

Texas Christian Advocate

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

Reviewers Reviewed.

In the last number of the Advocate, Wide Awake has been reviewed by two parties, Progress, and J. R. T. of Kosse.

1. It was maintained that we have at present bishops enough for all the work of the episcopacy. There are thirty-seven conferences to be held annually, and eight bishops to hold them.

But then some desire an increase of these chief pastors that they may have time to hold the District Conferences also. To meet this demand at least twenty active men must be engaged.

2. The next question is, should the General Conference give Texas a Bishop next year? The position as held above is that we need no addition to the Episcopal College.

If this proposition has been sustained, then there is no use to talk about one for Texas. But Texas needs more episcopal service, say the reviewers; but to elect a Bishop for this special field will be to strengthen the tendency to diocesan episcopacy.

We agree again with "Progress" that "a Bishop may reside in Texas without being chosen especially for Texas—without having his residence fixed by the action of the General Conference."

Every one knows the peculiar sacredness with which we are disposed to invest the Bishop, and this is not without honor, save in his own country, and in his own house; and our experience is that a Methodist Bishop is not exempt.

wonderful presence common by familiar intercourse.

"Woodman spare that tree, Touch not a single bough, In youth it sheltered me, And I'll protect it now."

But my Kosse brother thinks that the experience of the country is against the position that a minister becomes common by being seen and heard too often. He quotes Nashville. He says: "The people there can look out and see a live Bishop any day, and we hear no complaint."

But J. R. T. thinks he could stand "a Bishop's sermon every week." If he will ask his physician, he will tell him that the soundest health is ruined by living on delicacies; and if J. R. T. had the high seasoning of bishop-sermons every Sunday, he would soon be a miserable religious dyspeptic.

The truth is our church knows that there are very few men who can preach to the same congregation for a longer period than one or two years. Our itinerancy is a standing argument against J. R. T. If our preachers never become common by remaining in one place, then why this perpetual change?

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was intended by reference to our Texas fathers. We will work with these our leaders, and take such episcopal service as our present faithful Bishops can give us and be thankful. WIDE AWAKE.

At a Japanese Watering Place.

Life at Hakone, as passed by the health-seekers from Yokohama, has very little romance about it. The tourist will perhaps be lodged in a couple of rooms—that is, a space consisting of so many mats divided into two by screens—in a farmhouse, or in some tradesman's residence, or even in some old temple.

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Wonders of Modern Science.

The perfect accuracy with which scientists are enabled to deduce the most minute particulars in their several departments, appear almost miraculous if we view it in the light of the early ages.

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 the best medicine for such ailments as the kidneys I ever used.

Dear Sir—From a poor, emaciated sufferer, the VEGETINE has restored me to perfect health. I have for years been a terrible sufferer from Cough and Dyspepsia, at times rendering me almost a burden to me.

Dear Sir—I have been badly afflicted with Kidney Complaint for ten years; have suffered great pain in my back, hips and side.

Dear Sir—From a poor, emaciated sufferer, the VEGETINE has restored me to perfect health. I have for years been a terrible sufferer from Cough and Dyspepsia, at times rendering me almost a burden to me.

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FIRST DOSE ON A BOSTON POLICE OFFICER.

H. R. STEVENS: Dear Sir—In the spring of 1869 I was stricken down with fever which had a 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.

All Diseases of the Blood. If VEGETINE will relieve pain, cleanse, purify and cure such diseases, restoring the patient to perfect health after trying different physicians, and various remedies, suffering for years, is it not conclusive proof, if you are a sufferer, you can be cured?

Seventy-one Years of Age. Dear Sir—I am seventy-one years of age; have suffered many years with Kidney Complaint, weakness in my back and stomach.

Would Give a Dollar for Dose. Dear Sir—I have been badly afflicted with Kidney Complaint for ten years; have suffered great pain in my back, hips and side.

Dear Sir—From a poor, emaciated sufferer, the VEGETINE has restored me to perfect health. I have for years been a terrible sufferer from Cough and Dyspepsia, at times rendering me almost a burden to me.

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TEXAS FEMALE INSTITUTE, AUSTIN, TEXAS.

The Third Annual Session begins Sept. 4, 1877. 10 Professors and Assistants are associated. The Professors of Modern Languages are respectively natives of Germany, France and Spain.

MILITARY INSTITUTE, AUSTIN, TEXAS.

The Tenth Annual Session begins WEDNESDAY, SEPTEMBER 4, 1877, and continues forty weeks. The course of study is Classical, Mathematical, Scientific and Military—arranged in a curriculum of four years.

VASSAR COLLEGE.

Full session opens September 19, 1877. Entrance examinations September 19th, 20th and 21st. Catalogues, with full particulars, may be had of the President.

Roanoke College, VA.

Next session begins Sept. 5, 1877. Collegiate, elective, and professional courses. Surpassed location. Mountain climate. Moral community. Five churches in town.

OXFORD FEMALE COLLEGE.

The Twenty-fourth year begins September 5. This College continues to offer the best advantages in all branches of Female Education.

Staunton Female Seminary, STAUNTON, VIRGINIA.

Rev. J. L. MILLER, A. M., Principal, with a full and experienced corps of teachers, including Mrs. Geo. J. E. Stuart, school not sectarian.

Western Maryland College.

For students of both sexes, in distinct departments. Incorporated 1868. Delightfully situated. Full course of completed studies. Fresh, Sophomore, Junior, and Senior courses.

Bethel Academy.

Re-opens Sept. 20th. Thorough instruction; firm discipline; good religious influences; endorsed by highest educational authorities.

GANNETT INSTITUTE.

The 24th year will begin Wednesday, Sept. 26, 1877. For Catalogues and Circulars, apply to Rev. Geo. Gannett, Principal, 69 Chester Square, Boston, Mass.

Texas Christian Advocate
ADVERTISING RATES:

paupers it has made, and the pay of the doctors, lawyers, sheriffs and jailors it has employed; making

Aunt Prudence stayed long enough to see what good her words had done. Only the next morning Kate's place was emp-

MARSHALL DISTRICT—FOURTH ROUND.
Hallyville circuit, at Cave Spring, October 6, 7
Elysianfields, at Mount Zion, October 13, 14
Bellevue circuit, at Bellevue, October 27, 28
Troup circuit, at Good Hope, Nov. 3, 4
Henderson and Overton station, Nov. 10, 11

HARDWARE.

We have on hand a full and complete stock of

Soule University
CHAPELL HILL, TEXAS.

MISSIONARY SUPPLEMENT
TO THE CHRISTIAN ADVOCATE.

CHINA MISSIONARY CONFERENCE.

We have from the beginning deeply regretted that Bishop Marvin could not have so timed his visit that he could have been in China during the Missionary Conference at Shanghai.

The large room of the Temperance Hall was well filled on Thursday morning, May 10, by an influential and very representative body of missionaries, gathered from all parts of China, to open a Conference on matters connected with missionary work in this land.

In the afternoon some time was occupied in the transaction of business, such as the appointment of Chairmen and Secretaries, and other officers, and in the adoption of rules for the conduct of debates, after which Mr. Griffith John, of Hankow read a deeply impressive paper on "Prayer for the Holy Spirit in connection with our work."

Dr. Blodget was called upon as the first speaker, and in a few dignified sentences he expressed his dissent from the special views of the paper that had been read, but declined entering into a discussion upon the various points touched upon.

that Confucianists of the present day ignored the existence of a personal God; he denied emphatically that the Confucian teaching concerning human nature was the same as that of Butler in his Analogy, and said it was opposed to the teaching of the New Testament.

In the afternoon Dr. Edkins read a very learned and thoughtful paper upon the Popular Aspects of Taoism and Buddhism. The writer traced the historical development of both systems of belief, and illustrated their present influence over the people.

The afternoon-meeting was devoted to the consideration of "Itineration," upon which subject two papers had been prepared. The first was by the Rev. B. Helm, of Hangchow, and was exceedingly valuable because of a practical character.

Finally, in a speech of great power, Mr. John showed the value of preaching a living personal Saviour, a Saviour from all sin, now and always, and testified to the good results he had obtained from talking with, rather than preaching to, his hearers.

hour in devotional exercises, led by the Rev. S. L. Baldwin, of Foochow. These preliminary half-hours have been gaining in interest and value from the commencement, and have been found an occasion of much quickening to those present.

There was another paper on the programme prepared by Miss Woolston, of Foochow, upon Foot-binding, which gave rise to a considerable amount of discussion. The paper dealt with the difference between a large and a tiny-footed woman; the universality of the custom of foot-binding and its evil effects; each point being illustrated in an apt way by quoting the opinions of natives themselves.

In this morning's session the difficulty of finding time for all the business of the Conference was painfully felt, and proposals to extend the length of the sessions were regarded with general approval. In every instance, so far, there has been a tendency in the discussions to overflow the limits of the time allowed, and the five-minute's speeches of those who have taken part have been felt to be for the most part almost as valuable as the papers themselves.

May 15th. The session this morning was almost wholly occupied in listening to papers connected with schools and education, prepared by the Rev. R. Lechler, of the Basel Mission, Hongkong, and by the Rev. C. W. Mateer, of Tunchow.

of the writer to speak upon the subject. The paper, which was very carefully prepared, dealt principally with the plans adopted in the German Missions in Southern China for the education of the young.

The next paper, by Mr. Mateer, was one of the ablest and most elaborate and exhaustive essays that have yet been read before the Conference. It dealt with the whole subject of education in a far-reaching and most comprehensive manner, and as was expressed by several afterwards, the arguments in favor of missionaries devoting some portion of their time to this work have never before been put so forcibly or so well.

In the afternoon, after the usual half-hour spent in prayer, two papers were read on Secular Literature, by Rev. Dr. Martin, of Peking, and by Rev. Y. J. Allen. In the first paper, by a series of apt quotations, displaying the wide range of his reading, Dr. Martin showed how all the literature of Christendom, whether poetical, historical, or philosophical, was pervaded with a Christian spirit.

Arsenal, and to the publications which had issued from that press; and various other speakers following urged the value and importance of a high-class secular literature. It was evident, however, that there was a strong feeling in another direction, and this found expression in the subsequent speeches.

At the close of this business the Rev. J. W. Lambuth read a carefully-prepared paper on the standard of admission to full Church-membership, in which he detailed the plan pursued in his own Mission. A probation of six months or more was insisted upon, and all applicants for baptism are placed under regular instruction, and meet at intervals for prayer.

"The Celestial Empire" extends the Reports of this important Conference beyond our limits, and promises more in a future number—to which we may hereafter refer.

LONDON MISSIONARY SOCIETY.

The Eighty-third Annual Meeting of the London Missionary Society was held at Exeter Hall recently; the attendance, if not equal to some former years, was nevertheless large, the spacious building being well filled.

A GOOD TIME TO MAKE MISSIONARY COLLECTIONS.

BEGIN with the Conference-year; work at it all the time until every member of the Church shall have an opportunity to give. Don't neglect a single member, however poor, or however young. Giving is a means of grace that should be denied to none.

waste of property occasioned by its consumption, and twelve millions more for the support of the

children. I guess I'll try using the coin of appreciation and loving words more.

reports to the fourth quarterly conference; also, trustees are required by the Discipline to make an annual report in writing to their quarterly conference. Let each one see to this.

ARTISTS' MATERIALS, ETC.
At their old stand,
77 Tremont Street, Galveston.

Call at
The Texas Jewelry Manufactory,
Postoffice St., near Centre.
J. H. LACROIX.

Augusta, Maine.
\$66 a week in your own town. Terms and \$66 outfit free. H. HALL ETY & CO.,
Portland, Maine

Texas Christian Advocate

wonderful presence common by familiar intercourse.

was intended by reference to our Texas fathers. We will work with these as our leaders, and take such

Wonders of Modern science. The perfect accuracy with which scientists are enabled to deduce the

FIRST DOSE

ON A BOSTON POLICE OFFICER

TEXAS FEMALE INSTITUTE, AUSTIN, TEXAS.

WOMAN'S WORK.

The Methodist Episcopal Church, South, seems to be waking up to the fact that woman is both able and willing to render efficient service in evangelizing the world.

Wesleyan Missions. The Northern Christian Advocate says: "The Wesleyans have a wonderful gift for resolving."

The Methodist New Connection have raised \$3,203 for a Chinese Institution for training native preachers.

METHODIST EPISCOPAL CHURCH, NORTH—MISSIONARY REPORT.

SUMMARY OF STATISTICS FOR 1876. FOREIGN MISSIONS.

Table with columns: Missions, American Missionaries, Assistant Missionaries, Native Preachers, Members, Probationers, Churches, Probable Value, Parsonages, Probable Value, Missionary Collections, Other Benevolent Contributions, Sunday-schools, Scholars, Day-schools, Scholars.

School statistics incomplete. In these cases Schools, Printing-offices, Hospitals, lots, etc., may be included. Estimated.

TERRITORIES.

Table with columns: Missions, Members, Probationers, Local Preachers, Churches, Probable Value, Parsonages, Probable Value, Missionary Collections, Other Benevolent Contributions, Sunday-schools, Scholars, Day-schools, Scholars.

DOMESTIC MISSIONS—FOREIGN POPULATIONS.

Table with columns: Missions, Members, Probationers, Local Preachers, Churches, Probable Value, Parsonages, Probable Value, Missionary Collections, Other Benevolent Contributions, Sunday-schools, Scholars, Day-schools, Scholars.

SUMMARY OF MISSIONARIES.

Table with columns: Foreign Missionaries and Assistants, Local Preachers, Exhorters, and Teachers, Missionaries and Assistants in Territories, Missionaries to Foreign Populations in the United States, Domestic Missionaries.

WESLEYAN MISSIONS.

The Northern Christian Advocate says: "The Wesleyans have a wonderful gift for resolving. Here are two of the Resolutions of their last anniversary."

THE GOSPEL IN EGYPT.

BISHOP MARVIN says, in his letter of March 25, 1877: "The population of Egypt is set down at 8,400,000. Of these about 200,000 are Copts."

A HINT AS TO WHAT CHRISTIAN WOMEN ARE DOING IN OTHER COUNTRIES.

FIFTH Annual Report of Woman's Baptist Missionary Societies.—Receipts for first year, \$7,800; third, 25,625 20; fifth, 32,875 80.

WHAT HAVE WE FOR WOMEN TO DO?

1. We want to send to Mrs. Lambuth, Shanghai, China, a young woman of thorough educational training, of good executive ability, and of unmistakable spiritual fitness for the work.

2. A scholarship in Mrs. Lambuth's boarding-school for girls, which is also a training-school for Bible-women, costs for each girl, per year, \$50.

CONSTITUTION OF THE WOMAN'S MISSIONARY SOCIETY OF NASHVILLE, METHODIST EPISCOPAL CHURCH, SOUTH.

Article I. This organization shall be called "The Woman's Missionary Society of Nashville, of the M. E. Church, South."

A WOMAN OF THE SOUTH.

Just the one we would be glad to send, when Brother Lambuth goes out in October to China, is ready to go.

THE REV. W. R. LAMBUTH, M. D.—SON OF OUR VETERAN MISSIONARY IN CHINA.

THE Rev. W. R. Lambuth, M. D.—son of our veteran missionary in China—will return in the month of October to China to give his life to the work of Christian Missions.

OUR CHINA MISSION.

THE China Mission, M. E. Church, South, U. S. A., Shanghai, China, held its Quarterly Conference in Shanghai, December 22, 1876.

SHANGHAI DISTRICT.

We have in this District: Foreign missionaries, Y. J. Allen and J. W. Lambuth; native missionaries, Dzung Yung-chung, Yung Kin-san and See Tsee-kiar.

NAZIANG DISTRICT.

Fong Kwung-hung is the preacher at Naziang and Wangdo. We have two churches—one at Naziang, which is foreign-built, and one at Wangdo, which is a native building.

KARDING DISTRICT.

Tsung Saw-tung is the preacher at Karding. We have one church there, a native building rented; one school, with twelve children under instruction; one Sabbath-school, with twelve scholars and one teacher.

SOCIOW DISTRICT.

Foreign missionary, one—A. P. Parker. Native preacher, one—Dau Tsee-zeh. We have two churches there, both native buildings, one the property of the Mission, and the other rented.

FRIENDS' MISSIONS.

The annual meeting of the Missionary Society of the Society of Friends was held last Monday evening, Mr. Matthew Pense, Darlington, presiding.

THE PACIFIC METHODIST, OF JUNE 15, SAYS.

"Dr. Berry and wife, missionaries from Japan, left San Francisco for the East last Monday morning. Dr. Berry goes in behalf of a Christian college in Japan.

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Advertising Rates table with columns for advertisement type (One-half inch, One inch, etc.) and duration (One month, Three months, etc.).

Notes on Standing Advertisements: To find price of an advertisement for a given time...

Special Notices: Reading matter quoted, and editorial notices, add 25 per cent. to regular rates.

(Continued) The Rum-Seller.

There are two evils against which, as an advocate of temperance, we feel especially bound to do valiant battle. We mean the making and vending of intoxicating drinks.

That comes of not paying as you go!" explained young Dr. Willis. "I always pay as I go, and then, if bad times come suddenly, I have no debts to trouble me."

"Yes, aunt," he answered brightly. "Never run in debt, is my rule. I've to thank my father for giving it to me, too."

"Well, aunt, I believe you're right. I do owe some pretty heavy debts of that sort. I'm such a go-ahead fellow I often forget to say 'thank you, or to pay my wife and children. I guess I'll try using the coin of appreciation and loving words more."

paupers it has made, and the pay of the doctors, lawyers, sheriffs and jailors it has employed; making an aggregate of one hundred and seventy-seven millions, sufficient to sustain all our religious, literary and philanthropic institutions; to support all our civil officers and learned professions, and send out a hundred thousand missionaries and carry a copy of the Bible into every family of the globe.

Every Lady should use BUTTERICK'S CELEBRATED PAPER CUT PATTERNS, and save dress makers' bills and endless trouble. Every Pattern guaranteed to fit perfectly. Send for catalogue.

WANTED—I desire to secure a permanent professorship of Greek and Latin in some first-class institution. Have had twenty years' successful experience in the best colleges in the West.

AN ADROIT PREACHER.—A story is told of a preacher of an hospital Sunday sermon, in illustration of the wisdom of the serpent that is sometimes exhibited by divines.

Episcopal Appointments. Numerous and urgent requests have been made to have the times of holding some of the Texas Conferences changed.

COMANCHE DISTRICT—FOURTH ROUND. Fort Mason mission, at Vernon (camp-meeting), September 8, 9.

General Commission Merchants. LEON & H. BLUM, Importers and Wholesale Dealers in DRY GOODS, BOOTS, SHOES, HATS, NOTIONS

At Geneva, Switzerland. There is a college for watchmakers where the pupils not only acquire the theory but also the practice of the trade.

Aunt Prudence stayed long enough to see what good her words had done. Only the next morning Kate's place was empty at the breakfast table, and Henry explained, with a smile: "I persuaded Kate to take another nap. I think I owe her an extra sleep, as she tended the baby when he fretted in the night."

If any person is proved to be a liar he receives the punishment of the law, which requires that a liar shall have his mouth sewed up.

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MARSHALL DISTRICT—FOURTH ROUND. Hollyville circuit, at Cave Spring, October 6, 7. Elysianfields, at Mount Zion, October 13, 14.

WACO DISTRICT—FOURTH ROUND. Calvert, September 15. Marlin, at Marlin, September 22.

BEAUMONT DISTRICT—FOURTH ROUND. Hardin and Smithfield missions, at Hardin, September 22, 23.

WEATHERFORD DISTRICT—FOURTH ROUND. Fort Griffin, at Breckenridge, 2d Sabbath in Sept. Weatherford circuit, 4th Sabbath in Sept.

TO THE LADIES. Every Lady should use BUTTERICK'S CELEBRATED PAPER CUT PATTERNS, and save dress makers' bills and endless trouble.

THE SINGER MANUFACTURING CO. GALVESTON, TEXAS. LEE IRON WORKS. C. B. LEE & CO., IRON AND BRASS FOUNDERS AND MACHINISTS.

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At Geneva, Switzerland. There is a college for watchmakers where the pupils not only acquire the theory but also the practice of the trade.

HARDWARE.

We have on hand a full and complete stock of Hardware, Metals, Etc.,

All of which we will sell at the Lowest Prices.

E. P. CLEGG & CO., No. 60, 62, 64 and 66, Strand, Galveston.

HEIDENHEIMER BROS., Wholesale Grocers. Dealers in Tobaccos, Cigars, Importers of Salt, Etc., Etc.

FROMMERS' TRADE BOOK BINDERY AND BLANK BOOK MANUFACTORY.

FOR SALE. MOODY & JEMISON, COMMISSION MERCHANTS, AND COTTON FACTORS.

SAFEST, SUREST AND BEST! PRATT'S RADIANT ASTRAL OILS.

GALVESTON AND NEW YORK Regular Weekly Steamship Line.

STATE OF TEXAS, Capt. Nickerson. RIO GRANDE, Bolger.

GREAT REDUCTION IN THE PRICES OF THE WORLD RENOWNED WILSON SEWING MACHINES!

DEERE, MANSUR & CO., 124 Main St., ST. LOUIS, MO.

WE WANT SALESMEN on a regular salary of \$1200 per month.

WE WANT SALESMEN on a regular salary of \$2500 per year.

\$3 GOLD PLATED WATCHES.

\$250 A Month—Agents Wanted.

30 Mixed Cards, with name, 10c. Samples for 3c stamp.

\$1200 per month. Agents wanted. Business for sale.

\$2500 per year. Agents wanted. Business for sale.

\$3 GOLD PLATED WATCHES. Cheap—in the known world.

\$250 A Month—Agents Wanted. 36 Best selling articles in the world.

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Soule University

CHAPPELL HILL, TEXAS.

The Twenty-second Collegiate year of this institution will open September 3, 1877.

Tuition per session in Primary Department, \$42.00. Tuition per session in Preparatory Department, \$20.00.

The discipline will be parental but firm, the instruction thorough, and special attention will be given to the moral and social culture of all young men committed to the care of the Faculty.

The Location is Beautiful and Healthy. The community is noted for its high intelligence, culture and religious character.

UNIVERSITY OF VIRGINIA. Opened October 1; continues through nine months.

Wesleyan Female Institute, STAUNTON, VA.

With over twenty teachers and officers, ranks among the first schools for young ladies in the United States.

DALHOUSIE SOUTHERN HOME BATHING FOR YOUNG LADIES AND LITTLE GIRLS.

A. S. JOHN, ATTORNEY-AT-LAW. (Ballinger & Jack Building.)

THE "GILPIN." The Most Successful Sulky Plow in the World!

SIMPLE—One lever works it, and does all and sundry work with two or more levers.

EASILY MANAGED—A boy can run it as well as a man.

DURABLE—All iron and steel. The wheels and rollers, adding greatly to its durability.

BEST WORK—Trench and weeds cannot choke it. It has a special feature that makes it the best for greater and prices.

DEERE, MANSUR & CO., Farm and Agricultural Machinery, ST. LOUIS, MO.

\$95 A month and expenses. SALESMEN wanted to sell CANDY and NOVELTIES to dealers. Samples free.

WE WANT SALESMEN on a regular salary of \$1200 per month.

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BY THEIR FRUITS.

The faithful missionary, laboring in heathen lands, often finds his way blocked up by the evil conduct of wicked men who hail from some portion of the Christian world.

The Indian trader, selling whiskey to the red men, or fostering their other vices, has often brought a reproach on the work of the faithful missionary, who found it difficult to convince the Indian that the white man's vices were not the result of the white man's religion.

We heard a very intelligent Hebrew condemn all the Christian world as a body of intolerant bigots because the Catholic Church had persecuted his ancestors.

An article recently appeared in a popular review, ostensibly from the pen of a Japanese philosopher, who contrasts the vices which are found in Christian lands with the purity of the religion it teaches, and assuming that the one is in some way the product of the other, warns his people against a religion which has failed to make those who accept it better than the followers of the gods of his own nation.

In all these cases, the reasoning is erroneous and the conclusions unjust. The premises are wrong. Christianity is not responsible for the conduct of those who deny its truth or despise its instructions.

Within a short period the decrease of two very remarkable and very dissimilar men has taken place. Brigham Young took up the foolish dream of a half crazy clown, and out of it has manufactured such a world of oriental lights and shadows as rivals the most pronounced novelette of the Arabian Nights.

man, cursed with a great brain and a black heart. He succeeded in amassing an enormous fortune, in acquiring a singular and dangerous power, in ruining many poor women who began by adoring him as prophet, and ended in dreading him as a devil—in a word, Brigham Young was a lucky man, and lived just long enough to enjoy the substantial fruits of his luck; for had he lived another year, he may have spent a portion of it in jail, with the dismal picture of a gallows in the court-yard!

We turn with a sensation of relief from a contemplation of so dark a representative of humanity to dwell with admiration upon the noble life of M. Thiers, whose demise is recently reported.

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We turn with a sensation of relief from a contemplation of so dark a representative of humanity to dwell with admiration upon the noble life of M. Thiers, whose demise is recently reported.

For some time, M. Thiers was at the helm of the French government, as for instance, when, under Louis Philippe, he came near plunging France in a war with Europe. He was always a consistent advocate of reform and constitutional liberty, and his noble position, both as an opponent of the Prussian war, and upon its close, as the unwavering friend of the people, will ever endear his name to his countrymen.

THE TURCO-RUSSIAN WAR.—The Russians are evidently over-matched in generalship by their Mohammedan antagonists. Since Mehmet Ali has been placed in chief command, the Turks have achieved an unbroken series of victories, with the sole exception of the failure to dislodge Gourko from his position in the Schipka pass.

intrenched positions and put to ignominious flight. So far the Russians are outgeneraled, and unless they follow the wise example of their victors by importing fresh blood to lead them, we would not be surprised to hear of their expulsion from Bulgaria by their despised enemy.

But we are quite too far away to form an adequate or correct idea of the military position in its ensemble. To-morrow may bring news of a Russian victory; yet if the sequences of many hard won successes mean anything, then we must think that the next battle will be another Turkish victory.

DR. REDFORD.—We learn with regret, by a private letter from Nashville, that Dr. Redford will not be able to attend the ensuing Texas conferences.

The Religious Tramp.

The New York Methodist has a short article under the above caption, partly editorial and partly taken from other religious journals. Some of our readers may think it a little severe. If the extra labors of these extra-ecclesiastical laborers are necessary and beneficial, all Christians should rejoice in the good effected. It is somewhat remarkable that in cities well-supplied with able and faithful pastors, where the people at their presbyteries, associations, conferences and conventions, hear the very best of preaching from regular and well accredited ministers, they will flock in such crowds to the services held by these self-styled evangelists.

The papers have had lately to deal with the religious, temperance, and reformer tramp. The number of people who "run" some machine of a pious or moral sort for a living, whose capital is self-conceit and whose income is derived from mixing their brass with the credulity of the public, has greatly increased since 1875.

The Northwestern Christian Advocate recently said of the religious section of these vagabonds:

"This army of so-called evangelists, liliputian Moody's, who, with limp Bible, travel around the country, endorsed by no church, not always even by a self-constituted 'state central committee,' and, what is vastly worse, often not members of any church organization, need to be carefully watched. Certainly those who, like some of the prominent evangelists of the day, whom it were easy to mention, have cut loose from all church organizations, should be 'cut' by all lovers of good order, and permanent usefulness."

The Canada Christian Advocate adds:

"Portions of this Province have been grievously imposed upon the past two or three years by characters similar to, or perhaps worse, than those alluded to in the paragraph here quoted. Some of these, counterfeiting Sankey and Moody, have hailed from the United States, and others are of Canadian production. They tramp about from place to place, making great pretensions to and professions of holiness, seeking for churches in which to 'run holiness meetings,' as they term their services. The church once obtained, they go in for union meetings. They are professing non-sectarian, but in fact they are the very worst kind of sectarians, and decidedly censorious. They are Baptists or Methodists, or anything else that is best calculated to suit the times."

Our American-Briton goes on to say that the character of many of these men is absolutely bad. They seduce silly women, and even steal. They usually "operate" as far from home as possible. In short, the evangelist tramp has become a nuisance, and it is time to compel

him to enter upon some honest employment.

The Northwestern remarks very properly upon the solemn and careful manner in which churches ascertain and prove the character of those whom they ordain. A minister, a preacher of righteousness, need not in our times be without a good reputation, a standing in approved character before those whom he addresses.

Greetings.

THE TEXAS CHRISTIAN ADVOCATE, Phoenix-like, has arisen from the ashes and appears neat and healthy, strong and vigorous. The reader will remember that the establishment was lately reduced by fire. We are really glad to look again on the face of our old friend. May it live long, prosperously and usefully.—St. Louis Christian Advocate.

After a suspension of two months because of the destruction of the office by the June fire, the TEXAS CHRISTIAN ADVOCATE appeared last week in an entirely new and very fine outfit. Our Methodist friends throughout the State will now fully appreciate their paper, after being so long deprived of its weekly visits. It takes rank, because of the ability of its management, among the very best of the Southern Advocate family, if not the very best. It merits all the patronage the church can give it.

The TEXAS CHRISTIAN ADVOCATE resumed two or three weeks ago, after the fire which it lately passed. It looks newer and brighter than ever.—Texas Baptist Herald.

We are happy to greet the TEXAS ADVOCATE again. The issue of the 11th inst. answers the question which Bro. John has been asked, "Will the Advocate really rise out of its ashes again?" It has risen fresh and strong for the work of battling with evil; now, let its friends give it a tide of favor that shall carry it to the highest point of success. The paper well deserves it.—Richmond Christian Advocate.

Comanche District Conference.

In obedience to a resolution, I send you a synopsis of the proceedings of the third session of Comanche District Conference held at Salt Springs, Comanche county, beginning Aug. 8th, 1877—all the charges but one (Llano mission) represented. The several interests of the church were inquired into, and reported upon by committees appointed for that purpose. According to the reports there are 1983 members in the district, an increase of 404 since the last annual conference. They also represent all the charges but two in a prosperous condition spiritually, and increasing in numbers; they however reveal the fact that five out of twelve pastors in this district are not ordained, and consequently cannot administer the ordinances of the church, which is certainly very detrimental to the interests of the church in this important and growing field.

The reports show that very many of our people do not believe in the peculiar doctrines and usages of pristine Methodism, such as infant baptism, class meetings, separate Sunday-schools, etc. There are only 275 children in our Sunday-schools in the district. This condition of the Sunday-school interest is attributed to a lack of houses of worship throughout the district, together with a prevailing union sentiment among our people, and an ignoring of the tenets and requirements of the discipline of the church.

On the subject of finances the reports show an alarming deficit in preachers' salaries and other collections for the church, which is attributable to the crop disaster in all this western country—caused by drought and worms—together with the indifference of our people on the subject of sustaining the financial interests of the church. I do not wish to be considered disloyal to the church I

love, neither would I depose bishops, elders, or pastors, but I wish to present some thoughts suggested to my mind while meditating upon the subject. I know that the itinerancy is continually losing some of the best talent the church has, because our finances are not sufficient to sustain them, and many of those retained are so crippled in their labors on account of finances that they cannot make efficient pastors. Has not the itinerant system of Methodism—in this country at least—served the purpose for which it was inaugurated? When this system was introduced there were large districts of country entirely destitute of a gospel ministry. Now there are local preachers in every nook and corner of the country. If these preachers, together with the itinerant ministry, could be properly organized and invested with the necessary authority—where they possess the proper qualifications—every church and neighborhood might be supplied with a pastor, who could devote a portion of his time to "tent making" or some other vocation in order to supplement his salary and relieve the church of a galling burden. I would like to hear from some of our ecclesiastical jurists on the subject.

There was a camp meeting in connection with the conference. Prominence was given to religious services, and the gospel was preached with power and demonstration of the spirit. Twenty-four were added to the church, about twenty-five were converted, several backsliders reclaimed, and Christians generally revived.

Brothers J. P. Mussett, presiding elder of Granbury district; Oscar M. Addison, agent American Bible Society, and Stephen Tunnell of Fort Worth district, rendered valuable aid, both in the pulpit and conference room.

The Sabbath-school convention on Sunday evening was a pleasant affair. Brothers W. F. Graves, O. M. Addison and J. P. Mussett made short, sensible and entertaining speeches, and the exercises were enlivened with music by the San Saba choir, headed by brother N. F. Law.

The delegates elected to the annual conference at Waco, December 5th, 1877, are Rev. M. O. Coker, A. M. Mavhew, T. H. Shugart and W. T. Melton. Alternates, Rev. James King, T. H. Gatlin, Joe P. Smith and J. T. Tunnell. The minutes of the conference are in press and will be ready for distribution soon. Respectfully, J. T. TUNNELL, Assistant Secretary.

GEORGETOWN, Aug. 27, 77.

For the benefit of those who have never visited our town, let me say that for a reasonable price you may receive at your own door, every day, if you desire, cabbage, beans, peas, tomatoes, melons and peaches. New buildings are going up daily, and old ones are being renovated, refitted and enlarged. We have life here. Much interest is felt in the exercises of the next session of the University. Students are already arriving. Dr. Mood, the regent, will begin this session with better health than the last. People of this region not Methodists, are proud of this institution. Our agent is also active, prudent and diligent. GEO. W. GRAVES.

LIVINGSTON, POLK CO., TEXAS, Aug. 30.—I closed another protracted meeting at Moscow last Sunday; it lasted nine days; there were eight conversions, and ten accessions to the church; others wanted to join, but were forbidden by their parents—they being Baptists. The congregations were very large; our camp-meeting commences on Thursday before the third Sabbath in Livingston.—J. M. BOND.

COLUMBIA, TEXAS, August 29th.—You have no idea how we missed the Advocate. What a guard it is to a preacher. If a report gets out about the Church, in any way evil, I refer them to the Advocate. Be certain how you give the sound. I leave to-morrow with several young ladies for Chappell Hill, from my charge. Also several young men going to Georgetown. I. Z. T. MORRIS.

The Treasury Department is accumulating gold at the rate of \$5,000,000 per month for purpose of resumption.

A man swam across the English channel the 27th.

The Treasury Department intends to prosecute all persons printing business cards having close resemblance to United States or National bank issues.

Re-establishment of peace in Hayti is announced.

In the city of Berlin there are 20,000 vacant apartments for rent.

Texas Christian Advocate

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

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

WE desire to send the Advocate to every proselyter 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 the outside 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.

(Communicated.) WACO DISTRICT.—The Lord has blessed us with gracious revivals in all the churches except one or two.

(Communicated.) CLEBURN, TEXAS, AUG. 20.—Find \$2.50 for my paper. Glad to see my old friend, the Advocate, has come to life.

(Communicated.) MEXIA, AUG. 23.—Subscribers on my work all hail the reappearance of the Advocate with gladness.

(Communicated.) WINCHESTER, August 20.—My third quarterly conference met the 4th inst. Finances are low down; \$21.25 raised for support of ministry during the quarter; \$4.45 for Foreign Missions collected.

(Communicated.) RUSK, TEXAS, AUG. 21.—We are glad to see the Advocate among the living again. I think it will be more appreciated than ever.

(Communicated.) Educational. OFFICE OF CORRESPONDING SECRETARY OF THE TEXAS EDUCATIONAL ASSOCIATION. In response to a call, an Institute was held in the city of Dallas on July 13, 1877, and the Texas Educational Association was duly organized.

(Communicated.) Selections. Inns in the Orient. Well do I remember an inn of this sort in the little seaport of Phocis on the coast of Asia Minor, formerly Phocaea, which sent a colony to found Massilia, or Marseilles.

(Communicated.) Church News and Views. Dr. Lovick Pierce, up in the nineties, living at Sparta, Ga., is enjoying remarkable health, notwithstanding his great age.

(Communicated.) Church News and Views. The receipts of the American Bible Society for July were \$35,813; copies of Scriptures issued, 53,416 volumes.

(Communicated.) Church News and Views. A large number of people in England have petitioned the Parliament to repeal the public worship act.

(Communicated.) Church News and Views. Sir Moses Montefiore, of London, in his ninety-fourth year, proposes a mission to Morocco, to secure an amelioration of the condition of the Jews.

(Communicated.) Church News and Views. The Women's Foreign Missionary Society of the Presbyterian Church, received last year \$87,749.16, of which \$1,100 was from legacies.

(Communicated.) Church News and Views. A crowded meeting was held at Exeter Hall on Friday night, July 20, to protest against the introduction of the Confessional into the Church of England.

tell their woes? But the widows of India drain the cup of misery to its very dregs, and they are sometimes widows for life before they are one year old.

The bishops of the Protestant Episcopal Church in this country have been invited by the Archbishop of Canterbury to attend the next Pan-Anglican Synod, commencing July 2, 1878.

There is talk of a Pan-Methodist Conference. The action of the late General Conference and of the Protestant Methodist Conference at Baltimore paved the way.

The whole number of Swedenborgian societies is about eighty. The report of the Board of Publication, as made to the late General Convention at Cincinnati, showed a good financial condition, with a balance of assets of over \$19,000.

The New York Methodist suggests that Bishops ought not to enjoin strict secrecy upon the elders when stationing the preachers in an annual Conference.

The Y. M. C. A., of Yokohama, Japan, has forty-three members. It maintains a daily prayer-meeting and neighborhood meeting, and has an attendance of twelve at its Bible class.

The Moravian Missionary ship, Harmony, recently left London for its annual voyage to Labrador. This ship makes a tour of the coast, stopping at all the missionary stations.

Some of the Presbyterian delegates to the Pan-Protestant Council refused to meet their brethren at the communion table in Edinburgh, on account of differences growing out of ecclesiastical relations.

It is said that Mrs. A. T. Stewart is to make the proposed "Episcopal palace" at Garden City the finest Episcopal residence in the world. It will provide accommodation for resident and visiting clergymen, and be very stately in its appointments and arrangement of apartments.

Dr. Summers regrets the omission of the word Catholic in the creed as used in the baptismal services. Why not retain it, as it is in the Catechism?

(Communicated.) A LITTLE trait of Turkish honesty might be imitated here. A gentleman wandering through the bazaars desired to buy an embroidered handkerchief of a Turkish shopkeeper.

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SPECIAL NOTICE TO OUR READERS. SPECIAL CALL. AGENTS WANTED. To sell the New Patent Improved EYE CUPS.

The value of the celebrated New Patent Improved Eye Cups for the restoration of sight breaks out and blazes in the evidences of over 9000 genuine testimonials of cures, and recommended by more than 100 of our best physicians in their practice.

The Patent Eye Cups are a scientific and philosophical discovery, and as such, they are certainly the greatest invention of the age.

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COLEMAN'S LATEST IMPROVED CORN MILLS. VICTORIOUS at every Fair from New York State to Texas, over thirty three different competitors during the past five or six years.



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MEXIC. BY A. H. The object of this paper is to inform the people of Mexico of the progress of the Christianity in this country.

1874, the Mexican people of the latter five months in Oct., 1877, members were not 105 as usual.

Through I come, the Christianity exhibited in our members of the "pro

According to far more liberal than in the past. It is a check in our disapproval.

We are great worshipping, and brethren, w

Some of the following are the following: Question the gospel?

Answer: oftener than opportunity have we have been through the

Galveston. SABBATH-SCHOOL SINGING BOOKS. SONGS OF THE CROSS.

PILGER LIEDER. The above is the title of a German Hymn and Tune-book for Sunday schools.

SHAW & BLAYLOCK, STATE PRINTERS. Furnish estimates for printing newspapers, books and all kinds of job printing.

Texas Christian Advocate

without being able to land either freight or passengers. In the usual condition of the sea the

death is the antagonist of life, and the cold thought of the tomb is the skeleton of all feasts. We do not want to go through the dark valley, although its dark passage may lead to paradise.

HEADQUARTERS

SOUTHWESTERN

MEXICAN BORDER MISSIONS OF TEXAS.

BY A. H. SUTHERLAND, SUPERINTENDENT.

The object of this communication is to give as briefly as interest will permit, the salient points in the above Missions.

Under the administration of the Rev. John G. Gillett, the present work took organic form in 1874. In Corpus Christi, Doroteo Garcia was licensed to preach, and placed in charge of a small congregation of Mexicans already gathered; and which considerably enlarged during the year. In June of the same year Felipe N. Cordova was licensed to preach, and appointed to start a Mission in San Diego, which he did with good success. The two Missions reported nearly 100 members to Conference.

At the West Texas Conference in Dec., 1874, the Mexican Border Mission District was organized, with the writer and three Mexican preachers, and during the year one of the latter left us for Mexico; but at Conference five native preachers and nearly 200 members were reported. At the Conference in Oct., 1876, with the loss of another native preacher, the preachers numbered ten, and the members nearly 300. Since then there have been 105 adult and 37 infant baptisms. This sound is given to draw attention to the reproductiveness of the work.

Only those who have had an extensive and minute personal acquaintance with the Mexican race can at all duly estimate and appreciate the vast changes already wrought by this Mission-work on all brought under its influences.

Though I believe our Pentecost has not yet come, the great staple doctrines and duties of Christianity are very generally and certainly exhibited in the experience and practices of our members. We are seeking the fullness of the "promise of the Father."

According to their means our people are far more liberal and willing than any I know, unless it be the Germans. Socially the Mexicans of this Border are not inferior to those of Mexico, and are more rapidly improving. Financially they are generally in a much better condition. Politically the difference between them is that between the two countries. But religiously they are in a deplorable state. They are destroyed for lack of knowledge. Their teachers have not taught them the "truth as it is in Jesus," and their examples have been even worse than their doctrines. Among them sincere religion is but superstition; and among the rest either hypocrisy or a farce. These people are an integral part of our nation; and it devolves upon the Christian Churches to give them the gospel. It is morally wrong to neglect them; they are our "heathen nearer home." I have seldom visited a family in which were not found earnest inquirers after truth. Our work has taken such extent, form, and life, that nothing can ever overthrow it. For this our responsibilities as a Church have been only increased. A check in our progress now would be more disastrous than if it were not so extensive. We are greatly cramped for lack of places of worship, and I fear the consequences. O brethren, we stand in the night and cry, "Come over and help us!"

Corpus Christi, Texas, June 12, 1877.

REV. D. C. KELLEY, D.D.—Rev. and Dear Brother:—Your postal card, without date, requesting me to prepare a short, comprehensive, and carefully digested list showing the salient points in the Mexican Border work was not received until this morning, and consequently I fear that it is too late for me to meet your expectation by July 1. I will, however, hastily write you by return mail a few of the plain, simple, but exceedingly encouraging facts relative to what I believe to be the most important Mission-work on the globe.

Some of the most important questions relative to this, as well as to all other Missions, are the following, viz.:

Question 1. Do the people willingly hear the gospel?

Answer. Those who have heard it once or oftener eagerly go to hear it whenever an opportunity is afforded, and hundreds of those who have heard of, but never have heard, the gracious plan of redemption and salvation through Jesus, are anxious for an opportunity of hearing it. The time has been, and that not long ago, when the people here were so completely duped by the crafty influence of the Roman Catholic priests that they verily believed that they would be everlastingly damned if they ever heard a Protestant preach, and if one chanced to pass through he was eyed by them with as much animosity and fear as a snake was eyed by a fawn or a hawk by a chicken. But, glory to his holy name! God has now so enlightened their minds and consciences, and so mysteriously wrought upon their hearts, that they throw wide both their doors and arms (for embracing is a great custom among the Mexicans) at the approach or return of a "messenger of peace." Many are the times when the picture of the prodigal son meeting his father would well represent the way-worn and hungry missionary meeting those who have listened to and been blessed by believing in the "words of life" which fell from his lips.

The Mexicans, as a general thing, are so changed by the power of God through some agency, from what they formerly were, that it is hard for the old American residents on the border to realize it. When I first spoke of settling for a few months in Reynosa for the purpose of the more rapidly and correctly learning the language, many of my new, but true, friends, such as Judge Dougherty (Catholic), Judge of District Court; Judge Rhodes (who has a Catholic wife); Judge of Hidalgo county; Hon. L. H. Box, Collector of Customs; Sr. Don Florencio Dominguez, who lives in Reynosa, and numerous others, not only advised, but earnestly besought me not to do

so, saying that these fanatical Roman priests would have their dupes put me to death; and if I escaped with my life I would receive no conveniences or accommodations at the hands of this people. But how different the result. Feeling it to be my duty to come here, I bore the accusation of rashness, etc., and came. There was not an American in the place, and I was acquainted with but the one Mexican; but as soon as he learned that I wanted board he dropped his own business and busied himself for me until a suitable place was found in a private family, where I have the best that the market affords for eighteen dollars per month. The second day after I arrived here I was invited by the patrons, into the public school of sixty-five boys to make use of my little stock of Spanish in instructing them. I have dealt out God's word by both selling and giving away tracts, Catechisms, Testaments, etc., during the ten days that I have been here, and now the people seem to think that nothing they have is too good for me. Many are willing to serve me at my bidding.

I am sometimes so impressed with the anxiety of the natives to hear the gospel that I leave the crowd of boys that stand about my door at "play-time" every day and seek some secret place and weep because I can neither preach nor talk to them intelligently. On one occasion, after having preached to the troops at Ringgold barracks, I returned to the house of Brother C. A. Vivero (Ve-va-ro), our native missionary at Rio Grande City, and found the congregation still awaiting at this late hour in the night for a sermon. On asking the reason for the delay, I was informed that some of his members were servants, and had to walk fifteen miles after the day's work was done. The sermons came.

It is worthy of remark, however, just here, that papacy still has its many votaries, and they are making very energetic efforts to prevent and counteract our influence by every conceivable means, good or bad; and a Protestant preacher's life is not safe among them except in the hands of God.

Question 2. Is the "word preached mixed with faith in them that hear it?"

Answer. The fact of Brother Sutherland's baptizing 92 upon a profession of their faith on his last round, and of there being eight native preachers (2 deacons and 6 on trial in the West Texas Conference) and hundreds of members (I don't know the exact number), in a work only a little more than two years old, is a sufficient answer to this question.

Question 3. Do their fruits show them to be a *sanctified* faith?

Answer. Nothing can so well answer this question as to witness a few death-bed scenes and hear the dying Christian's replies to the remarks and entreaties of the priest who stands by his or her bedside trying to make a few dollars by hearing a confession and pronouncing absolution. But we can continually see fruits that the heathen are bearing. Many of our American societies might profit by observing the devotedness of these Mexicans to their love-feasts and prayer meetings. The class-leaders require all to talk in these meetings; and they do speak sweetly of Jesus and his dying love, and of the sufficiency of his blood to redeem, his grace to strengthen, and his mercy to save. Their religion is a light that can be seen by all in their daily walks and conversations. Furthermore, it is a great benefit to the government. It is a common thing here for every male person over fourteen or fifteen years old in the country to wear arms, but a distinguishing feature of the Protestants is that they wear neither knife, pistol, nor belt. Suppose the United States Government would pay one-tenth as much to support missionaries on the border as it does to keep soldiers there, what would be the result?

Question 4. Is the part now being cultivated likely to become self-sustaining?

Answer. The answers to the above questions, together with the fact that the Mexican congregations have made so many small remittances through Brother S. for the relief of the Publishing House, their supplying themselves the best they can with books, and aiding according to their ability in paying all other expenses, we think, sufficient grounds for believing that it will before many years.

Question 5. Does the work seem naturally inclined to extend its limits?

Answer. It does most assuredly and effectually. One of the best evidences of the genuineness of our work is that the first, and perhaps one of the most lasting, desires of nearly every convert is to tell their friends and relatives what a dear Saviour they have found. Some are so anxious about the salvation of the souls of their loved ones that they leave the border, return to their birthplace and exhort their parents and kindred to seek this blessed Saviour in the (to them) new and living way. By this means several precious souls have been converted to God away back in the dark corners of Mexico, where a sermon never was preached nor a Bible seen until these young converts carried them there. There is naturally a regular communication kept up by mail, commerce, and travel, between this border and nearly all portions of the Mexican Republic.

Question 6. What are the wants of the work?

Answer. The first want, of course, is for men to carry the gospel (to every nation), and this God is supplying by both native and American preachers who show that they are serving him from principle, for many of them pass many days and even weeks with what one in the interior of the United States would think very little or nothing to eat, and some really go hungry at times, but continue to preach as much as they can with these embarrassments. The second want is more money to pay the expenses of the men. During the present year some of our missionaries have been compelled to quit their fields of labor for awhile for the want of means, while others, as above stated, have been compelled to go hungry. The third want is money with which to build houses of worship. Several

are very badly needed at present, and more will be needed as the work progresses.

O may God so move the hearts of his people that they will give of their means to send the bread of life to these hungry, starving souls, of which they must eat or have no life in them. John vi. 53.

Our last request is that every Christian once every day for a week earnestly pray for the advancement of this work.

Yours fraternally, JOSEPH NOLWOOD. Reynosa, Mexico, June 15, 1877.

CHINA.

GENERAL CONFERENCE OF PROTESTANT MISSIONARIES.

MY DEAR DR. KENNEDY—The General Conference of Protestant Missionaries to China is now in session at Shanghai. It is a large and intelligent body, comprising representatives from many nationalities and nearly all the denominations. Male and female alike participate, and so far the interest has been well sustained. It is an event in the history of Missions, and as such deserves a place in the chronicles of the Advocate.

The session began on the 10th instant and will close about the 22d. Everybody is in fine spirits, and great good is expected to be the result of this, our first meeting. Inclosed I send you a programme, and promise you some account of the whole at the close. The programme embraces addresses upon and discussions of the following subjects:

The Missionary Work; Prayer for the Holy Spirit in Connection with our Work; Entire Consecration Essential to Missionary Success; The Field of Labor in all its Magnitude; Confucianism in Relation to Christianity; Buddhism and Buddhism—Popular Aspects; Preaching to the Heathen—Matter and Manner; Immigration, far and near, as an Evangelizing Agency; Medical Missions; Feet Binding; Woman's Work for Woman; Relation of Protestant Missions to Education; Day Schools—Male and Female; Boarding Schools—Male and Female; Christian Literature—What has been done and what is needed; Importance of a Vernacular Christian Literature—with special reference to the Mandarin; Secular Literature; Standard of Admission to Full Church-membership; The Best Means of Elevating the Moral and Spiritual Tone of the Native Church; On the Duty of the Foreign Residents Aiding in the Evangelization of China—and the best means of doing so; Self-support of the Native Church; The Native Pastorate; The Training of Native Agents; Advantages and Disadvantages of the Employment of Native Assistants; How shall the Native Church be Stimulated to More Aggressive Christian Work? The Use of Opium, and its Bearing on the Spread of Christianity in China; Ancestral Worship; Questionable Practices Connected with Marriage and Funeral Ceremonies; The Treaty Rights of Native Christians and the Duty of Missionaries in regard to their Violation; Principles of Translation into Chinese; Should the Native Church in China be united ecclesiastically and independently of Foreign Churches and Societies; Inadequacy of the Present Means for the Evangelization of China, and the necessity for far greater effort and more systematic cooperation on the part of different Societies, so as to occupy the whole field. Very truly yours, YOUNG J. ALLEN, in S. C. Adv.

Shanghai, China, May 15, 1877.

OUR WORK IN BRAZIL.

ALMOST every reader of newspapers and every pupil in the fourth grade of our schools knows that Brazil is the largest Empire in South America, with a population of more than eight million souls—that at the time it fell under Portuguese rule the civilization of its people was far in advance of the Indians who inhabited the present territory of the United States—that at present it has an enlightened and progressive ruler—that every effort is being made to increase the educational enterprises of the country—that all religions are now tolerated and protected by law. But all this knowledge leaves two important questions to be answered. Is the great mass of the population warmly attached to Romanism, which is the predominant Church? To those who have studied missionary success in new fields these questions are known to be intimately connected with results. God has seemed to reserve to himself the work of bringing a people to recognize the worthlessness of their old religions. When they have reached this point they are a people prepared for the Lord for the advent of his missionaries. Until this point has been reached all missionary effort seems to result only in deeper attachment to the old errors. This work God has silently and without our aid accomplished in this great empire. The hold that Romanism has had seems to have been loosened both by a process as natural as that of sloughing a burfial mass from the living body.

In answering the second question we will refer to a notice recently printed in a Brazilian newspaper of one of the visits of our Brother Ransom to a town in the interior. Our object is to bring directly to your minds the fact that our movements are not in the dark—that the people are not indifferent—for this incident shows a most active interest on both sides; while the publication and criticism of a secular paper leave no doubt as to the wide spread interest of the whole people in the efforts of our missionaries.

The Rev. J. J. Ransom, in passing through Recife, announced that he would preach there on the following Saturday and Sunday nights on "The wages of sin is death," and "The gift of God." The chief of police attempted to prevent the preaching. The following is the account given by the town paper:

"In the square of the Matriz of this city, on the corner of the street of Marly, was the

valiant Captain José Gregorio Thaumaturgo surrounded with police, whistle in mouth. Groups of individuals, masked and unknown, with blackened faces and sullen glances, spoke in low voice, and announced to the persons that peaceably came to be present at a public 'conference,' that that was the day of judgment, since the intrepid Captain Thaumaturgo, beating his jaws with madness, had said that if the Protestant 'padre' should hold the 'conference' there would be lightnings, and thunderbolts, and tempests, or he was not sixty years old. Notwithstanding all this warlike aspect the people, at 6 o'clock, assembled in the hall of Mr. Joaquin Ferreira Couto, and there heard with all attention the Rev. Ransom develop his 'thesis' announced, 'The Wages of Sin is Death.' There were present at this 'conference' more than two hundred persons, the hall being completely full, and windows being grouped with hearers without."

Since this occurrence Brother Ransom has been furnished with an official recognition by the Government, which will in the future protect him more fully. Thus we find meeting together all those elements which, to the student of missionary advance, indicate a field ripe to the harvest. And what a field! The press of the Empire is awake, the people are aroused, light and a practical exhibition of the power of the gospel to make good men must lead to consequences of the largest and sublimest character.

We furnish elsewhere in this sheet extracts from a recent address before the Bible Society made by a missionary who had been for years in Brazil.

THE BIBLE IN BRAZIL.

THE Rev. G. W. Chamberlain, of Brazil, in his Address at the Sixtieth Anniversary of the American Bible Society in Philadelphia, May 19, said:

"Now let me speak of what has been done by this Society and the older Society in Great Britain, for Brazil. For a long time they could do nothing. Brazil was hermetically sealed against the word of God. The fraternity blasphemously called 'Brotherhood of Jesus,' which had driven the Bible from its southern borders in the sixteenth and from the north in the seventeenth century, had its own way, and the word of God was kept from the minds of the people. When Brazil became independent, in 1822, the liberal constitution then adopted threw open the door to us, so that other religions were tolerated in the exercises of their faith, whereupon these Societies availed themselves of that opening of the door to pour in the word of God. It has been penetrating little by little, into the mountain fastnesses and away back upon the rivers, so that this blessed seed has been sown upon many waters, and upon many hillsides, and in many valleys.

"But what of the fruits? Have we any fruits to show for this sowing? I call up again witnesses, young men whose ordination I recently witnessed. Ten years ago they received a copy of the Bible that had been issued in London. At midnight, when everybody else in the house was asleep, they searched the word of God for the truth. They were driven to this secret searching because they had been ordered by their employer to cease from reading the Bible, and when they could not read it openly in the day they read it in the quiet of night, in their rooms. They feigned sleep at the hour of sleep, and then arose, when every thing was still, to pursue the study of the word of God.

"I see these boys, when they were nothing but lads, sixteen and eighteen years of age, thus pursuing the search of the word of God at midnight, in Brazil. I see them, ten years afterward, standing up to be ordained as ministers of the gospel of Jesus Christ."

"These are men from the interior of Brazil. I want to call one up from the great city of Rio Janeiro. I see him as I saw him just two years ago. He was a young man, who having graduated at a military school, had taken a position as a professor of mathematics in the central college of the city of Rio Janeiro. He had embraced Materialism; he abandoned superstition, and was living without God. This man came into our place of worship on the 23d of February, 1871. God laid his hand upon him. When the service was concluded he was unable to move from the seat. A voice seemed to be ringing in his ears, 'Power belongeth to God.' He had read the Bible as a literary pastime, and had delighted in it; and yet that which was to him a mere figure of speech now came upon him, 'Power belongeth to God.' You have said that power resided in matter. You have denied the interference of God in the course of nature. You have said that perhaps there might be a God, but if he did exist he did not concern himself about us. You shall know that 'power belongs to God.' Raise your hand. He attempted to raise his hand; he attempted to obey the command, but he could not. Open your mouth and speak; but he could not. For half an hour he was in that condition, and from that time he was a changed man. He came and threw his arms around the preacher's neck, and said, 'I have come back to be a new man. I shall live to preach the gospel of Christ, I hope.' Later he said to me, 'You know what a republican I was; now I am changed. If, when I came to the Church that day, a revolution had broken out, I should have left every thing and gone into it. As I returned I said to myself, what a fool I have been to suppose a mere change in the form of government can rescue our nation from its evils; nothing but the gospel of Christ can do it, and may God give me grace to preach it. He has been studying diligently this word of God ever since. He has become an elder in the Church. He had the unanimous vote of the Church, last year, for the place, and he has been holding the office with profit to himself and advantage to the cause of Christ."

WILL WE DO WHAT WE CAN?

MR. EBRON—Brother Parker wrote to me from China that we ought to have at least twenty missionaries in China now. Bishop Marvin writes the same. Now the question is, Will we send them without delay? I do not ask, Can it be done? It can. The Presbyterian Church, with a smaller membership than our Church, has forty missionaries there, and more in other places than we have. Then surely we can support twenty. If we work upon the right plan it will be just as easy to send twenty as to send one.

Two years ago next fall the Missouri Conference sent Brother Parker to China in addition to the regular assessment. There were twenty other Conferences that could have done the same. Their work would not have interfered with its work, nor its work with theirs. They were just as able to do it then as they are now, or probably will be five years hence. Then why wait any longer? Behold, while we wait thousands of heathens die in their sins! Some one will say that will affect the contributions to the Parent Board. I know it will, but it will affect them in the right way. Last year the Missouri Conference sent as they should, a Board about \$500 more than it had ever done, had a surplus in the Domestic Board, and \$185 more than was called for to support Brother Parker. The other Conferences could have done the same, then instead of three, we should now have twenty-three missionaries in China, more money in the treasury than we now have, and all the other Mission-fields as well supported as they are now.

The Annual Conferences must get to work and send out one or more missionaries of their own number. That will bring the Church into closer sympathy with the Mission-work, and consequently increase the contributions, as it did in the Missouri Conference. The present plan is not sufficiently successful. It is no use to try it any longer. The people regard it as something away off. They must feel the work right in their midst before they will act as they should; and in order to feel it there it must be there.

Any Conference with five or six thousand Sunday-school scholars can support a single man if the subject is properly presented to them. Five cents each can be collected from two thousand, ten cents each from the same number, one thousand will give twenty cents each, and one thousand twenty-five cents each—total \$750—just enough. If they do not give it to the cause of God they will spend it foolishly. Possibly some may not give their part, but others will give more.

There are many members who could and ought to support a missionary. They do in other Churches. Why not in ours? Then where one could not do it, let five, ten, fifteen, or twenty, join together and support one. I would make a proposition to that effect, but I am responsible for the support of one of our native preachers in China. Dear brethren and sisters, what do you say? or rather what will you do? We have "resolved" enough. It will be better to practice now. Do not be satisfied because you have given more than some others do, unless it is all you can do. The truth is many have given one, five, or ten dollars, who ought to give fifty, one hundred, or a thousand dollars, without being told they ought to give more till they think that is all they ought to give. They should be thanked for what they have done, and asked to give to the full extent of their ability.

When Jesse saw the poor widow cast in her contribution, he said, "She hath given all she could." Dear reader, can Jesus say that about you? C. A. SHEARMAN.

Valley Falls, Kan.

PROTESTANTISM IN ITALY.

THE New York Christian Advocate says: "Bishop Andrews writes of affairs in Italy, and in our Mission in particular. We are hearing encouraging things of Protestant work in general in that land, and hence are the more pleased to know of our own part in the same.

"A singular sort of an interest, almost a poetic interest, attaches to the Waldensian Church. The Church of the Reformation," says Dr. Wylie, in his recent History, "was in the bosom of the Waldensian Church again before the birth of Luther; her first crusade was placed amid these terrors and sublimities, those ice-cold peaks and great bulwarks of rocks." "Its history is written in blood and tears," says another. It has now a fully equipped college at Florence for training ministers, and has forty congregations and sixteen charges, and fifty places regularly visited by its evangelists. One of the very ablest men aiding Dr. Vernon as a preacher is Brother Gay, of Rome, of whom Bishop Andrews says: "He is a Waldensian by birth and training, of good scholarship, vivacious to a degree, a fluent and attractive preacher." Bishop Andrews also says: "The Waldensians in some cities have quite a large resident population, by which their congregations are made larger than those of other Churches."

"The Wesleyans have a good work in some thirty stations conducted by converted Italians, many of them ex-priests, and not a few of them men of mark and of former high position. In the province of Padua the whole population has been influenced. They purchased property in Rome in 1872, two men subscribing £1,000 each for the purpose. A few weeks since they dedicated their fine Gothic church opposite the palace of the Vicar of Rome, lately occupied by the Secretary of the Inquisition. In some stations Mr. Punshon says they have had old-fashioned Methodist revivals, in which men and women by the scores have realized the converting grace of God. In one place the Government has been so pleased with the Wesleyan school that they have knighted the missionary, making him a 'cavaliere.'"

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C recr ing cui pov nev and see flu tire to the ofa we Th sio to See ass mu wa ab as pe ch helped me at this meeting. My people are responding to the call for missions. I have something with which to make glad the heart of Bro. Sutherland.—M. A. BLACK.

FOREIGN MISSIONS.

The Church of Christ is essentially a missionary Church. An anti-missionary Church, whatever else it may be, is no part of the Church of Christ. It is a misnomer. It is contrary to the spirit of the gospel and antagonistic to the commission of a risen Saviour. And yet there are many who claim to be members of the Church who practically ignore the truth in question; and others are opposed to missionary effort in foreign fields. That opposition is based upon the difficulties in the way of converting the heathen. Why send the gospel to China, to Japan, to the islands of Oceania? The effort has been made, and experience decides that it is a useless outlay of men and money. But what have we to do with difficulties, even if they were a hundred-fold greater in number and magnitude than they are, in the face of a plain command? With a better show of propriety could the delinquent prophet decline to go to the renowned city of Ninus and preach to its guilty inhabitants, because of the improbability of success, than can any Christian man refuse to lend his aid in sending the blessed tidings of salvation to those in darkness and ready to perish.

"Go ye into all the world." What does this mean? The Jews might have thought it meant Judea alone. So thought Jonah, until, by an abode of three days and nights in the belly of a fish, he was converted from his "hardshellism." Jonah is a representative man. There are many Jonahs yet, who in theory and practice narrow down the field of missionary effort to limits quite as contracted as those of the delinquent prophet. Men, too, enlightened on all other subjects, of liberal and enlarged views on other subjects, seem to think the "world" in the "great commission" means nothing more than the city, county, or State, in which they live. That the wheels of Zion move tardily at home is not surprising in view of so much infidelity as to the true spirit and aim of the glorious gospel of the Son of God, which is to "bless the world with heavenly light." There is no truth more plainly taught in the Bible than this: The growth and prosperity of a Church at home depends on its aggressive character—"going into the regions beyond," and attacking the enemy abroad as well as at home.

It was acting on the stay-at-home system that enervated the army, and ruined the prospects of the great Carthaginian general. It is the stay-at-home system that has weakened the aim and paralyzed the energies of the Church of God. Let us once become fully imbued with the missionary spirit—soundly converted in heart and purse to the belief that the Church of Christ is a missionary Church—then the work of God at home will be gloriously revived.—G. F. Ellis, in the N. O. Christian Advocate.

HOW IT WAS DONE.

The Rev. John W. Boswell, of the White River Conference, thus writes: I have the pleasure of announcing that the Sunday-school in Batesville, in answer to my call for help in sustaining a native missionary in China, have paid me the sum of twelve dollars and ten cents.

I put "juvenile collecting cards" in the hands of three little girls and one little boy, who collected the mites during the week, and then asked for nickels and dimes on Sabbath morning. The following is the result:

Table with 2 columns: Name and Amount. Miss Virgie Maynard \$5.45, Miss Seldie Joblin 1.80, Miss Essie Case 1.85, Master Arthur Neill .55, Collection on Sunday 2.45, Total \$12.10

The above, I think, will do for a beginning. I will be glad if all the Sunday-schools in our Conference beat it. Let us see!

NEW HOPE SCHOOL.

This flourishing institution for females is located near Scullyville, in the Choctaw Nation. It is under the supervision of the Rev. E. R. Shapard, formerly of the Tennessee Conference. He is assisted by competent teachers. The girls are taught, in addition to their literary training, the domestic arts of life. We have before us several articles of needlework, which exhibit skill and good taste. We have a report of the late annual examination, which speaks in high terms of the proficiency of the pupils, as well as of the industry and success of the teachers.

TO THOSE IN CHARGE OF MISSIONS.

MAKE out your reports in full: state the number of members; the number received during the year; number of baptisms—infants, adults; number and value of churches; number of Sunday-schools and scholars; amount paid for Missions, and other items of interest. Presiding Elders should see that these reports are made in time, and made complete.

WESLEYAN MISSIONS.

A CORRESPONDENT of the Western Methodist, writing from Scotland, June 20 says:

From the Wesleyan Foreign Missionary Report for this year, which now lies before me, I notice that the sum of £146,000 (\$730,000 gold) has been raised during the past year for Foreign Missions alone. The British Conference has withdrawn about half the membership of the M. E. Church, South. If the M. E. Church, South, were to do as much in proportion to its membership as the British Conference (and it might do this, for yours is a rich country), the collections, not assessment, would be \$1,460,000 (nearly one million and a half dollars) for Foreign Missions alone. Then, instead of being, as at present, able to count all your foreign missionaries on your fingers, Lambuth and Parker, in China, would be largely reinforced, Ransom would not be the solitary laborer in Brazil, representing the M. E. Church, South. It is not too much to say, Mr. Editor, that your Church would be well represented in all the heathen countries of the world. Well, you say, 'But where is the money to come from?' Will you let me tell you? Although not now a Methodist (at least externally), I can prescribe a method. Let every member of the M. E. Church, South, reckon up what he paid last year for tobacco, snuff, and millinery, and let him this year give one-fourth of the amount to Foreign Missions, and I have no doubt the necessary one million and a half dollars will be forthcoming. Or better still, let each show that a Christian can do, for love to God and souls, at least as much as a Jew would do, without love to impel him—give ten dollars out of every hundred of income per annum. If either of the above methods were faithfully and literally carried out, I would be willing, Mr. Editor, to take the surplus, after deducting the million and a half dollars, and labor for the rest of my life as a gospel preacher, and not ask a cent from any man. I would do this with the surplus of one year's collections. But I must stop, or some of my old friends will be saying, 'That Scotchman is an inveterate practical preacher!' One of the most interesting items in the Report was that of the opening of a new Wesleyan Methodist church in Rome, close to the Vatican. Another was the conversion of a convent in the city of Naples into a Methodist church, and the cells of the nuns being used for classrooms.

THE ANNUAL REPORT.

We are sending out the Annual Report to such of our friends as may desire a copy and will give us notice of those who wish to receive it. The Report contains what we regard as valuable information.

The evangelization of China must be mainly effected by native Christians. It is becoming almost manifest that, as a rule, these natives can only effectively work in or near their own native districts. Now, the conversion, instruction, and qualifying of native evangelists is necessarily a slow process. Special translations have often to be prepared for the use of converts, and no small proportion of those converted have to be taught to read as well as instructed in what they read. It will be seen, therefore, that the sooner work can be commenced in each province the better, so that native Christians may be simultaneously gathered and instructed in all of them.

PROTESTANT MISSIONS in India unitedly report a gain of about four thousand communicants in a year, and ten thousand five hundred native Christians. There are nine hundred and sixty living missionaries and ordained native pastors in India proper, exclusive of Burmah and Ceylon, and one hundred and sixteen lady missionaries connected with the various Societies.

BISHOP MARVIN and his traveling companion, the Rev. E. R. Hendrix, will be expected home soon after the meeting of the Wesleyan Methodist Conferences in England and Ireland. The British Conference met July 25.

OUR COLLECTIONS for last year for Foreign Missions exceeded those of the previous year by several hundred dollars. Collections for Domestic Missions fell off a little. Let there be an increase this year in both departments.

PLEASE do not destroy this sheet; read it, hand it to your neighbor; ask him to read it, and send it forward on its mission. If read it will, we hope, accomplish good.

CONTRIBUTIONS FOR MISSIONS should be taken without delay. Let every man, woman, and child, contribute something. Give every one a chance to give or refuse.

*We have Brother Newman, as well as Brother Ransom, in Brazil; but what are two among so many?

LAYING UP TREASURE IN HEAVEN.

WHILE passing through the press we received the following letter:

J. W. MANIER, Treasurer Board of Missions, Nashville, Tenn.—Dear Sir:—I send you inclosed two sight-drafts on C. L. Walmsly & Co., New Orleans, one for one hundred dollars, drawn by Mrs. Maria Childers, the other for fifty dollars, drawn by Miss Virginia Childers. These amounts are to be appropriated to Foreign Missions. Please give Pleasant Hill Circuit credit for the above amounts, and send receipts to me, at Pleasant Hill, De Soto Parish, La. I would have sent you bank-checks, but could not procure them without considerable trouble. I hope the drafts will answer the purpose, as the money is on deposit in New Orleans. It is due to the parties giving these drafts to say that it is the offering of an aged mother in Israel, and her afflicted daughter, who have often realized that there is a blessing in giving. Truly yours, J. B. CASSITY, Preacher in Charge. Pleasant Hill Circuit, La. Conf., June 26, 1877.

MISSIONARY HELPS.

We have in our rooms at the Publishing House, Nashville, Tenn., for gratuitous distribution, certificates for missionary collectors' books, cards for juvenile collectors—the latter have been found especially efficient, many circuits and stations obtaining more money by means of them through the children alone than the charges have heretofore paid through all other means employed. Also forms of Constitution for Sunday-school missionary societies, and for women's missionary societies, Essays on Missions, our Annual Report, and sheets of missionary intelligence. We are glad to send these to pastors, Sunday-school superintendents, or other friends of Missions who will write for them.

WOMAN'S WORK.

THE Woman's Missionary Society of Nashville, at their recent meeting, resolved to devote two hundred dollars of their funds to the support of a female missionary, in China, provided the remaining amount required should be guaranteed by other women's societies of the Church. The amount needed is seven hundred and fifty dollars. Will our godly women organize and correspond with the Secretaries at Nashville in reference to this deeply important work?

Mrs. CROGER, a missionary among the Telogues in Peninsular India, says that 401 have recently given up heathenism and entered the fold of Christ.

It is no uncommon thing in Burmah to see children dressed in English costume bowing before idols.

ITEMS.

A LADY of Wilkesbarre, Penn., has given to the Sunday-school of the First Methodist Episcopal Church of that city a hall built at a cost of thirty thousand dollars.

One of the gravest and most stubborn obstacles to the propagation of the gospel in China has been the popular hatred of the foreigner by the Chinese. The unhappy traditions of the Anglo-Chinese opium war have caused much of this. If Methodism and Missions are a failure, it must be in some other way than numerically, for Gervase Smith says: "It is a glorious thought that there are about three and a half millions of members of the Methodist Society, and as they generally reckoned three or four hearers for one member they might conclude that there were 14,000,000 people worshipping every Sabbath-day in Methodist chapels in different parts of the world."

The American missionaries in Japan have for some time been engaged in the translation of the Bible into Japanese. A committee, whose headquarters are at Tokio, has charge of the Old, and one with headquarters at Yokohama, has charge of the New Testament. The New Testament Committee consists of the Rev. Dr. J. C. Hepburn, of the Presbyterian Board; the Rev. Dr. S. H. Brown, of the Dutch Reformed Church; the Rev. D. C. Greene, of the American Board, and three Japanese assistants. The Gospels, and the Epistles to the Romans and the Hebrews have been published, and the translation of the Acts has just been finished.

The Western Christian Advocate says: "The Rev. W. J. Lewis, Wesleyan minister at St. Ann's Bay, Jamaica, West Indies, called at this office June 18, and favored us with a very pleasant interview. Mr. Lewis has been in Jamaica eleven years. His health becoming impaired, he came to the United States, seeking its restoration by travel through portions of our country. In the course of his journey he visited Philadelphia, and preached there, and also preached at Washington, D. C., and at Dayton, O., where he visited Dr. Pearne, whom he had met in Jamaica. He went from here to Greenacastle, Indianapolis, and Chicago, and will go thence to Canada, expecting to reach New York about the 18th of July, and at the end of that month to sail for Jamaica. The Wesleyan Methodist is the leading Church on this island. It has a membership of about seventeen thousand."

ALL AT WORK.

ALL the myriads of the Israelites had to go round Jericho and join in the general shout. And in the apostolic days was there not a general enthusiasm throughout the entire Church of God? Every man, woman, and child—for out of the mouths of babes and sucklings is perfected praise—must do the work of God. Ministers to-day may cause much mischief if they think that their wisdom can supersede the ancient methods. Let us not try to put down Christian workers because they are ignorant and unpolished. Anything in the world is better than lethargy. Fire is wanted. The truth will make its way in spite of feeble advocacy. People sometimes say, God has infinite leisure, and we may be cold and calm. But we are not God, we have a great deal to do, and little time to do it in. Pokers and axes must be fought with if no Toledo blade is at hand. It was God's design that the Israelites should be one people and not two. And we are most one when we get to work. Societies that do not work come to an end. God meant all to practically strive against the sin that is in the world. Gentlemen who sit at home and write essays are always unsound in the faith. O what an education it would be for them to go into the slums of London and preach the gospel, even as it would be an education for some landlords to spend a night in an agricultural laborer's cottage! We have a commission that must be obeyed. Give a man nothing to do, and he becomes morbid and introspective. A tree that bears no fruit has an ax prepared for it. If men are satisfied with subscribing so much, or rather so little, what success can be expected? It is worth a gun on our side, the enemy will say, to have an enemy on the other side doing nothing.—Mr. Spurgeon.

GEMS FROM THE BRITISH ANNIVERSARIES.

THE Northern Christian Advocate says: "The Reports of the W. F. M. S. so acceptable and important to our people, and for which we make our public acknowledgments to our esteemed correspondent, Mrs. Dr. Lore, of Auburn, and special action of the Missionary Board, which demanded insertion, have crowded out the generous quotations we meant to make from the speeches of the Wesleyan Missionary-meetings in London. These other good things crushed, these, and we pick up some of the brilliant and gems that we find revolving in our sister. In the Hudson's Bay Territory an Indian father and mother brought their babe two hundred miles to have it baptized.

"China is rapidly changing, and we must look out for the opportunities of enlargement and consolidation which always follow a great political crisis.

"The Hindoo asks if Christianity is true; the Chinese asks if it 'will pay'; and the Japanese asks if it can be welded into a good political instrument. Another of those constantly-recurring contrasts is found in the fact that in the suburbs of Naples a convent has been turned into a Methodist chapel, and the nuns' dormitories have become classrooms.

"There is no parallel of latitude or longitude in which there is not some Methodist representative, yet there is a vast area unlit by the Sun of righteousness."

THE AMERICAN BOARD.

THE American Board of Commissioners of Foreign Missions' statements show that the Board has eighty-five stations, and 314 out-stations, among nations speaking twenty different languages, with an accessible population of 100,000,000; ordained missionaries, 137; lay and medical, 12; female assistants, 298; total from America, 357; native pastors, 123; native preachers and catechists, 286; native teachers, 477; other native helpers, 216; total native laborers, 1,102; Churches, 239; Church-members, 12,424; additions by profession during the past year, 1,593; pupils in theological seminaries and station classes, 479; pupils in girls' boarding-schools and seminaries, 772; pupils in common schools, 22,168; total under instruction, 23,419; appropriations for the year, \$475,000; donations for the eight months ending April 30, 1877, \$187,112—less by \$27,320 than the amount contributed during the same period the preceding year; total donations for eight months, including centennial offerings, special for debt and legacies, \$250,252. Adding the amount necessary to extinguish the debt, it will be necessary to receive during the next four months, \$255,797. Addresses were made by the Revs. Mr. Watkins, Mr. Freeland, and Dr. Noble, of New Haven, Conn.

HOW TO HELP THE CAUSE OF MISSIONS.

THERE are various methods by which we can advance the cause of Christ, especially in foreign fields. Our plan is to circulate our religious papers. Wherever a well-conducted religious paper is read the missionary cause finds friends. The people want information; they want facts; they need to be familiar with the efforts and success of the Church in her great struggle to bring the world to Jesus. It seems to us that no man, no Christian man, can read the missionary column from week to week, without feeling the missionary fire within his bones. To mark the progress of Christian civilization, to witness the onward march of the gospel of Christ, is enough to make one's heart glow with love to God, and cause the zeal of God's house to eat him up.

Then circulate the papers, give the people knowledge, and while it will help the cause of the Christian religion, it will as well exercise an inestimable blessing upon those who read and understand. We cannot well conceive how a family that have the means can deprive themselves of the pleasure and profit of reading a well-conducted religious journal. Preachers by circulating religious literature will aid the work of Christ in every way.

MATTHIAS.

"And the lot fell upon Matthias."—Acts 1. 26. CALLED out to fill the traitor's place To bear the news of saving grace, Shed forth upon our fallen race;

Called forth, the wanderer home to lead, Called forth the flock of Christ to feed, To sow on earth the heavenly seed!

O blessed lot, and yet below, Scarce ought beside his name we know On whom God did his grace bestow.

We know not where for God he fought, What wondrous works by him he wrought, What nations of Christ's love he taught.

Then never deem it cause of shame, If none on earth inscribe thy name Within the book of worldly fame.

If of God's chosen holiest saint We only see the outlines faint, What right have we to make complaint?

If He who doth in secret see Approve our work, small need have we Of earthly fame or eulogy.

Grant only, Lord, that in thy sight We walk as children of the light And 'neath thy banner bravely fight.

—E. D., in Sunday Magazine.

INDIAN MISSION CONFERENCE.

THE work among the Indians still goes forward. The two schools are doing well. The Asbury Manual Labor School at Eufaula Creek Nation, is accomplishing much for the boys of the Muskogee Nation. The Rev. Young Ewing, the Presiding Elder of the Cherokee District, sends the following report dated June 21, 1877:

"The Examination-exercises came off yesterday. I am rejoiced to say that the progress of the students showed that Superintendent and teachers all had done their work faithfully and with the utmost fidelity to the interest of the cause committed to their hands. Professor Win. N. Martain, the Superintendent, has faithfully met and discharged the responsible duties of his station, ever watching and advancing the interest of the institution committed to his hands, showing that the confidence in him placed by his appointments to this school has been most successfully met; he still has the entire confidence of the trustees of the school and of all the people.

"There is a fine crop growing on the farm that bids fair to yield a rich harvest this fall. Valuable improvements have been and are being made on the place, which involves additional expense, but still the term closes, all liabilities paid, the institution clear of debt. The finance of the school has been conducted with marked business success—in one word, every thing has been done well, and is doing as well as it could do.

"I will here add a short report of the third round of quarterly-meetings on the Cherokee District. I met all the quarterly-meetings, had some very good meetings, and, all in all, had quite a successful round. About one hundred accessions to the Church during the past quarter. "YOUNG EWING."

June 27, 1877.

OUR CHRISTIAN INDIAN GIRLS.

NEW HOPE SEMINARY is our High School for girls, in the Choctaw Nation, about twenty miles south-west of Fort Smith, Arkansas. It is presided over by the Rev. E. R. Shapard, and is doing an excellent work by training the Choctaw women of the future in Christian arts as well as Christian literature. The specimens of handiwork referred to have been received, and are appreciated. Indeed, the tidily has made the paleface girls surrender the palm in that exquisite embroidery line.

Brother Shapard writes: "New Hope Seminary, Oak Lodge, C. N., May 31, 1877. Dear Bishop.—Some time ago I mentioned to the girls at the Mission-school the interest which the Secretary, Dr. McFerrin, and Bishop McTyeire manifested in the school, and I thought that some tokens from them would be acceptable. In a day or two they sent in something for Dr. McFerrin—several points for collars. Yours was delayed, I knew not why, until to-day they sent in the inclosed tidy, which is the work of several of the girls together, made, as you will see, from spool-thread. The collar is the work of Eliza Lannoy, a student at the school. They present it as an evidence that your interest in them is appreciated, also hoping that you will think of them often, ever praying for their spiritual and temporal good. The work is an evidence of what they are taught to do from cheap materials. These girls do any and all kinds of work connected with the school—card, spin, cut, sew, knit, cook, wash, iron, milk, churn—as well as study, sing, etc."

THE REV. J. C. SIMMONS.—This excellent minister of the Pacific Conference is doing a grand work among the children for the cause of Missions. He has in his band over one hundred and fifty workers, who are doing what they can for the salvation of the heathen. One such man in each Conference would bring thousands of children into the army of Christ.

THE Wesleyan Methodist Church in Great Britain numbers: Total full members, 382,555; on trial, 28,937; deaths during year, 5,425; candidates for ministry, 187; new members, 48,181; net increase of full members, 9,617.

"THE teeming millions of China" means the formed into a procession that they would girdle the globe, eight abreast, three feet apart.

JOINT B The ADV direct court is now publ lowing John West Tea A. Fisher NORTH T. C. Haislip, J. NORTHW ford, T. W. J EAST TEX Morse, John TEXAS CC DASHILL, J.

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Since Jor nominous coast, mari difficulty in sailors expe to land the though safe ing was not gators, and has remain the time a ment. The town and has n favorable w anchor wit shore, and steamboats

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STATE PRINTERS Formed into a procession that they would girdle the globe, eight abreast, three feet apart. For nish estimates for printing newspa pers, books and all kinds of job printing.

Texas Christian Advocate

JOINT BOARD OF PUBLICATION. THE ADVOCATE having been returned to the direct control of the Five Annual Conferences...

Selections

The Servians.

The Servians belong to the Orthodox or Eastern Church; they are governed by the Archbishop of Belgrade, who is the Metropolitan, and three suffragan bishops.

Obituaries.

STIMPSON.—Miss Rachael Stimpson, eldest daughter of D. M. Stimpson, was born July 10th, 1861, and died July 7th, 1877.

Deaths.

LINOLEY.—Died on the 15th inst., near Anderson, Grimes county, Samuel Uriah, son of Samuel and Cecelia Linoley.

Deaths.

McDUFF.—Bro. George A. McDuff was born August 19, 1845, in Marshall county, Alabama; removed from there to Franklin county, Arkansas...

Deaths.

BRIDGEMAN.—Mal. F. M. Bridgeman was born in Scotch-Ireland, Nov. 25th, 1825. His father, Dr. J. Bridgeman, moved to West Tennessee...

Death is the antagonist of life, and the cold thought of the tomb is the skeleton of all feasts. We do not want to go through the dark valley, although its dark passage may lead to paradise.

Do not laugh at the drunken man reeling through the street, however ludicrous the sight may be. Just stop to think. He is going home to some tender heart that will throb with agony...

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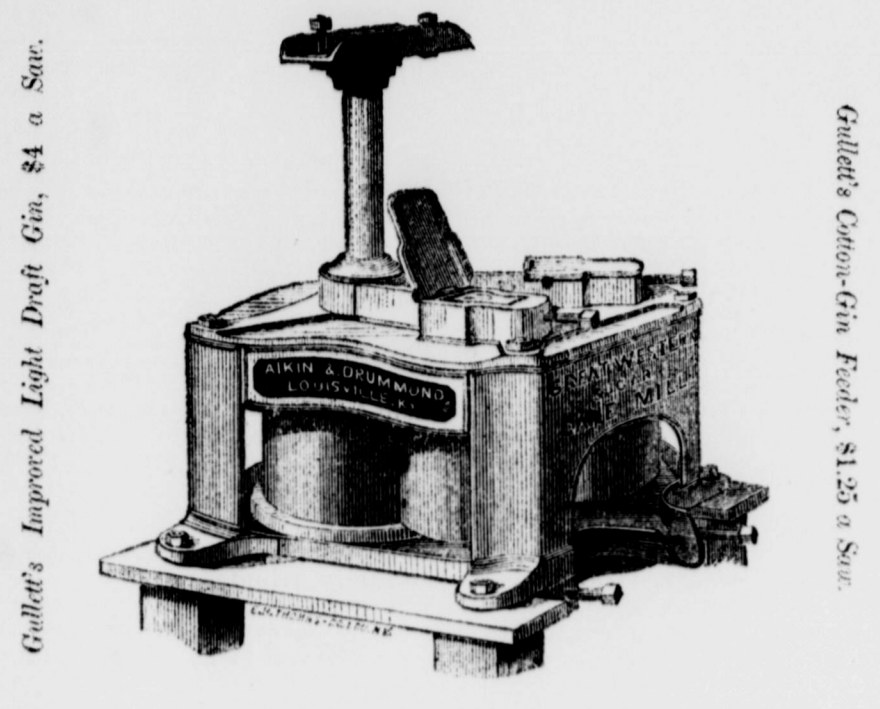
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Texas Christian Advocate

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THE TRADE OF GALVESTON FOR 1876-7.

From the Annual Review of the Galveston News of the trade of Galveston for the year ending the 31st of August, we obtain the figures contained in the following article.

The foreign exports for the past year were \$15,242,747. The preceding year they were \$15,023,000, showing a slight increase. The principal commodity, 257,000 bales cotton, makes up \$14,767,552 of the above amount. The next most important item is \$374,498 in value, of preserved meats. Oil cake and tallow amount to \$110,000. The balance, in insignificant amounts, is divided among some twenty sundries. This trade has been done with England, principally, her share being \$11,344,000. Next in importance is France, then Germany and Ireland. The remainder is divided in small amounts among some half dozen countries. It is gratifying to observe that the figures show an improvement, though small, over those of the preceding season—that is, it is gratifying that we have lost nothing; but in view of the immigration into the State, the consequent increased productions and the hopes indulged for the rapid progression of this port with equal pace—it is not such an improvement as should cause those interested in her welfare to be content with her growth, or to relax their efforts in attracting here, trade which is diverted to other States. The foreign exports, however, are only an indication, not an exemplification of the trade. The receipts not sent off in that wise must be consumed here, or exported coastwise. If they are sold back to the country, it is the same as if they are consumed. We must then recur to the receipts to get a more complete idea of the trade. Of the principal staple, the receipts are 495,000 bales cotton. This shows a gain of 25,000 bales over the previous year. The produce received by rail is the only other element of the wealth of the country. If we compare in this table, as well as can be done, the value of the products received the past and preceding year, we shall not find that there is probably any increase—perhaps the contrary. The articles of apples, cotton seed oil, sugar, bones, oats, butter, eggs, pecans, brick, wool and beer show some increase; but there are twenty-two other classes of articles that show a decrease. The items of hides, skins, tallow, bran, corn, beef in barrels, and potatoes, show a considerable falling off. It is difficult to decide upon which side the balance preponderates. The probability is that there is not much difference in the value of our receipts for the past and preceding year, excepting the 25,000 bales of cotton. This would appear to be the net gain. If the coastwise importations be taken as a measure of trade, the result will not be more satisfactory. In the articles of rolls of bagging, coal, boxes soap, nails, rice, brick, cotton-ties and cases of oil, there is improvement, but, as before, there are thirty-three kinds of articles that show loss. The difference here is greater than in the other case. There are

more instances of falling off, and the discrepancies are greater. In the items of bacon, butter, bran, meal, flour, hay, lard, cement, molasses, onions, potatoes, pork, hams, beef, sugar, shingles, tobacco, whisky and salt, the decrease is considerable. This mode, however, of testing the trade, is not satisfactory, as many of the enumerated articles were not introduced coastwise, because either supplied by the industry of the country, or brought by rail from abroad. The value of foreign imports the past year was \$1,357,488. The previous year they amounted to \$1,295,622. This shows an increase, but is no standard of prosperity at best, while the foreign transactions of the port are too inconsiderable for one side of them to be taken as an indication of its general trade or commerce. As a matter of interest, however, we give the principal articles imported, in the order of their importance in quantity: Coffee, salt, iron manufactures, beer, tin-plate, colored cotton goods, bleached cotton goods, copper, hides, earthenware, woolen goods, sugar, vinegar, wine, honey, molasses, dyewood, coal, fruits, fancy goods, sardines, istle and quicksilver. Of the above articles, coffee constitutes 11-13ths in value. That article, the dyewood, istle, hides and quicksilver pay no duty. Among other articles introduced duty free, the past year, are vanilla beans and sarsaparilla. The articles we have named indicate that a considerable trade with Mexico and Central America may be done, as large quantities of dyestuffs, quicksilver, sarsaparilla, gums and beans would find a market in the United States, besides offering opportunities for speculation in foreign countries, through the means at our very door, to barter for them. It can not be doubted that this trade is not sufficiently cultivated, especially in view of the fact that all the articles named are duty free. Although the value of importations the past year exceeds that of the previous, it is principally in the item of coffee. This item is largely augmented, and many others greatly decreased. Without attaching significance to the facts, and merely as a subject for the curious speculation of others, we give some examples of variation between the imports of the past and preceding year: Coffee is increased from \$976,000 to \$1,136,000; dyewood, from \$1,119 to \$3,374; beer from \$14,000 to \$16,000; honey from \$400 to \$4,340; tin-plate from \$3,000 to \$9,700; vinegar \$1,150 to \$3,300; copper, \$6,800, and sardines, \$1,680, are clear gain; hides have decreased from \$9,400 to \$6,700; istle from \$2,600 to \$1,500; sarsaparilla from \$2,500 to \$500; bleached cottons from \$28,000 to \$7,700; colored cottons from \$31,000 to \$8,800; other cotton manufactures from \$5,000 to \$1,500; flax and jute manufactures from \$4,200 to \$900; fancy goods from \$3,100 to \$1,800; iron manufactures \$58,000 to \$47,000; molasses from \$13,500 to \$3,700; silk manufactures from \$5,500 to \$1,000; sugar from \$6,500 to \$3,500; woolen goods from \$15,000 to \$8,000. These figures are round numbers. It will be observed in spite of these declensions, the total value of imports, the past season, exceeds that of the previous year by about \$60,000. This is more than accounted for in the item of coffee, which is in excess of that year \$160,000; so that notwithstanding the increase in the items we have detailed and others not mentioned, there is a net deficiency, leaving out of view the coffee, of some \$100,000.

The cotton statement shows receipts from the interior, 491,980 bales; from other ports, 3,257 bales, making the gross receipts 495,237 bales, a gain upon the preceding season of about 25,000 bales. Of these receipts there remain in store 4,768 bales; counting the stock on hand at beginning of the season, the amount shipped is about the same as the gross receipts—495,000 bales; of this, 257,000 bales were exported to foreign countries: to Great Britain, 190,000; to France 25,000; to other continental ports, 42,000. There were shipped to New York 93,000 bales, against about the same amount the previous season. To New Orleans and other domestic ports, were shipped 145,000 bales, against 138,000 the preceding year. This item is doubtless only cotton in transit, and benefits Galveston only so far as wharfage may be a benefit. In the list of cotton receiving ports, Galveston ranks third. First is New Orleans, 1,182,000 bales; then Norfolk 506,000 bales; then Galveston 491,000. Savannah, Charleston and Mobile are the next in order. It is noticeable that though Galveston occupies the third place for receipts, she by no means maintains that position for foreign exports. In that list, she stands fifth, being outranked

by New Orleans, New York, Charleston and Savannah, surpassing only Mobile. We do not understand why Norfolk is omitted from the table we compile from; with her receipts she can hardly be included in the item, "other ports, 282,000 bales," though it is possible. If that place has been overlooked in the table, Galveston ranks sixth of the cotton receiving ports as a foreign exporter. As has been stated, her exports the past season were 257,000 bales. In live stock the receipts have fallen off, as compared with the previous year. Lumping cattle, sheep and hogs, it is 35,000 head against 41,000. This is also the case with hide receipts. The falling off is approximately shown by comparing 70,308 packages with 104,080. There has been an improvement in the receipts of wool of 40 per cent. over the previous year. This improvement has been constant for eight years or more. The year 1875-6 nearly doubled its preceding year. This staple promises to be an important article of commerce for, as the State fills up, wool-growing in a district most naturally tributary to the port will undoubtedly become an extensive industry. The receipts of grain, also, except corn, show an improvement, though not so great as was expected, or is to be desired. It is to be hoped that the efforts begun to make Galveston a grain market will not be abandoned; though there appears to be a languor on the subject not encouraging. The success thus far in attracting this trade has not been eminent, nor has it equalled expectation. Producers are willing to ship, but the difficulty is in making a market. For some reason wheat buyers do not come here. Various reasons are assigned for this; but the probable one is that they have not yet found sufficient supply to justify their operations. In all new trades the supply and demand grow out of each other, and their fruition must concur before the trade is established on a permanent growing foundation. Whatever may be the cause of the want of buyers, it is certain there is a want of spirit on the part of our people in pursuing what they begun with so much energy. This, if continued, is much to be regretted. It cannot be doubted that a large area of Texas, and that part now most sought and settled, is adapted and will be devoted to the culture of small grains; neither can it be doubted that it is not well to depend for prosperity upon one staple. The more our sources of trade can be diversified, the more assured and the more expansive will be our prosperity. To sum up, the conclusion at which we arrive, upon a general view of our trade during the past year is, that we have certainly lost nothing, as compared with former years, while we have probably made some advancement; but that the increase is not commensurate with our importance, with our hopes, with our internal improvements, and, above all, with the growth of the interior. We should keep pace with this, but, in our judgment, we do not do so. We grow, but not so much as we ought, and only because, from our position, we needs must grow some. It has been our endeavor in the preparation of this article not to lull the reader into a state of satisfaction by a statement of flattering generalities, but to analyze, compare and discuss the elements of our trade, so that he may see and judge for himself what our improvement is, and what it should be. This view affords no ground for discouragement; neither does it for satisfaction. In a word, we should have wider trade relations by land and sea, in order that Galveston shall attain the eminence to which her destiny points her.

We take the following from A. J. Walker's annual review of the market:

Financial. A retrospect of the alternating changes in the financial position of this market during the past commercial year develops little worthy of encouraging comment, and presents few features calculated to induce increased confidence on the part of capitalists actively engaged in handling money and securities. Until the business of this port is diversified by exports extending through at least a portion of the summer months, we must naturally witness an overdraft upon the actual money resources of this market during three or four months of the active cotton season, and a large unavailability remaining over unemployed during the remainder of the year. This condition was fully exemplified in the opening of the last season's business, with money easy and abundant at the usual bank rates, and the rapid transition to a state of almost unprecedented stringency under the unusual large receipts of cotton very fully drawn against. Within the first three months of the commercial year, one-half of the crop had been delivered at this port, and a month later (January 1st), very nearly three-fourths

of the entire product had been marketed. During this short period our entire financial resources were taxed to the utmost, and the inability to meet the legitimate demands of commerce was attended in many individual instances in the loss of business, and a necessity for the prompt handling of the liberal receipts upon arrival. This course, however, with steadily declining receipts through January and February produced a moderately easy market, and money was freely offered at 8 to 10 per cent. The results of the season's business in almost all departments up to this period was more than ordinarily satisfactory; but at this point a steady decline in cotton began, accompanied with extreme stagnation. Holders were disinclined to meet the downward tendency of prices and made sales sparingly. The stock, with subsequent receipts, were carried over under liberal advances, affording temporary employment to surplus capital, but in the end resulting most unfavorably to holders in reclamations against excessive advances. This, with the gradual depreciation in values of a long list of local investment securities; a disastrous conflagration sweeping an important wholesale district of the city, and later on, grave commercial irregularities and frauds recently developed entailing severe losses upon capitalists, occasions a doubt as to whether our financial status has been maintained upon the basis represented at the beginning of the commercial year. Dismissing a review of the past as unprofitable, except in so far as the lesson it teaches, we are encouraged now to look forward with confidence to the business of another year as promising more than the ordinary measure of prosperity, with favorable accounts of the incoming crop, indicating an abundant yield, and the delivery at this port of a crop largely in excess of any previous year. The healthy tone of general trade, and the fairly easy condition of the money market, all combine to impart a sense of hopefulness in every department of business.

Stocks. The business of the year has again been marked by extreme dullness in all classes of stock securities, and, reviewing the gradual though steady shrinkage in value of the shares of almost all local corporations during the past three years, but little encouragement is offered for the investment of capital through this medium. A reference to the list of comparative quotations now and a year ago, exhibits the fact, that with one or two exceptions, the shrinkage has extended to all incorporated institutions in the city. This depreciation may be attributed, in the case of the older established companies, including Wharf and Southern Press, to a temporary decline in real estate, which represents the actual basis of their capital investments. Insurance stocks which exhibit also a marked decline, have steadily tended downward under the constant drain upon their resources in meeting losses, and bank shares, heretofore remunerative, have to some extent given way through the unprofitable business of the year, light earnings and the distribution of but meager dividends. Upon the whole, the business has been unremunerative, and the year closes on a market devoid of both investment and speculative demand.

State Bonds. The market has ruled very quiet throughout, and notwithstanding the steady demand maintained for all classes of State bonds, the volume of business has been restricted by the light offerings. In the home markets the business has been mainly confined to Pension 10s, Funding 10s of 1874, and Audited 6s of 1872, for all of which a constant demand has prevailed at outside quotations. The several issues of gold 7s, which are largely held in the North and East, have likewise ruled steadily at 109 to 110 and interest, with very little fluctuation, and great difficulty and delay has been experienced in executing orders for these in the Northern markets.

The most notable feature during the year was the recent sale in New York of \$500,000 new "30 year 6s," and the retiring of a like amount of "funding 10s" due in 1884, but redeemable at the option of the State in 1877, and upon which interest ceases to-day. This, in addition to a reduction of interest from 10 to 6 per cent. on this amount affords another substantial endorsement of the strong position in which our State securities are regarded abroad. The \$125,000 "audited 6s of 1867," due 1877, matured and were paid in January last, and have likewise disappeared from the list. The total bonded debt of the State now approximates \$5,000,000 drawing 6 and 7 per cent. interest, except \$1,153,000 "pension 10s," which may be retired at the option

of the State (as no doubt they will) in 1879. Of the bonds outstanding the State holds about \$1,500,000 as investments of "school, university and special funds," leaving but \$3,500,000 of the public debt actually in the hands of investors.

With ample constitutional provisions limiting the increase of the bonded debt, and the rapid growth of the State in population, production and wealth, Texas bonds should commend themselves to the capitalist as a safe and secure investment.

The Bible Work in Texas.

I visited Brenham Bible Society, Washington county, by request, spending several days in that vicinity. Within nine miles of Brenham, are ten German churches, six of which are Lutheran. These Germans are lately from the fatherland, and are well supplied with Bibles brought with them from over the waters. They have day schools in most of their churches, and use the Scriptures in German and English. Their ministers have a beautiful practice of presenting a Bible to each couple they unite in matrimony. Their homes and farms declare that the light and wisdom of the Bible shine on them. On the Sabbath, I attended service at the church of Rev. Dr. Lieb, who is President of the Lutheran Synod of Texas. He will gladly co-operate with the American Bible Society.

On Sabbath afternoon, we held the anniversary of Brenham Bible Society, at the Baptist Church. Enthusiasm was manifested, and about fifty dollars were secured for the cause. At night I preached in the Methodist Episcopal Church, South, and on Monday, at a business meeting, it was agreed to ask Chappell Hill Bible Society (being in the same county), to join in employing a county agent to canvass the county. A committee was appointed to address a circular letter to all pastors and churches in the county, English, German and colored, asking their co-operation. It was decided to employ jointly an agent to canvass Washington county, the work to begin September 1st.

I spent a week in visiting the counties of Brazoria and Matagorda, either of which is larger than the State of Rhode Island. The population of each is about 15,000, mostly freedmen. I had a variety of travel: on railroad, boat, hack and mustang pony; through vine-entangled forests, over prairies and sugar-plantations. The soil rivals that of Egypt in fertility; but what avail rich lands without the Bible? The missionary can find fields "white to the harvest" nearer than Africa. About one in twenty of the freedmen can read, and possesses the Bible. They have churches after a sort, though many of their preachers can not read. I gave the Bible to some who can read, and urged them to read it to their congregations. Poor creatures, they try to worship God according to their knowledge. At Caney is the only Bible depository in Matagorda county. The sales, by this auxiliary, out of a stock of \$133, amounted to \$5 in about three years! I counseled for a wider circulation of the Scriptures. "What's the use—can't read them," was the reply.—Rev. Wm. B. Rankin, of Texas.

Bethel Chapel Camp Meeting.

There will be a camp meeting at Bethel Chapel, eighteen miles south west from Richmond. Said meeting will embrace the third Sabbath in October, beginning on Thursday before. We invite ministers of the gospel and Christian workers to be with us. We would call the attention of the Y. M. C. A. at Houston to this field of labor. Here is a field for you to operate in; here you are needed. Let us hear from you. You can come to Richmond by rail. You shall have conveyance from there to the camp ground.—THOS. WHITWORTH, P. C. San Felipe, August, 1877.

WINCHESTER, Aug. 28.—On the night of Aug. 26, I closed a ten days' meeting at West Point, in Winchester Circuit, Fayette county, which resulted in the increase of the faith and piety of the membership; ten accessions to the Church by ritual, and ten by letter and transfer. The first Sunday of the service I baptized four infants, and later four adults. The Church on the circuit is gaining ground. I commence another protracted meeting next Thursday night, and will have no rest for two weeks or more. I have had two nights' rest in nearly four weeks. * * * I contemplate holding a camp-meeting near Winchester, on the Colorado river, beginning 11th of October. I shall need help, and will be glad if preachers who read will come—with their hearts and heads full of good preaching, and labor for Christ. It will be self-supporting.—J. S. CLOWER.

(Communicated.) OUR COLLEGES.

By a Member of the Texas Conference. This month our colleges open the work of another year. The Advocate being in ashes during commencement weeks, we failed to get as full reports as the Church looked for from them. But from what we saw in the secular papers, we have reasons to rejoice over the prosperity of every one in Texas. There is one great advantage we have over other States—in this: while I do believe the true aim should be to concentrate our forces, and have few colleges and many high schools, yet we do not see that last year one came in contact with another. The field has been and is large enough for all. The question I want to call up now lies here: How has it been cultivated? There is a prevailing opinion among many of our church members that the president, faculty and agent are bound to bring up this part of the work. They are in this work, and others are in a very different work for the Master. But where do we begin all our work? By looking into our vows as church members, we find that at the door we said before God and the Church that we would do all parts of the work, and so much importance was attached to this part of the work that it especially is mentioned. If we begin to study a prescribed course of study, and any book is particularly mentioned, we would not think of leaving it out. Then there is no part of our work that demands our attention more than our educational enterprises. It comes in for our talent, time, money and prayers. There is much in the time we devote to this subject. During vacation, every Presiding Elder and pastor should have gotten—at least two or three—young men and young ladies ready to be at the college the first day it opened. This is decidedly the work of preachers. They ought to know the parents' condition, mentally, financially and spiritually. These are the leading points I would advise any agent to work at. When a man's mind is "made up" in the old States, to come to Texas, he comes. You may talk numbers, clubs, old associations, and everything else, and he will head you off with a "but," and then will follow a long string of "whys" he should come, and the next thing you hear of him he is gone to Texas and doing well; going to bring out all of his and his wife's people. This man is living right where a presiding elder or pastor travels every month. All he needs to have his son or daughter in a Methodist college is for them to see him and tell him what we have got for him in Texas, in the way of colleges. But to do this will require something more than handing a circular to him when you go to leave. A man must visit, talk and pray if he has his charge represented in our colleges this fall. Not only should the parents of these young men and ladies be talked to to secure their sons and daughters, but seek out the children. Show that young man in your charge the benefit of an education. Let him get his mind started, and then you have a tool that is very sharp to work with. What father in Texas can say no to John or Robert when he says in earnest, "Pa I want an education; I must have it." No father can resist this. This is the best instrument we can use when we start in this work. "As arrows are in the hand of a mighty man, so are children of the youth." We must use them if we succeed. There is no reason why any preacher in Texas should not have one at least from his charge. The term (fall) has just opened. Let me ask you now: have you done anything for our colleges this year? One thing you did; you voted for a fine resolution on the subject at conference. And if the agent appointed will come, you will not hinder him at all from doing all he wants to do. And then other duties come up that you have to attend to. Let every preacher in Texas feel that he is an agent, and determine before another term opens, he will send some young man or lady to our own Texas colleges. Brazos River, September 3d, 1877. (Communicated.) WEBBERVILLE, TRAVIS CO., TEX., August 27, 1877.—The Lord is with us on the Austin Circuit. We have held protracted service at five of our appointments, and up to date have had one hundred and three (103) conversions. I had to leave a meeting on Saturday night, owing to sickness in my family. There were forty penitents at the altar; but I left Bros. Hotchkiss and Shastein to carry on the meeting. We would say with the Psalmist: "The Lord has done great things for us." We bless God that our paper is again on its feet. Will send you a list of subscribers soon.—FRED. L. ALLEN.