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Christian Advocate

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

VOLUME XXIII.

GALVESTON, SATURDAY, MAY 27, 1876.

NUMBER 50

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Christian Advocate

GALVESTON, TEXAS, MAY 27, 1876

MAJ. PENN A BAPTIST EVANGELIST.

In the *Waco Daily Reporter* of the 20th, we find a letter from Bro. Carroll, which clearly defines the position of Maj. Penn, as may be seen from the subjoined extract:

As the impression prevails to some extent that we desire the presence and co-operation of none but Baptists, I now, as the pastor and representative of my church, repeat through the papers, an invitation which has been made publicly and privately during the meeting.

The presence and co-operation of every converted man and woman in *Waco* is sincerely desired. As often before, so now again we cordially invite you to come. It is true it is no union meeting, in the sense of a division of the conduct and control of the meeting, because we believe that some one responsible party ought always to have charge and direction of a protracted meeting, and because of other most obvious reasons not necessary to state.

Just as far as you can co-operate with us, we ask you to go. It is our prayer that by this meeting every Christian heart in *Waco* may be revived and very many sinners converted to God.

The spirit of the above is not objectionable. Bro. Carroll and his church have our sincere prayers that this work may go on. From this it appears that Maj. Penn is a Baptist Evangelist "and nothing more." As such we are also ready to give him the benefit of our sincere prayers, "not for wrath, but for conscience sake."

If Maj. Penn had been as open and explicit as Bro. Carroll is now, the unpleasant misunderstandings which have attended his movements at other points would have been avoided. When a revival leaves dissensions and heart burnings behind it, we may justly question whether the evil does not counterbalance the good accomplished. We have heard of none of these results in connection with the labors of any other evangelist. They leave the churches in harmony and peace.

Some responsible party, as Bro. C. suggests, ought to have charge of these meetings. This is precisely what we have demanded. From the above we infer that the Baptist Church accepts Maj. Penn as such a party. To have men unaccredited and irresponsible traversing the land, will be to open our churches to a swarm of misguided zealots who will do far more harm than good. We are glad that God is raising up laymen to labor in His vineyard, but we insist that laymen furnish clear records, and be subject to the same sort of ordeal as that by which the preacher is tried. If, however, they flare up when other men disapprove their methods, and consider such disapproval a manifest token of unregenerate depravity, needing the special interposition of their prayers, people will think there is more Phariseism than piety in such demonstrations. An evangelist who loses his temper needs the sympathy and prayers of the church, and the church which claims such an evangelist as its representative had better teach him some of the first principles of the doctrines of Christ.

Salonica (the Thessalonica of the Bible) was recently the scene of a riot over a Greek girl who is said to be a convert to Mohammedanism. The Turkish account is, that the Christians attacked the procession which carried off the girl, which enraged the Mohammedans and in the riot which followed the French and German Consuls were killed. Others state that the girl desired the protection and was taken to the American Consulate. The German and French Consuls who were both related by marriage to the American Consul were hastening to his relief when they were dragged to a mosque and sabered. The leading European powers have ordered vessels to protect Christians against Mohammedan intolerance may yet hasten the solution of the Eastern question.

OUR FRATERNAL MESSENGERS.

Our readers will take interest in the perusal of the subjoined report of the appearance of the Fraternal Messengers representing the M. E. Church, South, before the General Conference of the Methodist Episcopal Church, North, now in session at Baltimore:

Bishop James then presented the following letter, which was read and referred to the Committee on the Reception of Fraternal Delegates:

Baltimore, May 9, 1876.
 To the Bishops and Members of the General Conference of the Methodist Episcopal Church, in Conference assembled:
Honored Fathers and Brethren—
 We, the undersigned, have the honor of informing you as fraternal messengers of the Methodist Episcopal Church, South, we are now present in the city, and await the pleasure of the Conference. The venerable Dr. Lovick Pierce, the chairman of our fraternal delegation, my fear will not be able to be present; but we are in possession of his address, which, with your permission, may be read to the Conference.
 With high esteem, respectfully and fraternally yours,
 JAMES A. DUNCAN,
 L. C. GARLAND,
 Fraternal Messengers of the Methodist Episcopal Church, South.

By general consent, Friday morning, 11 o'clock was designated as the time for the reception of these fraternal delegates.

Rev. Dr. Foss, president of Middle-town University, and Rev. J. P. Newman, of Washington, formally introduced to Bishop James and the Conference the fraternal messengers, Rev. J. A. Duncan, D. D., president of the Randolph Macon College, Virginia, and Landon C. Garland, L.L.D., chancellor of the Vanderbilt University, of Nashville, Tenn.

The messengers, on rising on the platform and bowing their salutation to the Bishop and Conference, were cordially welcomed with prolonged greetings. Bishop James, on welcoming them, expressed in a most feeling manner the regret of the Bishops and the Conference at the absence of Rev. Dr. Pierce, one of the fraternal messengers from the Church South, who had started on his way to the Conference, but was detained by infirmity of age.

The secretary then read the credentials of the messengers from the General Conference of the Church South, in which this Conference was also notified of the appointment of a commission of five persons to consult upon and adjust the legal points at issue between the two churches.

An address to the Bishops and delegates of the Methodist Episcopal Church, in conference assembled, written by the Rev. L. Pierce, was then read.

After expressing the great pleasure he experienced in his appointment as a fraternal messenger, Dr. Pierce says: "As a regular appointee in this fraternal delegation, I furnish an instance to the history of American Methodism such as I think it likely was never known before in one sent abroad in any diplomatic ministry—a man in the ninety-second year of his age and in the seventy-second of his effective ministry."

He then alludes to his being sent as a lone fraternal messenger from the first General Conference South after the division in 1846 to arrange for and settle on a basis of intercommunication, so that the two General Conferences, instead of one, should be all the difference between us; the rejection of that messenger by the General Conference in 1848; to the wintry nights of twenty-one years that followed his rejection, succeeded by the star of hope that appeared in the voluntary visit of Bishop Simpson and Dr. (now Bishop) Harris to the meetings of our Bishops in St. Louis, in May, 1869.

The address then reviews the progress of Methodism generally and concludes: "And finally, let us, as two companies of brothers, intrusted with a most precious patrimonial estate to enjoy as trustees, and enlarge and increase as guardians for indefinite posterity, see which of us can so use our portion of this Methodist capital as to make its percentage of income the test of comparative fidelity, and its principal of operations as its founders and its fathers turned it over to us. Let us do this as brethren of one

heart and one mind, of one great aim and end, and the future will prove that our division into two General Conference jurisdictions was a benediction, instead of a deprecation."

"We will watch each other only with godly jealousy for a faithful propagation of one undivided Methodism. This, in as far as it can be, is my last will and testament, turning over to my successors my estate in Methodism. Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

"L. PIERCE, Delegate."

During the reading there were frequent manifestations of sympathy and approval.

Dr. Duncan then made an able address, saluting the Bishops and delegates in the name of his conference as brethren in Christ Jesus. He was followed by Mr. Garland.

The remarks of both these gentlemen were in the most fraternal spirit, and cordially received.

Resolutions of welcome, and regret at the absence of Dr. Pierce were unanimously adopted.

The Conference then rose and sang a verse of the hymn.

"Blest be the tie that binds."
 The matter of appointing a commission to meet that appointed by the Church South, to adjust the legal points at issue, was referred to a special committee of seven to be appointed.

Outlook.

Ira D. Sankey is a member of the Methodist Church at Newcastle, Pennsylvania.

Of the 400 religious newspapers in the United States, the Methodists have 47; Catholics, 41; Baptists, 35; Presbyterians, 29; Episcopalians, 25.

Over a million of the Moody and Sankey hymn-books have been sold. Since the 1st day of April Bishop Sterne confirmed one thousand and sixteen persons.

Mrs. O. W. Merrill has been appointed chaplain and teacher at the Iowa penitentiary. This is a new field for woman's powers. Those who know this lady believe her moral and religious influence over the inmates of the prison will be of enduring good.

One conference of the M. E. Church in New Jersey reports 9000 conversions. The revival spirit appears to be pervading all the Eastern conferences at this time.

Seven missionary societies have established missions in Egypt, Abyssinia and Algeria.

A missionary in India states that the faith of Islam is giving way to that of the cross. Hundreds have been baptized, while thousands are purchasing and reading books in Arabic and Turkish.

The London Society has a native church of 112 communicants in Hong Kong, China, which supports its two native preachers, and meets all the expenses of a mission in Fatohan, which numbers now 100 members.

A missionary at Osaka, Japan, writes that a year ago a large building was erected near the mission chapel for the avowed purpose of preaching down the "Jesus" religion. For awhile the Japanese thronged it by day and night. Then the interest subsided, and the building was offered the missionary as a place of Christian worship. The offer was declined, and the building was torn down.

Miss Baxter, of Dundee, has given the London Society \$1000 toward the purchase of a suitable building at Amoy, China, for the training of native teachers and school-masters. The Chinese have great respect for learning, and in view of the intelligence of the educated classes, the London Society is aiming to give the native ministers a better education than has hitherto been done.

The report of the Home Missionary Society shows that 979 ministers have been engaged in the service of the Society, and 92 churches organized. Revivals have been reported in 200 churches and 6297 conversions. The receipts for the year have been \$310,027; expenditures, \$309,871.

A canvass of leading cities of Ireland has resulted in showing a decided majority in favor of closing the liquor shops on Sunday.

Henry S. West, M.D., for seventeen years past, missionary physician of the American Board in Turkey, died at Sivas, April 1st, in his fiftieth year.

The Bishop of Jerusalem recently consecrated a church at Cairo, Egypt. A generation ago the Moslems would not have permitted such an act.

The First (colored) Richmond Baptist church has 2700 members; the Gilfield has 1700, and the third has about 300. About 150 have been baptized into the fellowship of these churches the past month.

The Presbyterians employ seven-teen laborers among the Chinese in California. They have mission schools at San Jose and Sacramento. Thirteen Church members have been received during the year.

There is a division among the leaders of the Northern Methodist Church representing the Southern Conference on the color question. Rev. J. C. Hartzell presented to the General Conference a petition, signed by 400 persons in Louisiana, protesting against separating the Southern Conference on the color line.

The "Flower Mission" of New York are at work bearing these beautiful messengers to the homes of the afflicted and to the wards of hospital.

The *Alliance News* says over a thousand churches in Great Britain use unfermented wine at the Sacrament. The late Christian Temperance Convention at Boston unanimously adopted a resolution to the same effect.

Miss Thursby is to receive \$3000 per annum for singing in the Brooklyn Tabernacle, with carriage and other items of cost in addition. This is said to be the largest salary paid to any choir singer in the country.

Prof. Smyth recently brought before Parliament a motion to close drinking establishments in Inland on the Sabbath. It passed by a large majority.

Moody and Sankey were in St. Louis on the 14th. The *St. Louis Advocate* says: "The skating rink was crowded afternoon and night with a multitude eager to hear them." On Monday they meet the business men in Mibrary Hall.

INDISPENSIBLE EVIDENCE.

ST. ELMO, ILL. July 5, 1874.

R. V. PIERCE, M. D., Buffalo, N. Y.:

I wish to add my testimony to the wonderful curative properties of your Air, Ext. or Golden Medical Discovery. I have taken great interest in this medicine since I first used it. I was badly afflicted with dyspepsia, liver deranged and an almost perfect prostration of the nervous system. So rapid and complete did the Discovery effect a perfect cure, that it seemed more like magic, and a perfect wonder to myself, and since that time we have never been without a bottle of the Discovery and Purgative Pellets in the house. They are a solid, sound, family physician in the house and ready at all times to fly to the relief of sickness—without charge. We have never had a doctor in the house since we first began the use of your Pellets and Discovery. I have recommended the use of these medicines in several severe and complicated cases arising from, as I thought, an impure state of the blood, and in no case have they failed to more than accomplish all they are claimed to do. I will only mention one as remarkable, (though I could give you dozens). Henry Koster, furniture dealer, of this place, who was one of the most pitiful objects ever seen, his face swollen out of shape, scales and eruptions without end, extending to his body, which was completely covered with blotches and scales. Nothing that he took seemed to affect it a particle. I finally induced him to try a few bottles of the Golden Medical Discovery, with daily use of Pellets, assuring him it would surely cure him. He commenced its use some six weeks since, taking two Pellets each night for a week, then one each night, and the Discovery as directed. The result is, to-day his skin is perfectly smooth, and the scaly eruptions are gone. He has taken some seven or eight bottles in all, and considers himself cured. This case had baffled the skill of our best physicians. Messrs. Dunsford & Co., druggists, of this place, are selling largely of your medicines, and the demand steadily increases, and they give perfect satisfaction in every case.

Respectfully,
 W. H. CHAMPLIN,
 Agt. Am. Exp. Co.

H. SCHERFFIUS, HOUSTON, TEXAS.
 Agent for Gullett's Celebrated Cotton Gins, for Utica Portable Steam Engines, Straub's Corn and Wheat Mills, Coleman's Corn and Wheat Mills, Buckeye Mowers and Reapers, Cotton Presses, Horse Powers, etc. Prices to suit the times.

LETTER FROM ENGLAND.

LONDON, ENGLAND, APRIL 1, 1876.

Dear Advocate—According to promise "to send you from time to time such facts as I may glean in this quarter," I now send you the first installment. I question, however, whether I will be able to interest your readers by reason of the limited space allotted me in a journal like the *ADVOCATE*, where letters must of necessity be very short so as not to interfere with the variety essential to its columns. I will do the best I can if you will overlook all shortcomings.

As at home, so abroad, the whole world seems to be out of joint just now, and no man is entitled to say he is born to set it right. Stagnation reigns supreme. Capital is hoarded or invested in non-paying enterprises. The question of capital and labor is the uppermost one in this country. The eighth co-operative congress of delegates, embracing those from Great Britain and Ireland, was held in Glasgow a few days since. In this congress the question of capital and labor was considered. Prof. Hodgson said they were mutually indispensable. So long, said he, as capitalists and laborers form classes—disagreements and conflicts are apt to arise between them. Capital, he held, was a productive force as well as labor. The statement that there should be an equal division of profits did not solve the question. Was there to be a fixed rate of wages, or was a fixed percentage to be got on the capital that was invested? The cry was a fair day's wages for a fair day's work. But what was a fair day's wages and a fair day's work. A workman had a right to ask a certain wages for a certain number of hours per day; but was it always judicious to exercise a right? This is a problem our own country has been trying to solve, especially during the ten years past. Strikes between employer and employed cause both to suffer, but the community suffers most of all. Strikes produce a deplorable state of affairs whenever and wherever they exist, and how to prevent them with safety to capital has been the study of our greatest financiers for years past, and still the problem is far from being solved.

THE TICHBORNE DEMONSTRATION.
 The public mind is not yet satisfied that justice has been done in reference to the imprisonment of the claimant. If the country were polled to-morrow there would be an immense majority in favor of a new trial. Hence the demonstration in Hyde Park lately in which fifty thousand people demanded a new trial. A belief exists among the masses that it is the moneyed power of England that keeps Sir Roger out of his just claims, and consequently that the grossest injustice is being done him. This matter, should the claimant long survive, may lead to something very serious in England in the course of time.

HANGING AND FLOGGING JUDAS.
 On Good Friday the curious custom of flogging the effigy of Judas Iscariot was observed by the crews of several Portuguese and Maltese vessels then lying in the river and the docks. In the early morning a figure intended to represent the traitor apostle, made of wood or straw, and dressed as a sailor, was hoisted to the yardarm, where it remained suspended while the sailors attended mass. Then, at a meeting of the crew, the captain was appointed master of the ceremonies, a compliment which is repaid by an extra allowance of grog. Under the captain's supervision the effigy was lowered overboard, and having been solemnly dipped three times, was hauled in and lashed tightly to the capstan. A procession was formed, the ship's bell was violently rung, and the bound apostate saluted with mock solemnity. The crew afterwards proceeded to belabor the effigy with ropes' ends until his garments were reduced to tatters, upbraiding Judas with his treachery all the time. Under the combined influences of fervour and rum the crew lashed themselves into a state of fury, during the continuance of which the figure was unlashd and trampled to pieces amid a volley of howls and execrations. At this stage of the proceedings the ship's bell was rung, to indicate that a further supply of grog was awaiting distribution. Order was restored as if by magic, and, the sailors having refreshed

themselves, preparations were made for the disposal of the remains of the effigy. The pieces were gathered together and burnt on the ships in the Thames, but as fires are not allowed in the docks, the observance of the rule was departed from there, the effigy being ignominiously cast overboard.

DISRAELI.

Of late the popularity of Disraeli has begun to wane. For several years he has been "the power behind the throne," and without exception the most influential statesman in England, but about the time the subject of the "Empress" began to be seriously discussed his hold on the minds of the people began to loosen, and it is now no uncommon thing for members of public meetings to express themselves as they did at Warrington the other day. They said there that "Disraeli was what might be called an empiric—namely, a quack doctor, who made laws without knowledge, by experiments. That he was not marked by administrative ability. He did not shine in the debate as a leader; he had mismanaged the House; and his flippancy and insolence in the House were offensive, even to his friends.

THE FENIAN PRISONERS.

Now that the Fenian excitement has died away it may not generally be remembered that England has imprisoned, some for twelve, some for twenty years and others for life, no less than eighteen Irishmen, and many of these are highly educated and formerly prominent gentlemen. But Irishmen have so long been in the habit of being imprisoned by England, that it has become to them a second nature.

A VERY EXCITING TRIAL.

has of late attracted the attention of all England. A barber at Blackburn named Fish murdered Emily Holland, a girl aged seven years. The manner in which he did it is given in the following confession:

At a few minutes after five o'clock in the evening, I was standing at my shop door in Moss street, when the deceased child came past. She was going up Moss street. I asked her to bring me a half-ounce of tobacco from Cox's shop. She went and brought it to me. I asked her to go into my shop. She did. I asked her to go up stairs, and she did. I went up with her. I tried to abuse her and she was nearly dead. I then cut her throat with a razor; this was in the front room, near the fire. I then carried the body down stairs into the shop, cut off her head, arms and legs, wrapped up the body in newspapers on the floor, wrapped up the legs also in newspapers, and put those parcels into a box in the back kitchen. The arms and head I put in the fire on Wednesday afternoon. I took the parcel containing the legs to Lower Caniffie, and at nine o'clock that night I took the parcel containing the body to a field at Bastwell, and threw it over the wall. On Friday afternoon I burnt part of the clothing. On Wednesday morning I took a part of the head which was unburnt and put it in the chimney in the front bedroom. I further wish to say that I did all myself; no other person had anything to do with it. The foregoing statement has been read over to me, and is correct. It is my voluntary statement, and before I made it I was told that it would be taken down in writing and given in evidence against me.

(Signed) WM. FISH.

One interesting feature associated with this trial was the discovery of the remains of the child by trained dogs, which goes to prove that dogs can be used in detecting criminals as well in England as in Texas.

GALVESTONIAN.

To the Ladies.

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. Spring and Summer Styles now ready

Christian Advocate

L. G. JOHN, D.D., Editor. GALVESTON, TEXAS MAY 27, 76 The Widow's Son.

BY REV. JOHN TODD, D.D.

In a little brown, one story wood ed house, nestled among the trees at the foot of a hill, lived the Widow Wood. She lived all alone, save her little boy, her only child, Johnny. Her husband was a poor, hard-working man, who had con- trived to pay for their little home, having one cow, and kept his garden in good order when he was suddenly removed by death. Johnny was too young to remember his father, and the neighbors lived at a distance, and so he and his widowed mother were all in all to each other. The school house was far off, too, but as soon as his little legs had got long enough, Johnny was found at school. Early in the morning, washed and combed, he would kiss his mother for a long day, with his little dinner basket hung on his arm, while she, charging him to be "a good boy," would turn back to her lonely home, to spin or to weave, or to do some- thing by which to earn a pittance toward their support. Sometimes she would go out to meet him toward night when she thought it time for him to come home, and then, hand in hand, little Johnny would tell his joys and sorrows, how the boys called him "a baby," and "a milkop," because he stoutly de- fended his mother, and then how Miss Pierson praised him as her "model little boy."

"I don't think they ought to laugh at us if we are poor, do you mother?" "Why, no, not if we do as well as we can."

"And it's no disgrace to eat rye pies, is it, mother?" "Certainly not, if we cannot af- ford to have wheat."

"They throw and pull me around, they do, because I am little and feeble. I can't fight them; but I tell you what, mother, I'll grow, and I'll be a good scholar, and be a doctor or a lawyer, and then we will live in a big house, and you shall dress like a lady, and I'll have good clothes, and we'll eat wheat, and see if they will laugh any more!"

"Well, Johnny, you be a good boy, and learn to love your books, and I will do all I can for you."

The widow wiped a tear silently from her face, and felt that this little confiding boy was dearer to her than all the wealth in the world. So she silently toiled and denied herself everything possible, and kept her child at school. When he had learned all they could teach him in the little red school-house, she sent him to an academy. He was the poorest boy in the school, the poorest dressed and fed. People wonder- ed why Widow Wood should "kill herself with work just to keep that great boy at school." They said "he had better be earning something for his mother." But the widow kept silent, and toiled on. At length the time came when Johnny was ready to go to college. Could she ever meet the expense? She had earned and saved something every year by her loom, in view of this possibility.

After he had entered college, she milked and drove her own cow to pasture, cut her own wood all winter, and one day in the week, sometimes two, went out washing. Soon it began to be whispered around that "the widow's boy was doing well;" and then "that he was a fine scholar, and the day he graduated, the first scholar in his class, the poor mother took his arm after the exercises of the day were over, and with tears and smiles walked with him through the streets of the city, the happiest mother in all that city. A few years after, she saw him taking a commanding position in his profession—one of the most honored and distinguished men in our country. She did see him in his elegant house, surrounded by a great library, and a most gifted family of children, and she did live with him and lean upon him as a strong staff, but I am not sure that she was really happier than when chopping at the wood pile, that she might save a little to help her boy through college. They are both dead now; but I knew him well, and his invaluable writings are now on my table before me. Such is the simple but true story of "The Widow's Son."

A HAPPINESS that is undisturbed becomes tiresome; we must have ups and downs; the difficulties which are mingled with love awaken passion and increase pleasure.—Moliere. As clear water presents an image, to those who look upon it, of the sun itself and of the vaulted sky, so the pure heart is converted into a kind of copy and mirror of the divine glory. GOD does not make his servants by the score as men run iron into moulds. He has a separate work for each man; and let each man do his own work in his own way, and may God bless him.—Spurgeon.

A FAMOUS Duke called upon Dr. Abernethy with reference to an in- flamed eye. My lord, after waiting an hour for Abernethy to get through with a number of charity patients, whom he never left to at- tend upon the highest noblemen, began the conversation by saying: "Doctor, I wish you would examine this eye; I fear some serious mis- chief is at work here."

"If you will sit there in my pa- tient's chair, and let me do the talk- ing, I will soon find out what's the matter with you."

A few sharp questions, and the doctor concluded the interview with the following words: "Your diffi- culty is not where you think it is, in your eye, but"—pointing his fin- ger to the Duke's enormous stom- ach—"it is there, in your kitchen. Of course, when the kitchen is out of order, the garret and all other rooms in the house are likely to be more or less affected. Now, all you need to do, is to clear the kitchen, and the garret will require no spe- cial purification. Your lordship must do as the famous Duke of Wellington did on a well known occasion— cut off the supplies, and the enemy will leave the citadel."

A WEALTHY gentleman, living some distance from London, thought, on the occasion of a visit to the city, after attending to his business and being ready to depart, that he would call upon Dr. Abernethy. Not that he needed any medical ad- vice, but that he might have the honor to say, when he returned home, that he had met the great Abernethy. The gentleman was a high liver, and carried a red face and a somewhat gouty toe. He de- scribed his case, interrupted and cut short by a question or two, when, af- ter a single minute's examination, Abernethy's prescription was this: "Live on sixpence a day, and earn it."

THE story of the dandy who showed how much art succeeded force by separating two fighting dogs by clapping his snuff-box to their noses, is capped by the landlord of the inn at Dalnacardoch, Scotland, quite an original in his way. In winter a number of the neighboring shepherds assemble at his house to drink, crack jokes, and while away the long nights. Sometimes they get quarrelsome. When a fray is brewing, our hero puts a little Cayenne pepper in a bit of brown paper, makes the tongs red hot, lifts the packet with them, and holds it at the bottom of the door. The result is magical. An inveterate sneezing and coughing commences, which is instantly succeeded by a rush to the door and a break up of the company.

Educational.

Schools of law in the United States—number of schools, 97; number of instructors, 158; number of students, 2173. Schools of theology in the United States—number of schools, 110; corporation property, \$7,768,499; number of professors, 374; number of students, 3828. Schools of medicine in the United States—Regular, 59; Eclectic, 3; Homeopathic, 8; Dental, 11; Phar- maceutical, 13; grand total, 96; total instructors, 1448; total students, 8681.

The number of professional schools of science in the country is 73; endowment, \$8,730,768; cor- poration property, \$6,454,796; number of students, 6929; number of officers in faculties, 650. In Germany, 1520 out of every 10,000 of the population are under school instruction; in Great Brit- ain, 1400; in France, 1160; in Belgium, 1140; in Austria and in Hungary, 480; and in Russia, 150.

The benefactions received by colleges last year amounted to \$8, 237,141. This was divided up as follows: To schools of science, \$770,656; to schools of theology, \$619,801; to schools of medicine, \$78,600; total \$1,469,057; total year previous, \$9,957,494; increase, \$1,279,483.

NATURE seems to delight in dis- appointing the assiduities of art, with which it would rear dullness to maturity, and to glory in the vigor and luxuriance of her chance pro- ductions. She scatters the seeds of genius to the winds, and though some may perish among the stony places of the world, and some may be choked by the thorns and bram- bles of early adversity, yet others will now and then strike root even in the clefts of the rock, struggle bravely up into the sunshine, and spread over their sterile birthplace all the beauties of vegetation.

It is no more possible for an idle man to keep together a certain stock of knowledge than it is possible to keep together a stock of the ice ex- posed to the meridian sun. Every day destroys a fact, a relation or an inference; and the only method of preserving the bulk and value of the pile is to be constantly adding to it.

THE religion of the Chinese is mainly a dim fear of the ill-luck from the vengeance of some gloomy deity. Worship, in the proper sense of the word, they know nothing of. The ceremonies at the joss-houses appear to be an effort to guess the future by the joss or burning of lit- tle sticks. They hope also, on cer- tain great days, to please the wooden idol by burning perfumes, or with a multitudinous snap of millions of fire-crackers.

THE vices operate like age—bring on disease before its time, and, in the prin e of youth, leave the charac- ter broken and exhausted.—Junius. Why is there no man who con- fesses his vices? It is because he has not yet laid them aside. It is a waking man only who can tell his dreams.—Seneca.

THERE is something strange in the end to which the Russian Czars have come for the past one hundred years. Peter the Third was poi- soned, and died after horrible suffer- ings, lasting for several days. Catherine the Second, the Semir- amis of the North, expired after long suffering, brought on by her moral excesses. Paul the First was murdered with barbarous brutality, horrible to say; with the connivance of his son and heir. A due retribu- tion was meted out to the latter, Alexander the first, to whom poison was administered until, after ailing nearly a year, he suddenly died in 1825. His successor, the magnif- cent and terrible Nicholas, who, when he thought he had the Orient in his grasp, and whose fondest dream was to carry the Russian eagles to the Bosphorus, saw his splendid armies ignominiously beat- en, and died broken-hearted and wretched. And now comes his son, next to Peter the Great, the greatest benefactor Russia ever had. The freedom he gave to twenty millions serfs exasperated the nobility against him, and his pacific foreign policy alienated the Russian zealots, who think that the sure goal of Moscowite policy is to overrun the west and south. His son, the Grand Duke hereditary, believes in that policy, and when he becomes the arbiter of Russian af- fairs, we shall not have to wait long for stirring action.

BE HAPPY.—There are many people in this world who are afraid to be happy, who go moping about with the accumulated mould of sourness clinging to them so closely that nothing short of an earthquake or resurrection could shake it off, thereby denying themselves the pleasure of seeing the laugh-side of nature that trails and ripples all over, just like the sunshine. Surely there is enough joy in God's workshop to sweep out all sadness if we would but seek it. Shall I tell you when you may hope to find this antidote for sorrow? When the angels have enlarged and purified your own heart. When pain, fear, woe, an- guish, hunger, thirst, has penetrated through every corner. When you have winced under the necessity of a lifetime. When you have lived long enough to detect the mockery in the key-note of living. When you depend less upon the disposition and acts of others than on your own. When the rooms in your head and heart are all rented to respectable tenants. Whose ar- ticles of agreement will be to keep the furniture and drapery in re- pair, and whose lease will only ex- pire with life. When forgetfulness, selfishness, envy, malice, hatred and all the catalogue of deadly sins will be rare visitors instead of fix- tures. When love, joy, hope, care, thoughtfulness, and above all, char- ity, have taken possession and will thus secure to you the full and un- abridged edition of happiness in this world, as well as in world No. 2, and will open up a thousand avenues—a thousand outlets toward God's suffering children, and the poor, whom ye have always with you.—Ruth, the Gleaner.



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Christian Advocate

I. G. JOHN, D.D., Editor.
GALVESTON, TEXAS, MAY 27, 76

REV. R. T. NABORS, of Shearn church, Houston, spent last Sabbath in our city. He exchanged pulpits with Dr. Shapard, of St. John's. His old friends gave him a most cordial welcome, and from certain tokens we infer that he gave the congregations in return two excellent sermons. He reports his church in a prosperous condition. It is his purpose not only that his charge shall be in advance of all others in his own conference when missionary collections are reported, but to be the banner church in that connection in the State.

ONE of the Methodist pulpits of Cincinnati has a watch embedded in the cushion so that the preacher can time himself without turning round to look at the clock; or what is more awkward, to be clawing his watch out of his fob. This is an important arrangement. People want the gospel this day in short measure; and some congregations we know of would be glad in addition to have an alarm clock beside the pulpit to abate prolixity in the sermon.

We very often join our children in singing: "I want to be an angel," but when we come down to the facts of the case, we are willing to put off the angelic estate until we have tried everything else. We have no idea of becoming angels until we can't help ourselves. The harp of gold, the glittering wings cleaving the atmosphere of heaven, the city with its walls of jasper and its gold-paved streets, are very nice things to sing about, but we do not wish to take up our habitation there so long as we can find a corner in the moldering mansions on earth. When this feeling accords with that which prompted the Apostle to say: "For me to live is Christ, and for me to die is gain," is all well, but when it is an answer to worldliness and reveals how little spirituality we have it would be well for us to cultivate a different spirit.

ST. JOHN'S SUNDAY-SCHOOL PICNIC.—This school had its annual rural recreation on the 13th inst., amid the grove surrounding Dickinson Bayou. Some six hundred members and friends of the school, in charge of the acting Superintendent, Bro. B. R. Davis, filled the cars at the depot, and, to the enlivening strains of a good brass band, proceeded without accident of any kind to the grounds selected. The day was spent by the "old folks" in quiet walks through the woods or cozy chats around the camp coffee-pot; while the little ones, aided by some children of a larger growth, occupied the pavilion in childish games which seemed to furnish all necessary amusement for such an occasion. A novel feature of the picnic, aside from the fact that the children played their games to the music of a full brass-band, was the performance by the same band of several Sunday-school songs familiar to all present, notably among which were: "Hold the Fort" and "Jesus Loves Me." During the playing of these by the band the entire audience present joined in singing the hymns, and the effect was capital.

Bros. Nabors and Cravens came down from Houston and met with their numerous friends on the grounds besides assisting the pastor, Dr. Shapard, in a fatherly oversight of the joyous crowd. After enjoying the day fully, all returned to the city safely without a single accident to mar the pleasure of any.

At the annual meeting of the Seamen's Friend Society, the secretary reported that during the past year there were 780 libraries sent out with vessels, making 5559 during the past seventeen years. They aided in 1875, forty-eight chaplains, missionaries and colporteurs, and distributed 400,000 copies of periodicals.

Rabbi J. S. Nathans, a converted Jew, was recently licensed as a lay reader in the Episcopal Church at New York, and will undertake a mission to the Jews, who number in that city about 110,000.

PREACHER POLITICIANS.

It is a great pity that our Northern Methodist brethren cannot realize that they are not running the United States government. Their assumptions in this direction would excite more indignation among outside people, were it not that the absurdity of their proceedings so often excites contempt. We want to be fraternal and shall "take up our cross" as best as we can, but when we see in the proceedings of the present General Conference their persistent intermeddling with political affairs, we confess that we bear it as a burden. We appreciate the intelligence, the energy, the broad comprehensive enterprise, the deep and earnest piety that characterizes their movements wherever they confine themselves to their legitimate work of "spreading holiness over these lands;" but when they attempt to turn a General Conference into a political caucus, their awkward mimicry of political organizations produces no small disgust. The preambles and resolutions opposing the transfer of the Indian service to the War Department was not in harmony with the spirit of the Master who declined to take part in the political conflicts of his own nation with Caesar. Without discussing the questionable character of the Indian Ring, the endorsement of that institution under charges of the basest corruption was, to say the least of the matter, a most unfortunate act on the part of a grave religious body. It subjects the church to the charge of trying to whitewash rascality. No one of any sense will say that the members of the General Conference are in any way connected with the frauds charged on the ring, but many will say that the church has been employed to give character to men of the most questionable reputation. When the Conference listened to Judge Lawrence's declaration that the dominant party in the House could not be relied on to do justice to the Indians because they were deficient in the true sentiments of Christianity, and failed to rebuke this introduction of political discussions into its deliberations, it gave revelation of its decided political proclivities which will be regarded by thoughtful men as of very doubtful propriety. The fact that the bill transferring the Indian Bureau to the War Department received the vote of both parties, shows the estimate placed on the ring by all who were familiar with its history, and on a body of Methodists the stamp of partisanship more blind and persistent than is displayed by their party itself. Business men often assume themselves over the blunders of preachers when they forsake their calling and go into secular affairs. Not one case in a score proves a success. In politics they are not only failures but frauds.

SO LONG as Daniel Drew had a long purse he supplied the University which bears his name with the money needed for the support of the various departments. It was his pet and the public let him amuse himself over it without disturbing his enjoyment. While he was giving hundreds of thousands the multitude felt no disposition to contribute their mite. Now that he has failed, and his contributions have failed, smaller contributions are pouring in so that the aggregate will, it is thought, make up for the withdrawal of the princely gifts its founder had hitherto provided. We think it a most excellent thing when out of their abundance the rich men give their thousands to promote the great educational or benevolent movements of the day. It is specially a blessing to the rich men themselves. They will be better for such gifts when they come to die, but we are not convinced that the spread of the gospel and the promotion of the great movements which it originates, will be dependent on the gifts of the rich. The gifts pouring forth in tiny streamlets from the abode of the widow, the hard hand of the laborer, the counter of the shop-keeper; from the corn-crib and cotton-patch of the farmer will swell into the broad deep river which will send its tide to bless all nations of the earth.

SIN IN HIGH PLACES.

Some of the New York papers a few weeks ago commented pointedly on the official zeal of Judge Taft, the new Secretary of War, which led him in company with Gen. Sherman to devote a recent Sunday to a formal inspection of the forts and military works in the city of New York. It was regarded as an act of open disrespect to the religious convictions of nine-tenths of the people in that community. Corporations have no consciences, it is said, and our government has no religion; both statements may be true, and yet when our public officials make them the excuse for running squarely across the laws of God and the municipal laws of a great city where the Sabbath is respected, they deserve open and severe rebuke. The Sabbath is not only the day set apart for divine worship, but it has been the peculiar honor of the American people that its observance is more universal in this land than any other country unless it be Scotland. Railroad corporations and our government officers are doing more to break down the moral sense of the nation in this direction than any other influence. Judge Taft and Gen. Sherman should remember that they are public servants not masters. This public offense against the religious convictions of the nation, bears with it additional significance when we bear in mind the fearful breaking down of moral principle among those who hold high official positions. When men fear not God, they regard not man; and when those in power reach that point corruption is the inevitable end.

THE REAL SPIRIT.

The Spanish Cortes by a vote of 226 to 39 rejected the amendment against religious toleration proposed by the representatives of the nation. King Alfonso has sought to make this all right by writing to the Pope assuring him that Spain is Catholic and that Catholics need apprehend nothing from the application of the clause in the new constitution upon religious liberty. What the result of this conflict for religious freedom will be, men who have noted the religious history of the world have no doubt. After a hard struggle the right of each individual conscience will be recognized and the Bible have free course in Spain. To us on this side of the ocean the conflict is important, as it reveals the real position of the Catholic Church. This clause which simply guarantees religious toleration is considered at war with the Catholic Church. Let every man who thinks that Catholics put forth in this country that they are the friends of freedom, and decide their true position. If Catholicism is a unit, the position of the Pope with reference to religious freedom in Spain is what it would be in this country if the secular arm were obedient to its mandates. Some think we are needlessly exercised over the efforts made by Catholics to control municipal affairs and to get control of every agency that is presented to promote their influence. We judge them by their own record. Every Catholic who acknowledges his allegiance to the Pope is bound to endorse the policy of the Vatican in endeavoring to deprive Spain of the rights of religious freedom. There is not a Catholic in Texas who will say that the Pope in this matter is wrong. When our politicians pander to such influences every Protestant has the right to protest.

Whitefield's portable pulpit is in the rooms of the American Tract Society. It is of pine wood, and so constructed that it can be easily taken down or set up. Whitefield is said to have preached 2000 sermons from this pulpit in the open fields of England, Wales and America. It is to be sent to the Centennial.

The Church Journal announces that the presiding bishop of the Episcopal Church in this country has received circulars from the Archbishop of Canterbury addressed to all the bishops, respecting a second Pan Anglican Conference at Lambeth.

THE CHURCH VS. THE WORLD.

FIRST PAPER.

The word church (*Greek, ekklesia*) originally signified an assembly met for deliberation or to transact business. By metonymy, it was afterward used to signify a body of Christians met for worship or united in faith and practice. This sense was extended to represent the whole body of Christians throughout the world. In process of time, the figurative became the prevailing application of the word, and we now use it only in the ecclesiastical sense. But in a Biblical sense, as says Mr. Watson: "By the word church we are more strictly to understand the whole body of God's true people in every period of time; this is the invisible or spiritual church." He further says: "Church members are those who compose or belong to the visible church. As to the real church, the true members of it are such as 'come out from the world;' (2nd Cor. vi, 17); who are 'born again,' (1st Peter i, 23; Jno. iii, 3-5); are made 'new creatures,' (2nd Cor. v, 17); whose 'faith works by love to God and all mankind,' (Gal. v, 6, and Jas. ii, 14-26); and 'who walk in all the commandments of God blameless.'" (Jno. xiv, 21; and xv, 10.) Taken in this, the scriptural sense, the church is of God; ordained of Him in the hands of a mediator, and established through instrumentalities and agencies of His own selection. Its laws and ordinances are of divine appointment, and are binding upon each member of the church alike. Christ is the supreme law-giver, "the Head of the Church," and demands of all implicit obedience to His laws, under pain of forfeiture of rights and exclusion from its privileges and blessings, if its laws be disregarded. God, being a spirit, has created His church a spiritual body, baptizing them into its communion by a spiritual—not watery—baptism; (1st Cor. xii, 13) and requiring of them a spiritual—not formal—worship. (Jno. iv, 23-24.) He is holy and demands of His children that they, too, be holy in all manner of conversation. (See Isa. vi, 3; Heb. xii, 14, and Rom. vi, 9.) The objects for which the church was instituted are: First—That man might be elevated above the mere gratification of his earthly and sensual desires and passions to the cultivation and enjoyment of his higher instincts, his moral and intellectual nature. (See Titus ii, 12; 1st Peter. 2-11, and 1st Peter iv, 12.)

Second—That God might raise up to Himself a holy people, a royal priesthood, who, by their godly walk and conversation, might glorify Him who created them, and extend His kingdom through the world. (1st Peter, ii, 9; Titus ii, 12-14.)

From these and kindred facts, we may easily deduce the laws by which the church should be governed, and the rules by which the lives of its members should be regulated. And were there no express commands defining the manner of Christian life, the principles already stated from God's Word would clearly point out the lines by which their conduct should be circumscribed.

In the first place we infer that their lives should not be worldly; i. e. not of that character which savors of the world, which is loved and enjoyed by the unconverted and the impure. The Christian's aims, labors, pleasures and amusements must necessarily differ from those of the worldling. His aims must be higher, his aspirations more noble. "Come ye out from among them and be ye separate, saith the Lord, and touch not the unclean thing."—2nd Cor. vi. 17. "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him."—1st Jno. ii. 15-16. "And be not conformed to this world," etc.—Rom. xii. 2. "Ye can not serve God and mammon."—Matt. vi. 24.

Any conformity to the world, therefore, either in spirit or action, is contrary to God's law and derogatory to Christian character. A participation in worldly amusements, or practice, or aid and countenance given to them, alike tend to sully

the pure fame of a Christian man or woman. Neither can they indulge in such without being morally contaminated. To use a homely adage: "He who handles pots and ovens is sure to get smuted." The soul thrown off its guard is open to the attack of the enemy; and the devil is sure to take advantage of every careless act to overcome us.

We must not hold parley with the enemy within his own lines. We cannot mingle promiscuously with the world without being affected by it. How then can Christians participate in the pleasures of a ball-room; or sit down and indulge in a social game of whist or euchre; or become visitors to the race-track or the theatre, without lowering the standard of Christian character and bringing reproach upon the cause of Christ? How can they enter the saloon where spirits are kept and sold, and drink with those who frequent such haunts, without staining their escutcheon and giving to the world the right to point the finger of scorn at them? And the world does thus point at them and deride their pretensions; for were the sinner in need of a spiritual adviser or comforter, he would never send for one of these ball-going, gambling, saloon-visiting Christians (?) to administer to him. That these amusements, etc., are worldly, purely so, will not be disputed. There is not a Christ-like element in them. They are of the earth, earthly, and tend to feed and foster only our earthly, sensual desires and passions. They who seek them never offer one plea based on Scripture for their practice. On the contrary, they are instigated by low desires, and pander to some of the basest passions in the human breast: avarice and lust. Their legitimate offspring are the love of gambling and the low brothel, called by a softer name, the assignation-room. If these were not the moving principles that underlie the love of dancing, why is it that *stag-dances* are not more popular? and why do not young ladies have their soirées independent of the other sex? Let the satire of Lord Byron on the waltz, given by one who knew, declare the fact and expose the dangers of this social evil.

For the present we desist, and will consider the others in the future. Let every true lover of Christ "flee from sin" and abstain from the very appearance of evil.

MR. A. T. STEWART'S art gallery cost him over \$750,000. Many people would consider this a very comfortable provision for the "rainy day." It was one of the luxuries the wealthy merchant enjoyed. A few years were spent in securing the collection; a few hours each week in gazing on each work of art, or in exhibiting them to his carefully selected guests; and then he retires from that treasury of art, takes his place on his magnificent, solid rosewood bedstead, inlaid with gold, and dies. What he saw in the other world—not pictures; but grand realities, shaped and colored by the finger of God—no mortal can tell; but many a poor widow, whose eyes for years rested on the rude walls of a home on which not even a rough engraving was suspended, when she passed away, was introduced into scenes infinitely more magnificent than the art gallery which cost the millionaire so many thousands of dollars. When death levels all earthly distinctions, moral worth and the grace of God establishes a new and better standard.

ST. JAMES PICNIC.—The picnic given the children of St. James Sunday School last week was a pleasant affair. Bro. A. C. Crawford offered the use of his grounds on Seventeenth, between M and N streets. In addition to the shade of the trees, awnings were spread over the tables and other parts of the grounds. An ample lunch was spread, an abundance of lemonade and ice water kept the little folks cool, and a dish of ice cream for each one made everything all right. Music by the band, songs and plays by the little folks, and social intercourse among the older people, made it an hour we hope often to see repeated in this life.

SUNDAY VIOLATIONS.

When God created the world and all things in it, and rested on the seventh day, it became under His divine command a hallowed day. In it we are forbidden to indulge in servile works or anything else save and except what may be pleasing to the Great Ruler of the universe.

The utter disregard of the Sabbath indicates more clearly than anything else we encounter the great depravity of the age in which we live. It demonstrates the moral bankruptcy that is coming upon the people, and foreshadows the early presence of some striking manifestation of divine wrath.

Sunday has ceased to be a day of rest; it is no longer singly devoted to the worship and glory of God. The church bells send out their greetings inviting the languishing souls which grope in darkness to come to the fount of bliss, the great source of joy that shall live on after the sad scenes of this life are passed; but the melody of their chimes are blended with the lascivious music of the ball room and the jingle of the beer glasses that keep up their ceaseless rounds about the Bacchalian boards to be found in every city, town, village, and hamlet of our wide land. The church and the beer garden are the rivals of this age; and while one begs the serious reflections of the reckless sojourners in this changing sphere, the other calls to him to come and drink and make merry with those who have risen above the wisdom of Solomon, and have satisfied themselves that there is no God; the ball players placard every car that passes through the streets of our city, inviting the young and the old to witness feats of skill rather than repair to the temples of the Most High and pour out their souls in thanks for the multiplied blessings He has conferred upon them.

The law-making powers of our State government have yielded to the vicious demands of these who vote, and are conceding away every command of God until Sunday in cities has become but little better than a holiday devoted to the gratification of base passions and the enjoyment of sinful pastimes.

All honor to the Centennial Commissioners who endeavored to retract the beer permits incautiously granted for the purpose of bestializing those who may feel disposed to turn the exhibition grounds into a grand rallying place for drunkards and beer drinkers. All honor to those men who show that they believe in God and are willing to obey His laws.

THE Executive Committee of the Young Men's Christian Association of the State of Texas are desirous of seeing a Young Men's Christian Association organized and established in every town in the State. At present there are Associations in the cities of Galveston, Houston, Dallas, Paris, San Antonio, Waco, Jefferson, Hempstead, etc. These Associations are all alive, and, under the blessing of God, they are doing a great work. Some of them hold noon-day prayer-meetings daily in their rooms; religious services in the jails and hospitals on Sundays; prayer-meetings during the week in neighborhoods far from churches. They also conduct street and other open-air meetings, visit the sick, help the destitute, and do such other Christian work as the necessities of surroundings demand. Any community desiring to organize one can gain valuable suggestions by addressing any one of the following gentlemen: J. F. Dumble, Houston; G. M. Stierer, Galveston; E. F. Nelson, Galveston; J. Armo Knox, Houston; R. J. Haynes, Waco; G. B. Anderson, Waxahachie; P. H. Ward, San Antonio.

The South Carolina Diocesan Convention, May 12th, after a warm discussion rejected the application of the St. Mark's (colored) church for admission to that body. A majority of the clergy favored the application, but it was rejected by the vote of the lay delegates.

There have been 106 additions to the Baptist church during the revival at Petersburg, Va.

Christian Advocate

GALVESTON, TEXAS, MAY 27, 76

MACHINERY.

WIGGIN & SIMPSON.—Engines 12 to 80 horse power; Boilers, Saw Mills, Cotton Presses, Horse Powers and all kinds of Machinery built and repaired.

PHENIX IRON WORKS, HOUSTON, TEXAS.

TEXAS NEWS.

The rust seems to have departed without injuring the crop much as a general thing. Mrs. Penelope Wharton, relict of Gen. John A. Wharton, died at her residence, Eagle Island, Brazoria county, on the 15th.

The public printing has been given to the State Gazette.

On the 18th inst three disguised men robbed a stage and several hacks on the road between Dallas and Fort Worth. It is estimated they got from fifteen passengers about \$7000 in money and jewelry.

Capt. McNelly and command were at Laredo at last accounts.

Two negro incendiaries have been arrested in Galveston, from Indiana, where they set fire to several buildings.

Whipping in place of stocks has been inaugurated in the Texas penitentiary.

Cattle stealing is going on in Goliad county at a fearful rate.

Rockdale has organized an immigration society.

Fort Worth is again looking up in anticipation of a railroad at an early day.

A movement is on foot to connect Waco with Palestine by rail.

The Tremont hotel in Galveston is again under way, and will be completed in a few months.

The flouring mill in Galveston will be ready for the coming crop. Its capacity will be 300 barrels a day.

There are now six insane persons in the Galveston jail who ought to be in Austin.

A bill is before the Legislature for the appointment of a detective force of 100 persons for this State, or one captain, eight sergeants, and one hundred men.

Milan, Bell, Burleson, Williamson, Lee counties have established a co-operative Grange store at Rockdale.

A son of Mr. Joe Parks, of Bonham, was seriously injured at a picnic in Anderson on the 19th.

Gonzales is afflicted with thieves.

The Legislature has an immense amount of business in the hands of its committees, but as yet it has consumed but little.

The complaint of drought is almost universal in this State. The crop prospects are as good as they will average one year with another.

SAN ANTONIO, May 19.—A telegram has been received at headquarters from Col. Devin, in command at Fort Brown, to the effect that Capt. McNelly had a fight with cattle thieves yesterday, and is reported to have killed two. He crossed the river after them, and subsequently recrossed.

Another dispatch from Col. Devin says the Revolutionists evacuated Matamoros on the 15th at 11 o'clock A. M., after working on the defensive works until sundown on the previous day. Gen. Gonzales turned over the city to the German and American Consuls to hold until the arrival of Escobedo. A guard from the gunboat Rio Bravo has landed, and is protecting the two consulates and the foreign merchants. All is quiet and orderly. As soon as Escobedo or his troops arrive, the consuls will surrender their trust to him, and the naval forces will be removed.

BROWNSVILLE, May 18.—The revolutionary forces are evacuating Matamoros, having commenced last night. Gonzales will leave this morning, with regard, it is thought, to join Diaz and attack Escobedo, who is this side of Reynosa, advancing on Matamoros. Gen. Gonzales, on leaving Matamoros, there being no municipal officers, placed the city in charge of the American and German Consuls till the arrival of Escobedo to preserve order and insure protection of foreign citizens. The commander of the United States gunboat Rio Bravo is there to co-operate with the consul, and detailed part of the crew as guards. It is said that Gen. Devin, of Fort Brown, will send further assistance if required.

BROWNSVILLE, May 20.—Gen. Revilla, with the advance of the government forces under Escobedo, reached Matamoros last night at 8 o'clock, and the American and German Consuls turned over the city to him.

Escobedo arrived there this morning. Diaz is reported to be at San Fernando in the interior, whether Gonzales has gone to join him.

WASHINGTON, May 20.—Capt. Johnson, commanding the Rio Grande naval forces, telegraphs Secretary Robeson from Matamoros, May 20th, that Gen. Escobedo's advance had arrived with 1000 well armed men (and he judged from seeing them pass) well disciplined men. He at once relieved the men Captain Johnson had in the city. Escobedo will arrive today.

SPECIAL PREMIUMS.

Second Quarter, 1876, Ending June 30, 1876.

For the largest number of subscribers sent during the quarter by any one person we will give a fine jeweled watch in a solid silver Hunting case. This watch will be purchased from the well-known Texas Jeweler, T. E. Thompson, under his guarantee. Value, \$50.

For the second largest number we offer a magnificent family Bible, containing all the modern improvements

"Low Prices."

There is nothing that possesses a greater charm than light expenses—every merchant who sells his goods at so low a figure as to please the multitude, will be patronized by them. Some people prefer cheap goods, though they may be very inferior. But when we are sick and require medicine to cure us, it is not remarkable as well as true, that we will only use the most reliable medicines, prepared by the most skillful chemists perfectly regardless of expense?

This is the secret of the great popularity of Dr. TUTT'S MEDICINES. He was for many years a teacher in one of the best medical colleges in the United States, and has been engaged in the practice of medicine for thirty years. Thus guaranteeing that his medicines are prepared upon strictly scientific principles. TUTT'S PILLS have been in use for twenty years, and have become a household word in nearly every country on the globe.

JOINT BOARD PUBLICATION.

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

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

Read. Read. Read.

Great Inducements to Agents, Subscribers, and Clubs!

PREMIUMS OF SOLID VALUE!

Table with 4 columns: GIVEN AWAY, SILVER, SEWING MACHINES, BOOKS, and their corresponding values.

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

- Those desiring to work for a Premium will please so state; as we do not offer both Premiums and Commissions. Premium No. 1.—Three Subscribers.—A beautiful silver napkin-ring. Retail price, \$1.00. Premium No. 2.—Eleven Subscribers.—A child's silver set, (knife, fork and spoon), just the thing for a birthday present. Retail price, \$4.50. Premium No. 3.—Twenty-two Subscribers.—A handsome Silver Butter Dish. Retail price, \$6.00. Premium No. 4.—Eight Subscribers.—A Child's Cup, (good lined). Retail price, \$2.75. Premium No. 5.—Six 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.—Silver Pitcher of beautiful design. Retail price, \$6.00. Premium No. 8.—Thirty-four Subscribers.—A beautiful Silver Cake Basket. Retail price, \$13.50. Premium No. 9.—Sixty-eight Subscribers.—A beautiful Silver Commemorative Set, of five pieces, to-wit: 2 plates, 2 cups, 1 Bagon. Retail price, \$30.00.

All of the above articles will be purchased of T. E. Thompson, of this city, and will be forwarded under his guarantee. The reliability of this house is well established as this house is well established as this house.

- Premium No. 10.—One Hundred Subscribers.—No. 5 Wilson Sewing Machine. Price \$50.00. Premium No. 11.—One Hundred and Ten Subscribers.—No. 6 Wilson Sewing Machine. Price \$60.00. Premium No. 12.—One Hundred and Fifty Subscribers.—No. 9 Wilson Sewing Machine. Price \$75.00. Premium No. 13.—One Hundred and Fifty Subscribers.—No. 7 Wilson Sewing Machine. Price \$60.00. 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, (extra finish). Price \$120.00. Premium No. 16.—Seventy-two Subscribers.—Clarke's Commentaries. Price \$24.00.

TO CORRESPONDENTS.

When articles are rejected, we must decline 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 but one side of the paper; otherwise your communications may be thrown into the waste-basket.

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 card 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.

Quarterly Meeting Appointments

GAINESVILLE DIST.—THIRD ROUND. Gainesville sta. June 10, 11 Elizabeth Township, June 17, 18 Denton cr. June 24, 25 Denton cr. July 8, 9 Denton cr. July 15, 16 Denton cr. July 22, 23 Denton cr. July 29, 30 Denton cr. August 5, 6 Denton cr. August 12, 13 Denton cr. August 19, 20 Denton cr. August 26, 27 Denton cr. September 2, 3 Denton cr. September 9, 10 Denton cr. September 16, 17 Denton cr. September 23, 24 Denton cr. September 30, 1 October 7, 8 Denton cr. October 14, 15 Denton cr. October 21, 22 Denton cr. October 28, 29 Denton cr. November 4, 5 Denton cr. November 11, 12 Denton cr. November 18, 19 Denton cr. November 25, 26 Denton cr. December 2, 3 Denton cr. December 9, 10 Denton cr. December 16, 17 Denton cr. December 23, 24 Denton cr. December 30, 31 Denton cr. January 6, 7 Denton cr. January 13, 14 Denton cr. January 20, 21 Denton cr. January 27, 28 Denton cr. February 3, 4 Denton cr. February 10, 11 Denton cr. February 17, 18 Denton cr. February 24, 25 Denton cr. 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Christian Advocate

GALVESTON, TEXAS, MAY 27, '76

Correspondence.

What is Man's Relations to God and Angels as a Perfect Christian?

Mr. Editor—There is likely a more perfect unity of sentiment among well informed Methodist preachers in regard to the doctrines of our church than can be found in any other body of ministers of equal numbers in the Christian world. But notwithstanding the general agreement on all the essential doctrines held by us as a denomination, yet there is a diversity of opinion on some non-essential points that in my opinion should be better understood; and to this end they should be discussed and investigated, that a greater unity may yet be attained. Such a discussion, properly conducted, cannot fail to be profitable and edifying to all who will give attention to it. These remarks are called forth by having heard it stated, in two sermons recently by an able and eloquent minister that "the itinerant exaltation of Christians, in the future state, was to make them equal to the angels." Others have stated and published, in our church papers, that "after man's exaltation to heaven, that the angels would hold their positions at infinite heights above him." Now, if either of those positions be true, I must confess that I have studied the Scriptures on this subject to but little profit. I seriously object to these, and all like views, because they are out of harmony with the teachings of God's Word, because they rob the gospel scheme of its crowning glory, and greatly lowers the standard of perfection to which we are ultimately to be carried by the Divine Author of our salvation.

Now, as there is manifestly a difference of opinion among us on this important subject, I propose briefly to set forth my views, and the reasons, and Scriptures on which they rest, and if any brother will, after fully considering them, show me wherein I have erred, he will do me a Christian kindness.

The question set at the head of this article presents the proper questions for discussion.

1. I take the position that man, in his *Adamic nature*, "was made a little lower than the angels," and that apart from the benefits derived from a union with Christ—"the second Adam"—by regeneration he must remain in that *lower* relation to angels.

2. That Christ in His *human nature* was also made "a little lower than the angels for the suffering of death," to place him upon the same plane of nature and being with our fallen race. To reach us, in this nature, He "passed by the nature of angels, from above them to man below them, and took on Him the seed of Abraham." By this union He is identified with the whole race in Adam and with the church in Abraham.

3. In the work of regeneration, or the new birth, "the divine nature" is imparted to the new born soul, and he becomes the *son of God*—"Partaker of the divine nature." (2 Peter 1-4. Christ brings the divine nature from Heaven, and unites it with our nature in which to work out our salvation, and "to as many as receive him, to them gave he power to become the sons of God." (John 1-12.) "If" sons or "children, then heirs: heirs of God and joint heirs with Christ." (Rom. viii-17.) With the "love of God shed abroad in our hearts by the Holy Ghost given unto us," (Rom. v-5) we are "filled with all the goodness of God." (Eph. iii-19.) The union of the divine and human natures in Christ fixed the true model or standard of the sons of God—the true Christian character. When we become "partakers of the divine nature," we become "one with Christ"—possessing both natures with him.

4. Are angels the sons of God in the real sense in which true Christians are? "To which of the angels said he at any time: thou art my son." (Heb. 1-5.) "Are they not all ministering spirits—servants—sent forth to minister for them, who shall be the heirs of salvation." (Heb. 1-14.) If Christ is above all angels, as the son of God, all of God's sons will be exalted with him, and reign with him. If any are disposed to doubt this glorious truth, let St. John give his testimony on the subject: "Beloved, now are we the sons of God, and it doth yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is. (1 John iii-2.) The sons of God then take rank, with Christ, above angels.

5. "As we have borne the image of the earthy," in nature and relations below angels, "we shall also bear the image of the heavenly" in nature and relations above angels. (1 Cor. xv-49.) Christ is so in-

timately connected and united with us as his "joint heirs," that whosoever he is, there we shall be also. "To him that overcometh will I grant to sit with me in my throne. Even as I also overcame, and am set down with my Father in His throne." This is in accordance with Christ's valedictory prayer. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one with us." (St. John xvii-21.) Again, He says: "At that day ye shall know that I am in my father, and ye in me, and I in you." (St. John xiv-20.) Paul says to the Colossians; (iii-3-4): "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Hid with Christ in God—inseparably blended and united with Christ in God. Many other passages might be quoted to sustain the great doctrine of the exaltation of the saints to be kings and priests to God above the ministering angels, but these are sufficient.

6. The doctrine here briefly advocated, which is in perfect harmony with the writings of Wesley and other high authorities in our church, gives to the whole gospel scheme a grandeur and perfection which is worthy of its divine author. The work is wholly His own, and every soul saved by its divine power, and with Christ, is highly exalted at His right hand; shines forth the glory of God and reflects the light and love that beams forth from the eternal throne, and fills the universe with an "eternal weight of glory."

The objections urged against some of the views here taken by the preacher in the sermon alluded to in the introduction of this article, viz: "That we are not indebted to sin, or the fall of man, for our exaltation under the gospel," will not hold good. Sin, or the fall of man, was no unforeseen event. The scheme of redemption was laid and the Savior provided before sin entered into the world. The lamb, the sin offering, was as one slain, before the world was made. If the fall of man offered an occasion for the development of the great scheme of redemption, it could certainly lay no claim to having any agency in the salvation which followed. The writer has very briefly set forth his views, as he could not do more in one article; yet enough has been said to elicit criticism, which he invites. Let us hear the ground of objection, if there is any, to our doctrine.

HOUSTON, MAY, 1876.

"The Wilderness of Judea."—Where Is It?

BY O. FISHER, D. D.

Mr. Editor—The facts, *Bible facts*, which I have spread before the readers in my last edition of "The Christian Sacraments," have startled the minds of some who seem to think my proofs insufficient and unsatisfactory. They quote against me the uninspired opinions of learned and great men, such as Howe, Clarke, Watson, etc. I propose to answer in this public way all the private communications I have received on the subject, and the rather, because by doing so I may be able by the blessing of God to meet the wants of many others whom I could not hope to reach in any other way. First, then, let us ascertain the meets and bounds of the land of Judea; the same is Judea. For "the Wilderness of Judea" must be found, if found at all, within the limits of Judea; nowhere else.

The term *Judea* has been carelessly applied, even by writers who ought to have known better, to the whole land of Israel. This has produced almost endless confusion in the minds of Bible readers, and writers on the Scriptures. In this confusion they know not where to locate anything. But the "Jordan," is a favorite place, and they readily, without stopping to see the absurdity, transfer John and his wilderness to the river Jordan! Now, in opposition to this, allow me to say that, *places*, both in prophecy and history, are of the utmost consequence. The public manifestations of John and of Jesus are vital to Christianity, and, of course, to the salvation of the world. Here, especially, the trumpet must give no uncertain sound. What was of so much importance to the world was to happen *somewhere*; in one certain place, and, of course, nowhere else. Hence, the importance of the precise location of the landed inheritance of each of the twelve tribes of Israel, and more especially of the tribe of Judah.

Because the Redeemer was to come of this tribe; be born within its limits, and therein begin his public ministry. Consequently, his herald must make his appearance in the same land and there lift up his trumpet voice in advance of his Master's coming, so that the people might be prepared to receive Him. We therefore reiterate the question: "Where is the land of Judea?" I answer, it is the extreme southwestern portion of the land of Israel,

bounded on the east by the Dead Sea and the land of Edom, on the south by the Desert of Arabia, on the west by the Mediterranean or great sea, and on the north by the land of Benjamin. It will be readily seen that it does not touch any of the other States of Israel except Benjamin on the north, and that it does not touch the river Jordan at all. But, now for the Bible proof of all this. (Joshua 15): "This then was the lot of the tribe of the children of Judah by their families; even to the border of Edom, the wilderness of Zin, southward, was the uttermost part of the south coast." "And the east border was the Salt Sea, even unto the end of Jordan. And their border in the north quarter (corner) was from the bay of the sea at the uttermost part of Jordan." This excludes the Jordan entirely, and all the land north of the north bay of the Salt Sea. From this point it turns west and passes up to Jerusalem and right through the city, (see verse 8.) "And the border went up by the valley of the Son of Heissom unto the south side of the Jebusite; the same is Jerusalem." (12 verse); "And the west border is the Great Sea and coast thereof. This is the coast of the children of Judah round about according to their families." Read the whole of the chapter. (See chapter 18, verse 19, 20): "The outgoings of the border (of Benjamin) were at the south end of Jordan. This was the south coast. And Jordan was the border of it on the east side." This, I repeat, excludes Judea from the river Jordan altogether. The division of the nation, the Babylonian captivity, and all other revolutions and changes did not alter or in any way affect these landmarks. It was a divine law that they should never be altered or removed, (see Numbers 36.) It is contended by some writers that after the Babylonian captivity the term "Judea" was applied to the whole land of Israel. But there is no evidence of this in the Bible. And such a thing could not be without obscuring the subject of the most important prophecies. The New Testament keeps before us the distinct separateness of Judea from all other divisions of the country. Those experiences "beyond Jordan"; "The coast of Judea beyond Jordan"; "The coast of Judea by the farther side of Jordan," (Mat. 19, 1; Mark 10, 1; and John 10, 40,) have reference to another Jordan; a *town*, and not the river. Judea never had a foot of land on the river Jordan, neither on one side nor the other. From the Dead Sea up to the sea of Galilee, on the east side the land belonged to the tribe of Reuben. On the west side from the uttermost end of Jordan, north of the land of Benjamin, uttered on the river its whole breadth. So that "Judea beyond Jordan" cannot apply to any land on the river Jordan. Judea is not beyond it, neither on the one side nor the other; it is wholly south of the uttermost south end of Jordan. It is, therefore, absurd and utterly false to talk about the wilderness of Judea on the river Jordan. The Scriptures declare that the valley of the river Jordan was like the garden of the Lord, well watered everywhere. And when Joshua crossed the Israelites over the Jordan, he camped between Jericho and the river; having not fewer than 2,500,000 men, women and children, and yet there was old corn enough in that valley to support this vast host: so that the manna ceased on the morrow after the passover, for the people ate of the old corn of the land that year. (See Gen. 13; Joshua 4 and 5.) These are not the characteristics of a wilderness. A wilderness is a land without running water, where people must depend on wells or cisterns for drink, and of course such a country must be sparsely settled, if at all. A desert is a country still more dreary, dry and barren, as the desert of Arabia. The wilderness of Judea embraced the south country in which Abraham and Isaac sojourned, and where they dug wells for water for themselves and for their flocks and herds. Beer-Sheba was a noted well dug by Abraham; but he sojourned still further south and dwelt between Radesh and Shur. Shur was on the Egyptian side of the desert of Arabia, and Radesh the most southern side of the land of Canaan. This is the Radesh from which Moses sent up the spies, and where he smote the rock and the waters gushed out. There was another noted well or fountain in the way to Shur where the angel met Hagar as she fled from her mistress, and which she named Beer-la-hai-roi, in memory of the fact that God had sent his angel to her there. There Isaac was living when he took Rebecca to wife. And here Esau and Jacob were born. See these histories in the book of Genesis. This country was destitute of running water, but was nevertheless good pasture land, and water could be and was obtained by digging.

The town "Jordan" was early built in this wilderness, and became

a place of note. (Gen. 50,) gives an account of Jacob's death at Goshen, in Egypt, and of the funeral procession from Goshen, in Egypt, to Hebron in the land of Canaan. When this procession had reached the threshing floor of Atad in the land of Canaan, they had passed Jordan. This Jordan was between Atad, in Canaan, and Goshen, in Egypt. Therefore it could not be the river Jordan, the nearest point of which to them was about forty miles beyond Hebron, the point of their destination. To fix this Atad upon or near to the river Jordan, as some of our writers have done, is too absurd to be thought for a moment. This procession was commissioned by Pharaoh to go up to Hebron and bury the dead body of Jacob in the cave of Maepelah and to return. They had no further business, and their duty to Pharaoh forbid any diversion or delay. There was then, in the days of Joseph, a place in the land of Canaan, on the way to Egypt between Atad and Goshen called Jordan. This place was a prominent place in the times of Christ. Josephus thus speaks of it: "The land of Judea, if it be measured lengthwise, is bounded on the south by a village on the border of the desert of Arabia, which the Jews that lived there called Jordan." (Wars, book 3, chap. 3, section 5.) This Jordan, and not the river, agrees with all the prophecies respecting the coming and preaching of John, and the first public appearance of Christ. The Evangelists all quote (Isa. 40) as the most remarkable prophecy fulfilled by John.

(To be concluded next week.)

Northern General Conference.

A Review of the Proceedings—Daily Christian Advocate—Nelson & Phillips—May 1st, 2d, 3d and 4th.

Mr. Editor—The crisis of fraternity is just at hand. We confess our trepidation at many of the utterances (ominous indeed) of this able and powerful organ of the General Conference now sitting at Baltimore. The plan of separation is to us ecclesiastically as the plan of salvation is religiously. Our alarm and suspicion as a church upon these utterances are wise and rational. We are right to consider the plan of separation as our palladium. We are likewise authorized to consider any palliations or denials of its express stipulations as so many steps to violent infringements of our rights as a people. The real object, the ultimatum in the minds of the Northern leaders is the possession of the Southern Church. The lion and the lamb must lie down together, but on such terms as the lion "sees fit" to propose, to-wit: the lamb must be in the lion. In the first number, the leading article on the first page is an article by Hon. E. L. Faucher, L.L.D., upon the subject of fraternity. It is indicative of the dominant spirit in the Northern Church, which will override if possible all regular methods of fraternizing with the South. It may be called "the opening gun." He attacks Dr. Meyers, who by the way is able to defend himself with inexorable iron logic against the specious reasonings of this exponent of Northern lay Methodism. We refer to it only to show the spirit of the General Conference and not to argue any of the points he presents. He says "the cause of fraternity is gaining ground." Does not this gently intimate that they expect to take a shorter cut than by replying regularly to the report adopted by our General Conference at Louisville in 1874? The church, North, will not hear our complaints or give relief. Hear Judge F. again: "When Dr. Meyers first published his 'disruption' he seemed to set forth some of the inadmissible demands of the church, South, in too *severe an aspect!!!* Ominous!!!

But listen again how he wheedles over the question, either misapprehending or intentionally misconstruing Dr. Meyers: "After all that has been said by the church, South, in her demand that fraternal relation 'must be based upon the plan of separation,' it now appears according to the concession of Dr. M. that much of the so-called plan may be set aside." Mark the sound of those terms, "so-called" and "set aside." These Yankees would set aside anything that stood in their way to power if they felt that success would be assured by it. The Judge then proceeds with a flourish of words to show the "so-called" plan with regard to its protective stipulations to be *useless* even if allowable, because the North has no desire to recover authority over the South (?). He also says that "the church, North, has something better to do than to acquire Southern meeting-houses and parsonages." In the light of the *bellum* record of that church, this news is both refreshing and astounding. To show the truth of our assertion that the North is as hostile to us as ever, and that the South must humiliate herself or a new generation arise in the North, we quote from the *Advocate* May 3d. It is a notice of E. Q. Fuller's namby-

pamby, pop-gun book in attempted reply to Dr. Meyers "disruption," which may be termed a concentrated battery of thunderbolts. The editor's notice of it reveals this startling fact: "He rescues the General Conference of 1844 from the imputation of having provided a plan of separation, and shows that the Southern delegates determined before the Conference separated to *succeed*, issuing an address to Southern Conferences to prepare the way for this action." The editorial also gives this book the credit of completely vindicating the Southern policy of the M. E. Church. "Disintegration and absorption," of course are shown to be right, while the seizure of the Methodist churches is more righteous, no doubt. Dr. Wheddon's notice of this book also appears and is characterized by all the dogmatic conceit of the average Yankee. He says it "will amply convince perhaps even the persistent conceit of our Southern brethren that silence would have been wisdom." Again, Dr. Wheddon says: "When the unfortunate Bourbons, who committed themselves to the slave power, and still adhere in sheer obstinacy to worshipping its ghost, shall have disappeared, a latter generation will be ashamed of their fathers' folly." Perhaps nothing evinces more conceit than this unwashed language from a Yankee editor who lays a large claim both to brotherly love and to infallibility.

The last clause relating to Bourbons is a shameful but *unthought* admission of the political character of the Northern Church. "Bourbon" is a political term long applied in the United States to the pro-slavery party, and since the war to the Southern Democracy by the self-righteous Jacobins of the North, both in church and State.

To profess fraternity for us, to say they desire it, and then speak of such men as Smith, Winans, Pierce (their guest), Drake, McFerrin, Paine, Capers, Early, Bascom, and a host of others, some living and some now ascended of whom the world is not worthy, as "Bourbons," as devotees at the shrine of slavery; to profess a sorrow for their folly, but love for their souls, is the height of "conceit." No people can surpass the average Yankee in maudlin sentiment and shedding crocodile tears over graves they themselves have dug, and over the woes of the oppressed of which they themselves are the sole authors. This far-seeing, great judge in Gotham expects the time to come when we will be ashamed of our "fathers' folly." God forbid. If it should ever come, may our names be cast out as evil and the land spew us out as traitors and as unworthy of a name. One thing new occurred in Dr. Wheddon's notice, and that is that Southern Methodism is, "in sheer obstinacy," worshipping "the ghost" of slavery. This coupled with the announcement, not to say hope, that we will soon "disappear," causes his production to be well calculated to make us "gush," and stretch our hands and necks across the bloody chasm to shake and kiss to reconciliation. It is delightful just at the time our oft-rejected fraternal delegates are present to treat for peace. Something more about the animus of the present General Conference: In the notices of the Bishops, the greatest prominence and most fulsome eulogy is given to those who were active partisans of the anti-slave movement and actual participants in the bloody revolution by which this Jacobinical faction overthrew slavery and destroyed the country. In this connection Bishops Simpson, Ames, Harris, and especially "third term" Haven (as he is called), are placed far above their fellows by the gifted contributor to the *Daily Advocate*. So great is their appreciation of Simpson that they are *actually speaking of him in the Daily Advocate as a candidate for the next Presidency of the United States*. In this event Bishop Haven will, of course, withdraw his prayers for Brother Grant's re-election. Bishop Ames, who came South armed with a *lettre de cachet*, and who bent himself to Caesar, who seized and appropriated hundreds of thousands of property by force and fraud, is spoken of as follows: "He rendered important services (the aforesaid burglaries) during the civil war, and was received honorable recognition for the same in various forms." Two things are noticeable here—first, to be a Northern Christian or statesman, a man's "war record" must be good; but the South must not say war, no not once; second, to receive "honorable recognition" for said record a man must be able to show that he dealt heavily in "spoons" during the war, and that he exemplified the *Northern axiom*: "To the victors belong the spoils."

To hear Haven lauded to the skies is humiliating indeed. That a man of his calibre who desires to see "Grecian beauty upon the Egyptian brows," who declared Mary the mother of Jesus a nigger, who prays for a third term; who is accused of actual falsehoods by ministers of his

church, could be endured much less eulogized, is to be accounted for only on the ground that the Northern church is not very particular so the "war record" is all right. He was the first Massachusetts parson who sought and obtained a chaplaincy; and that covers a multitude of sins. The man who could hobnob Moses of South Carolina, bless Ames of Mississippi, patronize Kellogg and hug Pinchback, the worst desperado negro ever unhung, is "just the man for the Southern work." He could say he came "not to call the righteous but sinners to repentance." He should remember that once in a while "charity begins at home." The Bishops' Centennial address has also a spicy gem, showing the mind of the General Conference. It appeals to the patriotism of the laity, and summons them to be faithful to Christ and the Republic. The cross and the old flag have by some strange freak gotten together. It is the glory of this address that the lamented Lincoln said that the Methodist Church "sends more soldiers to the field, more nurses to the hospital, and more prayers to heaven than any other." There are a few Federal brigadiers in this Conference, and like the Confederate in Congress they are having a lively amount of compliments thrust upon them. For shame! "Tell it not in Gath." Let us fall into the hands of the hands of these uncircumcized Philistines of the Northern church! The little hope we have for justice from this Conference is seen in the fact that it contains a large majority of the worst elements in the nation. Ives, "the cannon and strychnine" warrior, who if he "owned hell and Texas would rent Texas out and live at his other home," is there and exerting "a good" (?) influence; so says the *Advocate*. Drs. Wheddon and Cuney are there; Fuller is there, fuller than ever of his book and its absurdities; Perrine is there thundering against General Conference "universal supremacy" of 1844, "of which the South took advantage;" Newman, the Nestor of Yankee Reform and Reconstruction in the South, is there; Fowler, Hunt and Fisher are there, burning to reply to the report of our General Conference Committee. A host of renegade, disgraced Methodist preachers, negroes, quadroons and dagos from the South are there; and who will vote to a man with the fanatics opposed to justice for the South. Besides all this, the entire press of the Northern church oppose any plan but to let "by-gones be by-gones." To such the only answer is, "begone." In the face of all this, we can but think Drs. Pierce, Meyers and associates are "gone," as the Methodist said of their messengers in 1874, "a bootless chase." May we be disappointed. We shall see.

RICHARD H. ADAIR.

MOULTON, May 3.—Mr. Editor: I made a little talk yesterday for the paper and got ten good subscribers. The best of all was, when I was coming out of the church I met a Presbyterian (who subscribed for the paper a few days ago); he asked me how many names I got for the good paper. I told him I got ten. "Oh!" said he, "they all ought to subscribe for it." So you see your paper is popular with those who are not with us so far as church relations are concerned. I visited a family the other day who has lately settled in the woods near Peach creek—father, mother and fourteen children, the oldest child twenty-one. (Methodist.) I must have the *Advocate*, *Visitor* and *Little People* for them soon.—W. T. THORNBERRY.

MARSHALL, May 16.—Mr. Editor: Kerosene oil should never be used to kill insects about any kind of vegetation, for it is sure to kill either vine or bush when poured upon it.—SAD EXPERIENCE.

CACTUS cooked by roasting makes a most soothing poultice for inflamed wounds or bruises.—HAPPY EXPERIENCE.

THE names of great painters are like passing bells. In the name of Valesques you hear sounded the fall of Spain; in the name of Titian, that of Venice; in the name of Leonardo, that of Milan; in the name of Raphael that of Rome. And there is profound justice in this; for in proportion to the nobleness of the power is the guilt of its use for purposes vain or vile; and hitherto the greater the art, the more surely has it been used, and used solely, for the decoration of pride or the provoking of sensuality.

I HAVE so great a contempt and detestation for meanness that I could sooner make a friend of one who had committed murder than of a person who could be capable, in any instance, of the form or vice. Under meanness I comprehend dishonesty; under dishonesty, ingratitude, irreligion; and under this latter, every species of vice and immorality in human nature.

Christian Advocate

GALVESTON, TEXAS, MAY 27, '76

Correspondence.

My Experience in Campbellism.

When about sixteen years of age, I attended a Methodist revival meeting, at which I embraced religion.

Soon after this, I was married to a gentleman who belonged to the Campbellite Church. He was a good and true Christian.

I became so much prejudiced against all who did not belong to the Campbellite faith that I felt like I was doing God's service when I was ridiculing experimental religion.

In a few years my husband died. After remaining a widow for about four years I married a man who is a Methodist.

I write this in no spirit of unkindness, but hoping to benefit some one of my race who may be like I was.

I often tremble when I think how far on the road to ruin I had gone; and my constant theme shall be praise to Him for what I feel and know of His reconciling love.

The idea of honesty in religious matters or in religious opinion making a safe journey to heaven, will damn its thousands, and ought to make common-sense blasphemous.

I am often astonished at what I read and what I am informed

is said in some localities against the few faithful men of God who, to the sacrifice of their own popularity and often to the sacrifice of their support, will preach the doctrines of our beloved church, which is nothing more than the doctrines of the Bible.

I think I make no digression by referring to the excellent and timely articles of the Rev. Wm. Price on Campbellism as published in our ADVOCATE.

I not only came from the pales of that fearful dogma, but I sit to-day under the shadow of one of its domes where its daily teachings are like a death-pall upon the holy teachings of God.

Brethren who oppose this writing and sneer at these men who are always at the front and stand boldly up in battle array in the pulpit and in the press, I suppose know but little of what we suffer in some localities in North-west Texas.

I trust, however, that they will not think a woman wanting in modesty if she refers them to their ordination vows.

Now, I suppose every ordained elder answers the same way, and every Methodist subscribes to the same faith.

Answer—"I will, the Lord being my helper."

ANGIE BAUGH.

GRAPEVINE, May 1.—Mr. Editor: Our general interests seem to be looking up with the advance of spring.

"I shall I to sooth the unholy throng, sooth thy trials, and soothe thy tongue, To gain earth's glads joys, or lose The cross endured, my Lord, by Thee?"

That which protects from or prevents this disorder must be of immense service in the communities where it prevails.

For Liver Complaints, arising from torpidity of the Liver, it is an excellent remedy, stimulating the Liver into healthy activity, and producing many truly remarkable cures, where other medicines fail.

Dr. J. C. AYER & CO., Lowell, Mass., Practical and Analytical Chemists, AND SOLD ALL ROUND THE WORLD.

family" to come; would be exceedingly glad to see that "lectic" Galveston editor that "pumps such crushing" thunder upon the cohorts of sin, and take one good long look at him.

SIMPLE SPONGE CAKE.—Three eggs, one cup of sugar, and one of flour. Beat the eggs very light; then add the sugar; stir in the flour and one teaspoonful of water.

MEDICAL.

Dr. J. C. AYER'S SIMMONS' LIVER REGULATOR.

NEVER fails to give a good appetite, it purifies the blood, and restores to the Liver its primitive health and vigor.

VALUABLE PATENTS GIVEN AWAY.

STEAM WASHER or WOMAN'S FRIEND.

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WEEKLY PUBLICATIONS.

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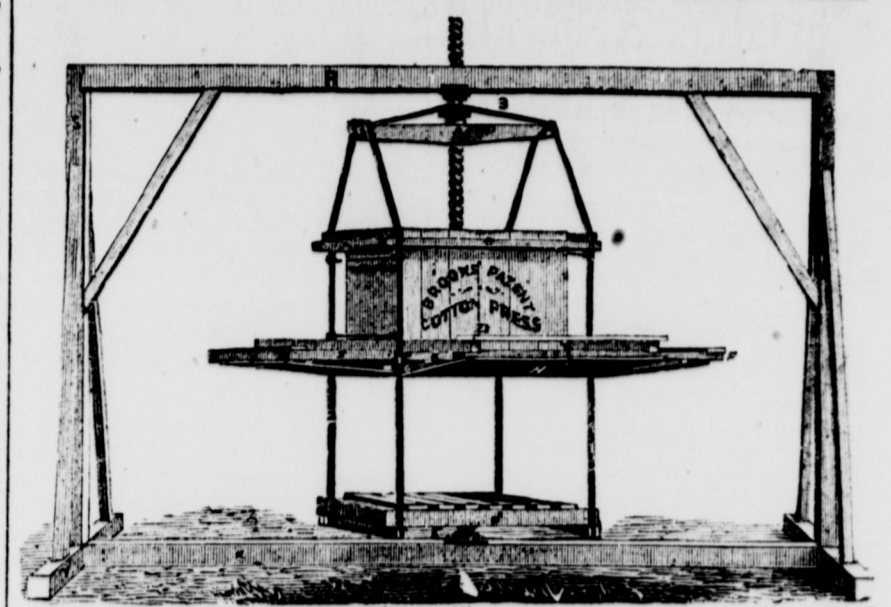
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CENTENNIAL COLLECTIONS.

ROSES.

Christian Advocate

GALVESTON, TEXAS, MAY 27, '76

Secular Matters.

[A very large proportion of our readers take no other paper. To meet the demands of this class, we shall hereafter devote the entire eighth page of the Advocate to secular matters. The matter for this department will be furnished by an experienced journalist—subject to the editor's approval.]

\$150 per month to agents. See card. SEE advertisement of liberal offer of New York Sun for campaign.

On the 20th instant the Union soldiers' graves were decorated.

NEW YORKERS are learning to ride Texas ponies in their game called polo.

"Boss" Tweed has been seen once more. This time in Australia.

To buy as cheap as you can and sell as cheap and quick as possible is the mainspring of business success.

ONE of the evidences of the worth of the ADVOCATE is the number we hear of borrowing it to read.

THE most expensive articles of diet are those which tickle the palate and furnish the doctors with patients.

A good way to find the "tenderest spot in a child's disposition" is with a switch.

MEN who live upon the generosity of their friends, are properly termed high-toned beggars.

CARDINAL McCLOSKEY is improving. He will remain in Orange, New Jersey, until June.

IN writing for publication it is well to remember that an argument does not gain strength by being repeated.

How long must persons, places and things exist before they become old? Or why call York, Jersey, Hampshire, and Orleans "new"?

A GREAT many political aspirants are moving forward under the shadow of "Hoax" Ames and the Credit Mobilier.

THE New York Herald says: "When one preaches on eternal punishment he should not make his sermon the proof as well as argument of its existence."

WE refer our readers to advertisement of Miller, Billups & Co., of Newcastle, Texas. All parties desiring cotton gins or corn mills should write and get their terms.

It is often mistaken for kindness in parents that they strive to shield their children from the hardships they themselves suffered. Hardships are the stepping-stones to usefulness and fortune.

It is now stated on medical authority that many children are made deaf by having their ears boxed. Children, on special occasions, should remind mother of this.

A PICTURE of the mothers, fathers, wives, children and relatives of those killed in war receiving the news of their death would give a very correct impression of the benefits warriors confer upon a country.

CÆSAR deemed Cassius dangerous because he had a lean and hungry look, and therefore thought too much. If this is applicable to newspapers, what a magnitude of deep-thinking there is going on in the world.

A COUNTRY to be prosperous must be ruled by its intelligence, morality and religion. This is not so in the United States. It has been truly said that, on the whole, this country has less respect for Jesus than Judas. We can only hope for change.

WE have received No. 1 of a neat paper—the New Republic—published by E. P. Miller, 39 and 41 W. 26th street, New York. Its motto is: "Liberty, Equality, Honesty, Justice: A government by all the people, for all the people, based on the equal rights of all the people."

WHAT are the principles involved in the mathematics of public affairs in the United States? Addition, subtraction, multiplication, division and silence. They add to public funds by taxation, multiply appropriation, subtract by speculation, divide by speculation—and are kept silent by fear of political decapitation.

"MOREOVER, thou shalt provide out of all the people able men—such as fear God: men of truth, hating covetousness, and place such over them to be rulers.—Ecclesiastes viii: 21.

The reverse of this rule now maintains, except in one instance. Our rulers often hate covetousness—in other people.

The city is full of churches where fortunes are squandered in steeples, while the feet of the poor are bare and cold, and their stomachs, as their lives, are in hunger.—Exchange.

The above is true, and is a deserved comment upon the irreligion often manifested in city congregations. It is not too much to say that sufficient is squandered in this extravagant waste to keep all the poor from suffering.

THE ESTABLISHED CHURCH.

Has Galveston an established church? We do not wish to be severe, but we must be just—to ourselves and this community. To us, then, it seems that the Catholic Church is the church of this city. Its influence permeates every public interest and many private enterprises. It gets public money for a nunnery—called a hospital; and for Catholic schools—called asylums. At every election its influence is bought. To illustrate this, we give one instance that has come to our knowledge. The Street Commissioner is a Catholic—noted for his devotion to the church, and his love of its priesthood. His public laborers are, therefore, selected mostly from Catholic ranks. One dollar and fifty cents per day will secure hundreds of good and competent workmen; the city pays \$2 50. Why? Let us illustrate: Not long since, on pay-day, a tax-payer reports to us that he was passing a gang of the street workmen, who had just received their money. Noticing that they were all idle, he sought the cause, to-wit: On the curb stood a well known priest, with pencil and account book in hand, receiving and entering to the credit of the church the quota of each city laborer. That's the way the money goes! This occurred in less than a block of the city hall. Is it then intended that the surplus over and above regular wages shall go straight to the coffers of the Catholic Church? Is the Roman Catholic the established church of Galveston? Are we mistaken in the assertion that it controls elections and inducts its members into office? and do they in turn vote the city's money into the church? and do they thus contribute to Romish schools, nunneries, "et id'?"

It is thought proper by some ministers to apologize for the large amounts expended in church edifices; or rather to show the incidental advantages of them. Dr. Wm. M. Taylor had much to say on the subject in New York on the 14th, and what he said was well said—but then he left somewhat unsaid: He said that the incidental advantages of church edifices to the community were that they were witnesses for faith and against unbelief, for the Sabbath as against secularism, for intelligence as against ignorance, and for benevolence as against selfishness. He did not say that the \$50,000 or \$100,000 now required to erect a first-class city church would build from ten to twenty first-class churches in less pretensions and more religious communities, and that, therefore, the "incidental advantages" would be proportionately multiplied. The less religious a church membership becomes, the more clamorous that the outward semblance should be magnified. Religion is not ostentatious.

To fail in business is growing more and more popular. Some men realize large fortunes by what is now-a-days termed successful failures. Fictional bankruptcy is already a chronic evil. The gradual increase of the disease may be seen from the following tabulated statement of failures from 1862 to 1876:

Table with 3 columns: Year, No. of failures, Amount. Data points for years 1863-1875.

EVERY sane man has a perfect right to maintain unquestioned his own opinion in politics and religion.

A newspaper is but the aggregation of the opinion of its contributors, and we must concede to newspapers that freedom of thinking and of opinion never denied to one another among intelligent gentlemen.—Austin Statesman.

Judging from the general tone of your paper, your religious opinions are averse to all that Protestants believe. You have the right to write in terms that ridicule the faith of 200,000 Texans; but they have some rights in the premises also. One of these they will certainly exercise, to-wit: cease to read or countenance your journal.

REFINEMENT of language is often carried too far. For the foot we have the "pedal extremity;" for money, "the circulating medium;" for newspapers, "the ordinary channels of information;" a legislator, he he never so great a numskull, is the "honorable gentleman," etc. On his return, your Representative calls on you. You want to send a five-cent piece for the latest newspaper. How would this sound: "My male offspring, take five of the smallest particles of the circulating medium, repair to least distant dispenser of literary pabulum and convey hence an ordinary channel of information!"

Some of the Northern friends of the poor, low Indian could visit our frontier with a splendid head of hair and return in need of a wig, their sympathies would be diverted to other channels.

MANY people have not the moral courage to confess ignorance of what they do not know. Hence they lose the benefit of the best mode of education.

The Life and Letters of Lord Macaulay, by his nephew, is attracting general attention of the literati, and meets generally favorable criticism.

THE Tombstone and Coffin Department at the Centennial is elaborate—if not attractive. The United States is ahead when it comes to expensive elaborateness in funerals.

A NEW ENGLAND exchange asks: "What shall we do with our girls?" The conundrum must be torture to the average New Englander. We suggest that you marry them off to foreigners—who have no idea of making America their home.

THE building of a narrow-gauge road from Austin to Lampasas is being discussed at Austin. We trust the business men of the Hill City will not so ignore their interest as not to give this enterprise substantial encouragement.

THE hope is general that in the coming presidential contest the people will not have to choose between two evils. It would be a blessing if the candidate representing each party could be honest, moral and God-fearing.

THE Rev. Dr. Taylor, of the Broadway Tabernacle, is pronounced the most sensible man who had anything to do with the Beecher business because he would not have anything to do with it.

THE question demanding solution is: How do so many public men afford to live \$10,000 lives on four or five thousand dollar salaries and then emerge from office with the "Cr." side of their bank accounts largely preponderant.

As the presidential storm nears us, the hard and horny palms of various (so-called) independent secular journals are outstretched. They want greasing. "Independent in all things," is too often the newspaper parlance for: "It is for our interest to sell our principle."

THE Centennial Grounds will be closed on Sundays. We are thankful that we are not to be advertised as a nation of Sabbath-breakers. As was to be expected, the secular press, with few exceptions, have set up a "howl of protest."

RUSSELL & Co., of Massillon, Ohio, manufacture a Threshing Machine which is celebrated the country over. Their buildings cover several acres of ground, and are filled with the finest machinery. Threshing men and others interested would do well to send for their illustrated catalogues before purchasing.

Geo. W. Childs is dubbed the "obituary poet." Here is a specimen of what he can do when properly worked up: "Fare thee well, oh, dear Maria! Your lamp of life has flickered out. Here you were lit—now you're higher. Since you've traveled up the golden spout."

Some fellow in Iowa dug a well on a high prairie. He found at a depth of several feet a log and grooved board. And now the New York Herald wants to know if it is a relic of the Monks-builders, or a pre-historic race. In either case, wouldn't you go to the pretentious and grooved process?

REV. MR. CAMPBELL, pastor of a United Presbyterian Church in New York, supplemented his \$2000 salary by practicing medicine; taking in hand the physical as well as the spiritual needs of his congregation. The church, however, do not agree as to the propriety of the thing, and there is consequent great discord.

It is well when you hear of "a horrible thing" to suspend judgment until the other side is heard. A great many things, for instance, criminative and recriminative are said of mothers-in-law and step-mothers. Cannot say we have ever heard the other side of the story; but it has a history, we are sure, which many a woman could relate with tears.

THERE are several kinds of worms which trouble horses: the pin worms (pointed at both ends) are the most common and most dangerous. Sheridan's Cavalry Condition Powders will in a few days eject the worms, and the horses will begin to thrive.

FACTORIES and machine shops should not be allowed to run a day without Johnson's Soudye Liniment. In cases of a sudden accident, an immediate use of it may save weeks of suffering, and perhaps, a limb, or even life.

WHERE THE SHOE PINCHES.—Few people can tell the origin of this common phrase. Here is one version: "A Roman gentleman being about to repudiate his wife, was asked by her enraged kinsmen: 'Is not your wife a sensible woman? Is she not a handsome woman? Has she not borne you children?'" etc. Slipping off his shoe, the Roman said: "Is not this a handsome shoe? Is it not new and extremely well made? Why then is it none of you can tell me where it pinches?"

GONZALES, May 16.—Mr. Editor: I have received "The Three Graces;" they are very beautiful; I am highly pleased with them. I am now trying to make up a club of fifteen to get them all. I think I will succeed in so doing. They are the largest and prettiest premium pictures I ever saw. Yours, etc. RACHAEL B. ACK.

MISSOURI LETTER.

(Special Correspondence.)

From the enchanting breezes of spring time we have been suddenly ushered into the sultriness of midsummer, and the change is far from being agreeable. Visions of pleasure and enjoyment at the summer lounging places are already flitting through the minds of the St. Louis belles and beauties, and paterfamilias is groaning in spirit at the thought of having to "pay the piper." The summer exodus will be shortly inaugurated, and those who are so fortunate as to possess the time and means for a rest from toil and care, will soon be hunting in the wilds of Wisconsin; fishing in her manifold lakes and streams; boating on Lake George; bathing at Long Branch, or loafing at some one of the many lovely summer resorts with which bountiful nature has enriched this country. Those who belong to that class of unfortunate who are unable to leave their business for a breathing spell, must be content with gleaming the valuable bits of information to be found by careful perusal of "Tourists' Guides," or in anticipating the pleasures of a trip to the next "Centennial."

The merchants of this city, irrespective of party affiliations, are earnestly and diligently engaged in the laudable endeavor to make arrangements for the comfort and reception of the delegates to the National Democratic Convention as perfect and pleasant as money can do it. The hall of the new Merchants' Exchange was offered and has been accepted as the place for holding its sessions. Its accommodations are ample; it is the largest hall in the country, and the acoustic properties are admirable, and in all its appointments and arrangements it is eminently fitted for the purposes of the convention. After seats have been reserved for the delegates, members of the press, etc., there will be room enough for a large number of spectators. A limited number of tickets of admission will be issued and distributed to the convention, and he will be a lucky man who counts one delegate as his friend. Hotel accommodations are ample, and in any event, St. Louis will be found equal to the emergency.

Messrs. Moody and Sankey, the well known Evangelists, were in town on the 14th and 15th of this month, and held service on the first day mentioned at the dilapidated old building known as the "Rink," and on the Monday following preached at Mercantile Library Hall. The audiences were large, and composed chiefly of church members.

These gentlemen are trying to reach that portion of society known as the non-church going class, but meet an obstacle here in the shape of those who might have rendered assistance. Not the members of churches enjoy Mr. Moody's exhortations, and the sweet singing of Mr. Sankey, but they ought not to have forgotten their curiosity to see and hear these men, they were vitating the work intended. Don Pedro has been in St. Louis, but his visit was of brief duration, and out of respect to his wishes, there was not the demonstration generally consequent upon such occasions, and of course, an agreeable absence of the irrepressible committee of reception man, who, although of American origin, is, nevertheless, an intolerable nuisance. Reception committees are formed for the special benefit of the "barnacles" of a place, and they are never happy unless fastened to the coat tail of some distinguished personage, forgetting that their own insignificance is only rendered more obvious in prospect on the part of him with whom they delight to be mentioned.

The Father of Waters has been on a rampage, and the river-men and community in general have been excited and fearful that the rise of 1848 was to be repeated. In such an event the damage to property and interests of the city would be enormous, and almost irreparable. The steady rise of the river gave color to the rumor that the dyke above the city, on the Illinois side, was about to succumb to the swollen flood, and allow it to form a channel on the other side of East St. Louis, and thus leave the Monnt City and her bridge out in the cold. As the river has subsided, the alarm at first felt has gradually died away, and at present no danger whatever is anticipated.

On Wednesday, the 17th, the week allowed McKee and Maguire to intercede for Executive Clemency expired, and their plea having been denied, in accordance with their sentences, they were confined in the county jail. Maguire's sentence expires in November, and McKee will receive his friends at government expense until the summer of 1878.

"The mills of the gods grind slowly. But they grind exceeding fine." A fruitful theme of conversation just now is the number of suicides almost daily reported, and it has almost begun to assume the form of an epidemic. Since most suicides die and "leave no sign," the causes assigned are generally suppositions. Probably the lack of employment caused by the general stagnation of business, causes many an unfortunate one to forget that "it is better to endure the ills we have, than fly to those we know not of," and thus take that which only God and the law should have. O. K. C.

Since the United States Treasury and its branches have been exchanging silver for fractional currency, a large portion of this community, and especially that portion designated "foreigners," have been making the exchange and "salting down" the specie. To such an extent has this been done, measures in self-defense are about being set on foot to prevent this, as small change, both coin and currency, are becoming very scarce. The "foreign" population of this city, as well as elsewhere in the Union, has always sought to avoid this accumulation of currency or paper of any kind on its hands, but always exchanged the same for gold and silver and real estate. This is a rule that has but few exceptions anywhere, and such being the case the small change now afloat will, in a short time, be in the hands of foreigners to an alarming extent, unless means be put in operation to guard against it. Last Wednesday, Wm. McKee, the

principal owner and proprietor of the St. Louis Globe-Democrat, and for many years one of the most prominent citizens of this city, and Constantine Maguire, another old and leading citizen of St. Louis, lately sentenced to pay each a fine of \$4,000 and to go to jail two years, were conducted to their future headquarters. Mr. McKee paid his fine before going to jail. Their cells have been assigned to them, which they have had fitted up regardless of expense. Elegant carpets, spring mattresses and spring chairs, pictures, etc., etc., surrounded them in abundance. But all these outward indications cannot give them repose. The money they received by being engaged in the "crooked" whisky business burns in their pockets and in their souls. They took desperate chances and failed to win. Truly the way of the transgressor is hard.

The same day these distinguished citizens went to jail, Dom Pedro, Emperor of Brazil, and his suite arrived in the city. The Emperor is a man of very plain appearance and manners, more like an unpretending citizen of the United States than a crowned ruler. He is fifty years of age, but appears older, as his beard, which is worn full, is entirely white. He was dressed very plainly, in an ordinary black suit, wearing a light-colored felt hat ornamented with cord and tassels. He scrupulously avoids all ostentation, and by his actions asks only "to be let alone." After taking breakfast, arrangements were ordered and the party visited some of the institutions and prominent features of the city.

The Emperor goes from this city to New Orleans. He left on the Grand Republic last Thursday evening; six days will be required to make the trip. While here the Emperor was approached on the subject of direct trade between St. Louis and Brazil, in view of the fact that ocean steamers will in all probability be able to pass through the East's jetios are long. The Emperor said his government would meet St. Louis half way in this matter, and pay one-half the expense of opening up direct trade with his country.

The Southern hotel, the largest one in this city, has passed into the hands of Broslin, Darling & Co., of New York, who are going to renovate it and try and make it pay. The Laclede hotel has also changed hands, Capt. Malin selling his leasehold to Biel & Co. If the new firm prove to be as popular as Capt. Malin it will get its full share of the Texas patronage. But this remains to be seen. The truth is St. Louis has too many big hotels. It had too many before the Lindell opened. There has been no money made, comparatively speaking, in the hotel-keeping in this city during the last three years. There are too many of them, and the patronage too much divided. The old planter on Fourth street, has held his own better than any other for nearly a quarter of a century.

There has been considerable excitement here for several days concerning a large number of bogus Centennial railroad tickets which have got into circulation here and in Chicago. The counterfeiters have been arrested and the game blocked. St. Louis is going ahead and increasing more rapidly in wealth and importance than any other city in the Union. Its manufactures are the principal cause of its success, and its railroad facilities, iron interest and commercial transactions all combine to make it what it is and what it is destined to become.

MUCH sickness is caused in New York by dead fish in the water-supply pipes. OUT of 810 newspapers in the Austrian empire 279 are political.

THE Baptist Union, of England, raised \$30,000,000 last year.

THE Fifth Avenue Hotel, (N. Y.) is to be extended 200 feet on the Twenty-fourth street side.

THE American Tract Society expended last year \$501,804; received \$594,579; \$101,715 from gifts and legacies.

THE increase of French revenue receipts the first three months of the present year are marked at 20,000,000 francs.

THE latest and most dangerous counterfeiters now out are a \$10 of the National Bank of Terre Haute and a \$5 of the First National Bank of Louisville.

WHEN decided beyond cavil that the Senate has jurisdiction in the Belknap case, his counsel will withdraw. They will trust to party feeling rather than to forensic eloquence.

THE Gray Nuns (Catholics) are again before the public in an unpleasant light. This time at Montreal. In their foundling hospital at that point the extraordinary mortality of infant children is attracting attention. Out of 719 admitted in 1875, only 88 survived. Commenting on this outrage a leading New York paper says: "Aside from all apologies, the facts are frightful!"

SINCE March 1, 1872, the income of the Harvard University has increased from \$173,567.54 for the year 1869-70 to \$473,304.30 for the year 1874-75; the property embraced in the treasurer's books has increased from \$1,591,773.44, representing 23 separate funds or endowments, to \$3,139,217.92, representing 162 separate funds or endowments; the buildings used in the work of the University have increased from eighteen to twenty-six in number, and the real estate occupied in Cambridge has nearly doubled in area.

AMONG the acts of disinterested friendship shown to Southern colored people by Northern shining lights, one stands prominent: inducing them to deposit their hard-earned savings in the Freedman's Bank. Ask anyone of the depositors where is his money. His answer: "De bank's ousted!"

ON the Union Pacific railroad books appears an entry to credit of cash: \$5 special legal expenses, \$125,000. It cannot be decided to whom this trivial amount was paid; but the general impression prevails that it procured Secretary Bontwell's reversal of a decision in regard to payment of money to the company. A GIRL of seventeen summers lately returned to her home in Milwaukee from the female college in Fox Lake, and at breakfast this is what she said to her mother: "Saccharine relative, from the standpoint of superior attainments and a maturer individuality it becomes me to state that your husband is so mediocre as to be beneath the contempt of one who has outgrown the ignorance that her birth illuminated." In one minute there was a sound as of a tin roof torn from a church in a storm, and the girl retired to her room to do a little mending.—Exchange.

PHILADELPHIA LETTER.

(From our Regular Correspondent.)

PHILADELPHIA, May 17, 1876. I have been for four days walking through the immense buildings in Fairmount Park, trying to comprehend the show; and I have come to the conclusion that it is a big bewildering thing—a vulgar thing in one sense—the principal shoppens of the world have come here to advertise their wares, and this advertising is the pronounced feature of the exposition. Scandinavia advertises her iron and furs; Gallia, her wine and silks; Cathay, her vases; and Philadelphia her drugs. If there is any one who does not believe that there is eloquence, poetry, science and art in advertising, he will be convinced at every turn here; but strip it of these, and it is no longer the eloquence of industry, the poetry of commerce, science and art, happy in international fraternization; the euphuism, "generous competition," is really a scramble for the almighty dollar, and 1876 the climax of the sordid age. This is a superficial view, and, perhaps a view slightly beneath the surface; but let us go to the core. Sublimity has depths as well as heights; and here beneath the sordid motive that inspires the individual and the mass, the man and the manager—know the restless turmoil of subtle occult forces contending incessantly for that which is most useful in labor, truest in art, sincerest in man. The Exposition so far has not been a success in a pecuniary sense. The entertainment is ready, (at least partially so). The music of pipes and cymbals may be heard in the main building, and in the temples of the Epicureans that have sprung up like toad-stools in and around the Exposition grounds; but the guests do not come to the feast. Centennial hotels, built for this occasion, each with accommodations for not less than 1000 guests, are not one-third full. But few, comparatively, come either to the hotels or to the Exposition. Philadelphia can not be much more crowded at this time than New York or Baltimore. The reasons are plain. While the whole country, and indeed the world, has an interest in this exposition; while literal millions are willing to be at labor and expense to see it; Philadelphia alone, who has the key to it, looks upon it as created expressly for her gain. There is scarcely a brother of them, boot-black or banker, who is not looking to immediate profits. There has been a palpable advancement in the price of everything we need, wear, sleep upon, or taste, with the exception of postage stamps. I pay as much (eight dollars per week) for a single room as it cost me for both room and board in Washington, and yet there are vacant rooms all around me in this and numerous other houses, which I think will remain vacant until the boarding-house keeper get over the delusion that they have struck a bonanza in this Exposition, and lower their prices to more reasonable rates. The hotels charge five dollars per day, and the management charges fifty cents admission to the Exposition grounds. They say, with slow of reason, that fifty cents, the amount necessary to gain admission to a circus, is not too much for a display like this: of the achievements of the world and of the nineteenth century in mechanism, agriculture, education and art. But these gentlemen forget that the world was not made in one day, and that this microcosm cannot be seen, and cursorily, in less than seven days. One day in the enclosure is almost as unsatisfactory and tantalizing as to walk hurriedly through an immense library and wink at the backs of the books. A tour of inspection through the main building alone involves a walk of eleven miles; it cannot be made in less than one day, and should not be made in less than two days. There are, beside machinery hall, memorial hall, containing paintings, bronzes and marble statues; the agricultural and horticultural buildings; the United States Government display; separate buildings for the shoe and leather, carriage and glass manufacturing interests, to say nothing of the woman's department, and the various buildings of foreign nations, and of the respective States. To see all, and all are well worth seeing, will require a journey of at least forty miles, which cannot be made in less than four or five days. At the Vienna Exposition the admission fee was reduced, which resulted in a great increase of visitors and in the financial improvement of the show. Seven hundred and twenty thousand persons visited that exhibition, and the more sanguine, I fear too sanguine, estimate that ten millions will visit Fairmount Park by the 10th of November. While it is true that traveling facilities are better here than in Europe, that our people are accustomed to travel, still it must be remembered that the population is not so dense here, and that a visitation of ten millions would be one in every four of our entire census.

Upon the whole, I think that the gentlemen who have the management of this exposition, and those who have reared booths of extortion in and around it, do not fully understand their day. They have failed to take into account the recent panic, and the depression in business and industry which pervades the country. There are millions who desire to come here for pleasure and improvement; but the denizens of the city of "brotherly love" must not think that these motives are as powerful as the avarice which is burning in the bowels and brain of almost every Philadelphian, making him insane with the folly that he can grow rich in six months through extortion of transient visitors. CARR

BURIED ALIVE.—Two weeks ago a squaw died at Yankee Blade, and the Indians buried her and her infant together, the latter alive. It is a custom with the Putes and Shoshones to bury the dead mother and the living child together, when the latter is too young to keep itself. In this instance they dug a hole, throwing the dead woman into it, and laid the infant on her breast, covering them over with brush. In explanation of their conduct, one of them said, "Baby no good; no got milk; bimby heap cry; die pooty soon anyhow."—Rese River (Nevada) Reveille.