

# The Texas Christian Advocate.

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## 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, O. A. Fisher and J. G. Walker. NORTH TEXAS CONFERENCE.—S. J. Hawkins, W. C. Linslip, W. F. Easterling. NORTHWEST TEXAS CONFERENCE.—Thomas Stanford, T. W. Hines, W. C. Young. EAST TEXAS CONFERENCE.—K. S. Finley, D. Morse, John Adams. TEXAS CONFERENCE.—J. W. Whipple, B. D. Dashiell, J. M. Wesson.

### DECISION.

Some words we employ may mean what we choose. It is not uncommon to hear men spoken of as decided, who are only obstinate. This is not the decision we mean. Decision, in the sense we treat of, is fixity of purpose, but something more. It is a purpose matured upon considerations of principle. It is immaterial whether the subject depending is one of expediency or right. The decided man, in either case, has his principles of government, and having settled himself by them, he is rooted in his steadfastness.

Some men are born with an aptitude for judgment and adherence. Others have to acquire both faculties. Both are necessary to make the decided man. All judgment need not be equally good. It is only necessary one shall use his best reason in forming his conclusions. Having formed them on this foundation, he is to acquire the power of abiding by them against all persuasion.

He is, we say, to acquire this power. How may this power be acquired? Through the great fosterer of all powers—good or bad—habit. It is an ordinance of Providence that may be turned to our improvement or destruction, that what is once done becomes easier on repetition. In no respect is this principle more powerful than in the formation of character. See the young man trained by exemplary parents. Observe him at the approach of the tempter. He is first scornful, then listens, and at length, with hesitating steps, follows his seducer. Ah, he has made the unhappy beginning that renders his continued decline easy. The next effort of his beguiler meets with less opposition. In a short time habit has rendered that a necessity which at first was difficult. He becomes irrevocably chained to the car of his unbridled passions. This law is unvarying in its operation. Is one so insensate as to wish to make himself unfeeling? Let him accustom himself to scenes of suffering without responding to their demands. His emotional nature will lose its sensibility. He will become callous to human woe. In due time he will grow indurated as stone.

This potent force may be used to our advantage. Through it we form our character. Its foundations are laid in the season of youth. Then the reason is immature, and we have little aid from the influence of religion. Our chief reliance is in the habits we adopt. We may as we choose become vacillating or decided. If the first, it will be because we have not formed the habit of taking our positions upon grounds of reason. The human mind loves truth. It loves the repose which reason affords. It results that when we have reason for our course, we are in a state of satisfaction. We are not easily driven from it. We can resist importunity which would otherwise move us. It will be seen how we are thus rendered firm. But the direct action is not all. There is a subtle and far-reaching action. Each time we repeat this process, we put a brick in the wall of our character. What required effort

to begin is soon performed automatically. Habit has become dominant. We are cool to inquire, rational to decide, and inflexible to adhere.

It is important to remember that decision does not import that we are never to change. It is said fools only never change. It is requisite we take our stand upon a reason. Upon a faithful use of the best reason we can employ. But we may err. The wisest men do. Clearly, if satisfied we are wrong, we should not persist. That would be obstinate folly. Next to making no mistake, it is the greatest wisdom to repair one. This is more incumbent on us if only the interest of others is concerned. We are apt to repair mistakes that affect ourselves. As to others, we may be indifferent. Hence the necessity of regarding a subject solely in the light of principle. Inquire always what is honest and right. If a question of policy, inquire upon what principles it should be decided. Settle these with care, according to your best ability. Until convinced you are wrong, abide by your conclusions with resolute firmness. Remember you cannot control, and are not responsible for, consequences; and that duty to God and fidelity to yourself are the same.

THE papers are passing around the story of a woman in Connecticut who went into a store, and her feet becoming cold, sat down before the iron safe to warm them. After waiting for some fifteen or twenty minutes, she rose in disgust, remarking she "never did like them kind of stoves." Do not many people in churches these days make a similar blunder when they want their hearts warmed. They mistake the place where the money comes from, as the real source of church power. They estimate the prosperity of a church by the wealth it represents. It is a mistake. The iron safes of millionaires never kindle the genuine warmth of vital religion in a church, until these safes begin to melt under a holier and mightier influence.

THE Council of the Diocese of the Protestant Episcopal Church of the State of Texas, which was convened last week at Houston, adopted the following: "Resolved, That the council sympathizes with the movement now being agitated looking to the resumption by the church in America of a proper designation for her as a branch of the Catholic Church; and that her deputies be requested to give expression to her views at the general convention to assemble in Boston in October next, should the question be there agitated." The chief interest which the Christian world may feel in this movement will be respecting the trunk of the tree of which the Protestant Episcopal Church claims to be a branch. Where does it root?

At the Murphy temperance meetings at Philadelphia over 60,000 have signed the pledge. There is a need of a revival of temperance all over the land, and Texas will not be the loser if it extends to every county.

At the recent General Council of the Reformed Episcopal Church, it was decided that their Bishops should not be confined within limited territorial jurisdiction, but like the Methodist Episcopal Church. This will add efficiency to their Episcopal force.

A NUMBER of agents have recently written for statements of their accounts. On July 1 the publishers will send out their regular quarterly statements for the second quarter of 1877. They will, at the same time, send out subscription blanks for the minutes, provided they receive sufficient encouragement in the

### (Communicated.) SHADOWS AHEAD.

There are occasional expressions in some of the *Advocates* which cross our pathway like the advanced shadows of coming events. None of these strike us so forcibly as the indication of an increased sentiment in favor of more bishops. Some of our brethren are anxious to see Texas supplied with a bishop living in our midst. The character of our Episcopal College is so high that any community would be greatly blessed by their society and ministry, and Texas would be behind no part of the Church in extending to any one of them the warm welcome of the Methodist heart. While, therefore, we hold our bishops in the highest esteem as men and ministers, we think it no lack of loyalty to the Church nor want of respect for our worthy superintendents, to discuss the question of a bishop living in Texas. Should the next General Conference give us a bishop? The answer we give to this question is an emphatic *no*.

The first argument against it is that all the suggestions which have been made on this subject look to the introduction of a principle which will lead to Diocesan Episcopacy. The first and most prominent idea of our Episcopacy is that it is the office of a superintendent, and not a third order in the ministry. If Texas and California can have bishops in their bounds only by electing men specially for these fields, then the general superintendency receives its first limitation. Once admit the precedent, and every section will demand a bishop in their bounds, and we will have the Bishop of Texas, and the Bishop of California, and the Bishop of China, and Bishop of every important section of the country. Once elected Bishop of California, or of Virginia, or of Georgia, and the interests of these sections will receive their exclusive care and assistance. They would feel bound to attend as many district conferences and college commencements in their territories as possible, even though the Episcopal duty of visit should call them to a few annual conferences in the winter. In the course of time the Church would agree that it was right for these bishops to give special attention to a particular district, and finally it might be thought best to limit them to the State or conference boundaries. We are not willing to pay this much even for a bishop in Texas.

But what is the secret of this demand for a bishop in our bounds? Now the principal answer received to this inquiry is: we can have him attend our district as well as annual conferences. Has this answer been fully considered? If any one will take the trouble to count the districts in Texas, he will see that two bishops will be needed instead of one to meet the college commencements and district conferences of our State. If we are going to give life to the district conferences by the presence of a bishop, why furnish a partial supply, and leave the neglected brethren to feel the difference between them and the favored few. Suppose a Bishop should attend every District Conference. Very soon the novelty of his preaching and presiding would be lost, and his speech and presence would be little more than the average presiding elder. The farmer and merchant would not leave their fields and stores to attend, and the meetings would be as dull and unprofitable as they are now. And shall we burden the Church in Texas with the support of two dignified and learned ministers of the gospel merely to have them grace our college commencements and district conferences? Common sense and sound religion say, *no*.

Another reason is given why it is thought so desirable to have one of the Episcopal College living among us. It is said the territory would be visited, and the wants and resources of the Church better understood. Could one or two Bishops learn more about Texas in a year than all the preachers in the State? And what new enterprise could they carry on of themselves? A Bishop would not have time to endow our university; he could not stop long enough to give our young preachers lessons in divinity, or correct the faults of the older men; Church extension societies would be too complicated

for his management; and he could do but little more than preside in the district conferences and make college speeches. The interests of the Church have been well sustained by our fathers. Ruter, Richardson, Alexander, Crawford and Sneed have borne the ark in the darkest night, and now that daylight is coming, don't take them from their places. The old ship has been left to sail under the lone star so long, we think it can make the port without taking on an additional pilot. Indeed, we have learned to preach without episcopal training, and are afraid to change our style at present. We know how to hold the hymn-book, and can lead a class meeting. We have learned the use of a pocket handkerchief as well as some others, and with the help of a few more evangelists, may see the propriety of preaching and praying with the mouth free from tobacco. Some of us remember the fable of the frogs that asked Jupiter to give them a king. In reply, he threw down a log in their pond, and it soon became a wet log at that, and the frogs found it out and despised their king. Another king was sent, who began to gobble them up. We have no idea that we should get a block or a cormorant, but if we are to have a bishop in Texas it is very desirable to know him well beforehand. But we don't need a bishop, here nor elsewhere, more than we now have. If bishops must be supplied to all the colleges and district conferences, twenty would not be too many. In these times of financial depression, with increased demands for missionary funds, with the urgent calls to save a sinking Publishing House, and local wants for educational means, we can't think of taxing the church with fifty thousand dollars more for bishops, to meet all the fancied wants of modern Methodism. No. Let no more bishops be elected until each member of the Episcopal College shall have ten annual conferences to hold, and let the District conferences stand on their own merits. But if the dear brethren will elect more bishops, then we humbly ones beg that worth and fitness decide, and not geography. Give us the choice of the church, and not the clamors of locality.

### WIDE AWAKE.

### (Communicated.) Catholic Concert at the Bishop's Hall.

By 8:30 on Thursday evening, 24th ult., the hall was well filled by an assembly representing the church in the main, and the community in exception.

As the first chorus opened we perceived that there was something wrong; for although we saw Southerland pumping his heaviest base notes, and Fries and Crozier shouting against a dozen sopranos and altos in the "fermentation" of the Hayden chorus, we heard only a dull and flattened outcome. Wondering wherefore, we cast our eyes up to the ceiling and saw the acoustic impossibility! The hall is too low for musical purposes, by many feet, and we would advise Father Chambodut either to remodel it, or to refrain from subjecting a meritorious artist to its depressive influence, without an apology.

The solo from Concone was elaborate, ornate, artistic and a dead failure! The gentleman may be a good musician, but he has not the ghost of a voice. He should sing only parlor music. We were becoming bored when we were waked up from our somnolence by a gem from *Lucia*, sung by Miss Sabin. This young lady, a favorite, both personally and artistically, gave a fresh proof of her excellent musical training and of her admirable voice and portamento. Her voice is a pure and even mezzo soprano, round and full lacking in intensity and attack, but mellow and satisfying. Galveston is proud of such a genuine representative of a beautiful art. We are disposed to take a liberty and to test the amiability of the fair cantatrice by suggesting that she never sing an aria from the opera again in English! The odds are too overwhelming to admit of argument.

Next, we had a quiet Moreau on the piano, from Mrs Street; ladylike, neat and to the point, which is saying a great deal in this age of *hullabaloo* music. But the gem of the evening was decidedly the duet between the piano, (Miss Doswell,) and the violin, (Mr.

Lindenburg). We have often heard this excellent young violinist and have before predicted for him reputation and position as a master of his instrument; but we never heard him play better than he did in the *Rodez* *Andante*. We have no hesitation in saying that halls have been crowded to hear foreign artists who have been in no whit superior to this young townsman of ours.

His ability among his fellow-craftsmen is acknowledged, and the community should not refrain from a just appreciation of his exceptional talent and culture.

Miss Doswell accompanied the florid violin solo with the skill that we should have expected from so brilliant a performer on the piano. Her sister, Mrs. Scott, in her solo, gave evidence that she had not lost the extraordinary handling of this difficult instrument, by the quiet yet brilliant fingering of an eccentric and beautiful theme.

The exercises were closed by a respectable rendering of the prayer from Moses in Egypt, in chorus.

In conclusion, we cannot in fairness say the concert was successful, since the building is enough to kill the voice of a Malibran even, and the chorus was only a "make up," with one bass—though a good one—and two indifferent tenors. Father, *le conducteur*, must advance somewhat in his next step, or his soloists will scarcely save him.

### Sunday School Convention.

North Texas Annual Conference Sunday School Convention met in Sherman Friday morning, May 18th, and divine service led by the venerable Dr. McKinzie. The permanent organization was effected by the election of Rev. J. M. Binkley, president; A. H. Adams, secretary; T. M. Sherwood, assistant secretary.

The president, in stating the objects of the convention, set forth the fact that the convention was called in the interest of the Sunday-school work in the Methodist Episcopal Church, South, within the bounds of the North Texas Annual Conference.

The convention was then entertained by an earnest and affectionate "Address of welcome" by Dr. J. H. Johnson. Dr. R. H. Reed responded in behalf of the convention, in one of his happiest efforts.

"The importance of the Sunday School work" was then discussed by Rev. W. F. Easterling, D. M. Proctor, M. C. Blackburn and Mr. Bonham.

At suitable intervals, the convention was entertained by sweet Sunday-school music, Miss May Clepper at the organ, assisted by Professor J. P. Hamilton, of Bonham.

The question was then taken up, "What is the relation of the Sunday school to the church." The opening address was made by Rev. J. H. McLean, followed by many other earnest and zealous speakers.

Rev. Benjamin Spencer, of the Cumberland Presbyterian church, and Rev. J. C. Carpenter, of the Baptist church, were introduced and invited to take seats in the convention.

Convention then adjourned to meet at 2:30 p. m.

There is full attendance of ministerial and lay delegates in the Sunday school convention.

### AFTERNOON SESSION.

After religious services, the question was taken up, "How can we make our Sunday school more attractive without loss of spirituality?" Dr. Neely opened the discussion, urging that spirituality was the highest and sublimest attraction for the Sunday school.

He was followed by the venerable Dr. McKinzie, in one of his most fatherly addresses, in which he condemned many, if not all, of the modern plans of worldly inventions to make the Sunday school attractive.

On this subject some of the speakers went off at a tangent, but Dr. Johnson and Rev. W. D. Shea advocated the necessity of providing entertainments, such as picnics, excursions and socials, so as to meet the demands of the young and impulsive social nature of the children, and thereby attract them to the school. After others had taken part in the discussion, the subject was closed.

After the choir had rendered one of the songs of sweetest melody, the attention of the conven-

tion was called to the question, "How can we induce parents to take a greater interest in our Sunday school work?" The debate was opened by Rev. T. M. Smith, of Sulphur Springs. The question was fully canvassed and the duties of parents set forth.

The question as to what are the duties and qualifications of a Sunday school teacher was taken up and the Rev. W. D. Shea of Bonham, opened the discussion and urged that a clear head and a warm heart in full sympathy with childhood was the best qualifications for the teacher.

Drs. Cottingham, Johnson, Haislip and Mr. J. W. Hearne, all took an interesting part in the discussion.

Sweet music by the choir. Convention adjourned until 7:30 p. m., at which time the "Question Drawer" was opened.

### FRIDAY EVENING SESSION.

The church was well filled and the "question drawer" plan of conducting exercises was interesting and profitable.

Many questions affecting the best interest of the Sunday school work were propounded and all answered by experienced workers in the Sunday school cause.

The session of the convention has left a happy impression upon our city, and our homes have been made more cheerful by the presence of these eminent Sunday school workers.

Bonham is well represented by their pastor and by Miss Barrow and Miss Hunt, who have added no little to the interest of the convention, by their sweet songs, in which they certainly excel.

### SATURDAY—MORNING SESSION.

Opened with religious service, led by Rev. M. M. Moss.

The convention by unanimous vote, requested Bishop Wightman to change the time for holding the session of the North Texas Annual Conference from October 17 to some time about the middle or latter part of November.

The importance of denomination Sunday schools was clearly presented and enforced by Rev. L. B. Ellis and others.

The importance and character of Sunday school music was presented in an able and philosophical argument by Rev. T. E. Sherwood.

The interest of the Methodist church at McKinzie was brought before the convention, and the church was represented there as having struggled hard to build a house, and after having done all in their power, they are still in debt, and a collection to aid them was taken up in which the preachers, out of their scanty salary, were the principal contributors. Money thus given ought to be held sacred and highly appreciated.—*Sherman Register*.

### GRANBURY DISTRICT—THIRD ROUND.

Granbury circuit, 4th Sabbath in June Clifton mission, 1st Sabbath in July Trosell circuit, 2nd Sabbath in July Gatesville circuit, 2nd Sabbath in July Meridian circuit, 4th Sabbath in July Rainey circuit, 1st Sabbath in August Jonesboro circuit, 1st Sabbath in August J. P. MESSEY, P. E.

OF TILTON'S STEAM-WASHER, so often advertised in this paper, 500,000 have been sold. It is said at \$10. Our readers will notice by M. B. Freshman & Brothers' large double column advertisement in this issue, that it is now offered for \$1.50. Their object is to secure agents and offer extra inducements. At any rate, it offers a splendid chance to secure a very famous steam-washer, a real woman's friend, almost without cost.—*Exchange*.

### CITATION.

DENNIS NEIL  
THE UNKNOWN HEIRS OF  
GEORGE HARPER. #259

The State of Texas to the Sheriff of Galveston County—Greeting:

You are hereby commanded that, by making publication in some newspaper published in the county of Galveston for four weeks previous to the return day hereof, you summon the heirs of George W. Harper, deceased, whose names and residences are unknown to the petitioner, to be and appear before the District Court, to be held in and for the county of Galveston at the Courthouse thereof, in the city of Galveston, on the FIRST MONDAY in OCTOBER, A. D. 1877. Then and there answer the petition of Dennis Neil, filed in said court against them, alleging in substance as follows, to-wit: That G. W. Harper, in consideration of two hundred dollars (\$200), to him paid by Dennis Neil, in the month of August, 1847, made, executed and delivered to said Dennis Neil his certain deed of conveyance to six hundred and forty acres of land in Milam District, and more particularly described by notes and books in the patent issued by the State of Texas to said George W. Harper, No. 70, vol. 4, dated 3d day of July, 1847; that said deed after having been duly executed, acknowledged and proven for record, was on the 3d day of December, 1869, accidentally destroyed by fire before it had been placed upon record; and praying an order of Court substituting said lost deed.

Heretofore not, but have you then and there, before said Court, this writ, with your return thereon, showing how you have executed the same.

Witness: J. P. HARRISON,  
Clerk of the District Court of Galveston county  
Given under my hand and the seal of the  
said court, in the city of Galveston,  
this 5th day of June, A. D. 1876.

J. P. HARRISON,  
Clerk, D. C. G. Co.

A true copy I certify.  
C. JORDAN, Sheriff G. C.  
By W. H. Frowe, Deputy Sheriff.



Texas Christian Advocate

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

Selections.

Prayer Answered.

Rev. J. H. Wilson, of Edinburgh, in a meeting read a letter embodying the following incident, as an illustration of answered prayer:

A young girl in Edinburgh went in search of a situation, and while on the way, she observed a girl who was in charge of some children, and who looked very sad. Being unsuccessful in her mission, she returned and again met the young woman.

The touching sound to this interesting chain of events is found in the following letter, received by Maggie a few days afterwards, from the father of the two sisters: "DEAR MISS M.—You will, perhaps, think me rather forward in writing to you; but I feel as if my heart would burst with gratitude for the kindness you have shown to my daughters in being the means of leading them to the Savior.

Dr. Wallace, of Glasgow, followed with some exceedingly touching instances of the good work among domestics servants, of which the following is one:

I was greatly struck, since I came to London, to find that a servant girl had come up here from Melrose. She had not been able to go to hear Messrs. Moody and Sankey when they were in that neighborhood, and having a sister in London, she came up to attend the great meetings in Agricultural Hall.

was repulsed at one door she tried another. At last she got to one door and there she pleaded with the attendant saying, in her Scottish dialect: "Eh, sir, but I'm awfu' keen to get the blessin' wull ye lat me in?" The door was ajar, and her words fell on the ears of an old Scotchman, who reached out his hand, and said: "I hear from your Scottish tongue that you are a Scottish lassie; we will need to try and get you in."

Boston's Rattlesnake and Rat.

A short time since one of the members of a prominent Boston manufacturing firm spent a few weeks hunting in Florida, and on his return he brought with him a monster rattlesnake, the gift of a friend. His snakeship measured about five feet in length, and has a body the size of a man's arm—the white, yellow and brown cuticle blending rather beautifully in patches of various forms.

A WORD TO BOYS.—What do you think, young friends of the hundreds and thousands who are trying to cheat themselves and others into the belief that alcoholic drinks are good for them? Are they not to be pitied and blamed? Do you want to be one of these wretched men? If we are to have drunkards in the future, some of them are to come from the boys to whom I am writing; and I ask you again if you want to be one of them? No? of course you don't!

IN VETERACY OF SIN.—The inveteracy of sin! Have you ever heard of that? Out of its knowledge of inveteracy will not easily arise its evanescence. Out of its prolongation comes its inveteracy, and out of its inveteracy may come its permanence.

Here and now I do not touch the topic of the annihilation of those who fall into permanent dissimilarity of feeling with God, for I do not see that this cause produces any tendency to annihilation in this world when a man becomes incorrigibly bad. Villains do not commonly lack force. Your Nero, with his murders and leprosy, has put his nature out of order; look at his evil face in marble, on the Capitoline Hill, and you start as if gazing into a demon's eyes.

BABOUSHKA.—The Russian peasants have a curious tradition about Christmas. It is that an old woman, the Baboushka, was at work in her house when the wise men from the East passed on their way to find the Christ-child. "Come with us," they said. "We have seen His star in the East, and go to worship Him." "I will come, but not now," she answered; I have my house to set in order; when that is done I will follow and find Him." But when her

work was done, the three kings had passed on their way across the desert, and the star shone no more in the darkened heavens. She never saw the Christ-child, but she is living and searching for Him still. For his sake she takes care of all little children. It is she who, in Russian and Italian houses, is believed to fill the stockings and dress the trees on Christmas morning. The children are awakened by the cry of "Behold the Baboushka!" and spring up, hoping to see her before she vanishes out of the window. She fancies, the tradition goes, that in each poor little one whom she warms and feels she may find the Christ-child whom she neglected years ago, but is doomed to eternal disappointment.—Tribune.

LADIES' TREASURES.—A French journal, speaking of ladies' attire, says: "Queen Isabella of Spain possesses a collection of old lace which cannot be equalled in Europe, and which is worth several millions. Productions of all countries, kinds, and ages are there, all perfect in work and of infinite richness. One dress of Point-d'Alencon is worth more than \$100,000. Some full sets of trimmings in old point, belonging to her Majesty, are in themselves a fortune. That collection of lace is the pendant to that of cashmere belonging to Queen Victoria, which is estimated at not less than 5,000,000. Her Majesty possesses Indian shawls to which the labor of more than twenty years had been devoted, and which, at no matter what price, could not be reproduced at present, existing workmen having lost the secret of such an art. We do not speak of certain shawls woven with fine threads of gold, and in which the embroidery is ornamented with pearls and diamonds. Turning to other matters of female ornamentation, we can say that the finest emeralds in feminine jewelry are possessed by the Empress Elizabeth of Austria, just as the richest and most perfect collection of rubies extant is the property of the Grand Duchess of Saxe-Weimar, grand daughter of Paul I, Emperor of Russia. Pearls and turquoises, which are without rival, belong to the Russian Imperial family, as do sapphires to the British house of Guelph. As for diamonds—except the crown jewels of various nations—private collections can vie with those of queens, and not disadvantageously."

Well, I have a plan for you that is just as sure to save you from such a fate as the sun is to rise to-morrow morning. It never failed; it never will fail; and I think it is worth knowing. Never touch liquor in any form. That's the plan, and it is not only worth knowing, but it is worth putting into practice. I know you don't drink now, and it seems to you that you never would. But your temptation will come, and it probably will come in this way: You will find yourself, some time, with a number of companions, and they will have a bottle of wine on the table. They will drink, and offer it to you. They will regard it as a manly practice, and, very likely, they will look upon you as milkop if you don't indulge with them. Then what will you do? Eh? What will you do? Will you say, "Boys, none of that stuff for me! I know a trick worth half-a-dozen of that?" Or will you take the glass, with your own common sense protesting, and your conscience making the whole draught bitter, and a feeling that you have damaged yourself, and then go off with a hot head and a sulking soul that at once begins to make apologies for itself and will keep doing so during all your life?—J. G. Holland.

MOTHER AND SON.—"May I see my boy, sir?" "She was thin and wan, her clothes were poor but neat, and the trouble in her eyes showed that her heart was very heavy. "You can," said the officer kindly. She went into the corridor and sat where the shadow covered her face. The tired head went against the wall, and the eyes were closed. But between the lashes a drop or two forced their way, as if a misery was there that could break the bonds of pride or the courage of patient suffering.

The turnkey brought him in, and for a moment he stood before her without speaking. He was tall and fair, with blue eyes, and in age was full sixteen years. At first there was a defiant look in his eyes, but when he saw that picture of wounded love and loving suffering before him, his lip quivered, and it required all his strength to hold himself in control. "Mother!" The word was spoken low, and as she heard it she started as though called back from a dream that was full of rest and comfort. She looked up, and in a moment more her arms were about his neck, and his head lay on that heart which had beat so true for him through years of wayward folly. Three years before he had left her, and in all that time she had not seen him; and now, after fifty miles of hurried travel, she met him in the hands of the law—a thief on his own confession. The few spectators went out and left them there alone, she with her sorrow, and he, it is to be hoped, with a repentance that will bear fruit of joy and comfort to her in the years to come.

"Old Reliable." There are many reputed remedies for that very prevalent disease, Chronic Nasal Catarrh, but none which have given general satisfaction and become acknowledged standard preparations, except Dr. Sage's Catarrh Remedy. It continues to enjoy an unprecedented popularity. This reputation has been earned through the permanent cures which it has wrought, having proved itself a specific in the worst forms of the disease. Pierce's Pocket Memorandum Books are given away at drug stores.

I WILL TELL IT.—Many a physician has gained his practice by one patient telling others of his cure. Tell your neighbors that you have been to the hospital of Jesus, and been restored, though you hated all manner of meat, and drew near to the gates of death; and, may be, a poor soul just in the same condition as yourself will say: "This is a message from God to me." Above all, publish abroad the Lord's goodness for Jesus' sake. He deserves your honor. Will you receive his blessing, and then, like the nine lepers, give him no praise? Will you be like the woman in the crowd who was healed by touching the hem of His garment, and would have slipped away? If so, I pray that the Master may say, "Somebody hath touched me," and you may be compelled to tell the truth, and say: "I was sore sick in soul, but I touched thee, O my blessed Lord, and I am saved, and to the praise of the glory of thy grace I will tell it, though devils may hear it; I will tell it, and make the world ring with it, according to my ability to the praise and glory of thy saving grace."—Spurgeon.

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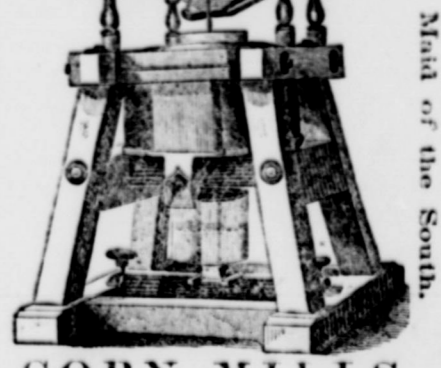
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Texas Christian Advocate

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grapes, just as he had desired it to be. But, but, but—when he tasted the grapes, one after another, he was ready to faint; they were all dreadfully sour.

Then the beautiful boy appeared to him again, and said: "See, O man, how your wish has been fulfilled! You ordered sun and rain prudently enough, but you forgot the wind. Man should never be presumptuous, and try to act more wisely than the All-Wise God."

So the man went quietly home, and ever afterward left the ruling of the weather to God. After that he usually had fine weather and plenty of sweet grapes—but not always."

In Russian Hotels.

You are bound to enter a succinct but exhaustive autobiography in a volume kept for the purpose, and are compelled, under awkward penalties, to put yourself in intimate relations with the authorities. You are bound to make up your mind as to your plans, in a volume kept for the purpose, and are compelled, under awkward penalties, to put yourself in intimate relations with the authorities.

Children Doing Good.

I am sure you will find out ways of showing kindness if you look for them. One strong lad I saw the other day carrying a heavy basket up a hill for a little tired girl. Another dear lad I met leading a blind man who had lost his faithful dog.

An old lady, sitting in her chair by the fire, once said, "My dear granddaughter there, is hands, feet and eyes to me."

"Why, she runs about so nimbly to do the work of the house, she brings me so willingly whatever I want, and when she has done she sits down and reads to me so nicely a chapter in the Bible."

One day a little girl came home from school quite happy to think that she had been useful. For there was a school-fellow there in great trouble about the death of a baby brother.

"And I put my cheek against hers," said her companion, "and I cried, too, because I was sorry for her; and after a little while she left off crying, and said I had done her good."

Trust in God.—"Mother," said a little girl, "what did David mean when he said, 'Preserve me, God, for in thee do I put my trust!'"

"Do you remember," said her mother, "the little girl walking with her father in the woods yesterday?"

"Oh yes, mother; wasn't she beautiful?"

"She was a gentle, loving little thing, and her father was very kind to her. Do you remember what she said when they came to the narrow bridge over the brook?"

"I don't like to think about that bridge, mother; it makes me giddy. Don't you think it is very dangerous, just those two loose planks laid across, and no railing? If she had stepped a little on either side she would have fallen into the water."

"Do you remember what she said?" asked the mother.

"Yes, mamma; she stopped a minute, as if afraid to go over, and then looked up in her father's face and asked him to take hold of her hand, and said: 'You will take hold of me dear father; I don't feel afraid when you have hold of my hand.' And her father looked so earnestly upon her and took tight hold of her hand, as if she were very precious to him."

"Well, my dear child," said the mother, "I think David felt just like that little girl, when he wrote those words you have asked me about."

"Was David going over a bridge, mother?"

"Not such a bridge as the one we saw in the woods; but he had come to some difficult place in his life—there was some trouble before him that made him afraid, and he looked up to God, just as that little girl looked up to her father, and said, 'Preserve me, O God, for in thee do I put my trust.' It is just as if he had said, 'Please take care of me, my kind Heavenly Father; I do not feel afraid when thou art with me, and taking hold of my hand.'—The Children's Friend.

THE WEATHER-MAKER.—A man once had a vineyard which did not bring him salt for his porridge, much less wine enough to drink. Why? The bad weather was to blame.

Once he went into his vineyard and said, aloud: "If I could but regulate the weather for a single summer!"

Scarcely had he uttered the words before a beautiful boy appeared before him, saying, "Your wish is fulfilled!"

It was evidently intended for another, perhaps a more sacred office, and they laid it aside in the Temple to bide its time. While waiting for its appointed hour, the beam was on one instance improperly made use of by a woman named Maximella, who took the liberty of sitting on it, and presently found her garments on fire. Instantly she raised a cry, and feeling the flames severely, she invoked the aid of Christ, and was immediately driven from the city and stoned—becoming in her death a pro-Christian martyr.

In the course of an eventful history, the beam became a bridge over Cedron, and being then thrown into the pool of Bethesda, it proved the cause of its healing virtues. Finally it became the Cross, was buried in Calvary, exhumed by the Empress Helena, chopped up by a corrupt Church, and distributed.

POLAR CURRENTS.—Into the Polar basin was ever flowing a stream of warm water, pouring in between Spitzbergen and Norway, and another stream of cold water was running out on the west, the former carrying a great amount of heat into the north, and the other carrying a great amount of cold to Canada, the west of Greenland, and North America.

To put this in a homely way, we might mention that the inhabitants of New York, if they were to bathe in the sea, would actually have to plunge into the water of the same temperature as that off the north point of the coast of Norway. No very distinct knowledge could be obtained of the nature of the ice in the Polar Sea.

It was certain that a vast distance was covered with ice throughout the summer and swayed backward and forward; but there was no such thing as a navigable channel, and in September all became cemented together again. The new formations taking place seven months in the year would more than counterbalance the breaking up in the other five; and as the area of the Polar basin could not be less than 1,000,000 square miles, and the outlet was not more than 300 miles wide, and only half was occupied, it is a matter of calculation as to the quantity of ice that could get out, and it was easy to see that some of that remaining, must be at least 100 years old.

All the driftwood found in bay open towards the east.—Sir George Nares.

The Ruins of Hannibal's Capital.—Mr. W. E. Robertson, a Scottish gentleman, having recently visited the site of this once proud and famous city, gives an account of the present condition of its ruins, and expresses regret at the wholesale destruction of the few but beautiful remaining monuments of its departed glory.

extend, paved with small pieces of marble about an inch square. All around may be picked up the fragments of broken pottery, broken jars, etc., which have been in use for the carrying of water, by the maidens of the city. The lovely situation of the city, standing on that prominent headland, against which the waves of the Mediterranean fleet went down beneath them, went so far to captivate those who ultimately became its conquerors. That it might not be accessible to foreign invasion accounts, in all probability, for the change of situation in the modern city of Tunis. It was with regret I found among the material collected for building purposes, at the town of Goletta, parts of marble columns, with carved work of the most magnificent description, all of which are being broken up to erect some humble dwellings.

The Italians and Spaniards of the Middle Ages have adorned their palaces with marbles from Carthage, and the Venetians have their friezes and columns, which were once the admiration of Dido and Hannibal!

A TOUCHING INCIDENT.—A nobleman, who died a few years since, had a chest all locked up, but marked, "To be removed first in case of fire." When he died, his friends opened that chest, supposing, of course, that some valuable document or deed of property, rich jewelry, or costly plate would be found in it.

But what did they find? They found the toys of his little child, who had gone before him. Richer to him were they than all the world's wealth, richer than his coronet, brighter than all the jewels that sparkled on his crest. Not his equipage, nothing glorious, and great in this world; but the dearest objects to him were the toys of his little child.

THE PRINCESS VICTORIA.—One of my occupations of a morning, while waiting for the Duke, was to watch from the window the movements of a bright, pretty little girl, seven years of age. She was in the habit of watering the plants immediately under the window. It was amusing to see how impartially she divided the contents of the watering-pot between the flowers and her own little feet.

A LEGEND tells of a great king who owned a golden vase, the gift of some kindly deity, which gave forth whatsoever rich or refreshing draught its possessor willed, inexhaustible in amount. The legend is true. A loving God has given us a precious chalice, from which there pours, in unstinted measure and boundless variety, all that the longing lips of the world can crave—wine to gladden, milk to nourish, water to slake the thirst. From that one source, every appetite, every need, every taste may receive what it will, for he said: "If any man thirst, let him come unto me and drink."

A FATAL MIRACLE.—Notwithstanding the success which has attended some of the pretended miracles of Rome, others have sometimes failed of the desired result. The Imparcial, a Spanish paper, is credited with the following story, the events of which occurred at Cervera, a town of 5,000 inhabitants, in the Province of Logrono:

A rich proprietor, well known in the country for his advanced opinions, refused on his deathbed, to accept any spiritual help, notwithstanding the prayers of his family, and the advice of his best friends. There was a moment, however, when it was thought that the patient had modified his determination. The priest of the parish presented himself by the bedside of the dying man, but finding that he persisted in his refusal, he retired precipitately, saying aloud to those present that after the death of the reprobate, the devil would come in person to take charge of his body, and conduct him to hell. Two days after, the family were watching over the corpse of the reprobate, when suddenly the door of the mourning room was suddenly thrown open, and an indefinable being, dressed in scarlet, smelling of sulphur and dragging an immense tail, presented himself before the mourners, who, full of terror, rushed

away from the room. On hearing the screams of these people, a man-servant, who was in the next room, snatched up a revolver and entered the scene of the scandal. As may be supposed, he stood terrified at the sight of the devil, but thinking that it would be better to kill his infernal majesty than be killed by him, he fired three shots at him, point blank. Shortly after, the family of the deceased found themselves face to face with the sacrilegious of the parish, *deguise en diable*, with three shots in his breast, and the foam of death upon his lips. The authorities at once interferred, and took four priests into custody. On the following day the unhappy sacrilegious was buried.

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Dear Sir—This is to certify that I have sold at retail 100 bottles (1877) of your VEGETINE, and I can truly say that it has given me the best satisfaction of any remedy for the complaints for which it is especially prepared, and would cheerfully recommend it to those who feel that they need something to restore them to perfect health.

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ASK the recovered dyspeptic, bilious sufferers, victims of Fever and Ague, the morbidly diseased patient how they recovered from it. They will tell you cheerful spirits and good appetite, they will tell you they will tell you by taking SIMMONS' LIVER REGULATOR.



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Business letters and communications should be addressed to SHAW & BLAYLOCK, Publishers.

Table with 3 columns: Rate, Length, and Price. Includes 'ADVERTISING RATES' and 'Rates on Standing Advertisements'.

DEAR COUSIN JOSEY—I am a little girl six years old; my ma died last December. I live with my uncle near Verona. I saw you when you came home last Christmas, and saw you skate with your little brother. I cannot write, so I have to get my Cousin Willie to write for me.

LETTERS TO CHILDREN—NO. 7. My Dear Little Cousins: It is with much pleasure that I, after so long a silence, resume my correspondence with you.

DEAR COUSIN JOE—As I have not seen any letter from Comanche I will write one: I love to read your letters. Pa takes the Christian Advocate, and thinks it is the best paper in the world.

VERONA, MISS., March 26. DEAR COUSIN JOSEY—I am a little girl six years old; my ma died last December. I live with my uncle near Verona.

DEAR COUSIN JOE—I like the Advocate better than any other paper, and your letters are always read before anything else.

ford only the necessities of life. I think I know you, cousin Joe; and if I am not mistaken you were our preacher last year.

Our rose bushes are in bloom now, and they remind me of the bouquet I put in your hat once. In conclusion, let me ask if you will let us ask Bible questions, to be answered by the children in their letters to you.

The fact of my letters being read before anything else convinces me that they are appreciated and afford you children some pleasure at least; and consequently cheerfully grant your request to continue writing (a little while anyway).

DEAR COUSIN JOSEY—I am a little girl six years old; my ma died last December. I live with my uncle near Verona.

I am much obliged to my little cousin, Lide, for her nice little letter, and hope her cousins, Bettie and Julia, will be faithful and soon advance her sufficiently for her to write to me with her own little hand.

DEAR COUSIN JOE—I have been thinking a long time of writing to you, but every time I thought about it I was afraid I could not interest you as much as some of your little cousins; but I have come to the conclusion that I would write one letter, and if you do not like it just throw it into the fire and say nothing about it.

Now, Cousin Joe, I live away out here in Burleson county on a large sand hill, and live just as happy as any of the little Mexican children that you spoke of living on dirt floors.

You asked what competency meant. I think it means sufficiency. What the wise man said about the rich and the poor, you will find in the 13th chapter, 7th verse of Proverbs, and the wise man was Solomon the son of David; but what it means I would rather you would tell me.

Let me assure you, my little cousin, and all who may feel disposed to write, that you need have no fears of failing to interest me, for any kind of a letter from a child always interests me very much.

DEAR COUSIN JOE—I like the Advocate better than any other paper, and your letters are always read before anything else.

succeed in life, always say: "I'll do my best," and then do what you say, and your success will surprise you.

Who will write and ask the first Bible question? Let the one who loves the Bible best be the first.

Selfishness.

"What's the good word doctor?" "Oh, fine times, my boy, I assure you. Lots of fever and ague; sell lots of quinine and chill medicine; everything prosperous, my boy."

"Do you think the crops will be injured by the heavy rain fall?" "Not a particle sir. Best thing that could have happened. Never such a demand for chill medicine. Farmers will shake a little, of course, but it'll do 'em good, my dear sir, do 'em good. They want something to stir 'em up. You see, my dear fellow, Providence knows what he's about. Sends down rain, then chills come. Then, my dear fellow, we step in with our chill cure, make an honest penny, and everybody is happy. Nothing like it, my boy, I assure you. When patent medicines are lively, everybody's comfortable, my dear sir."

NEVADA'S NEWEST NOVELTY.—A large iron water pipe is carried up through the steeple to the large cross of the new Roman Catholic Church. The pipe then takes the form of the cross, behind which it is hidden, and from holes perforated at proper intervals jets are sent up. From the top of the cross and from the end of each arm large streams ascend to the height of about twenty-five feet, and between these are thrown up a great number of smaller jets.

RELICS.—An old darkey was seen picking up a basket of bones in the rear of a Southern boarding house, the other day, and being asked what he was going to do with them, he replied, "Dar's lots o' dem Northern chaps comin' down deah for relics ob de war, and I'se gwine to pleas 'em, if it takes all de beef bones from eb'ry boardin' house in Vicksburg."

The Moral of a Pair of Stockings. The following letter was written by a distinguished literary lady to a learned Judge on the eve of his marriage:

Dear Cousin—Herewith you will receive a present of a pair of woolen stockings knit by my own hands; and be assured, dear coz, that my friendship for you is as warm as the material, active as the finger-work, and generous as the donation. But I consider the present as peculiarly appropriate on the occasion of your marriage.

Other appropriate thoughts rise in my mind regarding these stockings. The most indifferent subjects, when viewed by the mind in a suitable frame, may furnish instructive inferences, as saith the poet:

But to the subject. You will perceive that the tops of these stockings (by which I suppose coarseness to be represented) are seamed, and by means of seaming are drawn into a snarl; but afterwards comes a time when the whole is made plain, and continues so to the end and final toeing off. By this I wish to take occasion to congratulate you that you are now through with seaming, and have come to plain reality.

whole presents the fair and equal piece of work which you see, so life does not consist of one great action, but millions of little ones combined; and so may it be with your lives—no stitch dropped when duties are to be performed, no widening made when bad principles are to be reformed, or economy is to be preserved—neither seaming nor narrowing where truth and generosity are in question.

Thus every stitch of life made right, and set in the right place, none either too large or too small, too tight or too loose, may keep you on your smooth and even course, making existence one fair and consistent piece, until together, having passed the heel, you come to the very toe of life; and here in the final narrowing of and dropping off the coil of this emblematical pair of companions and comforting pair of associates, nothing appears but white, the token of innocence and peace, of purity and light.

Church Appointments. JEFFERSON DISTRICT.—THIRD ROUND. JEFFERSON station, May 25, 27.

WACO DISTRICT.—THIRD ROUND. Waco circuit, at Cedar Bridge, May 26. Waco station, June 7.

PALESTINE DISTRICT.—SECOND ROUND. Palestine circuit, at Tennessee Colony, May 26, 27.

Commercial.

COTTON.—At New York the market for spot opened quiet, dull and easier, closing dull and lower.

At New Orleans, the market is firm. Good Ordinary, 9 1/2; Low Middlings, 10 1/2; Middling, 11 1/2. Sales 4800.

Table with 2 columns: Quotations and Yesterday. Lists prices for Good Ordinary, Low Middling, Middling, and Good Middling.

EXCHANGE, GOLD AND SILVER. Sterling 60 days, 511; 519.

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

BAKING.—Market steady. We quote clear sides, 9 1/2; clear rib, 8 1/2; breakfast bacon, 11 1/2; shoulders, 6 1/2.

Butter.—Stock ample and prices better for all grades. We quote Goshen, 22 1/2; western, 20 1/2; Kansas, 18 1/2.

DEAR COUSIN JOE—I like the Advocate better than any other paper, and your letters are always read before anything else.

13 1/2; fancy 16 1/2; rock 20 1/2; cream 18 1/2; gum-drops 24 1/2; maple sugar none.

COFFEE.—Per dozen: Perko's No. 5, 5; No. 6, 4; No. 7, 7 1/2, with 10 per cent discount.

CRACKERS.—In fair demand; Soda, 6a 5/4; cream and ginger 3 1/2 @ 10c.

FRUIT.—Per dozen cans: Peaches 2 lb \$1 00 @ 2 00; strawberries, 2 lb 1 75 @ 1 90; pine apple, 2 lb, \$2 10 @ 2 25; damsons, 1 30 @ 2; oysters, 2 lb full weight, \$1 75 @ 1 90; 1 lb full weight, 90 @ 1 00; oysters 1 lb light weight, 65 @ 75; 2 lb light weight, \$1 25 @ 1 50; tomatoes, 2 lb \$1 00 @ 1 75.

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

FRUIT, FRESH.—Ample supply; nemand fruit. Apples \$3 00 @ 7 00 per barrel for choice from first hands. Lemons \$5 00 @ 5 50; Cocoanuts, \$45 00 per 1000.

FRUIT, DRIED.—Raisins, layers per box, \$2 25 @ 2 40; figs, none selling; prunes 2 @ 9c; currants, Zante, per pound boxes, \$1 50 @ 1 60; half-boxes \$3 @ 3 50; 100 lb boxes, 5 1/2 @ 6c per pound.

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

HAY.—Ample supply; demand light, Prime Western, at \$23 @ 24, choice none in round lots. Jobbing at \$24 @ 26; Northern, \$21 @ 22.

IRON.—Painted, 3/4 nest, 3 in \$25, 8 in \$3 25; white, pine, 3 in \$3; 8 in \$4; cedar, 3 in \$3 75; 8 in \$5 50.

THE PROTECTION LIFE INSURANCE CO., OF CHICAGO, IS AN ESTABLISHED SUCCESS!

Table showing capital stock, losses paid, and company details for The Protection Life Insurance Co.

Advertisement for The J. C. Tilton Steam-Washer Company, featuring a coupon and details about the steam-washer product.



Texas Christian Advocate

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

Southern Ballads.

[For the ADVOCATE. ASLEEP! YES! BY SEBASTIAN. Yes, I recall that misty morn'...

The air was sultry with the heat Of July and the South; The white sand gave no answering beat...

"Disinfect, sharpshooters! Double four! To front we see them go; Like stealing shadows in the gloom...

What care we for the picket's fire! For breastworks bristling thick With Parrot's and with carabines...

We sleep; and through our palsied brain The numb anguish speaks, And drops of sweat roll down like rain...

Dr. Pitts has called special attention to this matter, and as may be seen in another column...

It will be one of the repositories of information respecting events in connection with Texas Methodism...

When this assured that the conferences will approve, and a sufficient number of subscribers have been obtained...

Vanderbilt University. The next session of Vanderbilt will begin on the first day of September, 1877...

It is often easier to save five cents than to earn it. People can save this and more...

That Swindle.

Some time in February or March there was published in the ADVOCATE a coupon for the Union Silver Plating Company...

When this advertisement was sent to the ADVOCATE, the publishers returned it to the sender, stating that it was declined...

Erratum. In the articles now appearing in the ADVOCATE on "Catholicism and the Scriptures," your printers uniformly mistake...

I looked on your face oft weary and wan, 'Till my soul within me is stirred; For there has there been a yearning no plain...

How in youth the fires of fancy burned bright; You longed for the zenith of life; Nor knew that there hovered, even in sight...

Thus founded, your faith never weak failed, And will change hereafter to sight; Your prayers, fervent breathed off at God's altar...

Some of us who live and labor within the bounds of the Corpus Christi district in the dark as to the meaning of W. G. Cooke's communication...

Notice. To the presiding elders of the N. W. T. Conference: In answer to a request made by me to Bishop Wightman...

Huntsville, Texas, May 25.—The exercises of the annual commencement of Anderson male college, Huntsville, Texas, will begin June 1st...

The Minutes of the Texas Conference.

Moore, Shaw & Blaylock. This little book has been on my table several weeks. It was issued long after the session of the conference...

From Town Bluff. It is "Never too late to do good." I send two subscribers to the TEXAS CHRISTIAN ADVOCATE...

Fort Worth District Sunday-school Convention. will convene in the city of Fort Worth on Friday, July 27th, at 10 o'clock A. M.

Sherman District Conference. will convene at Pilot Point on Friday at 9 o'clock A. M., preceding the first Sunday in July, 1877.

Letters Received. May 29—W. W. Calder—neither name of Yates nor McPeters have you received. Will send papers and charge you.

How in youth the fires of fancy burned bright; You longed for the zenith of life; Nor knew that there hovered, even in sight...

General Church News. The Church in Texas. FORT WORTH DISTRICT—THIRD ROUND. Cleburne station, at Cleburne, 21 Sunday in June.

Marshall District—Third Round. Elston Fields et al, at Harpogon, June 23, 24; Ballville et al, at Holly, June 23, 24; Marshall station, at Holly, June 23, 24.

Comanche District—Third Round. Comanche mission, at Hog Creek, June 9, 10; Brownwood et al, at Indian Creek, June 16, 17; San Saba et al, at Big Valley, June 23, 24.

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Father Hyacinthe.

Two years ago, Pere Hyacinthe—Charles Boyson—addressed the popular preacher in France, if not in the world. His recent address to 4000 persons in a grand amphitheatre in Paris has brought him again to the front.

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From Town Bluff.

It is "Never too late to do good." I send two subscribers to the TEXAS CHRISTIAN ADVOCATE now, and will try to send others soon.

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MARRIED.

TAYLOR—MORRIS—On Tuesday morning, at 8:30 o'clock, in the First Baptist Church, by Rev. Dr. Howard, Mr. James Taylor and Miss Morris—all of Galveston.

10,000 CATALOGUES, with handsome steel plate engraving of Clarkeville Female Academy, for free distribution to all in search of a FIRST-CLASS BOARDING-SCHOOL; healthy locality, refined community; complete in all its appointments.

25 DYSPEPSIA 25. GLEGGY & DOCTORS' TESTE. Rev. Leroy M. Lee, D. D., Meth. Historian. I am never without it at home or abroad.

Chaplain Randolph—Macon College, Va. Many cases of dyspepsia within my knowledge have been cured by it. Cramps, colics, Headaches and all sorts of pains from indigestion yield promptly to it.

Polk Miller & Co., 200 Main Street, Richmond, Va. New Square Grand Rosewood Pianos for \$250.

WEBER & EMERSON PIANOS. MASON & HAMLIN ORGANS. PHILIP WERLEIN, LEADING SOUTHERN PIANO HOUSE.

Great Reduction in the price of the world renowned WILSON SEWING MACHINES. We are now selling the WILSON as quoted below.

WILSON SEWING MACHINES. No. 6, 8, 10, 12, 14, 16, 18, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 44, 46, 48, 50, 52, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100.

LAW AND JOURNALS. For Sale. Pamphlet Bound, 10 copies... \$2 10. Bound in Law Sheep... \$3 10. ADDRESS SHAW & BLAYLOCK, GALVESTON.



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...

Table with 3 columns: Space, 1 mo., 2 mo., 3 mo. and 4 rows of rates for different ad sizes.

RATES ON STANDING ADVERTISEMENTS
To find price of an advertisement for a given time over three months, multiply the price of an advertisement for one month by the number of months; then deduct...

Catholicism and the Bible.

The fundamental principle of Protestantism is thus formulated in the Articles of Religion drawn up by the English reformers, and agrees substantially with all Protestant confessions of faith: "The holy scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." Further, it is claimed by Protestants that the Bible should be interpreted as any other written record. Not so with Roman Catholicism. We can define her position better in the language of her theologian, Peter Dens, than in our own. According to his teaching, we are required to believe "all things which God has revealed and proposed to us through the church to be believed, whether these things are written or not [written]—(italics mine). "Truths to be believed are partly contained in the written word of God, or Holy Scripture, partly in the word of God [that has been] handed down, or in Divine tradition," (pages 82 and 83). "Divine tradition is the unwritten word of God, or it is a truth divinely revealed to the church and transmitted by the fathers to the latest posterity without the writing of a canonical author." "Sacred scripture is not authentic for us except through tradition and the teaching of the church." "The legitimate sense of scripture is known to us through tradition." The Council of Trent "resolved that no one may dare to interpret sacred scripture contrary to that sense which Holy Mother Church held and holds, or contrary to the unanimous consent of the fathers, especially in matters of faith and custom." "Divine tradition has equal authority with Holy Scripture, for both are truly the word of God." "There is more need of divine tradition than of Sacred Scripture." "Whatever the Catholic Church holds or declares as such is to be regarded as tradition." "The church has not framed a catalogue of divine traditions, but sets forth, sometimes one, sometimes another, as occasion demands" (pages 150 to 157). We have multiplied these quotations to show our Protestant readers the means by which Rome rules the consciences of her devotees. Never, until we understand what is implied in this claim to a dual revelation—the written and the unwritten—are we prepared to appreciate the work consummated by the Reformers of the sixteenth century. By breaking the spell of tradition, which had so long bound the conscience and intellect of the Christian world, Luther restored to the church of God both truth and faith and reason. In Rome was a flight of steps which "tradition" said was the same that Pilot ascended when he sentenced Christ to the cross, and which had been miraculously transported to Rome; moreover, "Divine tradition" pledged an indulgence to all who should ascend these steps upon their bare knees. The devout professor of Wittenberg had been taught to believe that these traditions were of equal authority with Holy Scripture. The light that broke upon the soul of Luther when he, burdened with a sense of guilt, essayed the difficult task, has gone out through the world in ever-increasing brilliancy, and is destin-

ed ere long to restore to redeemed man his spiritual franchise: "The just shall live by faith."

In this theory of a dual revelation, the following, as we have seen, are some of the postulates: Divine tradition has equal authority with Scripture; there is more need of tradition than of the revealed word; the church, not having formed a catalogue of what are called divine traditions, sets forth, sometimes one, sometimes another, as occasion demands; whatever the Catholic Church holds or declares as such, is to be regarded as Divine tradition. What, then, is there to limit the number of these traditions, or to determine their character? Nothing! The inventive imagination of an ignorant and corrupt priesthood, prompted by lust for power and wealth, will bring them forward "as occasions demands," to give authority to some new dogma, or gather around some new shrine the devotions and gold of Rome's deluded worshippers; and when poor human nature, staggering under the burden of these ever-increasing traditions, asks for the authority by which they are imposed, the reply is, "Whatever the Catholic Church holds or declares as such, is to be regarded as tradition!" The house of Joseph, tradition says, in which the childhood of our Saviour was passed, was borne through the air by angels from Nazareth to some place east of the Adriatic; thence, after two more removals, it was settled at Loreto near Ancona, in Italy. What if the style of architecture is Italian, instead of being Jewish? "Tradition" said the angels did spirit it through the air from Palestine to Italy, and that was enough. Thousands flocked to it annually for centuries and left their offerings, until "The House of My Lady of Loreto" became the richest shrine in Christendom. "Holy Mother Church" says that this is a "divine tradition," and it must therefore be accepted as fully by every Catholic—and "heretic," too, as to that matter—as the written record of the death and resurrection of our adorable Saviour! This is only one of hundreds of traditions held by Rome, equally as absurd and puerile. "Divine tradition" constitutes the stock in trade of the Romish priesthood. Cast doubt upon that and the whole system of Popery would soon perish.

The reader is now prepared to understand why Rome withholds the Bible, correctly rendered into the vernacular, from the laity. It is the deadly foe of her traditions. It unmasks Popery and shows it in its true light as a system of priestly cunning, cupidity and perfidy. "Ye hypocrites, well did Esaias prophesy of you." True, "The church does not absolutely forbid the reading of Sacred Scripture in the vernacular tongue to the laity, or to persons of any condition whatsoever; but it does not permit it except with great caution" (Dens, page 139). This "caution" for all practical purposes, amounts to a prohibition. "As it is manifest by experience, if Holy Bibles in the vernacular tongue are everywhere indiscriminately permitted, more injury than advantage would accrue on account of the temerity of the people; let it abide in this point by the judgment of the bishop or inquisitor: that with advice of the priest or confessor the reading of Bibles in the vulgar tongue, translated by Catholic authors (italics mine), may be conceded to those who they know can derive no injury (!), but an increase of faith and piety from such reading, which permission they must have in writing. But whoever shall presume without such permission to have or to read them, cannot obtain absolution of his sins, unless the Bibles be first returned to the ordinary. But regulars may neither purchase nor read them, except by permission obtained from their prelates" (4th rule of the index, Council of Trent). "This law has been received and hitherto kept \* \* \* in the whole Catholic world: more indulgence has been granted only where it was necessary to live among heretics" (Dens, page 140). We would like to give some specimens of translations by Catholic authors.

Protestants would like to know what becomes of the Bibles returned to the "ordinary" in accordance with the above canon. Does that dignity do with them as Cuthbert Tonstall, bishop of London, did with Tyndal's translation—commit them to the flames? or does he send them to the Jesuit missions in China, to be turned over for a consideration by those "holy fathers" to the "heathen Chinese" to be manufactured into shoe soles? Whoever studies Popery in the light of history must, if his judgment is not perverted, see that it is a conspiracy hoary with age, against the civil and religious

rights of man. We would distinguish between Popery and Catholic christianity. The latter is the religion of many truly devout worshippers of God and His Christ, who, while they believe many hurtful traditions, receive into their hearts saving truth as far as their spiritual teachers permit its light to fall upon them. The former is the product of more than forty generations of priests, all controlled by the same spirit—a monstrosity in the moral universe which, in the name of God, seeks to take possession of the conscience of the world and make merchandise of religious instincts of our race. It has, everywhere and in all ages, been the "counter revolution" in the world's progressive movements; and the system of tactics by which it seeks to hold mankind in an endless pupillage for the benefit of an ambitious hierarchy manifests a depth of wisdom that is almost superhuman. Every confessional is a throne where, blasphemously seated as God, the priest, whose training has made his thoughts familiar with all conceivable crime, ransacks the soul of innocence itself, it may be, with questions foul enough to make a demon blush. Should the soul stir to the assertion of its God-given right to freedom, it is remanded to its prison with an authority which it is taught to regard as Divine. If any one doubts the truth of this assertion let him consult any standard text-book on Romish casuistry. My eyes rest now upon pages on which the most revolting forms of beastiality—to revolt to sample, even in the original—are analyzed with studied particularity for the benefit of young students in theology while in a course of training for the work of the confessional. Let the cue here given be followed up, and the soul that once bows at that dread tribunal thenceforward belongs to the hierarchy.

One word more: A statement has recently fallen under the eye of the writer, to the effect that in the three States of Georgia, Alabama and Louisiana Catholicism boasts of forty institutions of learning. We are not prepared to vouch for its truthfulness; but one of the most significant signs of the times in the United States is the activity displayed by the Romish priesthood in building up schools. Whose children are they educating? Largely, the children of Protestants; and that, too, with a recklessness on the part of their parents as to what religious faith they follow, that is both surprising and fearful. "Oh! I must baptize Lizzie before she dies!" said a sprightly little girl of Protestant parentage whom we once knew. She had spent one year in a Romish seminary. Her parents consented to the performance of the rite, and afterwards told the circumstance as a joke to illustrate their child's precocity. "Lizzie," was a negro girl with whom she had played from infancy. The work was done for that child. Are such parents mad? Is there no difference worth considering, between light and darkness, truth and falsehood, spiritual freedom in Christ Jesus and slavery to a corrupting priesthood? The writer is not an educator, but he sees along this line fearful danger to the Protestantism and civil liberty which is dearer to him than life.

(Communicated.) Whisky and Religion. My friend, Dr. Kavanaugh, reminds me of a certain discreet military captain, who, seeing himself about to be overmatched, set fire to his powder and retired in the smoke.

To say the truth, I did not expect Dr. K. would assail the position I have taken in my article of April 21. I knew that as soon as he would bring his mind to bear on the point, he would see that I am entrenched behind an impregnable rampart of truth. Every intelligent reader of the Bible knows that, in addition to the unquestionable case of bargain and sale of wine and strong drink mentioned in Deut. xiv: 22-26, it came to be shown that these articles were common commercial commodities among the Jews during all the periods of their history—articles of prime necessity as articles of food, just as tea and coffee are with us at the present day. He would also see, and doubtless did see, that these articles entered into other important commercial transactions mentioned in the Bible—clear and unequivocal cases, in which labor and material were furnished by the one party, and paid for by the other party with goods, wares and merchandise, among which were large quantities of wine which was a fermented liquor *ex vi termini*. On this point I refer the reader to 2 Chron. ii: 10; Ezria iii: 7; vii: 17; Nehem. xiii: 15. No amount of sophistry

—no amount of pious howling—can evade or break the force of these scriptures. There they stand, immovable monuments to rebuke the folly and fanaticism of those who seek to hurry the church into legislating on subjects over which she has no jurisdiction, and which lie far beyond her legitimate domain. If Christ and his Apostles were here now, and were to do what they did when upon earth, and such a law as reckless men desire to fasten on the church were in force, it would result in the expulsion of the Saviour and Apostles from the church they founded and cemented with their own blood.

I would like for some of these sagacious ecclesiastical legislators to tell us how the church has obtained her sacramental wine (fermented liquor) during the past 1800 years and over. And how, under the operation of their dreamed-of law, she is to obtain it in the years to come. That the wine of the sacrament induced intoxication abundantly appears from the epistles, and the writings of the early fathers, who lament the sore scandal which the drunken abuse of the sacrament frequently brought upon the church. How has the church obtained all the wine she has used? Where did the wine come from which the Redeemer dispensed at the last supper? Neither Christ nor his disciples were in the wine-making business. The exigencies, I insist, of the position occupied by our prohibitory-law brethren demand of them to prove affirmatively that, in the primitive ages at least, the wine of the sacrament was not obtained by purchase. Will they do it? Not soon. It was the appreciation of these insuperable difficulties which doubtless deterred Dr. Kavanaugh from noticing my argument.

The smoke the Doctor makes and under which he runs away, about "principles recognized to be correct"—"eternal principles"—"basis of moral philosophy"—"principles of right, truth and justice," etc., really amounts to nothing. His paragraph in which these pompous phrases occur, in a string of jingling generalities, which, if they could be made to cut any figure in this argument, apply more appositely and forcibly to the passages I rely on than to my friend's *hooking-steer* case. My texts have all been recognized by God as correct, and therefore, by the Doctor's logic, embrace principles of truth, justice, right, and are a basis of moral philosophy, and are eternal. The cloud which my friend raised being thus easily dissipated, the reader can see how he runs.

I will not permit a disturbance of feeling on account of the severe words of the Doctor, by which he places myself and others in the category of those who throw the weight of their influence in favor of wholesale murderers in the church. Dr. Kavanaugh is a generous and chivalrous Christian gentleman, and I know it. The charge he makes never came from his heart—he never considered the ugly import of those words. At any rate, I can afford to be generous.

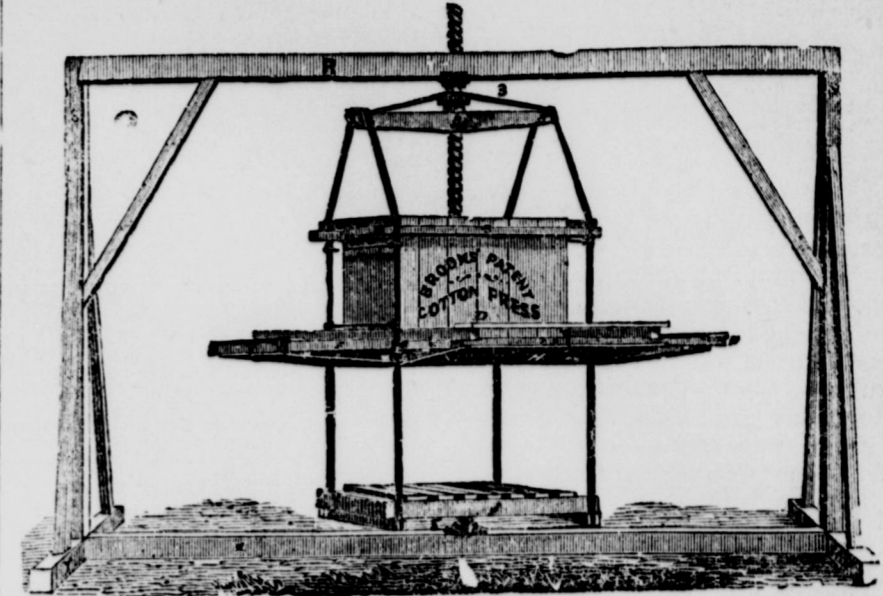
In conclusion, I have only undertaken to show that the Bible is no warrant for the enactment of a law in the church forbidding her members from buying or selling liquor as an article of commerce. My readers must determine whether I have made any progress in that direction. The intelligent reader can easily see that the subject is far from being exhausted.

(Communicated.) My attention has been called to a paragraph in your paper to the effect that I "indorse the religious teachings of Elder M. E. Cornell."

In reply, permit me to say that I have never done so, nor do I know except from hearsay what Elder M. E. Cornell's teachings are—except upon the subject of spiritualism. Some weeks since Elder Cornell delivered several lectures against spiritualism in this city, taking the true Bible ground on that subject—viz: that all spirits communicating with men through mediums are evil spirits, and lying spirits under the direction of the devil; their only object being to deceive and destroy the souls of men.

Having heard said lectures of Elder Cornell, I publicly endorsed his position as substantially correct, and the same position I myself had taken when lecturing on this subject. Please publish this, and oblige, Fraternally yours R. M. CARSON. DENISON, TEXAS, MAY 27, 1877. REMOVAL OF GREASE SPOTS.—Benzole magnesia, a simple paste made of calcined magnesia and benzole, will take grease spots out of almost anything however delicate. A paste of soda and quick lime is good to take all stains from wood floors.

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It is a great privilege to write for the ADVOCATE. Then it is such a relief to the editor, when he is about out of soap and wash day is fast approaching.

Arthur was the son of a poor widow who could hardly earn enough to buy food for herself and son. She had no warm shawl, and could not go to church in cold weather.

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Mary, Countess of Okney, was deaf and dumb, and was married in 1753 by signs. She lived with her husband, Murrough, first Marquis of Thomond.

THE CURIOSITY OF FISH.—The curiosity exhibited by fish is worthy of remark. Like nearly all the animal creation, fishes are inquisitive.

book every time it was drawn to the surface, but not one would take the most tempting bait.

Give Your Child a Paper. A child beginning to read is delighted with a newspaper, because he reads of names and things which are familiar, and he will progress accordingly.

STRANGE NATURAL CISTERNS.—In the rough granite country back from Mossabaca, on the West coast of Africa, are some very remarkable natural cisterns.

A Tadpole, or an Angel.—One of the best things that we have ever heard of Carlyle is told by Miss Martineau, to the effect that he has always been troubled about his literary style.

GLADSTONE AND THE POOR BOY.—The rector of a London parish one day called on a sick boy. The boy was one of the neglected outcasts of the great city.

EVER ONWARD.—Von Moltke had a great way of saying, "Vorwaerts!" Forward, onward—the foe not retreating a step.

Good horse judges understand the importance of the food. It should be of medium size, either extreme being suggestive of disease.

The Boy Who Kept His Word.

One day I heard the softest little tap—a tap at the door, low as though made by a bitten paw, and when I opened it, a beautiful little boy, with brown eyes, red lips and rich olive complexion, stood there perspiring, and holding his old hat over his head.

He took off his hat and sat down, saying, "I can't stay long, because I have to get the cow for mother, and we keep her in Mr. Irving's pasture."

THE RESCUE.—Jane is a bright little girl, about six years old, who lives not far from a wharf in a seaport town, where her father is employed in a junk store.

THE CURIOUSITY OF FISH.—The curiosity exhibited by fish is worthy of remark. Like nearly all the animal creation, fishes are inquisitive.

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RUN YOUR OWN BOAT.

The *Christian Union* compares two rival denominational churches in a small Western village to two steamboats, placed stern to stern, and hitched. They put on steam, "fill the whole region with their din, and the end is they neither move a peg." The *Sunday School Teacher* thinks the illustration very apt, and applies it to rival Sunday schools which pull against each other. Either the *Union* and the *Teacher* have spent their time while in Western villages in very bad neighborhoods, or their illustration is a caricature on both the religion and the Sunday school work of the West. It supposes that rivalry is the motive which directs these movements. When churches and schools let themselves down to so unworthy a motive, while professedly engaged in a work involving the interests of immortal beings, they are guilty of much greater folly than the two steamers exhibit which fasten themselves together and splash and puff in opposite directions. So absurd a spectacle, we presume, has never been seen on western waters. Boats often try their speed, and often blow up in the race, but they seldom waste their steam in dragging the same cable. Human motives enter too often in church work, in all parts of the Master's heritage, but this assumption that rivalry is the motive which impels people into denominational movements, grossly misrepresents the spirit of Christian people in all the different branches of the church. The organization of different branches of the church of Christ is founded on a profound conviction of the importance of religious truth. Being divinely revealed, they dare not change its meaning. Approaching these truths from different standpoints, or investigating them with varied advantages, there may be different interpretations; yet with the strength of conviction will be a corresponding unwillingness in every earnest mind to make any compromise with what it believes conflicts with the truths revealed in the word of God. Organizations representing different convictions are the result and until the period is reached when all shall see eye to eye, no other condition can exist, unless men cease to think for themselves, and the whole world accepts that principle in the Papacy which binds all human thought to the inflexible decision of a single human judgment. We have no sympathy with that union which seeks to suppress that freedom of thought and speech which impels men to organize themselves in distinct church organizations, nor have we with the demands of the Vatican which would obliterate the denominationalism of Protestantism by the establishment of its own infallibility. The true unity is that of the spirit. Its bonds will be those of peace. All other unity is the paste work of pretense or the iron bond of bigotry welded by secular power. Men do not surrender their convictions so long as they are profoundly impressed with their importance. When these convictions which denominational lines define disappear, it must be because they fade out through indifference, are wiped out by force, or because the light of eternity relieves every doubt. The light of millennial glory has not yet dispelled the shades of error, and until that day dawns upon the earth men will differ in their interpretations of the word, and these differences will develop distinct theological schools and ecclesiastical organizations.

The illustration of the *Union* is singularly misapplied. The boats are distinct affairs. They

cannot from the nature of things occupy the same space and carry the same passengers and cargo at the same time. Lashing them together is an absurdity and defeats the ends and purpose for which they were united. There is room in the channel for both. If there is is not trade enough for both, the laws of honorable competition will settle the opposition and "fittest will survive." Competition is the life of business. Monopolies seldom benefit the masses. The church wishes to reach and save the people, and not build up an establishment for show. Cut the cables, let each boat keep its proper place in the channel, have its own landing at the wharf, and while respecting the rights of the other boat, will take the surest course to secure its own. Union churches make a little headway as the boats of the *Union* tied stern to stern. They are under the special care of nobody. One waits for another until nothing is done. The movements of the different bodies are fettered, and freedom of utterance and action held under perpetual arrest. The same is true of Sunday-schools. The instructions of the teachers are held under constant restraint, until the truths of God are confined in so narrow a channel that their fullness and living power are lost by the children. In many towns and communities we have known union schools, relying for support on the efforts of a few faithful workers, which the different pastors were afraid to take in charge lest somebody would accuse them of seeking to appropriate them, and for which none of the churches were particularly responsible, to drag out a sickly and neglected existence for years. Now and then the regions around would be disturbed by the noise of conflicting opinions and the parties of the union would be found pulling in opposite directions over some question of doctrine or of right in the control of the school, which disturbed the region with its din but failed to accomplish the end for which the school was established. After a while one of the churches organized a school under its own charge. It made no little talk. People talked about the blessed spirit of union who had never taught a lesson in the school and prophesied failure, but the movement for some reason imparted new vitality to the Sunday school work. Both the old and the new have been benefited. More scholars were soon in either than the old one could boast. Part the cable and let each boat do its own work.

DRIFTING.

The celebration of the Italian Benevolent Society on last Sabbath, with its peculiarly noisy accompaniments, gave somewhat of a shock to our church going community and indicated a certain progress made in the line of our cosmopolitan and liberal education! Hundreds of quiet people were startled from their devotions in their respective churches by the near booming of cannon, and the streets were filled by bands of music and gala crowds, to the complete ignorance of the spirit of the day and the obligation of its observance in a religious manner. Trinity church, particularly, must have been annoyed, since the cannon were discharged before its very doors! We are drifting—drifting down the tide of an unbiblical, an ungodly life, if this fashion of things is allowed to go on! What, with incessant gambling, intactly licensed hells, base-ball playing in open squares, salvos of artillery to herald the unchristian jollification of foreign clubs—all on the holy Sabbath day—we may sooner or later, unless some check be devised, see our entire community secularized, our churches closed and our bibles covered with dust!

Thrifty farmers drive their work, but are not driven by it.

PREDESTINATION AND FOREKNOWLEDGE.

A Correspondent Asks for Help in Trouble.

"I have been bothered a great deal upon the subject of predestination, and at times wander from the path of a Christian life; thinking that God being omnipotent and omnipresent, he knew for what purpose I was thrown upon this world. He knows my destination and what God knows it is impossible for man to change. This predestination and foreknowledge amount to the same thing."

Our correspondent writes in a melancholy tone and seems to be in mental trouble. Moreover his Christian life is suffering as an effect from his mental entanglements; of which he seems conscious, and so far as we can see, he honestly and anxiously asks for light and help in his darkness. It is the mission of the *ADVOCATE*—as of the preacher—to shed the light of gospel truth upon the minds and hearts of its readers, and while it may not be able to unravel every tangled hank and make every crooked place straight in the extended range of theology and philosophy, as seen by the unnumbered varieties and casts of mind, each moving in its own peculiar groove, still it does not hesitate to perform the functions of the good Samaritan when opportunity offers—especially when respectfully solicited to do so.

Our friend has manifestly encountered, if he has not fallen into the clutches, of that renowned personage who confronted our Lord on the mountain in a forty days' contest, and not having the wisdom, skill and courage of his Lord, to say, "get thee behind me Satan!" he has suffered himself to be drawn into a controversy with his Satanic majesty and has been made to feel the rugged edge of the weapons of his sophistry.

"Predestination and Foreknowledge the same thing"—indeed! We think of no two things which are more dissimilar both in nature and effect. The former is the appointment, or the decree of an event, while the latter a knowledge of the event ordained. To confound the two is to do violence to the meaning of words and the modes of correct thinking. Our friend, we apprehend, is bewildered in a continent of fog, and well might lost himself in the quagmires of Calvinistic philosophy. That he should call for light and help in such an emergency is by no means strange. Even John Calvin, when the logic of his philosophy drove him to the verge of the yawning gulf of fatalism, and the spectre of infant damnation arose before him in all its horrors, shuddering at the unwelcome vision, said: "It is a horrible decree, but who can doubt it." His philosophy triumphed over his judgment, and the demands of his moral nature. His pious heart rendered the verdict: "It is horrible;" while his philosophy broke its force and set it aside by the cold steel of its logic: "who can doubt it?" The God of love, the author of a horrible decree! To say that God is the author of sin—as our friend is tempted to do—much less of infant damnation—is both stupidly absurd and horribly blasphemous.

Again he says, "it is as natural for one man to sin as it is for another to preach." More so. It is natural to sin—not so, to preach.

To yield to the natural inclinations of depraved nature is to sin. To hold them in check, and cry to God for help, and believe in the Lord Jesus Christ, is to have the current of nature reversed and purified by the Blood of Atonement. Then a holy life and a commission to preach are of grace; not of nature, but against, over and abovenature. We would advise our correspondent to make haste to disentangle himself from the meshes of his vain philosophy, and go to the Bible, as the rule—the only rule—of his faith and practice. To study its sacred pages with an all-pervading de-

sire to learn the truth and practice it. This—accompanied with fervent prayer for the spirit, whose mission it is to open up the holy scriptures to the understanding of the contrite—will soon lift him to a higher plane and flood his soul with a light and warmth which the *ADVOCATE* can never hope to do.

God foreknows—so do we—that deliverance will come in this way. God does not foreknow that it will come in any other way, nor by any other means—as this is in accordance with his word, and his word is truth.

God's foreknowledge never antagonizes his written word; hence if we can understand enough of that word to learn the terms of discipleship, and experience the salvation of the gospel, we need give ourselves no concern about foreknowledge. Rest assured it will never conflict with the gospel.

He undertakes a herculean task who attempts to comprehend the knowledge of God—fore or after knowledge. These terms, fore and after, relate to time; they are time marks; and as time had a beginning and will have an ending, its marks and terms will share its fate: be wrapt in its winding-sheet and consigned to its final tomb.

The poverty of human language is such as to necessitate the application of time terms to God and eternity. This is the best we can do or our God can do for us while we are passing through this elementary department in the flesh.

The language of heaven, if spoken, would be unintelligible to us; and if written, its hieroglyphics would not only require the light of the Eternal City, but the aptitude of the spiritual state to read them.

Hence, after taxing and straining to tension the rules and laws of our language, we are at great disadvantage for want of words to receive and convey satisfactory ideas of God, the spiritual state, and the rolling ages of eternity. We must, therefore, wait with time and patience until the days of our tutelage are ended and we are introduced into that state and country and learn a language in which God and angels speak, through which full and ample ideas of the spiritual and eternal may be received and conveyed. Moreover, can a finite mind, under the disabilities of the flesh and the ruins of the fall, comprehend the inscrutable attributes of Jehovah? Shall a worm, whose capacities revolve in a nutshell, presume to analyze and fix meets and bounds to the infinite knowledge of the Eternal God! Presumption, where is thy blush?

The Bible predicates of man that he is a sinner, that Christ died to save him, that he died for ALL, tasted death for every man, hinges salvation on faith and fidelity, invites all men and asseverates that he will have all men to be saved. He expostulates with rejectors, "Why will ye die?" With these divinely coined truths, flashing and blazing in type and antetype, throwing their increased illuminations down the ages for six thousand years, and voiced from millions of pulpits, and confirmed by the experiences of the living and the dead, from the mouths of babes and sucklings, up through every grade of human intelligence to the giants of intellectual greatness, how supremely absurd it is for a poor soul to turn away from this constellation of light and splendors to grope in mazy speculations upon the foreknowledge of God! A thing of which he knows nothing, can know nothing, and ought not to desire to know anything; God, having revealed all in his word which infinite wisdom judged best for us to know, while infinite goodness has withheld and concealed that which would not edify—possibly, damage us. An unsanctified curiosity to pry into unrevealed mysteries was the unrestrained incentive which precipitated our

mother Eve into the first transgression, and that now forms the top-root of modern spiritualism—the spawn of a conglomerated union of ancient necromancy and modern infidelity. The way of life is not to be found in these enchanted regions of hobgoblins and ghostly apparitions. To become Christians, we must be teachable, simple, honest, sincere, ardent, trustful and prayerful. To keep our religion, we must mind the same things and walk by the same rule.

A greater than our correspondent has said, "I am determined to know nothing among you but Jesus Christ and him crucified;" and a greater than Paul said, "If ye know these things, happy are ye if ye do them."

Here, in two sentences, is the key which unlocks the mystery which is hid from the wise and prudent, and revealed to babes in Christ. To know God and his Son whom he has sent, is the grand central truth of knowledge. It is the life power, culminating in all that is good, great and glorious. Readers, shake the cobwebs of idle, unprofitable speculation from your brain and plant yourself upon this solid rock; draw around you the mantle of salvation, wave defiance to wind and wave, sin and death, and chant the Apocalyptic acclaim:

"Hallelujah! the Lord God Omnipotent reigneth!"

We have neither space nor inclination to exhume the dead body of Calvinian theology, with which our friend is troubled. We refer him to Theodicy by Bledsoe, a book of 368 pages, in which this subject is thoroughly examined by a master mind.

THE TURCO-RUSSIAN WAR.

There can be no question that this war is the most important event of this decade; it may be of this century! It is a representative war, in the first place: Russia being the champion—self-elected or not—of Christendom, and Turkey, assuredly, of Moslemism.

The ostensible partisans on the former side, in this neighborhood quarrel, are Russia, *salus* at the beginning; but after the opening of hostilities, backed by the powers whose autonomy is in dispute, viz: Roumania, Servia, Herzegovina, Bosnia, and Montenegro. So far for the active position. Passively, Italy is regarded as endorsing Russia; and also France "cum grano solis." So far, and nothing more for Russia, as Russia. On the other hand, Turkey has of course the sympathy and help, so far as opinion goes, of every Mussulman upon the face of the earth. This broad statement is only modified by the possibility that the partisans of the green turban may defeat at the last pinch, a la Arnold, from the wearer of the white turban. Besides this fanatical bond of assistance, Turkey may, up to a point, depend upon Egypt, and even call on Persia for assistance. Again, England by traditional policy is committed to the maintenance of the Ottoman Porte. Her people are rent in twain by the Beaconsfield and Gladstone views, and most probably until the fifth act is reached England will suck its thumb in its political corner, for the edification of the students of the new Gibbon who will unfold the decay and fall of the *British Empire*!

Turkey also counts on the neutrality of Germany and France; also the passive and possibly positive assistance of the Austro-Hungarian Empire. So we perceive that the fight, in the beginning, is not very unequal. We are of opinion ourselves that the first successes will be mainly in favor of the Turks. Russia, in spite of her gigantic efforts, is scarcely ready to drive Mahomet out of Europe. The Turkish soldiery are excellent material. Under good officers they are better than the Russians, having more of the *elan* of the French, with the stolidity of both Slave and Mussulman in defeat.

The serious question is the *officer* of the Mohammedan armies. To a certain point the present party in power has assented to the prevalence of European tactics and the employment of European officers.

But the liberal party has suffered a defeat in the retirement of Midhat Pasha, and unless the recent demonstrations made for his recall eventuate in his reinstatement as Grand Vizer, the doom of the Turk may be regarded as sealed at an early date.

European Russia, with her Tottlebin in every department, will blow into nihilism the foggyism of a spiteful incompetency. But if Midhat be recalled and European and American officers sent to command, with an iron banking from Constantinople, those daredevil fanatics who fight under the flag of Mahound, then we may expect to see a sanguinary resistance offered; in fact, a counterpart to that made by Michael Paleologus, when he heroically but vainly defended Christian Constantinople against the power of the Moslem.

Already there are rumors of compromise, based upon the guaranteed autonomy of the Danubian provinces under the protection of Russia, and the habilitation of Constantinople into the very peculiar and extraordinary position of a veritable cosmopolitan city. And as this term may be misunderstood, we add that the idea conveyed is not that of a city much and generally frequented by citizens of the world; but specially, under the general distinction, a city belonging to no nation, but to the whole world at large. To ensure such a remarkable status there would have to be a *con-census* of entire Europe in the order, and also the permission for one nation, or fractions of all nations, to garrison the universal town, which shall then become truly the cynosure of all eyes!

This may be the outcome of the struggle: that is the expulsion of the Turkish government from Europe, and the secularizing of Constantinople. But before that end is reached, ah, where is the prophet who will foretell the inevitable tragedies, and also farces!

The *Catholic Mirror*, of Baltimore, calls on the government of the United States to protest against the violation of the repeated pledges, by the kingdom of Italy, that the liberty of the Pope, a free Church in a free State, should be maintained. Very likely the United States would desire to be informed first where in the liberty of the Pope has been violated? He has as much as other men, and has no right to any more. Second, whether the Catholic Church is not as free in Italy as any Protestant body in that land? It has a right to this, "and nothing more." Third, whether Spain and Portugal might not be included in the protest, and a "free Church in a free State" secure to Protestants the liberty of conscience? And, finally, the United States, before it makes the desired protest, might very properly enquire whether it had not better mix in such a business?

Dr. Hall's church, in New York, has adopted the rule that no one shall be admitted after the sermon has commenced. We have known churches which might make a point on some of their congregation if they would adopt a resolution that none should go out after the sermon commenced. We do not approve either plan. Many will hear either in the first or last of a sermon something that will be of benefit. Better part than none.

The *New York Herald* says: "It is estimated that the 300,000 pilgrims who will visit Rome during the jubilee will each give the Pope an average of \$10, or a total of \$3,000,000. Add to this also the offerings of the various Catholic churches throughout the world, which are set down at \$20,000,000, and there is no need for the Pope to go hungry while he lives." And still his followers bewail his poverty and loss of liberty.