

Christian Advocate

GALVESTON, TEXAS, OCT. 28, '76.
THE VERDICT OF A FAITHFUL JURY.

We commend the following to the attention of all good citizens, and especially to all sworn officers throughout our State:

To the Honorable Gustave Cook, Judge of Harris County Criminal Court:

The grand jury for the present term, October, 1876, beg leave to report their work as far as they have been able to perform the same. They have held eleven sessions, and would continue to meet if the data was before them in such a manner as to warrant them to believe they could be of further service to the court.

The jury found forty-two cases on the docket at the first session, and have since added forty-six others. Of these, sixty charges have been examined, resulting as follows: Thirty-five true bills and ten dismissals, leaving fifty-three cases for future action, on account of the evidence not being fully presented.

It has been and truly is a matter of remark by and surprise to the public, as well as to your Honor, that the continuous open violation of the laws pertaining to disorderly houses, closing of the business houses and liquor saloons on the Sabbath day, the public keeping of halls for gaming and the practice thereof in this, remains unpunished. This grand jury desires to state that the fault does not entirely lay with these bodies. While the list of many cases of violation of law are prepared for their investigation, and individuals considering themselves or their property jeopardized or injured, and officers of the county and city are ready and able to testify before the grand jury, we do not find them ready or willing to report or to testify against violators of the Sunday or gaming laws. The reasons are not known to us, but the fact is by the jury known as stated, that these laws are violated, and that great inactivity exists on the part of the officers to bring the guilty to punishment or enforce these laws in an open charge is recognized by this community; that should these officers of the city and county be as ready to render the assistance and the information to the grand juries against such violators of the law as they are to bring other criminals to punishment, these laws would soon be enforced; and, in a large measure, our jail would be relieved of inmates and the court of much labor caused by these places and persons controlling them.

JAS. F. DUMBLE,
Foreman Grand Jury.

Our readers will remember the able and faithful charge Judge Cook delivered to the grand jury at Galveston, which we published some time since, in which the authority of the law and the plain duty of every sworn official to enforce its sanctions were plainly stated and powerfully enforced. He reminded them that murder, theft, and kindred crimes would find a voice without extraordinary effort on the part of the detectives; but that other crimes against the laws of the land and the peace and good order of society were guarded by influences which often shielded them from indictment; and it was the duty of the public officer to bring these pernicious offenses to light, and enforce, against each offender, the penalties of the law. The truth of these statements finds illustration in the proceedings of every criminal court. The blood of the murdered man cries out from the ground, and a hundred tongues proclaim the deed; the man who is robbed hastens, with fleet footsteps, to tell the story to the proper officers; and the detective is soon on the track of the robber; the incendiary has hardly kindled the flame before men are tracing his foot-prints; but the gambler's vocation and offenses of similar character find no voice to proclaim their deeds, and can be reached only by the vigilant efforts of those to whom the public peace and security has been entrusted. Though it is notorious that in these establishments men are plundered of their property, debauched in morals, wrecked in reputation, and often sent out from respectable society and happy homes to join the ranks of drunkards, black-legs, thieves and desperadoes, whose deeds swell the dark catalogue of crime that disgraces the land, yet these vices are so guarded that the despairing cry of the victim is unheard or unheeded, and in the face of the law and under the eyes of the officers these wholesale manufacturers of vice, robbers of reputation, murderers of moral character and life continue to ply their devilish craft. Judicial integrity was vindicated in the faithful charge delivered from the bench, and yet these words, pointing out so directly evils more dangerous and disastrous to society than the presence of thieves, who sometimes swarm our public thoroughfares, or the incendiary who lays buildings or blocks in ashes, made scarcely a ripple on the tide of crime in our

city. Not a gambling-house was closed; their lights are still blazing on the sidewalks, their doors are still open to all who choose to enter; men of prominent position are still found around the tables, and young men crowd as eagerly as before around those flames of passion and greed in which thousands before them have been engulfed. A few fines were imposed, so insignificant that men laughed at the contemptible farce when they paid them. The officer collected his fees, and vice goes on as though the voice of judicial authority had never proclaimed its criminality. We have called attention to these facts, and have demanded of sworn officers why the mandates of the law, pronounced amid all the solemnities of a court of justice, were not enforced. The fault lies at some man's door. Who or what is it that clogs the wheels of justice? We have made the demand of the Prosecuting Attorney, of the Chief of Police, of the Mayor and Board of Aldermen, but these custodians of public peace and good order are as silent as the sepulcher. We have gone so far as to assert that there must be a cause for this criminal neglect; some influence which closes the eyes of these officers in the presence of the offense, which paralyzes their arms and seals their lips while moving in full sight of these violations of the law. They do not attempt to deny the existence of these evils. Professed ignorance of these offenses would be so bald a confession of stupidity or utter imbecility that no officer of the county or city would have the effrontery to offer such a plea. They know full well when, and where, and by whom the laws against gambling are violated. If they do not it is because they deliberately close their eyes to avoid the responsibility of action. It is not because we have a set of imbeciles in office, for other crimes are detected and other criminals are hunted to their secret haunts. The murderer is arrested, the track of the thief is traced by the lynx-eyed detective, riotous and disorderly conduct is promptly repressed, news-boys can be taken up for playing chuck-a-luck, and negro gambling hells can be put down; yet, establishments with lights burning and doors wide open, carry on by night and day their unlawful and iniquitous business without let or hindrance. Police officers walk their beats by the light of gashining from the doors or gleaming from the windows of palatial gambling hells. They lounge at will around their bars; and, for aught we know, drink their choicest liquors. They look on whenever they feel inclined at the games at the card table or faro bank. They are posted conveniently near to repress disorderly conduct in case of a row among the gamblers or with their victims. Should any poor wretch, maddened by drink or frenzied by loss at the card table, presume to raise a row in these rooms and thus attract toward them the gaze of good citizens, he will be promptly walked off by the vigilant officer to the lock-up; but the business of the gambler must not be interrupted, and the gamblers, if possible, be shielded from the penalties of the law. These are grave charges, and we have known their full import when we made them. Yet, under such arraignments, these public officials have not come to the front with either a denial or a defense.

Public sentiment is at last finding a voice which unfaithful men in office cannot disregard with a shrug of contempt. The hope inspired by the faithful charge of the Judge from the bench grows stronger as we listen to the bold and manly utterances of those grand jurors at Houston. Their report, explaining why the Grand Jury can do no more in the presence of these enormous evils, contains an indictment against officers of the county and city as terrible as it is true. Let men read that stern arraignment and ponder its import: "We do not find them (officers of county and city) ready or willing to report or testify against violators of the Sunday and gaming laws." The

jurors do not assign the motives which hold these officers under the spell of silence where certain offenses are named, they deal only with the facts of the case, and under the solemnities of that oath they took on their consciences when they listened to the charge from the bench, they deliberately assert "that these laws are violated and that great inactivity exists on the part of the officers to bring the guilty to punishment or enforce these laws in an open charge." Will the officers thus arraigned before the tribunal of public opinion answer the indictment, or, by their silence plead guilty? The Grand Jury also affirms that the facts it reports are "recognized by this community;" and they further declare that if "the officers of the city and county were as ready to render assistance and the information to the Grand Juries against such violators of the law as they are to bring other criminals to punishment these laws will soon be enforced." Will these officers answer this direct charge of criminal discrimination in favor of certain offenses against the law? Will they point out the flaw in their oaths of office which releases them from duty when the jeweled finger of the gambler is shaken warningly before their eyes? We call on the Prosecuting Attorney, the Mayor of the City of Galveston, on the Chief of Police to answer this indictment. We do not say that they are participants in the offense themselves and evade the legal obligation to report the crime under the plea that no man is bound to criminate himself, for we have no proof of such complicity on their part. We do not say they stand in such fear of these men that they dare not perform their duty, for they are known as men of nerve. We do not say that they are in the pay of the gambler, for we have never witnessed such a bargain. We simply point to the law, and on the authority of its judicial interpretation we remind them that gambling is an offense and the gambler is an offender. We repeat the assertion of those sworn jurors that the law is violated, and though the officers of the county and city are cognizant of these violations the law is not enforced. With these facts we hold the "officers of the county and city" responsible for the presence of these vices in our midst. They flourish through their neglect; they are fostered by their inactivity; they ply their vocations securely though police officers pace every hour before their doors, but are dumb when they stand before the Grand Jury. Will these officers respond to the indictment?

OLD PULPIT.

The portable pulpit of George Whitfield, which now belongs to the American Tract Society, is on exhibition at the Centennial. It is a very plain affair, made solely for practical use. It is said that the noted evangelist preached over 2000 sermons in the fields of England, Wales and America, from this humble stand; and according to his estimate the congregations who listened to him aggregated more than ten millions of people. That plain pulpit, adjusted for rapid transportation, is a symbol of evangelical Christianity. It announces its essentially aggressive spirit. Too many of our churches are organized under the idea of the old Jewish economy when the temple of God was established in Jerusalem and all the people were required to come up there to worship. We build our churches, raise our pulpits, surround them with altars, and if people will come and hear us we will tell them of Christ; if reckless wanderers find their way to the house of prayer we will offer them its consolations; if they wander off, we let them die unwarned. Go into the streets and lanes, the highways and hedges, said Christ, and compel them to come in. Standing in Jerusalem, with its temple, Christ said, "Go into all the world and preach." Wesley and Whitfield understood this command, and obeying its mandate they followed the sinner into his dark and sinful paths and preached to him a living

Christ. Churches ought to be built. They are centres of Christian effort which ought to send out the aggressive agents until every element of human life vibrates under the living, vital influences of Christianity in earnest puts in motion. We must meet man everywhere with the message; follow him into every lane and walk of life, with its warnings and invitations. The chariot of the gospel has wheels, as a symbol of its progressive movements; the angel in the heaven has wings to remind us the gospel waits not for the nations to come up to our Jerusalem, but that the message must be borne by a messenger; the prophet points to the feet of Him who brings the glad tidings of redemption, to remind us that the gospel will be sent forth to those who are needing its messages of life. It is an army of invasion, and every haunt of vice, every abode of misery, every darkened, every sin-stained life offers a field, where victories may be achieved and trophies won to lay at the foot of the cross. "The world is my parish," said Wesley. His ardent soul beheld an open field where human souls were found. He was not sent to occupy a church, to fill a pulpit, but to lead souls to Christ. While cities, towns, the country were swarming with men and women on the march to the eternal world, he was at no loss to find a call to labor. Has the mantle of Wesley and Whitfield fallen on their followers of the present day.

THE EASTERN QUESTION.

The war cloud which for several days lowered so ominously over Eastern affairs has been partially lifted and there is a prospect of an amicable adjustment of the question. Russia demands a six week's, instead of a six month's armistice. The Porte would doubtless accede to the demand were it not for the pressure of fanatical Musselmen who insist on harsh terms with the insurgents, no compromise with Russia, and by giving the contest all the characteristics of a religious war will array against the crescent all the Powers which hold to the faith of the Greek Church. The interests of every great Power, save Russia and Germany, point toward peace. In case of war the dissolution of the Turkish Empire and possibly the dismemberment of Austria may be among the results. While all civilization is aghast in view of the atrocities of the Turks in Bulgaria and Bosnia which demand intervention which will secure either their protection from bloody oppression or their entire deliverance from the Turkish yoke; yet it is a serious question whether the transfer of dominion from Turkey will be in the interest of evangelical Christianity. Turkey accedes to Protestant Christians far more privileges than are granted by Russia.

The Wesleyan Methodists of Great Britain with a membership of less than five hundred thousand gave last year for the support of the missionary work, \$900,000, or nearly \$2 per member. It is with great difficulty the Southern Methodist church with a larger membership can raise one fifth of that amount. The Macedonian cry comes from every land. It comes to the Southern Methodist church as to all other branches of the Church of Christ yet how feeble is our response. "Herein" says the Master "is my Father glorified that ye bear much fruit." Would it not be well if each member of our church would place those words beside his or her annual gift for the spread of the Gospel among the natives of the earth.

It is a somewhat significant fact that Livingstone gave by his death a broader and deeper impulse to the cause of missions than he imparted to it during his life. His missionary character, during his later life, was lost in that of a traveler. Now, that he is dead, the Christian world wakes up and endeavors to send the gospel into the paths opened by the indomitable explorer.

A GROWING interest is manifest in Europe respecting the observance of the Sabbath. Conferences are to be held in Geneva, and in France and Germany looking to the restoration of the Sabbath in those lands. The universal desecration of the Christian day of worship is accepted as a marked token of the decay of evangelical Christianity and spread of rationalism in those lands. We feel its blighting influence resting on our cities. The beer gardens with their attendant evils are becoming popular among the Americans and in places the once quiet Sabbath of America is giving place to scenes of revelry and dissipation. Sunday conferences ere long will be needed in many cities to restore the day of rest.

MANY Hindoo families wish their sons to enjoy the benefits afforded by the Christian schools; and often the instruction the mother gives her boy is this, "Take all the secular instruction you can; but when the teacher speaks to you about religion, don't you believe a word he says." This maternal influence, a power even in Pagan lands, neutralizes the teachings of Christianity. To meet this influence, female missionaries are bearing the gospel into the Hindoo zenanas, and the mother in her seclusion, hears at last the gospel of Christ for herself, and a new impulse is given to the missionary work. If, at home, each mother were brought under Christian influences, what wonderful results would follow.

A TREE is known by its fruits and, judging by the condition of Central and South America thoughtful men will not draw very favorable conclusions respecting the nature and influence of Catholicism, which has held undisputed sway in that section. That portion of America settled from Protestant lands, has been moving to the front rank among the nations; but every land, under priestly domination, reveals an ignorant and degraded people, an unsettled government, while art and science are far in the rear. The sleep of centuries has rested on them, and only as Protestant civilization breaks in among them, do they advance.

DE NEALE (Baptist), the oldest settled minister in Boston, has an account of the increasing infirmities of age tendered his resignation. His church declines to receive it, and thus turn adrift a faithful servant after having shared the benefit of his labors in the days of his strength. It will, if need be, employ aid for their venerable pastor; but only death shall relieve him of his pastorate. This case stands in marked contrast with the usage of the churches. In the Methodist Church there are to-day thousands who are turned out like a worn-out ox on the bald prairie to get what they can in their feebleness or starve.

A CONVENTION of Spiritualists in Michigan recently adopted a protest against chaplains in the army or navy, the legal sanction of religious holidays, the religious forms of oaths, the opening of political conventions with prayer, the exemption of church property from taxation and the assumption in official documents that this is a Christian government. This confession of unbelief very accurately marks the religious status of Spiritualism. We have yet to know an active spiritualist who was at the same time an earnest, devout Christian.

WEST TEXAS CONFERENCE.—This Conference is now in session at Seguin, Bishop Doggett presiding. We had hoped to have been in attendance but press of duties will keep the editor at his post. Mr. Shaw will represent the publishers, at the Conferences and will have much old business to adjust. We suggest that this will furnish a good opportunity to the Conferences to make a favorable arrangement for the publication of conference minutes. As the editor will not be in attendance he must permit the ADVOCATE to speak for itself.

THE enormous evils intemperance imposes on the nation are not only arousing the attention of Christians and moralists, but scientific men and political economists are waking up to the damage alcoholic stimulants inflict on the body, and the immense drain it imposes on the wealth of the nation. Dr. DeMarmon, in the New York Medical Journal, says:

"For the last ten years the use of spirits has: 1. Imposed upon the nation a direct expense of \$500,000,000. 2. Has caused an indirect expense of \$700,000,000. 3. Has destroyed 300,000 lives. 4. Has sent 1,000,000 children to the poor-houses. 5. Has committed at least 150,000 people to prisons and work-houses. 6. Has determined at least 1,000 suicides. 7. Has caused the loss by fire of property to the amount of \$10,000,000. 8. Has made 20,000 widows and 1,000,000 orphans."

THE decree of the 30th of March, 1492 expelled the Jews from Spain. The of the Jews United States have addressed the king of Spain a petition praying him to restore to their descendants the civic rights and religious liberties of which their people were deprived by that act. This indicates that Catholic Spain is nearly four centuries behind the religious world. It is not strange that a veil rests on the hearts of the descendants of Abraham when they are forced to form their estimate of Christianity from the cruel and oppressive acts of the church of Rome which in lands where it has held sway has made their lives a burden.

THE Spanish Government has ordered all native and foreign Protestant Churches in Spain, as well as all Bible Societies and schools, to immediately remove all external signs, placards, notices and inscriptions indicating their faith.

The action of Catholic Spain should be kept before all Protestant nations as a token of the real spirit of Catholicism. It is openly and utterly intolerant. Can any one doubt that the same policy will prevail in all lands where they can secure control of secular power?

THE Pope, in addressing the Foreign Ecclesiastical College of Rome, says:

"I shall never cease to repeat that the temporal power is necessary to the Holy See in the actual order of Providence; and I will protest with ever increasing vigor against the violations repeatedly made against the Church of its liberties, of its rights."

It is evident that the Pope does not favor the republican form of government. He is as eager for an earthly crown as Don Carlos is to occupy the throne of Spain.

WARS, which have been the curse of Madagascar, are now unknown in that country, and the Christian religion is steadily growing. There are now in the island 1,200 Christian congregations with 250,000 attendants.

The above item, which we clip from an exchange, shows plainly the practical benefits of missionary effort. War is the normal state of the savage. Rapine and bloodshed the legitimate fruit of paganism. They disappear when the cross is planted in their stead.

SOME Baptist papers have been discussing the question, "Ought Baptists to read books written by Pede Baptists." If they want them to remain Baptists they had better induce them to leave Pede Baptist bookshelves. Some of these books will very likely upset their theories; and, though they may make them inferior Baptists, may not, in any way, damage their Christianity.

A MISSIONARY, who has labored long among the Indians, says: "I never knew an Indian to be disrespectful, impolite, or disorderly at church who had not become so by association with white people or colored people." As a rule, he says, they behave with marked decorum in the house of God. We commend the Indians as an example to some people we have met in the white settlements.

GOOD NEWS.—It is with pleasure that I announce a contribution of 1476 acres of land to the Southwestern University, by Dr. Hewling, of Lampasas county. Who will be the next?—T. H. B. ABBOTT, Agent of the Southwestern University.

Belton, Texas, October 18, 1876.
Like the cooling shower to a thirsty land, comes the above evidence that our Texas institutions have a place in the hearts of the people. We want a general rain.

Christian Advocate

GALVESTON, TEXAS, OCT. 21, '76.

SUBSCRIPTION: \$2.50 per Annum, in Advance.

TO CORRESPONDENTS.

WRITERS 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 "Agents."

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.

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

Remits 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.

We do not keep back numbers of the Advocate.

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.

Notice.

NORTHWEST TEXAS ANNUAL CONFERENCE.—The Committee of the Third Year requests the members of said class to meet at the Methodist Church in Calvert, on the 7th day of November, at 9 o'clock A. M.

W. A. SAMPY, W. S. MELLIN.

To the Members of the Northwest Texas Conference.

Dear Brethren.—You have seen that the conference will convene at Calvert, Nov. 7, 1876. Please notify me if you intend to come by private conveyance.

DRAGON BOAT FESTIVAL.

Preparations have been going on, these days, for the proper celebration of the Dragon Boat Festival, which falls on the fifth day of the Chinese fifth month.

The custom is a very ancient as well as a very popular one, and the story of the god, whose image and shrine are set up in the boat, is well known and generally believed.

The swordblade leaves of the flag and the stalks of the mugwort, hung out before the doors at this season, are also to ward off evil influences from the home.

Selah Merrill writes to the London Athenaeum concerning his explorations in Palestine. He says that a fact generally overlooked by explorers in this quarter is the custom of building cities on mounds or "tells," either natural or artificial.

EXPLORATIONS.—The members of the United States Geological and Geographical Survey of the Territories have just met at Denver. The expedition will be divided into four divisions.

The explorations undertaken by the Archaeological Society of Greece, for the purpose of determining the ancient levels of the ground at the base of the Acropolis of Athens, and of tracing, if possible, the sites of the buildings which history records to have stood upon it, have already uncovered objects of great interest to the archaeologist and the historian.

THE FERTILITY OF PALESTINE.—Lieutenant Conder, of the English Palestine Exploring Expedition, recently read a statement before the society, in which he commented upon the description of ancient Palestine, in Deuteronomy viii, 7th and 8th verses.

Lorenzo, the grandson of Cosimo, was known as the Magnificent; the poor were almost willing to be crushed to death by such a genial, superb master.

Another of this family was the Catharine of France who laughed and joked while seventy thousand of her subjects were slaughtered in one night to gratify her hatred.

DEFINITION OF BIBLE TERMS.—A day's journey was thirty-three and one-fifth miles. A Sabbath day's journey was about an English mile.

EXPANDING THE LUNGS.—Step out into the purest air you can find; stand perfectly erect, with head and shoulders back, and then fixing the lips as if you were going to whistle, draw the air through the lips into lungs.

Artful: a picture-gallery.

THE MEDICI FAMILY.—When New York was a wilderness, peopled by bears and wolves, a wool merchant, on a wharf in Florence, named De Medici, began to attract notice by the enormous sums which he made and spent as rapidly.

It was not a long and wearisome job for seven robust and healthy boys to saw, split and pile up the widow's half cord of wood, and to shovel a good path.

A KIND WORD.—On a certain Sabbath evening some twenty years ago a reckless young man was idly lounging under the elm trees in the public square of Worcester.

During 1875, 700 men were employed upon the restoration and completion of the cathedral at Cologne.

The number of our saw mills is 24,303; product about \$200,000,000. The Secretary of the Lumbermen's Association states that had the so-called Reciprocity Treaty between Canada and the United States been an accomplished fact, and in force the past year, utter ruin must have overwhelmed our manufacturers.

Storms are said to travel less rapidly over the ocean than over continents. Professor Loomis, by a comparison of 485 cases, has shown that the average velocity of storms over the United States is twenty-six miles an hour.

Dr. Newman spoke, in a recent sermon, of "the sad funeral procession" which followed Abel to the grave.

SOME FUN.—"Now boys, I will tell you how we can have some fun," said Charlie to his companions, who had assembled one bright moonlight evening for sliding, snowballing, and fun generally.

"Now," said he, "widow M— has gone to a neighbor's to sit up with a sick child. A man hauled her some wood to day, and I heard her tell him that unless she got some one to saw it to night, she would not have anything to make a fire of in the morning."

One or two of the boys objected, but the majority began to appreciate his fun and to experience that inward satisfaction and joy that always results from well-doing.

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Sunday-School.

Accepting a new pupil in a school or a class is virtually a pledge to God and man that this pupil shall be well cared for.

The magnetism of the teacher's eye is an incalculable force in the class. Arrange your pupils, if possible, so as to bring them all under its range; then fire away.

The various bodies of Methodists in Great Britain, including the Bible Christians, have in their Sunday-schools an aggregate of 233,850 teachers and 1,543,568 scholars.

NORMAL WORK.—Normal work is receiving marked attention among Sunday-school people everywhere.

Scientific.

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MISCELLANEOUS.

PETER COOPER THAT GRAND OLD ROMAN.

NOW READY.

A life sketch of this remarkable man, compiled from authentic sources, by the learned Curator of the Cooper Institute, Prof. JOHN C. ZACHOS, the warm personal friend and admirer of the noble man whose eventful career he has sketched with affectionate as well as truthful appreciation.

PRESIDENTIAL CANDIDATES, the lessons of his well spent life; his early struggles with poverty and privation; his indomitable energy and perseverance; his sterling integrity and honesty; his untiring benevolence and philanthropy, surpassing in magnitude and grandeur that of any other American, living or dead, have so endeared him to this nation, that a record of his life should find its way into every household, from the humblest log cabin of the West to the most sumptuous abode of wealth.

Fathers, purchase this book

for your sons just starting in life; you may be sure that they cannot peruse its intensely interesting pages without feeling a desire to emulate such an example.

Chap. I. Parentage and Early Life. Chap. II. His Manufacturing and Trading Life. Chap. III. His Inventive Life. Chap. IV. His Philanthropic Life. Chap. V. His Political Opinions.

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Every American visitor or non-visitor wants it in his home. 350 engravings, that cost over \$20,000, show the best exhibits. Low price. Immense sales. Send for circular, terms, and sample engravings.

THE BEST ENGLISH DICTIONARY. Webster's Unabridged Dictionary.

WEBSTER'S UNABRIDGED. Every farmer should give his sons two or three square rods of ground, well prepared, with the avails of which they may buy it.

FOR SALE CHEAP. ONE NEW MARVIN SAFE.

Address SHAW & BLAYLOCK, GALVESTON, TEXAS.

Christian Advocate

GALVESTON, TEXAS, OCT. 28, 1876.

How to Gain the Victory.

Lucy Crabbe has been playing merrily all day, but at sunset her mother found her in the window-seat, crying bitterly.

By this time the boys were at the window-seat to tell their side of the story. "If I were a fellow-sister," began Charlie, "I wouldn't tease him all the time about his big feet, and call him 'hateful' when he asked me to mend his ball, nor make faces at him just because he wouldn't always do exactly as I wanted."

Lucy said she wished they would all go away and let her alone. Then she remembered how Kate Denny's brother had gone away forever, and how Kate had sobbed over his grave because she had been cross to him sometimes.

The next day was Sabbath. Lucy helped Tom with his Sabbath-school lesson, learned the twenty-third Psalm with Charlie, and taught Dick a new tune she had heard from Kate Denny.

That week Charlie found his old ball nicely covered; Dick discovered under his plate a story book he had long wanted; and Tom saw on his dressing table a pretty blue necktie, such as he had often asked Lucy to make.

But presently this happy state of affairs seemed likely to end. Lucy was again in tears. "I was patient with the boys for a week, mamma," she said. "But it is all over now; it's no use to try any longer."

"Did you find it easy to be patient for a week?" her mother asked. "No, mamma. But I asked Jesus to help me to begin, and then every day, and often through the day, I would pray to Him to help me to keep on; and when it was hardest, He seemed to help me the most."

"If the Lord helped you last week don't you believe He is just as able to help you this week and every week?"

"Yes, mamma; but—"

"But what, little daughter?"

"I got tired asking Him. I thought I would go on a while without prayer."

"Lucy, do you remember, in the old story, how, when enemies fell upon them, the Israelites could get no victory only so long as Moses prayed for them? When he got tired, the enemy prevailed. But Moses began again and persevered to the end, and the enemy was put down. So, Lucy, it must be with us."

"Yes, mamma; I see that I was all wrong, and that I might as well try to live without breathing as try to lead a Christian life without prayer."

"Begin again, darling, and take step by step, looking unto Jesus."—Olive in S. S. Visitor.

The Pint of Ale.

A Manchester calico-printer was on his wedding day, asked by his wife to allow her two half pints of ale a day as her share of extra comfort.

The total attendance of officers, pupils, and visitors at Bethany Sabbath-school, Philadelphia, (J. Wannamaker, superintendent), on Sunday, September 10th, was somewhat over two thousand eight hundred.

Sunstruck Sunday-schools are reviving just now; but the frost-bitten ones will soon begin to limp and die. Let those concerned try to keep them on their feet until New Years, at least.

versary, John looked with real pride upon the neat and comely person of his wife, and, with a touch of remorse in his look and tone, he said:

"Mary, we had no holiday since we were wed, an' only that I haven't a penny f'rh' world we'd take a jaunt to th' village and see th' mither."

"Wouldn't like to go, John?" she asked.

There was a tear with her smile for it touched her heart to hear him speak tenderly, as in the olden times.

"If thee'd like to go, John, I'll stand treat."

"Thou stand treat, Mary! Hast got a fortin' left thee?"

"Nay, but I'm gotten the pint o' ale," said she.

"Gotten what, wife?"

"The pint o' ale," she repeated. And thereupon she went to the hearth, and from beneath one of the stone flags, drew forth a stocking from which she poured upon the table the sum of 365 three-pences—4l. 11s. 3d.—exclaiming:

"See, John, thee can have the holiday."

"What is this?" he asked in amazement.

"It is my daily pint o' ale, John."

He was conscience stricken as well as amazed.

"Mary, hasn't thee had any share? Then I'll ha' no more fro' this day."

And he was as good as his word. They had their holiday with the old mother, and Mary's little capital, saved from "pints o' ale," was the seed from which, as the years rolled on, grew shop, factory, warehouse, country seat, and carriage, with health, happiness, peace honor, and renown.

Explorations About Jerusalem.

The following is what the evidence before us appears to prove; and it will be noticed that, in consequence of subsequent researches, it differs somewhat from that given in the letter of Jan. 13, 1869:

1. The winding aqueduct was cut in rock.

2. The Temple and Solomon's Palace were connected, and a bridge leading across the Tyropeon Valley connected the Palace with the lower city on the plateau below and east of the upper city.

3. The arch of the bridge fell (two voussoirs still remain), breaking in part of the arch of the aqueduct.

4. The Temple was reconstructed by Herod, who took in the Temple of Solomon and built the present southwest angle of the Sanctuary; and the new wall cutting across portions of the rock-cut canal; connections were made by means of masonry passages.

5. The arch fell, and now rests upon the pavement.

6. Debris began to fill up the valley, and the pier of the arch, sticking out, was removed for building purposes—all except the three lower courses.

7. When Wilson's Arch and Pier were built, a second pavement was made along the west wall of the Sanctuary, level with the sill of Prophet's Gateway and a few feet above the pavement at Robinson's Arch, reaching out to the Dung Gate.

8. The houses and walls becoming ruins and debris, filled the valley to its present height, which at this point is forty-five feet above the lower pavement.—Wilson's and Warren's Recovery of Jerusalem.

Signor Gayazzi affirms that the Gospel is spreading in Italy, two-thirds of the children in the Evangelical schools belonging to Roman Catholic parents, and the principal text book used being the Bible.

The deepest Atlantic sounding made by the Challenger was nearly ninety miles north of the island of St. Thomas, in 3,875 fathoms. So great was the pressure of water at this immense depth, that the bulb of the thermometer, which had been made to stand a pressure of nearly three tons, broke.

This great depth like all other great depths, was not remote from land, and was near a district famed for its former volcanic energy.

House and Farm.

A NEW DEPARTURE.—Many of the best European epicures make pies without a bottom crust, cooked in earthen pie-dishes.

APPLE CUSTARD FOR PIE.—Six eggs, two cups of stewed apples, one cup each of butter and sugar, juice of one lemon.

BIVON.—Two pints of whipped cream, one ounce of gelatine, one pint of warm water; when lukewarm stir in the cream and flavor with vanilla.

FINE ICING.—One and a half cups of sugar, two-thirds cup of warm water, boil to a thick syrup, then stir in the whites of two eggs, stir well all the time, add a teaspoonful of citric acid. After the icing gets solid stir in the vanilla.

SAGO PUDDING.—Two large spoonfuls of sago boiled in two quarts of milk, the peel of a lemon, a little nutmeg; when cold, add four eggs and a little salt. Bake about one hour and a half. Eat with sugar and cream.

TO PREPARE AN EGG FOR AN INVALID.—Beat an egg until very light; add seasoning to the taste; then steam until thoroughly warmed through, but not hardened—this will take about two minutes. An Egg prepared this way will not distress even very sensitive stomachs.

A TEASPOONFUL of blood from the nose has prevented many a fatal attack of apoplexy; hence a nose bleeding is sometimes the safety valve of the human life.

TANSY tea is said to be a sure remedy for bots in horses. Experiments tried upon bots show that while they resist the action of almost any other substance, they are quickly killed by tansy.

TO PREVENT SMUT IN WHEAT. A correspondent of the New England Farmer gives these directions: "Soak your seed-wheat in a strong solution of blue-stone, say five pounds to thirty-five gallons of water. Have a tight wooden trough of a capacity to contain ten or twelve bushels. Fill it about half full of wheat, and then pour over it sufficient of the blue-stone solution to thoroughly wet the whole. Stir the wheat well with a square pointed shovel, until all the seed has become thoroughly dampened. Let it remain in the trough three hours, and then scoop out the wheat with a strainer, and it is ready to sow.

At this season of the year many people become poisoned either by handling or exposure to poison ivy. Generally all sorts of remedies are tried with little immediate effect, and the poison is slowly thrown off by the process of nature.

There is, however, a remedy which is vouchered for by a correspondent of an agricultural paper as a sure and speedy cure. The agent is common lime, a small piece of which should be dissolved in water, and the parts affected bathed with the water.

This remedy was lately tried by a gentleman of this city with entire success, the application of lime-water affording immediate relief. The remedy is simple, and should be widely known.—Boston Journal.

CONVERSIONS IN CHILDHOOD.—There is much practical skepticism about child conversions. In The Sunday-school World, for September, the Rev. R. S. McArthur seeks for its origin. He rightly concludes that doubt upon this matter is not fostered by the precepts of the Bible nor by Jewish customs.

Nor is any good ground found for it in the character of childhood. On the other hand, no time is more favorable to conversion. The history of the Church also condemns this skepticism. The great majority of her leaders were converted in early youth.

Whence, then, comes this prevalent unbelief? Mr. McArthur replies: "Skepticism on this point comes from the culpable and wicked indifference of many unconverted parents. In the case of some Christian parents it comes from unbelief in God's power to convert and to keep the child. Parents often feel that it would be perilous presumption in a child to cherish a hope and make a profession of faith in Christ. They act as if they thought they are more able to keep their children than God is. They are afraid to trust their child to Jesus, although he has promised to keep that which is committed to him. Parents, teachers and preachers forget that they are not able to keep themselves, let alone keeping their children."

The cheapest and best assortment of straw, felt, and velvet hats, trimmed or untrimmed; flowers, feathers, wings, silks, ornaments, velvets, ribbons, ruchings, hair, and fancy goods, in Galveston. Having secured the services of a first-class French milliner, who is an artist in trimming, I can offer to the ladies of Galveston as handsomely trimmed hats as can be found in any city.

Bridal outfits and mourning hats always on hand. Goods sent to the interior C. O. D. E. JOHNSTON, 6th. Corner of P. O. and Centre sts.

Messrs. TURNLEY & BRO., Galveston, Texas, Cotton Factors and Commission Merchants, are prepared to offer liberal inducements to those consigning cotton to them. All business entrusted to these gentlemen will meet prompt attention and quick returns. Patrons of this house will be kept posted in every feature in which they are interested.

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are purely vegetable; and positively will cure all diseases arising from the impure state of blood, liver, kidneys and stomach. Such as ague, jaundice, yellow fever, bayson fever, biliousness, vertigo, lumbago, dyspepsia, pimples, or blotches on the skin, cold on the bowels, etc. Also a superior pill for females; or persons suffering with piles or constipation, will find them excellent to regulate nature. They can be taken in any season or climate, and any condition of the system, as they contain no mercury or mineral substance. Every family should have them and take a few in the Fall and Spring to prevent disease. Sold by dealers at 25 cents per box.

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MRS. J. L. PAUL KNOLL, importer and manufacturer of human hair, flowers and perfumery, has lately returned from Europe, where she purchased a large and elaborate stock of millinery, fancy goods, perfumery, soaps, kid-gloves, etc., which will be sold at very low figures. Our lady friends who have leisure time to visit this model establishment, (Market street, near 22d), will find one of the most elegant and costly displays of desirable goods in the West. Orders from the interior promptly and carefully filled.

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Christian Advocate

WALVESTON, TEXAS, OCT. 28, '76

Correspondence.

Church Finances—No. 4.

Showing the Incorporation of the Tithe Law in the Jewish Church into the Christian Church, as its base line in Church Collections.

BY REV. LOVICK PIERCE, D. D.

I closed No. 3 with a suggestion of fearful import, viz: That the chief objection to the tithe law basis of supporting God's ministers, although thrown by Him upon the people they minister to, is that it is too much. But God himself, who cannot see wrong, determined that a tithe of the general income was the proper levy to make on the people for the support of a ministry to minister to them in holy things.

But we will resume our main object: The incorporation of the tithe principle in the Christian church. We predicate our opinion now on St. Paul's order to the churches in the great Apostolic collection for the poor saints at Jerusalem. For while this was a charitable offering, it nevertheless proves that the rule for collecting money in these Apostolic churches was not a hap hazard harrangue method, but a systematic rule of assessment on every one of them, and paid in weekly—on the first day of the week—the Christian Sabbath—always the day for public congregational worship, of which these material offerings made a regular part.

They did not give it up, nor leave it half done—as we very likely would have done—but provided for having it surely done, and better done. We not only may learn, but must learn, important practical lessons from these Apostolic examples. But some one will ask, "How do you know there was any such financial practice in the Apostolic churches, as you assume for them?" I know it from the language of St. Paul's order. See I. COR. XVI, 1, 2. There you will find this order, and find it was mandatory, and also general over the churches that were under Paul's episcopal care; and it included all; for, as we have said before, in a work like this, proceeding directly from God, and based on the true principle of equality, it was a moral necessity to levy on all, or else on none; and if on all, it was also a moral necessity that there should be a base line of percentage below which none should fall. This was determined by the tithe law principle, which is applicable to dollars as it is to cereals or to flocks.

But the doctrine: according as God hath prospered the contributor, was always fundamental, the levy was always on what a man had, and never on what a man did not have. And what he did have was always reckoned as the measure of his Providential prosperity. It is noteworthy in all this data for Divine understanding, that it is especially taught us that all of our wealth is a God gift, and that this levy on the tenth, leaving us a clear, legal ownership of nine-tenths of all He gives us, but exercising a very strict oversight upon his reserved tithes. The appropriation of them to ourselves is a robbery of God, as all will see. I speak with reverence, that there is no way in which our Heavenly Father can reduce this indispensable economy in the church, to system and equality, but by this tithe law economy. Our appeal now is to common sense.

Can any man who studies the Bible that he may walk close with God, read this order without seeing it was bottomed on some well known law in the church? Its language compels it. Paul did not mean that they should lay by them all that had come into their hands—no one believes so—but a certain portion of it. We do this merely to show you that a law calling for only an uncertain part, is a virtual relinquishment of any positive claim on that score. Does not anybody see that to leave to us to lay up in store whatever each is pleased out of his income,

would render the words "according as God hath prospered us," inapt and unmeaning? To leave people free to say how much they will give of their income to the Lord is to leave them free, if they so will, to give Him nothing at all. It was therefore still another moral necessity either that God must ordain a tithe law system of church, or have the law of equity over-ruled. For where no law is there is no transgression. If God called a ministry away from all money-making vocations to work for Him, for the good of His church and people, it was another moral necessity why He should ordain this tithe law. Like everything else springing from His ordained order, he must, and did ordain a law for the maintenance of these, his own servants. And if equity ever called for it, it must and will call for it as long as the ordering lasts, which will be as long as God has any use for such a ministry; and hence, it was practically incorporated into the Christian Church. Christ left all these rules of law in the Jewish Church intact. They were Divinely ordained and could not be reordained without invalidating their original authority.

Seeing I am unable to finish this article without making it too long, I will write another, for I believe a fair discussion will do good, and will close this by moralizing a little.

First, you will see that God intended that His ministering servants should receive an ample supply from the people they served to make them, in the matter of living, equal to their parishioners. To effect this, the tithe law economy was the only one in reach of a righteous law remedy; and it was ordained for this purpose. If their church does not intend this, also, it is evident the mind of the church is not in unison with the mind of God, and, so far, is of spurious birth. And that the church does not intend this ample living is manifest from its meager allowances; its utter want of system and combined efforts; from its constant failures, permitting matters to pass off by default without compact effort to see the preacher paid. It looks exactly as if it were designed to be a failure without anyone violating his promise. A man, out there, asks me if I think his refusing to tithe his income will, at all, endanger his salvation? If he pays less than this levy in order to board it and leaves his pastor unpaid, his chance for heaven will only be the chance of any other robber. If God has saved ten per cent. in our hands, for his servant, and we keep it and use it, do we not rob God?

Georgetown District.

Since last I wrote, we have held our quarterly and other meetings every week, and, in all cases, with good results. God has been gracious to us, indeed. Many souls have been converted and added to the Lord. I preached, both morning and evening, in the University chapel at Georgetown, the day before the opening of the present session; also Monday night and Tuesday night, and the meeting continued, up to the last information, with happy results. Several students, were converted and the prospects cheering. So God has endorsed our University with a baptism of the Holy Ghost. May His Spirit ever rest upon it.

Yesterday I left in progress the quarterly camp-meeting, for Rockdale circuit, at Salty. Nine brilliant conversions were given us; and much reviving of church members. Last night I preached here, and will again to-night, God willing, and then I will go to Cameron. God has strengthened me to go through a series of thirteen camp and protracted meetings, preaching almost every day, and sometimes twice a day, besides other ministerial duties: holding conferences; baptizing and administering the holy communion; and, between times, making drives of forty miles a day. No labor is too much, if God gives strength to perform it. "Our sufficiency is of God." To Him be glory forever and forever, amen.

Drouth has been very severe, and grasshoppers, in millions, are all over the country. God is righteous, for we have sinned against Him. May He, in His just wrath, remember mercy. Bros. J. K. Lane and J. Norwood have done, and are doing, a good work on Rockdale circuit. The Lord speed them.

O. FISHER.

ROCKDALE, OUL 18, 1876.

The Laborer and his Hire.

Will a man rob God? yet have ye robbed me. But ye say wherein have we robbed thee? In tithes and offerings. * * * Bring ye all the tithes into the store-house.—MAL. III, 8-10.

Upon no subject perhaps is there as little said or written as on the subject of the finances of the church. That it needs ventilation, our meagrely rewarded editors, our unendowed schools, our poverty-stricken pastorate tacitly but unmistakably declares. "But who is suf-

ficient for these things?" O, rather, who can speak of the laborer, who can speak of the laborer branded avaricious or pharisaical? If a minister complains of his scanty receipts, in return for an assiduous and faithful year's labor, he is dubbed a "money beggar." If a layman who regards his duty to God and man as a matter of moment, essays to expostulate, he is "a trumpeter of his own works." We often hear long prayers for "our languishing Zion;" and that, too, by men who never perhaps gave ten dollars in all their lives to "turn its captivity." This reminds us of what James said concerning the man who said to the naked and hungry, "be ye clothed and be ye fed," and yet gave neither food nor raiment to seal the soundness of his philanthropy. The time was when the Methodist ministry (so said) was "flush with money and fat with chicken;" but since it is manifest that all other denominations pay more and work more for the support and comfort of their ministers, slander and persecutions in this direction have to some extent subsided. "The posted" always knew that Methodist preachers never had any voice in the assessment of their salaries. The preacher must go, pay or no pay, and it very often occurs—as the minutes of every annual conference show—that the preacher "goes, works, and leaves with little or no pay."

Why this labor without remuneration? "If we have ministered to you in spiritual things we ought also partake of your carnal things," says the apostle. If a man hire laborers to work in his field and fail to pay the stipulated wages, he is pointed to as an "oppressor of the hirelings." The inalienable right of the "laborer to his meat," then, is quite beyond the reach of cavil or dispute. "But the preacher wears good clothes, rides a good horse and has plenty of money." How do you know the preacher has "plenty of money?" Did you buy his horse or give him his clothes? If you paid him "plenty of money," clothed and mounted him, then your extravagant assertion is true; but if you have not, and did not see any other one do these things, how do you know they are done? The public generally suppose the preacher's pocket lined with money, and because the poor man does not dress like business men (if he did the world would say: Well, if I was a preacher I would dress better than that), why, of course his coffers are full, and all the necessary arrangements have been made (by others) for his comfort! What wonderful omniscience! But the financial condition of the preacher, be it ever so flush or flattering, does not alter, change or set aside your imperative duty to support and reward him in and for his labor. Your duty remains the same. If you employ a millionaire to execute a piece of statutory or painting you of course do not stop to inquire into his financial condition before paying him; or if you are buying goods you do not feel yourself relieved from paying for them because the merchant may chance to have an abundant stock; but the preacher's family, horse, dress and general circumstances must be considered before he can be paid, though he spend all his time laboring solely for you! This is wrong, and ought to be so regarded by every man of sense or honest convictions. Indeed, I seriously question the sincerity of any professors who will allow their preacher to come, work, and leave, unpaid! Again, there are members of the church who try to evade the solution of these questions of duty by crying "poverty and hard times;" and yet those very members will spend the last dollar to see a circus; or buy something altogether unnecessary, and a great many foolishly subscribe to and pay other denominations and their institutions. And more, they will take other church papers, and even secular papers—sometimes two or three—and our beloved ADVOCATE goes begging. Brethren, such things ought not to be. I do hope and sincerely pray that the church will awake to a sense of its duty to Christ and his cause. These men of learning and talent will not be forced—in duty to their families—to locate, to the great detriment of the church and mortification to themselves.—J. W. HILL.

The Bulgarians

A "History of the Bulgarians" in German has just been published at Prague, and, it must be owned, very opportunely. It is an excellent book, on which much genuine and discriminating labor has been expended. In writing of a nation which is still unknown to almost all the world, the author is most wise in devoting a tenth of his book to an excellent geographical survey of the locus in quo. We shall here express a small regret that he did not go a little further in this direction, and add a good map. Whatever may be the case in Vienna or the great Russian towns, a good detailed map of the southeast of Europe is not within the reach of many in London, in Paris, in the New World, who will study this history. How wonderful it is to reflect upon the utter ignorance of half Europe which prevails in the other half! Almost every man born in America north of Mexico has a fair idea of every province in that enormous continent. In Europe only a small proportion of the population have an idea of anything twenty-five miles from their home; and this proportion—the wealthy and the cultivated classes in Russia, Germany, England, France—what do they know of any part of Europe, except their own homes and a few strips of France, Germany, and Italy? Of course, we have the excuse of our conditions. The Americans know each other because they are a thin population; just as every one in a small town knows every one's business for miles around; while in London a man does not know his next-door neighbor by sight. The Americans, too, have one language, and practically one political system, whether in the United States or under our Crown. They are also, from their circumstances, less chained by poverty, and more adventurous than the European populations. Still, every allowance made, it is remarkable how perfectly willing a wealthy, active, idle Londoner or Parisian is to leave untouched and unknown so many places of the very highest interest that are within easy reach. In this country of the Bulgarians (let us not think of *Candide*), what mines of interest must exist! An entirely strange race and language in a country which contains some of Nature's most wonderful expressions, and which must be full of archeological treasures. Would a New Yorker believe that men are still discovering rock-pictures and other primitive remains in the Thrace of which Herodotus had much to say, just as they are on the

word against the Christians' Bible. It is not him speak for himself: Mr. Jackson, some years ago a merchant in Louisville, and an excellent member of the Episcopal Church there, often met me in my travels. One day I was on our mailboat with a very interesting company, when an infidel, some older than myself, would make me debate with him, quoting freely from Tom Paine. As Mr. Jackson and many others were listening attentively, I asked him to tell us what he thought of his own book. He said: "When I was a young man, living in New Jersey, I read Paine's *Age of Reason*, and supposed the reasoning was sound, but I wanted a little more light in the same direction. I was in town with my horse and buggy, and was going two and a half miles to a point Mr. Paine wished to visit, so I gladly took him in upon one end of my seat and told him I had read his *Age of Reason*, and was much interested in it; and began to inquire, when he interrupted me by saying, impressively, 'young man, when I wrote that book I had no idea it was going to have such a circulation, and it is not true. I wish every page of it was burned.'"

AN AGREEABLE SURPRISE.—I am now in the closing days of a two years' pastoral charge of Longview circuit. To speak of my individual experience during the above stated period as pleasant, is but to faintly express a fact. Whatever may be said of the pastor, surely the people are both kind and highly appreciative. In evidence of this, grant me space, as best I can, to tell just how it was done. "Somebody shall be taken by surprise, and our preacher shall be the party surprised," said a good sister. Accordingly, a few mornings since, there was handed me a large, though neat, bundle; and, as an explanation, I was requested to "accept this as a present from the ladies of the Methodist Episcopal Church, South, at Longview." Upon getting "sight of the contents of said package," the subscriber found himself the recipient of a very neat suit of clothes. Of course it was accepted; and that, too, with warmest gratitude and prayers for the fair and generous donors. As to the surprise, he can only say it was so perfect that the movers in this case need entertain but little fear in similar undertakings.—D. P. FULLER.

Killed and Wounded in Ancient and Modern Warfare.

At the battle of Talavera (1809) the loss in killed and wounded was one-eighth of those engaged. At Austerlitz (1805) it was one-seventh. At Malplaquet (1709), at Prague (1759), and at Jena (1806) it was one-sixth. At Friedland (1807) and at Waterloo (1815) one-fifth. At Marengo (1800) it amounted to one-fourth. At Salamanca (1812) out of 90,000 combatants 30,000 were killed and wounded. At Borodino (1812) out of 250,000, 80,000 fell on the two sides. At Leipzig (1813) the French sustained a loss of one-third of their total effective. At Preussich Eylau (1807) 55,000 were killed and wounded out of a combined total of 160,000 combatants, giving a loss of more than one-third; while at Zorndorf (1758), the most murderous battle which history records in modern times, out of 82,000 Russian and Prussian troops engaged 32,800 were stretched upon the field at the close of the day. Let us now come to more recent times. The first great battle in which rifled fire-arms were used, was Solferino (1859), and when the war broke out it was confidently predicted that the effects of the new weapon would be frightful; but the loss actually fell to 1.11 of those engaged. At Koniggratz, where, in addition to rifled weapons, one side was armed with breech-loaders, the actual loss was further diminished to 1.15. Finally, we come to the late war, in which the proportions were: Woeern 1.11, Gravelotte 1.12, and Sedan 1.10. These figures may surprise many who, not unnaturally, imagined that improved weapons entailed increased slaughter. It is not intended to imply that battles are not still sanguinary; but it is incontestable that they are taught less so than they were.—*Macmillan's Magazine*.

Pacific Coast? Herr Jirecek begins at the beginning. After a few remarks on Philip II. of Macedon and the Romans, he places the immigration of the present Slavonic population as lasting from the third to the seventh centuries after Christ; and he carries the history simply and directly down until we arrive at the year 1870, where he stops most properly under existing circumstances, if his book is to have, as we believe it will have, a permanent value. Most interesting are the relations of the Bulgarians with the Greeks; the disappointment of the hopes which they had formed in the Russian war of 1854-56; and their subsequent zeal for education, in which they certainly have some ulterior meaning or intention. In connection with their hopes (on the Russian side) in 1854, it is of importance to note how almost all the rising men of letters have been educated in Russia. It is impossible to over-estimate the power of such a fact, and we trust that our foreign office is alive to it. While Herr Jirecek has prudently excluded the actual troubles, there is much in his book which throws light on them. The existence of the Hadjuku, a class the same as that of the Klephtes in Greece, living partly as patriots, partly as thieves, in the wildest parts of the country, and besung in a thousand popular ballads, explains to us the present struggle in the Herzegovina; and also brings clearly home to us how and why Robin Hood and his like not only prospered, but compelled the sympathy of the poor and the oppressed of this land a few centuries back.—*Westminster Review*.

COST OF THE LIQUOR BUSINESS.

Dr. Minor presents in a striking way the fearful cost of the liquor trade in this country. He says: It is just at this point of economy that prohibition manifests some of its chief glories. In Great Britain the direct cost of liquors to the consumers is estimated to be £140,000,000, or \$700,000,000; and its direct tax upon the nation, a still greater sum. Nor does our own country stand any better. The retail cost of liquors in the United States, according to Dr. Young, Chief of the Bureau of Statistics, is \$600,000,000 per annum, or \$6,000,000,000 in ten years. William Hargraves, M. D., of Philadelphia, in his work entitled "Our Wasted Resources," places the estimate at £715,575,000 per annum; while the total railway receipts of the United States for 1875, according to "Poor's Railway Manual," as quoted by Dr. Hargraves, are but \$526,419,935. The shadows of this picture are greatly deepened by the fact that every dollar directly spent for drink, indirectly costs another dollar by waste of power, by accident, sickness and loss, by crime, and by police, judicial and penal expenditure. An annual drain of \$1,000,000,000 from the nation's treasury; and all under the siren embraces of "regulating license laws! Can folly descend to a lower depth? Can this folly be immortal?"

THE FIRST STEAMBOAT ON THE HUDSON.

The steamboat itself is a romance of the Hudson. Its birth was on its waters, where the rude conceptions of Evans and Fitch, on the Schuylkill and Delaware, were perfected by Fulton and his successors. How strange is the story of its advent, growth, and achievements. Living men remember when the idea of steam navigation was ridiculed. They remember, too, that when the "Clermont" went from New York to Albany without the use of sail, against wind and tide, in thirty-two hours, ridicule was changed into amazement. The voyage did more: it spread terror over the surface of the river and created wide alarm along its borders. The steamboat was an awful revelation to the fishermen, the farmers, and the villagers. It came upon them unheralded. It seemed like a weird craft from Pluto's realm—a transgression of Charon's boat into a living fiend from the infernal regions. Its huge black pipe, vomiting fire and smoke, the hoarse breathing of its engine, and the great splash of its uncovered paddle-wheels, filled the imagination with all the dark pictures of goblins that romancers have invented since the foundation of the world. Some thought it was an unheard-of monster of the sea, ravaging the fresh waters. Others regarded it as a herald of the final conflagration at the day of doom. Managers of river craft, who saw it at night, believed that the great red dragon of the Apocalypse was loose upon the waters. Some prayed for deliverance; some fled in terror to the shore and hid in the recesses of the rocks; and some crouched in dread beneath their decks, and abandoned their vessels and themselves to the mercy of the wind and waves, or the jaws of the demons. The "Clermont" was the author of some of the most wonderful romances of the Hudson, and, for years, she was the enemy of the fishermen, who believed that her noise and agitation of the waters would drive the shad an sturgeon from the river.—*Benson J. Lossing, in Harper's Magazine*.

Mr. George Muller of Bristol, England, has just published the thirty-seventh report of the charitable institutions under his care. Within the past year he has established five additional day schools, making in all 75 day schools, 29 Sunday schools, and six adult schools, supported by the funds he has received. A large number of Bibles and tracts were also distributed. His income for the year was £45,000, all of which came without request. In the 42 years of his work Mr. Muller has received the sum of £710,000.

The Pacific Methodist states that Bishop Marvin will leave San Francisco for China immediately after the session of the Los Angeles conference, perhaps by the steamer of Nov. 1. It is his intention to make a grand tour, passing through India to the Holy Land, and around the world. He will have for his companion the Rev. E. R. Hendrix, pastor of St. Joseph, Mo.

A prodigal son writes his father from Omaha: "I have to have my only shirt washed by the dozen, for it is in twelve pieces, and the smallest hole in it is the one I put my head through."

A PET BOA CONSTRICTOR.—A curious history is given by Mr. Buckland in *Land and Water*, of a pet boa-constrictor, seven and a half feet in length, belonging to Mr. Mann, and which had become warmly attached to that gentleman and his wife, evincing its affection in the most decided manner. In one instance the snake had been left for about six weeks in charge of a friend, and during this interval it was very quiet, and moped a good deal, as if missing its protectors. On their return, while still invisible to the snake, when its name was called by Mrs. Mann, it sprang forward with the greatest eagerness and wound itself around her shoulders, caressing her in the most excited manner, and then moved to Mr. Mann, and twisted itself around him under his coat; but in neither case exerting any uncomfortable pressure.

The supposed cause of the death of this serpent, is almost as curious as its manner in life; and is related by Mr. Mann as follows: During his own serious illness he was confined to his bed, and unable to respond to the caresses of the serpent. After a failure or two on its part to secure its accustomed attention, it retired to its bed, and, refusing food and water, died in a day or two; and, as Mr. Mann believed verily, from distress. Many interesting facts are given by Mr. Mann in regard to this remarkable serpent, who states that although he has had many pets of different kinds, and some of them tolerably clever, he had never seen any animal that could compare with this boa for affection, quick sense, and good humor.

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