

# The Texas Christian Advocate.

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## Texas Christian Advocate

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(For the ADVOCATE.)

THE PRODIGAL SON.

BY R. M. MOORE.

A prodigal son is weary of penury;

Is weary of duty, and longs for release;

Is weary of virtue, and restless at heart;

Demands his possessions, and seeks to depart.

He's leaving his father; is leaving his home;

Asserting his manhood; beginning to roam;

He journeys far distant, displaying his pride;

He lives like a ruler; is trumpeted wide.

Then farther and farther he wanders from God,

Unheeding his conscience, or pathway he trod;

Then, tasting earth's pleasures, he joins in its dance;

He reels in its measures, and floats in its trance.

Indulging his passions, he riots in shame;

He rushes to ruin; dishonors his name;

He squanders his substance, and ruins his health;

Then wanders a beggar, where late he gave wealth.

His honor and riches have gone with his lust,

And he and his manhood are low in the dust.

The prodigal hunger is sick of his sins,

And, weary and humbled, complains to the winds:

"Oh, why do I hunger, and starve with the swine?"

My father hath plenty, while here I repine.

Al! why did I leave him? O, miserable fate,

Reduced to swine-herd—a calling all hate!

"I perish with hunger, with swine would I share,

With bread at my father's, enough and to spare.

I'll go to my father, and say I am undone;

That I am a sinner, unworthy thy son.

"Oh! make me a servant, a hireling for bread;

A son so degraded, a servant instead."

Al! see him returning, all tattered and torn,

So weary and wasted, so sad and forlorn.

Some know him in anguish, so softened his mien,

He doubts if his father will know him when seen;

But, contrite in spirit, he hastes his return,

Determined in purpose, his bread he will earn.

And ragged and shoeless, a beggar unknown,

All broken in spirit, he trudges alone.

When, lo! on his vision, in sunlight appears,

The home of his father; he is blind in his tears.

Yet onward he presses with grief overcome;

But seeing his father; he staggers, is dumb;

And running to meet him with joy on his face,

His father forgives him in loving embrace.

He falters, confessing, as purposed before;

Just cries, "I'm a sinner," but utters no more.

But listen the father, oh, hear his command:

"Go bring him apparel—a ring for his hand.

"Yea, robe him in purple, put shoes on his feet;

Go kill us the fattest, our tidings repeat;

Equip, shout to the people, the dead may revive;

Proclaim the glad tidings, the dead is alive."

GALVESTON, TEXAS.

PARODY ON HERO WORSHIP.

If Dean Swift could but "revisit

the glimpses of the moon" and take note of the ruffian-worship that so shamefully characterizes our Western people, it is probable that he would express his disgust in a book as scathing as "Gulliver's Travels!"

It is a mark of a young and material civilization to adore brute strength and to deify the possessors of personal courage. So Homer is full of brutal specimens of such heroes as Achilles and Ajax; and men are represented as carving their way to heaven, not by labors of industry and benevolence, but by deeds of violence and bloodshed.

So soon as a people emerge from this state of boyish stupidity, and the mere animal qualities are held in abeyance by the superior power

of the mental and moral faculties, then the Dioneds, the Samsons and the Cour-de-Lions are retired into the background, and such noble representatives of manhood as Pericles, Solomon and Chatham come to the front. In the full sunshine of civilization the worship of brute force is degraded into the melodrama of the amphitheatre, or the more disgusting spectacle of the prize-ring. Courage being a higher quality, always commands a certain respect both among refined and boorish populations; but certainly there is nothing in personal courage and address *per se* of any moral character whatever. A man who displays extraordinary nerve in a good cause—as for instance, in self-defence against unlawful enemies, or especially in the protection of the weak and oppressed—is a legitimate subject of admiration and respect. He has realized the true idea of humanity. The weakest of us may have brave thoughts and intentions for the sake of God and the right, but only a few are gifted with the noble power of concretizing that high ideal by acts of equal elevation. But to hold that personal courage enables a bad man struggling in a bad cause, is to confound the principles of good and evil, and to revert again to the days of a brutal brigandage. It may be resented that such reflections would place many sections of our country and even of our State in a very immature state of civilization. We grieve that such a deduction is a logical one. But when we see the brutal ruling of Judge Lynch holding its own from the lakes to the gulf, and extending to the shores of the Pacific—when we see whole communities notoriously harboring the most terrible criminals, and ready to defeat the ends of justice in the case of these heroic brutes who have won their regard by deeds of the most diabolical cruelty—we hold ourselves excused in expressing our fears that the scale of our civilization has not reached the low grade it has attained in those much contemned continental "despotisms" in which, at any rate, human life is valuable and property is protected.

The fact is, it is almost an impossibility to hang, in accordance with law, a criminal, however profound his crime. The penitentiary walls are bursting with a plethora of commitments. The convicts escape to return to their evil courses; they are assassinated; they disappear mysteriously; they are treated like beasts; but some good people seem to care nothing for all this; they are only indisposed to hang a villain by law. Many have not the slightest compunction in hanging a dozen poor horse thieves, with an innocent comrade or two, but they are squeamish about hanging a gallant fellow who cuts a throat with a laugh, shoots down a man for the accommodation of a stranger, and commits the most fearful crimes with a high hand and the most determined pluck.

Why not get out their bull-dogs and fall down and worship them as the Egyptians did the crocodile and the Arabs the lion? Men lose their temper when they are told that such habits and practices resolve them into semi-barbarians, and they threaten the denouncing attorney, the enlightened editor and even the renouncing minister of the gospel with the cowhide and the pistol! Verily, Antony's scorching expostulations over the body of murdered Caesar may fall heavily on the mad idolaters of accomplished criminals.

"O Judgment! thou art fled to brutish beasts, And men have lost their reason."  
TYLER, Sept. 22.—We are in the midst of an extensive revival in Tyler and in the whole surrounding country. We have taken into the church here forty-five members on three Sabbaths, and expect others to-morrow.—R. S. FINLEY.

## OUR RAILROAD SYSTEM.

We have recently had occasion to review the history of Texas, and especially of Galveston, in preparing it for the Directory show to be published by Messrs. Shaw & Blaylock. There is one point in connection with our review worthy of being recalled. In 1852-'55 Galveston was greatly excited over the railroad question. It was before railroads had been commenced in our State, and the question to be decided was, whether they should be built by the State, or private corporations. The Galvestonians were, with great unanimity, in favor of what was called "The State System." They wished the State to build and own the track, but permit companies to run the cars, paying for the privilege. On the 14th of July, 1852, a convention was held in Galveston, of which Wm. R. Smith was President; M. B. Menard, E. B. Nichols, and Edward Hill, Vice-Presidents; and Wm. H. Goddard and Oscar Farish Secretaries. On motion of J. B. Snyder, the following gentlemen were appointed a committee to report a plan for the construction of railroads in the State of Texas: Lorenzo Sherwood, M. M. Potter, Willard Richardson, Col. J. S. Snyder, H. B. Martin, Hon. O. C. Hartley, R. D. Johnson, Col. S. M. Williams, J. W. Jokusch, John Dean, Capt. J. J. Hendley, John Holt, Sr., Hiram Close, D. D. Atchison, A. F. James, J. M. Jones, J. Shackelford, L. M. Hitchcock, J. Haviland, H. Stuart, George Ball, E. S. Woods, J. L. Briggs, J. S. Vedder, Julius Kauffman, Oscar Farish, J. B. Jones, A. C. Crawford, Julius Frederick, Hon. H. B. Andrews.

A very earnest discussion ensued. While Galveston contended for the State plan, other portions, especially about Austin, contended for the plan which ultimately prevailed, of having the roads built by private corporations. The question entered into the gubernatorial and other elections. The Galvestonians were very much in earnest. They asserted that if private corporations were allowed once to gain control of great lines of road, they would be able to so far control legislation that enormous subsidies would be voted, and the same subsidies used to bribe legislators, congressmen and heads of departments, if even governors, judges, etc., escaped. Nearly every newspaper in the State took sides in the controversy. As a specimen of the argument used, we copy a paragraph from an article written by Lorenzo Sherwood, and published in the TEXAS CHRISTIAN ADVOCATE of April 14, 1855: "If the corporate system is suffered to get firm hold of the State, no future statesmanship can put back its evils, or rule against its impositions. It will be made to rule the State, and patriotism will grow feebler year by year in its contests to maintain the rights of the people." Were Mr. Sherwood's fears groundless? or was his prediction a vaticination? We see it stated in our exchanges that a certain gentleman will be voted for Speaker of the next Congress because he favors certain railway combinations. Is it possible that the next or some subsequent presidential election will be determined by some gigantic railroad ring? not, perhaps, directly, but indirectly, by stocking political conventions?

REV. JAMES A. DUNCAN, D. D.—A telegraph dispatch from Richmond, Virginia, under date of Sept. 24, announces the death of Rev. James A. Duncan, D. D., President of Randolph-Macon College. The dispatch states that he died at Ashland. No further particulars furnished. From its source, we have little hope that it will not be confirmed. Dr. Duncan's health

has been much impaired by his incessant labors to build up the institution under his charge. The wealth of his noble, intellectual and moral endowments were lavished upon the great work to which the church had assigned him. It costs more than money to build up colleges and push on other great movements which are projected for the good of man. Dr. Duncan has fallen a martyr to the work to which many years of his life were consecrated. Randolph-Macon College is a grand success, but it has, if we mistake not, cost the life of its president. Day and night in the chair, the pulpit, the platform, he has guarded its welfare and pleaded its cause. Its embarrassments have been relieved, its halls crowded with students, but its president is dead. Cool headed men read such histories and wonder that any one should so far forget his own interests and the claim perhaps of a family and fortune, as to give not a few hundred dollars, but give his life. Our Master understands, and their record is on high. They lived for a purpose, and it was accomplished. The world is poorer when such men die.

AFRICAN METHODIST CHURCH.—This church which was organized among the free people of color in Philadelphia, in 1816, after the civil war, rapidly extended over the South. They now have twenty-seven conferences included in six Episcopal districts. The two Texas conferences are in the fifth district, presided over this year by Bishop T. M. D. Ward, who recently visited San Antonio, and preached greatly to the edification of his congregation in that city. This congregation, under the pastoral care of Rev. Johnson Read, formerly of Galveston, has in eighteen months raised \$2,600 to pay off a debt on their church building, besides paying their pastor and other expenses. We see it stated that the finest church building in Washington county, Texas, is the new A. M. E. Church in Brenham. This branch of Methodism has in Texas 82 church organizations; 71 itinerant ministers, 46 local preachers and 51 exhorters; 3,500 full members and 1,200 probationers. Bishop Ward holds the West Texas conference at Brenham, December 4, and the Texas Conference at Huntsville, December 11, 1877. A correspondent of the Christian Recorder of Philadelphia, the official journal of the A. M. E. Church, represents their church as in a very flourishing condition throughout Texas. Among other items, we notice the laying of the corner stone of a new church in Bonham, and extensive revivals in various parts of the State.

STANLEY IN AFRICA.—It has been reserved for our country to contribute the most important discovery towards the elucidation of the "African problem." Henry M. Stanley was sent out two years ago by the New York Herald and the London Telegraph to prosecute the investigations of the central African basin so gloriously inaugurated by Livingstone and himself; with what result we propose in our next issue to explain in *extenso*. At present we content ourselves with stating that Stanley has proved himself a man of the most heroic character and a most intelligent explorer. He has circumnavigated Lakes Victoria Nyanza and Tanganyika, proving them to be great sheets of water, (contrary to the opinion of Livingstone) and what is of still more geographical importance, he has exploded the theory that the Lualaba is one of the sources of the Nile, by following the course of that river through numberless difficulties and dangers down to its mouth in the Atlantic, and proving

it to be the Congo. Mr. Stanley's feat has excited the utmost admiration in the scientific circles of Europe and America.

THE TURCO-RUSSIAN WAR.—The past week has been an eventful one in Bulgaria; still no critical battle has been fought. The Turks and Russians have engaged repeatedly in sanguinary contests, but so far neither can claim a clear predominance. The reports are meagre, and frequently contradictory. Constantinople claims victory for Mehmet Ali, and the Russians assert that he was repulsed. The philo-Turks anticipate the successful storming of Fort St. Nicholas in the Schipka Pass, and the more phlegmatic Muscovite waits until the terrible ordeal has been fully passed, and then simply chronicle a fierce and prolonged attack, a partial success, but in the end a *repulse*. So goes on the whirligig of victory: to-day with Turkey, to-morrow with Russia. How this gigantic struggle, in which daily thousands of lives are sacrificed, will end, we may reverently say: "God alone knows." The antagonists are getting more and more infuriated. They are massing more heavily around one pivot, and ere long the weaker must go to the wall with a vengeance.

We acknowledge receipt of complimentary ticket to Fifth Annual Exhibition of Bell County Fair Association.

(Communicated.)

Bible Work in Texas.

Rev. W. B. Rankin, Superintendent of the American Bible Society, with headquarters at Austin, gives the result of Bible work by five colporteurs during the months of April, May, June, July and August, viz: Number of miles traveled by them, 5,280; number of sermons delivered, 60; number of families visited, 3727; number of families found destitute of Scriptures, 846; number of destitute families supplied, 609; other destitute individuals supplied, 97; number of Bibles and Testaments sold, 1479; value of books sold, \$665 95; number of Bibles and Testaments donated, 796; value of books donated, \$231 37.

During these hot months these faithful Bible men have not ceased to sow precious seed upon the highways and great prairies, nor to speak of the Man of Nazareth to hundreds of families who have not the privileges of the church. The American Bible Society desires to have every family supplied with the Word of God. *For more Bible distributors* will enter upon their work this month. A great and good work is to be done. Now is the time for prayer and consecration on the part of those who love and prize the Holy Bible. It is desired to enlist pastors, laymen, Christian women, the Sunday-schools—all; every one can do something to help on the work. Correspondence in reference to this work is desired. Contributions solicited. Address

REV. W. B. RANKIN,

Supt. of A. B. S. for Texas, Austin.

(Communicated.)

CALDWELL, Sept. 17, 1877.—"The Lord hath visited his people" in the Giddings Circuit. Over one hundred have been added to the church within the last six weeks. The annual festival at Buffalo camp-ground closed with near a hundred conversions and sixty-five additions. We used none of the modern appliances, being contented with the "good old way." It has worked well with us for many years, and we are satisfied with it. God grant that we may enquire for the old paths and walk therein.

W. G. NELMS.

(Communicated.)

One Hundred and Sixty Conversions.

BASTROP, Texas, Sept. 17.—We have closed a series of protracted meetings, resulting in about one hundred and sixty conversions. The preachers in the Austin district, and their venerable leader, Rev. J. W. Whipple, are all at their post of duty and doing well.

F. B. RODGERS.

The Comanche Chief says no one in that region thinks of mobbing John Wesley Hardin.

## Texas Items.

The iron mines of Marion county turn out ten or eleven tons of iron per day.

Corn crops are fine in Atascosa county. Cotton will yield one-fourth of a bale to the acre. Mast is fine and so is the range for cattle. Plenty of hogs and fat cattle.

Many citizens in the *Observer* bear witness to the benefit of prohibition in Rusk county. Morals are improved, taxes reduced and immigration is secured.

The farmers of Navarro county are offering one half the cotton to pickers. This indicates a good cotton crop.

The *Standard* claims for Fort Worth a population of 8000.

The bridge at Austin, since the rise in the river, has averaged \$40 per day.

The Waco Cotton Compress has commenced work.

By a late election the county seat of Kimble county has been removed from Junction City to a place near Miller's rancho.

The average yield of wheat in Kerr county was fifteen bushels per acre.

New corn has sold in Cleburne at 26 cents per bushel.

Parties representing the New Haven Colony are in Guadalupe county surveying the Erskine tract of 24,000 acres.

The refrigerator works at Denison have ordered additional cars.

Erath county has 671,455 acres of land, 1,367 wagons, 6,693 horses, 20,374 cattle, 13,871 hogs, 2,495 sheep, besides other property which swells the tax list to \$2,082,473.

It is said 4000 families are coming to Texas this fall from Scranton, Pa.

Two men near Fort Griffin were sleeping in a house built of walls of upright stakes set in the ground and a grass and dirt roof, when the heavy rain caused the roof to fall in and killed them both.

The corn crop in Medina county is estimated at 20,000 bushels.

Tramps are reported as being troublesome near Tyler, Smith county.

Leon county has realized \$60,000 for school lands.

Some of the Texas wheat is quoted at 68 pounds per bushel.

Prohibition has been defeated at Longview, by a vote of two to one. This will not encourage the kind of immigration they need.

With short crop the people of Cherokee county are now more prosperous than ever before. There is less debt and plenty to eat.

Corn in Hood county is 50 cents per bushel. Wheat, rye, barley, oats and cotton do well, and vegetables are produced in abundance.

A farmer near Hempstead raised 400 bushels of potatoes on an acre of land this year.

The farmers of Victoria county of late years have been planting wheat, oats, rye and barley with marked success. The tobacco market does finely in that region.

Three hundred and ninety thousand brick have been burnt and sold in Weatherford this season.

Gold and silver in paying quantities have been found in Montague county.

Six wagon loads of emigrants passed through Dennison en route from Missouri to Jack county.

Three years ago there was not a farm on the Colorado river from M'Anely's bend to the Brown county line; now there are over one hundred farms on the river, and more on the tributaries in that section, and more are coming. Good land can be bought at \$1.50 to \$4.00 per acre.

The Lampasas Dispatch says that town is building up rapidly.

New houses are going up in every part of the town of Comanche.

The following patents are issued to citizens of Texas, for the week ending Sept. 19, 1877; furnished for the Advocate from the office of J. McC. Perkins & Co., Solicitors for Patents, 513 Seventh Street, Washington, D. C.:

194,619, Sulky Plows, R. A. Renfro, Rockwall. Filed June 11, 1877.

194,625, Fire-Escapes, Geo. S. Staples, Sherman. Filed June 25, 1877.

194,818, Railroad Switches, Jno. W. Harding, Columbus. Filed Dec. 30, 1876.





Texas Christian Advocate

I. G. JOHN, D. D., Editor. Associate Editors.

By action of the Joint Board of Publication the following able corps of Associate Editors were elected. Each will write over the last initial of his name. The dagger (†) distinguishes the articles to which it is appended from those of either the Editor or his Associates.

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

LET THE RIGHTEOUS JUDGE.

The Zion's Herald seems somewhat annoyed by the reception of Bishop Marvin by the British Wesleyan Conference, and the favorable impression evidently made respecting Southern Methodism. There is an undertone of ill-nature in its comment which is not in accord with its professions of fraternity. Here is what it says:

Bishop Marvin, of the Church, South, in his late speech before the British Conference, gave an appreciative and glowing account of Southern Methodism, especially of its mission work. He spoke hopefully and beautifully of the efforts of his church for the salvation of the heathen found among the Indians, the Mexicans, the Germans, the Brazilians, and the Chinese. But in a speech otherwise so excellent, there is one notable omission. While telling of a zeal urging them to the world's end to rescue the souls of heathen, he made no mention of their missions among the five millions of colored men in the South itself, of whom even General Toussaint made such eloquent mention in the Georgia Constitutional Convention. How happened the work to forget this important section of the world? Was it because he had been so long out of the country? or did it not happen to have the statistics at hand? We would humbly suggest that some one of the Southern editors furnish the statistics of this interesting part of their mission field for publication in connection with the bishop's speech. Everybody should be glad to see that side of the picture filled out.

We will cheerfully do our part in furnishing the Herald with the desired information.

Before the war the Methodist Episcopal Church, South, had extensive and prosperous missions among the colored people. Its membership numbered about a quarter of a million. Its missions were found in every State from the shores of the Chesapeake to the banks of the Rio Grande. The rice farms of the Atlantic coast, the cotton and sugar farms of the Gulf States, and the rich grain fields of the Middle States, were witnesses of the earnest and self-denying labors of its preachers. Churches were built and missionaries sent to supply the congregations as regularly as they were sent to the whites. Each preacher, from the Bishop to the humblest exhorter, was expected to participate in the work where our labors had been so signally crowned with Divine approbation. At the opening of the war the number of our members among this people would compare favorably with the results of the labors of all the missionaries sent out by the entire Protestant church to its various missionary stations throughout the world. Had Bishop Marvin recalled the history of his church in its past labors with the negro-race on this continent, he could have presented the English Wesleyan Conference a noble record of heroic devotion on the part of faithful men who counted not their lives dear unto themselves while bearing the message of life to the humble homes of the sons of Ham. That he made no reference to the work of his church in this field was a graceful recognition of the fraternal relations but recently established between his church and the Northern branch of the Methodist family on the Western continent. Had he related the faithful work and noble results which attended the labors of his church among the colored people before the war, he must also have furnished the sequel to that story, and told what had become of that numerous membership, and the agencies which were active in wresting this portion of the heritage from our possession. To have introduced these questions, which had disturbed the peace of Methodism in this country for years, and which had but a short time since been adjusted by the fraternal commission, would have been such a violation of good taste, that the Herald, which evidently was searching for flaws when it read the Bishop's address, would have been eager to discover and equally eager to proclaim. The Herald is troubled with no such notions of propriety, but in its eagerness to disturb in some way the good feeling produced by the Bishop's address, as shown by the cordial response of the Wesleyan Conference, it recalls those days of bitterness and strife, and forces on the public mind questions and differences over

which good men would gladly place the mantle of forgetfulness. The Herald calls on the Southern editors for a report respecting their missions in this interesting field. We have told briefly what we had been doing before the war. It is a worthy record. Shall we tell what has been done since that period? The Herald demands it. We will furnish some facts which came under our personal observation. Here in Galveston is still standing a house of worship which had been erected by the Southern Methodist Church, for the use and benefit of the colored people. They always wanted to have their own churches—their own preachers—and to hold meetings among themselves. This characteristic still obtains among them. This church had been regularly supplied by the conference with a preacher. After the war closed the preacher was sent as in former days. The Southern Methodist Church never dreamed that the results of the war altered in the slightest degree the commission announced on Mount Olivet, sending forth the messenger to "all nations;" and here in Galveston, as well as in other fields throughout the South, the wants of the colored members were remembered as well as those of their white brethren. Our people were broken up by the results of a disastrous war. Our church was impoverished; its missionary treasury was empty, but in the midst of surrounding ruin and misfortune, the church kept steadily on in its appointed work of sending the gospel to rich and poor. The preacher in charge of the Galveston colored mission entered upon his work, but he was met at the altar of his church by a military order closing against him the doors of his church, and excluding him from its pulpit. The church and the congregation which had been built up by the labors and liberality of the Southern Methodist Church was thus wrested from its legal and rightful owner by force and by force placed in the charge of the representatives of the Methodist Episcopal Church (North). This was not an isolated case. All over the South, this work was going on. Every effort of the Southern Methodist Church to provide for the religious wants of their colored members was regarded with suspicion by the military authorities, and in a short time the colored people accepted the opinions of their new guides, regarded their old friends and religious teachers with distrust, renounced the church which had been instrumental in leading them to Christ, and accepted another which they were persuaded had been one of the leading agencies in securing them political freedom. The work of the church North among the colored people of the South was largely made up of the material already provided by the zeal and faithful labors of another people. The numbers which swell their annual statistics showing the great work they have accomplished among the freedmen in the South is a record of the noble services rendered this people by the Southern Methodist preachers in other days. In the reports of the proceedings of the conference of the M. E. Church (North) in Texas, we read many names that we knew well in our bellum days. If their original licenses to preach or exhort have been preserved, the name of a Southern preacher or presiding elder will be found upon them. We have noted the names of a number whose early official papers bore our own signature. These facts will be confirmed by similar recollections on the part of all the preachers who served the church in the years before the war, not only in Texas, but in every conference in our connection. Had Bishop Marvin furnished the statistics showing what his church has done in "their mission among the five millions of colored men in the South," he would have demonstrated to that grave and reverend body that the statistics annually published by the Northern church, is in part a record of the faithful-ness of Southern Methodism to

these poor in their midst. He could have shown that the Northern Methodist Church has been building on other men's foundations, and that the religious men and women whom they found in the South after the war, the preachers already in the work, the houses of worship already erected and the congregations organized, were the proofs of the faithfulness of that body of Methodists who had so long been ostracised by the rest of the Methodist world. Very wisely, very properly, Bishop Marvin avoided the remotest allusion to these questions which had been adjusted by the Fraternal Commission, whose acts had been accepted by both branches of the church. He confined himself to the great mission work in which all, without jealousy or conflict, can engage. It is to be regretted that the editor of the Zion's Herald has failed to display a similar sense of propriety and a like regard for the fraternal bonds which good men would see uniting the two branches of the Methodist family.

We repudiate as unjust the insinuations made by the Herald that antipathy to the negro race has influenced the policy of our church toward them. Our preachers were not withdrawn from their churches, nor the missionaries from their field. They were excluded by our military rulers, and were rejected by the colored people themselves, who were diligently instructed to regard the Southern white preacher and the Southern white people as the treacherous and determined foes of their freedom. We will not recall the agencies which were the most active in embittering the mind of the colored people against their former teachers. It is a sad record and reflects no honor on the men who performed the work, or the spirit which prompted those who sent them. We are willing to bury it in the grave of forgetfulness. Passion and prejudice has led the best of men astray. It is better to forgive. We would rather turn our gaze on the future. But when the Herald lifted the veil and pointed to the past—when it would mar the fraternal emotions awakened by that scene in the English Wesleyan Conference which marks the recognition by that venerable body of the Methodist Episcopal Church, South, and its work as a part of the common heritage of Methodism—we can turn our gaze calmly on every page of our past history, we can tell the story precisely as it occurred, and allow the Christiana world to judge between us.

THE MEXICAN MISSION.

We were deeply interested in the account of our missions on the Mexican border, furnished by the Rev. Joseph Norwood in his sermon last Sunday night, at St. James Church.

There is much interest manifested by the Mexicans to hear the gospel and to receive the Bible. At a recent meeting held in Reynosa, on the Mexican side of the Rio Grande, the congregations were large and attentive; several were soundly converted, while a much larger number are earnestly inquiring after the truth. One characteristic of the conversions among the Mexicans is their deep and active solicitude respecting the salvation of their kindred and countrymen. They begin at once the work of the missionary, and the flame kindled in their hearts soon spreads to those around them. One fact in connection with this border mission shows how wonderfully it has been honored of God. Though now only in the third year of its history, yet there are nine Mexican preachers who have been converted through its instrumentality, and are faithfully at work preaching to their countrymen the blessed gospel they have found. We doubt whether any other mission field can exhibit like results. In many, the faithful laborers toiled on for a generation and not witnessed as many conversions; but here the field has not only enlarged, until a half a score of missionaries are needed, and these are not trained and sent out from some center of Christendom, but raised up and

sent out from the midst of the field itself.

We wish Bro. Norwood could tell the story of that Western border work in every congregation in our church. Our own heart was stirred within us as we listened to the account of the work now being done in this "field white unto the harvest." We need more of the missionary spirit. It is the spirit of a living Christianity.

GAMBLING.—No. 2.

In a former article we have said that the laws against gambling are defective. They are so, for two reasons: 1st. They should punish all forms of gaming; whereas they punish not all, even of the same class. 2d. The penalty attached is not sufficiently severe; while a latitude is left to the jury to make it only nominal.

We shall see how a careless public opinion is primarily responsible for these defects, while they, in turn, by the force that law possesses, react on the public sentiment, confirm this indifference, and prevent the application of that severity which, upon occasion, it is the design of the law to award.

The end of government is the conservation of the material interests of society. To effect this, not only are injuries to person, property and reputation prohibited; but also all those things which have a direct tendency to cause them. This is the theory, and whether it is carried out depends on whether a system of laws is homogeneous. If in a system we see that murder is severely punished, we say, well; but if we observe that wanton cruelty to animals in public is not denounced, we say, here is an inconsistency; for experience tells us use is a great educator, and that if the public become accustomed to unchecked scenes of this sort, brutality to human kind will increase, and murder grow more frequent. In the same way, if the grosser forms of gambling are a great evil to the material interests of society, everything which tends directly to propagate the vice ought to be discouraged by legislation. Betting in public teaches the people that gambling in this form is not being interdicted, it is in any of its forms a venial offence. Accordingly, when they are called to judge between the gambler and the violated law, they are disposed to exercise a sympathy which is not unselfish. They go to the verge of leniency. In fact, they come to consider that the accused is not guilty of an offence, but only an indiscretion; and treating the charge in the spirit of a jest, they usually fix the minimum penalty which the law admits. This has a worse effect than if nothing were done, for the people are thus educated through the courts of the country that gambling is comparatively an innocent transgression, while nothing is accomplished to stamp-out the evil.

Undoubtedly, to be consistent in our legislation, all forms of public betting ought to be prohibited. But our laws only prohibit card playing; playing at tables and banks, and on alleys; lotteries and gift enterprises. Observe the want of homogeneity in these laws. One may not play on a Jenny-Lind or pool, or pigeon-hole table for the price of the game; but he may play the game of billiards on a billiard table, not only for the price of the game, but may make a match for thousands of dollars without violating law. So while he may thus gamble to his heart's content on a billiard table, he may not roll the game of ten-pins for the price of the game. At this time the judicial annals of this State presents this strange anomaly: that in Johnson county there are now pending sixty indictments for rolling ten pins for the price of the game, while in Galveston it is of common occurrence for matches at billiards to be played in public for hundreds of dollars a side. Besides these inconsistencies, we have no law against betting in public on horse races, cock-fighting and bull-baiting. The law makers have seemed to think that betting on cards or at banks is what makes the betting an evil. We think not.

We think the evil is in the betting; that the manner is not of the substance of the offence, but a mere accident; and that the great evil and danger consists in habituating the people to look upon the practice as a harmless diversion. Cock-fighting and bull-baiting are brutal sports that should not be permitted. There are those who think horse-racing belongs to the same category. On the other hand, it is claimed that this sport is favorable to the improvement of a most important animal. Be it so, but why may not racing be carried on without violating, in the most hurtful manner, the principle at the bottom of laws against faro? That principle is the avarice of chance. It is impossible to discover a difference, except that racing does not endure long; and if this is a reason, the roulette and faro tables might be allowed on the grounds during the week for the same reason. The truth is, though, that the principle at the bottom of the laws against gambling is violated more hurtfully at the race course than elsewhere. In the grosser forms of gambling, it is practiced with some show of secrecy—to this extent at least, that one is sure to meet no one who does not think as he does. At the race course the world is present. The example is not only more observed but by reason of the publicity, a pseudo respectability is given to it, which thus corrupts the public sentiment. The aristocratic, and ladies even, lend their countenance. We know how the mind is affected by beauty and glitter. Before their influence, the most deep-rooted principles are apt to fade away. It is not surprising, then, that thus upheld, the idea should obtain that betting, and even betting in public, is innocuous to the general weal.

We have said that the defects and omissions in our laws against gambling, to which attention has been directed, are the results and proofs of a careless state of the public opinion. This state of the public opinion is again manifest in the small penalty affixed to the offence, and in the difficulty experienced in getting juries to award more than the minimum punishment allowed by law. This is the result of the education to which the people are exposed, as we have outlined. It is also, coming from so high an authority as the courts, a cause for the growth of this relaxed sentiment. Penalties ought to be severe enough to be a terror to wrong-doers. They ought not, on the other hand, to be so severe as to defeat their infliction. The fault of our laws is that the penalty is too light. Until the year 1873 the punishment for the keeper of a gaming table—i. e., a professional gambler—was a fine of not more than \$1000, nor less than \$500. For betters, the penalty was a fine of not less than \$25, nor more than \$100. The law was amended in that year, and now is, that the "gambler" shall be fined not less than \$25, nor more than \$100; and may be imprisoned in the county jail, not more than thirty days. The betters shall be fined not less than \$10, nor more than \$25.

These penalties are entirely too insignificant to deter. The old law was, in our opinion, the wiser of the two. If it be said it was changed because shown to be ineffectual, it may be replied that the new one is not less so. The imprisonment feature is never enforced, and it is ridiculous to suppose that a fine of \$25 or even \$100 will check the professional. He laughs at the idea. He can well afford to pay such a tax. No doubt his gains in a few hours will, commonly, suffice for such a purpose. The truth is, however, we suspect that the fine is most frequently the smallest amount. Possibly the penalty, as it formerly stood, is too great—not too great if it could be relied on to be enforced, but unwisely great in view of the reluctance of juries to be severe. However that may be, there can be no doubt that it is now too small. The imprisonment clause should not be considered. As the law now is, it will never be enforced. The

utmost that can be expected is a fine ranging from \$25 to \$100.

In our opinion the public interest calls loudly for a change of this law in its former direction. We should favor, as to the professional, making imprisonment imperative, were we not afraid it would defeat the law. At all events the penalty ought to be increased, and the latitude allowed to the jury diminished. If the keeper of a table or bank were fined not more than \$600, nor less than \$400, for each offence, and all were discovered that were possible, and vigorously prosecuted we doubt not this most serious evil would be greatly abated. The penalty against the mere betters should also be increased. We recognize a vast difference in their criminality and that of the professional, but the punishment should be adequate to repress the patronage of the banks. Ten dollars, the utmost fine imposed, even when added to costs, is entirely insufficient. If the fine were placed at \$50 absolutely, that amount with costs might have a restraining effect. Certainly more so than the present fine of \$10, which it practically is.

The District Attorney under the present system gets \$15 for every conviction, payable by the offender. He has no interest further than to convict him. That is, pecuniarily, it is a matter of indifference to him whether more than the minimum fine is imposed. He has enough interest to prompt him to put evidence sufficient before the jury to convict him. We do not say his sense of duty might not cause him to do so; neither do we speak of any particular attorney. What we do say though is, that it is unwise to ignore our human nature. It is unwise in framing our laws to divorce our interest from our duty. The scale of fees to the district attorney ought to make it strongly his interest to paint in proper and detestable colors this destroying vice. He should receive fees somewhat proportioned to the fine. Then we might rely upon his exerting himself to animate jurymen to the full measure of their duty. As it is, the trials are a matter of routine; and, as we have said, sympathy and tolerance for the offense have sway, and the smallest fine is imposed.

In our judgment, there are few subjects more gravely deserving public attention than this we have been considering. No one is superior to temptation. No one can estimate its force. It is our bounden duty to counteract it as far as we may. The means of doing this are double: One is by training—certainly the most reliable; the other is to remove it. After we have exhausted ourselves in training, we shall be exposed to snares. Wisdom says: uproot these. To do this effectually rests with the law-makers. But they are chosen by the people; and we call upon the people—the moral and Christian people of this State—to see to it that their representatives are alive to this question.

(Continued.) Cedar Creek Circuit.

It is useless to say we are glad to see the Advocate again. Every one would know that. As gold is refined by passing through the fire, so we think the dear old Advocate was only refined and improved by going through "fiery trials." We, over here, think our paper brighter than ever. It seems to me as if it had been baptized with the living fire of Christian usefulness. May the Lord bless the mission of our paper to the edification of the people!

We have just closed a camp-meeting at Cedar Creek Church. We had a glorious season. There were thirty odd conversions and seventeen accessions to the church. We are now holding a meeting at Moss Branch appointment, and are having a refreshing time. In fact, the fire of the Holy Ghost seems to be sweeping this part of the country. Great revivals upon every hand. A camp-meeting just closed at Colorado Chapel a few weeks since, with between fifty and sixty happy conversions.

A great many of the brethren here make frequent inquiries about "Bro. John." You remember this used to be your old home. They have never forgotten you, and never will. WM. A. BOWEN.



Texas Christian Advocate

I. G. JOHN, D. D., Editor. Associate Editors.

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

- H. S. Finley, East Texas Conference. H. S. Thrall, West Texas Conference. W. G. Connor, D. D., S. W. Texas Conference. W. C. Hartsfield, North Texas Conference. H. T. Nabors, Texas Conference.

Selections.

Benjamin Franklin's Religion.

The following letter from Benjamin Franklin to George Whitefield, the preacher, though written over 120 years ago, will be read with interest by many persons.

PHILADELPHIA, June 6, 1753.

SIR: I have received your kind letter of the 2d instant, and am glad to hear that you increase in strength. I hope you will continue mending till you recover your former health and firmness.

THE Rev. Howard Sprague of St. John, N. B., in the British Conference, August 3d, presented the condition of the Methodist Churches in his city as the great fire left them.

He professed that he came not to call righteous, but sinners, to repentance, which implied His modest opinion that there were some in his time who thought themselves so good that they need not hear even Him for improvement.

B. FRANKLIN.

\* Dr. Franklin had relieved G. Whitefield in a paralytic case by the application of electricity.

FLYING POWER OF BEES. The following experiments were made with bees by Herr Donhoff. He took some bees from the hive, just as they came out of the entrance-hole, and placed them under a glass bell at a temperature of 66° Fahrenheit.

THE Rev. Howard Sprague of St. John, N. B., in the British Conference, August 3d, presented the condition of the Methodist Churches in his city as the great fire left them.

BURNING OF MURFREESBORO FEMALE COLLEGE. We regret to announce, says the Raleigh Christian Advocate of Aug. 15, the destruction by fire, on the 5th inst., of the Wesleyan Female College, at Murfreesboro, N. C.

The origin of the fire is entirely unknown. The president states that no lamps were in the building except those used by himself and Mrs. Smith, which did not cause it.

He Saved the Child. Not long ago I visited Greenwood Cemetery, the well-known burial ground of New York city and Brooklyn.

It may well be called the city of the dead, for its deceased population is now one hundred and sixty thousand.

It is, perhaps, the most beautiful cemetery in the whole land. The grounds are attractive and well-kept, and are nicely laid off into lots, drives, and foot-paths.

It has several large fountains and a lake. It has many costly monuments. But the one that most interested me, was that of a fireman. It was erected by the New York fire companies, in memory of a brave fireman who, many years ago, lost his life at a great fire in that city.

The monument over his grave is beautiful in design. On top of the tall shaft stands the marble figure of a strong fireman. He has on full uniform. In one hand he holds a fire-trumpet, and in the other arm he proudly bears a sweet little child.

Through this occurred a long time since, people still love to think of that noble man, and to talk about him; and you see many persons stopping at this monument, and fondly lingering around it. We always fall in love with the character that sacrifices himself to save others.

Discovery of a Royal Yosemite. A new grove of giant trees, recently discovered, one hundred miles south of the famous giant trees of Yosemite, is just explored and described. It is on a line with the other grove, six thousand feet in altitude.

The older trees, being decapitated by storms and by weight of winter snows on their luscious tops, are mostly overtopped by the juniors. Some of these fallen trees, three thousand to four thousand years old, have revealed underneath the buried bodies of ancestral sequoias of similar size, which grew there eight thousand years ago—say thirty feet in diameter.

We acknowledge from the Publishing House, Nashville, a copy of a work entitled: "The Preacher's Wife" by "An Old Traveling Preacher." It is appropriately dedicated to the wives of traveling preachers of the Methodist Episcopal Church, South.

The planet Mars, says the Interior, will shine out during the closing evenings of the present month and the beginning of September more brightly than at any time since 1845, nor will the star again be so splendid until the year 1924.

It is, perhaps, the most beautiful cemetery in the whole land. The grounds are attractive and well-kept, and are nicely laid off into lots, drives, and foot-paths.

PROGRESS IN NEW MEXICO.—It is a gratifying and significant fact that at New Mexico District conference, in connection with the Northern Methodist Church, five Spanish local preachers were elected to deacon's orders.

SOUTHWESTERN UNIVERSITY, GEORGETOWN, TEXAS. SESSION OPENS First Monday in September.

There are fourteen schools covering a full course for young men in English Language and Literature, Natural Philosophy, Chemistry and Geology, Mathematics, Ancient and Modern Languages, Metaphysics, History, Book-keeping, Theology, Physiology and Hygiene.

DISTRICT CONFERENCE HIGH SCHOOL, SULPHUR SPRINGS, TEXAS.

Wesleyan Female Institute, STAUNTON, VA.

Wesleyan Female Institute, STAUNTON, VA. With over twenty teachers and officers, ranks among the first schools for young ladies in the United States.

FIRST DOSE ON A BOSTON POLICE OFFICER.

BOSTON, Nov. 15, 1877.

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.

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, many 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.

Life a Burden. Dear Sir:—From a poor, emaciated sufferer, the VEGETINE has restored me to perfect health. I have for years been a terrible sufferer from Canker and Dyspepsia.

Life a Burden. Dear Sir:—From a poor, emaciated sufferer, the VEGETINE has restored me to perfect health.

Vegetine is Sold by all Druggists.



PURELY VEGETABLE. IT HAS NO EQUAL.

GOOD Pure, Healthy, Highly Commended by prominent Physicians.

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Soule University

CHAPEL HILL, TEXAS.

The Twenty-second (College) year of this institution will open September 3, 1877.

Tuition per session in Primary Department, \$2.00. Tuition per session in Preparatory Department, including Latin, Greek and Algebra, \$2.00.

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

TEXAS FEMALE INSTITUTE, AUSTIN, TEXAS.

The Thirtieth Annual Session begins Sept. 4, 1877.

10 Professors and assistants are connected. The Professors of Modern Languages are respectively natives of the United States.

MILITARY INSTITUTE, AUSTIN, TEXAS.

The Twelfth Annual Session begins Wednesday, September 5, 1877.

The course of study is Classical, Mathematical, Scientific and Military—arranged in a curriculum of four years.

Dallas Female College

This school, under the patronage of the NORTH TEXAS CONFERENCE,

will open under the new regime September 23, 1877.

Convenience, Comfort and Progress of Pupils.

Accessibility from all Points of the Compass.

DALLAS FEMALE COLLEGE

McSHANE BELL FOUNDRY

A GOOD WELL can be made in one day

ASTHMA AND CATARRH REMEDY.

\$15 Watch

THE DINGEE & CONARD CO'S BEAUTIFUL VERMOREL ROSES

100 Students and Teachers

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Texas Christian Advocate

JOINT BOARD OF PUBLICATION.

The ADVOCATE has been returned to the direct control of the Five Annual Conferences, as now published under the direction of the following Joint Board of Publication: WEST TEXAS CONFERENCE—John W. DeVilbiss, O. A. Fisher, J. G. Walker, NORTH TEXAS CONFERENCE—S. J. Hawkins, W. C. Halldip, W. P. Easterling, NORTHWEST TEXAS CONFERENCE—Thos. Standford, T. W. Hines, W. C. Young, EAST TEXAS CONFERENCE—R. S. Finley, D. Morse, John Adams, TEXAS CONFERENCE—J. W. Whipple, B. D. Dashiell, J. M. Wesson.

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Human Nature—Experience of an Agent.

Last spring the ADVOCATE was kind enough to publish a short serial from the agent of the Southwestern University. Through no fault of said agent, and I comfortingly believe the editor's assurance that it was through no fault of his, the closing chapters of that serial were consigned to Lethe's wave. There let them sleep. I shall try to connect this with former letters, only by the title. No one has better opportunities of studying human nature than a church agent. No one encounters more phases of our fallen humanity; hence our chosen caption for letters are not designed as homilies of the text, but simply to tell of results and conclusions reached by experience. In this article it is proposed to present some of the results of the financial department of the Southwestern. Had a good agent been conducting the canvass, much more might have been accomplished. But to figures: There have been given to the University two gold medals, (annually) value each, \$20. The first of these was given by the well known and enterprising Dallas banker, Captain Samuel J. Adams; the other was given by our public-spirited and thorough-going Methodist brother, Streetman, of Milam county.

There have been given for the apparatus by Colonel H. R. Hearne, of Robertson county, \$100; Colonel B. A. Philpott, of Freestone, \$75; (Rev. John S. McCarver had seen Col. Philpott before the agent, and received the promise of this subscription.) Colonel Roger Q. Mills, of Navarro, \$50; collected for same purpose by presiding elders; Rev. G. W. Connor, \$40; Rev. Thos. Standford, \$50; Rev. W. G. Veal, \$50; Rev. A. A. Killough, \$7.40; Rev. E. L. Armstrong, \$3.50. The brethren mentioned last, are not done reporting; besides, several presiding elders from whom I have not heard lately are helping us. When amounts contributed will buy a set for one department, that set will wear the name of the donor, unless we are directed differently. That collected by presiding elders will be named in honor of the pioneers of Methodism in Texas: R. Alexander, Martin Ruter, Chauncey Richardson, L. Fowler, Joseph P. Sneed, and J. W. P. McKenzie.

There have been given to the University for an endowment, notes of responsible men amounting to \$3,000. The names of all who have contributed will appear in report of trustees.

HORACE BISHOP, agt.

(Communicated.)

COSICANA, TEXAS, Sept. 12, 1877. —I am happy to announce, through the columns of our most valuable paper, that our beloved pastor, Bro. Mackey, closed an interesting meeting two weeks ago, at this place. It resulted in thirty-nine accessions to the Methodist Episcopal Church, South, and several accessions to other churches. The meeting lasted thirteen days and nights; after which it adjourned to the camp grounds two and a half miles south of Cosicana, where were assembled a large audience, eager to hear the word of God. It is not my intention in this to speak of the meeting out at the camp grounds; suffice it to say, there were numbers of souls led to Christ, and much was done to the tearing down of Satan's kingdom and to the upbuilding of God's kingdom upon earth. From the first to the last of the meeting held in town, great interest was manifested by the entire church for the salvation of immortal souls. Much credit is due to the sisters of our church for the zeal manifested by them in working for Christ; in fact, all, I believe, felt a personal responsibility, and went to work in earnest. I observed during the entire meeting, that out of the number who professed to know Jesus in the pardon of their sins, fully one half were connected with the Sunday-school. Oh! parents, let me appeal to you who are careless about sending your children to the Sunday-school to place them there at once, and they will prove a blessing to you. Ever keep in mind the precious words of our blessed

Redeemer: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Praise God for His goodness to us in giving us such a refreshing from His presence.—C. L. FEWELL.

(Communicated.)

LANCASTER CIRCUIT.—I write these lines to let the friends of Jesus know something of the progress of our Redeemer's kingdom in this portion of the vineyard. Bluff Springs' camp-meeting and our third quarterly meeting, just closed, commencing August 16 and closed September 21. About 160 found peace with God—146 that we know of, one even hundred additions to our church, and others will yet join. The best meeting I ever attended. Quite a number of faithful ministers were present, and preached with unusual power, besides the Rev. W. G. Veal, Presiding Elder; he is one of the most forcible and effective preachers I ever heard of, and on the doctrines of Methodism—especially on the church and baptism—his equal is not often found; he is decidedly one of the best presiding elders in Texas. Rev. J. C. S. Baird was with us from the beginning to the close, and in labors abundant, doing very valuable service indeed; making many dear friends. His labors will never be forgotten.—SAMUEL MORRIS.

(Communicated.)

GOOD NEWS FROM THE BORDER.—Hidalgo, Hidalgo County, Texas, Sept. 4.—Thinking that some, perhaps many, of the readers of the ADVOCATE, would like to hear of the progress of the gospel away out here on the Rio Grande, I will tell them what has been accomplished at and near this place. When Bro. Jos. Norwood came out here at the beginning of this year, there was but one church member in the county; but now, thanks be to God, we have a membership of twenty-five, most of whom are happily converted, praying and working soldiers of the cross. We also have a Sunday-school of about thirty scholars, and Bro. Norwood has an interesting, though small, Spanish Sunday-school in Reynosa (Mexico). Truly, God has blessed this work. "Oh! that men would praise the Lord for His goodness, and for His wonderful work to the children of men."—N. H. EVANS.

(Communicated.)

Parsonages.

Every watchman upon the walls of our beloved Zion, whose heart is in his work, is alive to every interest of our church. In looking over the wants of our work (and they are many), it occurs to us that the destitution of parsonages, within our pastoral charges, embarrasses our progress more than any other one thing. I will not argue the question of duty upon the part of the church to furnish her ministers with suitable residences within the bounds of their respective charges. This, I suppose, is already settled in every intelligent mind. We must at a glance perceive the disadvantage at which a preacher labors whose family does not reside within his pastoral charge. Either his work or his family must be neglected, more or less. The question which I wish to ventilate is this: the proper time to commence such an enterprise. Proper locations can now be secured upon terms more favorable than in the future. The tide of immigration is immense at the present, and is on the increase, and consequently the price of real estate is advancing all the time; positions which are now within our reach will soon be forever beyond us.

The price of lumber with which to build is now reasonably low. The immense demand will increase with immigration; our limited supply is being exhausted annually, and prices will necessarily be affected by delay. That which could be done easily now will be an impossibility in the future. The delay is damaging to the work and ruinous to the preachers.

Men are obliged often to be sent to fields which could as well be supplied by others, while the work which particularly needed them, in consequence of this destitution, is compelled to take others. Circuits, stations and districts suffer, not because we lack the right men, but there is no house connected with the work, except to rent, at a price which takes so much of the stipulated salary, that the residue will not meet the necessities of the preacher and his family. The bishop hears it all; but what can he do? If the steward make appropriations, alas! they find it much easier to appropriate than collect. The fourth quarterly conference reports a deficit. The very money upon which the preacher was dependent for ability to pay his rent is not collected; he is bankrupt; his character suffers; his usefulness is impaired.—N. A. CRAVENS. Houston, Texas, September 11, 1877.

(Communicated.)

To the North Texas Conference.

I am within your bounds at the bidding of a board of trustees of your appointment to take charge of Dallas Female College, and I avail myself of the courtesy of your church or organ to say a word by way of salutation to you, my strange brethren.

Who I am, and what I may have been, it behooves not me to say, except that I am a Methodist layman from the Tennessee Conference, bringing with me a membership of 23 years standing in the church, and a somewhat longer history as a professional teacher.

In transferring my membership from Tennessee to Texas Methodism, I feel that I am still at home—that my allegiance to the church of my choice has suffered no abatement—realizing as I do my wonted relations to that great brotherhood of Christians, whose multitudes overshadow the land—whose gathering hosts are moving on to the occupation of the very outposts of the great West.

In the long, long years gone by, it was my good fortune to be instructed in the rudimentary branches of an education, by one now venerated for his years and piety, and gray in the service of his Master and the church; a man whose name is a household word with you, and whose influence in ecclesiastical and educational circles, for now some two score years, has been historic throughout the wide domain of your great empire State. Texas Methodism has felt the impulse of this father in Israel while in the field of education; doubtless a thousand strong men all over this broad land would answer to the roll-call of McKenzie College. I shall be glad to greet my old instructor after thirty-five years separation, as in the days of my curly youthhood, when I met him at my father's house, in the school-room, and at his own friendly fireside.

Pardon these personalities, made in tribute to the consecrated friendship of the past.

The object of this article in part, is to express the gratification I feel in assuming my present relationship with the ministers and laymen of the North Texas Conference. For twenty years and more, I have been connected with Methodist schools in the Memphis and Tennessee Conferences, and I here renew those ties under pleasant anticipations. May I not hope at the hands of my Texas brethren a reciprocation of the fraternal feelings which I realize toward them while I write these lines.

By the authority of your accredited agents, the board of trustees, I am before you as President of the Dallas Female College, to take upon me the responsibilities connected with the position. My brethren, I affect no unusual qualification, no special gifts above other men in my line, yet I can claim to be devoted to my profession, diligent in the prosecution of its duties, and alive to the stirring activities of this progressive age. And I here pledge myself to the fullest outlay of my humble capabilities, in the development of this college for the interest of Christian education. Will the North Texas Conference meet and sustain us on this plane of high resolve? If so, I dare prophesy a future for your school. Hold up our hands—give us your influence and your word of cheer, and then pledge us to your people and your Conference for faithful work.

Dallas Female College is yours: yours by adoption, yours we trust to some practical end, yours in the sense that the daughters of every traveling and superannuated preacher within the five conferences of Texas may be instructed free of charge, in all the various branches of a full, rounded English education. Send your daughters, and others along. We invite their coming and promise them our best attentions, our christian counsel, and our kindest watch-care.

W. K. JONES.

A MUTUAL MISUNDERSTANDING.

On one occasion Webster was on his way to his duties at Washington. He was compelled to proceed at night by stage from Baltimore. He had no traveling companion, and the driver had a sort of felon look which produced no inconsiderable alarm in the Senator. "I endeavored to tranquillize myself," said Webster, "and had partly succeeded, when we reached the dark woods between Bladensburg and Washington—a proper scene for murder and outrage—and here, I confess, my courage again deserted me. Just then the driver turned to me, and with a gruff voice, inquired my name. I gave it to him. 'Where are you going?' said he. The reply was: 'To Washington. I am a Senator.' Upon this the driver seized me fervently by the hand, and exclaimed: 'How glad I am! I have been trembling in my seat for the last hour; for when I looked at you I took you to be a highwayman.'

Far Bells at Sea.

It happened once on board a ship sailing along the coast of Brazil, one hundred miles from land, that the persons walking on deck when passing a particular spot heard most distinctly the sound of bells, varying as in human rejoicing. All on board listened and were convinced. Some months afterwards it was ascertained that at the time of observation the bells of St. Salvador, on the Brazilian coast, had been ringing on the occasion of a festival. The sound, therefore, favored by a gentle wind, had traveled over one hundred miles of smooth water, and striking the wind-spread sail of a ship, rendered conceivable by a gentle breeze, had been brought to a focus and rendered perceptible.

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(Letter from a Minister.)

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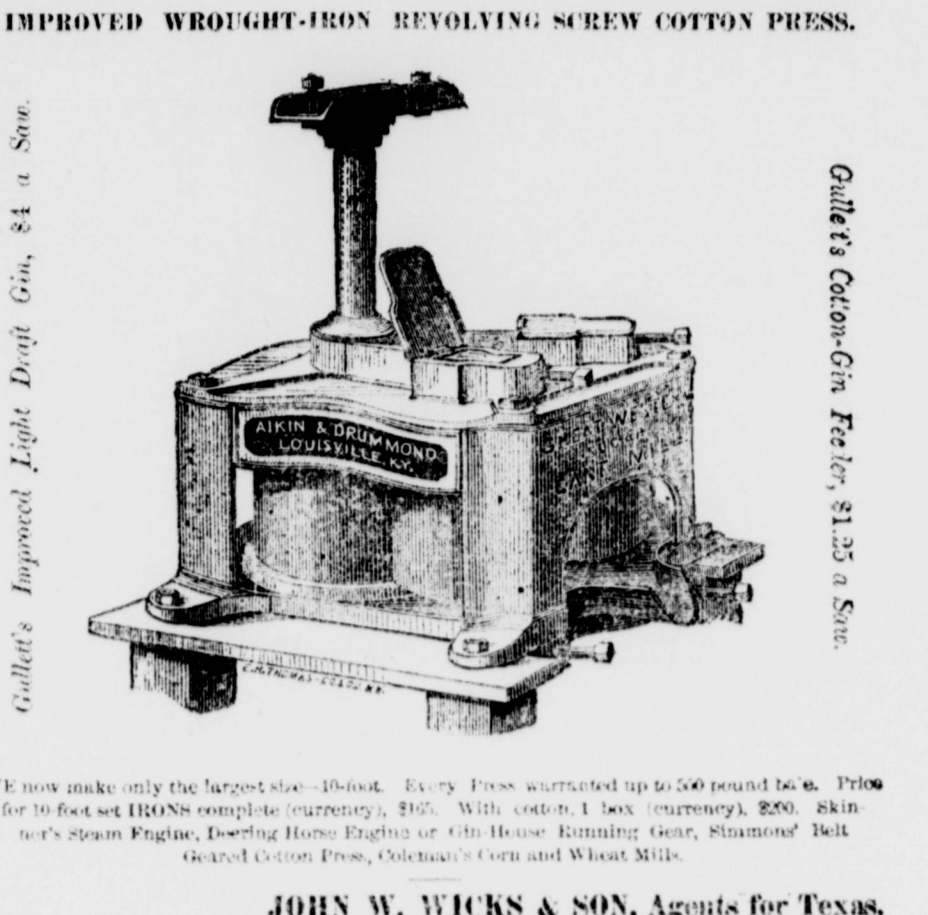
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OUR COLLEGES.—NO. II.

BY A MINISTER OF THE TEXAS CONFERENCE.

In my first article I alluded to the duty of the preachers to our colleges, and this is of very great importance; but still there is another class that ought to be "stirred up" on this subject—as much so if not more than the preachers, viz: parents. The first difficulty that meets us is the disposition upon the part of parents to send their children abroad—out of the State, to have them educated. And it is amusing to know why this is done. When a man goes into any other enterprise he is not satisfied with a look into one place, but all are given a search at home and abroad. But in this the only aim is in the future. When the common idea of it being a recommendation to a young man or lady to say she had been in an institution in another State is just the opposite to being in her or his favor, parents are placing their children before the people under many disadvantages when they meet their competitor who has been at home in securing his education. Beware of the false idea that is giving your child a great name to come home from another institution besides your own with his or her diploma.

The next false idea that presents itself to these parents is that the opportunities for advancing young men or ladies are better. "More teachers," "better colleges," "better apparatus," and a host of other non-sensical stuff that every one who will examine will find false. If you will examine the record of the men who are at the head of our colleges to-day in Texas, there is no institution in the world but what would do herself an honor to get them. And they have to assist them men and women who are every way competent to fill the places they occupy, and just as many as is necessary. Then we must look to the curriculum of all institutions to know what they will do for a boy or girl. If you want your boy to do as another one heard of—went to an old, far off college, spent his father's money, came home and was asked what he studied and replied, "he studied college"—then it is all right as to where you send him. With the present course of study of our colleges in Texas, we will not be afraid for you to send anywhere or everywhere and get catalogues, and give us a rigid trial. Look at this, parents in Texas who have children to educate.

It would seem unnecessary to call the attention of Methodist parents to the duty of supporting their own colleges. But yet it is sadly so that there are children of Methodist parents who are by some mode beguiled into believing that almost any but a Methodist college is best. There are enough young men out of Methodist colleges who belong in them to build up one of the best colleges in the land. The vows that men take at the altar of our church are intended to be beneficial to them in every way, and especially to their children. And here, as well or more so than any other, they should feel bound to keep them. Let parents in Texas listen to their preachers on the subject of education, and not one boy or girl will leave the State for his learning, nor one cent of money be paid into other than Methodist colleges. But on the other hand, in a few years we will have young men and young ladies from all parts of the Union coming to our colleges to be taught by men and women born, raised and educated in Texas.

There are in the United States 177 Indian churches, and 27,215 Indian church members.

Our Work on the Border—Great Results—A most Remarkable Conversion.

I furnish you the following report from the Comanche District, which embraces a large portion of our Northwestern portion embraced in the Northwest Texas Conference. In July we moved our available forces to the mouth of Wallace Creek in San Saba county, and planted our Methodist siege pieces on the banks of the beautiful San Saba river, overlooking a rich valley, surrounded by an intelligent citizenship. The hour arrived for the services to commence—the signal was given—a few shells were thrown into the enemy's camp, and soon a general engagement was brought on. The Lord was there in mighty power, directing the fire of our batteries and inspiring our prayers and songs, resulting in such a glorious manifestation of Himself, that sinners cried aloud for mercy. The meeting continued two weeks and resulted in sixty-five conversions and fifty-two accessions to the church. The district meeting was a glorious success. Though we had no Bishop with us to direct our movements, the Great Head of the church was present in power and demonstration of the Holy Spirit. The four disciplinary questions were taken up in their consecutive order and reported upon by the preachers and committees.

We raised eighty dollars for our mission work; had twenty-five conversions and twenty-six joined the church. My camp-meeting on lower Cherokee, in the San Saba circuit, embraced the first Sunday in September and resulted in fourteen conversions. Among them was one of the most wonderful exhibitions of convicting and regenerating power I ever witnessed: On Sunday, at three o'clock p. m., while the preacher in charge was exhorting the people, an Irishman came into the altar of prayer, with his hands crossed upon his breast, his eyes lifted to heaven, and with horror depicted in every feature. His exclamation was: "Oh God, I have been praying all this day for Thee to break the chains that bind me down." Just then he fell upon his knees, and buried his face in the straw. The audience was dismissed to repair to the grove. This penitent attempted to rise, but fell prostrate at full length on his back, with every muscle and joint as rigid as if dead. He was removed from the altar, and placed upon a blanket, where he lay for about two hours, apparently insensible. The first sign of life was an effort to rise, but the effort failed. In a few seconds he made another attempt, which brought him to his feet—and Glory to God came from a new born soul in Christ! That night he related his experience to a large audience which was substantially as follows: "I came to this country a short time ago from California, and hired to Mr. Joab Harrall. My first religious impressions were made in the family services which Mr. Harrall held night and morning. Two weeks ago I attended a Baptist meeting at this place, and went up to be prayed for. Last week I attended the Protestant camp-meeting here, and sought the Lord again. This evening, while the preacher was talking, it appeared to me that my father was sitting by me on the bench, motioning to me to go up to be prayed for. I saw all my sins rushing upon me. Everything grew dark, and I saw myself sinking into a deep, dark pit with all my sins rushing upon me. I tried to speak and pray, but my tongue was stopped. I could not move hand or foot. Down, down, down, I sank! Just then I saw a bright spot in the deep gloom. I tried to rise and go to it, but I fell back to sink deeper in the gloom. Again I saw an angel between me and the light; his left hand was extended toward me; the other pointing to the light: He looked upon me. I made an effort to follow him, and found myself upon my feet giving glory to God for pardoning my sins. I know my sins are pardoned." He joined the church that night.

I am holding an interesting meeting in the town of San Saba. Several have joined the church, and still there is room.

P. W. GRAVIS, San Saba, Sept. 13, 1877.

Another New Church.

We have finished our new Methodist church and will, the Lord willing, dedicate it on the first Sunday in October. It is a frame building 48x30, ceiled inside. Our bell is on the way, and lamps, etc., will be ready by that time. The citizens of Madisonville deserve credit for the prompt manner in which they responded to the call for a new church; the boys of town took upon themselves to raise the money for the lamps, etc., and have succeeded well. We hope our brethren near will come and help at the dedication. G. H. PHAIR, MADISONVILLE, TEXAS, Sept. 15, 1877.

Facts and Reflections.

The continuous pressure on the public mind since the war in reference to free public instruction by the State is not productive of unmitigated good. Among the incalculations accompanying the public system of instruction through taxation is an opinion in reference to church schools that is as fraught with mischief as it is entirely unsubstantiated by facts. The opinion we allude to is that the attempt by the church to perform the functions of educators in the nation is impertinent and intrusive. That the church has no right to attempt it; that she is too poor to successfully execute it. I heard a Methodist preacher not long ago say that the whole matter of advanced education should be relegated to the State. He said the church had not the means to do it efficiently; but through taxation the State had. It is not the purpose of this paper to combat the sentiment so much as to show the ignorance in which such sentiments have their origin.

There are, by the last governmental report, three hundred and fifty-five universities and colleges for males in the States and Territories. Twenty-five thousand students are in attendance—not including those attending the preparatory departments.

Now, of all this array of colleges and this army of students, only seventy-seven are secular institutions, attended by only seven thousand students. In other words, there are more than three denominational colleges to one secular, and more than three students under church guidance than under State control. Now when brethren talk so flippantly about turning over to the State the exclusive control of education, it simply means shutting up two hundred and seventy-eight colleges and disbanding some eighteen thousand students. It means the withdrawal of this multitude of young men from under positive religious influences and placing them where God and the Bible are practically dethroned. There is another fact however in this connection which should be known; it is this: Out of the seventy-seven secular and non-sectarian colleges in the United States, forty-five of them were organized since the year 1850. In other words, up to that year the nation was almost entirely dependent on the church for collegiate training. This excitement in reference to higher education by the State is quite a recent thing and there was no little arrogance contained in the remarks of the President of a certain State institution recently opened when he said to one of our preachers: "You church people ought to quit this field and hand it over to the State." "Quit this field," indeed! There is cold impertinence for you. "Quit this field," why? Because, forsooth, the church has from the foundation of this government conducted higher education? Or because, forsooth, since 1850 the secular arm has been evoked with unwonted vigor in this direction? Such an attitude and such arrogance will become these secular institutions that owe their existence to the laborious sacrifices and benevolence of the church which sustained advanced culture when the State felt either unable or unwilling to do it. It is the height of arrogance to advise these armies who have made the conquest for learning to disband; to say to these veteran corps: give place to the State Militia. More anon. F. A. MOOD, S. W. University.

An Appeal for the Chinamen.

Our religious papers are teeming with accounts of the success which is now attending the labors of our noble missionaries in China. Shall we sit quietly in our homes and think we have each done our duty to promote the conversion of the heathen, when we have given a few dollars to send the Gospel to them? How our hearts thrill with pleasure and sometimes with holy zeal, as in Sunday-school we sing our missionary songs; particularly the following couplet.

"To the Work! to the Work! there is labor for all For the Kingdom of darkness and error shall fall."

Shall we persuade ourselves, and teach our pupils that we can sing, "that kingdom" down? Let us awake from our spiritual lethargy, and come earnestly to our Heavenly Father, our Redeemer, King, Creator, and petition Him to grant us the "sword of the spirit" and to equip us in "His heavenly armor of faith and hope and love," and enable us each to prove that we are "soldiers of the cross." We have among us a number of heathen Chinamen. Even if they did come here for the sole purpose of making money, with the avowed intention of remaining only until they acquired a competency; yet by their coming among us, they have given us a glorious opportunity of spreading the Gospel among the heathen without leaving the land of our

fathers. By all means, let us immediately seek to improve this opportunity. Oh that each church in our city, and the Young Men's Christian Association, would enter vigorously upon this work for our Master! Surely the same happy results would follow our efforts which have blessed those of the faithful in California. Why not! Shall we excuse ourselves because the work appears difficult? It will indeed require wisdom, but our Heavenly Father, through the instrumentality of the apostle James, has promised that we shall receive that wisdom, "if we ask in faith." The propagation of Christianity would have appeared not only a difficult but an impossible task to the apostles and primitive Christians if they had not viewed the work with the eye of faith. Shall we for lack of faith leave these Chinese while in the enjoyment of all other blessings of our Heaven-favored land, yet in ignorance of its richest blessing, "the life-giving Gospel." Surely, surely, we would not have them return to their heathen land, and from their newly awakened countrymen, or from our consecrated missionaries there, learn for the first time "the love of Jesus," and "the story of the Cross." M. GALVESTON, SEPT. 15.

Engagement or Wedding Rings.

For the information of those "whom it may concern" we offer the following on above subject. A plain solid gold ring is now used almost exclusively for engagement or wedding purposes. Where persons do not care about the expense, a diamond ring is sometimes used, but a plain gold ring is always most appropriate. A ring for this purpose should always be made of fine gold. The width of the ring is not of so much importance as the quality. As the longer it is worn the more it is prized, it should be of sufficient width to last a lifetime. A solid gold ring, costing from five to ten dollars, will last from fifteen to twenty-five years, constant use. We have not space to say more, but refer our readers to C. P. Barnes & Bro., Jewelers of Louisville, Ky., for instructions as how to order these rings, and how to send size, etc. Read their advertisement, and send for their catalogue. Their Rings are of the best quality, and these gentlemen are perfectly reliable. Their new illustrated catalogue will give you the information you will need.—Exchange.

Church News and Views.

Ex-President Lomas, of the British Wesleyan Conference, died in London, August 29, aged seventy-eight years.

Bishop Simpson has gained his accustomed vigor, and will be ready for his conference visitations.

The Moravians have 4,808 communicants in the island of Jamaica, gathered in fourteen congregations.

The British Wesleyan Conference, at its late session, appointed pastors to three English-speaking churches in France.

It is estimated that over 200,000 persons have signed the pledge in Ohio, since the beginning of the Murphy movement.

Wednesday, October 3, is the time of opening the general convention of the Protestant Episcopal Church at Boston.

The Presbyterian Church in Ireland, has 5 synods, 36 presbyteries, 559 congregations, 639 ministers, 78,445 families, and 107,262 communicants. The sustentation fund amounts to \$122,000; the total ministerial income for the past year was \$513,000. The average salary of the ministers was \$870.

The Syrian Protestant College at Beirut, in which the Presbyterians have so large an interest, held its annual commencement in July. Sixteen youths, of both sexes, were graduated—six young men as M. D. and five as B. A. and five young women received diplomas from the Female Seminary. Addresses were delivered by the graduates in Arabic, French and English.

Departure from the Church of England to the Roman Catholic is becoming more and more a kind of epidemic. Just now, Rev. Douglas Hope and Rev. J. B. White, graduates of Oxford University, and curates of the Rev. D. Elsdale, Vicar St. John the Divine, Kensington, London, left the city to consult the Rev. Dr. Newman as to their entering immediately the Roman Catholic Church at Birmingham Oratory.

The following are the General Conference delegates from the Missouri Conference: Clerical Delegates—W. M. Rush, B. H. Spencer, J. D. Vincil, W. W. Jones, W. A. Tarwater, and C. I. Vandeventer.

Lay Delegates—P. P. Ellis, Dr. J. C. Wills, J. W. Boyd, D. K. Pitman, J. L. Davis, and W. A. Reed.

Reserve Clerical Delegates—M. R. Jones, W. W. McMurry, and E. R. Hendrix.

The Christian temperance revival is spreading throughout Canada.

Arrangements are being made in Philadelphia for a series of meetings under the leadership of George Muller.

It is stated that 50,000 persons have signed the pledge at the Murphy Christian Temperance meetings held in Philadelphia.

Once a quarter the seatholders at the Metropolitan Tabernacle, where Mr. Spurgeon preaches, vacate their sittings in favor of strangers.

The Catholic Review refers to the High Church people as "the little sect known as the Protestant Episcopal Church of the United States."

It is stated that Brooklyn has a liquor saloon for every 180 persons. The number of saloons has diminished during the past year from 3,000 to 2,300.

There are fifteen newspapers and magazines in America devoted to the cause of Judaism, and published and edited by Jews.

Bishop Wiley has held the conferences of the M. E. Church on the Pacific coast and sailed for China.

In the ten States in which the system of religion known as Universalism is most prevalent, there are 514 churches and 26,704 members.

The Y. M. C. A. of Longview, Texas, has seventy-five members.

The Rev. T. M. Finney, D. D., pastor of the First M. E. Church, South, St. Louis, has accepted the presidency of Bellview College Institute at Caledonia, Mo.

Rev. George Muller of the Orphan's home is now traveling in the United States.

The Catholic priests in Canada have become quite insolent on election days, seeking to control the vote of their people, that in the future they are not to be permitted on the ground.

A clergyman asserts that of his thirteen hundred written sermons not one has ever been repeated. It is certainly a remarkable lot of lemons that can all be squeezed dry the first time.

It is acknowledged by the Freeman's Journal that the Pittsburgh rioters were Irish, and had received a Catholic training, and still call themselves Catholics, though not under church discipline.

If the Northern and Southern Presbyterian Churches were united the sum total of members would be 670,124. In 1861, when they parted, the total number of members in the united body was 300,814.

The Rev. Newman Hall's church in London has a membership of two thousand, maintains thirteen Sunday-schools, seventeen lodging houses, a society for Christian instruction, and forty weekly extra services for the poor.

It is said in Minnesota, there is not a single State officer that may even be classed as a moderate drinker, and there is but one department employe, and he holds an insignificant position, who ever indulges in strong drink.

The Standard of the Cross (Episcopal) asks why not a strike among the clergy as well as among railroad employes? By reports made a year ago to the convention of one of the dioceses, it appeared that 46 parishes paid \$500 a year and less.

At the last season of the British Wesleyan Conference two or three young ministers resigned on the ground of their disbelief in eternal punishment. There were warm pleas for toleration, but the decision was that favored by Dr. Osborn, who said: "Let us have no open questions that were not open to John Wesley."

The London Methodist says: "Monday, the 6th of August, 1877, will probably be known hereafter as the most important day in the annals of the British Conference. It decided to admit laymen to its membership, and it identified itself decisively and completely with the temperance cause."

The local preachers of the Canada Methodist Church held a convention recently to discuss their work. A number of local preachers frankly declared that they could not expect to keep in the front as religious teachers unless they kept up with the growing intelligence of the people.

There are twenty-four coffee taverns or cocoa-houses in Liverpool, which take gross receipts of £36,000 a year, and pay large profits to the company that founded them. In London, also, half-a-dozen flourishing taverns have been opened in as many months.

It is stated that one hundred and fifteen of the one hundred and sixty Congregational Churches in the State of Illinois which are now supplied with ministers, have changed them since 1873, and only ten of the one hundred and sixty have the ministers who were with them ten years ago.

The Trinity M. E. Church, South, in Baltimore, recently underwent some needed repairs and general fitting up. The improvements cost \$1,200 and the money was raised the day the house was opened for worship. The sermon was preached by Rev. Dr. J. A. Duncan.

At the late conference of the Protestant missionaries of China, the first Sunday in October was set apart for special prayer for the revival of the work of God throughout the empire of China; and they earnestly request all ministers and churches in Europe and America to join them in the observance of the day. We see the missionary secretaries and bishops of the M. E. Church request all their churches and congregations to observe the day.

An able article in the last Methodist Quarterly Review after a thorough examination of the subject, comes to the conclusion that about seventy-five per cent of those received into the M. E. Church on trial, are, at the expiration of their probation, admitted into full connection.

Some officious persons have been circulating a printed postal card reflecting upon the authority of the Methodist ministry, whereupon Dr. Fowler of the New York Advocate, says: "Most people in this common-sense land believe that a church that does the saving work of the Son of God is far more essentially a church than an organization which contents itself with teaching its ministers to make the longest display of some of their garments. It is hard to believe that having tall boots, fancy hook and bait, and a patent pole (reaching back to the apostles), and an empty basket, has more to do with making a true fisherman than a full basket of freshly caught fish. Methodism has taught mankind that the tools belong to him that can use them."

After careful inquiry among a number of church-going friends in different parts of the metropolis, Mangin finds that no less than seventeen clergymen laid the emphasis on the last word in the 27th verse of the 13th chapter of Kings: "And he spake unto his sons, saying, saddle me an ass, and they saddled him."

The Pope has sent bronze medals to Mrs. Gen. Sherman, Mrs. Thos. Layton, of New Orleans, and Mrs. Winnifred Patterson, of St. Louis, in acknowledgment of their filial gifts and many good works. It is again rumored that the Pope may bestow the "golden rose" upon Mrs. Sherman.

By the death of Mrs. Caroline M. Street, of New Haven, Conn., Yale College comes into the possession of several bequests valued at about \$250,000.

At the late Sea Cliff camp-meeting, Mrs. Van Cott preached sixteen sermons in eight days, besides conducting prayer meetings in various hours of the day, and a Bible reading at nine o'clock in the morning.

The failure of its founder swept away the endowment of Drew Seminary (Methodist), at Madison, N. J., and Rev. Dr. Hurst is laboring to replace the financial foundation from other sources. He has met with success which would at any time be encouraging. A. V. Stout, of New York, has given \$40,000 for the endowment of one professorship; Mr. Geo. T. Cobb, of New Jersey, has founded another with a like sum; the McClintock Association will provide a third; the Methodists of Philadelphia a fourth; and so on, until the whole \$240,000 requisite to place the institution where it was before, is secured.

From Western Christian Advocate: "Mrs. W. C. De Pauw, of New Albany, Indiana, has made the Orphans' Home Society of that city a munificent donation, by deeding the old Winstandley residence, corner of Third and East Spring streets, to the society for a permanent home. The property is very valuable, and the house is of brick. It has been elegantly painted, and thoroughly repaired from roof to cellar. The house is very large, and has ample room to accommodate about fifty persons. The gift is a very handsome one, and does high credit to the heart of the generous donor."

Pay your preacher before he goes to conference. You promised a given amount. He has lived with regard to your promise. He owes bills which it will disgrace you to leave unpaid. Pay what you promised. If it was beyond your ability, inform the presiding elder that you cannot pay so much next year. Make a fair bargain with your pastor, and pay him every cent of the stipulated price for his services. Shortages in salaries arise from first promising carelessly and then collecting negligently. We hope to see this enormous evil destroyed root and branch. No minister can live honestly in the face of the world on uncertain and shrinking promises.—Methodist.

Vertical text on the right margin containing various notices and advertisements.