

TO CORRESPONDENTS.

When articles are rejected, we must decline to give reasons therefor.

Christian Advocate

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

VOLUME XXIV.

GALVESTON, SATURDAY, AUG. 19, 1876.

NUMBER 10.

TO CORRESPONDENTS.

Obituaries should not be over twenty lines; eight words make a line.

Christian Advocate

GALVESTON, TEXAS, AUG. 19, 76

Lee, McBride & Co. COTTON & WOOL FACTORS

Brains and Poverty.

The South is rich in her children. God has blessed us with sons and daughters.

We are going to brace ourself up to the point of desperation, and say flatly and without qualification—we Southerners bray too much.

They set no store by culture for culture's sake. And here is the trouble with them. Thousands of our richer people need talking to on the right use of money for the benefit of their own children.

We have not forgotten our starting point—"brains and poverty." If our people appreciated thorough education, as this inestimable blessing deserves, they would not only provide educational facilities for those who can pay their way, but for those who cannot.

What have we Southerners—we Southern Methodists—to say to this one startling, sorrowful, and, in view of the money we once had without knowing how to use it, shameful fact—there is but one really endowed institution of learning among us, from Baltimore to Oregon!

we did not, and because we knew not the best use of money, even for its productive value in building up a country in its material interests.

If we write plainly and earnestly it is because there is need of it. Honeyed words and self-congratulatory speech will not meet the case.

We close, for this time, with this statement: There are literally thousands of poor young men in the Southern States who are longing to be educated, and who will fail for the lack of such aid as endowed colleges could give them.

THE SOUTHERN REVIEW.—We failed to receive several numbers of this able Review, and consequently gave it no notice.

Dufann was elected lieutenant senator from Marseilles, France, by a vote of 161 out of 274 votes.

Outlook.

A tabernacle for the contemplated meeting in Chicago under Mr. Moody's leadership, which will hold 8000 people, is to be built.

The church of the American Board at Guadalajara, Mexico, has 110 members. There are 68 places, large and small, around the city, in each of which there are Protestants.

The Jesuits are building a large college at Beyrout and the Maronite Bishop of Beyrout (Catholic) has published a commentary on the New Testament.

The newly elected Bishop, W. R. Nicholson, of the Reformed Episcopal Church, preached in Grace Church, Toronto.

Over 700 of the Buffalo liquor dealers, in defiance of the law, opened their saloons on Sabbath.

At the instance of the British Minister at Tehran, Mr. Bruce's school at Julfa, Persia, has been reopened.

At the convention of the Young Men's Christian Associations at Toronto, there were 490 delegates from thirteen States and Territories in the United States and from every province in the Dominion.

A bill has passed the British Parliament and has received the royal signature, legalizing the action of the Wesleyan Conference, granting independence to the Australian Conference.

The Maine Legislature has abolished hanging. Texas practically abolished that custom, so far as the legal performance is concerned, with very unsatisfactory result.

A very interesting work has been going on at the mission at Bitlis, Turkey. In the girl's school nearly every pupil has been seriously impressed, and the boys have been similarly impressed.

EVERYBODY seems to be pleased with the new jury law passed by the Legislature. By its provisions the courthouses will be cleared of chronic jurors, or that class who hang around the courthouse for the purpose of getting on juries.

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Within the few years since Christianity was established in Madagascar 1,200 churches have been built, and 250,000 worshippers gathered in them.

The receipts of the Baptist Missionary Union from April 2d to July 1st, were less by \$4,609 than during the same period last year.

The vote of the Colorado Conference (Northern Methodist) on changing the restrictive rule allowing a smaller ratio of representation in the General Conference was unanimous.

A Southern man furnishes in the St. Louis Central Advocate (Northern) his experience in trying to hear the gospel in some of the churches.

It is stated by a correspondent of the London Athlete, that Prof. Bert, of the University of Rome, has published, for the first time, the two trials of Galileo, after the original and authentic text!

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CLEANSE THE PEST HOUSE.

The terribly fatal effects of the present heated term is having a beneficial influence over sanitary movements in the city of New York. In one week the death roll was 1298, of which 862 were children.

Every one apprehends the wisdom of such movements. The thought of the crowds of men, women, and children, who are sweating through hot nights in close, foul rooms, breathing the fetid atmosphere, almost suffocates one who reads the description.

It is very easy for men to apprehend the presence and magnitude of material evils. Sermons are not needed to impress a community with the importance of health or the value of human life.

Notwithstanding the Papal claims of infallibility, there is some difference between the Catholic Press in Rome on the Servian question.

There is no more question in the mind of every thinking man respecting the presence and influence of these moral pest houses in our midst than there is in the minds of those fifty or more physicians in New York that the badly ventilated and filthy tenements will breed disease and death so long as they swarm with human beings who breathe the foul atmosphere by day and night.

When will society learn that moral evils are more pernicious than those which affect the body or damage the estate? Prudent men say clean out these breeding places of disease in crowded populations—and the same wise forethought demands that the drinking saloon, the gambling hell and fouler dens of iniquity should be abated.

It is a fact no thoughtful man will question that nine-tenths of the crime and lawlessness of the State can be traced to the drinking saloons and gambling hells.

By appointment it became my duty to visit Granberry High School at its annual examination. I was present and witnessed with pleasure the exercises of the occasion.

Granberry High School Examination

I will add that Brother Young's quarterly meeting for Granberry and Acton circuit came off at the same time and place. It was a time of much power and glory.

Suffer a little more space, and I will close with a very interesting incident: A young lady who had during the day received a gold prize as a reward of merit joined the church at night in the courthouse.

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GALVESTON, TEXAS, AUG. 19, '76

UPHOLD THE LAW.

The necessity of some power which will control man's proclivity to crime has been felt in every age. A large portion of the work of legislators is made up of efforts to so shape the laws that they will become terrors to evil doers. They ponder over the experience of past ages, they note carefully the results which follow the enactment and enforcement of certain laws for special offences, and from the data supplied by the experience of other days or other nations, seek to frame laws which will accomplish the desired result. Penalties are affixed to the laws to alarm the offenders; judges are appointed; executive officers are put on the track of the guilty, and the culprit is brought before a jury of chosen men that justice may be meted to the offender; the jail or prison receives the condemned as unto a living tomb, or for certain offences he is hanged by his neck until he is dead; and yet, in defiance of law, in the presence of judges, juries, court houses, jails, prisons and the gibbet, men continue to commit every crime condemned by the laws. Often a worse state of things obtains; the law is a dead letter; crime is rampant and the guilty escapes; judges, juries, sheriffs and jailors are often in league with the guilty men who boldly sin and "go unwhipped of justice."

If the secular papers tell the truth, this picture portrays this state of things in many parts of Texas; and censure without stint is pronounced on different officials for neglect of duty or on the laws for their defects. The penalty should be more severe, says one; the officer should have more power when making such an arrest. The law is good enough, says another, if the officer would do his duty. Without presuming to decide this question, we will indicate the point where a large amount of the responsibility should be located. Laws and their administration are never, in an elective government, operative beyond the moral sense of the people. The best laws may be enacted, the wisest and most righteous penalties may enforce their sanctions; jails with the strongest doors and bars may be in every county town; but unless the law has the hearty and unqualified support of the people, they will remain dead letters on statute books. It requires all a brave man's nerve to enforce the laws against bold, bad men under the most favorable circumstances; but when the evil-doers have the sympathies of many in the neighborhood, or when the law-abiding portion of the community are cold and indifferent respecting the moral support they render the officers of the law who attempt to perform their duty, it requires far more nerve and conscience than falls to the lot of common men to enable the officer to arrest the desperado. Good men may approve his course; but good men should be bold and outspoken in the support they render the officer. Others feel no interest in the matter unless their property, their family, their personal friends, are involved in the affair. Evil men always have friends, and these are active in their protection, and the result is, the officer with very questionable support from the people hesitates before he brings on himself the hatred of reckless men. Every man owes the duty of citizenship to the government that protects him. If the laws are defective it is his duty to examine their defects and select men who will endeavor to improve them. When an officer takes upon him an oath he should not only be informed that he is expected to enforce the law, but should have the pledge of every good citizen that he will be sustained. Let the public say that

the law must be enforced against every transgression, and sheriffs will not be as powerless as many say they now are. Let public condemnation rest on every offense, and men who flaunt their crimes before the public gaze will be glad to hide themselves from its frowns. Let the officer know that public approval will sustain his course and he will not hesitate when, with instructions in hand, he confronts the desperate criminal. On each citizen as well as on each officer a portion of the responsibility rests. Let us face it.

THE INJUSTICE OF THE NORTHERN PRESS.

Notwithstanding the reckless assertions of the *Northwestern Christian Advocate* and other Northern papers respecting the Hamburg massacre as a specimen of Southern chivalry, and their censures of the Southern religious and secular press for their assumed sympathy with these outrages, the press in the South, both religious and secular, as soon as the facts were known, have been unanimous in their condemnation of the deed. There is also a general expression of indignation at the disposition of a portion of the Northern partizan press to exhibit this affair as a fair representation of Southern feeling toward a weaker race. The fact that the Northern religious press appears among the most active agencies in circulating these false and offensive misrepresentations of Southern character and life, is doing but little toward the promotion of that fraternal spirit which all good men would welcome with the deepest joy. Every instance where there is a conflict between the races is promptly presented to their readers as unquestionable facts, and when subsequent proof have shown the facts have been exaggerated or falsified to the injury of the whites, these papers are studiously silent respecting the correction; but wait with eagerness until another batch of sensational reports comes up to the injury of the South, and then they are paraded forth as true as Holy Writ, and all the denials of the Southern press or protestations against this injustice are unheeded. We expect such injustice during a heated campaign from a partizan press; but when we encounter these things week after week in the religious papers of those sections, we do not wonder that the churches they represent are rapidly gravitating in public estimation to the level of the political parties or sectional cliques, of which they are becoming the accredited champions.

There is another fact which cannot escape the attention of any one familiar with the spirit of the Northern religious press. No outrage story is admitted into their columns unless the whites can be exhibited as the aggressors. These they nose out with a sharpness which reveals the avidity with which they follow the scent; but the outrages the whites often endure are never known to their readers. Hardly a day passes that our weeklies or dailies do not record the outrage of some white woman or white girl by a brutal negro; but no mention of these terrible deeds goes out through the Northern press. Yet, in no case have the negroes as a body been held responsible by the whites for the crimes of those offenders. The same justice for such outrages is meted out to white and black alike; but these facts, though they will not be denied in the South when they are known, are carefully withheld from the Northern people.

We do not assert that wrong is never inflicted on the weaker race. Human nature may be no better in the South than in other localities. Coarse men, bad men, are found everywhere, and when opportunity offers their moral obliquities will reveal themselves; but we assert that the acts of

these men no more represent Southern character and life than the brutalities of the roughs of Chicago or New York represent the moral sentiment of those cities. We also assert that these affairs are confined to those regions where the colored people outnumber the whites, and the government and the law is under the control of the colored men, or the whites who have undertaken their leadership. In nearly every case these troubles have been gotten up to foster the prejudices of the North against the Southern whites, and thus control the elections of the Northern States. In those States or localities where the whites are in the ascendancy, the colored man is secured in the possession of all his political rights.

Since writing the above, we find in the *Baltimore Episcopal Methodist* a just and forcible protest against the injustice the Northern press has persistently rendered the Southern people. As that paper has been especially cordial in its expression of fraternity, we commend the following extract to our readers, North and South:

A year or so ago, Rev. J. C. Miller, a traveling minister of the M. E. Church, South, was brutally murdered by a negro near Columbia, South Carolina, without the slightest provocation on his part. Shortly after leaving the town he was accosted by a stalwart African, who required him to alight from his horse, stating at the same time that it was his purpose to take his life. He was a man advanced in years, and of very feeble frame, totally unable to cope with the assassin who confronted him. He besought a few moments in which to offer prayer to God, and while on his knees was twice shot through the heart and instantly killed. In this case the victim was personally known and endeared to us. For five years, during our pastorate in Charleston, he was a member of our church, in the relation of a local preacher. A milder and more inoffensive man, or one of purer and more blameless life, we have never known. This horrible murder called forth no indignant utterance from the Northern press; indeed, it was scarcely adverted to at all, and no sympathy expressed for the stricken church and household. Nor, on the other hand, did any one South think of charging all the negroes in the neighborhood with being accessory to the deed. The fact is, there have been many outrages upon whites, male and female, which have scarcely received any notice by our Northern conferees; and while the government has been prompt to act upon the most hasty and one-sided representations where the whites were charged with being the assailants, we do not remember an instance of interference where the aggression has come from the other side.

THE GULF CITY CLUB.

The *Galveston News* of the 11th contains a communication, over "five stars," in which the writer comments with much bitterness on the article in the *Advocate* of the 5th under the head of "In Memoriam."

As we had, when this communication appeared in the *News*, explained the circumstances under which "In Memoriam" was admitted into the *Advocate*, and had given the "Gulf City Club" the benefit of the denial by some of its members of certain statements which "In Memoriam" contained, we should have passed the article of the *News* unnoticed, but for its arraignment of the Christian character and conduct of the *Advocate* itself. We are aware that our assaults on the popular vices of the day have drawn on the *Advocate* and its editor no little animadversion from those who have felt their "craft was in danger," and have usually allowed epithets and invectives to pass without reply; but as "five stars" puts himself and those he claims to represent under the protection of their gentility and pre-eminent social and business positions in our city, we presume we must bestow on this article special attention.

In the first place, we must correct one erroneous impression under which "five stars" is laboring. As he styles the author of "In Memoriam" a "loud praying Pharisee," a "hypocritical Praise-God-Barebones," and "bigoted fanatic," it is evident he supposed a church member was withering under his pen. He was mistaken. "In Memoriam" is not a member of any church, though we would not think any the less of him if he were. We are confident that he is not of the

"loud praying" fraternity, for no one, so far as we are aware, ever heard him in such a performance, though we are sure that prayer, if sincere, would not hurt him or "five stars" either. As no church member happened to be standing on the spot against which "five stars" emptied his load, this part of his ammunition was wasted. Like the "awkward squad" in its first fight, "five stars" was firing into the face of his own company.

As "In Memoriam" makes no special pretensions to piety or prayers, the article which occasions "five stars" so much distress appears not as the judgment of a "bigoted fanatic," a "loud praying Pharisee," a "hypocritical Praise-God-Barebones;" but is the estimate placed on the "Gulf City Club" by a gentleman who, like the bulk of that defunct organization, makes no outward profession of religion. His opinion was not the "verdict of an illiberal, narrow-minded person," which is evidently the estimate "five stars" places on that class of professing Christians who presume to disapprove many of the popular pleasures and vices of the day; but of a man of the world, who forms his judgment respecting the pernicious tendencies of such institutions, not from a religious standpoint, but from his observations respecting their damaging influence over the lives of their members, and the morals of all who may be affected by them. This fact may not be unworthy even of one who, like "five stars," imagines that his social or business altitude forbids criticism respecting the moral tendencies of his life.

If the "Gulf City Club" has gained, even unjustly, such a reputation among men outside of the church, the fault does not rest with the "praying" people, against whom "five stars" has poured out such a volley of adjectives.

The best of men are liable to censure and misrepresentation. None suffer more in this respect than preachers and members of the church. They are the target for frequent ridicule or evil report. Their best deeds are misunderstood, and their blunders are often magnified into sins. They have learned, however, while feeling they are wronged that the wiser course is simply to watch more carefully over their future conduct, and avoid giving the world further occasion for evil speaking. They are aware that they are human and liable to err; that the eye of the world is upon them, and no deviation from the narrow way will be overlooked, and in prayerful spirit they strive to be more watchful in every word and act. We commend to "five stars," and others who may sympathize with him, a similar spirit. Men will talk, and so will women. The odor of sanctity does not protect the church, and first-class respectability, it seems, does not shield the members of even the "Gulf City Club." People think for themselves, and when an organization puts itself under the safe-guard of secrecy, and yet it becomes understood that they play cards, have one of the finest bars in the city furnished with the choicest wines and other liquors; that the members spend night after night amid jovial scenes, in which appear the wine cup, the billiard-table and cards, which are the well known tools with which the gambler does his work, they must expect that outsiders will draw conclusions with but very little veneration for the social position which "our prominent business men" who partake of these convivial scenes may enjoy. The archer loves a shining mark; and wealth and high social position must pay the penalty. Men demand a great deal of those who assume the responsibility of leadership in society. Their influence over young men may give to the sparkling wine glass in their hands a potency for evil more

damaging than a first-class bar-room; and the cards manipulated by their unsoiled fingers may attract to the paths of ruin young men who would turn with disgust from the gambling hell.

Respectability, gentility, nor wealth have not the weight of a feather in moral issues. If these gentlemen writhe under reports which they pronounce unjust, it would be well if they review the past, and inquire, not merely whether the offensive statements are true at every point, but do the surroundings and associations of club-life justify the questions and doubts which it seems have been floating through the public mind respecting their proceedings.

We venture another suggestion, which may be of benefit to those who may contemplate the organization of another club. We are not aware that the law discriminates between gambling for heavy stakes and gambling for the wine and cigars the players may consume. It makes no distinction between the newsboys at chuck-a-luck, the negro gambler in his half putrid hole, the palatial gambling hell with its marble tables and mirrors flashing in the gas light, nor the club-room where respectability of the first water stakes itself champagne of the costliest brand, or cigars which plebeians never burn, over the handling of a deck of cards. If we interpret the law aright, no class can claim immunity from its sanctions. The locks and doors of club-rooms may secure protection, but the law regards the act in every case an offense. If this view be correct, we say very plainly to the gentlemen composing that club, or any other, that they are using their wealth and position unworthily when they seek protection for any violation of the law whatever behind their social status. Society demands better things at their hands.

"Five stars" is warm in his defense of the church members who, he says, belonged to this club. That is very kind on his part. It is not often the irregularities of professors of religion meet such gentleness from those outside the church. If, however, the path to the good graces of this gentlemen, or any others who think with him, must lead us to the card-table or the bar, though loaded with the choicest wines, we cannot commend it to any of our brethren, even though our refusal may subject us to the charge of being a "loud praying Pharisee," or a "bigoted fanatic." These are ugly names; we don't like them, but we endure them in preference to the thought that by act or word we have given our approval to an institution which not only is held in doubt by the church, but which many thoughtful men of the world disapprove as damaging to the morals of both old and young.

A GENERAL CONFLICT NEEDED. We have heard of an unexpected censure. In assailing some of the popular vices of the day, we have directed our attacks against those of the city which have come more directly under our observation. On this account some of our readers have assumed that the contest was local in its character, and that readers in the country were not called upon to give us the benefit of their moral support. If there are no drinking saloons in the towns or interior cities of our State, if there are no gambling hells corrupting the youth and wrecking homes in cities, towns, railroad stations and cross-road stores, then the issues involved would be local in their character. We have designed our blows to fall on the evil wherever it is found. We call for co-operation on the part of every man and woman who encounters these vices in his or her neighborhood or town. Galveston is cursed with those moral pests; but if we are rightly informed, there is not a community where the "slime of the serpent" can not be traced. We are trying to meet the evil that confronts us every day, and we call on every true Christian as well as every good citizen to do the same.

THE INFLUENCE OF MONEY.

It is to be regretted exceedingly that every blessing in life is followed by some tinge of sin or shame that too often appears to mar the beauty and destroy the good that should reign within our hearts. "Every sweet has its bitter;" and it really seems that in the same sentence may be appropriately added, that every virtue has its vice. The old nursery tales of the good and the evil spirits that attend us through life, the one inspiring our hearts and minds with pure thoughts and noble desires, the other instilling into our souls the spirit of sin, seems to be, in theory at least, a correct illustration of the varying emotions that possess us and guide us in the formation of the record by which we must stand or fall in the last grand day when the accounts will be closed and the rewards for "the deeds done in the body" will be apportioned to us as an eternal legacy. In all the entire range of human association there is probably not a single item that enters into our manifold considerations, that acts more largely upon us in the transaction of daily duty than money. Its influence begins with the social status that men and women may and do command in the world; it follows them into the business walks of life and stamps its seal of value upon their brows; it watches them in the moral and religious stations they may fill, and finally gathers at the grave the eyes trained to weep that grateful tears may bedew the place in which the representative of money's power gives himself or herself to the embraces of the sleep of death.

Virtue may be a dead letter in the thoughts and feelings of the money king, who glides through the gilded halls of society's most gifted members; truth and honor may be but a sham covering, through which the glitter of his gold gleams all the brighter because of their thinness, and religion may be a mockery which he tolerates in order to win confidence and conceal the villainy of a wicked heart. These things may exist; but amid the effulgent splendors of his flashing diamonds and glittering gold, they pass under an eclipse when the world sees them not, preferring to be ignorant of the vices in order that it may be seen by the light that emanates from so much personal importance.

Lazarus carried in his breast a royal heart, but his purse was empty, and hence when he came into the presence of the great Dives he was spurned as an outcast and denied even "the crumbs that fell from the rich man's table."

Christ himself taught that money carried with it more of these advantages that purify the soul and prepare mankind for the realities of a blissful eternity, when he commanded the young man who would be saved to sell all he had and give the proceeds to the poor.

But, after all, money is not without its humanizing effects, if we would receive it as a blessing and handle it for the glory of God, in which at last we find the coveted salvation that religion teaches us is more to be prized than jewels or fine gold. There is a comfort in being able to render relief to suffering humanity; there is satisfaction deeper and truer than words can describe in having at our command the cup of cold water with which to quench the lips of one chosen of God. It is in the wrongful use of money that the sin of its acquisition is found; it is in worshiping its powers rather than in thanking God for His favors that we find money turned into a false friend that flatters in order to deceive and finally leads us beyond the reach of God's inspiring grace.

"Brains and Poverty," on first page, may be read with profit by many.

Christian Advocate

GALVESTON, TEXAS, AUG. 19, '76

Correspondence.

GEORGETOWN, TEXAS, July 11, 1876.

Mr. Alfred S. John, A. B.

Dear Sir—The undersigned curators of the Southwestern University respectfully request you to furnish a copy of your valedictory address delivered to-day in connection with the commencement exercises, for publication in the TEXAS CHRISTIAN ADVOCATE.

ROBT. W. KENNON, Pres. JOHN W. DEVLISS, N. T. BURKS, F. A. MOOD, W. F. EASTERLING, HORACE BISHOP.

GEORGETOWN, TEXAS, July 12, 1876.

Rev. R. W. Kennon, and Members of the Board of Curators, Southwestern University.

Gentlemen—Yours of the 11th received. A request from such a source should not be disregarded; but while complying I feel that the occasion won for both speech and speaker an interest which otherwise would have been wanting.

Respectfully, A. S. JOHN.

Valedictory.

Time, "enchanting yet unresting" in his tireless march—making our period of sojourn here glide away like the placid flowing of some pellucid stream, silent but rapid, has at last brought us face to face with a final separation.

To us the priceless moments of the brief past have fled away as all happily spent moments flee on the pinions of a swifter flight than the arrow beams of Helios; and improved or prodigally squandered, their golden worth has left our reach forever.

To you, my friends, this is but an episode in the life of a few young men, a period of joy and gratulation, and so it is; but it has a sober meaning, a meaning fraught with reflection. The conclusion of college days, and the total change of scenes, habits, and even of ways of thinking, the entrance into a different sphere, in the different relationship, marks a crisis in the history of every stu-

dent. Many every year pass from halls of education; some to fields of usefulness and honor; others to lives of obscurity and shame. The path they tread is full of thorns and brambles; venomous serpents coil about the edges; pitfalls cunningly concealed are ever ready for a victim.

Many forsake the studious habits so much the means of success; some, trusting to their own deceiving strength, are cut down by stronger hands; others go forth with a laudable admiration for genius and intellect and fall a prey to those subtle sophists who paint wrong in the colors of right, and bedeck falsehood in the garbs of truth. We are now at this crisis, the turning point of life, the beginning of manhood and manhood's duties. Thus far we have leaned upon the strong arm of friends whose advice has warned, whose shelter has protected; but now we go forth alone.

FAREWELL, OUR ALMA MATER. Thou hast indeed been a kind mother to us. Under thy sheltering care, within thy refining influence the noblest and the grandest achievements of man may have their small beginnings.

To you, the guides of our way during this sojourn here, to whom we are indebted for unnumbered favors; whose zeal and fidelity have won our first regard, and whose friendship has gained a like return in warm and ardent feeling, we bid you adieu with unfeigned regret.

Where there is much provision for the flesh, there is commonly little regard for the mind.

ture open up a brilliant career of happiness and success to you; and may the heavy hand of time and labor rest lightly on your brows.

THE WATCHFUL GUARDIANS who keep vigils from afar over the welfare of this institution, the cherished object of their hearts, we have nothing to say which would make your call of duty more potent or add to your fame.

whose homes have opened unto us their genial hospitality and made us feel less keenly a stranger's loneliness—how shall we address ourselves to you? Shall it be in the ardent language of hope, whose altar in each heart ever burns with glowing incense, whose joyous presence ever radiates the face of youth and causes the smile of its promise to beam even behind the transient tear of sorrow?

But the visions of hope are often illusive, its promises are often broken. The flower that bloomed yesterday in all the beauty of nature, to-day may wither and fade, to-morrow die.

Design of Christian Baptism. Campbellite Proof-Text Examined. BY WM. PRICE. John, iii, 5. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

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John, iii, 5. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Exclusive immersionists claim this text as positive proof of the "liquid grave."

With these facts before me, I now assume that the Kingdom of God has two departments—visible and invisible; and that it is by a birth of water or baptism that a man must enter into the anti-chamber of the church or of the Kingdom of Christ; and in like manner he must be "born of the Spirit" in order to enter the sanctum sanctorum.

Campbellites contend for the outward or visible department of the kingdom, and deny its invisible reality. Organism is everything to them according to their theory.

Not so with Campbellites. They have no internal witness of their acceptance with God—as a church. I believe that there are a few good Christians among them; but they were never regenerated by the physical act of immersion.

The fact that the birth of the Spirit is a distinct work from water baptism by any mode; hence, those who contend that immersion is the "new birth," and that in the water a man is pardoned and regenerated, must forever stand condemned by the express declarations of heaven.

With these facts before me, I now assume that the Kingdom of God has two departments—visible and invisible; and that it is by a birth of water or baptism that a man must enter into the anti-chamber of the church or of the Kingdom of Christ; and in like manner he must be "born of the Spirit" in order to enter the sanctum sanctorum.

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Not so with Campbellites. They have no internal witness of their acceptance with God—as a church. I believe that there are a few good Christians among them; but they were never regenerated by the physical act of immersion.

special attention to another feature of his testimony. He says: "The Spirit inspired all the spiritual ideas of the New Testament, and confirmed them by miracles, and is ever present with the word that he inspired."

These "spiritual ideas" are all sufficient to convert the sinner and "animate and inspire the church with new life;" but he and his followers have never been able to prove such doctrine.

With these facts before me, I now assume that the Kingdom of God has two departments—visible and invisible; and that it is by a birth of water or baptism that a man must enter into the anti-chamber of the church or of the Kingdom of Christ; and in like manner he must be "born of the Spirit" in order to enter the sanctum sanctorum.

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My conviction is (and I rely on the testimony of the elders) that it is impossible for a Campbellite to enter the spiritual department of Christ's kingdom...

EDUCATIONAL. Southwestern University, Georgetown, Texas. FALL AND WINTER TERM OPENS First Monday in October.

EDUCATIONAL. Arkansas Female College! LOCATED AT LITTLE ROCK, ARKANSAS.

EDUCATIONAL. FARMERS' COLLEGE. College Hill, Hamilton Co. Ohio. Full term opens SEPTEMBER 6, 1876.

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

Christian Advocate GALVESTON, TEXAS, AUG. 19, '76

Sunday-School. TOTAL abstinence from all that can intoxicate is the safe course for all. In Minnesota they have a Sunday-school Temperance League...

THE NORMAL CLASS.—"1. Is the normal class desirable in every school? Yes. We think it important to have skilled teachers to tell our children how to do sums and compute interest."

Do not forget that your work is to present Christ to your pupils, and not merely abstractions. In Jesus Christ we have the very embodiment of wisdom...

SUNDAY-SCHOOLS have made great headway in France. Twenty years ago in that entire country there were but about 200 of such schools.

A little girl having one day read to her teacher her first twelve verses of the fifth chapter of the Gospel of Matthew, he asked her to stop and tell him which of these divine graces, said by our Lord to be blessed, she should most like to have.

OUR brethren of the London Sunday-school Union have issued the call and plan for the days of universal prayer for Sunday-schools, Sunday and Monday, October 22d and 23d...

At the Sea Grove Conference a committee was appointed to define the true relation of Sunday-schools to their churches.

"1. That the Sunday-school is not a distinct body, independent of the church; but is the church putting forth Christian effort in a special direction.

"2. That as such it should be subject to the direction and receive the care of the officers of the church, they being ex-officio the head of the Sunday-school.

"3. That as the teachers are likely to be most familiar with the needs of the school, the choice of superintendent and officers should rest with them, subject, however, to the approval of the church authorities.

TEXAS Medical College HOSPITAL, Galveston, Texas.

The regular course of lectures will begin Monday, Nov. 15, 1876, and close the 15th of March, following. Six Lectures daily.

CLINICS Free at City and St. Mary's Hospitals, by each member of the Faculty.

GREENVILLE DOWELL, M. D., Professor Surgery. J. D. HANKIN, M. D., Professor Theory and Practice of Medicine.

Wm. Penny, M. D., Dean, Galveston Texas. HOLLINS' INSTITUTE, HOTSPRINGS, VA.

EMORY, P. O. VIRGINIA. The Collegiate Year for 1876-77 begins on the 14th of September next.

WESLEYAN Female Institute, Staunton, Virginia.

EMORY AND Henry College! EMORY, P. O. VIRGINIA. The Collegiate Year for 1876-77 begins on the 14th of September next.

WESLEYAN Female Institute. Will begin its twenty-seventh Annual Session, Sept. 23, 1876. Rev. W. A. Harris, D. D., President.

Ninth Annual Session OF THE TEXAS Military Institute! COMMENCES Wednesday, September 6, 1876.

ACADEMIC STAFF. COL. JOHN G. JAMES, Superintendent and Professor Mathematics.

EMORY AND Henry College! EMORY, P. O. VIRGINIA. The Collegiate Year for 1876-77 begins on the 14th of September next.

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Wesleyan Female college, MACON, GEORGIA. THE THIRTY-NINTH ANNUAL SESSION Begins Sept. 20, 1876.

ROANOKE COLLEGE, SALEM, VIRGINIA. Next session begins September 6. Collegiate and preparatory courses.

AUGUSTA FEMALE SEMINARY, STAUNTON, VIRGINIA. The academic term of this institution begins on the first Wednesday in September.

Washington Lee University, LEXINGTON, VIRGINIA. Full course of instruction in Classical, Literary and Scientific studies.

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LANE & BODLEY, John & Water Sts., Cincinnati. MANUFACTURERS OF PLANTATION MACHINERY.

RUSSELL & Co. BUILDERS OF THRASHING MACHINES, HORSE POWERS, PORTABLE ENGINES, &c.

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Table with columns: Cotton Gins, Number of Entries, No. Saws, Diameter of Saws, etc. Compares various gins like Sawyer's, Massey's, and Findlay's.

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