

Sunday-School.

The Evangelical Association, a German Methodist body, reports 1,743 Sunday-schools, with 19,551 officers and teachers and 105,556 scholars.

Mr. E. Shampton, the Continental Secretary of the Sunday-school Union of London, says there is now in connection with the Union 50 Sunday-schools in London and 200 in other places in Great Britain.

John Wannamaker's Sunday-school in Philadelphia is one of the largest and most successful in this country, averaging an attendance of 2,100 scholars.

At the late meeting of the Wittenburg Synod of the Lutheran Church held at Tiffin, Ohio, a day was devoted to the Sunday-school cause.

Evangelical churches in Europe are copying after the American Sunday school system. France has now one thousand schools, eighty-four of which are in Paris.

A Sunday-school of a thousand or twelve hundred scholars is considered to have attained very respectable proportions, and large quarters are required to accommodate it.

Gross blunders are not yet all weeded out of the teacher's office. In teaching the lesson on "The Excellent Woman," a young lady paused upon the clause "She riseth also while it is yet night," and this was her comment:

"Do you know the cause of this, my boy?" "No, sir." "This is caused by drink. Will you have some?"

THE SUNDAY SCHOOL.—Again when God is mightily present, it can always be seen in the Sabbath-school. That is the place where we marshal the next generation of God.

New comers are passing through Lampasas to their new homes.

SAYING "PLEASE."—Who could help loving fair-haired, bright-eyed little Bonnel? He is one of those mischievous eight-year olds that one must pet in spite of one's self.

"What a child!" Bonnel's papa is rather careless about religious matters; and sits down often at the table without thinking of the blessing.

"Pa," said the little fellow, the other day, "ma says God made you. Did He, pa?"

"Well, pa, are you glad He made you?" "Why, Bonnel, of course I am. What questions you do ask?"

"The child's mind was evidently working out a problem, but he did not exactly know what it was. After a pause:

"Pa, what does uncle Sam ask a blessing at the table for?" "I reckon because he wants to."

"He says he wants to thank God for his dinner, but I told him that you worked for your dinner and made it. God does not give it to you, does He, pa?"

"Well, yes; I suppose He gives me mine, too." Bonnel looked up with astonishment, and then fell to work vigorously with his knife and fork.

"Pa, does God want uncle Sam to thank him?" "Yes, child, I suppose so." More silence.

"Pa, I'm mighty glad God is not like you, for if He was, we would never get any more to eat, and then we'd starve."

"Why, Bonnel, what do you mean?" "I was just thinking. You would not give sister that apple 'cos she would not say 'please,' and, if God is that sort of way, he would never give us anything more, because we do not thank Him like uncle Sam."

"Be quiet, Bonnel, you do not know what you are talking about." The rest of the meal was eaten in silence, but that very night at tea Bonnel's father astonished his family by saying "please" to God.

TWO SCENES.—A gentleman took his son to a drunken row in a tavern, where the inmates were fighting and swearing, and said to him: "Do you know what caused all this?"

"No, sir." His father, pointing to the decanters, said: "That's the cause. Will you take a drink?"

The boy started back with horror, and exclaimed: "No!" "Then he took the child to the cage of a man with delirium tremens. The boy gazed upon him affrighted, as the drunkard raved and tore, and, thinking the demons were after him, cried:

"Leave me alone! Leave me alone; I see them! They are coming!"

"Do you know the cause of this, my boy?" "No, sir." "This is caused by drink. Will you have some?"

Next they called at the miserable hovel of a drunkard, where was squalid poverty, and the drunken father beating his wife, and with oaths knocking down his children.

"What has caused this?" said the father. The son was silent.

When told it was rum, he declared he would never touch a drop in his life.

But suppose the lad should be invited to a wedding feast, where, with fruit and cake, the wine cup is passed; amid scenes of cheerfulness and gaiety, where all the friends are respectable, beloved, and kind to each other, and he should be asked to drink, would he refuse?

"Suppose him walking out with his father on New Year's day to call on his young lady friends, to enjoy the festivity of the ushering in of the new year. With other things, wine is handed to him by a smiling girl. His noble-hearted father, whom he loves, presses the wine cup to his lips, and compliments the lady on the excellence of its quality; what wonder if the son follow his example?"

The monthly meeting of the Louisville Sunday School Union to be held on Thursday evening, Sept. 15, in the Chestnut-street Baptist church will discuss the question: "How can we get our scholars to prepare their lessons more thoroughly?"

THE BOWL THAT PREACHED A SERMON.—A city boy by the name of Ferdinand, and whose parents were very rich, took a walk in the country. Becoming a little weary, he stopped at a farm house and bought a large bowl of bread and milk. He took it under a shady tree and sat down to enjoy the luxury. It was so good; but a little way off stood a poor boy who had also wandered out of the city. He was thin and pale, and looked hungry; but he had no money, Ferdinand knew right well.

At one moment he thought of dividing his bread and milk with the poor boy, as the thought came that it would taste even better to him, but he smothered his generous impulse and ate the whole. On its being emptied, he saw at the bottom of the bowl a picture in blue which he began studying a little.

Around the picture were some printed words. He read, he blushed, and then, as if suddenly struck with a thought, he hastened again to the house, ordered the bowl filled and went back to the poor boy, to whom he gave it, and told him to eat it while resting by the road side.

Now for the sermon that proved so effective in its work: "He deserves to suffer hunger who refuses to share with the poor."

A WONDERFUL TREE.—Mr. Morgan, an English consul, resident in Brazil, cites, in a recent report to his government, the carouba tree, a species of palm (copernicia cerifera) as one of the most valuable vegetable productions of the country. It flourishes without culture at Bahia, Rio Grand de Norte, and other well known localities, resists drought, and always appears green and luxuriant.

THE BATTLE THAT WAS NOT FOUGHT.—Two boys were once at play. A dispute arose between them, and in high words they dared each other to fight. Jackets and caps were thrown on the ground and both boys were ready to begin.

Now, then, strike if you dare!" said the younger boy, with an angry look. The other boy looked at him but did not strike, and at last said: "I have nothing to strike you for."

Well, then, after all, neither have I," said the other, who had begun the quarrel. "Let us be good friends again, for I have nothing to strike you for either." They left the field without striking a single blow, and never quarreled again.

How few battles would be fought if young people, and old as well, tried to find a reason for the quarrel before they struck a blow. "The beginning of strife is like one letting out water;" but "a soft answer turneth away wrath."

THE PLAGUE OF RABBITS IN NEW ZEALAND.—Some years ago, a colonist, with the idea of benefiting New Zealand, took out a few pairs of rabbits, and turned them out in the country, forgetting how quickly these animals multiply, and what little means there are in a land so thinly populated of keeping them in check.

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A grey eagle, seven feet two inches from tip to tip of the wings, was caught recently in Smith county.

A Simple and Safe Remedy is Waltz's Syrup of Tar, Cherry and Senega; sure cure for Coughs, Colds, Hoarseness, Whooping Cough, Influenza, Bronchitis, Difficulty of Breathing, Tightness on the Breast, Tickling in the Throat, etc., etc.; also, an unsurpassed remedy for the relief of Consumption and Asthma.

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Christian Advocate
GALVESTON, TEXAS, NOV. 11, 1876

A Card.
As a call has been made for a meeting of the Joint Board of Publication, at Galveston, during the session of the Northwest Texas Conference, we suggest that all the members of said Board be present by 10 o'clock A. M. on Thursday, Nov. 9, 1876.

Quarterly Meeting Appointments.
BEAUMONT DIST.—FOURTH ROUND.
Hartley Mts, at Friendship, Nov 18.
Wolf Creek, at Wolf Creek, Nov 25.

West Texas Conference.
The eighteenth session of the West Texas Conference was held in Seguin, October 21-31. Bishop Doggett presided with dignity and an affection that won every heart.

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Great Inducements to Agents, Subscribers, and Clubs!
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San Antonio River Circuit—Jesus Acosta.
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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.

Judgment of the Public!
During the past five years the public have carefully observed the wonderful cures accomplished from the use of VEGETINE.

Valuable Evidence.
The following uncollected testimonial from Rev. W. Walker, D. D., formerly pastor of Bowdoin Square Church, Boston, and at present settled in Providence, R. I., must be deemed an evidence of the highest order.

JOINT BOARD OF PUBLICATION
The ADVOCATE having been returned to the direct control of the Five Annual Conferences, is now published under the direction of the following Joint Board of Publication:

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

AGENTS WANTED.
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.

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San Antonio Station—Homer S. Thrall.

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Christian Advocate

ALVESTON, TEXAS, NOV. 11, '67

A SPECIMEN OF THEIR SPIRIT.

We are in receipt of a letter from a member of the Maine Annual Conference who, we presume, represents the sentiments of many in that region. Some one, it seems, had sent him a copy of the TEXAS CHRISTIAN ADVOCATE. He opens his letter by warmly commending the bold utterances of this paper, respecting some of the popular vices of the day, and then offers some remarks not so commendatory. We will omit the sugar with which the pill is coated, and present our readers the dose just as we received it. He says:

I like your position in relation to these kinds of prevailing evils that rest upon your communities in Texas. We have them here in all their varied forms. The South, at the present time, presents aspects truly alarming, which I perceive, you do not allude to, namely: the shooting of negroes, and thus spreading terror and alarm among the helpless and almost unprotected class of human beings. "We carried Mississippi," said a Democrat to me last year. The investigation of that "carrying" opens up a page in American history that blackens all other histories of the darkest periods of all times. Hamburg, in South Carolina, is another page, it is possible, more damning and diabolical than all others. Gamblers, dancing Methodists, Woodhulls, and all this tribe of the devil, have their local; but this damning color line of the Southern States embraces in its aims the death of our civil life. We must have a free ballot box, a free right to vote, or our claims to a Republic is a sham. My honored father was six years in the Revolutionary war, and fought for just what our government intends to secure to every citizen without regard to color or former conditions: The free right to the ballot unobstructed. The war of races was begun by a set of brutal wretches as wicked as can be found out of hell, called white men. Their hides may be tinged with white, but their blood and hearts are as black as the soot of the lake of fire of brimstone. What a righteous God will do with the people of the South for doing and permitting to be done, that is of daily record, is hidden from us. We think, in these peaceful regions, that unless the religious press opens its batteries upon these doings, it might as well let Woodhull and gamblers alone. If you come out in favor of the down-trodden God's poor that are upon our hands as a nation, and treat their oppressors as you do these other agencies of the devil, you may wear a martyr's crown, but God, a good conscience, and a Christian land, will honor your name and your grave. God bless you, my brother, in your responsible post. "Stand; and after having all stand, quit you like men." I love God with all my strength, and love my country next. I am 70 years old—heart as young as ever. I remain yours fraternally,
THEODORE HILL.

We give this letter as a specimen of the utter ignorance and intense prejudice which evidently prevails in the Northern mind respecting Southern affairs. This member of the Maine Conference, no doubt, represents the larger portion of the rank and file of the Northern ministry and laity; and in the presence of the bigoted, intolerant spirit which every line of the letter reveals, one feels that he is casting pearls before swine to point out to such a person well established facts respecting the present state of affairs in the South. So long as such papers as the *Northwestern Advocate* fosters this spirit of sectional hate, and so long as such writers as Dr. Hatfield in the *New York Christian Advocate* publishes gross misrepresentations of Southern affairs, we may not be surprised if the spirit of animosity continues to burn fiercely in the hearts of the people. This member of the Maine Annual Conference tells us that he "loves God with all his strength, and his country next;" but the first five lines of his letter show that if he does not love his political party better than either, its claims so overshadow all other things that he can see God and religion and his country only through this smoky medium. The fact that the Democrats carried Mississippi is manifestly the real cause of his bitterness. He takes the report of a partisan leader about affairs in that State as the gospel; but we doubt whether he is aware that a minority report from the same committee on Mississippi affairs was offered, which fully denied the statements of Mr. Boutwell and his associates, and is equally ignorant of the fact that the assertions of the majority of that committee have been contradicted by authority at least as reliable as any of the traducers of the South. He echoes the charges of the *Northwestern* about the

Hamburg affair, and repeats its unchristian arraignment of the Southern religious press of sympathy with the alleged outrages. And while he pronounces sentences on us with the air of an oracle and the authority of a judge, he is simply ignorant of the fact that every Southern religious paper in plain terms condemned that affair, and pointed out the fact that it was a local disturbance, and did not represent the spirit and sentiments of the Southern people. These utterances of the Southern press have been studiously withheld from the Northern readers, even by religious papers; and it is not surprising that simple minded men like Mr. Hill, who had no information respecting Southern affairs, save what reaches their eye through the columns of their church journals, should regard the Southern people as a mob of brutal bandits, and accept "shooting negroes," as one of the chief pastimes of men "whose hides may be tinged with white." While reading these stories of brutal outrage they see only armed bands of white men patrolling the land, shooting down negroes at pleasure, and possibly are not yet aware of the fact that in South Carolina the white population, though in the minority, have been disarmed; thus white "rifle clubs," though they had existed with the approval of the Governor, have quietly submitted to the Federal order, and surrendered their guns while the negro companies retain their deadly weapons, and recently brought them to a political meeting and shot down helpless and disarmed white men without cause. He will be surprised to learn that while reckless white men have on certain occasions shot negroes, in turn negroes have shot white men, and on some occasions negroes have shot each other.

He would be surprised to learn that in the South, where the whites are in the majority, the negroes are carefully guarded in all their political rights. They go to the polls and cast their votes without let or hindrance, from the white men. He has, possibly, also to learn that it is in those States, only, where the colored men are in the majority, and when these ignorant but confiding people are the dupes of unprincipled political adventurers, has there been any trouble between the races. And were he not so ignorant of Southern affairs, he might possibly be made to understand what is patent to every thinking man in the South, that the strife between the races is fomented by bad men, who have assumed the leadership of the ignorant blacks, to perpetuate their power. Knowing that the Northern mind, long fed on reports of Southern outrage, will accept no other fare from this quarter, they precipitate collisions whenever it is possible, or publish false reports when the supposed demands of their party call for their publication.

A very small amount of intelligence ought to teach them and other Northern people that the interests of the South call loudly for peace and good order. There is no conflict of interest between the races. One home, one property, one family, are here, and our interests and our happiness call for quiet, that our country may prosper. In the peaceful regions where this member of the Maine Conference abides, he may have some faint conception of the blessings of peace, but a people whose land has been wasted by war, not only wish for it with an intense desire, but are sadly puzzled over that expression of Christianity which seeks to perpetuate the conflict, and embroil them continually with an ignorant race which abides in their midst.

It may surprise this self-constituted judge of a people of whom he knows nothing, to be told that the editors of the Southern church papers, whom he censures so freely, have preached the gospel to more negroes than he, and possibly

all the members of the Maine Conference, ever saw. Years of their lives were devoted to this work, and these labors were continued until after the war, when political emissaries, many of them acting under the garb of Missionaries from Northern Churches, persuaded the confiding negro that the Southern Methodist preachers were in league with their former owners, to restore them again to slavery, and thus established a barrier between the preacher and his flock. And still we have labored for their welfare. When they preferred their own organization, we secured to them all the property the white members had built for their use in former days. We have aided as our poverty has permitted, in advancing all their church and educational interests, and we confess that when a man, who, perhaps, never did anything for these people, but while over their fancied wrongs, undertakes to lecture people who have spent years in laboring for the welfare of the sons of Ham, the cool pharisaical effrontery of the affair would be utterly offensive were it not that we have to place so much down to the ignorance of the writer about the people he condemns.

THE RELEASE OF STOKES

The secular papers announce, with a great show of sentimentality, the release of Edward Stokes from his prison quarters in the penitentiary at Auburn, New York.

A few years ago—brief, fleeting years they are—the name of Col. Jim Fisk was sounded as a talisman of luck, from Maine to Mexico. A few short years gone by, and the leading spirit of Erie could command the wealth and power of the country, in order to corner the commerce of the continent, and fill to painful plenty the coffers of his treasury. Stocks and bonds and bullion, took their valuation from the recognition he gave them, while the bulls and the bears of Wall street sought personal safety from the consequences of his opposition in the tamest submission to his decrees. A creature of chance only, without morals or moral worth, a social assassin who crept into the secret places of men's lives and stabbed their happiness, simply for the pleasure that the tears and sighs and sobs of aching, breaking hearts gave him. Col. Fisk ventured one step too far when he took into his confidence the man who finally became his executioner. No good can come from reviewing the acts and deeds of Jim Fisk now. Not a single wound he made upon an innocent heart can be healed, even thus remote from the period in which it was given. Every reading man in America remembers how the news of Col. Fisk's murder was flashed across the country with all the speed that electricity could give it. Every one must recall to mind the dire vengeance that was invoked upon the head of him who now comes from the privacy of his prison life to fill a martyr's place in the esteem of the sympathetic thousands who are gathering about him to do honor to the much abused victim of the law's imperious commands. Col. Fisk's old secretary, the man who covered the destinies of Erie with the palm of his right hand, while he guided with his left the stupendous combinations that culminated in the result of Black Friday, met the murderer of his employer at the gates of the prison, and assisted in the holy work of stripping from his body his prison garb in order to deck his martyred form in fine clothes, ornamented with the costliest gems that the gulches of Australia can produce. Men who stood over the cold, dead form of Jim Fisk, and swore to avenge his untimely taking off, were the first to welcome back to freedom the wretch who had directed the shot that proved his death. This picture presents a beautiful illustration of the forgiving mercy that elevates so many

men into the enjoyable distinction of being patriots and philanthropists.

Mr. Stokes is back again in the world, and the secular press gathers about him just as the ancient pagans gathered about the temple of their gods. The secular press endeavors to make him an oracle from whose mouth the future destinies of this fair land are to be proclaimed. He is interviewed with reference to the political situation. He is pressed for his opinions on all the political issues that are agitating and dividing the American people. Mr. Stokes feels his own importance. He seizes upon the auspicious moment that bids him use the occasion, and give to murder the respectability that shall rob it of terrors, and make it an honor to shed human blood. Men and women crowd around the poor, unfortunate man, and wonder how one so good and kind and true could have passed through the trials of his prison life; and, worse still, they wonder that all this pain was visited upon him for no greater offense than the murder of his fellow-countryman.

Mr. Stokes takes up the theme of his outrages. He looks upon his home, deserted by the wife he had sworn to protect, and to whom he was as false as man could be—he sees the daughter of his home and his heart, just budding into girlhood, turning her face against the man who had sullied the name she bears, with all the blackening disgrace that murder can impart, and he weeps over his fate. He bewails the misfortune that called him into existence, thus to curse him with regrets he can never control. And while he weeps and sighs and sobs, the sympathetic world gathers around him, and raises its hands in holy horror against the hard-hearted wife and rebellious daughter, who can thus blast the remnant of life left to one who has committed no offense except to murder Col. Jim Fisk, simply because he had himself broken his marital vows, gone off after strange gods, and invited upon his own head the penalties provided for such things in the provisions of the law. Wonderful world this is; wonderful people there are in it. Stokes talks about the hardships of prison life, but he does not pledge himself to use the experience he has acquired as a convict, and the fortune at his disposal, for the amelioration of his suffering fellow-countrymen who are still in durance vile, and thus profitably employ his remaining days in doing good—in doing something that may excite an approving smile upon the lips of his Maker. Ah, no! he purposed to go to Europe and enjoy the honors of being a martyr of American tyranny.

WHAT DOES IT MEAN?

The action of the fraternal commissioners met the cordial endorsement of every Southern Methodist paper; and, with the exception of the *Northwestern Christian Advocate*, published at Syracuse, New York, it met the approval of all the Northern Methodist journals. In fact, the unanimity of the church was noted as one of the remarkable and encouraging signs of the times. And now comes the report of the Committee on Fraternal Resolutions, appointed by the Central New York Conference at its recent session, and adopted by that body by a vote of 112 to 1. We give the resolutions which furnish the gist of the report:

Resolved, 1st, That while we are anxious to live in peace and harmony with all bodies of people who own our common Lord and Saviour, Jesus Christ, and who are laboring to give to the world the redemption he has wrought out for it, and while we will cheerfully concur in any measures for promoting peace and unity among brethren, which do not involve the sacrifice of principles vital to truth and Christianity; yet, in the name of religion, and our beloved church, we protest against the acceptance of fraternity on such conditions as retract one word of our past censures of the Church, South, for her guilt in support and practice of slavery.

Resolved, 2d, That in our judgment, the declaration and basis of fraternity, adopted by the Commissioners of the Methodist Episcopal Church, with those of the Church, South, by going back to

the past, and recognizing the legitimacy of a distinct ecclesiastical organization which had no other justification for its origin and separate existence than slavery, is in violence to the history and principles of the Methodist Episcopal Church, and seems to us to be in excess of the authority of the Commissioners.

Resolved, 3d, That the concession of the said Commission, of the lawfulness of the secession, either ecclesiastically or civilly, is contrary to our traditions and usages as a church, and is replete with a-fold dangers while unrebuked, to both church and State.

Resolved, 4th, That as an Annual Conference, we respectfully petition the General Conference of 1880, to emphatically and decidedly disapprove the work of those Commissioners, so far as it relates to these particulars.

These resolutions come like a wet blanket over the fraternal emotions we have been very carefully cultivating for some weeks. We are not sure that our endeavors have been wasted. If their General Conference is made up of representatives who reflect the sentiments of the Central New York Conference, we will have to travel a long way back to find a favorable starting place for this fraternity business again. A vote, so very nearly unanimous, looks like those people meant business; and, very possibly, the General Conference of 1880 may "emphatically and decidedly disapprove the work of the Commissioners." Suppose it does. It will not change the facts of history. We are willing to abide by that record. We will not change our position. We met the tender of fraternity in good faith; and in good faith we accept the decision that was reached. The Southern Church will not recall nor amend the action of her Commissioners. That responsibility must rest on those who are seeking to repudiate the fraternal agreement.

EASTERN AFFAIRS.

Secular papers pay but a poor compliment to human nature when they show such readiness to impugn the motives of men who have devoted their lives to a great work. We have an instance of this character in the charge that the Protestant missionaries of Turkey are prompted by mercenary motives in asserting that Evangelical Christianity has more to expect from Turkey than from Russia. They assert the policy of the former government is more liberal, and this fact few will deny who will consult reliable sources of information. While Turkey permits Christians to worship God and receive members into their communion, Russia represses all missionary movements.

In 1825, all missionaries were sent out of Russia and have never been re-admitted. A Russian officer recently defined the state of affairs in that Empire by the remark: "In Russia one may be perfectly free if he will let alone two things, religion and politics." Regarding these facts from the missionary standpoint, it is not strange that these men who have devoted their lives to the mission work in that land should regard with apprehension the approach of a power which must close up all avenues of labor and usefulness in those lands.

Some of the papers say that it is apprehension for their own salaries which prompts this protest against Russian avarice. The man who affirms that the salary is the motive which impels the missionary out into his field simply discloses his ignorance of the missionary work. Men of the highest culture, with families accustomed to all the refinements of civilized life, who deliberately renounce all to preach the gospel in strange lands, are surely moved by a higher motive than the mere pittance which enables them to meet the bare necessities of life. They may be mistaken as to the condition of the natives around them, but that their sympathies may be drawn out for a people for whom they have labored and for a government which protects them, can find a higher explanation than that which some of the secular papers assign for their course.

The McCartney Rose Seed will come up, and the grasshoppers do not eat it. See advertisement of John S. Menefee.

THE RUM FIEND.—The Fort Stockton *Telegraph* gives an account of the shooting of two men in a drunken saloon. They were stock men and had a difficulty. It was settled by friends. No trouble anticipated until they met in a saloon, and, "having a good quantity of whisky aboard," a quarrel followed as a natural consequence, then revolvers were drawn—one was shot dead, the other died in five hours. When will the moral sense of the people awake to the wrongs the whisky seller inflicts on the land? If a man was to start a manufactory of lunatics and turn men out crazy by the score, every month, causing them to shoot each other with guns and revolvers, cut each other with the deadly bowie knife, pound each other with their fists till countenances are mauled out of all semblance to the human face divine, people would put a summary stop to the business. Every drunken man is, for the time, insane. Crazy with whisky, the butchery goes on every week in some of the towns and cross-road groceries of the land, and good citizens, pious Christian men, look on with indifference, though the law now puts it in their power to place an arrest on terrible work. Who is to blame, when liquor is sold and men frenzied under its influence is murdered in full sight of the deities which supplied the poison?

The bill of M. Presseuse, in the French Assembly, for securing freedom of meeting for public worship, has passed to a second reading by a vote of 417 to 167. This is another indication of the change which is going on in Catholic nations. The human mind, long repressed by priestly domination, is asserting rights which God everywhere recognizes in His Word. He demands the worship of every human soul; but that worship must be free from all compulsion or it cannot be acceptable. A soul which bows before the throne of God, because the terrors of the secular arm, guided by the mandates of the church, enforce the act, is not real worship in the sight of God. It is merely an act of submission to the power and will of man.

The fact that Bishop Haven has figured but slightly in the Northern Methodist papers is one of the most encouraging indications we have noted in behalf of fraternity. We are grateful for the influence, whatever it may have been, that has relieved religious journalism, in this country, from the inflictions Christian charity had to encounter from his pen of gall. He has been sent to Liberia. The only regret we have in the matter is that the editor of the *Northwestern Advocate* did not accompany him in a prolonged absence.

The Bishop of Cuzco, Peru, has carried into effect a Papal brief without the consent of the government, which the law demands. The result is, the Bishop is subjected to trial. In nearly all the Catholic countries of South America these collisions between the civil and priestly power are going on. It must continue until either the spirit of civil and religious freedom is crushed out of the minds of the people, or until the church assumes the place Christ indicated for it, when he said, "My kingdom is not of this world."

We see it stated that in Great Britain the amount of money expended for intoxicating liquors during the six years from 1869 to 1874 has reached the enormous sum of £763,587,064. Multiply that sum by the figure five and we have the amount in dollars. It would have paid off the national debt of England, which is the largest national debt in the world. It has brought in return no lasting good to any; but, to hundreds of thousands, it has brought we in every shape. When will men see the evil of strong drink.

The International is in sight of Austin.

Christian Advocate

GALVESTON, TEXAS, NOV. 11, '76.

Church Finances—No. 5.

BY REV. LOVICK PIERCE, I. D. (Continued and closed.)

"Let him that is taught in the Word communicate to him that teacheth in all good things." Here one thing is certain; that is, that the relation alluded to is the relation of hearers to their respective teachers as pastors. The question to be answered is, whether this command laid on the hearers in regard to their teachers, to communicate to the pastor in all things—which really is of all good things—begins and ends in occasional surprise meetings, and neighborly divisions of rare meals and luxurious dainties; or whether it is to be understood as the enforcement of a duty long ago ordained as a duty, on the ground of indebtedness? for we give it up, that if our hearers are not in debt to us in the common sense of indebtedness, they violate no moral law, even if they let us live in want all the year. And this is exactly what our delinquent friends think; they look upon us just as they look on other respectable, poor citizens. They would like to see us better off; but it never occurs to them that if what was due were paid, this poor living would not be, and that they themselves are among the defaulters. So little do our people look upon this as a debt that it is doubtful whether one in ten of them would feel the slightest trouble in view of death and judgment, on account of any want of effort to see that the preacher were paid his righteous claim, or even on the question of his own payment of his just dues. If called to die in a hurry he finds he had neglected his blacksmith or carpenter, and brought them into trouble because of the perfunctory manner in which he had looked upon their rights, he would cry for forgiveness; yet, this same man, with undisturbed face, would die with his half-fed pastor praying for him, and he going to the judgment bar with twenty or fifty dollars in his pocket that would have been in his pastor's if he had done as God had commanded him. But he never allowed himself to believe that he owed him who taught him the Word anything in the way of debt; therefore, he can afford to sit under his spiritual teachers, laborers for his good, one or two, or even four years, the very man, in many instances that he asked for, and yet never pay him during the time his meagre allowance.

If God, in the organization of His Church, provided not for this omission, no evil will fall on the delinquents. It is all on us, who are called to this order, and made no positive provision for us, for there is none unless it is found in the abiding force of this original tithe law. If God relinquished all positive and direct claim to all he providentially gave them, and provided for them divine teachers from whom he withheld the moral right to secularize themselves, as that would prevent them from giving the whole of their time to their dependent hearers, it would follow, as a matter of course, that the hearers might or might not pay up the amount of a common sense living. It being left to the caprice of the taught to do as they willed, there could of course be no moral wrong in any indifference indulged in by the hearers on the score of their teacher's living, God having left it to the will of the taught. If he has not given his servants a just right to a living from the incomes of these people, then they have no just rights, and having no just rights, they cannot be wronged in any sense of justice or of equity. Nor could the case have been materially bettered by a law commanding every one to give something out of his yearly income for the maintenance of the sacred ministry. Less than enough would have been to allow too little, if the taught chose to withhold. So there was no alternative to the Almighty Law-Giver but this tithe law for ministerial support; hence, it was made an integral element in church polity. And we affirm that this injunction, enforced on the Galatians as a positive duty, as it is easy also on other churches, was predicated of this tithe law economy, as it was evidently intended by the Jehovah of the Old Testament and Christ of the New as the substratum of all future predicates for ministerial maintenance. It was a minimum basis, as we understand it, showing that while God would not levy by law for a surplus, he would and did for enough. God, who sees through all the contingent, as well as the certain, did not ordain this principle at random, but because it would take a tenth, and what equal justice demanded, that He provided for by a perpetual law. "Let," in this injunction, is abso-

lutely imperative. It is so used in the language of the Bible. Webster, in his new family dictionary, has taken it out of the imperative mood and appropriated it entirely to the giving of leave and removal of restraint; but here it is mandatory. It commands all the hearers of the Word to communicate to their teachers in or of all these good things. This language, "in all good things," settles the injunction on the tithe law as its divine basis. No other law ever prescribed the provision of communicating in all good things, but the tithe law, and this because it was emphatically a providing law—a law providing a living for the ministers of the religion—and because God intended to establish this as a fundamental principle in the maintenance of their ministers, that they were to live as well as the average living of their people. And when the tithing is paid, in money, it must amount to enough to purchase a competent living for the preacher's family. A living whatever it costs is the divine levy on the church and congregation; and was to them who wifully ignore the orderings of God on these issues.

The same evidence that Paul reared all of his financial structures on the tithe law principle we not merely infer but affirm from 2 Cor. viii: 13-14-15; and especially so as we have already shown in his grand circular for the great Apostolic collection. Here he says (showing how he stuck to the law, avoiding all clap-trap methods of raising money, as is denied in the 5th verse), "For I mean not that other men be eased and ye burdened; but, by an equality, that now, at this time, your abundance may be a supply for their want; and that their abundance also may be a supply for your want that there may be equality." This righteous principle, called equality, means really that God lives in this case, as in all cases of just accountability, according to that man hath. The five, two and one talents were distributed according to their several or separate ability. A rule of action that eases some and burdens others is unequal; it is iniquitous; and is preventable only in the spirit of this tithe law. I hardly know a place where the preachers are fairly paid, that it is not done by some being burdened because others ease themselves. In all cases, these debtors to God, who could, if they would, pay their part, are of them who are "at ease in Zion." The war is upon them. The tithe law had ordained this very rule; and he, as an Apostle of Jesus Christ, and chief pastor of all these churches, was only enforcing in these Apostles the moral import of these laws which were written aforetime for our learning. Which fact we will now proceed more fully to demonstrate:

See 1 Cor. ix: 8-9-10. In this chapter the Apostle appeals to several parallel illustrations of Christ's grand postulate, "that the laborer is worthy of his hire." It is the assertion of a common-sense judgment that any laborer, in any department of labor, is worthy of his hire; and that the ministers of religion should come in under this universal principle, is right. He then proceeds to show that this right is secured to us under the provisions of this tithe law economy, mentioning some of its detailed allowances. And, as it may seem to some, he abruptly introduces the Masonic statute forbidding farmers to muzzle the ox that treads out the corn that is their wheat; and says, by the same spirit of inspiration that inspired Moses at first that this statute was not written only for oxen, but for "our sakes also:" "For our sakes only in so far as this principle of justice enters into any department of life-labor when the hiring idea is the true one; which is so in all cases where the laborers labor for others, under salaries. This is emphatically an itinerant pastor's state, and any act of saving for yourselves by which you lessen your pastor's rightful claim to full feed is muzzling the mouth of your ministerial ox, treading out corn for you lest if he eats enough, you will have less to sell. The policy will not end in heaven. In this connection, the Apostle refers to the right granted in this ecclesiastical policy to the ministers of the temple and of the altar to live of, or off of, the incomes of the altar. In all this it is to be seen in advance that divine orders of ministers would be an official necessity; but no matter where in the church they labored—all were provided for under this tithe law. And now, after having quoted this original law for ministerial support, he says even so God had ordained that they preach the gospel, should live of the gospel, really of the income of the gospel. But unless the tithe law principle was incorporated into the gospel economy, the gospel has no income on which to live, for nothing in this sense is considered an income only as it is secured by law. And to make our opinion sure that this tithe law is now and will always be God's plan of fair dealing, it is only necessary to say that Paul's say-

ing, "Even so, God has ordained that they that preach the gospel," is the re-enactment of this law, for it is no where else ordained. And this expression, "even so," finds no exegeses only in the fact that in this original ordinance all these church relations were provided for in the spirit of this tithe law. "In which I have reserved, in the hands of my people, a tenth for my servants."

Marshall District Conference.

The tenth session was convened at Troupe, September 28th, at 3 P. M., Rev. Dr. R. S. Finley in the chair; D. H. Connally was elected Secretary. The attendance was very small. The lay representation was very small. Why do Quarterly Conferences persist in electing brethren to important positions when they know at the time they will not perform those high and responsible duties? The session was truly harmonious and pleasant. The usual committees were dispensed with. The preaching was powerful and pointed, and we trust resulted in great good. The reports from most all the charges were tolerably good, save in finances. It is to be hoped the cotton crop will improve that important item.

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Albert Little, L. P.; J. F. Reynolds, W. R. Downs and D. H. Connally were elected lay delegates. And W. H. Pope, T. P. Smith, Wiley Harris and L. S. Langley, reserves, to the East Texas Conference. Overton was elected the next seat of the conference. The following resolutions were presented and unanimously passed, with a request that they be published in the TEXAS CHRISTIAN ADVOCATE:

Resolved, 1, That we encourage the common school system of education in Texas, as affording an opportunity which should by no means be neglected; but which should be liberally encouraged as schools preparatory for more advanced institutions.

Resolved, 2, That we recognize the Alexander Institute at Kilgore, Gregg county, Texas, as affording ample opportunities for the literary preparation requisite for young men and ladies to enter upon the useful occupations of life, and the religious and moral character of pupils there are especially looked after. We take pleasure in recommending that institution as eminently worthy of patronage.

Resolved, 3, That the Southwestern University, at Georgetown, Texas, being thoroughly organized and officered by men of ability and experience, affording facilities for classical, scientific and business education equal to the highest demands of the country, we heartily recommend it for patronage.

Resolved, 4, That we appreciate highly the tender of Andrew Female College, located at Huntsville, to the East Texas Annual Conference as an equal partner with the Texas Conference in its ownership, without consideration except to give it our patronage; cordially recommending it to our people as eminently worthy of such patronage.

Resolved, 5, That the TEXAS CHRISTIAN ADVOCATE being, the paper in which we have a common interest with the five annual conferences in Texas, and it being the church organ for the dissemination of religious literature, we deem it unwise in any brother of our connection to deny himself its beneficial effects in bringing weekly to his home cheering, sound and religious reading.

Resolved, 6, That we recommend our itinerant ministers to strive earnestly to place it in every family of their charges.

J. H. PRICE, JOHN S. MATHIS, L. E. VERNOR, Committee.

Your committee having had under consideration the dereliction of duty of many of the members of this District Conference, both traveling and local preachers and lay delegates, whether from contemptuous or stolid indifference, in failing to attend its sessions, we submit for the action of the conference the following report as expressive of our mature convictions:

WHEREAS, We, as members of the Marshall District Conference, loyal in our allegiance to the ordinations of the church, do not feel at liberty to question its wisdom in seeking, by the combination of the ministerial powers, both traveling and local, and the spiritual power of the representative laity of the district in harmonious action, the development of all its interests, material and immaterial; therefore

Resolved, That it is the matured conviction of this conference to which distinct and emphatic utterance is now given that its members who absent themselves from its deliberations, except from stern necessity, subject themselves to the severe censure of the various tribunals to which they are amenable: the annual, quarterly and church confer-

ences. The inquisition to be made upon the passage of character.

H. M. BOOTH, JOEL SANDERS, JOHN S. MATHIS, Committee. D. H. CONNALLY, Sec'y.

GLADEWATER, October 27.—Personal affliction, sickness among the people, hard times, the want of help, and other things have conspired to render my year's work on the Gilmer Circuit, in my view, comparatively barren of visible results. Yet we have had some kind visitations from on high; we had some good little meetings, which far exceeded the expectation of the people in every respect; have just closed a meeting in Gladewater (said to be one of the worst railroad towns) which we held at night, through the week, at private houses, without assistance; but God was there and helped us to organize a class of ten members, and gave them grace enough to appoint a weekly class-meeting, to be held at private houses until they have a church of their own, which they are taking steps to build. We have two meetings yet to hold. There have been, during the year, twenty-four additions to our church and several conversions, with considerable increase of spirituality and a return to various neglected duties; "Not unto us, but unto Thy name, O Lord, be all the praise."—H. B. SWAFFORD.

PALMER, TEXAS, October 25.—We have had a wonderful revival meeting at Ennis, the first of any magnitude ever held in that town, though many attempts have been made. I myself had made two almost fruitless attempts during the year, and all that I could realize was: "Ennis is a bad place;" though there were many noble-hearted clever people there, they were deficient in religious zeal. The occasion of which I speak began on the first day of October, being my appointment at Ennis. The prospects were anything but flattering for a revival. I gave brother Veal, who was present, charge, and he began to labor and pray for one conversion, which, he said, would perhaps surpass all the preaching that could be done. The prayer was answered. I have told you how the work began. I cannot give in detail how it progressed; I cannot give the number of conversions, as comparatively few were converted in the congregation, some at home, and one at least on the street, while returning from church. Many backsliders were reclaimed, and a number of persons, members of the different churches, were converted, who said they never had experienced religion before. Forty members were added to the roll, some of whom were by letter. W. D. ROBINSON.

CARTHAGE CIRCUIT, October 25. Now, that another year is almost ended, its labors, trials and cares nearly all past, we again undertake to tell what the Lord has done for us during our stay on Carthage Circuit. Last night (Tuesday) we closed our last meeting, designed to be protracted. For three months we have been nearly all the time holding two-days' and protracted meetings. In nearly every one of these the Lord has met with us in the conversion of souls, and in all to the comfort of His people. There have been, this year, in the bounds of the circuit, fifty-eight professions of religion, and seventy accessions to the Methodist Church. About forty adults have been baptized, and thirty-five children. To God be all the glory. Amen. R. A. THOMASSON.

GLEN-ELGIN, October 30.—This lovely Autumn morning finds me once more at home pleased to find all alive. Mrs. Yarbrough, during my absence, was thrown from a buggy; her collar bone was broken, and she received a number of other bruises. I thank God that it was no worse. She is improving rapidly; but regrets exceedingly that she will be denied the privilege of meeting you at Conference. We had a meeting at Shady Grove which resulted in near thirty conversions, and over twenty accessions. It was a time of great power and deep interest.—S. S. TARBROUGH.

A DOCTOR'S TRICK.—There was a wicked story teller who went to a doctor and said; I'm a wicked story-teller, and though I am a good, pure man in every other respect I can't get over this dreadful habit. "I'll cure you," said the doctor. "Take this capsula and chew it up. Don't be afraid; chew away like anything. You'll get used to the flavor after the first bite or two, and then I dare say you will find it very pleasant." "By all that's filthy!" cried the patient, as he came over deadly sick, "it's cod-liver oil!" "That's no lie!" said the doctor. "Try one more, and you'll be completely cured." But he wouldn't.

The German Work.

It seems to me that my brethren in the German work show a certain degree of laxity in their contributions to your worthy paper, at least I have not noticed anything in a long time. The reason certainly is not that the ADVOCATE is depreciated by them, for every one makes laudable comments on the course it is pursuing, so I am rather inclined to think they prefer reading the excellent articles you furnish them weekly, and keep their own literary productions at home, especially as they are of a more inferior nature. This I think will excuse in some respect, but for the sake of variety, and to know more the worth and value of your regular correspondences, you would perhaps not object to have now and then also an article from us, more so as we are connected by stronger bonds than mere friendship.

There is one topic I like to mention in this correspondence; an acquirement we made that speaks well of the activity, perseverance and liberality for your German brethren. You know it has long been the design of our church to build a college, where our and other children might receive a thorough and Christian education and not be impregnated with infidelity and a teaching that ridicules religion and all higher aspirations of the heart. Fredericksburg, in Gillespie county, was selected as the site of the college, and very fortunate they were in choosing this locality, for a better place could scarcely have been found.

This is one of the healthiest places in Texas, and surrounded with its hills represent beautiful, rather romantic scenery. The building of the college, size 40x60, has been completed this year. Its architecture is stylish, its rooms are spacious and commodious and its equipment equal to any other college. Prof. W. J. R. Thoennessen from the German-English school of Houston, has been elected President, and, judging from the unanimous vote he received, he must be the proper person in the right place. As I noticed he has already secured the services of different teachers of ability, and opened the school for both sexes October 9th. The curriculum is complete; much stress is laid on the study of the English and German languages. Girls and young ladies have besides an opportunity of being thoroughly instructed in all kinds of needlework and the making of wax and paper flowers, etc. The prices are low, adapted to the times.

It can not fail that this institution will be a success. Everything tends to invite, and board may be had for \$8 00 a month, cheaper than in any other place. Excuse me if I have become a little lengthy. As soon as I have an opportunity to go into the country I will try to get you some subscribers. May God bless you and the ADVOCATE.—W. J. R. T.

CENTREVILLE, October 15.—I think you leave your patrons in the dark. You give us no cotton report as you did two years ago. It looks like you put almost everything in but that. We old farmers like to see how the crop compares with that of last year; how it is selling, and we don't like to go to our neighbors to learn the news when we are taking a paper from the same place. So if you please give us more of the general news and less of "baptism;" that dose has been repeated until we have "soured" on it. I think you would be more successful in interesting your readers.—OLD SUB.

GOSHEN, Henderson County.—I have held several very profitable meetings since I wrote last. My camp-meeting mentioned in that letter resulted in the addition of eighteen members to our church, and seventeen or eighteen conversions. In the meetings at Goshen fourteen have been added, and at other places five or six more. In all I have witnessed the conversion of between eighty and eighty-five persons, and have taken ninety into the church. Methodism is now above par in this section. To God be all the glory!—A. H. BREWER.

A wag tried to annoy a popular preacher by asking him whether the fatted calf of the parable was male or female. "Female, to be sure, was the reply; "for I see the male," looking the questioner in the face, "yet alive in the flesh before me."

According to Professor G. K. Gilbert, of Wheeler's Expedition, the Great Salt Lake of Utah anciently had an outlet northward, the overflow being carried to the ocean by the Columbia River. But the Great Salt Lake was then a great inland sea, as is evidenced by the existence of our ancient beach, 970 feet higher than the Great Salt Lake of today, and 700 feet higher than Sevier Lake.

Scientific.

The new cotton factory at Atlanta, Ga., is one of the largest in the world. It will contain 21,500 spindles and 500 looms, and when in full operation will give employment to over 500 operatives.

The light of school-rooms should always be arranged to fall on the left-hand side of the scholar, and the window accommodation should be one-fifth of the floor space; the limitation of this requirement is said to be the cause of short sight among the Germans.

Chloroform has been lately found to act with great rapidity in extinguishing the flame of the vapor of petroleum. Combustible gases, mixed with chloroform vapor, are found to immediately lose their explosive properties, and even their combustibility.

A project is on foot for constructing a ship canal from Manchester, England, to the sea, at an estimated cost of £3,500,000. The possibility of bringing seawater to London is being discussed. It is suggested that the Serpentine could be converted into a miniature sea.

Experiments for warming passenger cars by a stove, which is placed outside, have been tried on some of the French railways. A single stove is said to be sufficient for a whole car, and the expense is very small indeed, twenty-six pounds of coal keeping up the fire for about two hundred miles. The warmed air circulates inside the car.

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, while the velocity over the Atlantic, by a comparison of 134 cases, is 19.3 miles per hour.

In answer to the question whether any full-blooded negroes had died of yellow-fever, the Savannah News says: The result of our observations and inquiries upon the above subject is to the effect that the pure-blooded negro is not a subject for yellow fever. Those colored who have died here, without exception, have been persons of mixed blood.

Waste Basket.

A stump speaker boldly announced the other day that "the country is drifting into arnica." Nearly every man tells his wife there is another man in town who closely resembles him, and who is frequently seen coming out of saloons.

A tall man having rallied a friend on the shortness of his legs, the friend replied: "My legs reach the ground. What more can yours do?"

"Sir," said a lady recently to an Aberdeen merchant, "your pretty daughter has married a rich husband." "Well," slowly replied the father, "I believe she has married a rich man, but I understand he is a very poor husband."

A minister traveling through the West some years ago asked an old lady on whom he had called what she thought of the doctrine of total depravity. "Oh," she replied, "I think it is a good doctrine, if the people would only act up to it."

"Funny monkey," said Mrs. Partington, as she saw him patiently sitting; "but he sets as if he had the plumbago in the back, and I could wish there was more hair on his reprehensible tail. I cannot yet believe, neither, that they're our posterity."

"Didn't you tell me, sir, that you could hold the plow?" said a farmer to a green Irishman, whom he had taken on trial. "Arrah!" said Pat. "How can I hold it, wid two horses drawing it away from me? But give it to me in the barn, and be jabbers I'll hold it wid anybody!"

A minister in one of his parochial visits, met a cow herd, and asked him what o'clock it was. "About twelve, sir," was the reply. "Well," quoth the minister, "I thought it had been more." "It's never any more here," said the boy; "it just begins at one again."

"I fear," said a country minister to his flock, "when I explained to you in my last charity sermon that philanthropy was the love of our species, you must have misunderstood me to say specie, which may account for the smallness of the collection. You will prove, I hope, by your present contribution, that you are no longer laboring under the same mistake."

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Christian Advocate

Galveston, Texas, Nov. 11, 1876

Omnibus.

Desires are good things when they lead to anything good.

Those who have like are conscious of the ebbs and flows of life.

To scold people when they make confession is the way to keep them from confessing again.

It is vain to expect calm spiritual peace apart from clear Scriptural views.

A hesitating, tardy or grum yidding to the wishes of another, always grates upon a loving heart.

It is not the mere teaching of a child, but to the training God gives the promise.

A sure mark of tender conscience is a readiness to suffer rather than to sin.

If we would have God to be careful of us we must be careful of the things He has committed to our trust.

How many would rather have their praises sounded by men, than have their souls saved by God!

Full pardon and full joy may well be expected from the Saviour; for in Christ all fulness dwells.

Christ had no sin of His own yet He was condemned; saints have no righteousness of their own, yet they are justified.

Het hat seeketh freedom must seek faith; for it is faith that breaks off the chains which unbelief binds on.

How we ought to pray when we kneel down, "Lord, give me to believe all the love Thou hast towards me!"

Liberal dealing is better than atms-giving; for it tends to prevent pauperism, which is better than to relieve it.

What God effects through the powers with which He has endowed man is no less His work than the heavens and earth are.

A Theory serves to connect facts as a string holds together the pearls of a necklace. The theory itself is often as valueless as the string.

It is often of fatal consequence for people to go a greater length in profession than their inward principle will admit of.

There is a mixture of bad with good in the best societies on this side heaven; tares will grow among the wheat until the harvest.

House and Farm.

A teaspoonful of vinegar will generally give immediate relief in the most obstinate hicough.

Take a bit of cotton batting, put upon it a pinch of black pepper, gather it up and tie it, dip in sweet oil and insert into the ear. Put a flannel bandage over the head and keep it warm. It will give immediate relief.

One of the best applications for rheumatism is to bathe the parts affected in water in which potatoes have been recently boiled, as hot as can be borne, just before going to bed.

Zinc that is used under stoves should never be dampened. If it becomes soiled or dim, rub with soft flannel and a little fresh lard. Cleaned in this way a zinc may always be kept as bright as when first purchased.

To prevent the skin from discoloring after a bruise, take a little dry starch or arrowroot, merely moisten it with cold water, and place it on the injured part. This is best done immediately, so as to prevent the action of the air to act upon the skin. Invaluable for black eyes.

I have known dysentery in its worse form to be cured, after other medicines had failed by drinking wheat flour stirred in water, in quantity of about half a tumbler of water, made to the consistency of cream with the flour. It may be advisable to add a pinch of salt, or the flour may be eaten in its dry state. The same effect is produced in cases of chronic diarrhoea.

SORE TEATS AND LINSEED OIL.—J. Durham, in the Country Gentleman, recommends linseed oil for sore teats, and says that any dairyman troubled with cows having sore teats should use plenty of linseed oil before and after milking. He will find but little if any sores or cracks about his cow's teats if this is done. Many cows are kickers if a little linseed oil were used on the teats. I recommend a vial of it kept in every dairyman's stable. Sometimes teats appear smooth that are tender, and only need a little oil to make the cow happy.

MEDICAL.

CENTAU LINIMENTS

1,000,000 BOTTLES.

have been sold the last year, and not one complaint has reached us that they have not done all that is claimed for them. Indeed, scientific skill cannot go beyond the result reached in these wonderful preparations. Added to carbolic, Aconite, Mentha, Senecio and Witch-hazel, or other ingredients which makes a family liniment that defies rivalry. Rheumatic and bed-ridden cripples have by it been enabled to throw away their crutches, and many who for years have been afflicted with Neuralgia, Sciatica, Colic, Headaches, Weak Backs, etc., have found permanent relief.

Mr. Josiah Westlake, of Marysville, O., writes: "For years my Rheumatism has been so bad that I have been unable to stir from the house. I have tried every remedy I could hear of. Finally I learned of the Centaur Liniment. The first three bottles enabled me to walk without my crutches. I am mending rapidly. I think your liniment simply a marvel." This Liniment cures Burns and Scalds without a scab; extracts the poison from bites and stings. Cures Chills and Frosted feet, and is very efficacious for Ear-ache, Tooth-ache, Itch and Cutaneous Eruptions.

The Centaur Liniment Yellow Wrapper, is intended for the rough fells, cords and muscles of horses, mules and animals.

Rev. Geo. W. Ferris, Manokill, Saratogo county, New York, says: "My horse was lame for a year with a feverish wench. All remedies utterly failed to cure, and I considered him worthless until I commenced to use Centaur Liniment, which rapidly cured him. I heartily recommend it. It makes very little difference whether the case be a wench, sprain, spavin or lameness of any kind, the effects are the same. The great power of the Liniment is, however, shown in Pull-evil, Big-head, Sweeney, Spavin, Ring-bone, Galls and Scratches. This Liniment is worth millions of dollars yearly to the stock-growers, Ivory-men, Farmers, and those having valuable animals to care for. We warrant its effects and refer to any farmer who has ever used it."

Laboratory of J. B. Rose & Co., 48 DEY ST., NEW YORK.

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A complete substitute for Castor Oil without its unpleasant taste or result in the throat. The result of twenty years practice by Dr. S. M. Plummer, of Massachusetts. Pinworms and Catarrhs are particularly recommended for children. It destroys worms, assimilates the food, and allows natural sleep. Very efficacious in Croup, and for children suffering from Colds, Feverishness, Disorders of the Bowels, and Stomach Complaints, nothing is so effective. It is as pleasant to take as honey, costs but 25 cents, and can be had at any Druggist.

This is one of many testimonials:

CARSWELL, Lebanon Co. Pa., March 17, 74. Dear Sir:—I have used your Castoria in my practice for some time. I take great pleasure in recommending it to the profession as a safe, reliable, and agreeable medicine. It is particularly adapted to children where the repugnant taste of Castor Oil renders it so difficult to administer. E. A. ENDEIS, M. D.

Mothers who try Castoria will find that their children sleep nights and that their babies will be healthy.

J. B. ROSE & CO., New York.

SIMMONS LIVER REGULATOR advertisement with image of the product.

HOLMAN'S AGUE AND LIVER P.A.D. advertisement.

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