

The Texas Christian Advocate.

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

VOL. XXV.

Texas Christian Advocate

JOINT BOARD OF PUBLICATION.

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CHURCH BELLS,

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GALVESTON, TEXAS.

For the ADVOCATE.

CHRISTMAS SONG.

BY SEBASTIAN.

The yule log's blaze, the holly's glow,
The cheerful din of childish glee,
Remind us, wheresoe'er we turn,
By light and joy that sparkling burn,
Tis Christmas now, on earth below—
The day of immortality.

Once, might hang o'er the wand'ring world
It's mantle black—without a star—
And storm and misery gave sound
To earth's lament, as it swung round
In hopeless destiny entwined;
And man went doomed to God's great bar.

But just at dawn, upon you hill,
On fair Judea's rocky plain,
There rose a Star—there burst a shout—
Tis shining yet—it's pealing out!
The Star of Life! On Earth good will!
O light divine! O heavenly strain!

Happy the man, upon whose eyes
That star shines now with gentle rays;
Happy the home, in which is heard
That angel song—that blessed Word!
Then bend the knee, as did the wise;
Make off'rings, now, before His face!

THE CHILDREN'S CAROLS.

BY ISA CRAIG.

In the forest hamlet lived a poet, and he labored with his hands, singing as he labored. He loved, as all poets must, the earth and the sky, with flowers and stars. In his youth he had wandered in the woods, full of love and joy. His spirit had gone up with the bark, till he felt breathless with glee, and lay dead on the floor of the skylight. The mild old man still loved the flowers and the stars; but more than these, he loved the child, and gathered them about his knees and taught them. He taught them to sing sweet songs and merry glee, which come when the sun rises and the birds sing. He taught them also to sing in church; and the voice of one child was as the voice of an angel as it rose above all others in the sake of noting inconsistencies.

"We praise Thee, O God!"

In Advent, when Christmas was at hand, the little scholars met night after night to learn a new song, which no one else should hear till Christmas came; and they did their best to keep care of it, who kept the secret.

Christmas came at last, and the children went out to sing the new carol whose words were to open every heart. It was a hard winter, and there was hunger in the hamlet. The children went out to sing; and when the rich gave was to be given, they sang louder. Then the poor came.

First they went to the house of a rich farmer. He was a hard man, and had neither wife nor child. One who should have been his wife had been trodden down in the streets of the great city; and the poor child had not known a father, and was in God's hand upon the sea.

The fir trees on the bank behind the house did not stir, and every bough of every tree stood still as it rose above all others in the sake of noting inconsistencies.

On this blessed eve we sing,
Glad tidings! Glad tidings!
To men of good will we bring,
Glad tidings! Glad tidings!

Lo! the Prince of Peace and light
Lay in a manger;
Wouldst thou have Him here to-night,
Wife or poor stranger?

Let us in, and let us bring
Glad tidings! Glad tidings!

Let us sing, and let us sing,
Glad tidings! Glad tidings!

The light glanced out of the low window, and flickered on the forms of the children, as they sang—the one angel-voiced boy singing each line and the others joining in the echo of the choir. And the man who sat within the shadow heard the song. His bars were full; but his heart was empty and hard-hard with the fierce hardness of a night of frost. It was great hard as it was to stand and wait and sum up the children, and look up to see to go out and beat them, but his arm trembled, and he only cursed. And the children went away, sad and silent.

And after they were gone, a storm, as wild as ever to the westward, began to roar. The wind howled like the life that his wife bare and desolate, and he cursed the day that he was born. There were no glad tidings this Christmas for him.

Then the children came to a poor cottage in the wilds, and the door had begun to open, and they were welcomed in. Then they made a circle about the father and mother and little ones and went on:

He who was the King of kings—
He had none other—
Came not borne on angels' wings
To his poor mother.

For he came to weep and smile,
Humble and lowly;
Came to share all pain and toll,
Making them holy.

GALVESTON, TEXAS, DECEMBER 22, 1877.

NO. 16.

LOCAL OPTION.
No License to Pave the Dark Pathway to Hell.

BY W. K. WEARE.

I.

The slogan is sounding, all hell! brothers hail! By the mountains 'tis echoed, 'tis borne on the gale.

The dark clouds are lifting, the mists clearaway, And soon through their rifts will dawn the bright day.

What? What? What is the watchword that's borne on the air?

That with fire-tint of hope gilds the clouds of darkness?

'TIS NO LICENSE the death-dealing liquid to sell—

NO LICENSE to pave the dark pathway to Hell.

II.

No license! no license! Oh! brothers, take heed!

No license to further make broken hearts bleed!

No license! No license!—raise higher the ac-

claim—

Still further to pander to falsehood and shame,

'Tis the first dawning ray of the "fullness of time."

No license for murder, no license for crime;

No license to purchase, to make or to sell;

No license to pave the dark pathway to Hell.

III.

And whence comes the slogan that breaks on our ears, And gives with sweet promise the drowsy of tears?

Was it born in the halls of the wealthy or great?

Did it spring from the mentors who rule for the State?

Or from "public opinion," which claims to be right,

Did it spring in full armor, resplendent and bright?

No! Never such glory their fame can yet well,

As no license to pave the dark pathway to Hell.

IV.

No! 'Twas born from oppression—two nur-

tured in grief;

From suffering and sorrow it sprang for re-

lief.

Like Gedshem's Martyr, from almost despair,

Baros to the light on the pinions of prayer.

For the wall of the millions, who sorrowed alone,

Now breaks in one blow, now swells in one

to another.

And this is the judgment 'tis destined to tell:

No license to pave the dark pathway to Hell.

V.

Arise to the rescue! In manhood come forth!

Let the land of the sunset respond to the North!

For *comes* has bowed before God and the Throne.

And led on where proud man dared not travel alone,

Come forth with the "ballot," fulfill the "decrees,"

With the sword from Wine King's dominion be free.

Let it sound in the ears of the tyrant a knell:

No license to pave the dark pathway to Hell.

VI.

Come forth to the rescue! Enlarge your life!

Cast the ballot to end, not altogether, strife;

Redeem the passion and terrors of earth.

Prove your lineage immortal, and honor its birth.

Tis the King of the Monsters, and till it is dead,

We shall walk in the shadow, indarkness beled;

For the child of the Ages can never exult

Without their license to pave the dark pathway to Hell.

VII.

Tis summer; the gardens are painted in bloom,

And the zephyr of evening are breathing perfume;

All nature is resting; the bliss seems profound

As if earth and cloudbound Elysium had found,

Hark! hark! there's a yell! there's a knell!

There's a wail on the air!

'Tis murder; foul murder; a shriek of despair!

No license; no license; the liquid to sell,

Here's license to pave the dark pathway to Hell.

VIII.

Tis winter, and midnight, and fierce howls the blast,

And the storm from the ocean drives furions and fierce;

And a form, once of beauty, sits noiselessly by.

There is death in her pallor, despair in her eye.

Before the dark river rolls turbidly on,

There's a shudder, and a plunge, and a victim has gone.

To join the lost millions, oh friends it is well

Still further to pave the dark pathway to Hell.

X.

Oh! tollers of earth, in this land of the free,

It is yours to redeem, if redeemed we shall be;

Our banner is waving; come, now, join the ranks,

And the strength of your wives and your children give thanks;

No longer your heart-broken loved ones shall weep,

And the strength of your hearts shall weep,

We are strong; redeem ye, and stronger to keep;

Swell the tide of advancement, with us come and dwell,

And license no more the dark pathway to Hell.

XI.

Oh! guides to salvation, ye priests of the cross,

Have you studied the question? the gain and loss?

Have you weighed the temptation to sin in the wine?

When none but the pure can on Jesus recline?

Bed not your false prophesies; plow not for the sun;

Let by little beginnings destruction will win;

No! Despite of your canting, Archbishop Purcell,

No license to pave the dark pathway to Hell.

XII.

No license still further to paupers create;

No license to ruin, no license to hate;

And dishonest true manhood—to infamy lead;

No license to waste to people of the street;

No license to sow to when their children implore;

Texas Christian Advocate

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 under the last initial of his name. The danger (?) 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. Huisip, North Texas Conference
R. T. Sabors, Texas Conference

THE STAR ABOVE THE MANGER.

By THEO. H. SHEPP.

One night, while lowly shepherds swain,
Their flocks charge attended,
A light burst o'er Jordan's plains,
Unutterably splendid.

Part in the dusky Orient,
A star unknown in story,
Arose to flood the firmament
With more than morning glory.

The clustering constellations, erst
So gloriously gleaming,
Were when its sudden splendor burst
Upon their paper dreams.

And lo! how drew nearer earth that night—
Flung wide its mighty portals—
Sent forth from all its realms of light
Its radiant immortals.

They hovered in the golden air,
Their golden robes swinging;
They woke the drowsy shepherds there
With their seraphic singing.

No more shall brightest cherubim
And stateliest archangels
Symphonies sing such choral hymns—
Proclaim so sweet evangels.

No more appear that star at eve,
Thound'ring in thy glory,
Are seen by those who still believe
The shepherd simple story.

In faith's clear dreamland afar—
To unbodied strains—
Forever glories the golden star
That stood above the manger.

Conference, and pounce on it, while you leave this thing just as it is everywhere else? It is unjust, and I protest against it. We want one thousand dollars for the extension of the work there. Let us have it."

Bishop Haven: "We have appropriated \$3,500 to nine men; why reduce \$4,500 to \$4,000 for ninety men? We must not look at the color; look at the man. Those preachers to whom you give \$25 to \$50 a year have large circuits, and some of them have to travel them on foot."

Dr. Hitchcock: "Bishop Foster has traveled through that Texas Conference on a sleeping-car, probably, and may not be fully informed of its needs. If we are going to throw off our colored brethren, let us say so; but if not, don't let us shear down this colored conference the first chance we get."

Bishop Peck: "I move we reaffirm the apportionments to the Texas Conference."

Bishop Bowman: "The highest appropriation to any man in the Texas Conference is \$70."

Bishop Simpson: "The brethren ought not to forget this fact: the white work is growing, while there was a falling off of twenty per cent. in the colored conference; a decrease of 2,000 members last year."

The vote was then taken, and the former apportionments were reaffirmed—\$4,500 for the Texas, and \$3,000 for the Austin Conference.

A CHOSEN VESSEL.

The above was the theme chosen by Bishop McTyeire for the funeral sermon of his deceased colleague, Bishop Marvin. It was from the text: "Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." The sermon was preached in the Centenary Church in St. Louis, Nov. 29—Thanksgiving Day. The late lamented Bishop Marvin had agreed to preach a sermon in that pulpit on that day; but, instead, the building was draped in mourning for his sudden and wholly unexpected decease. The sermon fills nearly two pages of the Nashville *Advocate*. We copy a few paragraphs, all for which we can find space in our crowded columns:

There were no last words, no messages, no allusions at any time to his departure as being at hand. We must take his life for that. "And Enoch walked with God and he was not; for God took him." Dividing the years of his life into three parts, just two-thirds were spent in direct effort for the salvation of mankind. By every token he was still growing in grace, and in polish and in power—and we looked for his social intercourse, his pulpit ministrations, and his official counsels, to be more than ever enriched by his late opportunities. His plans, and ours, for greater usefulness, were projected upon the future—when suddenly he is taken off. God, by similar providences, is teaching bereaved families resignation; and he calls on the church to learn that lesson now. It is a grace as becoming and as necessary to our completeness as the joy of gratitude and hope that was kindled by our brother's living ministry.

He was at his prime—never so useful, so widely known, and so much beloved; and just then suddenly removed. Do you exclaim: Mysterious Providence! It is something for the church to have a clear impression of Christian and ministerial excellence, in which the ideal and the real nearly approach each other—a picture to be hung up in the heart of the people. Old age hath its infirmities, and sometimes the blunders of later life mar the work that was done before. By quick and sudden movement the seal is taken up and the clean-cut lines and outlines are left without a blur. We like pictures of our friends taken when in health and at their best condition. So will the church think of Bishop Marvin, and look up to that standard, long after the days of her mourning are ended.

APPROPRIATIONS from the Board of Missions of the Methodist Episcopal Church are being pretty closely scrutinized. During the discussion on appropriating \$4,000 to the Arkansas Conference, we find the following:

"Mr. Price, of Philadelphia—Are there not stations of the Church, South, in all this country and is it really necessary to make such large appropriations? I doubt if it is advisable to go on with our work if other denominations already occupy the field. I shall be questioned, on my return home, about the appropriations of missionary money here and there, and I want to be prepared to answer intelligently."

The Boston University.

A writer in the *Christian Union*, speaking of "Boston Notions," has the following:

A little further on the same street, I came to a modest sign announcing the presence of the "offices of the Boston University." I opened the door of the unpretending house, and found myself in a little six-foot square hall, out of which opened a room as unpretending as the office, and labeled President's Room. It was a little office, not much larger than my own narrow sanctum, say, at a guess, fourteen feet by nine or ten (but I am not good at measurements), with a plain office desk, and a plain man sitting at it. This was President Warren, the head of one of the first, if not quite the first, Methodist educational institutions of the country, a man whose pale face contrasted with his black hair, whose Mansard forehead and whose quiet mien betokened the scholar that he is. This Boston University is another Boston notion. It has its six departments: liberal arts, music, law, medicine, theology and oratory; it is educating at this moment between six and seven hundred pupils; it utterly ignores all distinctions of sex, admitting women on equal terms with men to every department; it has ladies studying oratory, medicine and theology—yes, even theology; and I believe it has not invested a dime in mere bricks and mortar. The Boston Public Library furnishes its students with books, and the Massachusetts Institute of Technology with apparatus and museums. For recitations its departments occupy rented rooms in different parts of the city; its scholars room and board where they please; it provides them with neither dormitory nor table, simply with instruction; it centralizes all its forces on its work of education. So disembodied a University is not, I think, to be found in the United States outside of Boston. A college that simply teaches, neither boards, lodges nor washes, is a purely Boston notion.

Estimating Preachers' Salaries.

A correspondent of the New Orleans *Christian Advocate* has the following:

A small allowance all paid is more desirable among preachers than a large one only half met. Preachers are hopeful, trustful men; and, though they have been deceived twenty times by these great promises, yet they trust them again and again, only to sink deeper and deeper in debt; and the result is that they are either driven from the ministry they love, or see themselves shorn of their good names and despised by those who have trusted them. No, let not stewards say, when arranging for the support of their pastor, what they think he ought to have; but let them tell him as honest men what, by their knowledge of the strength of the church and their long experience, they have assurance will be paid him. If this amount is not equal to the preacher's expectation, then he can contract his expenses to suit his salary, or he can take any course he thinks best to meet his demands.

What Everybody says Must be True.

The incontrovertible testimony offered by those who have used Dr. Pierce's Favorite Prescription induced the doctor to sell it under a positive guarantee. Many ladies have refrained from using it on account of a general feeling of prejudice against advertised medicines. Let me ask a question: Are you prejudiced against sewing machines because you have seen them advertised? or can you doubt the ingenuity and skill required in their invention? Again, would you refuse to insure your house because the company advertised that it had paid millions in losses, and yet had a capital of several millions? Do such advertisements shake your confidence, and create prejudices? Then why refuse to credit the testimony of those who have found the Favorite Prescription to be all that is claimed for it in overcoming those ailments peculiar to your sex? Why submit to the use of harsh, and perhaps caustic, treatment, thus aggravating your malady, when relief is guaranteed, and a positive, perfect and permanent cure has been effected in thousands of cases?

WARASH STATION, Ill., Oct. 24, 1876.
 R. V. Pierce, M. D., Buffalo, N. Y.

Dear Sir—Allow me to extend my most sincere thanks to you for the great benefit my wife has received from the use of your Favorite Prescription. She suffered almost intolerably before using your medicine, and I tried the skill of several physicians, but to no purpose. Finally, I thought I would give the Favorite Prescription a trial, and she is now sound and well. Very gratefully yours,

D. A. HUNTER.

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We call the attention of all persons who are seeking holiday presents for children to the advertisement of "The Nursery."

HOUSEKEEPING.

Special Notice to Our Readers.

SPECIAL CALL.

AGENTS WANTED

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

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

The Patent Eye Cups are a scientific and philosophical discovery, and by ALEX. WYETH, M. D., and WM. BEATLEY, M. D., write, they are certainly the greatest invention of the age.

Read the following extract:

FERGUSON, ST. LOUIS, Ky., June 6, 72.
 DR. J. BALL & CO., Opticians.

GENTLEMEN: Your *Patent Eye Cup* are in my judgment, the most splendid triumph which optical science has ever achieved, but, like all great and important truths, in this or any other branch of science and philosophy, have much to contend with from the ignorance and prejudice of the people, too many of whom, but truly ignorant and well prevail; and it is a strong argument and endorsement by all, I have in my hands certificates of persons testifying in unequivocal language in their favor.

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W. BEATLEY, M. D., Salvisa, Ky., writes:

—Thanks to you for the greatest of all inventions. My sight is fully restored by the use of your *Patent Eye Cups*, after having almost entirely lost my sight for twelve years.

ALEX. R. WYETH, M. D., Atchison, Pa., writes:

—After total blindness of my left eye for four years, by paralysis of the optic nerve, to my utter disappointment, the *Patent Eye Cup* restored my eyesight permanently in three minutes.

REV. S. B. FALKINBURGH, minister of M. E. Church, writes:

—Your *Patent Eye Cup* have restored my sight for which I am most thankful to you and your wife. By your advice, I have a *Patent Eye Cup* every time I take a walk, and it is a comfort to me.

For *Cup* performed their work perfectly in accordance with physiological law; that they literally fed the eyes that were starving for nutrition. May God grant you success, and may your name be exalted as the author of this great invention.

DR. E. C. ELLIS writes us, Nov. 16, 1876: —I sold and effected the *Patent Eye Cup* in my office, the most splendid triumph which optical science has ever achieved, but, like all great and important truths, in this or any other branch of science and philosophy, have much to contend with from the ignorance and prejudice of the people, too many of whom, but truly ignorant and well prevail; and it is a strong argument and endorsement by all, I have in my hands certificates of persons testifying in unequivocal language in their favor.

REV. HORACE GREELEY, late editor of the New York *Tribune*, wrote:

—Dr. J. Ball, of our city, is a conscientious and responsible man, who is especially fitted by his knowledge of physiology and of medical science to invent such a machine as the *Patent Eye Cup*.

MAJOR E. C. ELLIS writes us, Nov. 16, 1876: —I sold and effected the *Patent Eye Cup* in my office, the most splendid triumph which optical science has ever achieved, but, like all great and important truths, in this or any other branch of science and philosophy, have much to contend with from the ignorance and prejudice of the people, too many of whom, but truly ignorant and well prevail; and it is a strong argument and endorsement by all, I have in my hands certificates of persons testifying in unequivocal language in their favor.

PROF. W. MEERICK writes:

—Truly, am grateful to your *Patent Eye Cup*.

May Heaven bless you and your wife.

W. STEVENS, J. P., writes:

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DR. J. B

Texas Christian Advocate

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

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For nine months..... 30 Per Cent.

For twelve months..... 40 Per Cent.

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SHAW & BLAYLOCK, Publishers.

Church News and Views.

The Spanish government has been censured much of late for prohibiting all public Protestant worship; it is now to be commended for forbidding interference with the conscientious convictions of Protestants. It has reproved the Mayor of Ignatioraf for influencing, not to say commanding, Protestant parents to bring their children to a Catholic priest for baptism. The order, issued in the king's name, says: "His Majesty, desiring to make respected the principle of freedom of conscience and religious profession which constitutes one of the rights of Spaniards and of every person inhabiting this realm, has ordered you to be informed of the displeasure with which he has seen the conduct of the Mayor of Ignatioraf, and to enjoin him to abstain from employing the influence of his authority in anything relating to the free exercise of the religion of any person in the limits marked out by the constitution and the laws."

(Communicated.)

Kentucky Methodism.

By the kindness of a friend I was made acquainted to-day with your excellent paper. I found much in it that I was glad to see; nothing to condemn. I would be glad to add it to my list of weekly visitors, feeling sure that it would always bring me something new and worth knowing.

Southern Methodism is doing well here. We have above two hundred members. The list has doubled almost twice since the war. Our first quarterly meeting closed Sunday. The Rev. D. Welburn, presiding elder, gave us several very edifying sermons. Our church and parsonage houses are comfortable, and our people intelligent, liberal and united. Last year we had a delightful protracted meeting, resulting in the conversion of about forty souls. The meeting continued a month, and was a blessing to the community.

Thinking these facts might be of interest to friends in your State, I have presumed to send them with my best wishes. JOHN R. DEERING.

DANVILLE, KY., December 3, 1877.

Ahead of Darwin.

The inhabitants of Kibilia, Northern Africa, are much troubled by the depredations of monkeys, who, in countless numbers, infest the hilly forests. The unfortunate farmers or market gardeners who live on the mountain slopes wage a continual war against these marauders, which is foredoomed, however, to endless failure, for the inhabitants were Darwinites long before Mr. Darwin was heard of, and they dare not for their life kill one of the creatures regarded by them as their ancestors. So the monkeys increase and multiply without the chance of being thinned off by any fatal battle. The only thing that can be done to guard against their attacks is to frighten them away; and this is effected by some very cunning and curious devices. It is found that occasionally, after a successful raid upon some garden, a few of the less hardened offenders are overcome by the plenteousness of their feast. The potent juice of the grapes or of the figs gets the better of their reason or of their bodily activity, and they remain stretched on the ground to be captured by the furious proprietor. Upon this a mild but insidious punishment is inflicted upon the prisoners. Their necks are hung with small bells or rattles, and they are turned loose at the forest edge, when the panic created by their appearance is such as to frighten all their kinsfolks and acquaintances away into the depths of the wood. If the bells cannot be procured, another process has been invented; that of clothing the captured ape in a stout

shop O'Connor, formerly of the Roman Catholic diocese of Pittsburgh, and for some time past the leading Professor in the Roman Catholic Seminary for the training of priests, deliberately said, some time since, in regard to the condition of things in the United States: "Religious liberty is merely endured until the opposite can be carried into effect."

A Roman Catholic paper says: "In 1873 the church had only two boarding and five day schools among the Indians. At present there are eleven boarding schools, kept by Sisters of Charity, or brothers, or by priests, and seventeen day schools. There are also fifty-three churches under successful administration, and the total number of missionaries and teachers has increased within two years from one hundred and seventeen to one hundred and thirty-seven."

An exchange says: "The Methodists are almost as numerous in Michigan as the Episcopalians, Presbyterians, Baptists, Congregationalists, and the United Presbyterians combined. Here are the figures: Episcopalians, 8,387; Presbyterians, 14,960; Baptists, 24,278; Congregationalists, 13,935; United Presbyterians, 1,250; and Methodist (Episcopal) 57,500. Total, 120,810."

Dr. Crosby's society in New York for the "prevention of crime" is operating with increasing vigor. The decision of the Court of Appeals that sellers of spirituous liquors must be also innkeepers has led to the provision of some alleged conveniences by the liquor-sellers for the accommodation of travelers. This is so obviously a mere evasion that it is hardly expected to hold good in law. There are 8000 liquor shops in the city in which there can be no serious pretense of providing hotel accommodations. These Dr. Crosby's society aims to suppress. Dr. Crosby's theory is that such places are sources of crime, and that in the interests of good order they should be closed.

The Methodist Mission Committee, at its session beginning November 14, appropriated for the coming year the sum of \$676,907. This was divided as follows: To foreign missions, \$268,077; missions in Territories of the United States, \$84,000; English-speaking (or home) missions within the bounds of the Annual Conferences, \$148,000; Scandinavian missions, \$13,000; German, \$89,950; Chinese, \$10,500; American Indian, \$3380; miscellaneous, \$67,000; for liquidation of the debt, \$120,000. The exact decrease in liabilities for the year, as stated by the treasurer, was \$92,979.

Monsignor Mermilliod, the exiled Swiss bishop, has found out a new method of bringing back priests who have gone over to the Old Catholics. He buys them with the ready cash. The names of the men who have stooped to this infamy are Langlois, Renault, and Groult. The price paid is not made public, only Groult confesses to having received 2500 francs on account.

PARIS DISTRICT—FIRST ROUND.

Paris station, Paris, Dec. 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859,

Texas Christian Advocate**I. G. JOHN, D. D., EDITOR.****Associate Editors.**
By action of the Joint Board of Publication the following are Associate Editors of this paper: 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. Haislip, North Texas Conference
E. T. Sabors, Texas Conference

TEXAS CONFERENCE.—This body is now in session here and working harmoniously. The congregations of St. James and St. John's churches gave the conference a reception on Wednesday night. It was an occasion of pleasure to all.

EAST TEXAS CONFERENCE.—Our brethren of this conference will soon have a full report of its proceedings from Brother Turner, the secretary; and an article is also promised from our associate, Dr. Finley. We, therefore, insert only the appointments this week.

REV. A. C. ALLEN, D. D.—By some oversight in taking down the appointments the name of Rev. A. C. Allen, D. D., of the Northwest Texas Conference, did not appear in any of the published minutes. He was granted a supernumerary relation and his name should have appeared in that connection. The oversight was doubtless undesignated.

We note the fact that the police in Palestine are enforcing the law of the land against gambling. They took charge, a few days ago, of some twenty-five or thirty of the gentry. They evidently intend to break up the illegal and demoralizing business in that region. What is it that prevents the police in other towns and cities from enforcing the laws? Are the gamblers more shrewd, or the police more stupid, than in Palestine? Or is it because other towns have more respectable gamblers or more unfaithful officers?

HON. ERASTUS BROOKS says that in New York the highest average of dependence in that State is found in rural districts. This is a surprise to many, as it has been supposed that the large cities furnished the largest proportion of paupers. It ought to be a cause of congratulation to the people in Texas that pauperism is almost unknown in the agricultural portions of the land. Sickness and death of husbands and fathers may bring the widow or helpless orphan to want, but it is rarely the case that honest industry finds itself at the point of beggary in our favored state.

"WHY does the church forbid dancing?" Because religion will not abide in soul which cherishes its love for worldly amusements.

On this point the experience of earnest and devout Christians is uniform and exact. As long as they are in the enjoyment of religion they have no desire to frequent such places. As religion dies in their heart, the desire for these pleasures revives. A vitiated appetite loathes solid, wholesome food and so a heart which is only partially headed of its spiritual maladies is ever turning with longing looks to the vanities it has left behind. When the children of Israel became weary with the long journey which led them to the land of promise, they hungered for the flesh pots of Egypt.

For our part, we rejoice that this is so. The day is distinctively and eminently a Christian festival.

Whether consciously or unconsciously observed, it is well that the people—yea, all the people—should on that day of sacred and joyful significance rest from their labor; that they should rejoice—even if it be merely as proselytes of the gate—rejoice, if they be not able in adoring love, yet with that humane philanthropy which is a faint shadow of the Divine benevolence of Him whose birth is celebrated. No Jew or infidel need be ashamed for the nonce to indulge in those warm and affectionate sentiments naturally evoked by the recurrence of that pearl of days which enshrines the Godlike thought of universal good will, of gentleness and grace!

MERRY CHRISTMAS.

Among the many legacies we have received from our English forefathers, there are few more characteristic and more highly prized than the celebration of Christmas. Whether we regard it in the light of a religious festival, or of a social holiday, it is surrounded by memories and colored by associations which deeply affect the heart, both to faith and thanksgiving. It is to be regretted, of course, that with the majority of those who enjoy this day of social relaxation, that its sacred origin and character are ignored, and that license too often usurps the place of sober-minded rejoicing. But we are thankful that weary men and women, everywhere and of all conditions, are exempted by a sacred custom from the burden of the daily yoke—that the temples and stalls of Mammon are closed cheerfully for at least one day in the year—that Christian custom has settled it in the heart even of the unbelieving and the anti-Christian to be cordial, merciful and generous upon the day consecrated to the memory of the Divine Incarnation.

No one undervalues the blessed Sabbath because its holy hours are spent by many in frivolity, gambling and debauchery; so, no one should conceive a prejudice against the immemorial custom of celebrating the anniversary of the Savior's birth because the wicked profane it, the thoughtless abuse it, and even Christians often misuse it. No deeper principle can control a human being to bless God; no tenderer memory—save those of Gethsemane and Calvary—can more softly pull our heartstrings than the principle of belief in the Almighty veiled in human flesh, than the memory of the manger of Bethlehem!

It is curious to note how the celebration of Christmas has always been one of the most conspicuous marks of Southern social and religious life, in contradistinction from that of our Northern friends. The great social day, *en famille*, at the North, is Thanksgiving Day. Then the fatted calf is Americanized by the fattest turkey, and pumpkin pies become poetized by the characteristics of Arabian salt.

New Year's Day has of late grown into the day of fashionable sociability and jollity. Then it is that Boston, New York and Philadelphia booze heavily between the magic hours of 9 a. m. and 1 p. m.; then it is that a thousand Circles, relieved by a background of sparkling decanters, entice the youthful Ulysses' of the day to taste their potion—and rival the Homeric pigs!

We are told, however, by those *en rapport* with Northern society, that for some time past the custom of celebrating Christmas, both religiously and socially, has been steadily growing in favor with our brethren on the other side of Mason and Dixon's line. The strictness of the Puritan tradition has gradually worn away and at the present time the descendants of Cotton Mather, as well as the successors of Peter Stuyvesant and William Penn, vie with the posterity of the Cavalier and the Huguenot in embalming the paramount memories connected with the 25th of December in the historic life of the people.

Mr. Cook, the Boston lecturer, recently stated that a grey headed infidel remarked to him a few days since that the only light he ever got from Paine's *Age of Reason* was when he threw it into the fire. There is truth in the sarcasm couched in the infidel's assertion. Infidelity may strive to put out the light of the gospel, but it offers no beacon to supply its place. Man wants a religion which will support him in life and cheer him in death. In answer to Ingersoll's challenge, the New York *Observer* proved that Paine died the death of a wretched, drunken sot. He may not have abandoned his infidelity, but it furnished no light for the dark valley he was called to enter.

JUDGE DAVIS, of New York, in a late charge to a grand jury said: "Twenty years of judicial life have taught me that more than seven-eighths of the crime of personal violence are traced to the use of intoxicating liquors." The reports of every police court in the land will confirm the truth of the assertion; and yet law-abiding citizens, who never mingle in drunken carousals or brutal affrays, remain silent while the liquor dealer is fomenting brawls and murder, and filling the prisons with wretched criminals.

But Christians should arise on

that blessed morn with a new song stirring in their hearts and rippling over their lips. The hand which God has filled should be stretched out in simplicity to share its blessings with the poor and friendless; and while light and joy should be in every house, the soul of every believer in Immanuel—God-with-us—should swell with devout thanksgiving to our Lord and with the tenderest love to every one for whom Christ was born to die!

OUR MEXICAN MISSION.

We learn from the *Western Methodist* that Bishop Keener has appointed Rev. W. M. Patterson, of the Memphis Conference, superintendent of the Southern Methodist Mission in the city of Mexico. He leaves with his family for his field some time in January. The *Methodist* speaks highly of the rare qualifications of Bro. Patterson and his accomplished wife for this important work. No mission field opens to Protestant Christianity better prospects of success than that one our church is endeavoring to supply in Mexico. The people are weary of a corrupt priesthood. Their exactions have absorbed a large portion of the wealth of the land, and the impure lives of the priests have lost to their church the confidence and affections of the people. They are eager for the Bible and a pure Christianity.

A FARMER in Kentucky appropriates the yearly products of one acre of land in purchasing reading matter for his family. It is a wise investment and not an extravagant one. Without claiming to be a prophet, we can predict with confidence that the sons raised in that family will hold influential positions in society. They may not go to Congress, and in this they will be in company with a great many sensible people, but they will be known for their intelligence and will be ranked accordingly. Let each family try it. Ten, twenty or forty dollars judiciously invested in books or papers may be worth to your sons or daughters a great deal more than their share in your estate when you die.

A CORRESPONDENT of a leading journal writes from the seat of the Eastern war, that the neglect of the Turks for their wounded ranks them with the most degraded savages. He visited one of their hospitals and was almost stifled by the foul odors arising from the festering and uncared for wounds of the wretched men. Chambers, stairs and halls were crammed with men suffering, mangled by bullet or sabre, or dying with disease, and wallowing in their filth. The element of human sympathy seems to have died out of the Moslem heart, and they not only riot in the slaughter of their foes, but have no pity for the sufferings of their friends.

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\$129 00.

That was the answer given by a preacher at one of our recent conferences to the question calling for a report of the amount his circuit had paid him for his services this year. "But that did not include the barrels of flour, bacon, corn and clothing furnished his family," said one who heard this statement. "It included everything," was the reply of one who was posted. "The supplies furnished him were charged against him on the steward's account."

How did the man and his family live? We doubt whether the preacher could answer this question. It would be a long story. It would tell of days when the coarsest and scantiest fare covered his table; of nights when the wife bowed patiently over worn and threadbare garments, and darned and turned and mended as long as any possible service could be worked out of them. We do not record the case to censure the stewards or to berate the church who listened to his ministrations. Possibly they gave according to their ability. We name it in honor of the preachers in Texas who, in these days when men are eagerly entering the paths to wealth that our rich and growing land opens on every side, cheerfully accept a life of poverty that they may win souls to Christ. Like Abraham, when he went out from the land of his fathers, they know not what awaits them the coming year; but they are sure of one thing: they have a message to dying men, and by the help of the Master it is their purpose to deliver it.

MR. PATTERSON may deserve to go to the penitentiary, for aught of my actual knowledge to the contrary; but of this I am certain, he will not go alone if every Senator of the United States who bought his seat in the Senate accompanies him. If he is a money-changer, drive out Patterson from the temple of the people; only drive out with him the rest of the money-changers. Then possibly the majority might again shift places.

We clip the above from the New York *Independent*. It is from the pen of Mary Clemmer, who yields one of unusual power, and whose lobby life at Washington has given her an inside look on the corruptions of our national capital. It is a melancholy revelation, and yet it bears no surprise to the mind of the intelligent reader. If Senator Patterson soiled his hands with bribes, he was seated by the representative vote of a great party, and one who ought to know, and whose sympathies are with the party which recently denounced the South Carolina Senator for his lack of loyalty to party, tells them through the public press that they are no better than this man, who is seated in the highest assembly of the land with charges hanging over him which may send him to the felon's cell. If this statement be true, there is a demand for a day of fasting and prayer in the place of the day of thanksgiving and prayer. If the highest seats of honor in the land are commodities which may be bought in the market, the people would do wisely to call on heaven for help.

THE English people have contributed three million of dollars for the relief of the sufferers of the famine in India. Will infidelity ponder this fact? Deeds of charity are the badge of Christian lands. Amid the ruins of all the great cities which Pagan antiquity built we find the evidences of temples of idolatry and the palaces of kings, but not in one do we find the inscription: "This was built for the relief of human suffering." We find there spacious amphitheaters where man and beast were slaughtered for the amusement of the multitude, but no evidence that a home for the blind or the maimed, or a hospital for the sick, was ever built. It was the words and example of Christ that opened to the human mind the thought that we should live for others as well as for ourselves. One province in China may be starving and the next one, though abounding in plenty, never thinks of sending relief. Is the religion of Christ a "vain thing?"

MEN often complain that women spend so much time and money in putting a rosy complexion on their dimpled cheeks. They forget that many a man spends much more in putting a like color on his nose.

EUROPEAN NEWS.

It is a matter of congratulation to every lover of free institutions as well as of peace, that President McMahon has yielded to the entreaties of his old and well-tried friends of the Right, and has given to M. Duvalier once more *carte blanche* to make up a ministry from the Moderate Left.

In carrying out his directions Duvalier has shown great discretion and has placed on the slate names of acceptability to all parties having the good of their country at heart. The nomination of M. Waddington as foreign minister is especially regarded with approbation since that gentleman is not only a man of sterling ability, but is also regarded as one of the staunchest conservatives in France. Should the Marshal make no further factious opposition, the immediate peace and prosperity of the French Republic may be considered as virtually secured.

The news from Rome informs us of the continued life of the Pope, and even of his unexpected convalescence. Apart from the ecclesiastical and political significance of this fact, its personal character is extraordinary. Within the past few years the Pontiff has been regarded *in articulo mortis* on various occasions, and each time has he rallied, like our own Alexander Stephens, whom he resembles in his magnificent vitality, to confound the wire-pulling of the conclave, and to disappoint the expectations of the political lookers on in the Eternal City, gathered together like eagles from the various courts waiting for the death feast.

Pio Nono seems to enjoy his repeated *quasi* resurrections, and in spite of the ill-concealed chagrin of both friends and foes, continues to hold on to the keys of St. Peters indefinitely.

"Man proposes but God disposes."

THE TURCO-RUSSIAN WAR.

Since the fall of Plevna nothing of importance has taken place in the field. The Russians are elated above measure, and the Turks correspondingly depressed. The Sultan, while expressing his inflexible determination of fighting to the bitter end, nevertheless takes care to have every diplomatic resource put in action to obtain the interference of the great powers in the interests of peace. So far these efforts have met with no success; Germany coldly declines; Italy and France are too busy at home; Austria vigorously suppresses the Hungarian outbreaks of Anti-Russian feeling; and England, left alone, seems to have no stomach for the herculean task.

The papers are filled with extended accounts of the memorable sortie of Osman Pasha. All sides unite in ascribing the utmost heroism to the Turkish troops in that desperate and fatal attempt to cut through the lines of their gigantic adversary. The Czar himself visited his illustrious and wounded prisoner, and returned his sword as a token of admiration for his heroism. Seven Pashas and about 40,000 men have fallen into the Russian hands, and matters are esteemed so prosperously established for his ultimate success, that the Czar is about to return to St. Petersburg.

DRUNKENNESS in the army has become so prevalent that Gen. Sherman has been compelled to re-buke it in a recent order. The officers who have been corrected and dismissed have hitherto been reinstated by the Presidential pardon. Gen. Sherman states that in the future this clemency will be more judiciously exercised, and the offenders will suffer the consequence of their indiscretions. Drunkenness has long been considered a gentlemanly vice, but there is evidently a change coming over public sentiment.

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[For the ADVOCATE.]
LINES DEDICATED TO THE UBIQUITOUS NEWSPAPER GRUMBLER.

BY J. S. GILLETTE.

Softly, softly, frate reader;
Do not fret.
Here are kindly words and phrases,
Smoothly set;
To instruct you they were written,
Don't forget.
What avails their earnest labors,
Men who write,
If their editorial papers,
Patrons slight?
Join yours efforts to theirs, reader;
Strength unite.
But I don't believe their doctrines;
Yet be still.
You may silently reject it,
If you will;
Only do not raise a *spatter*,
Hard to quell.
Do not write a hasty letter;
In a pet,
Else an action so misguided;
You'll regret.
And if you *cannot* take the paper,
Do not fret.
Now, then write a kindly letter,
As you may.
Enclosing in a neat envelope
All the pay.
This will cheer their drooping spirits,
So they say!
DECEMBER 3, 1877.

APPOINTMENTS OF THE EAST TEXAS CONFERENCE.

Bishop Wightman Presiding.
MARSHALL DISTRICT.
R. W. THOMPSON, P. E., MARSHALL P. O., Marshall Station—U. B. Phillips, Marshall.
Harrison Circuit—J. C. Woolam, Scottsville; D. Morse, supernumerary, Marshall.
Elysian Fields Circuit—L. C. Crouse, Elysian Fields.
Hallyville Circuit—B. H. Scott, Scottsville.
Bellview Circuit—W. A. Sample Kilgore.
Starville Circuit—J. Adams, Tyler.
Henderson and Overton Station—S. W. Turner, Henderson.
Troup Circuit—J. S. Mathis, Henderson.
Larissa Circuit—S. Weaver, Rusk.
Grand Bluff Mission—To be supplied by G. W. Lentz, Beckville.

PALESTINE DISTRICT.
D. P. CULLIN, P. E., CROCKETT P. O., Tyler Station—R. S. Finley, Tyler.
Trinity Circuit—L. M. Fowler, Athens.
Athens Circuit—C. H. Smith, Tyler.
Kickapoo Circuit—B. A. Thomas, Nechesville; W. H. Ardis, supernumerary, Kickapoo.
Palestine Station—E. F. Boone, Palestine.
Palestine Circuit—T. T. Booth, Alto.
Crockett Circuit—A. D. Parks, Nacogdoches.
Crockett and Augusta Station—J. B. Hall, Crockett.
Pennington Circuit—J. F. Henderson, Lovelady.
Cherokee Circuit—A. Little, Tyler; W. M. Bonner, Rusk.
Rusk and Jacksonville Station—J. W. Johnson, Rusk; E. P. Rogers, supernumerary, Jacksonville.

SAN AUGUSTINE DISTRICT.
J. C. A. BRIDGES, P. E., PINE HILL P. O., San Augustine Circuit—G. D. Wilson, San Augustine.
Shelby Circuit—J. N. Bridges, Martinsville.
Buena Vista Circuit—D. S. Watkins, Nacogdoches.
Carthage Station—W. T. Burke, Carthage.
Carthage Circuit—J. M. Mills, Carthage.
Pine Hill Circuit—J. R. Wages, Pine Hill.
Mount Enterprise Circuit—F. M. Stovall, Overton.
Lynn Flat and Douglass Circuit—J. T. Smith, Douglass; L. W. Overall, supernumerary, Douglass.
Melrose Circuit—M. Donnegan, Lynn Flat; R. Menifee, supernumerary, Cherino.
Neches Circuit—E. C. Finley, Calharp.
Milam Circuit—Supplied by D. C. Neel, Nacogdoches.

BEAUMONT DISTRICT.
E. L. ARMSTRONG, P. E., JASPER P. O., Beaumont Circuit—Lacy Boone, Beaumont.
Wallisville Circuit—J. R. D. Taylor, Liberty.
Hardin Mission—G. C. Stovall, Hardin.
Smithfield Miss.—H. H. Vaughan, Marianna.
Moscow Mission—J. M. Bond, Moscow.
Homer Mission—M. H. Jones, Woodville.
Woodyville Mission—D. M. Stovall, Woocville.
Wolf Creek Mission—R. M. Kirby, Moscow.
Jasper Circuit—E. M. Sweet, Peach Tree.
Newton Circuit—E. T. Brasher, Burkville.
NOTICE.—The *Southern Review* will be issued regularly during the year 1878, there being sufficient material of Dr. Bledsoe's to carry it on for a year.

J. BLEDSOE HERRICK,
34 McCulloch St., Baltimore, Md.

Texas Christian Advocate

JOINT BOARD OF PUBLICATION.
The ADVOCATE having been returned to the direct control of the Five Annual Conferences, is now published under the direction of the following Joint Board of Publication:

WEST TEXAS CONFERENCE—John W. DeVilbiss.
NORTH TEXAS CONFERENCE—Walker.
C. Hadsip, W. F. Easterling.
NORTHWEST TEXAS CONFERENCE—Thos. Standord, T. W. Hines, W. C. Young.
EAST TEXAS CONFERENCE—R. S. Finley, D. Moore, John Adams.
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Per annum (in advance) \$2.50
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Three months " 1.00
TO CLUBS,
6 subscribers (cash to accompany order) \$1.50
11 " " 2.00
15 " " 2.50
No discount allowed to get up of club.
Paper free to sender of club ten.

THE KING'S BIRTHDAY.
BY HENRY VAUGHAN—1621-1695.

Awake, glad heart! Get up, and sing!
It is the birthday of thy King!
Awake! awake!
The sun hath shone
Light from his locks, and all the way,
Breathing perfumes, doth spicke the day.

Awake! awake! Hark, how the wood rings!
Winds whisper, and the bough springs
To concert make;
Awake! awake!
Man is their high-priest, and should rise
To offer up the sacrifice.

I would I were some bird or star,
Fluttering in woods, or lifted far
Above this inn
And roof of sin!
Then either star or bird should be
Shining or singing still to Thee.

HONOR TO DARWIN.

From our exchanges we see that lately the University of Cambridge, England, has conferred the scarlet gown, with the degree of Doctor of Civil Law, upon the author of the theory of evolution. A portion of the secular press is trumpeting this fact abroad as a proof of the triumph of science versus Bible faith, and are guilty of some senseless platitudes in contrasting the honor to Darwin with the persecution once bestowed on Galileo and the early martyrs of knowledge. But surely one swallow does not make a summer; and in spite of the assertion that Darwin has infected nine-tenths of the scientific world with his theory, we beg leave to believe nothing of the kind.

Infidelity is a kind of necessary moral or immoral epidemic—it must run its course as other diseases: cholera or yellow fever, only to reappear in some other locality under some other conditions. Each time it has come up to the surface, it has been stamped out by superior argument, or it has died out amidst the contempt of an unaffected community. Once the Gnostic heresy raged; then the Manichean; then the Arian, the Eristian, the Socinian, the Deistic, the Spiritualistic, have come up and gone down. And now the vaunted theory of evolution and selection of species is to the fore, as if that were any better than the guesses of greater men than Darwin: Zeno, Anaximander, Pythagoras, Plato or any of the advocates of eternal fire, earth, water, or what not! Nine-tenths, forsake! If it were true that such a majority of the *Dons* really believed in the degrading ideas of Darwin, we would be willing to turn to the unmannerly undergraduates rather, as ensamples of wisdom as they lowered from above the scarlet doctor, the effigy of a monkey, with the proud blazonry on his breast—*The Missing Link!*

We have no idea, whatever, that sober-sided England has gone mad after the scientific Jack O'Lantern. We imagine that the grand old foundation that was the Alma Mater of Milton, Bacon and Newton, chose rather to confer a merited honor on a man marked by high mental ability, scholarly attainment and a blameless life. To say that the University of Cambridge, as such, endorses the theory of evolution because it has given Darwin a doctor's gown is tantamount to saying that Oxford, in performing the same graceful office to General Grant, approved his nepotism and setts *imprimatur* upon his venal administration.

Desultory Habits.

Rev. R. W. Dale, in one of his late Yale lectures on preaching, reported in the *Independent*, says:

It is very possible that you may have thought me hard and uncharitable when I said, in the last lecture, that some men fail as preachers through intellectual indolence. Or perhaps you may have been generous enough to suppose that it was my ignorance of the religious life of America which led me to imagine that an American minister could ever be guilty of this vice.

But the position of a minister on this side of the Atlantic, as well as on the other, is obviously very likely to encourage desultory intellectual habits; and desultoriness and indolence are very near akin. With you, as with us, the judge has to be on the bench, the barrister in court, the solicitor at his office, the manufacturer at his works, the merchant at his desk, the tradesman at his counter, at a definite hour every morning, and not till a definite hour in the evening are they released. An indolent lawyer or man of business may, no doubt, go to his office, manufacture or shop half an hour or an hour late, and may often play truant altogether; while he is there he may idle away his time over the newspaper or in gossip with men that call in and are as indolent as himself; but the regular hours are great help to regular habits. They form a kind of frame, which a man knows he has to fill up with work. With you, as with us, the minister is under no such external constraint. If the judge is not on the bench when the court opens, he hears it from the newspapers next morning; if the barrister is not ready to speak when the trial comes on, he has to meet the wrath of a furious client; but the minister may get up late, or he may spend half an hour extra over his breakfast, reading an interesting letter from the Paris correspondent in the *Times* or the *Tribune*, or an exciting debate in Parliament or Congress, and may go into his study at half-past nine, instead of nine, without incurring an immediate penalty. If a merchant leaves his letters unopened till the mail goes out, he knows that there is a chance of his receiving a sharp rebuke for not acknowledging a check, or he may miss a large order through not giving an immediate answer to an inquiry. But a minister, when he goes into his study on Tuesday or Wednesday morning, is under no compulsion to sit down to any definite occupation. He may be reading Dr. Dorner's "History of Protestant Theology," and has got half through the first volume; or he may have been working at the *Epistle to the Romans*, and has just reached the passage which has always perplexed him, in the middle of the ninth chapter. But he looks up at his shelves, and his eye is caught by a novel of Hawthorne's or of Thackeray's, or the postman brings the *New York Independent* or the *Speculator*; or he has just received the last book about Russia from the circulating library; and so for an hour or two he reads the novel or the newspaper, or the traveler's story, and before he turns to Dorner or to St. Paul the morning has half gone.

Northwest Texas Conference.

Whereas the appointments as read separate the special committee on Marvin College too far from each other, and as the chairman of that committee, Rev. J. D. Shaw, was at too great a distance, I hereby, for the good of the Church, in the interests of the college, and after consultation with the presiding elders, make the following appointments: Lancaster circuit, J. D. Shaw; Hillsboro circuit, R. H. Adair; Weatherford station, H. M. Glass.

John Wesley.

A correspondent of the *Episcopal Methodist*, of Baltimore, relates the following incident in the life of the Rev. John Wesley, which shows the meekness of that good man under abuse and the retribution of Providence upon his persecutors. It was related many years ago by a man, eighty years of age—a Roman Catholic—named Sheerin, who lived near the town of Boyle, Ireland, and who not only saw the incident, but also the subsequent end of the family. In the course of a conversation about how some families melt and die out without any apparent cause, he gave the incident as follows:

"I remember a circumstance that occurred when I was a very young man. It was on a holiday, after coming out from mass, in the chapel of Boyle, as it was customary then, as it is now, to stand in Bridge street and have a chat with the neighbors. At this place there was a hotel, owned by one of the richest men in town; he had two tanneries, several large farms well stocked, together with other property. I saw one John Wesley, a very nice old man, with long, white hair. When he came forward to the part of the street where the crowd was, he got upon a stone outside of the hotel door, that was used for a seat, and commenced preaching to the people. In a few minutes after he had commenced some of the family went up stairs and procured a slop vessel and emptied the contents out of a window on his head. He seemed to take no notice of what was done further than taking out his handkerchief and wiping his head and face. When the people saw what was done, and he took it so patiently, they said it was a shame; and from that time forward they listened to him very attentively during the remainder of his sermon."

"When he had ended his discourse, he turned, and looking at the house, said: 'God forgive you and I forgive you. But I am not sent of God if that family comes to a good end.'"

The old man said the prediction of Mr. Wesley proved true. In twelve months after one of the sons was either hanged or hung himself, another came to a violent death and the daughter became a castaway; the father and mother were reduced to extreme want, and not a trace of the family was to be found in about five years' time. This occurred, between the old man's statement, between the years 1780 and 1790.

(Communicated.)

Report from a Practical Chemist and Apothecary.

BOSTON, January 1, 1874.

Dear Sir—This is to certify that I have sold at retail 154 dozen (1852 bottles) of your VEGETINE since April 12, 1870, and can truly say that it has given the best satisfaction of any remedy for the complaints for which it is recommended. I have never taken a dose of it myself, and much benefited by its use. I procured the article, and after using several bottles, was restored to health and discontinued the use. I feel quite confident that it is no medicine superior to it for those complaints for which it is recommended, and would cheerfully recommend it to those who feel that they need something to restore them to perfect health. Respectfully yours,

VEGETINE

strikes at the root of disease by purifying the blood, restoring the liver and kidneys to healthy action, invigorating the nervous system.

VEGETINE

is not a vile nauseous compound, which simply purges the bowels, but a safe, pleasant remedy which is sure to purify the blood, and thereby restore the health.

VEGETINE

Is now prescribed in cases of Serofila and other diseases of the blood, by many of the best physicians, owing to its great success in curing all diseases of this nature.

VEGETINE

does not deceive invalids into false hopes by purging and creating a fictitious appetite, but assists nature in clearing and purifying the whole system, leading the patient gradually to perfect health.

VEGETINE

Was looked upon as an experiment for some time by some of our best physicians, but those most incredulous in regard to its merits are now its most ardent friends and supporters.

VEGETINE

says a Boston physician, "has no equal, as a blood purifier. Hearing of its many wonderful cures, after all other remedies had failed, I visited the man, and found him a mystery of genuine merit. It is prepared from bark, roots and herbs, each of which is highly effective, and they are compounded in such a manner as to produce astonishing results."

VEGETINE

Is acknowledged and recommended by physicians throughout to be the best purifier and cleanser of the blood yet discovered, and thousands speak of its praise who have been restored to health.

VEGETINE

Mr. H. R. STEVENS—Dear Sir—About one year since I wrote myself in a few words to you, that you were still my physician, and that you had been much benefited by its use. I procured the article, and after using several bottles, was restored to health and discontinued the use. I feel quite confident that it is no medicine superior to it for those complaints for which it is recommended, and would cheerfully recommend it to those who feel that they need something to restore them to perfect health. Respectfully yours,

U. L. PETTINGILL, Firm of S. M. Pettingill & Co., 10 State st., Boston.

VEGETINE

CINCINNATI, Nov. 26, 1872.

MR. H. R. STEVENS—Dear Sir—The two bottles of VEGETINE furnished you by your agent, my wife has used with great benefit.

For a long time she has been troubled with asthma and costiveness; these troubles are now entirely removed by the use of VEGETINE.

She was also stricken with dyspepsia and general debility, and has soon greatly benefited.

THOS. GILLMAN, 229½ Walnut street.

VEGETINE

Mr. H. R. STEVENS—Dear Sir—About one year ago I wrote myself in a few words to you, that you were still my physician, and that you had been much benefited by its use. I procured the article, and after using several bottles, was restored to health and discontinued the use. I feel quite confident that it is no medicine superior to it for those complaints for which it is recommended, and would cheerfully recommend it to those who feel that they need something to restore them to perfect health. Respectfully yours,

DR. J. W. CARTER.

VEGETINE

Mr. H. R. STEVENS—Dear Sir—Through the advice and earnest persuasion of Rev. E. S. Best, of this place, I have been taking VEGETINE for Dyspepsia, of which I have suffered for years. I have only used two bottles and already feel myself a new man. Respectfully yours,

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VEGETINE</

Texas Christian Advocate

TO CORRESPONDENTS.

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

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

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

In preparing articles for publication, write on one side of the paper; otherwise your communications may be thrown into the wastebasket.

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

REMIT BY POSTOFFICE MONEY ORDER, DRAFT OR REGISTERED LETTER.

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

WE DO NOT keep back numbers of the Advocate.

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

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

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

The Children's Corner.

Letter to the Children.

DEAR LITTLE COUSINS—I have tried to persuade your Cousin Joe to write to you, but he insists that he is too busy; and as I am afraid you will be disappointed, I will write again.

I promised to tell you something of our trip; but fear that what has been new and interesting to me will be old in print. After leaving Texas, the first that I saw worthy of attention, was the beautiful scenery in the Indian Territory. I have read and heard of and seen in paintings autumnal forests, but the brilliant foliage that crowned the blue limestone hills of the "land of the red man" was more beautiful than any painting I have ever seen.

While we were in St. Louis, we visited Shaw's Garden, said to be one of the finest in the United States. In it are several hot houses filled with rare plants from all parts of the world. There is also a building called the "Botanical Museum and Library," which contains many kinds of strange seed, nuts and gourds; and also stuffed birds and animals, and other things which we had not time to examine.

I also visited the fair grounds and saw all the animals. I liked the sea-lions better than any of the others. A few days before I saw them, I read in the *Times* an account of the singular disappearance of one of them. Missing "Ben," as he was called, the keeper drew off the water from the tank, fearing to see him dead at the bottom. Not finding him there, the grounds were searched, and he was found in the lake, a distance of perhaps one hundred yards from the tank. Calling him by his name, Ben came out and waddled back after the keeper to his home. He was supposed to have climbed the two fences round the tank. He had made a fine dinner off the small fish in the lake.

You have heard of the death of Bishop Marvin, and, I know, will like for me to tell you of our visits to his house. Miss Marvin called on me, and the Bishop sent his Episcopal orders for us to come and dine with him the next day. As I had never seen a Bishop, I jokingly said I was afraid I would not know how to behave in the presence of one. Their kind reception and cheerful hospitality, however, soon made me forget that they were strangers; and I have seldom spent a more pleasant day. The young ladies showed me the curiosities their father collected for them on his tour around the world. They were too numerous for me to describe, but I will name some of them: There were idols from China and Japan; paper money, which you have heard the Chinese burn for their dead; rich embroideries and beautiful Chinese carvings; blocks of cedar, and burs from the cedars of Lebanon; necklaces carved from olive wood; little China and metal cups from Damascus; water from the Dead Sea; and something from nearly every city of renown that he visited. Having read his letters, you may know that I considered it a treat to examine the curiosities and hear him describe them. Among those from Jerusalem, was a small coin, about the size of a three cent piece, black with age, which they told Bishop Marvin was a mite, like the one the widow cast into the treasury. Bishop Marvin told some little Sabbath-school scholars of this coin; and repeating it at home, they said that he had the widow's mite. A pastor in Massachusetts, as thoughtful as he is kind, makes out a list of the hymns, texts and heads of his discourses for the Sunday, on Saturday evening, and takes them to a deaf "hearer" who, by their help, is greatly aided in his Sunday worship.

The United Brethren in Christ, a Methodist body, reports an increase this year of 4,882 members. The total is now 148,763, with 4,067 churches, a decrease of 11; 2,059 ministers, an increase of 107; and 2,897 Sunday-schools, with 169,530 children, officers, and teachers.

Transferred.—J. H. Johnson, to Memphis Conference.

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was of his devoted family; my second of the great loss to our church. His oldest daughter said to me twice while I was there: "He is a charming father."

Bishop Marvin was a friend of the children; and the Sabbath before he wastaken sick he addressed a Sunday-school. His daughters told me that he gave each an allowance of dressing money; and said that they tried to save something out of it to devote to charitable purposes. Persuade your fathers to adopt this plan, and you will learn to be saving; and also feel when you drop your money into the plate that it was yours and that you denied yourself something to give it to God.

I must close for fear of tiring you. Have no little letters to insert this time. I am afraid that our little cousins do not love to write. Wish you could have seen the *Courier-Journal* I read last night. The Y. F. C. was full of spicy, interesting letters from the children; and I see no reason why we should not have one in the ADVOCATE equally as good. Some of you may have written and your letters failed to reach us, as we have been traveling about so much; but we hope to be at home soon. You must write often, and you will soon write very nicely. Direct your next letters to Galveston, Texas. Yours, with many kind wishes,

COUSIN ALMA.

Florida Conference.

The Florida Conference convened in its thirty-third annual session in the court house at Tampa, Fla., November 15, at nine A. M. Bishop G. F. Pierce in the chair. F. Pasco was elected secretary, and H. E. Partridge assistant.

APPOINTMENTS.

Tallahassee District.—C. A. Fullwood, P. E.; Tallahassee station, J. B. Fitzpatrick; Leon circuit, S. Woodberry; Crawfordville circuit, R. Martin; Gadsden circuit, W. F. Norton; Liberty circuit, R. D. Gentry; Ocklocknee, W. T. Taylor; Quiney, to be supplied; Little River circuit, W. G. Booth; Monticello, E. L. T. Blake; Waukeenah circuit, W. M. Watts; Union circuit, W. H. F. Roberts; Apalachicola mission, D. W. Core.

Live Oak District.—J. P. DePass, P. E.; Live Oak and Madison station, C. E. Dowman—J. F. Neal, sup.; Welborn circuit, R. H. Howren; Suwannee mission, T. R. Barnett; Jasper circuit, W. O. Hampton; Lake City and Benton, U. S. Bird; Columbia circuit, W. C. Collins; Newnanville circuit, A. Peeler; Lake Butler circuit, E. J. Knight; Baldwin, to be supplied; Madison circuit, J. M. Hendry; Mosely Hall circuit, to be supplied (by W. S. Richardson); Lafayette, to be supplied.

Gainesville District.—S. E. Phillips, P. E.; Gainesville station, M. K. F. McCook; Waldo circuit, J. T. Phillips; Micaypan circuit, T. W. Tomkies; Cedar Keys, W. R. Johnson; Fort Mason, J. S. Collier; Ocala circuit, J. A. P. Need; Oklawaha circuit, J. D. Rodgers; Sunter circuit, W. Davies; Brooksville circuit, W. Williams; Crystal River circuit, to be supplied (by J. W. Wells).

Jacksonville District.—F. Pasco, P. E.; Jacksonville station, H. B. Fraze; LaVilla station, E. W. Woodberry; Jacksonville mission, F. M. Hauser; Duval mission, H. F. Phillips; Fernandina station, J. B. Levy; Nassau mission, J. B. McFarland; Green Cove, T. W. Moore; St. Augustine mission, to be supplied by T. E. Cooper; Palatka, S. B. Smittee; Fruitland, T. B. Bishop; Enterprise, W. G. Royster; Melville, R. H. Barnett; Lake Jessup, S. L. Smith; Orange, A. A. Barnett; Cross Prairie, J. T. Duncan; Indian River mission, to be supplied.

Tampa District.—A. A. Robinson, P. E.; Tampa station, J. J. Sealy; Tampa Bay mission, C. A. Saunders; Key West, first charge, J. C. Ley; Sparks' chapel, to be supplied by I. A. Towers; Cuban mission and school, J. C. Ley, superintendent, H. B. Someillau, Aurelio Silvarez; Alafia circuit, W. C. Jordan; Manatee, E. F. Gates; Manatee mission, to be supplied by E. Glazier; Bartow circuit, E. H. Giles, S. W. Carson, sup.; Peace Creek circuit, J. A. Castel; Fort Myers circuit, C. E. Pelot; Clear Water circuit, G. W. Mitchell; mission to Seminole Indians, D. B. Duncan.

Transferred.—J. H. Johnson, to Memphis Conference.

A pastor in Massachusetts, as thoughtful as he is kind, makes out a list of the hymns, texts and heads of his discourses for the Sunday, on Saturday evening, and takes them to a deaf "hearer" who, by their help, is greatly aided in his Sunday worship.

The United Brethren in Christ, a Methodist body, reports an increase this year of 4,882 members. The total is now 148,763, with 4,067 churches, a decrease of 11; 2,059 ministers, an increase of 107; and 2,897 Sunday-schools, with 169,530 children, officers, and teachers.

A pastor in Massachusetts, as thoughtful as he is kind, makes out a list of the hymns, texts and heads of his discourses for the Sunday, on Saturday evening, and takes them to a deaf "hearer" who, by their help, is greatly aided in his Sunday worship.

We dined with them again on Sunday, and felt, when we bade them good-bye, as if we were parting with old friends.

A little over two weeks from the last time we met them, we received the sad tidings of the death of Bishop Marvin. My first thought

THE INDEPENDENT

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will have to be a VERY GOOD PAPER to satisfy the thousands of readers who have become familiar with its good qualities in the past. But we propose this year to exceed the past.

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15—4

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D. LANGELL'S ASTHMA and CATARRH Remedy.

Having struggled twenty years between life and death with ASTHMA, I have at length found a remedy.

BISHOP MARVIN told some of his

friends that he had the widow's mite.

A pastor in Massachusetts, as

thoughtful as he is kind, makes

out a list of the hymns, texts and

heads of his discourses for the

Texas Christian Advocate**TO CORRESPONDENTS.**

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

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(Communicated.)

Notice.

Please say to the missionaries of the *Northwest Texas Conference* that the Treasurer finds, upon comparing moneys on hand with the appropriations by the Board, that he will be able to pay 20 per cent. on all drafts, or the first quarter, if only the more needy will call upon him.

SAMEUL P. WRIGHT, Treas.

(Communicated.)

Sulphur Springs District Conference High School.

Resolved, That all ministers of the North Texas Conference, who have regular pastoral work, be permitted to enter their children in the District Conference High School, by making the advance payment only. Said resolution to take effect from the commencement of the spring term, 1878.

J. H. BASS, sec.,

J. CLARK SMITH, vice-pres.

(Communicated.)

The Little Cotton Pickers.

Editorial reference having been made to a "certain preacher of the North Texas Conference," who had succeeded in "interesting the little folks, on behalf of the heathen," etc., it is suggested an expose of his *modus operandi* might be of service. Hoping it may, the plan is hereby submitted.

1st. Procure neat missionary cards in sufficient numbers to supply your work. (I have furnished Bros. Shaw & Blaylock form, and from them you can get specimen copies.)

2d. Send to Nashville \$1.00 and get in return, on card board, 1,000 tickets.

3d. Announce special service (a disciplinary duty, by the way,) for the children. At the closing of said service present the cause of the heathen and wind up by appealing to the children to cultivate a row of cotton 50 or 100 yards in length, the proceeds of which to be equally divided between foreign and domestic missions. This done, hold in your hand the beautiful card saying, "Children, if you enter this work each of you will receive one of these cards with your name neatly written upon it." Then taking up the tickets, add "also one of these tickets per month." Have your *memoranda* and as the cards are taken note the receiver's name, etc.

A reflection or so, Mr. Editor, and I intrude upon your space no further:

If this plan be adopted by us toward the children three grand and essential results will have been achieved.

1st. The children will be educated to give.

2d. The receipts for missions will be largely increased.

3d. From experience I state it, the little tickets will produce desire for God's word.

D. F. FULLER.

To the Preachers and Members of the M. E. Church, South.

Dear Brethren—The undersigned having been appointed a committee by the North Texas Conference, to act conjointly with similar committees appointed by the other Texas Conferences, to collect "material for a History of Methodism in Texas," would respectfully and earnestly request the preachers and members within the bounds of our conference to aid in this important undertaking. Please communicate to me the origin of societies, especially those organized in an early day, and by whom organized—any remarkable occurrences, revivals, striking characteristics of individuals—any character, either male or female, noted for piety or zeal in promoting the cause of Christianity. Any that feel disposed, give condensed biographies of yourselves, or incidents in the lives of others.

I especially call on the *remnant* of old veterans, whether preachers or laymen, to give the history of their early settlements and labors in those trying times when nerve

and mettle were requisite to plant Christianity in the wilderness.

It required as much force of character and moral heroism to stem the opposition and encounter dangers in Texas as in any other countries, the histories of which we read with so much interest. Brave men and heroic were not wanting in the days of strife and peril to unfurl the banner of the "Prince of Life," and to hold those dangerous positions, that have since become the garden of God, filled with pleasant plants, where their children now live in the heritage which the heroes and heroines of "perilous days" won. We wish to enroll their names and perpetuate their fame for the instruction and edification of the coming generation. You *make history*—it is time to *write it*.

We wish likewise to obtain the history of all the schools or institutions of learning. Some of the strong men of our country, and some of the most influential women, received their education in these *inaugural* schools. Let us not despise the day of small things. Like the rising beams of morn, their influences are throwing their radiant beams through all the ranges of our increasing populations.

Let me beg the VETERANS not to disregard this call. You are the link, the vinculum, that connects the past with the present. Give us your reminiscences. You will soon leave us.

Who the writer of the contemplated history is to be, has not as yet been determined. The object of the committees referred to is "to collect material" for a history.

My address is Mount Pleasant, Titus county, Texas.

JAMES GRAHAM.

(Communicated.)

SAN AUGUSTINE DISTRICT, EAST TEXAS CONFERENCE.—This district embraces three whole counties, and about half of three others, and is densely populated, for the most part, by an industrious, enterprising people. There are eight circuits, one station and one mission in the district, containing a membership of three or four thousand.

I am happy to say to the lovers of Christ, the spiritual condition of the church is very good, as also the attendance upon the ordinances of the church. I have held thirty-seven quarterly meetings since I took charge of the district; have missed one appointment during the year—was caused by family affliction.

The various legislative bodies of the church were to memorialize their respective governments to negotiate with other nations for the establishment of peace bodies we

opine another decade would write the history of wars. National differences would be amicably and peacefully adjusted. Army and navy expenses would be trifling.

Then, indeed, would the sword be beaten into the plough-share.

In conclusion, suppose our General Conference were to consider the matter? In more than one sense and instance we have been,

as a church, "pioneer." PEACE.

The Marvin Memorial Association.

The details of this association are herewith presented. They are plain enough and full enough, so that prompt action may be expected. The St. Louis brethren have done well to organize an association, through which and by which the church may indulge its admiring gratitude in a suitable act of honor and benefaction. Thousands will be glad of the opportunity thus afforded them. Of course no public collection will be taken up in the congregation. This would not be agreeable to the feelings of those most interested, or the proprieties of the case; but let those know who are willing and ready to contribute to this object, where and how their contributions will be received and bestowed; and there will be no lack of funds to carry out all that is contemplated.

THE ADDRESS.

BISHOP ENOCH MATHER MARVIN, of the M. E. Church, South, died at his residence, in St. Louis, of pleuro-pneumonia, on the morning of Nov. 26th, in the 55th year of his age.

At the preachers' meeting on that day, a committee of ministers and laymen was charged with the sad duty of arranging for his burial, on Thursday, Nov. 29. On the following day that committee, with representatives of the various churches in the city, besides making all other necessary provision for a suitable burial of our honored bishop, also purchased a beautiful lot in the Bellefontaine cemetery, the title to which was conveyed to the bereaved family. On this lot it was proposed to erect a monument to the memory of Bishop Marvin, and also to procure a home for his family. In that committee of ministers and laymen originated, the day after his decease, Nov. 27, the idea of a "Marvin Memorial Association."

In the regular preachers' meeting, Dec. 3, steps were taken for the inauguration of the enterprise, and the plan consummated the following day, in a joint meeting of ministers and laymen, by the adoption of constitution and by-laws.

The objects of the association are set forth in Article II of the Constitution, as follows:

"The objects of this association shall be the erection of a suitable monument to Bishop Marvin, at his grave in Bellefontaine Cemetery,

He claims, by experience, at least a limited knowledge of its inhumanity, and shudders as scenes of the past rush upon him, again revealing mangled human forms,

and earth crimsoned with men's life-blood, which he would were buried from memory's gaze.

Profoundly interested in the world's civilization, we can but desire the dawn of that day when "the

nations shall seek peace;" desire it because all history shows war to be

demoralizing in its tendencies. This

is so patent that many of our wisest

men are beginning to evince an

ardent desire for the abolition of war altogether. Even Gen. Grant,

whom war elevated from obscurity

to the loftiest honor within the

power of our nation, found it in

his heart to arbitrate with England

rather than "fight." Amid all his

blunders (?) we give him great

credit for having succeeded in bringing "John Bull" and "Yankee Doodle" to "reason it out," rather

than "fight it out." But the point

we would the mind of the world

were agitated about is: Can war

be avoided? Who answers this

question in the affirmative, and

points out the means, is a philan-

thropist, indeed. The gratitude of

man, and better still, the approv-

ing countenance of God, are his.

The writer makes no claim to the

above-named distinctions, yet he

feels, as do all who are, either

in fact or sympathy, Christians,

that the church of God is the

bearer of the olive branch to the

world. It is, therefore, her provi-

nce to promote peace upon the

earth. And if it be so important

that the angels in their annuncia-

tion song proclaim it as a result to

the fall of the Incarnation of our

blessed Lord, are we to be checked in

our efforts to secure its universal

reign, by being branded: enthusiast?

We trust not. Upon the contrary, we

desire the day when representative

bodies throughout Christendom

shall speak the principles and senti-

ments of the subscribers be furnished

to the Executive Committee, who will

postpone until the meeting of the

Annual Conferences, next fall, we

are in no wise unmindful of his ex-

alted connection relation to the

Church, and of the right of the

whole Church, as well as that of

his friends and admirers, equally

with us, to unite in offering a tribu-

te of affection to one who was

honored and beloved wherever

he went.

With the view, therefore, of

reaching the members of the entire

church, we have issued to the pas-

tors this circular letter, setting forth

the nature and objects of the

"Marvin Memorial Association,"

and asking their earnest co-opera-

tion in obtaining contributions for

so laudable a purpose. By a pro-

vision of the constitution all contribu-

tors to the fund become mem-

bers of the Association, and it is

greatly to be desired that correct

lists of the subscribers be furnished

to the Executive Committee,

so that the same may be made

known to the public.

To aid in the speedy realization

of these objects, the association con-

sisted the undersigned an execu-

tive committee, whose powers and

duties are prescribed in the follow-

ing resolution:

"Resolved, That the executive

committee is charged with the duty

of taking such measures as they

may deem proper for raising a

sufficient sum of money for carry-