

The Texas Christian Advocate.

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(Communicated.)
Soule University.

The editorial in your issue of 17th inst. on "Itinerant Preachers and Church Colleges" has greatly abbreviated my labors by saying in a better manner than I could have done many things I wished to have said, which I shall now pass over in silence. Without repeating, I would emphasize all therein said. If our ministry and membership could see, feel and act as indicated in that editorial, the educational enterprises of our church in Texas would not only be placed beyond contingency, at an early day, but they would be adequate to the wants and worthy of the patronage of our people; would be an honor to our church, draw heavily upon the patronage of other denominations and command that of the community at large.

I return to my original line of thought: The financial ability of our people to build and sustain schools and colleges is not what it will soon become, under our rapid influx of population and wealth, yet it now exceeds our liberality; and far exceeds that of many of the Southern and Western States. In this respect we have nothing to fear and everything to hope for. But the ability is nothing without the liberality that gives and the intelligent direction that wisely appropriates and uses. If individuals and communities can be made to feel the importance, the necessity of literary, scientific and classical schools, academic and collegiate; liberality will reach and keep pace with ability and the means will be forthcoming to meet the educational demand. The people of Texas thus far in their efforts in this direction in the forms of individual, church and State action, have by their liberality justified the above conclusion and thereby laid the foundation of great hopes for the future. Yet it becomes an imperative duty of every intelligent manufacturer of public sentiment to foster and give wise direction to the inchoate liberality of our people; and of all agents and officials having control of the donations and appropriations of the people, by honest use and wise investment, to restore back to the community, in the forms of intellectual and christian culture, a heavy per cent. upon their liberality. This will also with great retroactive power develop greater liberality. The wealth and rapid development of our State depend as much upon this, in all that constitutes social, scientific, art and economic resource culture; in all that elevates States and nations to the higher plane of christian civilization; as upon wise legislation in our church and national councils. The verity of this conclusion will be readily conceded by any one who will remember that it is our institutions of learning, primarily, that give to church and state first an intelligent constituency, and afterwards, as the highest expressions of this constituency, wise and judicious counselors. Give us a little time in which to work for the agencies now active to bear fruit, for the elements to throw off extraneous and foreign matter, and for public sentiment and action to crystallize, and in Texas we will show to the world as perfect colleges, in all of the elements and educational appliances, as any State in the Union. Then our institutions, by force of merit, will retain our patronage at home, and draw additional patronage from the far North, even as our rich soil and genial climate now does the thrifty farmer, the deft mechanic, the enterprising merchant and the educated professional in law, medicine and divinity.

I find our church, organically considered, and our people awake, sanguine, and intelligently active on the subject of education in all of the Texas Conferences. In the short period they have had to work, the Texas Conference and her young but fair daughters have done more than all the Conferences of Methodism did in the first century of their labor on this broad continent, and in this time quite as much as all our sister

denominations have done within our borders. This is not to show full duty performed, but to encourage and give faith in the future. We have only to keep at work, patiently, prayerfully, sacrificially, harmoniously, compromiseably, avoiding antagonisms in our own body, show our ability and determination to accomplish the great work assigned us by the Head of the church, and we shall be permitted to bring forth and place the capstone with rejoicing. Labor, patience and prayer will overcome all obstacles, command public confidence, open rich streams of private liberality, give wisdom in our councils, permanency to our investments and even abbreviate the time in which great ends are achieved.

JOHN C. MILLER,
Chappell Hill, March 17, 1877.

(Communicated.)
Northern Civilization and Upliftism versus Southern Barbarism and Conservatism.

Now that the *force* of fraternity has abated in its intensity, its ardor having been cooled by the dash of cold water with which it has been aspersed, in the developments of its true animus as revealed by the radical element that dominated in its enthused Northern expression, the skeptical may be permitted without censure to review the exponents of Northern civilization in contrast with Southern barbarism as it has been and continues to be revealed.

Radical-abolitionism was a cheat and a lie from the beginning, and every manifestation of its inherent characteristics, in the varied phases of its expression, gives positive and demonstrative affirmation of the truth of this declaration. It was born of a false, spurious philanthropy, and it is about to die with a lie in its mouth, emphasized by the radical Supreme Bench of the United States of America, shamelessly uttered in the face of christianity and endorsed by the incoming administration of radicalism. What can we expect from this cheat—whatever may be its delusive promises—judging it by its past history written in outrage and blood? If anything comes of it, it will be by the blessing of God, attributed to the influence of Southern conservatism in moulding and controlling Northern radicalism in the interest of the Constitution and laws, which have been ridden down in the disastrous reign of terror of that hideous power that rose, reigned and fell through its triumphs over constitutional law. And yet, while perpetrating all this devilry—surpassing in amplitude all that was ever enacted by any dynasty in the same length of time—this neared and dreadful power of evil has the hardness and effrontery of Satan himself, impersonated in old Ahab, to say to the South as this monster said to the prophet of God: "Art thou he that troubleth Israel?" If these monsters of iniquity are ever overthrown, it will be by the united conservatism of the South in combination with that portion of the conservative element of the North—largely in the majority—who have the nerve, peaceably if they can, forcibly if they must, to maintain the dearest franchise—the palladium of liberty. It has been reserved as the crowning act of infamy in this infamous reign of radicalism to inaugurate a president by the villainy of a returning board, instituted in the interest of radicalism, who hawked the presidency in the market to the highest bidder. And yet a tribunal instituted for the express purpose of maintaining the right in the establishment of the eternal principles of justice cannot go behind this villainous device to inaugurate a president rejected by the people! This exponent of Northern civilization, *par excellence*, both secular and christian, is characteristic. It does not scruple at the means to accomplish its ends. It out-herods Herod. It beats Rome itself in self-stultification by doing the devil's work in the name of the Lord. How can any one in the blaze of this baleful light have any confidence in the professions of a people who, under the fascinating glare of a bewitching fanaticism, like the children of Israel amidst the blazing glories of Sinai, worship a calf. These people, under the delusive power of this wonderfully perverted conception of the true and the right, cannot be trusted. Their statesmen, their judges and their ministers are

alike the subjects of that strange and unaccountable hallucination that condemns virtue as vice, and awards to vice and ignorance the dues of virtue and intelligence. Eliza Pinkston, a representative character, like the prostitute of fabled France, is the goddess of liberty at whose shrine these devotees pay their most devout adoration. Their idiosyncracies defy all the possibilities of conjecture. You may think, under their specious plea of fair dealing, you may have a righteous and fraternal action; but the perversion is the more marked and distinctive. The glamour of a spurious fraternity dazzles to blind. The fraternity of Cape May—predicated upon the legitimacy and equality of Southern Methodism as one of the dual stars that, in conjunction with the other is to blend their diverse colors in one radiantly white, to shed its luminous rays for the illumination of blend-methodism—is repudiated by the New York Central Conference as falsifying their whole history; and this same fraternity is employed by these radio-political-religious propagandists in the South to give respectability to their process of disintegration and absorption.

W. M. BOOTH,
(Communicated.)

WARRENVILLE, Uvalde Co., March 9.—Sabinal circuit is new in one sense, but not in another. It consists of three appointments originally belonging to Uvalde circuit, and one new appointment, together with two others, which I myself have taken in. It extends from the Rio Hondo to the Rio Nueces, a distance of 75 miles in one straight string of appointments through the mountains.

What good we are doing out here, the Lord only knows. It seems to us there is work here for stronger hands and a wiser head. It may be we will be able to brush off some of the dust, and knock off some of the peaks and crags for a better workman next year. One thing is sure—we shall gain notoriety of an unpleasant kind, as Dr. Redford suggests. My name and circuit will be conspicuous, unless I should pull the money out of my own pocket, and send it to the relief of the Publishing House—and I would wait until it is put there. The only reason we assign for this is, we lack money and education. Education, we mean, not in general, but in such matters. This is owing, in a great measure, no doubt, to the fact that the *Advocate* is not extensively circulated out here; and we can hardly hope for a much wider circulation, until the moral taste of the present inhabitants is changed, or a change of inhabitants takes place. In fact, we, as a whole, are not a reading people.

KEITHVILLE, March 18th, 1877.—This beautiful little village is situated on the west bank of the Brazos river, fifty miles from Waco, and surrounded by the most picturesque and fertile landscape in the Western part of Texas. The society a few years ago was rather rude, but now there is a fine academy in a prosperous condition; a church, built by a wealthy lady in the vicinity, the widow of Jacob DeCordova, who has been long known to Texas fame. It is occupied by all Christian denominations; also, a Sunday school, supported by all—both the village and surrounding country. The river lands are exceedingly productive, and immense quantities of corn and cotton are sent to Waco, Fort Worth and Dallas. Since the timber business has been established at Fort Worth the people in this section are building good dwellings and opening large and beautiful farms, both on the Brazos and prairie. This county (Bosque) is attracting the attention of Northern capitalists, who are growing tired of the long and dreary winters of New England. They come and see for themselves, and the rare beauty of the scenery, fine water and healthful climate induce them to fix their residence permanently in our midst. When the Central Tap is built up to Cleburne, our market will be much nearer, and a through route open to Galveston and the South. Times are favorable with the people at present, and a conservative feeling prevails generally. This place has fine mail facilities and the *Advocate* is appreciated by the few Methodists who reside here. More anon.

P. D. JARREMAN.

(Communicated.)
Whisky and Religion.

My former article on this subject, designed to correct a false exposition of church law by an editorial in the *Advocate*, has excited my good friend and brother, Rev. B. T. Kavanaugh, who, in denouncing my position, finds it more convenient to characterize my arguments as "evasions," "circumlocutions" and "subterfuges" than to refute them.

Though quite positive in his assertions, the Doctor does not deal much in logic, nor show any great acquaintance with the laws of his church; his forte lies rather in dogmatizing, and he seems evidently to think his mere opinion is of sufficient weight and authority to settle any matter in dispute. That the good Doctor, in the present case, has slightly miscalculated, I hope to show in this article to the comprehension of the dullest intellect. Though so bold in his attack, the Doctor yet manifests a wholesome fear as to the result of his rashness, and rather ingloriously provides for an expected defeat, by declaring, in advance of it, on his part a cessation of hostilities. He has spoken: circularly decided against "Bro. A." and it must be final! The Doctor must not be expected to maintain his position, however weak or absurd it may be proven to be. This procedure may accord with Dr. Kavanaugh's views of propriety, but it not warranted, either by good taste or proper self-respect. Had the Doctor taken the rash vow against "controversy" in advance of his attack on my position, he would not only have occupied a more enviable position in the estimation of those who read it, but have saved me the labor of his reply. His conversion to the peace policy, if even genuine, seems a little too late, and he cannot be excused from the conflict he has himself begun. If he, personally assaulted unaware, were to turn on his assailant, would the declaration of the referee: "I don't intend to fight!" be sufficient to save him from a deserved censure? If not, the Doctor, then, cannot be allowed to provoke a "controversy" and hope to escape unscathed by claiming the privilege of a non-combatant. Like a doughty champion, he has, with a great flourish of trumpets, ridden into the list and touched my shield, and I hold him to the challenge: he must now fight or give up his spurs.

The writer to whom my first article was reply rather ungraciously yields his position, by "respectfully declining controversy." It would have been far more generous and manly to have frankly acknowledged defeat; but in these degenerate days such magnanimity is hardly to be looked for. Brother Kavanaugh's extreme views, leading him to believe the law of the church still needed doctoring, and not taking in the force of my arguments, nor the strength of my position, rushes to the rescue of his vanquished friend, and persuades himself that he can turn the fortunes of the day by the authoritative declaration: "I think it due to you and to the reason and law of the case to say that the ground taken in your editorial is strictly correct; we have no *express law* in our book of discipline as it now stands, under which we can try and expel a member for selling liquor." Despite this reckless assertion, I have clearly shown in my former article that we have "an *express law* under which a member can be tried and expelled for selling liquor." I again refer to its provisions, to be found on pages 140-3 of the discipline. This law "expressly" provides that for "crime.....or neglect of duties of any kind, imprudent conduct etc." the unrepentant shall be excluded from the church. If selling whisky be the enormity declared by Dr. K., it must be either "a crime.....or imprudent conduct," and actionable under this "express law" which enjoins the successive steps by which those continuing in the practice shall be arraigned and expelled—yet Dr. K. persists in declaring there is no such law. He further condescends to inform us "that every sensible man, brought to trial for selling liquor, will call for the *express provisions of the law* of the church on that subject, against which he has offended; none of the subterfuges Brother A. proposes will answer in a court of law." An intelligent pastor,

presiding in the trial of a Methodist charged with liquor selling, could easily satisfy a "sensible man" that whisky selling was "imprudent conduct" and a violation of the *express provisions of the law* of the church on that subject, contained in Chapter VI, Section v. of the Discipline. Dr. K. might consider this only "subterfuge;" but competent "courts of law" have, and will continue to pronounce it strictly legal.

The singular notion has taken possession of Dr. K. that, though the Bible is declared to be the only and sufficient rule of our faith and practice, yet, no offence not declared by special church enactment to be penal, can be dealt with. If a sensible man brought to trial before Dr. K. as pastor, for arson or forgery, were to "ask for an *express* provision of the law of the church against which he had offended," it would dumbfound this astute philosopher and expounder of law, and he would promptly dismiss the case. No such subterfuge would be allowed in his court, as the proof that, though not specifically denounced by church enactment, yet these offenses were covered by the "*express law*" that "crime forbidden in the word of God" must be promptly dealt with.

In proof that specific legislation is needed to restrain Methodists from selling liquor, the Dr. refers to the affirmative vote of the late general conference on the proposed amendment of the general rules to that effect. To those not acquainted with the proceedings in this case, it might seem that this action was the expressed wish of the church for this change. Such was not the case. Some agitators brought this matter before the general conference, but as the body did not choose to deny the church the privilege of a fair vote on the question, as provided by law, it was by their vote referred to the annual conference for their decision. The prompt rejection of this measure by the annual conference was an *implied* declaration to the world that in the judgment of the church no further legislation on this subject was needed.

In my former article I purposely omitted any reference to the general rules in support of my position, and rested my arguments as to the efficiency of the present law to deal with liquor sellers on the provisions contained in chapter vi, section v, for the reason that this law expressly points out minutely each progressive step in the proceedings, by which a member, guilty of "crime," or "imprudent conduct," (including whisky-selling,) is to be reformed or cut off from the church. As this position, invulnerable to the assaults of logic—much more the sophistry of Dr. Kavanaugh—falls to command the assent of this distinguished expounder, I respectfully refer him to the following Episcopal decision, covering the case in point, and based on the less plainly defined and weaker provisions of the general rules:

"In case of arraignment and trial the accused admitted that he was engaged in the sale of intoxicating liquors, by the quantity and by the drink, with the reasonable knowledge that it is bought to be used as a beverage, but his defense was, that there was no law violated. He appealed from the sentence of the church committee, by which he was expelled, to the quarterly conference. The action and decision of the court below were sustained in the quarterly conference. The expelled person desiring that the case might come before the Bishop presiding at the annual conference, and to give his wish effect, the quarterly conference, although deeming the verdict and judgment just, under the construction of the law rendered, appealed from the decision of the presiding elder to the bishop presiding at the ensuing annual conference, upon the question of law: Does the sale of intoxicating liquors, by the small or large quantity, to be used as a beverage, constitute an actionable offense under Methodist law, as found in the articles of the general rules requiring the avoidance of every kind, and the doing of no harm, the general rules themselves being based upon the written word of God? The plea of the absence of specific law was relied on by the defendants in the case referred to. The ruling of the preacher in charge was, that the case was actionable under the general rules; and this ruling was

sustained by the 'presiding elder on the appeal.

Decided, that both were correct in the ruling—Manual of Discipline, pages 262, 263, last edition." Not having the book at hand I have quoted from Dr. Summers.

But for that unhappy resolution not "to controvert," the Dr. might, in his felicitous manner, easily demonstrate that this decision, so clearly rendered, and in such exact accordance with my position, is made up of "evasions" "circumlocutions" and "subterfuge," but as he has not reached the position where his opinion on legal points is mandatory, we are compelled to accept the Episcopal decision, defective though it may be, even in preference to that of the distinguished Dr. B. T. Kavanaugh.

OSCAR M. ADDISON,
March 16, 1877.

N. B. By some unaccountable inadvertence I quoted "improper conduct" in my last for "imprudent conduct." The difference is almost too slight to be worthy of notice, but I wish the mistake corrected.

O. M. A.

(Communicated.)
MINUTES.—The minutes of the Texas and North-West Texas Conferences have been in our hands for some time. Their publication was delayed by a large amount of tabular work we were compelled to do for the State. Being under necessity of sending proof-sheets of this State work to Austin, it has been greatly delayed—as we found it impossible to hurry the mails. We shall now publish the minutes as quick as possible. This statement is made in justice to Rev. H. V. Philpott and Rev. C. E. Brown, who are not in the least to blame for the delay of minutes. SHAW & BLAYLOCK.

(Communicated.)

LIVINGSTON, POLK Co., Texas, March 22, 1877.—King Alcohol died on the 17th inst. by 105 votes. The town of Livingston went solid against whisky; so did Drews Landing and Colita. There is great rejoicing over the victory. J. M. BOND.

(Communicated.)

REVIVAL IN SHERMAN CHURCH, HOUSTON.—A very interesting and profitable meeting has just closed. There were forty-eight conversions and forty accessions to our church. Almost the entire membership was revived.—R. T. NABORS.

We have received a beautiful new steel engraving, entitled: "Lead Me to the Rock." Illustrating the scriptural text: "Lead Me to the Rock that is Higher than I." From the original painting by Joseph John, whose beautiful pictures of the "Changed Cross," and "Orphan's Rescue," have gladdened many a Christian home. This engraving is copyrighted, and purchasers may feel assured that it will not be photographed, or reproduced by any cheap modern methods, but will be kept as a high-toned engraving. Price: plain proofs, \$3.00; India proofs, \$5.00. Address Collier & Perkins, publishers, 361 Washington Street, Boston, Mass.

The Austin *Statesman* states that the colored people in that region went solidly against prohibition. No one is surprised at this. They are to be pitied rather than blamed. An ignorant race are more likely to answer the clamor of appetite than listen to the voice of reason. They mistake licentiousness for liberty in all the relationships of life. How are we to classify the whites who voted with the colored anti-prohibitionists?

"JUST FOR FUN" somebody put his head inside the vestibule of the Catholic church of Saint Xavier, in New York, on the 8th inst., and raised the cry of fire. In the panic and rush which followed, five women and a boy were crushed to death on the stairway from the gallery. The recklessness of such an act demands stern punishment.

We are asked: "What can be best done to push the Southwestern University to a position in advance even of the older institutions of the church?" We answer: "Talk for it, give to it, and patronize it."

The number of killed and wounded in the German army during the war with France was 3,919 officers and 60,978 soldiers. The majority of killed and wounded belonged to the infantry.

Texas Christian Advocate

I. G. JOHN, D. D......Editor.
Associate Editors.
 By action of the Joint Board of Publication the following able corps of Associate Editors were elected. Each will write over the last initial of his name. The dagger (!) distinguishes the articles to which it is appended from those of either the Editor or his Associates:
E. S. Finley,.....East Texas Conf.
H. S. Thrall,.....West Texas Conference.
W. G. Connor, D. D., N. W. Texas, Conf.
W. C. Hainslip,.....North Texas Conf.
H. T. Nabors,.....Texas Conference.

TO CORRESPONDENTS.

When articles are rejected, we must decline to give reasons therefor.
 AGENTS sending us new subscribers or renewals, will please affix to their signatures the word "AGENT."
 We desire to send the Advocate to every preacher in Texas, but we expect all who do not forward us five subscribers, to pay \$1.25 subscription.

In preparing articles for publication, write on but one side of the paper; otherwise your communications may be thrown into the waste-basket.

ARTICLES refused publication, will, in no instance, be returned to writers.

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

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PRIVATE letters to the editor should be marked "Personal."

BUSINESS letters and communications should be addressed to
SHAW & BLAYLOCK,
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Selections.

WONDERS OF THE SEA.—Who can tell of all the wondrous things that live in the sea? In the Indian Ocean, many feet below the surface of the water, grow woods quite as luxuriant as any jungles or thickets we read of in South America. Some of the trees grow as high as two houses piled one on another. They are called by a hard name—"necocysten." The roots resemble coral, and from the slender stem grows a cluster of very long leaves. Other trees grow almost as high, and end in one single huge leaf that is about the size of our forest trees. Buses—green, yellow and red—are dotted here and there; and a velvety carpet of diminutive plants cover the ground. Flowers, in all the tints of the rainbow, ornament the rocks, and large leaves of the iris of dazzling pink and red, float among them; and sea-anemones, as large and brilliant as cactus-flowers, form beds in the moss. Blue, red, purple and green little fish dart here and there; and between the bushes glide, like a serpent, the long, silvery ribbon-fish.

Thus beautiful it is in the day; but when night comes on, and you suppose all creatures gone to bed, the landscape grows more lovely still. Little crabs and medusas light up thesea; the sea-pen quivers with green phosphoric light; what was brown and red in the day is changed into bright green, yellow and red; and amongst all these glittering jewels the moon-fish floats like a silvery crescent.
 —S. S. Visitor.

Young man, pay attention! don't be a loafer—don't keep loafers' company—don't hang about loafing places. Better work than sit around day after day, or stand about corners with your hands in your pockets—better for your own health and prospects. Bustle about, if you mean to have anything to bustle about for.

Many a poor physician has obtained a real patient by riding after an imaginary one. A quire of blank paper, tied with red tape, carried under a lawyer's arm, may procure him his first case, and make his fortune. Such is the world; "To him that hath shall be given." Quit dreaming and complaining; keep busy and mind your chances.

They were talking about sending their children to school. Old Si said:
 "Now, dese hear public schools is mighty advancing tings of dey don't cos' so much."
 "Dey ain't gwine ter cos' us too much!"
 "Dey ain't gwine ter cos' us no mo', kase de council gwine to ante up de cash de balance ob de yeah."
 "Dat's all squar, den; but yer's got to be mighty tickler 'bout de kine ob eddycashin dat yer children masticate dar."
 "How is dat?"
 "Well, dar is two kine ob eddycashin—dat what 'lustrates, an' dat what 'monstrates."
 "I beaths yer, but I don't 'zactly understand de pint."
 "Hit's dis, den: yer kin go to school an' larn 'bout dat ralerodde-ngine an' how hit's put together, but ef yer climes enter der cab an' tries ter start de critter, yer's lierbul ter tech de 'rong trigger

What's de 'feck ob dat I W'y, of yer staid dar long 'nuff yer'd larn hit cum 'part—but de bettin' 'ud all be 'gin der kuriner's findin' all de peeces ob de eddycated nigger dat tried ter naverigate de mersheen! Dat's eddycashin dat's 'lustratif, yer see?"
 "I ketches de argment."
 "Now den, 'sposin' dat yer don't go to skool, but yer gits a job on one ob dese farms heah. Yer's workin' wid anudder nigger dot's jess come outen de skool-house'. De boss say ter yer bofe ter go into de barn an' git out shell co'n 'nuff ter feed fo'ty horses fer two days an' a haf! Now, what yer gwine ter do? You dat's bin fotech up on de farm jess goes out an' shovels dat co'n inter sacks widout 'sturbin' yer wool de leas' bit, but dat udder nigger'll take er peece ob chawk an' figger all ober de side ob de barn 'fore he's saterside—an' den'll put de horses on haf rashins when he's done!"
 "Jess so!"
 "Dat's eddycashin dat 'monstrates, an' dere's no use ob book-larnin' fer er nigger dat don't 'splin ter him how ter make er libbin in de good ole way. Dar's too menny eddicatid niggers playin' lottery er finishin' der larnin' in der penitenchery now, yer heah dat!"

The Eolian Harp.

"Nay! do not weep, Ina," said the dying man; "remember the many happy hours that we have spent together, that have given light to our souls in the dark seasons; there is not one of them that shall not rise again, embued with immortality, when the grave has taken us into its bosom. At the worst, beloved, death is but the cradle of infinite bliss, and they who repose in their silent cells will, like the chrysalis, in due season, feel the warm rays of a sun—the Sun of life—and rise from it on wings of beautiful hue, to a new and happier existence."
 Bertrand was the only son of a happy pair who resided in a retired and simple village; he had grown up under the care of his parents like a rose-bud which is sheltered from the heavy rains by two full-blown roses, twin-born, and pressing each other above it; and they had hoped that he would have flourished in their place, when one by one their own beautiful petals should drop into the ground; they had anxiously watched it through the long summer, and rejoiced at its rapid growth in size and beauty; but the All-Wise One, who destroys one hope in order to make from its ashes a more blissful one, had seen fit to send a canker in the breast of the young flower, and Bertrand lay on his death-bed pierced by the gentle arrow of consumption.
 And, by his side sat the daughter of his father's brother, an orphan girl, who had been snatched from the vexed billows of life to bloom in peace in that still place where Bertrand and his parents resided; where no voice harsher than that of love could reach her ear, and no look save that of affection could affect the serenity of her placid mind.
 And a tender feeling had arisen between herself and Bertrand; an union like that of the stream and the flower, or that of two sunbeams which unite together and make a rainbow to arch the space between earth and heaven. And the unity was not one of feeling alone, but one of a mental sort. Their thoughts were common to each other; each had a mirror to reflect the thoughts of the other backward and forward, so that no one could say in which bosom it arose. Like a willow, she bent over the stream of their young love, and he, like a rivulet, reflected her own mind back again to herself. The same gale that ruffled the one waved the other, and the same light that gilded the tree made the water sparkle beneath it.
 Nothing is created without its fellow; there is no bird that will not find its mate sooner or later; and though they may not be exactly alike in many properties, they are intimately suited to one another. The rose and the lily are not alike, and yet the rose tints the face of the overhanging lily, and the lily subdues the too warm blushes of the rose. So was it with them: Ina was the music of their lives, but Bertrand changed the music into poetry.
 "Open the window, dear," said Bertrand, "and let me hear the Eolian harp which I made for you, for its soft breathings will well harmonize with the composed spirit which dwells within me, now that resignation has taken the place of hope." Ina complied with his request, but her constant sighs and sobbings were all that Bertrand heard even where the wind brought out the loudest tones of the instrument. And so it is

at all times when those we love endeavor to make the hours pass lightly by telling sweet tales, or strive to make the time of sorrow less tedious by performing the offices of friendship or duty. It is not the song that we love, but the being who sings it. It is not the piano that sounds sweetly, but the fingers of the player running along the chords of the heart and making melody there.
 "There is a great change come over me of late, Bertrand," said the maiden; "what was once so sweet to me as the music of that harp? I have sat by it for hours together, drinking in every note that it awoke, and wondering what music will be heard in heaven, since its harmonies are to exceed even the wild, sweet cadences of that harp of the wind; but now, whenever it sounds, I fancy that I hear the hours that are past, calling with their sweet voices, and bringing back again visions of days that are gone. For, as the wind records its tale upon the lyre, and then passes away forever, so those ever-remembered times, when we roamed together through green valleys and verdant dells, made music in our souls which will never, never visit us again." And she burst into a flood of tears.
 "Do not say such sorrowful things," responded her lover; "have you forgotten the conclusion that we came to when engaged in conversation in one of those rambles—that the joys of this world are only buds, which will open in heaven?"
 At this time the wind blew with a violent and rapid gust, making the whole of the strings vibrate, and producing a loud and rich tone from the instrument; it then gradually died away, and was soon heard no more. "Such is life," said the dying youth; "a loud and tumultuous, and sometimes pleasant tune, succeeded by a peace which passeth all understanding." He spoke faint and low, and Ina could not but perceive that his strength was fast failing him. I shall not state what were the last words that passed between them, for there is something sacred in the last words of lovers, which it becomes not the world of the heartless to know; but when Ina quitted the room—she left behind her the dead body of him who was dearer to her than all who dwelled on earth. * * * * * After the death of Bertrand the cottage of his parents was strangely altered. No happy faces made a "sunshine in a shady place;" the spirit of peaceable joy seemed to have taken its departure to the land of its birth, and left no mantle behind. Ina, the rose of that little garland, and the life of the house, was altered, too; the blush of health no longer mantled upon her cheek, and the merry laugh never again parted her sweet lips. Her only pleasure consisted in recollections of former times, or in solitary visits to the church-yard grave. The parents of Bertrand grieved to see the increasing pallor of her countenance, but they never asked the cause of her sorrow, or attempted to wean her thoughts from the place of their abode, for they knew that when love was in woe nothing can afford relief.
 The Eolian harp had never been heard since his death; the powerful gust of wind which produced its last notes perhaps shifted and disarranged the strings, but Ina never moved it from the window-seat where it had been placed, at the period of his dissolution. She used to sit with her face resting on her hand, for hours together, looking vacantly on the ground; nothing appeared to excite her attention or engage her interest.
 It was a beautiful evening, in summer time, when Ina sat, surrounded by a circle of young friends, gazing at the landscape which lay stretched out before them. There was a broad, shallow river winding along the valley, and the cows stood knee-deep in its waters, and on the banks were hay-makers briskly employed in their harvest-work, while, over-head, birds and insects were flying merrily, making the most of their lifetime. Ina beheld all these things with a careless eye, for her heart was out of tune, and nothing could revive in her bosom the happiness of the days that were no more.
 How could she look at the sun without-thinking of her sun long since set? How could she admire the river, which quietly bore its burden to the sea, without reflecting on that tide which had shipwrecked all her hopes?
 "Let us open the window," said one of her young friends, "and admit the evening breeze; I think there will be few who refuse to welcome it." The window was open, and immediately a strain of beautiful music arose from the harp, which retained its old position in the recess. "Listen!" said Ina, "he is calling to me!

He is calling to me! I know your voice, Bertrand, and I will not disobey it." And she fell back in the arms of one of her companions, as a lifeless lily drops amid the green branches.

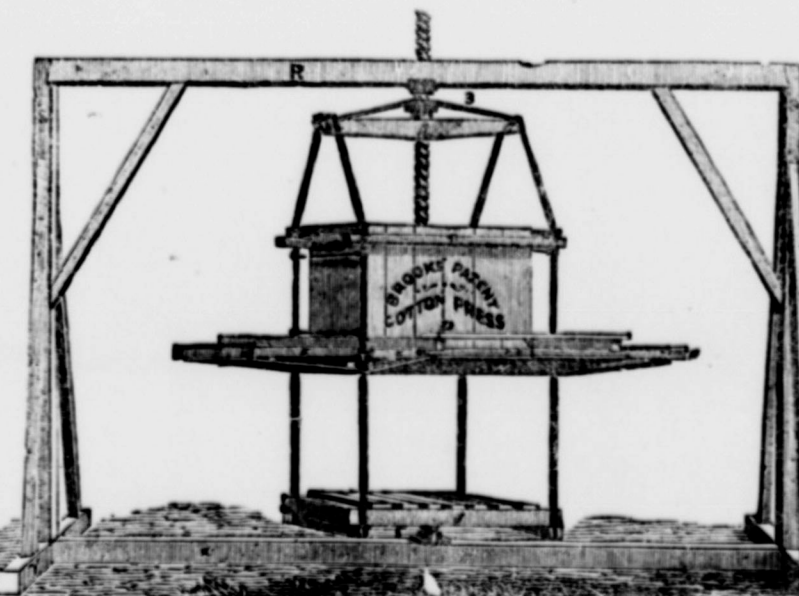
Wise and Otherwise.

Nothing Like Science.
 One day last summer, says the Detroit Free Press, an old farmer and wife were in a Detroit photograph gallery to have some pictures taken of the wife. Before proceeding to business, the farmer took the artist aside, and confidentially observed:
 "The old lady was bound to come, and I couldn't prevent her, but now I want you to do for me a favor. She's got ears like a cow, and the biggest mouth I ever saw on a woman. Her picture would be a laughing stock for all the children, and I know she'd be sorry when too late. Tell her that she'll take the best in cold weather, and then I'll fix the rest."
 The artist performed his errand, and the woman went away both disappointed and pleased. The other day, when old zero was just howling himself hoarse, the same pair returned to the gallery, and the farmer seated his wife as far from the stove as possible, and ordered her 'taken' at once. As the artist hurried to obey, the farmer cornered him and whispered:
 "Magnificent and unbounded success! Mouth and ears reduced one-half in size by the cold! Heat expands—cold contracts—go ahead afore she thaws out! Ho—ray for science and for me!"

Nobody likes to be nobody; but everybody is pleased to think himself somebody. And everybody is somebody; but when anybody thinks himself everybody, he generally think everybody else is nobody.
 Moody and Sankey have been invited to Hartford, which indicates that even a place with more insurance companies than any other town of its size in the world doesn't feel altogether safe against fire to come.
 Sympathizing stranger—Bless me? How did you manage to fall like that, sir? Irritated equestrian (who has come to grief)—I couldn't remain hanging in the air after the horse runaway from me—could I?
 Bald-headed gentleman in the park to young lady in the dress-circle, during affecting passage in the play—"I respect your emotion, ma'am, but you are shedding tears on my head."
 No artist, however skillful, has ever succeeded in capturing the expression on a fat man's countenance as he goes by you at full speed and out of breath in the hope of catching a departing train.

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 Will sell, buy, rent, tender and pay taxes upon real estate upon commission. They will also negotiate loans and make investments upon such security, and otherwise represent principals. Correspondence solicited in regard to business in any part of the State.
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Texas Christian Advocate

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

Associate Editors. By action of the Joint Board of Publication the following able corps of Associate Editors were elected.

- R. S. Finley, East Texas Conf.
H. S. Thrall, West Texas Conference.
W. G. Connor, D.D., N. W. Texas, Conf.
W. C. Haislip, North Texas Conf.
H. T. Nabors, Texas Conference.

COMMODORE VANDERBILT, out of his "abundance," gave the M. E. Church, 'South, a University; a few citizens of Texas, of their poverty, "did what they could," and presented the Southwestern University to the Church, organized and unembarrassed.

WANT of space compels us often to condense correspondence. We endeavor always to give the full substance of communications. To speak figuratively, we do not object to articles that delineate the form and trace the vegetation of a single plant, but curiosity is disappointed and patience exhausted by the tedious detail of leaves without flowers and branches without fruit.

It would be a benefit to the Church indeed if all our controversialists could maintain their arguments without losing temper, and assert the freedom of their own opinion without virtually refusing to accord others the same privilege.

After the above was in type we received the article from Bro. Addison, which appears in another column. His assumption that the writer in the editorial columns had surrendered the question is gratuitous. It is the policy of the editor to exclude controversies from the editorial columns.

AN AWKWARD BLUNDER.

Our attention has been called to an article in the Galveston Citizen of the 17th, under the head of "Religious Fanaticism," in which there is a quotation claiming to be from the TEXAS CHRISTIAN ADVOCATE, reflecting severely on the different churches at Galveston.

DR. J. H. JOHNSON, (late of Marshall, Texas), dentist, has permanently located in the city of Sherman, and tenders his professional services to her citizens, and those of the adjoining counties.

"THE WEDGE OF GOLD."

Wrong ever works out its own retribution. Fraud filches its own pocket. A man may be robbed of his gold and the thief, exulting over his shrewdness, may revel in the pleasures his ill-gotten gains can buy, while the victim is made so much poorer in property and subjected to much outward discomfort; yet the thief is the principal loser by the transaction.

A dark secret into which he dares admit no human confidence, and out of which he dares not venture, envelops his soul and suffocates all the aspirations of noble and generous purpose. No brand is on his forehead, but he bears the brand upon his soul.

As it is with individuals, so with parties and nations. Defeat is not always disaster, nor is success an actual triumph. The triumph of fraud on one part may be the triumph of principle on the other.

A LETTER from Dallas, Texas, informs the ADVOCATE of an error: We copied from the Music Trade Review a notice relative to the failure of the firm of Dorman, Holmes & Co., of Dallas, Texas.

WE know of a family which is without the ADVOCATE or any other religious paper because of poverty, and yet they read eagerly one of the well-known sensational papers which costs more than any religious journal in the land.

Camel trains have been organized upon the desert of Arizona.

BOOK NOTICE.

THE METROPOLITAN PULPIT: A Monthly devoted to the publication of themes, outlines of leading sermons preached each month in New York and Brooklyn.

The March number is on our table, and, like its predecessors, (five in number—six in all—the first having been issued October 1876) has undergone a careful examination; and as we have paid our money for it, we feel ourselves free to criticise it in whole or in part, as in our judgment its merits may demand.

It is full of bones, many of which are dry, very dry. Sometimes a sermon is professedly given in full, which, we suppose, a medium speaker would deliver in from twenty to twenty-five minutes.

"Was Jefferson Davis any less a rebel than Qentrell and Wurtz? The last two showed a barbarism and cruelty that the former would have abhorred."

This afforded the erudite Doctor an apt illustration of his theme, but our credulity is taxed to its utmost tension to believe that so intelligent a man could be sincere in applying the offensive epithet "rebel" to Mr. Davis.

The South, with Mr. Davis as its leader, did rebel, not against the Constitution and laws of the United States, but against the horde of Northern fanatics who denounced that Constitution a league with death and covenant with hell.

Our Northern cousins know full well that the epithet rebel is offensive to us. Why, then, continue to irritate the Southern mind by its use, and in so sacred a place as the pulpit?

We would also modestly whisper in the ear of our fraternal friend of the New York Christian Advocate that if he wishes to promote FRATERNITY, as between the Methodisms North and South, the sooner he purges, not only his editorials, but the columns of that journal, of that ugly word 'rebel,' the better.

If the Metropolitan would extend its patronage in the South, which it seems anxious to do, we further suggest that the Southern people have no demands for the name, much less the themes and sermons of Henry Ward Beecher.

Now how could parties write in the golden style—the purest with the old saw: "The right man in the right place." Let him stay there.

The Metropolitan is not wholly without its use. We expect to get the worth of our dollar, the subscription price; but we could select the same number of pulpits in Texas which in all the true elements of gospel preaching would beat it badly.

DR. DITZLER'S LECTURES.

By invitation from the pastors in this city Dr. Ditzler is delivering a course of lectures on the Modern Phases of Infidelity. We deem them of such value that we shall give each week a synopsis of one or more.

After noticing the history of Texas from its purchase by Jefferson in 1803 in the Louisiana purchase down through the history of the Republic, the Alamo and San Jacinto, and Annexation in 1846 and '47, it was noted that now a great contest was at hand, involving the claims of religion and infidelity.

The first point was the history and preservation of the text of the Bible through all ages. It was shown:

I. That Draper's charge that the Pentateuch was reproduced by Ezra, the Scribe, after the captivity was a most astounding assumption from the following among many considerations: 1. The Hebrew people divided into two separate nationalities in the tenth century before Christ—Jews and Israelites—the latter through intermarriage with heathens, ultimately known as Samaritans.

2. Each kept its copy of the Pentateuch. Such was the bitterness of antagonism that the Israelites utterly refused ever to incorporate any of the later Jewish products, even David's Psalms, into their code, because of their constant praise of and allusions to Jerusalem and its temple, and to Judah—names hateful to Israel, or the Samaritans.

3. Next, the laws of language furnish infallible data to guide us on this subject. Here it was shown that every language has its birth, growth, perfection, decline, corruption by incorporation of new words, dropping out of old ones, and changes constantly going on in orthography, etymological force, rhetorical forms, and grammatical structures.

4. A long series of invasions, from 244, 262, till the petty wars of the Republics of the 14th and 15th centuries, headed by such names as Phillip II, Odoacer, Alarie, Caracalla, Atilla, Robert Guiscard, Cesar Barbarossa, utterly destroyed learning and civilization in the West.

5. The Jews lost their language in the captivity. It had been declining for over a century. It died in the 70 years' captivity. Ezra had to translate the Hebrew into Chaldee for the Jews to understand the law, after returning from captivity.

Now how could parties write in the golden style—the purest Hebrew—centuries after it was a dead language? It would be as impossible as raising the dead—all miracle.

Next—the Hebrew text was translated into Greek 300 years before the Apostles—B. C. 283 to 285. We have worlds of the copies.

6. The Jewish branch of the Hebrews was again subdivided into Pharisees, Sadducees and Essenes—three antagonistic sects, whose roots unquestionably extend to the days of Moses. All these data are so many guardians of the text.

II. In the next place we must notice the assertion that in India there is the story of a Christ—Christna, a Trinity. Draper says Ezra borrowed the Trinity, and the Prophets, from the Trinity of India! What astounding effrontery!

1. There was no Trinity, and there is no shadow of a trace of it in the Veda, or in the Indian religion, till in later, doubly corrupted forms of their faith—a bold addition, utterly wanting in homogeneity, and hence no organic part of it.

2. Thaddeus, an Apostle, preached in India. We have a Syrian history of the mission of Christianity to India in the early ages of its existence. From this they got the story of a Trinity. And now Draper reverses the historic order of all this to accomplish his purpose in infidelity!

3. The Messiah is the centre of the Bible system—not merely homogenous, but its foundation. In names innumerable, the anointed, the seed, the Angel of his Presence—in type, in promise, in every possible way, is Christ ever brought before us.

III. Having established the pure Hebrew text, up to Christ's day, the preservation of the whole text to our day was briefly presented. It was shown:

1. That all the original languages of the text of the Old and New Testaments belonged to the East, called Greek church; not to the West, or Roman church.

2. All apostolic churches, save one, belonged to the East.

3. All versions of value, save one or two—Itala and Jerome—belong to the East.

4. All the histories and most valuable literature of the Bible belonged to the East—Tertullian, Augustine, etc., excepted.

5. The "church" was divided virtually from the death of John into East and West—Greek and Roman. This was often most fierce.

6. As a result, for 700 years not a man could read Greek in the Western Church. As late as 1300, A. D., there were only four Latin, no Greek manuscripts, in the University of Paris. Not until 1480 to 1487 was Greek studied or taught in England, Germany and France.

Here followed a sketch of learning in the East, running through all ages, from Christ until the fifteenth century, to be used in the coming lectures.

It was shown that the East preserved the Bible. The aid afforded in preserving a pure text by infidels—Trypho, Celsus, Cornelius Fronton, Porphyry, Lucian, Julian, Appian, from Christ's days to the fourth century; the warring sects from A. D. 113 were also all ready to expose any attempt at change, was pointed out.

Dr. Ditzler's style is clear, terse and strong. He evinces at every stage of his argument exhaustive research and thorough knowledge of the question under discussion.

Communicated. The Public School Outlook.

There is no subject, short of personal religion, so important as that of the education of our children; and there is none so neglected, save the interests of the soul. The pulpit is continually preaching to deaf ears, and the desk and the press are sowing daily their seed of tuition and homily on rocky ground.

It requires no inducement whatever to cause a man to attend keenly to his business, whether it is rail-roading, cotton selling, merchandizing or draying. When questioned as to the motive of his energetic industry, he replies with contemptuous impatience that he would be worse than an infidel if he did not provide for the present wants and the future welfare of his family.

Yet many a hard-working, self-sacrificing business man, always keenly alive to every opportunity of bettering the material condition of those dependent on him, will take no more interest in the mental development of his children than a Hottentot. Generally, if he be a man of means, he will send his children to some school, as he sends them to the tailor and the shoemaker—because "he can't help it."

It is the fashion to have his children decently clothed and shod—and as his paternal pride and affection would be injured by seeing them inferior in these respects to their companions, he establishes it as a rule that these matters must be rigorously attended to. But as the subjective condition of his children is not addressed so directly to his senses, he generally treats their education with personal indifference—in nine cases out of ten throwing the whole responsibility of this vital subject upon the shoulders of his over-worked and often uneducated wife, and being satisfied if he pays his tuition bills and makes an occasional query, which it bores him to have answered.

But many are not able to save over their indifference as to their children's education with monthly or quarterly greenbacks. They are the chronic descendants of the man who took the wolf by the ears, unwilling to hold on and afraid to let go. They can scarcely make the yearly ends meet without muling themselves for Master Jack or Miss Betty's mental furniture; so, unless through the benign intervention of a public system guaranteeing tuition at a minimum expense, Jack develops into a "gamin" and Betty into a vulgar drab.

It may be esteemed good logic by some to talk old-fashioned republicanism on the subject of the free-school system, but it is too late to do so. The world moves; Jefferson is dead; and were he to rise from his grave we have no doubt but that his clear, practical mind would force him to amend that portion of his creed which defends the individual right with the sanction of governmental indifference in so far as the same relates to present education.

Many children, now, must be educated thoroughly and universally through the agency of public systems, or they will either be spasmodically educated or not at all.

Texas is just waking up to the vast importance of this truth. Unfortunately she has been experimented upon in this field: first by charlatans—some write knaves—and again by illiberal and stingy fogies. It is time for the people to shake themselves from their sleep in this matter, lest their children be again defrauded while they are snoozing over ledgers and cotton bales.

It is high time to begin to lay the foundation of that enlightened and enduring system of public education which the wants, the present ability and the magnificent prospective worth of the school fund all demand.

The existing State law on the subject of schools is a petty farce; but the miserable statute has no saving clause, viz: the authorization of any city to establish and control its own school system. Here is our present salvation, and it is to be hoped that his Honor the Mayor of Galveston will follow the lead of several of the interior towns and recommend to the Common Council the propriety of immediately adopting such measures as will test the sense of the community on this important subject.

TEACHER. Galveston, March 27, 1877.

EPISCOPAL LABOR.—A letter from Bishop Doggett informs us that it is his intention to visit Texas officially, remaining during the months of May, June and part of July. Letters addressed to the Bishop, care of this office, will be promptly delivered on his arrival.

YEAST POWDER.—We have received a sample of Rev. P. M. Goodwyn's Yeast Powder. Experiment proves it to be all that is claimed for it. Address him at 122 Terpsichore Street, New Orleans.

Lord Coleridge says if England were sober, nine-tenths of the jails would be shut up.

Texas Christian Advocate

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The ADVOCATE having been returned to the direct control of the Five Annual Conferences...

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WIGGIN & SIMPSON—Engines 12 to 60 horse power; Boilers, Saw Mills, Cotton Presses, Horse Powers and all kinds of Machinery built and repaired.

REMINISCENCES OF A CENTURY. NO. 6.

Methodism badly compromised, but by no means sacrificed—religion can be sacrificed, so long as its general rules are used for its lawful defense.

BY LOVICK PIERCE, D. D.

We had just reached a point in No. 5 where we intended, on Apostolic authority, to show that our present extremely lenient method of treating disorderly members who are rudely breaking ranks, is unscriptural, unfaithful and impolitic.

the popular sense of it, they are traditional, having come down from fathers to sons with the full sanction of church authority. But to make the case divinely clear it is added: "If any man obey not our word, by this epistle, note that man, and have no company with him; that he may be ashamed."

and acceptance, gave them leave to cater. This course is unfaithful and will bring the blood of betrayed souls upon careless shepherds. And now, as I only have room for it in this number, let me say that I do not mean hasty and unkind cutting off of these disorderly members.

Commercial.

Table with columns: GALVESTON, March 27, 1877. EXCHANGE, GOLD AND SILVER. Sterling 60 days, New York sight, Gold, Silver.

COTTON.—At New York the market for spot opened lower to sell, and closed steady, with sales of 1,530, at a decline of 3-16 on yesterday's quotations.

Table with columns: This day, Yesterday. Low Ordinary, Ordinary, Good Ordinary, Low Middling, Middling, Good Middling.

Table with columns: This day, Yesterday. Net Receipts, Stock on hand, RECEIPTS AT U. S. PORTS.

Table with columns: This day, Yesterday. Galveston, New Orleans, Mobile, Savannah, Charleston, Wilmington, Norfolk, Baltimore, New York, Boston, Philadelphia, Providence, Port Royal, Indianapolis.

THE GENERAL MARKET. Quotations are not applicable to small orders, but represent cash prices for large lots.

Bacon.—Market dull and prices lower. We quote clear sides, 10c; clear rib, 9c; breakfast bacon, 10c 1/2; shouldered, 7c 1/2.

Church Appointments. COLUMBUS DISTRICT—SECOND ROUND. San Felipe circuit, at Huxley's Branch, April 1.

PALESTINE DISTRICT—SECOND ROUND. Tyler station, April 14, 15. Palestine circuit, April 21, 22. Crockett station, April 28, 29.

GEORGETOWN DISTRICT—SECOND ROUND. Leon circuit, 1st Sunday in April. Salado and Davilla circuit, 2d Sunday in April.

BEAUMONT DISTRICT—SECOND ROUND. Wolf Creek circuit, at Wolf Creek, March 31. Beaumont circuit, at Orange, April 1, 15.

Relief of Publishing House. NORTH TEXAS CONFERENCE. Greenville, by Rev. D. M. Proctor, \$12 00. Donnellton, by John Patton, 1 25.

TEXAS CONFERENCE. Bryan, by Rev. R. S. Smith, \$11 45. Austin, by Rev. H. V. Phillips, 24 00. Navasota and Milaca, by Rev. P. C. Ar.

WEST TEXAS CONFERENCE. San Antonio, by Rev. H. S. Thrift, \$12 00. Comstock, by Rev. H. W. South, 10 00. Beville, by Rev. T. S. Garrett, 15 10.

NORTH TEXAS CONFERENCE. Bethel, by Rev. Jno Beverly, 6 00. Grapevine, by Rev. W. S. May, 20 00. Dallas, by Rev. F. A. Lousier, 12 00.

Nothing is more attractive on the breakfast table than light, nutritious biscuit, and they can always be had if KELLOGG'S BAKING POWDER is used. Test it.

Get the Genuine Article.—The great popularity of "Wilbur's Compound of Cod Liver Oil and Lime," has induced some unprincipled persons to attempt to palm off a simple article of their own manufacture.

SHAW & BLAYLOCK, State Printers. GALVESTON, TEXAS. Prepared to execute every variety of Printing—from a visiting card to a mammoth paper—at New York Prices.

1877 1877. DISTRICT CONFERENCE HIGH SCHOOL, SUIPHUR SPRINGS, TEXAS.

MAJ. JOHN M. RICHARDSON, President. Devised to the co-Education of the Sexes. Course thorough and practical. Tuition, \$20 to \$50 per Annum.

ROSE GROWER'S COMPANION AND FLORAL GUIDE. Tells you how to grow roses, geraniums, etc. 25c. Mailing plants a specialty. Send for it. A. K. WILLIAMS, successor to E. Y. TEAS & CO., Richmond, Ind.

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Selections. (From the New York Evening Post.) THE CURE BY VIOLET BLUE.

A New Discovery in Medicine, and a New Traffic—How the Glass is Prepared and Sold.

General Pleasonton's book on the remarkable medicinal qualities of sunlight thrown through blue glass has been widely read since its publication, and has resulted in many experiments with no little success.

As to the exact effect of the blue light the opinions of scientific persons differ, and it is too early now to discuss the subject from a scientific point of view.

Sunlight passes directly through the colorless glass, having no effect whatever upon it, but blue glass catches and retains heat, and a room lighted by blue panes is said to be warmer than one with windows of ordinary glass.

In this city a large trade in blue glass has just begun. The glass used is imported from France, and its tint is a violet blue.

Of course the blue-glass excitement will be a popular subject for newspaper ridicule. The gentleman who proposes to have a pane set in the top of his head to cure baldness, and the other gentleman who has had a pain there for years and wishes to have it removed, have been heard of from Newport.

AN INTERVIEW WITH THE GENERAL.

PHILADELPHIA, Feb. 3.—At a recent call upon General Pleasonton I found him a very corpulent and affable old gentleman with snow white hair and beard.

asked if he had known of its influence upon animal and vegetable life for any time.

"Yes," he replied, "I've had blue panes in my grapeery for more than ten years, and the action of the light upon the plants was really wonderful.

"What is the principle, General?"

"Why, the electro magnetism developed by the passage of the sun's rays through plain, transparent glass associated with blue glass possesses wonderful curative powers."

"What kind of glass do you use?"

"A French glass of dark Mazarine blue. It is colored with cobalt, the ingredients of the glass and the metal being fused together."

"What is the method of application—say, to a little girl with curvature of the spine?"

"Well, if you want an exceedingly strong light, have a whole sash filled with blue panes and place it immediately in front of your ordinary sash.

"Is it necessary to have an entire sash of blue panes?"

"Oh, no. Generally half a dozen panes are sufficient. But then the patient must move as the sun moves."

"Very true. But it has effected much more astonishing cures. Only this morning I received a letter from Cairo, Ill., from a lady who had been afflicted with a dreadful case of spinal meningitis.

"So far, I am happy to say, it is."

Pardon me, gentlemen, but it is a solemn thing to call in a doctor. It is giving science an awful practical test in our stomachs.

AN EASTERN PARABLE.

CLOSED IN HEAVEN AND ON EARTH.

Lattoof was a poor man who lived in the king's capital. He was very poor, for though industrious, he was always having some misfortune.

One night when he had fallen asleep, thinking over all his difficulties, he had a remarkable dream.

He thought he was in heaven; and the thing that struck him particularly, as he walked about in the upper world, was this, that the floor on which he trod was all perforated with holes of different sizes.

He summoned up courage to ascend one of the shining ones whom he saw there, and to ask him the meaning of these holes.

"These," said the angel, "are the openings through which the bounties of heaven descend upon the inhabitants of the earth."

"And, whereas, some of them, as you see, are of a great size; these are the passages for the supply of those who are on earth called rich and prosperous, for they receive a large share of heaven's good things.

"Now," thought he, "if the angel would but turn his back for a little, I might widen this opening."

Now it happened that at that moment the nightwatch was passing Lattoof's door; hearing such cries, they burst open the door to see the cause of the alarm, and found Lattoof in bed, pretending, as they thought, to be asleep.

"You are a cunning fellow, too," they said; "come, get up, and tell us what is this you are about?"

In the morning he was brought before the Agha of the police; and when the watchmen had recounted how they had heard the cries of murder within his house at the dead of night, he was ordered to give an account of himself.

"That's it, sir, concise enough to telegraph."

"Thank you, sir."

the path of the stone that arrested its flight, so that it rebounded on Lattoof's head and laid him dead on the ground.

In that hour the king said, "Verily, I perceive that what is shut in heaven cannot be opened on earth."

Mr. Everts lives in New York; Mr. Sherman in Ohio; Mr. McCrary in Iowa; Mr. Thompson in Indiana; Mr. Schurz in Missouri; Mr. Key in Tennessee; and Mr. Devins in Massachusetts.

Parties interested will please address the undersigned on any subject connected with the college. All communications answered promptly.

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Texas Items.

Twenty-eight counties of Texas have voted for and fifteen against prohibition. According to the Wills Point Observer everybody and everything in Van Zandt county is doing well. Nearly 17,000 head of cattle have been started from Gonzales for Kansas, during the last week or ten days.

The Hesperian complains that Cooke county is not receiving her quota of emigrants. The Dallas Mail complains that the policemen spend too much time in the whisky mills. One hundred and seventy-five pupils are enrolled at the Howard (colored) school in Waco.

The annual parade of the Houston firemen takes place on the 21st of April, the anniversary of the battle of San Jacinto. The Commercial says more iron has been received for the Dallas and Wichita railway, and that track laying will commence on Monday next.

News Items. WASHINGTON, March 26.—It is asserted here that when the defeat of Hayes was threatened by filibustering, his personal friends made pledges in writing to Senator Gordon and John Young Brown, that if Hayes was inaugurated he would withdraw the troops and recognize Hampton and Nicholls.

LONDON, March 24.—The Post's Berlin correspondent says that Russia invites other powers to mediate between herself and the English Cabinet over the protocol. A Vienna correspondent of the Times says the impression that an ultimate understanding will be reached immediately has vanished.

communication of your opinion on the whole subject, in such one of the proposed forms as may seem to you most useful. By the direction of the President I have addressed to the Honorable Wade Hampton a duplicate of this letter. I am, very respectfully, Your Obedient Serv't, W. K. ROGERS, Priv. Sec.