

# The Texas Christian Advocate.

PUBLISHED FOR THE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH—BY SHAW & BLAYLOCK.

VOL. XXIV.

GALVESTON, TEXAS, JUNE 2, 1877.

NO. 47.

## Texas Christian Advocate

### 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 "Agents."

We desire to send the Advocate to every preacher in Texas, but we expect all who do not forward us five subscribers, to pay \$1.25 as subscription.

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### VANITY.

We use this word to imply all the forms of self-regard. In common speech, when we say one is vain, we mean he has an extreme opinion of his appearance. If he has an exalted belief in his character or ancestry, we say he is proud. The same, if this belief rests on the power of wealth. If he has a high opinion of his abilities, we say his self-esteem is large. But all these are manifestations of the same thing, that is—self-regard. We but change the expression to signify the thing about which the regard is manifested.

It is not necessary to argue that self-regard is common to our nature. It is scarcely more so to inquire whether it is a useful constituent. We may conclude that all our endowments are such if rightly measured and employed; that the Creator has given us no quality that may not be valuable. Whether it proves so or not, depends on how we employ it. Aside from this, if we examine the question in the light of reason, we shall further see that self-regard is useful. We speak not of simple selfishness. Love of ease and pleasure will stimulate us to exertion. We are inquiring whether it is desirable one shall have a conviction that he is peculiarly endowed. When we consider what an element of success confidence is, we can not doubt that it is. It is plain that had not Bacon, Newton, Kepler, Shakespeare and Milton had a strong belief in their powers, the world would be without their wonderful works. What we call vanity, then—that is, an opinion that we are endowed above our fellows—is, when warranted by the fact, a useful thing.

Undoubtedly there is a manifestation of this opinion that is odious. Illustrations are unnecessary. Every one has in his mind the forms in which these manifestations are offensive. This leads us to inquire in what the offense consists. It is not in having the belief, for that is necessary to give us confidence. It is not in exerting our powers, for they were given us to be used. We cannot help having the conviction; hence its possession, or appropriate display is not a fault. That which is offensive, is the assumption of superiority, not justified; or the undue exhibition of his belief by a man of parts. We cannot help having an opinion of our powers, but we may keep it from appearing. Modesty consists, not in ignorance of superiority, but in suppressing our knowledge of it. We cannot, probably, help knowing we are handsome; but we may seem unconscious of it. We are compelled to know we are wealthy, but we may dress and comport ourselves with simplicity. If our abilities are great, it is proper we should employ them in their sphere. But having done our best, we should leave the judg-

ment to the world. Nothing is more disgusting than to see a man of parts endeavoring to shine. What intensifies this disgust is to see him shine at the expense of others. For the paltry gratification of the moment, to wound those whom he uses as foils to display his eminent abilities.

A man of abilities, a handsome man or woman, or a man of character and wealth, are under no difficulty. They have simply to be modest, which requires only self-control. But one may make himself absurd by a want of knowledge of himself. A man may have capacity that leaves him in no doubt of his superiority, and justifies him in certain aspirations. Another has not this capacity nor strength of conviction. But how is he to know it? He cannot, himself, readily compare his capacity with others. He cannot compare his convictions, nor can others do so for him. This case presents a practical difficulty. If, being unfit for certain things, he attempts them, he has the appearance of vanity. That is, in its odious aspect. On the other hand, it is right to aspire. It is proper to do one's best. Yet, in doing so, the candidate may make himself ridiculous. The question then is presented: "How are men to deport themselves in this regard, who have not that conviction which is the stamp of genius?"

It is unfortunate no certain and easy rule of guidance can be laid down. Obviously, the thing to be done, is to form a correct estimate of ourselves. The man who has the sort of conviction referred to, will certainly depend on it. But another may think he has it and be mistaken. As we are liable to this mistake, our first and great care should be to know ourselves. This sounds like a mere phrase, but it not only has a deep meaning, but is capable of being applied. In respect of our capacity, the way to test it is to compare ourselves with others. To do this successfully, we must have an earnest desire to learn the truth. If we really have this desire, we can suppress the whispering of self love. Then we may see clearly. We shall see whether we can speak, write, reason and remember as well as those who are the standards. If we find there is a great distance between us, let us conclude that impressions we had of our superiority were fallacious, and bravely take the position of mediocrity. But not on that account, let us relax our efforts. Superiority is not necessary to happiness, and if it adds lustre to life, it brings also added responsibilities. The talent we have, it is our duty to improve. Let each see to it that he is neither presumptuous, nor neglectful.

(Communicated.)

LIBERTY HILL, TEXAS, May 16 1877.—The Liberty Hill Circuit is in the South-west corner of the North-west Texas Conference, all the appointments being in the western portion of Williamson county. This territory was taken from the Georgetown circuit at the Annual Conference, held at Waco by Bishop Kavanaugh in 1873. So you see if the Liberty Hill Circuit lies to see another Annual Conference it will be four years old. You are aware sir, that this is one of the most desirable portions of this great State, being diversified by rivers, valleys, prairies and mountains; with thousands of acres of land, producing almost everything the farmer could wish to cultivate. In looking over this fine country, I find there is a good prospect for a bountiful harvest, and being in the midst of a noble-hearted people, aided by a host of Methodists, we expect to live and grow, and carry off the premium at the next Annual Conference. J. K. LANE.

### THE IMPARTIAL NEWS.

A day or two since our attention was called to the fact that the Galveston News has again put "its foot in it," like a blundering Irishman that it is, on the church question. Neither does that foot so "put in" appear to us to be a solid one! But to the point:

A few weeks ago the Baptist Convention met at New Orleans. Everybody knows that this convention represents an immense number of the most respectable people throughout the country. As a matter of intelligence it would have been good policy in the News to have published, in brief at least, the proceedings of that important body. We believe, however, that beyond a casual mention, no intelligence was given. Be thankful, O, ye Baptists! In the next place, the simultaneous meeting of the General Assemblies of the Presbyterian churches, North and South, have recently been held: the one at Chicago, and the other at New Orleans. The News did mention the fact, and gave a flying note of the opening of the Southern assembly. "Only this and nothing more!"

Now when it is recollected that these bodies represent a constituency of considerably over two millions—an influence whose diversity and power is measured only by the length and breadth of our land—the neglect of the News to publish their proceedings amounts to a wholesale snubbing of a large portion of the community. We are aware that the News will say that it is a secular paper, and that religious journals should take care of ecclesiastical matters. The Herald, the Tribune, and the Courier-Journal do not reason so—they print, often in extenso, the proceedings of such bodies as being matters of the first significance.

The News would have one imagine that it rises superior to any such fanatical ideas. But unfortunately for its consistency, the News, while ignoring Baptist Conventions, Presbyterian Assemblies and Methodist Conferences, publishes in full the reports of the Episcopal Councils, allocutions at the Vatican and homilies based upon the text of Papal advice to American pilgrims!

The News is in many respects endeavoring to be a respectable and responsible journal. Why does it fail so lamentably in this particular? Is it the settled policy of the paper to foster prelatry clandestinely, but in fact? or is it the result of a careless management, suffering the exuberant sectarian bias of an individual or individuals to mould the paper into a form really antagonistic to the large majority of its own patrons and the great body of the people at large?

The News, doubtless, resents these strictures of the Advocate as impertinent. If they were so, we would be ashamed to make them. But it is easily seen that the News is no close corporation, no candle to be put under a bushel. From the nature of the case the News is a public, general and independent journal of intelligence. It is as much a common carrier of news as a railroad is of freight and passengers. With what justice may the News, then, discriminate between diverse ecclesiastical news items, provided they be equally free from injurious matter? It is not, therefore, impertinence on our part to exhort the News to amend its course in this particular.

It is strictly pertinent to the equity of the occasion to say that this suppression of important news is wrong; that this partial distribution of favors is discreditable to a journal supported by the general public.

### THE SEAT OF WAR.

In our present issue will be found an excellent map of the seat of the present Turko-Russian war. In a former number we took occasion to call attention to the double attack the Russians are conducting against the central Turkish position. This position may certainly be located at Constantinople. Here lies the heart of Turkey—materially, religiously and politically. Should the Czar succeed in possessing himself of sacred Stamboul, the prestige and power of the Turks will as surely depart as the glory of the Saracen, his congener, did with the fall of Granada. The approach, it will be seen, from the west along the sea shore of Asia Minor is a long and tedious route. Beginning with Kars, a fortified city, near the border of Persia, there extends a chain of fortresses parallel with the Black sea, such as Ezeroum, and others of lesser note, to the shores of the Bosphorus. The country is exceedingly rough, and there is a total lack of railroads, or macadamized track; necessitating the utmost labor and energy on the part of the advancing columns. Again, examination will reveal the fact that this enormous territory, some eight hundred miles long, is crossed by two mountain chains, and by many bold rivers. If the Turks are handled with any skill, their strategical advantage of position will entail the most desperate fighting and very severe loss on their assailants. The Russian general seems to be copying the tactics of Sherman in his bold march from the mountains to the sea, with no connection with base.

Pushing by Kars, he is advancing upon Ezeroum, leaving a subordinate with sufficient force to invest the first named fortress. Pursuing this plan he will require an immense army, and continual reinforcements, but will reduce time to the minimum.

A glance at the map will show that the front attack, which is the main one, is still more difficult from topographical features. The Danube, as it flows through Roumania and Turkey, is a bold and turbulent stream, and the establishment of permanent bridges across it in spite of floods and iron-clads will be a feat of engineering skill. It must be remembered that the Turks have the command of the Black sea, and have at their control a powerful fleet of iron-clads manned and armed according to the latest modern ideas. Were it not for the torpedoes which the Russians have used and are using with fearful effect, the Turkish fleet would inflict such loss upon the Russians, in their exposed water positions, that the war would be indefinitely prolonged.

Again: the eye is detained by the stony barrier of the Balkan range stretching quite across the Empire from Austria to the Black sea. There is no turning this chain; its passes must be carried by direct attack, as an examination of the map will show. It will require heroic courage and consummate skill to lead a large army across that fearful barrier. Below, we are informed that there exist an inner, artificial line of fortification more immediately around Constantinople, and which is said to be of very considerable strength. When the war was first declared it was confidently asserted that the Russians would be in Constantinople in a few weeks; but we imagine that a thoughtful study of the map will dispel any such illusion and will reveal the magnitude of the undertaking, resulting merely from the geography of the invaded country and from the peculiarity of those topographical features which seem so specially to favor the defense.

(Communicated.)  
New Departure.

Disclaiming personal prejudice and sectarian bigotry, but claiming a measure of zeal for the glory of God, for the good of souls, and for the honor of the church in its ministry, membership and offices, I propose to say some things under the heading of this article which, if they should seem to show a want of knowledge, can not be so legitimately construed as to betray an entire absence of zeal.

If in these days of new lights, the signs do not make a misprint, or the print is not misread, the time in its fulness is upon us when the watchmen upon the walls should warn the people of the coming sword—whether sheathed in new departurism, spiritism, or Huxly and Darwinism. New departure is the most strategic move of sublimated infidelity against the church, as modeled in the New Testament, that has taken place in the memory of at least some of us. Men, self-appointed and self-constituted—so-called evangelists—recognizing no responsibility to any ecclesiastical tribunal as to when, where or how they practice, imitate the presumption of King Uzziah, who, without consecration, went into the temple to burn incense, and was smitten of leprosy in vindication of the honor of consecrated priesthood. They go into the house of God with unconsecrated hands and lips, and manage to work up a sensational excitement and call it a religious revival. If regular ministers, honored, venerated and loved for their piety and work's sake, should countenance these excitements to the extent of giving them their presence at any time, they are so manipulated—if manipulated at all—as to be kept for the most part with their mouths closed, hearing much from puffed-up boldness, which, when submitted to the tests of truth and sound doctrine, is found to be false, erroneous and pernicious. When outside parties petition these leaders to invite regular pastors to take part in the meetings, they decline, intimating that they would not be able to run the revival with such clogs and hindrances upon them. Now, if these things do not prove that sublimated infidelity or culpable delusion has entrenched itself behind and planted its batteries upon the altars of the church, they do prove, beyond a reasonable doubt, that the signs of the times are misprinting, or I am reading the print without my spectacles. These religious adventurers are loud in their boasting and glorying of liberty and freedom from ordination vows, restraints and obligations, and publicly and vehemently declare they would suffer a right arm cut off—yea, would suffer martyrdom—rather than submit to ordination; the legitimate effect of which is (whether intended or not) to cast dishonor upon the ordained ministry; to lessen the regard and love of their people for them; and, also, to lessen their supply of bread, and open up another channel for the giving of both *butter* and *bread* to the leaders in new departure, whose glorying is not that of Paul, that they have not entered upon other men's labors; but, rather, whose boast is that they are reapers and not sowers—perhaps, successful reapers upon which they have bestowed no ministerial labor. Of course they have bestowed none, for they don't profess to be ministers, preachers; but simply talkers, lecturers. Those who preach the gospel have a right to live of the gospel. A right established by divine appointment. But when men who do not profess to preach the gospel set up a claim, or allow others to set up a claim for them for a living by virtue of the gospel, and give newspaper publicity to the same, I would ask by what law, or rule, do they establish the justice or righteousness of the claim? Is it not a bogus claim? or does it, like the rest of the new-departure, run on its own hook? I would further ask, would the man who thus takes a living suffer any discount on his moral character if he were tried by the standard of Bible morals? These empirics not sustaining the relation of pastor to flock, cannot feel or know the love

that legitimately springs therefrom; not sustaining the relation of watchmen for souls for whom they must give account, they know nothing, they feel nothing, of the sacred and solemn responsibility which rests upon the watchman. Having spent their past lives in other studies and pursuits, of course they are mere novices in theology, and many blunders and errors crop out in their talks and lectures, as the result of their not knowing the Scriptures; yet they assume to be sufficiently knowing to decide the exact minimum of hope, and love of the brethren, which it takes to entitle one to have his name placed on the list of converts. Thus a false type of religion is liable to be set up, and the danger increased that the hurt of the daughter of God's people may be slightly healed and there be a cry of peace, peace, when there is no peace!

This new departure is either right or wrong. If right, it ought to be encouraged; but if wrong, it ought to be discountenanced and discouraged. As for myself, I have applied a measure to it and found it wanting, wrong. The measure or standard which I have applied, is propriety and consistency with the teachings and requirements of God's word in his service and church worship. I am about as liable to be, and am as often mistaken as the majority of men, and may be in error in the things which I have written. I will however try to hold myself open to conviction; but with the lights now before me, I am forced to the belief that new-departure is wrong, and that it would be far better for the country, which is in great need of the labor of able bodied men; better for the correct religious instruction of the people, and better for the lights of new-departure themselves in the long run, if not in the short run, and more in accordance with the Bible plan of gaining a living, if they would go to the honorable employment of digging or some other manual exercise, which doubtless they will be at liberty to choose for themselves. OSERVER.  
JEFFERSON, TEXAS, MAY 15, 1877.

HEROISM.—"O dear" said Willie Grey, as he sat down on the saw-horse and looked down on the kindling-wood which he ought to have been splitting for his mother, "I do wish I could do something for the world, some great action that every one would admire, that would make the country and the whole world better and happier. I wish I could be a hero, like Washington, or a famous missionary like Judson, but I can't do anything, or be anything."

"Why do you want to be a hero?" asked his cousin, John Maynard who coming up just then, happened to overhear his soliloquy.

"Oh," said Willie coloring, "every one admires a hero, and talks about him, and praises him after he is dead."

"That's the idea, is it?" said John. "You want to be a hero for the sake of being talked about."

Willie did not like this way of putting it.

"Not only that, but I want to do good to people—convert the heathen—or—to save a sinking ship, or save the country, or something like that."

"That sounds better; but believe me, Willie, the greatest heroes have been men who have thought least about themselves and more about their work, and so far as I recollect now, the greatest I mean according to the Christian standard—have always begun by doing the nearest duty, however small." And here John took up the axe and began to split the kindling-wood.

Willie jumped off the saw-horse and began to pick up sticks without a word; but though he said nothing he thought the more.

"I've wasted lots of time thinking what great things I might do, if I only had the chance," he thought; "and I've neglected the things I could and ought to do, and made a lot of trouble for mother. I guess I'd better begin my heroism by fighting my own laziness."

The degree of doctor first conferred in Europe at Bologna, in 1130; in England, 1208.





Texas Christian Advocate

I. G. JOHN, D. D., Editor. Associate Editors. By action of the Joint Board of Publication...

RUM AND THE SECULAR PRESS.

The Waco "Examiner" has an Opinion as to Journalistic Propriety.

A few weeks ago a communication appeared in our columns over the signature of Theophilus Luke...

PROPRIETIES OF JOURNALISM.

The Texas Christian Advocate, of May 19th, contains a communication of nearly two columns in length, that seems to have been written with no other purpose than to prejudice the readers of the Christian Advocate...

To admit an article assailing an individual or a paper which we knew to be "false and malicious" would justify the charge made by the Examiner.

Our correspondent is charged with "false and malicious misstatements and misrepresentations," and the Advocate is held responsible for their publication.

ing been made, it was the business of the Examiner to make it good. Has it done so? We will see. Our correspondent complained that the Examiner had commended to its patrons a whisky enterprise in that city, known as the "Lone Star Distillery."

It had said: "The enterprise is one of great importance, and we are glad to see it in good hands and rapidly approaching successful consummation." It had explained that it would turn out thirty barrels of whisky a day, "in the manufacture of which four or five hundred bushels of grain would be used."

The Examiner pronounces our correspondent "one of those morbid and impracticable individuals, deficient in mental balance, and hardly to be held responsible for what they do," "a crack-brained reformer," and other ugly epithets.

wealth, the wreck of health, which are the unquestionable results of the consumption of those barrels of whisky, sent forth by the wholesale from the still house it so cordially defends.

In allowing our correspondent to arraign the Examiner for its advocacy of the distillery either by voluntary editorial or "paid notice," we have yet to be convinced the Advocate has violated the "proprieties of journalism."

ness the moral and social problems of the day than secular papers have to place their columns at the command of the highest bidder.

A LEGAL FARCE.

When the announcement was made in the Galveston News that the fine imposed on certain parties for the violation of the Sunday law was remitted, we felt, with many others, no slight regret, as this had been recognized as another test case which would determine whether the law could and would be maintained.

Having been misled in a former case by reports in the Galveston News respecting certain alleged acts of the Governor's staff, we decided, before making any comments on this matter, to apply at headquarters.

Petition.—(Copy.) STATE OF TEXAS, COUNTY AND CITY OF GALVESTON. To His Excellency, Richard B. Hubbard, Governor of the State of Texas: We, the undersigned, Julius Besse, Fritz Bohle, John Foth, F. Micholot, citizens of the State of Texas, most respectfully represent to your Excellency, that we reside in the city of Galveston, in said county, where we pursue the occupation of retail wine and liquor dealers, in which pursuit we have always paid our State, county and city taxes as required by law; that on the 9th day of April, 1877, we were arrested on the charge of having sold spirituous liquors on Sunday, the 8th day of April, 1877, contrary to the statute in such cases provided (Chap. LXXVII, Sec. 4, approved December 2, 1871); and that after two mis-trials we were, on the 11th day of April, 1877, found guilty, in the Hon. Justice's Court of Galveston county, Precinct No. 3, Judge Gilbert presiding, said judgment being rendered by a jury, and fined twenty dollars each. Now we, your applicants, most respectfully represent to your Excellency that since the approval of the statute herein alluded to, more than six years have elapsed, during which time said statute has been permitted to lie dormant, throwing us, your applicants, entirely off our guard; that on said occasion we had closed doors and were selling malt liquors—not for gain or profit—but to a few friends, for their accommodation, and ask that, in your kindly consideration, the fine may be remitted. All of which is respectfully submitted by your Excellency's most obedient servants, (Signed) FRITZ BOHLE, JULIUS BESSE, F. MICHOLOT, JOHN FOTH.

county, Texas, respectfully invoke the clemency of your Excellency in favor of petitioners and pray that the fine assessed against them be remitted. Your Excellency, most respectfully, M. Koppert, R. D. Johnson, J. P., C. B. Sahlin, Hugo Brosig, J. P., A. H. Willie, T. G. Gilbert, J. P., G. C., H. J. Labatt, J. Listerman, Miller Bros, F. W. Kosby, R. Maunthe, H. Veers, Sidney T. Fontaine, Conrad Faltz, F. Martine, Fr. D. Schmidt, H. Wessendorf, Win. Odendorf, W. H. Jerdone, Jno. H. Westerlage, Acting Dis. Atty for Henry E. Bonn, prosecution, E. E. Parker, Supt. Theo. Wolff, Texas Ice Co., F. Wedemeyer, Jno. Cosnar, Constable Precinct No. 1, G. C.

EXECUTIVE OFFICE, State of Texas, AUSTIN, May 15, 1877. It appearing from the petition in this case that the four petitioners for remission of fine had always been law-abiding citizens—paying all just taxes due the State—and though technically guilty of a violation of the law, in the present instance there was no guilty intention either to violate the law or evade its operation, and their petition for such remission of fine having been signed by Justice Thomas G. Gilbert, before whom they were tried, and also by Justices R. D. Johnson and H. Brosig, all at present acting Justices of the Peace, and by such well-known citizens as Hon. A. H. Willie, ex-Member Congress and late City Attorney; Hon. M. Koppert, present representative in the Legislature; Hon. W. H. Jerdone, acting District Attorney, besides other good citizens; therefore, the fines assessed against each of the said petitioners is hereby remitted—the collection of costs is left optional with the officers of court. (Signed) R. B. HUBBARD, GOVERNOR.

Thereby certify that these foregoing three-and-a-half pages of manuscript are a true and correct copy of the originals on file in this office. JNO. W. SWISDELL, ACTING PRIVATE SECRETARY. EXECUTIVE OFFICE, Austin, May 25, 1877. Among the signers of this petition appear the names of the following Justices of the Peace: Johnson, Brosig and Gilbert—the last-named having tried the case; also the name of W. H. Jerdone, the Prosecuting Attorney. It is not surprising that the Governor, on receiving such a petition, signed not only by prominent and influential citizens, but by the officers who tried and prosecuted the case, should have given it serious consideration and returned it with his approval.

THE BROKEN ALE JUG.—The old farmer sat down to his supper tired and hungry. His joint of meat was before him, which would relish all the better, he thought, with a drink of ale to wash it down. "Go, my boy," he said, "and fetch me home a jug of ale from Dick's."

The case was regularly prosecuted by them. A jury was summoned, men called from their business and kept for days in the jury box, and, when unable to agree, were locked up; and for leaving their room, subjected to fines. Two mis-trials, followed by a trial which ended in conviction, and the penalty, indicated that the officers were in earnest in demanding that the law should be respected.

That is so. And if this is the best ale jug, it is the best whisky jug; and if the right pattern for a whisky jug, is it not the best pattern for a gin bottle? Perhaps it is not exactly in style; but why not let reason and conscience and health and industry and Scripture sometimes set the fashion? I think they could be trusted, and in this matter we should, I don't not, find them on the side of the old farmer's jug.

cause the law has been dormant for years. In other words, the neglect of the officers made the offenders bold. Such a plea in such a petition, is a trumpet-call to faithfulness on the part of every sworn officer in the land. Laws not enforced must fall into contempt. If the law goes down at one point, its authority is endangered at every other. This plea of these violators of the Sunday law points directly to the cause of the lawlessness which has prevailed in sections of the land until the patience of the people has been well nigh expended.

What next? Will the farce be repeated? Encouraged by the sympathy in behalf of the convicted men so promptly awakened after official fees are secured, perhaps others may offend against the same law. Will they be arrested, prosecuted and fined? If so, will another petition be signed by the officers, and the penalty again be remitted? What is the use of law if it is not enforced? What is the use of officers if they will not perform their duty? What sense is there in trials with all their annoyance to citizens, and expense to the State, if the officers, with such a show of fidelity, prosecute them to the point that their fees are secured and then promptly go about the task of rendering the law nugatory? Other branches of business respect the law and submit to it without complaint. The whisky dealer violates the law, and then secures exemption. It is strange that those lines of business which good citizens consider questionable, or actually evil, are ever so successful in evading the practical operations of the law.

PIO NONO BLESSES PROTESTANTS.

We always had a soft spot in our heart for the old gentleman who is filling the Bishop's chair in Rome. With all his faults, he has exhibited at times a desire to have his people elevated, and to practice the rusty doctrines of charity. In the late foolish pilgrimage of certain Americans to the Vatican there occurred an exchange of compliments between the *Magnus Apollo* and the adoring muses, at the conclusion of which the Pope, to our surprise, after blessing without reservation his own fold, added a blessing upon Protestants also, in the invocation of the divine illumination and of God's descent upon them!

If this be sincere then Savanarola should not have been burnt; or Pio Nono must needs be in danger of the fagot! If it be not sincere, what innuendoes shall they make themselves who are deceived by this apostolic tinkling of an empty cymbal!

"Give me a swallow!" he cried roars. "No, you don't!" said Thomas; "this is father's," and he was hastening out of the door, when Jed caught him by the arm; a tussle followed, ending not only in spilling the ale, but in breaking the jug also, which fell on the floor and cracked the bottom out. Thomas caught it up and hurried home with the story to his father. "Bottom's out, is it?" said the old man, after a moment's thinking. "Well," he said, bringing down his hand first with a bang upon the table, as if he meant something, "well, then, that's the best ale jug for me. Put it down."

"Yes, father, but it will not hold anything." "Thomas, that makes the very best ale jug for me, I say. If it had been the kind I had always used, your brother might never have been the poor creature he now is." That is so. And if this is the best ale jug, it is the best whisky jug; and if the right pattern for a whisky jug, is it not the best pattern for a gin bottle? Perhaps it is not exactly in style; but why not let reason and conscience and health and industry and Scripture sometimes set the fashion? I think they could be trusted, and in this matter we should, I don't not, find them on the side of the old farmer's jug.





Texas Christian Advocate

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: WEST TEXAS CONFERENCE—John W. DeVill...

(From Scribner for May. THE HAPPY VILLAGE.

As often I passed the roadside, When wearily falls the day, I turn to look from the hill-top At the mountains far away...

The First Dollar.

Many years ago, a gentleman from the town of Methuen, Mass., while on a visit to a prominent merchant in Boston, was asked by the merchant if he knew a boy in Methuen whom he could recommend to work in his store...

there will be such a long ride, and here is the money sent to pay my fare." Not so with this boy. Putting the money carefully in his pocket, he said to himself: "This is the first dollar I ever had; how I wish I could save it..."

actly right." Then, turning to a bystander, he remarked: "I would not take \$1,000 for this boy to-night." That boy has grown to manhood, and has since become widely known in business circles.

The art of weaving was first introduced into England, 1330. Astronomy and geometry were brought into England, 1230. The first public library was founded at Athens, 526 B. C.

Spectacles!

Public Spectacles and Eye Glasses are the best for falling eyes. And from real, more perfectly transparent and clear than any other, they can be made. They are made in London, and are the best in the world.

C. P. BARNES & BRO., Opticians, 24 Main St., bet. Sixth and Seventh, Louisville, Ky.

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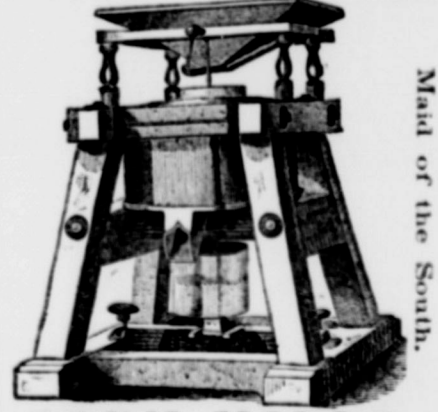
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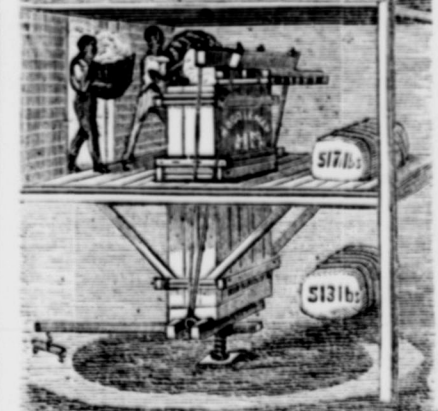
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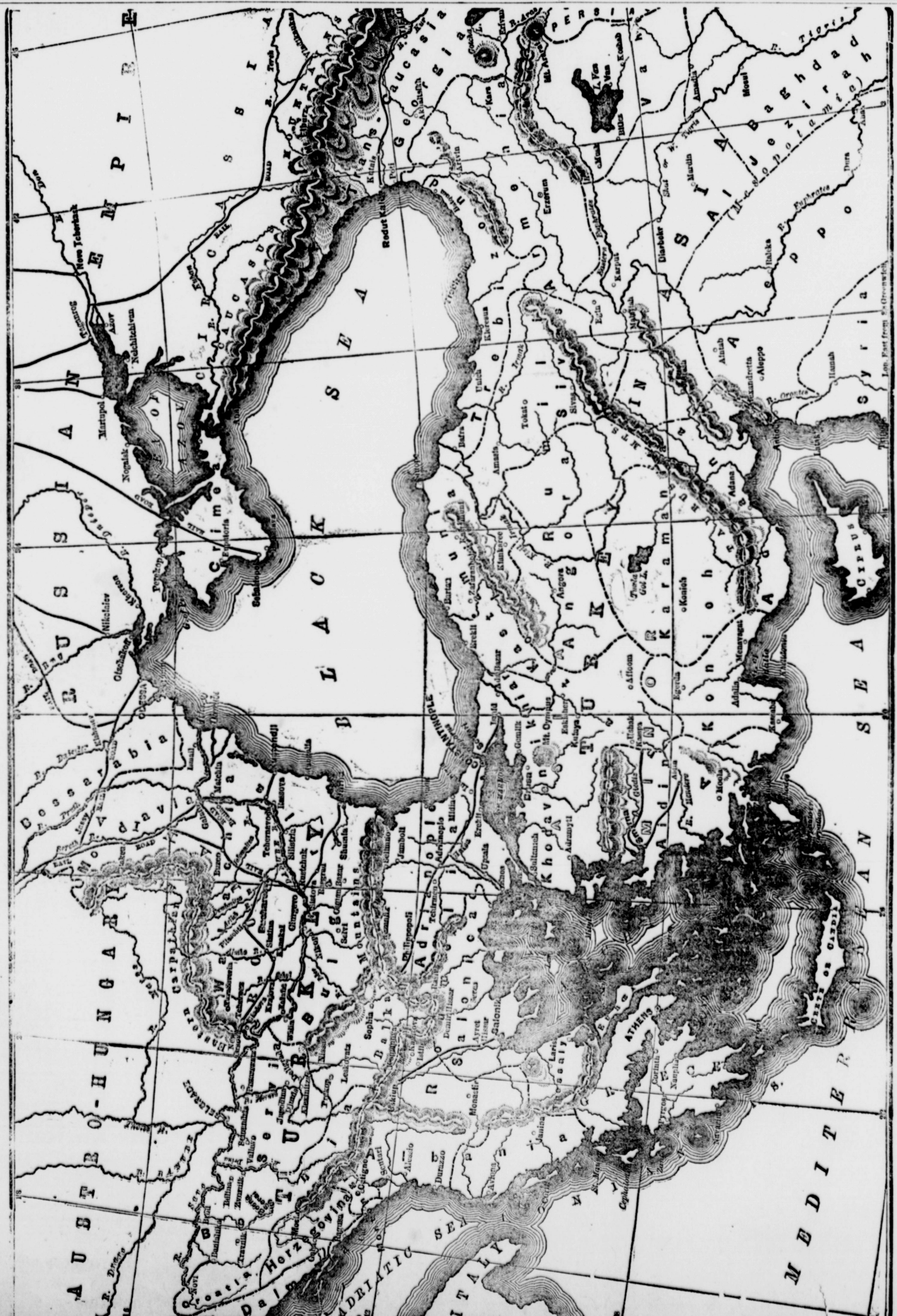


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(Communicated.) Romanism and the Bible.

Every novice in church history knows that the Church of Rome has, for a thousand years, interposed her authority against the reading of the scriptures by the laity. It was not so from the beginning.

The Vulgate, published by Jerome in the fourth century, was a revision, mainly, of the ancient, Latin versions just alluded to, and with some subsequent alterations, is the standard Bible of the Roman Catholic church now.

It will be refreshing to an intelligent Protestant to see how our author, Peter Deus, delivers himself, (page 138, Berg's synopsis) "concerning the reading of the scripture."

"Is the reading of the sacred scripture necessary or commanded of all?" "Ans. That it is not necessary or commanded to all is plain from the practice and doctrine of the universal church; for which reason, in the Bull unigenitus, the 70th proposition, concerning this thing, was condemned."

"It is further proved thus: 'It is the duty of some in the church to teach; it is the duty of others to seek knowledge of the law from the mouths of the priests, almost in the same way as in civil affairs it is not the duty of all to investigate the laws and adjudicate controversies, etc.' There it is, an honest confession—the whole thing laid bare!

"This is confirmed: because St. Augustine's book, (concerning christian doctrine, chap. xxxix) reports that certain churches, during two centuries and more, subsisted without the scriptures; add to this that many of the faithful do not know how to read, to whom it is not convenient either, to have any one who might read before them."

"Besides, the sacred scriptures were not read in the church except in Latin, Hebrew or Greek, until the fourth century and in Spain only in Latin, until the sixth century; and in England, until the seventh century, as Bede attests; and Harney shows that our ancestors had no Bibles rendered into the vulgar tongue in the first eight centuries after christianity was planted here."

"But if the fathers had judged the promiscuous reading of the sacred scriptures to be necessary, as Quesnel, and the other heretics boisterously assert, undoubtedly they would have translated it into the vulgar tongue."

"The lips of the priest shall keep knowledge, and they shall seek the law at his mouth; and therefore John Henry, Archbishop of Mechin, in his decree of March 12th, 1762, justly resolved that no one should hereafter be admitted by him to sacred orders, unless he has diligently perused the principal books of sacred scripture."

This statement throws a side light upon the state of scriptural knowledge among the priesthood of Rome. From this it does not seem to be very profound. An Archbishop is commended because he would not admit one to orders, unless he had "diligently perused the principal books of sacred scripture!"

HARRY'S TEMPTATION.

BY H. ELLIOTT M'BRIDE

"I don't begin to make enough money, and I would leave Mr. Hardin's store if I could find a better place. You know, mother, the doctor says you should have good food and medicine, and I don't know how I can buy them unless I get a better place, or Mr. Hardin raises my salary."

"Don't worry, Harry; we will get along. You are receiving three dollars a week, and we can't expect more than that. I am very thankful, indeed, that he has given you a situation in his store. Three weeks ago you could find no work, and I did feel that we were in danger of want; but the prospect is brighter now, and I know we will get along very well."

"That's just the way with you, mother; you never complain. But I don't want to starve, and I want you to have the medicine. How can you get well if you don't have the medicine the doctor ordered? O, it is awful to be poor."

"Come, Harry, do not repine. Our lot may seem hard; but we are all in the hands of a kind Father, and he will watch over us, and provide for our wants. We are told in the Bible that not even a sparrow can fall to the ground without his knowledge, and do you not think he can see and know our wants?"

Mrs. Thompson was a widow and lived in a tenement in the city of B—. Her husband had died a few years after marriage, and she and her two children, Harry and Annie, were left in straightened circumstances. For some time she had taken in plain sewing, and done different kinds of work to keep the wolf from the door; but at last she fell sick, and her small savings were used up before she was again restored to health.

About this time, however, Harry had succeeded in obtaining a situation in Mr. Hardin's store, and they felt encouraged. Harry straightened himself up manfully and said— "Now, mother, you will get along very well. I have a situation and I am going to keep you like a queen."

But Harry soon found out that if a queen and her family could live on three dollars a week, they couldn't be charged with extravagant and high living. The dialogue at the beginning of our little story shows that Harry had "reckoned without his host."

Harry had been at work about four weeks for Mr. Hardin, and was engaged one morning in sweeping the store, when he discovered a twenty dollar bill lying on the floor. "Whew!" he exclaimed, as he picked it up; "now I am rich. Twenty dollars! I wonder who lost it? Some of last night's customers, I suppose. Well, they will never miss it, and I can buy the medicine now, and I'll get a picture-book for Annie, too."

So, with a beating heart he thrust the money into his pocket and continued sweeping. But he didn't feel quite right. His conscience troubled him, and he imagined that something was saying to him, "The money is not yours. Do right and sin not." Before the time came for leaving the store in the evening he had decided to tell Mr. Hardin of the circumstance, and to give him the money. He had said to himself that afternoon, "The money is not mine and I will not keep it. So that's a settled matter."

Hardin, somewhat sternly. "And why didn't you bring it to me at that time?" "Why, sir, I—I—" said Harry, his lip quivering. "I was tempted to keep it. I supposed it had been lost by a customer who would not know where it had been dropped, and would never return to look for it. I didn't want it for myself, but my mother is sick and has no money to buy the medicine which the doctor has ordered. I thought of the many nice things it would buy, and I wanted my mother to get well. But I don't want the money now. I have come out all right; I know it wouldn't be right to keep it, and I don't want it."

"Truly, you have come out all right," said Mr. Hardin. "I left the money there to test you. Honesty is a rarity in young boys. Here, Harry," said he, "take the money. It is all yours." A CORRESPONDENT of the San Francisco Chronicle thus describes one of the "curious works of art in Lubeck, Germany, often noted by travelers: I happened to pass St. Mary's church near the hour of noon, and entered to see the famous clock perform its little tricks, which it has repeated day by day for over three hundred years. This ancient piece of mechanical skill is placed near the main altar, and has a huge and bewilderingly complicated dial, showing the second, minute hour, day, month, year and relative position of the moon and planets all at once. On a miniature semicircular gallery above the dial is a figure of Christ seated on a throne. With the last stroke of twelve, melodious chimes play a verse of some hymn, and at the same time a little door on the right of the gallery opens and a figure in apostolic garb appears, advancing slowly until it reaches the throne, when it turns and bows before the Saviour, and then goes on again, disappearing through a door on the left. Eleven apostles pass through in this manner, but the twelfth, who is said to be Judas, only shows his face, when the door is shut on him. I could not help pitying the poor little wooden apostle who had been subjected to this mortifying treatment for three hundred years. St. Peter comes in for his share of rebuke in the shape of a cock which makes an effort to crow three times, but though he flaps his wings as lively as ever, his voice was injured by a cold caught in the severe winter of 1724 from which he has never fully recovered and I suspect St. Peter laughs in his sleeve at the bird's attempt to remind him of his temporary defection over eighteen hundred years ago.

FRIED CAKES.—One pint of butter-milk of sour milk, one tea cup of sugar two table-spoonfuls of lard, or pork drippings, which are better, one egg, a little salt, one table-spoonful of saleratus. Very good plain cakes.

GERMAN TOAST.—To one egg beaten well add one cup of sweet milk or cream season with a little salt and pepper. Cut in slices and fry in butter on a griddle. This is a nice dish for breakfast.

The best way to preserve all half-hardy plants, when it is convenient to do so, is to prune and then lay them down and cover with a couple of inches of soil. They will come out in the spring as fresh as they were in the fall, and without injury.

Fruit trees often perish in winter from lack of moisture in the soil, more frequently, perhaps, than from any other cause, consequent upon a porous soil, after an autumn of comparative dryness as that just past. Winter drought may be obviated by thoroughly mulching now with long manure.

In cattle there are three things that make them profitable to the farmers. First, their milk and butter qualities; secondly, size for beef and work oxen; thirdly, a hardy, healthy stock, suited to the climate.

Feed your land before it gets poor. Feed the land liberally and it will feed and clothe you.

COMMERCIAL. COTTON.—At New York the market for spot opened quiet and closed steady with 1-16 advance. Sales 921 bales. Low Middling, 10 7-16; Middling Uplands, 10 5-16. Futures opened steady and closed firm.

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

Table with columns: GALVESTON RECEIPTS, This season, Last season, Net Receipts, Stock on hand, etc.

Table with columns: EXCHANGE, GOLD AND SILVER, Buying, Selling, Sterling 60 days, etc.

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

Table with columns: Bacon—Market steady, We quote clear sides, 9 1/2 @ 9 3/4; clear rib, 8 1/2 @ 8 3/4; breakfast bacon, 1 1/2 @ 1 1/4; shoulders, 6 1/2 @ 6 1/4.

Table with columns: Coffee—Western cream, normal, 62c; white, 65c @ 66c; mixed, 62 1/2 @ 63c in round lots; selling from store, 70 @ 75c per bushel.

Table with columns: Corn Meal—Firm, Selling at \$3 75 @ 3 85 in round lots; jobbing from store 4 00.

Table with columns: Candy—Good demand; assorted stick 13 1/2 @ 14c; fancy 16 @ 20c; rock 20 @ 22c; cream 1 1/2 @ 2 1/2; gum-drops 2 1/2 @ 3c; maple sugar none.

Table with columns: Coffee Mills.—Per dozen: Peaches No. 50 50; No. 60, 6; No. 7, 1 50, with 10 per cent discount.

Table with columns: Eggs—Ample supply and firm, selling at 10 1/2 @ 11c in patent boxes; Bay 12 @ 13c; Island 15c per doz.

Table with columns: Fruit, Fresh—Ample supply; nemand light, Apples \$3 00 @ 70 per barrel for choice from first hands. Lemons \$5 00 @ 55 50; Coconuts, \$15 00 per 1000.

Table with columns: Fish.—Mackerel, barrels, No. 2, \$9 00 @ 9 50; half-barrels, No. 1, \$8 75; No. 2, \$5 75; kts, No. 1, \$1 40 @ 1 50; No. 2, \$1 20 @ 1 30; herrings, Dutch, \$1 50 @ 1 60.

Table with columns: Flour—Market supply ample; different grades. Superfine none. Double Ex. \$7 75 @ 8 25; Triple Ex. \$8 50 @ 9 50; Family \$10 00 @ 10 50; Fancy Brands \$10 75 @ 11 00.

Table with columns: Fruit, Dried—Raisins, layers per box, \$2 25 @ 2 40; figs, none selling; prunes \$2 00; currants, Zante, per pound boxes, \$1 50 @ 1 60; half-boxes \$3 @ 3 50; 100 lb boxes, 5 1/2 @ 6c per pound.

Table with columns: Hay—Ample supply; demand light, Prime Western, at \$2 1/2 @ 2 40, choice none in round lots. Jobbing at \$2 40 @ 2 50; Northern, \$2 1/2 @ 2 22.

Table with columns: Hides—Dry selected, over 16 lbs; and under, 16 @ 17c; light salted, 14 @ 15c; sack salted, 14 @ 14 1/2c; kips, 14 @ 15c; damaged kips and glue stock, 7c; Wet salted, 50 lbs and upward, selected \$2 1/2c; below 50 lbs 6 @ 7c; butchers green, 7c.

per keg, dried, No. 1, 45 @ 50c No. 2, 50 @ 55 per box; codfish, quarter 7 1/2 @ 8c; dates 9 @ 10c; almonds, soft, 18 @ 20c; shell, 40c; hard shell, 18 @ 20; filberts 15c; Brazil nuts 11 @ 12c.

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Glass Goods—Per dozen in cases Pickles, per gallon, \$4 75 @ 5 00; half-gallon \$3 40 @ 3 50; quarts \$2 25 @ 2 50 pints, \$1 00 @ 1 25.

Hats—Dull; prices lower. Choice sugar cured, 1 1/2 @ 1 1/4; 2d quality, 9 @ 9 1/2.

Harveys—Axes, per dozen; Collin Kentucky light, \$10 50; medium, \$11 50; heavy \$13 50.

Hoes—Per dozen, planters A. B. No. 0, \$6 50; No. 1, \$7; No. 2, \$7 50; No. 3, \$8 00; H. B. No. 0, \$5; No. 1, \$6 50; No. 2, \$7 00; No. 3, \$7 50.

Iron—Per pound, common bar, 4 1/2c; band 6 @ 6 1/2c; hoop 5 @ 6 1/2c; sheet, common, 7c; R. G. 8c; galv. 17c; kussia, 30c; imitation Russia, 22c; plow slabs 5 1/2c; nail rods, 10c; axels, 8 1/2c; horse shoes, Burden's 6 3/4 @ 7 50; mule-shoes \$7 00.

Iron—Market quiet. Refined, in tierces 9 1/2 @ 10 1/4; keg, 10 1/4 @ 11 1/4.

Lumber—The demand light, and stocks ample. Rough yellow pine, \$22 second quality \$20; dressed weatherboards \$24 @ 25; surfaced boards \$25 @ 27; ceiling \$29 @ 30; flooring \$25 @ 30;ypress lumber by the cargo \$25 @ 30; ash \$40; shingles \$14 @ 15 by small lots; \$32 @ 35 by the cargo.

Line, Cement, Etc.—In limited demand. Austin lime \$2 00 per barrel; Alabama \$2 25; cement, \$2 @ 2 25; plaster Paris, \$3 50 @ 4 00; laths \$4 40 per M.

Mosses—Nainimal, 55 @ 60c; Prime, 46 @ 48c.

Oils—Market dull, and drooping: Linsed, raw 85c; boiled 90c. Lard No. 1, 85c; W. S. \$1 15; Turpentine 42c; Kerosene, \$2 20 per case; barrels 19c 20c per gallon. Insurance oil, \$4 50 per case.

Onions—Active, prices advanced; 53c 55c in car lots 56 @ 58c, in job lots.

Peanut—Quiet, but steady at 6c per pound.

Potatoes—Firm, and selling at \$3 00 @ 3 50 per barrel.

Poultry—Chickens firm at \$2 50 @ 3 50 per dozen; turkeys, none; geese, none; ducks, none in market.

Power and Shot—Market steady demand good. Drop-shot, \$2 25 per bag; buck, 2 50. Rifle powder, 8 1/2c per pound, less 5 per cent, to city trade; blasting, 4 15 per pound net.

Starck—Dealers supply the demand at 4 1/2 @ 5c.

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