist church. If the bride of Christ was at these celebrations she must have imagined herself over in the neutral ground, having a grand romp with her old friends. If it is admissible for church members to leave church institutions to find entertainment, then is the church a failure.—M. B. R.

Quarterly Meeting Appointments

- GALVESTON DIST.—SECOND ROUND. Bay Mission, at Midway, April 15, 16. Columbia and Brazoria, at Brazoria, April 22, 23. Velasco Circuit, at Hoskins' Chapel, April 29, 30. Galveston, 1st. John's Church, May 6, 7. Hockley, at New Hope, May 27, 28. Sandy Point and Harrisburg, at Sandy Point, May 8, 9, 11. The District Conference will meet at Sandy Point on June 5. N. A. CHAVEN, P. E. CORPUS CHRISTI DIST.—THIRD ROUND. Success River Mission, at Ranquet, May 13, 14. Corpus Christi station, May 20, 21. Adelsville circuit, at Dog's Head, May 3, 4. Beville circuit, June 10, 11. Helena circuit, at Escondido, June 17, 18. Adelsville circuit, at Dog's Head, June 24, 25. Rockport circuit at Rockport, July 1, 2. The Corpus Christi District Conference will convene in the City of Rockport, on Thursday, June 22, at two o'clock, P. M. It is hoped that members and delegates will all be present at the opening of the session. A. P. C. P. E. PALESTINE DIST.—SECOND ROUND. Palestine station, April 15. 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Notes of warning so earnestly and faithfully sounded by the venerable Dr. Pierce will prove prophetic, and the disposition to compromise with the world will ultimately destroy all our usefulness as a church; may God avert such a fearful calamity. Let every watchman sound the alarm, unheath the sword for actual conflict, throw away the scabbard, and never cease to effort until a great moral revolution is achieved. The ADVOCATE is nobly discharging its duty; let its honest efforts be firmly seconded by every preacher in the Methodist Church, South, until every dram-drinking, Sabbath-breaking and dancing member is either reformed in fact, or else expelled from our communion; and although our loss numerically would be considerable, our gain spiritually would be far greater. I verily believe that if all our *Advocates* and all our preachers would for one twelve months be as determined and as persistent in exposing every character of wickedness as our TEXAS ADVOCATE has been, that we would witness results that would astonish even ourselves, and make Satan tremble for the interests of his kingdom. That disposition to sacrifice principle for expediency, which has been the bane of all governments, both civil and ecclesiastical, is meeting far too much encouragement in our fast age of the world; and if I had not already tripped on a passing time and space, I would give it a passing notice. Here is my hand to stand by you through sunshine or storm, until we either get out of these quicksands and breakers or go down together amid the ruin of our country. I shall continue to work for the ADVOCATE; you need not doubt for a moment. May God bless you in your efforts, and when the warfare is ended take you to him self. J. E. DENTON.

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THOS. GOGGAN & BRO. are selling elegant new 7 Oct. Rosewood PIANOS for \$250. CHURCH ORGANS from \$100 upwards. Send for circulars to THOS. GOGGAN & BRO., Galveston, Texas.

PATTERNS. Butterick's celebrated patterns are rapidly advancing to a pre-eminent position in this and foreign countries. A few years ago it was difficult for ladies to get reliable patterns by which to make their own or their children's clothing. Messrs. E. Butterick & Co. do not hesitate to warrant every pattern sold by them or their agents; and in warranting, they mean to assert that by each pattern may be made a perfectly formed garment of the size and kind designated on its label. Our lady readers should forward their address to the Singer Manufacturing Company, the Butterick Agency, Galveston, Texas, who will forward by return mail an instructive and valuable catalogue, containing the latest styles in patterns, etc.

MILLINERY.—Paul Knoll, proprietress of the fashionable and magnificently stocked Millinery and Hair establishment on Market street, has just received a large and assorted stock of high goods, ladies and misses pattern hats (unique and elegant in finish), French flowers, Cashmere laces, a large variety of French perfumery and soaps, new styles in combs, toilet articles of every description, etc., etc. Be sure to give this establishment a call before purchasing elsewhere. apr1-3m.

VISITORS to the city will see one of the most varied assortments of jewelry and watches to be found in the State, by calling at the establishment of L. Rouvaut, No. 113 Market street, next door to the News office. Mr. Rouvaut, being a practical watchmaker, warrants every watch sold (or repaired) by him to be as represented.

H. SCHERFFUS, HOUSTON, TEX.

Agent for Utica Portable Steam Engines, Pratt's Improved Cotton Gins, Strain's Corn and Wheat Mills, Coleman's Corn and Wheat Mills, Cotton Presses, Horsepowers, etc.

MESSRS. LANDEGEN & CO., proprietors of the model drug store under the Girardin House, have just received, by steamer from New York, a large assortment of fancy goods and toilet articles, embracing Lubin's, Landberg's, and Atkinson's celebrated extracts; English, German, and French perfumery, and fancy soaps; hair-brushes, tooth-brushes, body-brushes, perfumed boxes and satchels; all of which will be sold at New York prices. Ladies desiring toilet articles of any kind should price the goods sold by this house before purchasing elsewhere. apr1-1

AYER'S AGUE CURE. Never fails to cure Fever and Ague, or Chills and Fever.

GOOD NEWS!

It will be cheering news to many of our gentlemen readers to hear that the Island City can justly boast of a second Moody in the person of Mr. J. B. George, the well known dealer in men's furnishing goods, 65 Market street. Mr. George is fully conversant with the wants of patrons in the shirt line. He is manufacturing all the various styles of shirts, and is thus enabled to guarantee perfect satisfaction. We have examined the various styles of shirts made by Mr. George, and cheerfully pronounce them equal to shirts manufactured in any Eastern or Northern city. Shirts made by Mr. George are elegant in cut and finish, and manufactured of the finest material. We take pleasure in stating that Mr. G. keeps constantly on hand a full assortment of all the latest novelties in men's furnishing goods. Orders from the interior promptly and carefully filled, and

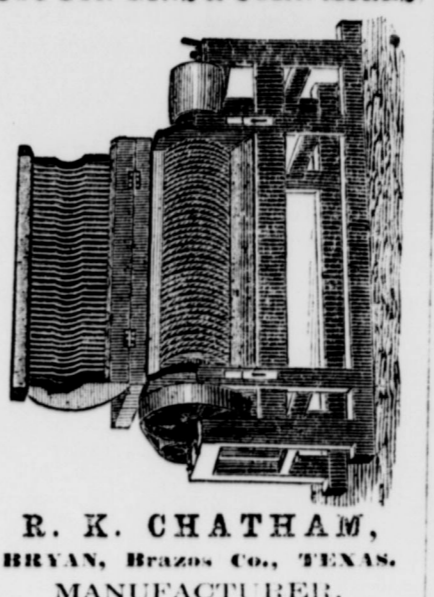
Yesterday's Mail.

Brought three more certificates in favor of "Canabis Indica," the great East India remedy for consumption, bronchitis and asthma; Send me one dozen Ointment and one of Canabis Indica. When Mr. J. W. Fisher brought his wife to me for examination I found her in the incipient stage of Tuberculous Consumption. Then it was I concluded to make a fair trial of Indian Hemp, and now there is a general demand for these remedies. The Ointment excels every thing of its kind I ever saw or tried. Fraternally Yours, P. A. SUFFORD, M. D. China Grove, Rowan, N. C. N. B.—This remedy speaks for itself. One bottle will satisfy the most skeptical. Ask your druggist to get it. \$2.50 per bottle, or three bottles for \$6.50. Pills and Ointment, \$1.25 each. As these are imported remedies we do not commission them, but will make cash agents everywhere. Address CRADDOCK & CO., 1032 Race Street, Philadelphia.

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

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

CHATHAM COTTON GINS & CORN MILLS.



R. K. CHATHAM, BRYAN, BRAZOS CO., TEXAS. MANUFACTURER.

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Christian Advocate

GALVESTON, TEXAS, APRIL 15 '76. NEWS PARAGRAPHS.

NEW YORK, April 6.—Nolan was respited one week, Good Friday having been fixed as his doomsday.

Of six talesmen summoned to complete the grand jury in the crooked whisky cases, only two could take the iron-clad oath.

NORFOLK, Va., April 6.—The Wiedlen Hotel, a noted summer resort, situated at Sewall Point, Hampton Roads, was burned last night, being a total loss.

PROVIDENCE, R. I., April 6.—No election by the people except Secretary of State, for whom the Prohibitionists voted, whose majority is large.

SALT LAKE, UTAH, April 6.—A powder magazine of many tons exploded at the arsenal, killing six persons and hurting others.

ALEXANDRIA, VA., April 9.—Bishop John Johns, of the Protestant Episcopal Diocese of Virginia, died at 12 o'clock last night at the Theological Seminary near here; aged 80 years.

CHICAGO, April 6.—The Vice-President of the First National Bank of La Crosse has been arrested on the charge of embezzling \$25,000 funds of the bank.

RIO DE JANEIRO, April 6.—Yellow fever is on the increase.

SAN FRANCISCO, April 6.—Ten thousand people attended a meeting, at which Governor Irwin was President, and resolutions were adopted reciting the evils flowing from Chinese immigration.

BOSTON, April 6.—The Springfield Republican says that in settling the affairs of Pat Donohoe, proprietor of the Boston Pilot, facts of a most disagreeable character were brought to light.

WASHINGTON, April 6.—Babcock's evidence: "Saw Bell first at headquarters, seeking employment as a detective; heard of him next when Lackey returned from St. Louis.

WASHINGTON, April 6.—The events of the week, from a Washington standpoint, may be told in a very few words.

WASHINGTON, April 6.—The Senate served a writ on Belknap, who was cheerful and talkative.

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have come to Washington to see, among other sights, Congress in session. They are, however, very frequently excluded from the portion of the gallery (it is called here the small-pox gallery) set apart for them, by the noisome horde of street loafers who sleep and exhale on the seats.

AN almost invariable remark of visitors from the western, northern and middle States, is: "there seems to be a great many colored people in Washington." Even visitors from the south say: "there are a great many niggers here," and negroes express the opinion that there are almost as many colored people as plain in Washington.

There is no doubt but that there is the very sharpest distress among the very large number of government employees deprived of work by the temporary suspension of the Bureau of Engraving and Printing;

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the table, not to be called up except on call by a majority of the whole committee. This leaves both bills in the same position in either house, and virtually shelves the whole matter until after the Presidential election.

LONDON, April 6.—The Daily News severely condemns the action of the United States Senate in rejecting the nomination of Mr. Dana as Minister to England.

LONDON, April 6.—The Russian Telegraphic Agency publishes the following: "Despite the happy conclusion of an armistice, the general situation of the Oriental question has rather been aggravated."

The Times points out the special gravity of the above, as the dispatches of the Russian Telegraphic Agency are always strictly in keeping with the opinion of the Russian government.

CINCINNATI, April 7.—The general managers of a number of railroads are in session here, arranging a general rate of freight, with a view to abolishing commissions.

NORFOLK, April 7.—Hon. S. H. Chandler mysteriously disappeared from his residence here yesterday morning, and it is believed has committed suicide.

NEW YORK, April 7.—Twenty-two rooms and parlors have been engaged in the Fifth Avenue Hotel for the Emperor and Empress of Brazil and suite.

TRENTON, N. J., April 7.—Ex-Gov. Chas. S. Olden is dead.

NEW YORK, April 6.—The Grand Jury is investigating the transactions of a large whisky and rectifying establishment, and it is stated indictments will astonish business circles here.

NEW YORK, April 11.—The funeral of the late A. T. Stewart takes place Thursday morning next at 11 o'clock, from St. Mark's Episcopal Church; Bishop Potter will officiate.

BOTH of the Stewart establishments remain closed till Saturday, except for banking and necessary book-keeping purposes.

NEW YORK, April 11.—The funeral of the late A. T. Stewart takes place Thursday morning next at 11 o'clock, from St. Mark's Episcopal Church; Bishop Potter will officiate.

BROWNsville, April 9, 1876.—The taking of Matamoros, one week ago, by the Diaz party, whereby placing them in possession of the whole Mexican border, and leaving few or no federal troops nearer than Monterey, causes a dearth of revolutionary news.

THREE SOLDIERS SHOT for insubordination. He has made appointments to all municipal offices. No prestimos as yet.

He seems to be well backed financially from outside sources; is strengthening his position, and accumulating arms, ammunition and stores.

A letter from the revolutionist Trevino says that he met and routed Ordinez at Anaquita with six hundred men, two hundred of whom turned over to Trevino.

LAREDO, April 3.—An American merchant of Laredo, Mexico, was imprisoned and his life threatened last night by a Federal commander of Federal troops in Laredo, Mexico, for hesitating to contribute his property and refusing to pay a fine of one hundred dollars.

LAREDO, April 10, 1876.—There is a great excitement here because of the arrest of Mr. Diamond, the American citizen, in New Laredo, Mexico, by Pueblo Quintana, commander of the Federal forces of Mexico.

LATER—Mexican federal troops opened fire on the United States government troops again at 7 o'clock to-night. The United States troops returned fire with twelve-pound howitzers, shelling New Laredo, Mexico. It is a hot fight.

assurances that, if the money was not forthcoming, HE WOULD BE SHOT. Diamond sent for the commercial agent, who protested against such outrage, but without effect.

Maj. Merriam, with the United States commercial agent, recrossed to New Laredo and interviewed Quintana, who stated that if Diamond's store was broken open and robbed, he would not be responsible.

PROTECT AMERICAN CITIZENS. Quintana said, "Do as you damn please." Diamond was released.

STRAY BULLETS COMING TO THIS SIDE have wounded three American citizens, one man and two women.

NEW LAREDO, April 10.—At the request of a special U. S. Marshal, Major Merriam planted a twelve-pounder on this bank of the river this morning, and at 1 o'clock this afternoon the Mexicans opened a hot fire from New Laredo on our guard at the ferry, but they were compelled to withdraw.

LAREDO, TEXAS, April 10.—The Mexicans are having a fight in New Laredo, opposite here. Four Americans have been wounded by shots from the Mexican side.

APRIL 11.—Firing was continued during the night. A guard of U. S. troops stationed at ferry were fired into from the Mexican bank.

THE shots are still continuing to come to this side; two shells have been fired over the town, which has stopped the firing.

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The fire was then concentrated on the gunners, whereupon Lieut. Saxton threw two shells into New Laredo, Mexico, from his twelve-pounder, which silenced their fire on American citizens and our soldiers.

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MONETARY. GOLD.—Closed in New York this evening at 113 1/2. The rate here closes at 113 1/2 buying, and 112 1/2 selling.

SILVER.—Rates at the close are nominal buying and selling.

EXCHANGE.—Rates continue firm and generally unchanged.

COMMERCIAL.—Sterling 60 days 1/4 prem; New York Sight Currency 1/4 prem; New York Sight Gold 1/4 prem; New Orleans Sight Cur. par; New Orleans Sight Gold 1/4 prem.

BANKERS.—Sterling, 60 days 1/4 prem; New York Sight Cur. any 1/4 prem; New York Sight Gold 1/4 prem; New Orleans Sight Cur. 1/4 prem; New Orleans Sight Gold 1/4 prem.

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

Table with columns for 'This Year', 'This Week', 'This Day', 'Friday, April 11', 'Saturday, April 12' and rows for 'Low Ordinary', 'Ordinary', 'Good Ordinary', 'Low Middling', 'Middling', 'Good Middling'.

Table with columns for 'This Year', 'This Week', 'This Day', 'Friday, April 11', 'Saturday, April 12' and rows for 'Gross receipts', 'Excess of stock', 'Exports to Great Britain', 'France', 'Germany', 'Holland', 'Belgium', 'Spain', 'Portugal', 'United States', 'Other ports', 'Total exports', 'Total receipts', 'Total stock'.

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Northern, nominal. Oranges, Louisiana per barrel \$5.50—nominal; Havana none in market.

Glass Goods.—Per dozen, in cases: Pickles per gallon, \$2.25; 2 1/2 gal. 2.00; 3 gal. 1.75; 4 gal. 1.50; 5 gal. 1.25; 6 gal. 1.00; 7 gal. 75c; 8 gal. 50c; 9 gal. 35c; 10 gal. 25c.

HAIR.—Steady. Choice sugar, 14 1/2c; 15c; 16c; 17c; 18c; 19c; 20c; 21c; 22c; 23c; 24c; 25c; 26c; 27c; 28c; 29c; 30c; 31c; 32c; 33c; 34c; 35c; 36c; 37c; 38c; 39c; 40c; 41c; 42c; 43c; 44c; 45c; 46c; 47c; 48c; 49c; 50c.

IRON.—Per pound, common bar, 2 1/2c; hand, 6c; hoop, 7c; sheet, common, 7c; R. G., 8c; galva., 17c; Russia, 30c; imitation Russia, 22c; plow slabs, 6c; nail rods, 10c; axes, 8c; horse-shoes, 10c; Brazil, 20c; mule-shoes, 8c.

LEATHER.—Best Louisville and Cincinnati Oak Sole Leather, 42c; B. do second quality 42c; do. fair saddle skirting 44c; do. oak harness leather 41c; do. second grade do. 36c; do. black bridle do. 60c; do. fair bridle do. 70c.

Wool.—Market quiet and firm. Texas, 14 1/2c; U. S. 14c.

LIQUOR.—The demand is light and stocks ample. Rough yellow pine, 22c; second quality, 20c; dressed weatherboards, 24c; surfaced boards, 25c; ceiling, 22c; flooring, 25c; 30c; express lumber by the cargo, 25c; 30c; ash, 24c; shingles, 24c; by small lots, 23c; 50c by cargo lots.

MEAT.—In limited demand. Austin lime, 25c per barrel; Alabama 25c; 20c cement, 22c; plaster, Paris, 25c; 20c; laths, 25c per M.

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