

Texas Christian Advocate

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

The Skipper's Religion. "No, sir," said John Bardwell, "my sloop does not take out parties on the Sabbath."

The young man spoke with an emphasis that left no room for appeal. But his father, who was smoking on the hull of an ancient wreck that was secured to the wharf, quickly interposed:

"Wait a bit, John; you're too hasty! The foul weather has kept us from making a cent this week; and money needed for the store bill, too! This gentleman's offer seems like a providence, as you call it, coming just when it's wanted. They're quite a party; seems as if it wouldn't hurt anybody's conscience to give 'em a sail. You could sing 'em your hymns, and spend the day just as proper on water as on land."

"It is against my principles," was the brief reply. The old man impatiently knocked the ashes from his pipe.

"These new notions of yours will drive us all upon the town!" John walked away, to end the discussion before the stranger, and also to battle with himself. He was sorely tempted. It was hard to withstand his aged father's pleading, and the pressure of circumstances. His business was fishing and taking out pleasure parties in a little sloop that was rocking gracefully a few rods from the wharf. The season had just commenced; his craft was all ready for excursions; the sum that was offered would relieve pressing family needs—was there really any harm in giving this quiet party a Sabbath sail?

Last summer the young skipper would have eagerly sought such an engagement, but now a new spirit governed his actions. During the winter he had publicly confessed Christ. It was no halfway transaction with the earnest man. He meant to carry his religion into his business, and this was the burden of petitions in the little conference meetings. The good people who were stirred and quickened by the young brother's eloquence, little dreamed what a sacrifice he intended to make; for a great part of his business was on the Sabbath.

"Your son cannot be persuaded to carry us out?" asked the stranger, as he watched the erect figure pacing the sands. "He met with a change, last winter, sir," replied the old man in an apologetic tone, "and ever since, he's not agin Sabbath work. Now, I like a day's rest, myself, but poor folks can't afford to be particular."

"But you often say poor folks can afford to be honest, father," said the son, as he approached. "The Sabbath does not belong to us; if we use it, we defraud our Maker."

"There, he's gone, and it's all along of your crazy notion!" cried the father, as the stranger withdrew. "Such a pile o' money as he'd gin you, too! They say he's a rich merchant from York State. Them's the kind that don't stand for a dollar, if they're set on anything. If you'd hearkened to me, you'd been on the right side of 'im. We'd had a fat job on't. As it is, nobody'll patronize such an odd critter as you be, and we'll all come upon the town! She'll be mortgaged," pointing to the sloop, "and my poor old bones'll lie in a pauper's grave!"

The next Sabbath the sloop rode at anchor in the bay, her clean decks glistening all day under the eyes of the pleasure-loving gentlemen. It was a peaceful picture, but there was little peace in the heart of her owner. It seemed as if everything conspired to disturb his spirit; his father foretold evil, his wife looked shabby, little Harry could not go to church for want of shoes, on Monday a bill was due, and nothing to meet it with. John was proud, loved neat attire, and to be even with the world.

"It's no use to show ourselves," said his father, as they started for the wharf on Monday. "They're all down on ye at the hotel."

The old man's discourse on the folly of his son's "new notions" was interrupted by the wealthy merchant, who wished to secure the young man's services for the entire week.

"You're very kind to remember us, after my son's ill-behavior!" cried the old fisherman, delightedly rubbing his horny hands.

"Your son was right to stand by his principles," replied the merchant, with a dignity that silenced the worldly parent.

So all that week the tiny craft sailed like a bird over the water, the young skipper at her helm, his

rich voice often ringing out his gladness in songs of praise to Him who is the rewarder of all who trust in Him. The stranger and the young man had many talks together on these trips, and sometimes on land.

John said but little, but that, and his constant Christian life, won him a warm friend.

The result of this acquaintance is still the theme for garrulous lips in the little sea town. The merchant made him master of a large schooner used in connection with his business. Of this, the young skipper finally became half-owner, and afterwards a successful man.

Lessing, the German author, was, in his old age, subject to extraordinary fits of abstraction. On his return home one evening, after he had knocked at his door, the servant looked out of the window to see who was there. Not recognizing him in the dark, and mistaking him for a stranger, he called out, "The professor is not home."

"Oh, very well," replied Lessing; "no matter—I'll call another time!"

Among the speakers at the anniversary of the Church Missionary Society in England was Bishop Crowther, of Africa, a man of pure negro blood. He gave a hopeful account of the progress and prospects of the West African missions, and made a pleasing impression.

He is visiting England to raise money with which to buy a steamer for use in visiting the river stations of his extensive diocese.

An old colored preacher in this city was lecturing a youth of his fold about the sin of dancing, when the latter protested that the Bible plainly said, "There is a time to dance." "Yes, dar am a time to dance," said the dark divine, "and it's when a boy gits a whippin' for gwine to a ball."—Atlanta Times.

House and Farm. Subsoiling, like surface ploughing, should be done for every crop. Clover roots are a good subsoiling agent; they mellow and enrich the ground, and give it porosity.

To eradicate quack roots, plough twice before planting, and the roots will be so cut up that an ordinary horse will have no difficulty in pulling the cultivator, without a rider to keep it down.

CREAM FOR COCONUT CAKE.—Take a little milk and boil the coconut with it; the white of one egg beaten up into frosting with sugar; an egg to each layer of cake.

Sowing seeds may be done for late crops of bush beans, spinach, radishes and lettuce. Those who wish to try a late crop of peas, should put in the early sorts, but in most seasons they mellow so badly as to be worthless.

BEAUTIFUL CAKE.—Three cups of sugar, two cups butter, six cups flour, one cup sour milk (or sweet), with a little cream, five eggs, half a nutmeg, and a little fruit of any kind, one teaspoonful of soda, and two of cream tartar. Bake in two loaves.

ORANGE CAKE.—One cup white sugar, half cup butter, two cups flour, half cup cold water, five eggs (whites of four only), two teaspoonfuls baking powder, juice and rind of one orange; bake in layers, like jelly cake; frost each layer, making frosting of the remaining white.

HICCUGH.—One drop of essential oil of cinnamon, which must be kept in the mouth until dissolved, and then gently swallowed. Another: A teaspoonful of vinegar will generally give immediate relief in the most obstinate hiccough.

Gather and put in the compost heap all the weeds that have not yet seeded. Burn all that have ripe seeds. This work should not be neglected. Upon many farms the road-sides, barn-yard fences, and sites of old grain stacks, are prolific nurseries for weeds. These should be cleared up at once.

To persuade a cow to give down her milk against her will is a difficult and sometimes a hopeless task. A plan that has been highly spoken of is to lay a heavy chain across her back while milking her. It is very certain that harshness and impatience will only make matters worse, and that kindness and petting will have the best effect. The use of milking tubes might be effective. A poor cow, free from this vice, is better than the best cow that is afflicted with it.

The most successful fruit-growers, East and West, have decided that there is no better remedy for the coddling moth than to pasture hogs in the orchards, to eat the wormy apples and the worms therein. If the orchards are too large for the number of hogs kept, sheep are turned in. If we will all unite in this system, we shall soon see its good results. There is no doubt about its being effective.—Rural Home.

Omniibus.

He that despairs degrades the Deity, and seems to intimate that he is insufficient, or not just to his word, and in vain hath read the Scriptures, the world and man.

To do injustice is more to be avoided than to suffer injustice, and the reality, and not the appearance, of virtue is to be followed above all things, as well in public as in private life.—Plato.

He whose first emotion on the view of an excellent production is to undervalue it, will never have one of his own to show.

The sum and substance of the preparation needed for a coming eternity is, that you believe what the Bible tells you, and do what the Bible bids you.

"Insults," says a modern philosopher, "are like counterfeit money; we cannot hinder their being offered, but we are not compelled to take them."

Can there be any greater dotage in the world than for one to guide and direct his courses by the sound of a bell, and not by his own judgment and discretion.

The blood of the martyrs would not have been the seed of the church if the martyrs had been merely resigned instead of joyful; and the slightest faltering in Ignatius, any token of desire to escape, would have been the prelude to multitudes of denials.

Be not ashamed to confess that you have been in the wrong. It is but owning what you need not be ashamed of, that you now have more sense than you had before, to see your error, more humility to acknowledge it.

A sacred burden is the life ye bear; Look on it, lift it up, bear it solemnly. Stand up, and walk beneath it steadfastly. Fall not for sorrow, falter not for sin. But onward, upward, till the goal ye win. —Frances Anne Kiddle.

It is good for me to be here humbled that I may be there advanced where I wish speedily to come; it is good that I were in want here, that I might seek heavenly necessities; it is good that the world did discourage me, that I might fly to God that comforteth me.

I take goodness in this sense; the effecting of the weal of men, which is that the Grecians call Philanthropia; and the word humanity (as it is used) is a little too light to express it. * * * This, of all virtues and dignities of the mind is the greatest, being the character of the Deity.—Bacon.

A BRAVE REGIMENT.—During the peninsular campaign Wellington was often forced to send picked men into dangerous places. On a certain occasion it became necessary to capture a battery at St. Sebastian—a battery which was hurling death and destruction into the British ranks—and the lay of the land was such, and attendant circumstances, that not more than a full regiment could be used in the work. The Duke selected the body of men, and told them what he wanted done. He knew the danger of the enterprise, but the safety of the whole army depended upon the success of that one movement. Said he to the commanding officer: "Colonel, I have faith in you and in your men. Your regiment is the first in the world!" "Aye, my lord," replied the Colonel quickly, "and by the time your order is fully executed it will be the first in the next!" And then he plunged to the head of his regiment and gave the order for the forward movement. His reply to the Duke had been heard by those who had stood near, and they told it to others, and so it flew through the regiment, and became the battle-cry. The old soldiers caught inspiration from it. It made them invincible. They somehow felt that it would be all right with them any way. They would be the first regiment, let it be in this world or in the next. With a loud shout they dashed on—dashed on with an impetus against which the French cannoniers went down like grass—and not more than one man in twenty of the attacking party was fatally stricken. Wellington afterwards declared, and others declared with him, that it was the most magnificent charge ever seen.

The Ohio Wesleyan University is strong and enterprising. It has more missionaries in foreign fields than any other college of our church. It sends more of its students to prosecute their studies in European Universities than any other college of our church.—Western Advocate.

A THICK-HEADED squire being worsted by Sydney Smith in an argument, took his revenge by exclaiming, "If I had a son who was an idiot, I would make him a parson." "Very likely," replied Sydney, "but I see your father was of a different opinion."

Love from others was never won by any one thing done for them, but by nobleness that pervades the whole life.

Waste Basket.

How to take life easy—Be careless with coal oil.

A clumsy man with big feet is the biggest train wrecker a lady knows of.

If you want to teach a dog arithmetic, tie up one of his paws, and he will put down three and carry one every time.

An Irish judge said, when addressing a prisoner, "You are to be hanged, and I hope it will prove a warning to you."

"It is not loud praying," said an Arkansas circuit rider, "which counts with the Lord so much as giving four quarts to the gallon."

If you are going to educate your son for the life insurance business, you must instill in his mind that modesty is not the best policy.

District visitor (blandly): "Well, dame, and how do you find things now?" Crusty old cottager—"How do I find things? Why, by looking arter 'em, to be sure."

Two country attorneys overtaking a waggoner on the road, thinking to break a joke with him, asked him why his fore horse was so fat and the rest so lean. The waggoner, knowing them to be limbs of the law, replied: "That fore horse was a lawyer, and the rest were his clients."

A law of the Nez Perces is that a widower shall not marry within a year after the death of his wife. But polygamy is allowed, and when a man thinks his sick wife is about to die he marries another woman, and so escapes the weary year of waiting.

We think that the man who said that "most people are tired of hearing what religion is not," and that the Christian faith "meets the demand of the age for the positive," uttered truths which the Christian ministry may well consider and lay to heart.

"Gentlemen, I introduce to you my friend, who isn't as stupid as he appears to be." Introduced friend (with vivacity)—"That's precisely the difference between my friend and myself."

"What's your figure?" said a bridegroom, putting his hand in his pocket, to the clergyman who had just married him. He meekly replied: "The law allows me two dollars." "Does it?" exclaimed the young husband. "Well, that's liberal. But here's fifty cents more; so now you've two dollars and a half," and away he went before the poor parson could explain.

EASTER DAY.—The Welsh peasants have a pretty custom at Easter. If you should go to one of their quiet little villages during Passion week and pass by the churchyard, you would see there men, women and children, cleaning the graves, and scrubbing the stones that mark the last resting place of their dear friends. And not only their own dear ones are remembered at these times. The graves of strangers are cared for, too; then when Easter day dawns all the villagers hasten to the church yard again. This time their hands are full of flowers and garlands, which they put on the graves. Some bring pots of flowers that they have been carefully tending all winter for the purpose. It is a beautiful scene; there in the quiet church yard the graves made beautiful with bright Easter flowers, the people in their quaint holiday dress lingering around them, all seem to speak of the Resurrection and the Life. For the flowers tell the blessed hope of the Christian that life will come out of death.—Parish Visitor.

Chinese Proverbs About Heaven. Heaven sees what is invisible to man.

Whispers sound like thunder in the hearing of heaven, and one's secret thoughts are as clear as lightning in the eyes of the gods.

Heaven has eyes more penetrating than light, and will speedily give to all their deserts.

Misfortunes come from heaven, but search the heart to see that you have nothing to be ashamed of.

A good man is honored both by gods and demons, but the evil-doers will be rebuked by heaven.

Man views the present; heaven sees the past and future.

Wealth is a blessing to the good, but a curse to the wicked.

The smallest desire to be good is certainly known to heaven, though it is unseen by man.

Neglect to burn incense at the proper time, and you will some day have to clasp the feet of Buddha.

Culture has a thousand sources. Its roots are not only libraries and galleries of art, but in experience, in affections, in hopes and aspirations, in experience and life.

The compress at Demison cost \$60.000.

FIRST DOSE

ON A BOSTON POLICE OFFICER.

BOSTON, Nov. 15, 1877.

DEAR SIR:—In the spring of 1869 I was stricken down with a disease, not long and almost hopeless run. The best medical advice being in attendance, I was taken through the fever; but it left me terribly reduced and weak, with excruciating pains in my side, back and hips. I was completely prostrated with Kidney Complaint, and no medicine seemed to reach my case.

In this condition I was persuaded to try VEGETINE by a friend who had cured of the same disease, and it seemed as though I could feel the effect of the first dose through my whole system; and from that moment I began to mend, gradually growing better from day to day, until I completely recovered with the VEGETINE, and I feel restored to health, since which time I have been able to perform my duties as a police officer, enjoying good health, and there is no doubt about the great value of VEGETINE in Kidney Complaint and similar diseases.

I am, Sir, respectfully,
LAFAYETTE FORD, 564 Broadway.

All Diseases of the Blood.

IF VEGETINE will relieve pain, cleanse, purify and neutralize such diseases, restoring long and almost perfect health after trying different physicians, many remedies, suffering for years, is it not conclusive proof, if you are a sufferer, you can not be cured? Why is this medicine performing such great cures? It works in the blood, in the circulating fluid. It can truly be called the GREAT KIDNEY PURIFIER. The greatest remedy for all the ailments of the blood; and no medicine that does not act directly upon it, to purify and renovate, has any just claim upon public attention.

Seventy-one Years of Age.

EAST MAINEFIELD, Aug. 22, 1870.

DEAR SIR:—I am seventy-one years of age; have suffered many years with Kidney Complaint, weakness in my back and stomach. I was induced by friends to try your VEGETINE, and I think it the best medicine for weakness of the kidneys I ever used. I have tried many other remedies for this complaint, and never found such relief as from the VEGETINE. It strengthens and renovates the whole system. Many of my acquaintances have taken it, and I believe it to be good for all the complaints for which it is recommended. Yours truly,
JOSIAH H. SHERMAN.

Would Give a Dollar for Dose.

BOSTON, May 29, 1871.

DEAR SIR:—I have been badly afflicted with Kidney Complaint for ten years; have suffered great pain in my back, hips and side. I have faithfully tried most of the popular remedies recommended for my complaint; I have been under the treatment of some of the most skillful physicians in Boston, all of whom pronounced my case incurable. This was my condition when I was advised by a friend to try the VEGETINE, and I could see the good effects from the first dose I took, and from that moment I kept on improving. I have entirely cured, taking in all, I should think about sixteen bottles.

It is indeed a valuable medicine, and if I should be afflicted again in the same way, I would give a dollar for a dose, if I could not get it without. Respectfully,
J. M. GILE,
231 Third St., South, Boston.

Life a Burden.

BOSTON, Nov. 2, 1873.

DEAR SIR:—From a poor, emaciated sufferer, the VEGETINE has restored me to perfect health. I have for years been a terrible sufferer from Canker and Dyspepsia, at times rendering life almost a burden to me. I am now fifteen (15) pounds heavier than when I commenced the use of VEGETINE.

I will make mention that I was also a great sufferer from Kidney Complaint, causing excruciating pain through the small of the back, almost all the time. This, too, VEGETINE has cured, and I am now a perfect picture of health, and I will add, happiness—all caused from the use of a few bottles of VEGETINE. Respectfully,
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Texas Christian Advocate

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Finding a Spring. I remember reading this story years ago: A farmer who had dug a well in his stock-yard...

After spending hours in this rugged region for mere pasture and rest, he turned homeward. On the last hillside, as he paused to look down upon his farm...

And the story went on to say that this man had been a moralist. He had been trying to satisfy his conscience by industry and honesty. Yet he felt spiritually weary and dissatisfied.

Now, I need not dwell on the lesson of this old story. We are all tempted to bend over our daily tasks, to try to satisfy our consciences and our heart by anxious ploddings.

The well-spring of God's grace is not beneath, but above us. Its blessings are not to be toiled for but received. When they ask Christ what they should do...

Ten to eleven tons of good iron is the daily yield of the iron mines of Marion county.

Rome a Vast Cemetery.

The ground on which the Eternal City stands is such as geologists would find it hard to describe. It is a mass of ashes, of vegetable and animal detritus, corrupted by contact with the filth of sewers...

The subsoil of Piazza Colonna, the gayest and most lively spot in the city, is strewn with corpses. It was the cemetery of the church (now destroyed) of St. Andrea...

What is a Bat?

All who have ever examined a bat closely, and observed its fur, ears and teeth, must, we think, have recognized it as a kind of beast. Its real affinities, however, serve exceedingly well to demonstrate how little mere external aspect can be trusted as a guide to fundamental relationship.

We have spoken of the opinion that the bat is a kind of bird. This view seem to have been entertained by the Jews, and the "bird of darkness" is placed in Deuteronomy xiv:18, among the unclean ones forbidden as food.

How French Soldiers are Armed.

The arms and accoutrements of officers of the French army are undergoing modification. A stout rapier is recommended. It is urged that the sword belt should be worn underneath instead of over the tunic.

described: The bag is of varnished leather, and can be carried either as a knapsack or slung over the shoulder, the same straps being used for both purposes.

How Women Dress in Persia.

A few women were seen. We met one sitting astride on horseback, as all Eastern women ride. We believe them women, because of their costume and size; but we can see no part of them, not even a hand or an eye.

Episcopal Appointments.

Numerous and urgent requests have been made to have the times of holding some of the Texas Conferences changed. The following changes have accordingly been made.

PALESTINE DISTRICT—THIRD ROUND.

Kickapoo circuit, at Camp Ground, Sept. 1, 2. Crockett circuit, at Rockland, Sept. 8, 9. Pennington circuit, September 15, 16.

BEAR MOUNT DISTRICT—THIRD ROUND.

Homer circuit, at Cochran's chapel, Sept. 1, 2. E. L. ARMSTRONG, P. E.

WEATHERFORD DISTRICT—FOURTH ROUND.

Cartersville circuit, 2d Sabbath in Sept. Edorado, at Westboro's Springs, 3d Sab. in Oct. Edorado, at Westboro's Springs, 3d Sab. in Oct.

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Matriculation Fee, including clothing, college proper, \$10.00 Diploma Fee, \$10.00

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Texas Christian Advocate

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

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

REV. R. T. NABORS and lady passed through the city Monday last en route for Alabama. We wish them a safe journey and speedy return.

We are advised by private letter that the Presbyterian (O. S.) Camp Meeting in Falls county is a grand success. A number of prominent ministers were present. Indications point to great good resulting from the meeting.

The Chief of Police of Galveston, through an item in the *News* the past week, solicits information as to the whereabouts of disorderly houses. We direct his attention to the existence of various gambling houses, to which allusion is made elsewhere.

The following were elected at the Jefferson District Conference delegates to the North Texas Annual Conference:

W. B. Womack, J. H. Snipes, J. W. Boring and W. Crawford, Alternates—W. L. Heath, Joey Cook, B. J. Hoskins and H. B. King.

MAYOR STONE, of Galveston, prior to his election, was interviewed on the enforcement of the law against the gamblers. He said that in this "he would be guided by his oath of office." The honorable gentleman either queerly interprets the requirements of this solemn obligation, or—well, what say the law-abiding among his constituents?

In the palace of the Doges of Venice there is a long line of the portraits of the men who in past generations have held that illustrious position. One space is empty, and a picture representing a black curtain drops its sable folds on the spot. Marino Falieri was found guilty of treason and beheaded, and his name and memory, as far as possible, blotted out from that illustrious line. How many who might have held high positions in the line of the servants of God have gone over to the world, and their names are blotted out of the book of God's remembrance.

It was the rule with a noted English lawyer when addressing a jury to select the dullest man in the lot and address him specially, for he said if he made his case clear to that man he would carry all the rest. Preachers often pursue the opposite course. They fix their minds on the more intelligent members of their audience and address their arguments and appeals to them. They measure their range of thought, their form of argument, their style of expression as near as may be by the standard of the most learned of their hearers, and as a result they overshoot the intellect of a large proportion of their hearers. They would do well to follow the lawyer's example.

The London *Punch* is puzzled. There were in one year reported 23,303 cases of drunkenness. The police officers had no difficulty in finding lots of poor fellows who had been "overtaken by liquor." The same official record shows only three publicans who were reported for selling the liquor which made these men drunk. *Punch* can't see why one class of offenders can be caught, while another escapes. People are perplexed over the same question in this country. The owner of a fruit store grumbles because his business is checked on Sunday, while the gambling hells can be crowded with customers. The negro gambling dens are closed, and the ragged boot-black arrested in his small gambling game; but the palatial establishment keeps open doors with impunity. The drunkard is sent to the station, but there is no law to punish the man who made him drunk. It is hard to keep things level in this world.

THE SUNDAY-SCHOOL UNION.

We are in receipt of a letter from an esteemed correspondent in Northern Texas, entering some pointed complaints against the movements of the American Sunday-school Union in that region. He says their agents claim that they have "the sympathy and hearty co-operation of all the churches (ours included); and to convince the people that they have special endorsement of the Methodists, they have Bishop Marvin's name in glowing colors prefixed and suffixed to some of their publications," and asks, "What does this mean? Are we upholding, endorsing and helping to sustain a literature which is in direct conflict with sentiments we hold? Are we (as a church) represented in that Board of Publication?"

The fact that Bishop Marvin's name is prefixed to some of the books published by the American Sunday-school Union, is no evidence whatever that he approves the policy of that organization. While many of its publications are decidedly objectionable when measured by the standard of Methodist theology, there are others against which no complaint is made, but which every evangelical Christian will desire to see in general circulation. It was doubtless such a work which Bishop Marvin has approved. He gave it his endorsement on its merits without reference to the Publishing House, whose imprint it bears. We may be certain that he never approved the contents of any book which conflicts with the theology of the church he represents.

Again, the fact that Bishop Marvin approves some particular book, which the American Sunday-school Union includes among its publications, does not warrant the assertion that he approves any other, much less all, the publications of that organization. If its representatives have, as our correspondent intimates, made such use of his name, their act is unworthy any organization claiming to be of Christian origin.

Our church does not co-operate with the A. S. S. U., for very satisfactory reasons. It has its own organization.

The Union system of teaching must from the nature of the work prevent each church teaching its own peculiar doctrines and usages to its children. It is our policy to teach our children our own theology. The literature of the A. S. S. U. is objectionable, as the Calvinistic gloss in many of its publications are in conflict with the Armenianism taught by the Methodist Church.

We have no representation in the Board of Publication of the American Sunday-school Union.

Our correspondent says that "Bishop Marvin or Bishop Pierce, unauthorized by the General Conference, could not take a step so responsible" as to commit the whole church in favor of the A. S. S. U. Of course not. They might commit themselves, but not the church. If Bishop Marvin's name appears in the preface of any work approving its theology, he gives it the benefit of his own approval. But he is not the Methodist Church. No one would be more surprised than the Bishop himself were such a claim of infallibility to be gravely made in his behalf. If the representatives of the A. S. S. U., because of the indorsement of some particular work by one of the Bishops of the M. E. Church, South, assumes that this act embraces the entire church, they reveal very singular ignorance of our economy. Yet this is not the first intimation we have had respecting the estimate which members of other denominations sometimes place on the episcopacy of the Methodist Church. A minister of high standing in a sister church once asserted in our presence that the Methodist Church held to a certain interpretation of passages of the Bible named. We very promptly dissented. He pointed triumphantly to the name of one of our Bishops appended to the preface of the book. We called his attention to the fact that the interpretation in question was in

an appendix which had been inserted in an edition of the work, issued several years subsequent to the date of the Bishop's indorsement. He admitted the accuracy of our statement, but was surprised and evidently much disappointed when we informed him that even if the Bishop had endorsed the appendix, that we should have had the Bishop's opinion "and nothing more." He had been under the conviction that Methodist Bishops claimed an infallibility second only if not equal to that recognized by the Papal churches as the prerogative of the Pope, and that the endorsement by one of the college of any interpretation of God's word binds the judgment and conscience of the entire church to its acceptance.

UP TO THE GAPS.

"Ye have not gone up into the gaps." When, in the prophet's day, a walled city was besieged and the battering rams had made a breach in the walls, every man who could wield a sword or handle a spear was expected to answer the signal, rush to the point of danger, and fill with their living bodies and bold hearts the gap which had been made in their defenses. We can readily estimate the indignation of the leaders of the beleaguered city and the just anger of the brave citizens who had responded to the call to man the walls at an hour when the safety of their city and their homes rested in the valor of its defenders, to learn that those who had skulked in their homes when they and their comrades were filling with weary arms and bleeding bodies the gap in their walls, had now come forth to share the honor of their deliverance, or to criticize the manner in which the defense had been conducted. How vehemently would they fling in their faces the charge: "Ye went not up to the gaps!" "Your wives and your children were exposed to like danger with ours; but when the walls were broken down, and the foe with exultant shouts were pouring into the breach, you shrank from your post and left other men to spill their blood in your defense."

The stern prophet of God beheld a like spirit in many who should have shared with himself and other faithful leaders the defense of the faith of their fathers. They had fled when their foes assailed their strongholds, and then murmured because the faithful few who had guarded without flinching the shattered walls of their Zion had been overwhelmed.

The Church of God to-day has its lines of defense. Unrelenting foes seek to break down its walls, and it is the duty of the preacher and people to answer each signal and meet the foe in the gaps they have made in its defenses.

The spirit of worldliness has made a breach in the discipline of the church. We lament that its walls are not fresh and strong as in the days of our fathers. Have we "gone up to the gaps?" Does our zeal for the church waste itself in idle lamentations while the church and the preacher call on us in vain for help in the hour of trial?

A bitter, contentious spirit is breaking in upon the peace of our spiritual Israel, and hearts and hands once united in the work of God are divided. It is easy to find fault when things fall into confusion, but have we regarded as we should this gap and helped to restore the wall which a spirit of anger and strife has broken down.

The congregation is running down. Unless this breach in the wall is restored we might as well surrender our city to its foes. The preacher ought to build it up. We pay him for that purpose. Yes, but the church ought to help him. He needs the support of his people as Moses needed the help of his brethren to hold up his hands when he prayed for victory over the Amalekites. Rally to his support when you see his spirit fail. Listen yourself and bring in others to hear his message. Every time a member remains from his place in the sanctuary he places a burden on the heart of the preach-

er who needs every one to fill up the breach in his congregation.

The prayer meeting is not well attended. A few meet the preacher at the appointed hour. There are scores when there should be fifties. You complain that the meetings are cold and formal. What have you done to give them life? You have not been there for a month. You have criticised the way the leader conducted the meeting when you attended. You said you were not surprised God did not answer the prayers, for they were so cold. Come up to the gap my brother! Get the spirit of devotion in your own soul. If other hearts are chilled it is your business to set them on fire. Bring others out. It is no wonder the meeting is dead, if all others are as lifeless as yourself.

The Sunday school is going down. The church cannot afford to have this gap open in its wall. If it give up the children, the enemy will soon have possession of the parents. But the school is declining. Somebody is to blame. The pastor, the superintendent, the teachers? Perhaps so. The Lord pity them if they are. Have you gone up to this gap? Do you teach in Sunday school? Do you hunt up the children when they begin to forsake its instructions? You send your own children to the school. Is that all the interest you feel in the affair? Others are like you. No wonder the school languishes. Up to the gap, my brethren; or bear your own share of the blame of failure.

GAMBLING!

Why is Not the Law Against it Enforced?

This question is frequently asked. Why is it not answered by the secular papers would appear strange to an unsophisticated person, but to one conversant with the "nature of things" only significant of a laxity in morals and a suppleness in matters of self-interest, almost tantamount to a participation in the illegal practice and in its disgraceful profits. We do not care at present to inveigh against the vice of gambling, *per se*. We take it for granted that all thoughtful persons and good citizens condemn the practice as criminal and lament its unhappy effects. But we wish to say a few sober words to those entrusted with guardianship of public morals, and those whose sacred duty it is to execute the law. In a word, we wish to appeal briefly to the press in our State, and to our municipal and State authorities. For instance, is it not thoroughly understood that there is a law prohibiting any species of gambling in the City of Galveston? Is it not known that this law is even harsh and stringent—so much so, that an officer, upon information, may force a man's private residence to arrest him and his companions engaged in gaming?

It would be useless to deny this, and still not only does this evil practice prevail to a great extent throughout society unchecked by a word of warning from any source, but it is a notorious fact that public places of resort for gambling purposes exist upon our most frequented streets, before the doors of which buildings, policemen nightly parade!

There is no necessity to inquire as to the whereabouts of the dens in which this illegal traffic is carried on; for the daring vice flaunts its flag in one's very face and unblushingly opens wide its door of invitation on our most crowded thoroughfares.

Why is not this sin exposed? why is not this audacious breach of the law held up by the secular press to the notice and reprobation of the people? Is it because the place is distant and the offense obscure! Why, the most notorious and mischievous of these gilded hells rears its stately front just opposite the ablest and richest newspaper in Texas! Why does not the Galveston *News* exhibit its vaunted spirit of justice and conservatism by opening its gums on the iniquity that daily insults its claim to be the censor of morals and an upholder of law?

The *News* has been too long

silent on this topic, under the glaring circumstances of local complicity. To clear itself completely, in the mind of the community, from all conniving at a vice seducing our young men into drinking and rascality—ruining the peace of many a family, by entrapping the fathers and husbands into nightly worship of a beastly mammon—taking the bread out of the mouths of innumerable women and children, by the snare it sets weekly for the hard-working mechanic and laborer—to clear itself, we say, from the charge of conniving at these unlawful and deplorable practices, the Galveston *News* must break its silence, give up its neutrality and condemn, as a paper of its power and respectability should condemn, the sin that lies at its very door.

But if such be the duty of those who are constrained to act righteously, only by a sense of moral obligation, what shall be said of those openly derelict in the discharge of explicit and *severa* duty? The Mayor of the city is under oath to see the law executed. Has he done so in the case of gambling? Does not Mayor Stone know that the assemblages nightly at the gambling hells of Market and other streets are unlawful; and that, as a sworn officer, in execution of State and city laws, he should have every person guilty of a breach of this particular law arrested and brought into court? Is it possible that our good Mayor is *timid*? Does he fear that he will not be upheld by the sentiment of the community if he discharges his duty? We had hoped, from the *honest* words he uttered, when before the election he volunteered his promises to the people, that he was made of sterner stuff than this. Even if the community were against the execution of the law, the Mayor could have no option. He must execute or attempt to execute the law, or failing to do so, he places himself in the precarious position that admits of such words as those now addressed him.

But does any one who knows the city of Galveston imagine for a moment that the arm of the law stretched out to arrest the richest gambler in the city would be resisted? Not one. Galveston has proved itself a law-abiding city, and woe be to any criminal, gambler or what-not, who should lift an arm against the majesty of the law! No. Should the Mayor place a body of policemen around the various gambling houses and arrest, after a certain hour and under certain precautions, every man who came out upon the street, and have them sent to jail upon charge of violating the law, not only would there be no resistance, but such an exposition of indecency would be made in the *personnel* of the arrested that public opinion would demand imperatively the suppression of such centres of vice and outlawry. There is another aspect in which we wish to present this subject, and that is the shameful juggle—made by certain law-officers and certain pimps who serve as jackals on the legal hunt—of sworn duty in the premises of indictment, and *utilization of fines*. But enough for the present. Nothing would give greater satisfaction to the citizens generally than to see the *News* take up the cudgel against these sharpers who are battering on the community; nothing would please them more than to see a batch of these pattern *payles-familiarum* and their eclectic *confreces* bagged and disgracefully exposed.

What is said of Galveston applies equally to all parts of Texas. Let us have an expression from the secular press on the subject.

We have received from J. W. Burke & Co., Macon, Ga., a copy of a work entitled, "The History of Methodism in Georgia and Florida from 1786 to 1865;" by George G. Smith, Jr., of North Georgia Conference. The work is dedicated to the venerable Dr. Lovick Pierce. This book can be had post-paid for \$2.00 or \$1.50 to preachers, by application to Messrs. J. W. Burke & Co., Publishers, Macon, Ga.

In the account of a fire in a certain city we read of the gallant deed of a fireman. It was supposed that all were saved, when far up in the fifth story the flutter of a child's garment was seen at a window, and its cry for help floated down amid the roar of the flames. A fireman rushed up the ladder, but when half way up the flames burst out around him, and amid the blinding smoke and flashing blaze the brave man faltered. A thrill went through the crowd, for they despaired of the rescue of the child. "Cheer him," shouted a comrade, who held the foot of the ladder, and from a thousand voices the cheer rang up the walls. Up he went again. The eyes of his comrades were on him. The vast crowd held him in heartfelt sympathy. That cheer helped to save the child.

Your preacher falters in his work. The difficulties which surround him seem unsurmountable. Cheer him with kind words, cheer him with cordial deeds. It will nerve his heart amid the toils and sacrifices of his position.

A young man has entered the Christian life. Evil companions and worldly scenes surround him. His zeal flags and his faith falters amid these surroundings. Cheer him. Your words of sympathy may help him in the most critical hour of his life.

A friend is struggling in the deep current of adverse fortune. Loss after loss has swept away his resources and he is fast drifting into the breakers of bankruptcy. A strong hand and a clear head are needed in this hour. Cheer him to the effort. With his heart nerved for the endeavor he may carry his boat into smooth waters again.

Words of cheer cost us little and to fainting hearts they may be like the shout of reinforcements in the day of battle.

We heard a man say who had failed in business after a hard and honest struggle, in which he surrendered all his assets to his creditors, and found himself penniless: "Well I can now find time to cultivate the acquaintance of my wife and children." He had spent his days and nights in the counting-room. He had often taken his breakfast before the rest of the family were out of bed, gorged down hurriedly a lunch the thoughtful wife had sent him when he was too busy to come home to dinner, worked over the desk till midnight and then laid down exhausted to get a few hours of restless sleep. This is what kills men. It is not work but worry. It also robs their families of the husband and father. Sunday ever found him worn out. He needed rest and the children must not romp lest they disturb him. His care-worn brow was oppressive to the children and rested like a night-mare on the heart of his wife. The years of care ended in the loss of all his capital. He had a situation which yielded a bare support but his employer was now carrying the load of care. He was delighted now when free to mingle with his household! What a noble wife and interesting children had been living in his home all these years. The joy of many a home would be enlarged if the head of the house could be fairly introduced to his own family.

A young man in a commercial city had the prospect of securing an important position, with a liberal salary. His recommendations were first-class, and his appearance made a favorable impression on the head of the house. They were old merchants. They wanted employes of skill and application to business. They wanted more. They made diligent inquiry respecting the habits and associations of the man in whose hands they proposed to commit large interests. One of the firm learned from good authority that the young man spent several nights in the week in the billiard saloon, and was known among the frequenters of that place as a skilled player. That settled the matter. None of the firm were members of the church; but the young man lost the situation.

Table with 2 columns: Advertisement type and rate. Includes 'One-half inch insertion', 'Each consecutive insertion', 'Space', etc.

Advertisement rates and terms. '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.'

Advertisement rates and terms. 'For six months, 20 Per Cent. For twelve months, 40 Per Cent. For three months, 10 Per Cent. For double column advertisements 25 per cent. added to regular rates.'

Southern Ballads.

SUNSET ON THE GULF.

BY SEBASTIAN.

How level is this dainty road, God's hand has built along the sea; How firm the pavement and how broad, That pulses to the hoof-beats free.

We acknowledge receipt from Rand, McNally & Co., publishers, Chicago, a valuable work entitled: 'The Locust Plague in the United States; being more particularly a treatise on the Rocky Mountain Locust, or so-called Grasshopper, as it occurs east of the Rocky Mountains; with practical recommendations for its destruction.'

We acknowledge from Buraz & Co., Phonetic Publishers, 33 Park Row, New York, a novel publication. We permit our readers to judge of its merits from the title, which is here given, literally, as it appears on the title-page of the book: 'The Anglo-American Primer Deziend to teach a proper spelling and pronunciation of the English Language; and to serve as a direct guide to the reading of ordinary English print. Prices, 15 cents.'

It is stated that the Roman Catholic portion of the Nez Perces tribe, taught by foreign sectarian teachers, are the prime movers in present troubles; that they are aided by the papal portions of the other tribes; and that, on the other hand, the Protestant Indians never join in any war against the Americans.

The Methodists of Australia have sent about a dozen natives of Fiji and Samoa as missionaries and teachers to the New Britain, New Ireland and Duke of York Islands, in the South Pacific. The natives of these islands have been to a large extent cannibals, but they have been friendly to the missionaries, who have erected several chapels among them.

This well known cotton and commission house will be found in their offices on the Strand. As they confine themselves strictly to the sale of cotton and other produce committed to their trust, they have secured a high position in the confidence of their patrons.

The TEXAS CHRISTIAN ADVOCATE, of August 11, comes to us with a smiling face. We congratulate our excellent confere on his good fortune in getting into "new quarters" so pleasant—we wish we could step into his "cozy office," and have a tete-a-tete with him.

THE TEXAS CHRISTIAN ADVOCATE, the organ of the M. E. Church, South, which was recently burned out by the great fire in Galveston, re-appears in improved form, looking all the better for its fiery baptism.

THE TEXAS CHRISTIAN ADVOCATE has resumed publication, and is looking none the worse for the fire. We wish all editors were as happily situated as Dr. John. He says: 'The ADVOCATE is now domiciled in delightful rooms. Our friends will find us easily by inquiring for No. 73 Strand. The editor is almost disposed to congratulate himself and the readers on the fire. "It's an ill wind that blows nobody good." Here we are in a neat, cozy office, so arranged that our friends can find themselves comfortable when they call, and if the editor is busy (as he is occasionally) there is the ADVOCATE library and papers from all parts of the land at their service. Call at the ADVOCATE office when you come to the city.—New Orleans Advocate.'

About \$4500 have been raised by the Baptists of Gloucester, England, to erect a Sunday-school room as a memorial of Robert Raikes.

Without doubt hundreds of people who will read this item are suffering with Kidney Disease in some form, which can be cured with a bottle or two of Johnson's Anodyne Liniment, used internally. Why not try it?

Letters Received. August 25—H. A. Spencer, J. W. DeVilliers, the 85 was received and acknowledged. B. Taylor, W. H. Moore, E. J. Glover, E. L. Armstrong, J. Z. Morris, P. F. Ray, E. F. Boone, E. J. Lewis, had you an agent's list? Wm. T. Gilmore, G. F. Hensley, M. D. Fly-adjusted, W. H. Moore, R. M. Brown, W. C. Cummings, S. W. Hill, D. S. Watkins, S. J. August 28—M. A. Black, J. G. Walker, J. S. Campbell, J. F. Fuller, report had already been inserted; hope you may soon recover wanted strength. H. T. Shumaker, J. R. D. Taylor—all satisfactory. W. H. Moore, R. M. Brown, W. C. Cummings, S. W. Hill, D. S. Watkins, S. J. August 28—J. F. Hines, W. W. Horner, P. W. Gray, Wesley Smith—S.

MARRIED. BROWN & COLLINS—At the Presbyterian Church 9 A. M., August 22d, by Rev. Wm. M. Hall, Mr. John S. Brown, of Lockhart, and Miss Glendon S. Collins, of Gonzales, Texas.

COLEMAN & CO'S Cashmere Bouquet Soap has acquired a popularity hitherto unequalled by any Toilet Soap of home or foreign manufacture. A reputation begun early in the century made it easy for this house to impress the public. The peculiar fascinations of this luxurious article are the novelty and exceptional strength of its perfume.

Church Notices.

MARSHALL DISTRICT—FOURTH ROUND. Holyville circuit, at Cave Spring, October 6, 7. Elysian fields, at Mount Zion, October 13, 14. Bellview circuit, at Bellview, October 27, 28. Tronpe circuit, at Good Hope, Nov. 3, 4. Henderson and Overton station, Nov. 10, 11. Campbell circuit, at Bellview, Nov. 17, 18. Larissa circuit, at —, Nov. 24, 25. Harrison circuit, at Rock Springs, Dec. 1, 2. Marshall station, Dec. 8, 9.

COMANCHE DISTRICT—FOURTH ROUND. San Saba circuit, at Lower Cherokee camp-meeting, September 1, 2. Fort Mason mission, at Vernon camp-meeting, September 8, 9. Holy mission, at Cole Creek camp-meeting, September 15, 16. Rockvale circuit, at Comanche Springs camp-meeting, September 22, 23. Burnett circuit, at Burnett camp-meeting, September 29, 30. Lampasas circuit, at Elm Grove camp-meeting, September 29, 30. Plum Creek mission, at Lanford's Cove camp-meeting, October 13, 14. Hamilton mission, at Wesley's Chapel, Oct. 20, 21. Comanche circuit, at Salem camp-meeting, October 27, 28. Comanche station, November 3, 4. Hackberry mission, at Brownwood, Nov. 10, 11. Coleman mission, at English's school-house, November 17, 18.

WACO DISTRICT—FOURTH ROUND. Galveston, September 15. Martin, at Martin, September 22. Kose circuit, at Union Church, Sept. 27. Waco station, October 6. Waco circuit, at Methodist Chapel, October 13. Bosqueville circuit, at Bosqueville, October 27. Wheelock circuit, at Wheelock, October 27. East Waco circuit, at East Waco, Nov. 3. Reagan, at Reagan, Nov. 10, 11. Owensville circuit, at White Rock, Nov. 17. Mount Vernon circuit, at Bethel, Nov. 24. W. G. O'CONNOR, P. E.

BEAUMONT DISTRICT—FOURTH ROUND. Hardin and Smithfield missions, at Hardin, Sept. 15. Woodville circuit, at Magnolia Camp-ground, Oct. 13, 14. Wolf Creek circuit, at Spangerville, Oct. 20, 21. Wallisville circuit, at Inside Prairie, Oct. 27, 28. Beaumont circuit, at Beaumont, Nov. 3. Jasper circuit, at Jasper, Nov. 10, 11. Newton circuit, at Newton, Nov. 17, 18. Homer circuit, at Homer, Nov. 24, 25. Moscow, at Moscow, Dec. 8, 9.

COMMERCIAL. TEXAS CHRISTIAN ADVOCATE OFFICE, Galveston, Texas, Sept. 1, 1877.

Exchange—Gold and Silver. Sterling, 60 days. Buying. Selling. New York Sight. 1/2 prem. 1/4 prem. Gold. 100. Silver. 100.

LIVE STOCK MARKET. REPORT FOR WEEK ENDING AUG. 27, 1877. [Reported for the ADVOCATE by Johnson Foster, live-stock commission merchant, Stock-yards, Galveston.]

Yearlings, common 7 00 to 7 50. Calves, choice 6 00 to 7 00. Sheep, choice 5 00 to 5 75. Sheep, common 4 25 to 5 00. Corn-fed beefs and cows, choice 10 00 to 11 00. Corn-fed beefs and cows, ordinary 9 00 to 10 00.

THE GENERAL MARKET.

[Quotations are not applicable to small orders, but represent cash prices for large lots.] Bacon. Clear side, 8 1/2 to 8 3/4. Clear ribs, 8 1/4 to 8 1/2. Corned beefs and cows, fair, 10 00 to 11 00.

General Commission Merchants. 211 STRAND, GALVESTON, Headley Building. LEON & H. BLUM, IMPORTERS AND WHOLESALE DEALERS IN DRY GOODS, ROOTS, SHOES, HATS, NOTIONS AND GENTS' FURNISHING GOODS.

Centaur Liniments. This is a sample of many thousand testimonials received, of wonderful cures effected by the Centaur Liniment. The ingredients of this article are published around each bottle. It contains witch hazel, mentha, arnica, rock oil, carbolic, and ingredients hitherto little known.

Castoria. Mothers may have rest and their babies may have health if they use Castoria for wind colic, worms, feverishness, sore mouth, croup, or stomachic complaints. It is entirely a vegetable preparation, and contains neither mineral, morphine, or alcohol.

CHICKERING PIANO. The BEST and only standard machine for Song and Sugar (Billboard) Cane are the Victor Mill and Cook Evaporator. First Premium at 125 State Fair, GRAND MEDAL at CENTRAL EXHIBITION, OVER 17000 sold, safe, reliable and economical.

Complete Cotton Cleaner. A valuable money-making machine. Simple, light of draft, and adapted to steam, water or horse power. Saves the gin, increases the yield of lint and

JO W. ALLISON, GENERAL STATE AGENT, 53 Strand, Galveston, Texas. Address P. O. Box No. 318.

Stoves and Tinware—Tinners' Trimmings. Copper bottoms, per pound, 40 to 45. Madrilite bottoms, per pound, 25 to 30. Sheet copper, 40 to 45.

LEE, McBRIDE & CO., Galveston, Texas. OFFICES—71 Leonard Street, New York; 310 SUMMIT STREET, Boston; 161 Boulevard, Haussmann, Paris; corner 23rd and Strand, Galveston. SALESROOMS—55 and 57 Strand, and corner Avenue A and 23rd Street.

Lee, McBride & Co. DRY GOODS, ROOTS, SHOES, HATS, NOTIONS AND GENTS' FURNISHING GOODS.

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JO W. ALLISON, GENERAL STATE AGENT, 53 Strand, Galveston, Texas. Address P. O. Box No. 318.

\$2500. New Square Grand Rosewood Pianos for \$2500.

WEBER & EMERSON PIANOS. STATE AGENTS FOR THE CELEBRATED WEBER & EMERSON PIANOS.

MASON & HAMLIN ORGANS. THE BEST and only standard machine for Song and Sugar (Billboard) Cane are the Victor Mill and Cook Evaporator.

Centaur Liniments. This is a sample of many thousand testimonials received, of wonderful cures effected by the Centaur Liniment.

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Texas Christian Advocate

Jimmy, the Cow-Boy.

An eccentric old gentleman of wealth, named Morgan, invested a certain sum of money, the income of which he designed to be used for the liberal education of the most deserving lad in town.

He made his plan known to five gentlemen, requesting them privately to make observations and report to him in six months.

Had the boys known this, many of them might have used every means to gain his favorable opinion; but as the matter was a secret, he had an opportunity to watch them without their suspecting his motive.

At the end of six months, the five gentlemen met at Mr. Morgan's and discussed the question in all its bearings. Each had his favorite, whom he considered most worthy.

"There is Johnny Ingalls, who is a most exemplary lad," said one. "What fault can you find with him, Mr. Morgan?"

"I will tell you," was the reply. "I once hired him to take some important letters to the morning mill, but he met a companion on the way, and was so anxious for his own amusement that he neglected to mail the letters till it was too late, and they were delayed a day, and a gentleman overheard him say to a companion that 'he did not care much, so long as the old fellow would never find it out.' But the delay caused the loss of quite a sum of money."

"Gentlemen," continued Mr. Morgan, "I have tried in one way and another all the boys you have mentioned, but none of them satisfy me."

"Then you have to give up your project," said one, "for I think we have discussed the merits of every boy in town."

"I believe Jimmy has not been mentioned," said Mr. Morgan.

"What! Jimmy, the cow-boy?" asked one, with a smile.

"Yes, I believe he drives cows to and from pasture."

"Surely Mr. Morgan, you must be joking now."

"I never joke; and had I any disposition to, I should not take a poor little boy for a subject."

"But, Mr. Morgan, do you know any good of this boy?"

"Do you know any harm of him?"

"Nothing special; but does he amount to anything, except to drive cows?"

"He never has had an opportunity, but I intend he shall have, I am fully decided, to give him the benefit of my project."

"You will tell us the reasons for making him your choice?"

"Certainly, with pleasure. You call him a cow-boy. Well, that does not signify to me one way or another. It is simply because I know him to be a good and faithful cow-boy that I give him the preference. It seems a small thing to drive cows to pasture, but he is the only one who has always done it faithfully every day, the season through, the same in my absence as when I was at home, while others loitered on the way, and allowed the cattle to stray into other enclosures for the day, thinking it would never be known. It is evident to me that if he is so strictly faithful in small things, he has the right spirit in him to make him trustworthy in greater things. Just then,

"To-link, to-link, to-link-link, Over banks with buttercups at-winkle, The cows came slowly home."

Jimmy, gray-shirted and bare-footed, guided them into the yard. He saw the last cow in, put up the bars, saw that the gate was all secure, and was about to trip away, when Mr. Morgan called him into the house, where he told him something that made him dumb with glad surprise, and sent him home the happiest lad in town.

"LAPLAND BABIES.—I want to tell you how the mammas away up in Lapland keep their babies from disturbing the minister on Sabbaths. The Lapps are a very religious people. They go immense distances to hear their pastors. Every missionary is sure to have a large audience and an attentive one. He can hear a pin drop—that is, if he should choose to drop one himself; his congregation wouldn't make so much noise as that upon any consideration. All the babies are outside, buried in the snow. As soon as the family arrives at the little wooden church, and the reindeer is secured, the papa Lapp shovels a snug little bed in the snow, and the mamma Lapp wraps her baby snugly in skins and deposits it therein; then papa lifts the snow around it, and the dog is left to guard it while the parents go into church. Often twenty or thirty babies lie out there in the snow around the church, and I never have heard of one that suffocated or froze—smoke-dried little creatures—I suppose they are tough. But how would our soft, tender, pretty pink and white babies like this do you think?"

A Little Knight and Gentleman.

I was sitting at the window looking out one cold, slippery day last winter. I suppose a good many of you children have amused yourselves looking at the people who pass on slippery days, smiling a little to see how queerly some of them walk; I hope, though, that none of you laugh if you see some one fall. As I looked out of the window I saw a knot of boys, all neighbors of mine, who were standing and laughing. Two or three persons had passed, and almost slipped at one particularly dangerous spot (I think the boys had been sliding there), and now a little girl came with a basket of buttons, tapes, shoestrings, and such things. Down she went, her basket falling on its side and half the contents rolling out. Through the window I could hear the boys laughing! Not one of them stepped forward to help the little girl, but the door of the house opposite opened quickly and a little boy, without overcoat or mittens, ran down the steps, and hurrying to the poor girl, after saying a word or two to her, helped her put her things in her basket. The poor girl was so stiff and cold that half her things might have been lost, but for this kind little knight and gentleman. I call him a knight, because the knights in old times helped the poor and helpless wherever they found them, and a gentleman, because a gentleman—a true Christian gentleman—is polite to rich and poor alike. He remembers that his Savior has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Child's Paper.

How a Pagan Honored his Parent.

A high priest once lost a precious stone from his breast-plate, and search was made for another to replace it. Many days were spent in this way, when it was discovered that a man named Damah, a pagan, possessed a stone similar to the one the priest had lost. The high priest repaired to his house and said: "I am told that you have a diamond such as are used on the priestly garments among my people. If so, I will give you five hundred gold pieces for it."

Damah was satisfied with the sum named, and started for another room to fetch the stone. He suddenly stopped on the threshold and turned back.

Thinking that the sum he had named caused this hesitation, the priest said:

"You seem undecided; I will give you six hundred gold pieces for the stone."

"Hush, be quiet," cried Damah, "my father is asleep in that room; I cannot give you the stone now; if you had offered me double the amount you have named, I would not disturb my father."

The priest looked at the pagan in perfect astonishment, but took a seat and waited quietly until the father awoke.

Then Damah brought the diamond, and after the priest had examined it and convinced himself that it was what he wanted, he counted out the six hundred gold pieces, and handed them to the pagan.

Damah returned one hundred, saying:

"I was satisfied with the sum you offered me at first. If I were to accept more it would appear as though I were willing to be paid for honoring my father, while I only did my duty."

The priest blessed Damah, saying to the young men who accompanied him: "Learn from a heathen to honor and respect thy father and mother."—Stories from the Talmud.

A Boy Saved.

Mr. Newton, in one of his articles for the young, tells us the following good story:

A New York merchant, who is a Sunday-school teacher, was called upon for a speech out in the West. He said:

"I'll tell you a story of a beggar boy. I started out one fine Sunday morning to get up some recruits for my class. At the corner of the street I met a barefooted boy, without hat or coat. His hair was fiery red, and looked as if it had never been combed. I asked the boy if he could come to school.

"No, sir," was the sharp reply. "You ought to go to Sunday-school," I said, kindly.

"What for?" he asked.

"We teach boys to be good," I replied.

"But I don't want to be good," he said.

"Why not want to be good?" I asked earnestly.

"Because I'm hungry," was the reply.

"It is now nine o'clock," I said, looking at my watch; "haven't you had any breakfast yet?"

"No, sir."

"Where do you live?"

"Up the alley there, with auntie—she's sick."

"Will you eat some gingerbread and crackers if I go to the bakery and buy some?"

"Yes, sir, that I will, and be glad to get 'em."

"I bought a lot and set them before him. He ate them in a way which showed how keenly hungry he was. I asked him if he would like some more.

"A little more, sir," said the boy. "I got a fresh supply, and set them before him. I waited till he had done eating. Then I said, 'My boy, will you go with me to school now?'"

"You have been so kind to me, sir," said he; "I'll go anywhere with you. Please wait till I take what's left around to auntie, and then I'll go with you."

"He returned to the sidewalk where I was waiting, and went with me to school. He had thought of school as the place where the boys had to hold out their hands.

Tobogganing, Sledding, in Canada.

Is there any real risk in tobogganing? Of course there is, and that's half the vim of it; but accidents happen in the best regulated sports. Three years ago one of our club was sliding down Brehaut's, when his toboggan bounced over a cabot. Down came the tobogganist on the flat of his back in some mysterious way no one could understand, with a broken spine, and death before him in two weeks. Once I had a friend in the front seat of my toboggan, backed by two ladies and myself. We were enjoying the sensation of running against a fence at the end of our descent, and I had warned him to keep in his legs, and not fear the concussion; but at once he thrust out his right leg and got a compound fracture, which laid him up for twelve weeks. Tobogganists are always bunting against something. It gets monotonous without an occasional upset, and if you can not get them accidentally, half the fun is in making the sleigh swerve around when at top speed so as to get them on purpose. It's sometimes very sore when you make a sort of hop, skip and jump, over glare ice and a cabot, and rattle your bones almost out of joint as you come down with a crash. But there's no danger at all on a large hill without cabots, and not anywhere if you are really careful. You'll get jolted and jerked, and covered with snow from head to toe; but that's healthy. But you'll get many a fascinating and thrilling ride without a single upset, and scarcely a joggle. It all depends on the condition of the hill, and the character of your steerer. I remember once coming down Cote des Neiges Hill, when at the bottom, standing square in the way of crossing the street, was a habitué's horse and sleigh. A man stood on the road with his back to the hill, talking to a farmer. Two of us were on the toboggan, and within a few yards of the horse; the road was smooth ice. We both laid back our heads and like a flash shot under the belly of the horse between his legs. All we heard was a fierce neigh of fright from the horse. "If he had kicked?" It would have been bad for the horse, methinks.—Dr. Beeves in Midsummer Holiday Scribbles.

The Little Drawer.

"Where did you get your orderly habits?" I asked of a lady who never had to waste a moment in hunting for things out of their place.

"When I was four years old," she answered, "my mother gave me a little drawer to put my clothes in." "Make it your business, my dear child," she said, "to keep that drawer neat and tidy. Let me never find it in disorder."

"Once she sent for me to come home from a party of little girls in order to put away a pair of stockings carelessly left on the floor; and I used sometimes to think mother was hard on me."

"But now I see that I owe my good habits to the care I was made to take of that little drawer when I was four years old."—S. S. Visitor.

The Law of Contention.

"O Frank, come and see how hot my saw gets when I rub it. When I draw it through the board awhile it's hot enough to set fire to it."

"That's the friction," said Frank, with all the superior wisdom of two years more than Eddie boasted.

"Yes," said sister Mary, who was passing, "it's the friction; but do you know what it makes me think of?"

"No; what?" asked both the boys at once.

"Of two little boys who were quarreling over a trifle this morning, and the more they talked the hotter their temper grew, until there was no knowing what might have happened if their mother had not thrown cold water on the fire by sending them into different rooms."

What is it which has a mouth and never speaks, and a bed and never sleeps? A river.

Sunday School.

The number of Sunday-schools in France is slowly increasing.

Our Bible Teacher suggests that "it is one thing to know a lesson thoroughly, and quite another thing to be able to teach it." All the difference between loading a gun and knowing how to shoot it.

Too often something is allowed to take the place of the lesson. But we agree with our friend, C. B. Stout, that "the lesson, and the lesson alone, like the motion to adjourn, is always in order, and nothing else is." Neither business, nor talks about pic-nics, or concerts, or suppers, nor Sunday-school addresses, nor anything else, should ever interfere with the teaching of the lesson. The lesson-hour should be sacred from the intrusion of all outside topics.

A teachers' parlor has been opened in the new building of the Baptist Public Society, which stands on Chestnut Street, Philadelphia. It is handsomely carpeted and furnished with chairs, tables, books, and is free to all persons. The beginnings of a complete library are also to be found there. On Tuesday evening of each week the Sunday-school lesson for succeeding Sunday is taught.

At the anniversary of the London Sunday-school Union one of the principal topics discussed was how to foster and strengthen the piety of scholars. Among the measures recommended were these: Gathering the thoughtful into special classes, under an experienced teacher; avoiding all exercises and entertainments in the school which could pander to worldliness alone; secure truly pious teachers; meet scholars at your own homes; watch over your converts; write letters and quote texts; use common sense in all you attempt.

One woman says that she has been more encouraged by the failure of "a model teacher" than by anything else she has met with in her experience. She had expected great things—great enough to discourage her entirely—and was relieved to find that the "model" was not out of reach of imitation. Convention tests, anyhow, are not good criterions of work done at home. Some may fail lamentably there who admirably succeed with their actual classes, and some there may make a brilliant hit who would astonish their classes at home beyond measure by doing anything that would drive away all inclination to go to sleep.—National Sunday-school Teacher.

The teacher has lost his or her power the moment impatience beclouds the brow, or anger flushes the cheek. Sharp words blight and sting, but "kind words never die."

Gentleness is the greatest of all lion-tamers. The mild words of Abigail arrested David and his army as they came down over the mountain a very cataract of strength and fury. It is not the blast of the north, but the gentle south wind that calls out the flowers. While hail glances off, the soft lilies cut through the rock.

Mr. Crafts gave a valuable lecture at the Lake Bluff Sunday-school Assembly, on "The Teacher's Study of Human Nature." Most practical Sunday-school workers have long since found out that, unless a teacher does study the character of his pupils individually, he cannot do them much good. It is a pre-requisite of good Sunday-school work to establish a good understanding between pupils and teachers. Mr. Crafts first considered the importance of the subject, and thought that the teacher works on the practical study of childhood. He referred to the farmer as not only observing the nature of his seeds, but also of the soil. The good physician studied not only books and medicines, but also the systems and temperaments of his patients. The general in a siege not only studies his troops and arms, but also, with his glass and the aid of scouts, scans the breastworks to find the weakest and most accessible spot. The Sunday-school teacher was a sower, physician and warrior, and needs to be very practical in his work. Childhood should be studied by looking into memory and by observation. From the results of such work he derived seven instincts—of activity, of working in the soul, instinct of invention and imitation, rhythmic instinct, instinct of investigations, social instinct, and religious instinct or God-trust.

SOME fifty years or more ago a poor old woman in Ireland had her cottage pulled down over her head by her landlord. Her name was Molly Maguire, and she died of grief and exposure. Thereupon her son and some neighbor lads formed themselves into a secret band, and vowed and took fierce revenge on Irish landlords in general. The band spread rapidly, and they called themselves the "Molly Maguires," and Irish coal miners brought the name to America.

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To sell the New Patent Improved EYE CUPS. Guaranteed to be the best paying business offered to agents by any house. An easy and pleasant employment.

The value of the celebrated New Patent Improved Eye Cups for the restoration of sight breaks out and blazes in the evidences of over 6000 genuine testimonials of cures, and recommended by more than 1000 of our best physicians in every part of the world.

The Patent Eye Cups are a scientific and philosophical discovery, and are ALEX. WYETH, M. D., and Wm. B. DUBLEY, M. D., of New Orleans, La., are certainly the greatest invention of the age. Read the following certificates: FERGUSON, STANLEY, LORAN CO., KY., June 6, 72. DR. J. BALL & CO., Oculists.

GENTLEMEN—Your Patent Eye Cups are, in my judgment, the most splendid triumph which optical science has ever achieved, but only after all great and important truths, in this or any other branch of science and philosophy, are first brought to the notice of the general public, and prejudice of a too skeptical public; but truth is mighty and will prevail, and it is only a question of time as regards their general acceptance and endorsement by all. I have in my hands certificates of persons testifying in unequivocal terms to the merits of the most perfect and valuable of all instruments for the cure of all eye diseases. My sight is fully restored by the use of your Patent Eye Cups, after being almost entirely blind for twenty-six years.

ALEX. R. WYETH, M. D., Atchison, Mo., writes: "After total blindness of my left eye for four years, the analysis of the optic nerve, to my utter astonishment your Patent Eye Cups restored my eyesight permanently in three minutes."

Rev. S. R. FAIRBANKS, minister of M. E. Church, writes: "Your Patent Eye Cups have restored my sight, for which I am most thankful to the Father of Mercies. By your advertisement, I saw at a glance that your Patent Eye Cups performed their work perfectly in accordance with physiological law, that they literally feel the eye, that were almost impossible. May God greatly bless you, and may your name be engraven in the affectionate memories of multiplied thousands as one of the benefactors of your kind."

HORACE B. DURANT, M. D., says: "I sold and effected future sales liberally. The Patent Eye Cups, by analysis of the optic nerve, to my utter astonishment your Patent Eye Cups restored my eyesight permanently in three minutes."

Major G. A. GALLIS writes us, Nov. 16, 1869: "I have tested the Patent Eye Cups, and am satisfied they are good. I am pleased with them. They are certainly the greatest invention of the age."

HON. HORACE GREELEY, late editor of the New York Tribune, writes: "Dr. J. Ball, of our city, has been successful in restoring my sight, and I am indebted to the Patent Eye Cups, and am pleased with them. They are certainly the greatest invention of the age."

Prof. W. MEHREK writes: "Truly, an gratefully to your noble invention. My sight is restored by your Patent Eye Cups. May Heaven bless and preserve you. I have been using spectacles many years. I am seventy-one years of age, and all my writing without glasses, and I bless the inventor of the Patent Eye Cups every time I take up my old school pen."

Dr. J. B. BURNETT, M. D., physician to Emperor Napoleon, writes, after having his sight restored by your Patent Eye Cups: "With gratitude to God, and thankfulness to the inventors, Dr. J. Ball & Co., I hereby recommend the trial of the Eye Cups (in full faith) to all and every one that has any impaired eyesight, believing, as I do, that the experiment with this wonderful discovery has proved successful on me, at my advanced period of life—50 years of age—I believe they will restore the vision to any individual if they are properly applied."

ADOLPH BIERNBERG, M. D., Commissioner of Massachusetts, Esq., ss. June 5, 1875, personally appeared Adolph Biernberg, made oath to the following certificate, and by him subscribed and sworn before me, Wm. STEVENS, J. P.

LAWRENCE CITY, MASS., June 9, 1875.

We, the undersigned, having personally known Dr. Adolph Biernberg for years, believe him to be an honest, moral man, trustworthy, and in truth and veracity unspotted. His character is without reproach.

M. BOXSEY, ex-Mayor.

S. W. R. DAVIS, ex-Mayor.

GEO. H. MERRILL, J. P.

ROBERT H. TWEED, City Trees.

Rev. W. D. JORDAN, M. D., of Chillicothe, Mo., who has used, and seen other parties use, our Eye Cups, writes: "To those who ask my advice about your Patent Eye Cups I am happy to state that I believe them to be of great advantage in many cases, and should be tried by all and accepted by none. This is my honest conviction."

Reader, these are few certificates out of thousands we receive, and to the aged we will guarantee your old and diseased eyes can be made new, your impaired sight, blindness of vision and overworked eyes can be restored, weak, watery and sore eyes cured, the blind may see; spectacles be discarded; sight restored and vision preserved; spectacles and surgical operations needless.

Please send your address to us, and we will send you our book, A GEM WORTH READING.

A DIAMOND WORTH SEEING! Save your Eyes and reduce your sight; those every year spectacles!

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He Defies Chills and Fever. "With Tutt's pills, we defy chills. Illinois owes you a debt of gratitude." F. R. Ripley, Chicago, Ill.

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Texas Christian Advocate

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WHEN articles are rejected, we must decline to give reasons therefor.

AGENTS sending us new subscribers or renewals, will please affix to their signatures the word "Agent."

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

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

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

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

REMIT by Postoffice Money Order, Draft or Registered Letter.

THE date on the address of your paper indicates the expiration of subscription. Renew at least two weeks in advance to prevent losing a number.

We do not keep back numbers of the Advocate.

PARTIES desiring to make contracts for advertising, should write for card rates.

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

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

THE TWO.

BY R. M. MOORE.

Two there are who sell their honor. Vilely sell themselves to lust—Name and fame in base dishonor. Are flung as jewels in the dust:

He, with brow and bearing shameless. Walks abroad with haughty mien; She is marked with stigma nameless, Shunned and scorned wherever seen.

He rejoices in his sinning; She repents her thoughtless crime; Smiles await him, sweet and winning; Frowns pursue her through all time.

He was strong, and bold, and heartless. And so laid his toils in guile; She was young, untought, and artless; Saw no guile beneath his smile.

Ye have seen his lustful leering. As he met her on the street; Then have heard his vulgar jeering. As he eyed her weary feet.

Ye have often heard him gloating. As a hero, of his art; Then have seen her eyelids floating In the sorrow from her heart.

He is honored on the highway; She dishonored everywhere; Yea, is taunted in the by-way. As forbidden even there.

Why the difference, answer clearly? Right and truth alike demand? Why thus punish one severely? Read again God's great command.

GALVESTON, TEXAS, AUGUST 21, 1877.

(Communicated.)

Columbus District Conference.

The second District Conference for the Columbus District, Texas Conference, M. E. Church, South, convened at the Methodist Church in Columbus, Thursday, July 26th, 1877, at 3 o'clock p. m.; was opened by reading from the Scriptures, singing a hymn and prayer by R. W. Kennon, P. E. R. W. Kennon, P. E., in the chair.

There was a full attendance of preachers in charge, only one of several local preachers present, and quite a meagre turn out of lay delegates. The Conference was resolved into Committee of the Whole.

The following reports and resolutions were ordered to be sent to the TEXAS CHRISTIAN ADVOCATE for publication, and as they exhibit sufficiently the action of the Conference, we will give them without note or comment:

SPIRITUAL STATE OF THE CHURCH.

WHEREAS, The answers of preachers show that while there is a fair attendance of the membership and people upon public worship, they also show that there are very few church conferences, scarcely any class-meetings, but comparatively few prayer-meetings and these few poorly attended; little or nothing has been presented as presenting a satisfactory state of family religion. In some localities the membership are in the habit of attending places of worldly amusement altogether improper for members of the church; and

WHEREAS, These things are greatly to be deplored; and

WHEREAS, We see but little ground for justifiable hopes for a better state of things in the future; Be it resolved, That we pledge ourselves to give ourselves to fasting and prayer, and will call upon our membership to join us in these things, calling upon God to revive his work.

And be it further resolved, That unless we soon see a disposition on the part of our membership to join more heartily in the work and give up worldly sinful amusements, we will endeavor to enforce the Discipline.

CHURCH AND SUNDAY-SCHOOL LITERATURE.

WHEREAS, We, as ordained preachers, and preachers in charge of circuits and stations, are bound to use our own hymn and tune books; and

WHEREAS, Other publications, not at all comparable, are, in some localities, usurping their place;

Resolved, That we will, to the best of our ability, do all in our power to

prevent our hymn and tune book being superseded.

C. J. LANE, THOS. WHITWORTH.

FURTHER UPON CHURCH AND SUNDAY-SCHOOL LITERATURE.

Resolved, That we regard the introduction of any other hymns and literature than those of our own Publication House, as an innovation and not to be tolerated.

C. J. LANE, J. J. CAMPBELL.

ATTENDANCE UPON DISTRICT CONFERENCES.

WHEREAS, The District Conference was originated for the purpose of familiarizing our laity with the general condition of the church and its internal and external workings; and

WHEREAS, We regard this as about all the good District Conferences can accomplish; and

WHEREAS, Our lay brethren and local preachers to a very great degree fail to give us the encouragement of their presence and the advantage of their counsels; and

WHEREAS, We feel that the absence of our laity and local preachers is sorely to be regretted, and that their absence is indicative of a want of interest in the cause of our Divine Master; therefore, be it

Resolved, That we do most earnestly invite and insist upon our brethren who may be elected delegates, and the local preachers to meet with us in our District Conferences in the future; and be it further

Resolved, That, as preachers in charge of missions, circuits and stations, we will try to have elected only such laymen as will attend and urge upon our brethren of the local ministry to be with us.

CHURCH PAPERS AND OTHER CHURCH PERIODICALS.

Resolved, That we feel it to be our imperative duty to give as wide a circulation as possible to all our church papers; and especially to the Nashville and Texas Christian Advocates and the Southern Review; and we feel that no preacher can well do without the Review.

Resolved, That we will do all we can to influence our membership to buy all their Sunday-school and religious literature from the Nashville Publishing House.

C. J. LANE, J. J. CAMPBELL.

CHRISTIAN EDUCATION.

Methodism was born within the University of Oxford. Mr. Wesley, through whose instrumentality this wonderful revival of primitive Christianity was originated and carried forward, was an Alumnus of that venerable institution. He was also Fellow of Lincoln College. In the after development of Methodism, the subject of Christian education received the early attention of Mr. Wesley's conferences. At the very first Wesleyan Conference, held at the Foundry in London, commencing June 25, 1744, the question was formally asked: "Can we have a Seminary for laborers?" Answer—"If God spare us till another Conference." At the next session it was asked: "Can we have a Seminary for laborers yet?" Ans. "Not till God gives us a proper tutor."

The same inquiry was made at subsequent conferences, says Dr. Stevens, and never abandoned till it was effectively answered by the establishment of the two well endowed Theological Institutes in England and the two Biblical Institutes in America.

But the first successful effort in this direction was the establishment of Kingswood School, near Bristol, for the benefit of the poor. Here many of Mr. Wesley's co-laborers were enabled to give their children a fair education at cheap rates.

At an early period in the History of American Methodism, Bishops Asbury and Coke put forth their best efforts in the cause of Christian Education. Their first success was the establishment of Cokesbury College, which was opened at Abingdon, Va., Dec., 1787.

From that period up to the present Methodism has occupied the front rank in this noble cause. In Texas we have, as yet, accomplished but little, and yet something has been done. Our failures have not been entirely barren of good results. Even Rutersville, though now dead and buried, was not an entire failure. Many Methodist boys and girls have been educated there.

We now have, within the bounds of the Texas Conference, Soule University, Chappell Hill Female College, Chappell Hill, and Andrew Female College, Huntsville. Then we have the Southwestern University, located at Georgetown, in Williamson county, which is under the control of the five Texas Conferences. Waco Female College, though not in our conference, we consider worthy of notice in this report. All of these institutions we can recommend to the confidence

of our people. We therefore submit for your consideration the following resolutions:—

1st. That no good reason now exists for our people sending their sons and daughters out of Texas to be educated.

2d. That Methodists ought to patronize their own schools to the exclusion of all others.

3d. That each District ought to have within its bounds a District High School.

The following brethren were elected delegates to annual conference. J. E. Paine, C. W. Thomas, L. E. John Mathews, Ben. Allen; with alternates Alex. Folts, C. W. Bennett, A. K. Brookshire.

Weimar, in Colorado county, was selected as the place for meeting the next District Conference.

J. I. CAMPBELL, Sec. Dist. Conference. FLATONIA, TEXAS, AUG. 29, 1877.

(Communicated.) Gainesville District.

On my return home at the close of my third round of quarterly meetings, I am greeted once more with the appearance of the Advocate. I am glad it lives again, with good prospects of long life and future usefulness. I see no account of our district conference which was held at Decatur, and adjourned July 7th. It was a success. There was a good attendance of members, clerical and lay; and although we did not great things in the way of legislation or of the execution of laws, we took sweet counsel together and went away feeling enlightened as to our duty, and with renewed energy to do it.

Besides, we left a gracious revival of religion in progress. The conference revealed the fact that, although there had been but few conversions in the district, the spiritual condition of the church was good, and the committee so reported. Since the district conference the preachers have begun their protracted meetings, and the Lord is reviving his work.

I went from the district conference to Dry Creek, on the Decatur Circuit, to attend a camp-meeting and hold a quarterly conference. I left for Henrietta before the close of the meeting, but have heard that there were thirty-six accessions to the church. This is a newly and very thickly settled part of Wise county, near the west fork of Trinity, and very much divided denominationally—Methodists, Baptists, Cumberland Presbyterians and Christians, all pretty largely represented. We baptized twelve children at one service, and I learn that Brother McDougal, the pastor in charge, baptized several after I left.

I don't think "the gospel in the water" can prosper much on as dry a creek as Dry Creek, and where there is as much gospel fire as was felt and seen at that camp-meeting. May they keep it ever burning. Out in Clay I found everything dry. This county has yet to develop the fact that it will generally do for a farming country. The drouth this year has discouraged many new settlers, and I found them unsettled and threatening to leave. We have some organized societies, but I am in fear as to the future prospects of the church here. It is missionary ground now, and will probably remain so for some time to come. I will not enter into particulars, but will simply say that we are moving forward on this frontier district. There is work, very much work, to be done here to make the "wilderness blossom as the rose."

But we hope to see the day when large and commodious church-houses will stand where we now have only a brush arbor. I am now realizing a desire that I felt when I was traveling in the Georgia Conference nearly twenty years ago, preaching in good houses, and faring sumptuously every day: That was to preach the gospel on the frontier of Texas. Now I have the privilege of preaching under a brush arbor—sometimes while the cold north wind blows upon me—take long and lonely rides, stake my horse out on the grass, and share the homely fair of the immigrant. But bless God, though many of them are poor in this world, they are rich in faith. The happiest hours I ever spent have been with some of these pioneer Methodists, whose affections are set on things above, and who declare plainly that they seek a country. I wish you could hear the prayers I sometimes hear under these brush arbors. It appears sometimes that the heavens and the earth have come together. I am sure that mercy and truth come together and righteousness and peace kiss each other. I have not done much for the Advocate. I will not say that I have done as well as I might. I have generally relegated the work of securing subscribers to the preachers. About all that I can do is to speak for it publicly.

Many of our folks say they are not able to pay for it. And when I see the destitution of some families, I partly believe it. The fact is, Mr. Editor, when I get away out yonder, going from settlement to settlement and from brush arbor to brush arbor, I almost forget that there is such a place as Galveston. When I got back to Gainesville, some of the brethren laughed at me because I did not know that the Bishop had changed the time of holding our Annual Conference. Don't expect too much from us out here. We love the church—the whole church—and intend to do the best we can. I think we will have a very good report at Conference, spiritually and monetarily. Nearly every notion of religion that you ever heard of has been imported into this country. We have New Lights, Soul Sleepers, and what not? One old brother said there were two things he never saw till he came to Texas: "A Soul Sleeper and a horned frog." Then we have the Higher Life Evangelists, to teach us all the way of the Lord more perfectly. By the way, Mr. Editor, what do you think of the "Higher Life movement." I think that it is Pharisalical, fanatical, heretical and schismatical. Some of the brethren at Gainesville and Denton say that they have overdone the thing at those places and produced stagnation in the churches. They have had meetings, till it has become a weariness. While some have professed religion and the "Higher life experience," I am of the opinion that it has done more harm than good. It is always thus with error. I pray the blessing of God on you, on the Advocate, and on the church at large.

W. H. MOSS, WHITEBORO, AUGUST 22d.

(Communicated.) Corpus Christi District Conference.

The Corpus Christi District Conference met at Escondida, an appointment on the Helena Circuit, at 9 o'clock A. M., July 19, 1877. The Presiding Elder presided. All the traveling preachers of the District were present except Rev. Mark A. Black, pastor in charge of Rancho Circuit. The brethren generally made good reports. We would mention Goliad; from that circuit there came up a glowing report. The pastor in charge, Brother H. G. Horton, left his work in the midst of a revival.

The following resolutions were adopted by the conference: Resolved, That we, as a District Conference, insist that the preachers preach more frequently with reference to family religion.

Resolved, That we urge the members of the church to be more faithful in attending the social meetings of the church, as prayer and class-meetings.

Resolved, That we urge our people to seek entire sanctification.

WHEREAS, In reviewing the financial interests of our district, we find that there is not that thorough system which the importance of the matter demands; therefore,

Be it resolved, That we, the members of the Corpus Christi District Conference, do hereby promise to manifest greater interest in our financial system, and that we will strive to take a scriptural view of our duty in this regard.

Resolved, That we will strive to have all our assessments met in the full.

Resolved further, That we will specially and severally do our entire duty to procure funds for the relief of the Publishing House, in view of its importance to our church, and of its present great embarrassment.

Resolved, That the conference recommends that each pastor preach at least once on baptism, and especially infant baptism, during the year.

Resolved, That we, as a conference, heartily appreciate the efforts that are being made by the editors of our various church papers to give us a high order of church literature; and that we will call special attention to the TEXAS CHRISTIAN ADVOCATE, the Nashville Christian Advocate, our Sunday-school literature, and the Southern Review, urging upon our people the importance of subscribing for and reading our church papers.

Resolved, That the members of the conference do hereby request the citizens of Lagarto to make arrangements for a camp-meeting in connection with the District Conference.

Resolved, That we appreciate the large-hearted generosity of the people of this community, as manifested in the ample provision which they have made for the entertainment of our conference, and we thank them for their Christian hospitality.

The next session of the District Conference is to be held at Lagarto. On the evening of the 21st, conference adjourned, with the benediction by the Presiding Elder, the Rev. A. F. Cox.

T. S. GARRETT, secretary. To the President and Members of the Corpus Christi District Conference:

Dear Brethren—The Board of Trustees and Faculty of Coronal Institute, the San Marcos District High School, send you their greeting in the name of the Lord. We

desire to call your attention to our school, one of the agencies we have adopted to assist in the promotion of the cause of Christ. We closed a successful session (the second) June 7. The number of pupils reached 111. Our school is worthy of attention from the following facts: 1. It is the property and under the sole control of the M. E. Church, South. 2. The Trustees are, and must forever be, members of the M. E. Church, South. 3. The President must be a member or minister of the M. E. Church, South. 4. The school has a strong local support, and moral and religious surroundings of a superior character. 5. It has a male and female department, so that persons can send their sons and daughters to the same place, thereby saving great expense of travel, and avoiding the evils of separating children of the same family. Board can be had in private families, or in the Institute. The curriculum embraces studies in the primary, intermediate and collegiate departments. Special attention is given to mathematics. Two excellent music teachers are connected with the school. Tuition ranges from \$2 to \$5 per month. Music \$5 per month. Use of the piano \$1. Board from \$12.50 to \$15. Next session begins Sept. 3, 1877. For further particulars, address Major J. H. Bishop, Superintendent, or the undersigned. Praying the blessing of God upon your present session, and upon your labors in the Master's vineyard, I am yours, brotherly,

O. A. FISHER, President B. T. C. I. On behalf of Faculty and Board of Trustees. SAN MARCOS, TEXAS, July 17, 1877.

I would state to the members of the Corpus Christi District Conference that the above communication was delayed, and did not come to hand until the conference had adjourned. I therefore take the liberty to send it to the Advocate for publication, so that it may be seen by the brethren. Yours, fraternally,

T. S. GARRETT, BEEVILLE, TEXAS, AUG. 4, 1877.

(Communicated.) A Card.

Judge Penman appears in a card in the Advocate of the 25th inst., charging me with having "abandoned the discussion between us, and engaging in personalities," and says, "As he never deals in personalities, the discussion is closed."

This declaration comes too late. In his last article he indulged in "personalities" to such a degree that a decent self-respect compelled me to repel them, and it was only the rebound of his own missiles thrown at me that fell back upon him. So far from "abandoning the discussion at issue" being true, I fully answered every point made in his article, and showed up its absurdity. It is most likely that this is the cause of his flinching.

When he distinctly declared that sacred "principles are really nothing!"—nothing but a string of ginging generalities"—and alludes to my defense of my doctrine on religious principles, and denounces it as "pious-howling," I thought it time to withdraw my general endorsement of him, and did so, leaving others to form their own estimate. I did nothing more. I simply withdrew and left him alone. As principles of a high and pure character form the basis of my action in everything I say and do, I prefer to estimate other men by these. If he publishes to the world that they are "nothing," I think I have a right to withdraw from any endorsement of him. I have done nothing more. I have made no charges whatever against him.

B. T. KAVANAUGH, HOUSTON, Aug. 29th, 1877.

(From the Western Methodist, Sept. 16, 1876.) Money Saved is Money Made.

Cotton producers should remember that all cotton must be cleaned before it reaches the looms. After ginning, this can only be accomplished by the use of extensive machinery, at a considerable waste of lint, and the employment of expensive labor; hence, in purchasing dusty or trashy cotton, the spinner must buy at a price which will leave a margin to cover all these expenses, and, as the planter must pay them at last, the buyer is sure to have the margin amply large. A machine, simple in construction, easy to manage and light of draft, that would perform this labor at home, and thus secure to the planter not only the difference in the price of dirty and clean cotton, but also this "margin," which the buyer is sure to reserve to himself, has been a want long felt by every intelligent planter of the South; but more especially have the extreme low prices of the past seasons demonstrated that it was an absolute necessity. Just such a machine the Complete Cleaner has most fully proven itself to be. The Complete Cotton Cleaner effectually and thoroughly removes from the seed cotton, before ginning, all sand, dust or dirt, together with the greater part of all light leaf or

trash, which could not otherwise be separated from the fibre, thereby rendering more pleasant the operation of ginning, assisting the work and lessening the draft of the gin, and increasing the quantity and improving the quality of the cotton from one to four grades, according to the amount of dirt and trash it originally contained. In proof of these facts, the manufacturers point with pride to its wonderful success in the three years of its existence; to the premiums that have been awarded it wherever exhibited; to the high commendation that it has received from all who have examined its working, and to hundreds of them now in successful operation in the hands of some of the most enterprising planters and ginners of the South. These really valuable machines have been advertised and noticed for more than a year in our paper, and are manufactured and sold by our townsmen, Messrs. Allison Bros., of 17 Union St., who fully guarantee every machine to be and do all they claim for it; and from what we know of them, and the certificates they have shown us, we can but urge our friends to consider their own interests by examining into the merits of the "Cleaner," convince themselves, buy one and be profited thereby.

See the "C. C. C." advertisement in another column.

Church News and Views.

The Jews have 189 organizations and 152 synagogues in this country, with 73,265 sittings, and valued at \$5,153,234. The Jewish population is 250,000.

The youngest of the Presbyterian Churches represented in the Council at Edinburgh, was the church in Spain, from which there were two deputies; and the oldest was the Waldensian Church, from which two representatives were present.

The new Methodist hymn book is in the hands of the printer. It contains 1,150 hymns, of which two-thirds were taken from the present hymn book. Every hymn, new and old, has been traced to its original source, and in most cases the original version has been restored.

The Female Missionary Society at Mattaponi Church, King and Queen county, Virginia, has maintained an uninterrupted organization for more than forty-eight years. This is undoubtedly the oldest Women's Foreign Missionary organization in the country.

The British Wesleyan Missionary statistical table contains the following totals: Members, 382,555, an increase 9,617; on trial, 28,037; deaths, 5,425; candidates for ministry, 187; new members, as far as reported, 48,181.

At the late service of the New York Conferences, fourteen young men, of good ability, with ample endorsement by the examining committee were refused admission because the conference was full. Whereupon the New York Advocate remarks that Methodism has entered upon a new mission, namely: to supply the wants of other denominations with preaching.

The Advocate further suggests that other churches might be supplied by Methodist preachers belonging to either of the following classes:

1. The moment a Methodist preacher forgets the great law of the itinerancy—sacrifice—he is ripe for departure. Our work will always be uncomfortable to those who adopt it as a profession, and expect to find in it worldly ease, pleasure and wealth, such as often pertain to the settled pastorate.

2. When a brother becomes so inflated that he selects his own places, makes his own terms, and declares without hesitation that if the Bishop appoint him to a charge which he does not like he will not go, that brother is ready for the first offer outside the itinerancy.

3. When a preacher ranges through the flowers of rhetoric to beautify his sermons at the expense of the unction and power of the Gospel—when he quotes Carlyle instead of St. Paul, and Emerson instead of Wesley, and is more careful to win admiration than to save souls—he has no longer use for the itinerancy, and the itinerancy no longer use for him.

4. When a preacher begins to find fault with the discipline, and with Methodist usages generally, talks of class-meetings as obsolete, ignores the general rules, reads them to his people under protest, and verily believes that he is wiser in Theology than Wesley, Watson, Fletcher and Clarke—that man may become useful in the settled pastorate, but he is a miserable apology for a genuine Methodist itinerant.

When any of these symptoms appear, it will be well for our official journals to notify the various denominations that Methodism has preachers to spare.