

Texas Christian Advocate

EDITOR'S NOTICES.

When articles are rejected, we must decline to give reasons therefor. In preparing articles for publication, write on but one side of the paper; otherwise your communications may be thrown into the waste-basket.

Articles refused publication will, in no instance, be returned to writers. Contributors should not be over twenty lines; eight words make a line.

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

(Written for the ADVOCATE.)

The Stray Leaf.

Far over vast fields of snow, and jagged glistening icebergs, a little waif was the toy of the Arctic breezes. Unlike its surroundings, it was not chill, and drear, and frigid. It was warm with life and thought.

The heart of the civilized world bounded wild with excitement and suspense. The fate of an illustrious man, who had dared the terrors of the frigid zone, in the cause of science and discovery, was unknown. Where was the great adventurer? What the fate of the sturdy Britons which were his seam?

Why does the uncertainty of another state give you no concern? "Because God has said to me, 'Fear not. When thou passest through the waters I will be with thee; and through the rivers they shall not overflow thee.'"

It is now in Greenwich Hospital, and still exhibits its beautiful words to the stream of daily visitors who come to the museum. The great martyrs to Arctic discovery, we now know, "forged the last link of the Northwest passage with their lives."

Perhaps the despairing ice-bound mariner, when every nerve in his long tortured body was becoming numb with intense cold, when his soul began to sicken with the thought of death in that lone frozen clime, drew spiritual warmth and comfort from those cheering words.

How firmly he must have clasped the leaf in his icy fingers! Perhaps it left the hand only when death unloosed it. Was it not pressed as a precious gift to the numbing heart? That heart must soon cease to be the muffled drum, beating time to the music of life.

The crimson tide surging through its valves must soon yield its warmth and become cold as the congealed fluid of the glistening glaciers. The great ocean of eternity was very near; but here was already a buoy, and in blissful hope the soul could anchor, secure in God's own precious promise.

ditions of the brain the spirit has no power of thought or action? Again, an insane or idiotic person is not accountable hereof for his or her acts, whether of murder or other form of crime; and punishment, therefore, either by human or divine power, is not exacted; and wherefore? Why is that person idiotic or insane? Is it not because of some disease or malformation of the brain? And if under such conditions of the brain, the spirit is not able to distinguish good from evil, does it not demonstrate that the spirit of itself knows nothing and has not the power of reason unless it be in communication with a healthy brain; and does it not also demonstrate that, apart from that combination of matter that constitutes man, spirit or soul does not exist and when that is dissolved, spirit or soul no longer is?

We are apt to long for a hereafter. "Whence comes this longing for a hereafter?" Our whole life constantly teaches us to look forward to it from the fact that we sleep expecting to wake again on the morrow, and we cannot divest ourselves of the feeling that the final sleep will be followed by its final to-morrow. In the sound, healthy sleep, we do not even know of our own existence, and the final sleep of death can have no greater knowledge; for if slumber can conquer the spirit, then death must.

It would seem, from the introductory remarks, that the editor intended to enlighten his readers on the subject of the existence of an actual eternal hell; but in looking up his authority, he stumbled on a very silly article, which, perhaps, he thought proved, or tended to prove, that there is no spirit existence after death.

I use the word "silly" advisedly, because the article shows the author to be ignorant of the nature of spirit, and of its connection with the body. One would infer that he considers the spirit as a part of the body—such as the heart, the brain or the eye—and that if the organ to be used happen to be unable to perform its function, the defect is in the spirit, which would act through the organ if the organ were capable of action.

Again, he says: "And if, under such conditions of the brain, the spirit is not able to distinguish good from evil, does it not demonstrate that the spirit, of itself, knows nothing, and has not the power of reason, unless it be in communication with a healthy brain?"

And how does this writer know that the spirit is not able to distinguish good from evil? How does he know that, in the cases he mentions, where, by reason of diseased brain, the conduct of the man shows that he is incapable of knowledge right and wrong, or is insane or idiotic?—how, I say, does he know that the impulses, communicated by the spirit to the diseased organ were not all right, and that the obliquities he refers to were not the result of the abnormal condition of that organ which failed to transmit those volitions as they were received, but perverted them so as to produce the results indicated?

Allow me to suggest an analogy: a watch, containing all the usual parts, among them the mainspring, in complete elasticity and perfect order, but with one or more of its wheels thrown out of connection, or in some way disabled. The mainspring is unchanged, continues to act as usual, with its customary elasticity, but the hands move irregularly, or cease to move at all. Must we, therefore, believe that the mainspring is affected and rendered incapable of correct action?

I regret, but am forced to believe, that this author does not believe (if he has ever read) the Bible; that his ideas of the true nature of spirit are crude and materialistic; and that he has fallen into the error presented in his article by adopting the notion that spirit is matter, and can be diseased and cured, or can die like all material animal life.

BRANDON.

(Communicated.)

From the Capital.

Austin has had something of a spring-up of late. First—On the 30th ult, the Grand Commandery of Knights Templar of the State of Texas made their debut among us. They were received in due form by Colorado Commandery of Austin; conducted to the Episcopal Church where religious services were per-

formed by the Grand Chaplain, Rev. Mr. Starr; thence in procession to the hall of Colorado Commandery, where an address of welcome was delivered by Sir Knight Hancock. Their services closed with a grand banquet given by the Colorado Commandery at the Raymond House.

Next followed the meeting of the Grand Lodge of I. O. O. F. of the State of Texas, which was suitably received by the two subordinate lodges of this city—all moved in procession in full regalia to the hall of Representatives, where Gov. Hubbard delivered a very eloquent and able address of welcome. The several societies joined in the ceremonies, making a long and magnificent parade, while thousands of private citizens thronged the sidewalks to witness the pageantry.

The governor, who is a member of the order, honored them with a grand levee; and they wound up by a grand complimentary ball, given by the Turners at their hall.

The whole would have passed off pleasantly but for the wine, and—the dancing—waltzing! The writer was not present at any of the festivities, but common report reflects sadly upon the "order"; and that some of the ladies(?) had more wine than they could well manage!—keeping them late from their homes! Why is it that these most honorable orders (Masons and Odd Fellows) have suffered themselves, even in their grand convocations, to slide from holy professions at the altar of the God of the Bible to the shrine of Bacchus? Can they not see that by doing so they are rapidly bringing their honorable and useful institutions into disrepute with the pure and good, and driving all good men from their ranks? They profess to be the "Hand-maids of Religion!" but pure and undefiled religion has no use for drunken hand-maids. Christ and Bacchus are not one and the same God; neither is there any fellowship between them. Let those in authority look to these things—for the honor of the craft is in danger.

A. F., A. M., & I. O. O. F.

(Communicated.)

Building God a House.

Allow me to address the children through the dear ADVOCATE, in the behalf of the children who compose a small Sunday-school in the town of Pennington, Trinity county, Texas. This school, as we said, is a small school, in the midst of a strong Baptist community. The Baptists are largely in the ascendancy, and some of them are very much sectarian, indeed. So much so, that they took hold of a union house, which was built by the people; that is, by all the representatives of all the denominations, and moved it off of the lot of ground, to other grounds purchased by the Baptists. Therefore the Methodist children had to seek shelter somewhere else. They were forced into the courthouse of the county, in which place they have been holding their Sunday-school. The children at Pennington have done all that they could do thus far, and their parents too, to get a house built. They have the larger part of the material on the ground to build a house to God, but are not able to go any further with it without help. Therefore they ask only the small sum of twenty-five cents from each little boy or girl who may read this call for help. And they will have no objection to any of the older persons sending them the little pittance of twenty-five cents to their pastor, J. F. Henderson, at Lovelady, Houston county, Texas. This call is for the Lord's house. Will you help these little earnest workers, who are all poor, but doing what they can to get them a house to worship God in? Remember the words of the Master: "It is more blessed to give than to receive." These children are not trying to build a fine house, but a comfortable one.

J. F. HENDERSON.

(Communicated.)

The Story That Wouldn't Be Told.

"Do tell me one more story; just one more!" said the little boy. It certainly was getting late. The fire lighted the room, the shadows danced in the corners. Down in the kitchen they were hurrying with the dinner, and in a moment a nurse would come in to take the boy to bed. But all this made him want to stay. He was comfortable in his mamma's lap, and he was in no haste to go up-stairs to Maggie and the nursery.

His mamma kissed him right on the tip of his little nose, and she said—

"But you must go to bed sometime."

"Please, mamma dear," he said, pushing his curly head almost under her arm, "just one little story."

"You know what one I want. Of course, about the giant Tancanoreous, and how he stole the slipper of the princess for a snuff-box, and how the Prince Lamberlock climbed up a cherry-tree into

the giant's room. That is the story I like!"

"And it must be the 'amen story' to-night. Well! 'O, ce upon a time the Princess Thistleblossom stood on one foot, while'—

"No, no," interrupted The Story, "you need not tell me! Tell some other story. I am tired of being said over and over. Every night, as soon as your bedtime comes, and you are so sleepy that you don't want to go to bed, you ask for me, and I have to be told, I am sick of it, and I want to rest."

"But I want you," said the boy. "I like you best of all my stories. I like that part where the giant comes in and calls out 'Porter!' in such a voice that the gate shakes all the bolts loose."

"I suppose you do like it," said The Story, "anybody would. I am a very good story, and very fit to be told last, although I cannot see why that is any reason for calling me the 'amen story.' That is foolish, I think. But at any rate, that is no reason for telling me every night. Let your mamma tell you Cock Robin, or Jack the Giant-Killer. They are plenty good enough."

"I don't want them," said the little boy, beginning to cry; "I want you! I won't go to sleep all night if mamma don't tell you."

"I don't care!" replied The Story; "you needn't cry for me. I've made up my mind. You won't hear me to-night. That's as sure as your name is Paul."

And it was just as The Story said. There was no use in the boy crying, for off went The Story, and it was not told that night; but it is my private opinion that the boy did go to sleep after all.—St. Nicholas.

(Communicated.)

About Parrots.

Deacon Green was talking about parrots the other day. He said he once knew a parrot that was not as polite as "Pippity," the one mentioned in a story, called "Tower Mountains." The parrot that he knew would swear whenever he opened his bill. It had been taught by the sailors on board the ship in which it had come from South America. When the deacon knew it, it belonged to a widow of a very strict minister. It had been brought to her by her nephew, a midshipman, as a Christmas present. It was lucky for him, just then, that the old lady was stone deaf. She was very cross with the neighbors when they told her what wicked words the bird used. It was a great pet, and she would not believe anything bad about it. But at last it swore at a visitor who was a bishop, and, soon after, it was no more.

Since the Deacon told that story I have had a paragram about another parrot; one that lived in Edinburgh, Scotland, five years ago. This one could laugh, weep, sing songs, make a noise, like "smacking the lips," and talk. His speaking was not merely by rote; he would speak at the right times, and say what was just right to be said then and there. He spoke the words plainly, bowed, nodded, shook his head, winked, rolled from side to side, or made other motions suited to the sense, of what he was saying. His voice was full and clear, and he could pitch it high or low, and make it seem joyful or sad. Many curious tales are told of him but the most remarkable thing about him is that he actually lived and really did the things named.

That's what the paragram says. Stop—let me think a moment. May be that parrot himself sent it? But no; he was n't smart enough for that; I remember, now, the signature was "Chambers."—St. Nicholas for March.

The city of Paris receives more money from taxes wholly undreamed of in this country than all the receipts of the largest American city from every source of taxation. Among these receipts are \$2,400,000 from gas. The city owns the gas-works, furnishes the citizens with gas at cheaper rates than it is furnished anywhere in this country, and yet yearly receives this immense dividend from its gas-works investment. The roirie and street sweeping taxes furnish \$1,400,000 a year. All new buildings pay two francs a metre on their frontage and one franc a square metre on their area. There is also a tax on balconies, blinds, awnings, bay windows, signs and lamps. The tax on hacks, streets cars and cabs furnishes \$800,000 annually. The item of locations yields \$171,549, the larger part being contributed by proprietors of restaurants for the privilege of putting chairs and tables on the sidewalk. The chairs in the square and the boulevards yield \$12,400 a year, and the right of posting bills, \$10,000. The Bois de Boulogne pays \$33,028 for the rent of ice-houses and the grass cut from it; its race course is rented each year for \$33,250, while permits to fish in the pond bring in \$700. The Bois de Vincennes and the Champs Elysees furnish almost as much from similar sources.

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Texas Christian Advocate

(Continued.)

History of Methodism in Texas.

I was gratified on reading a communication in the Advocate of the 22d of December last, from Rev. James Graham, to learn that he had been appointed a Committee by the North Texas Conference to collect material for a history of Methodism in Texas. More especially was I gratified to see that he had entered upon the work assigned him, in good earnest, stirring the minds of our brethren in the ministry, and the laymen of our Church as well, to engage at once in furthering this important and laudable enterprise. I sincerely hope and trust he may have many, very many, responses to his timely, urgent and well-written appeal.

The initial steps towards securing material for this history were taken in the East Texas Conference at its session held at Palestine in November, 1873, at which time the following preamble and resolutions were adopted:

WHEREAS, The members of the East Texas Conference greatly desire to see a full and comprehensive history of Methodism in Texas at as early a date as possible; before any more of our elder brethren, who were among the pioneers of our Church, are called to their final reward; and—

WHEREAS, We desire to meet more fully the demands of our Church and the reading public than has heretofore been done; therefore,

Resolved, That Brother — be appointed by the Conference, in connection with other duties assigned him by the Bishop, to collect during the ensuing Conference year such material as he may deem suitable matter to be inserted in said history, and report the result of his labors to the next annual session for its further consideration.

This was signed by Daniel Morse, J. S. Mathis, D. M. Stovall, A. M. Box, J. R. Bellamy, F. M. Stovall, Neil Brown, L. C. Crouse, J. C. Woolam and J. W. Overall.

Daniel Morse received the appointment.

The following resolution was offered by J. K. Street and Samuel Morris, and was adopted:

Resolved, That each preacher of this Conference be requested to furnish the appointee a sketch of his life and of all documents and matters relative to Texas Methodism, within his knowledge or possession.

At the next session of the Conference I made my report, showing that a considerable amount of material had been collected, with the aid of several brethren who had promptly responded to the call, while a number of others had not.

After the adoption of the report the additional resolutions were passed:

Resolved, That we are gratified that the initial steps have been taken, with a view of completing a more comprehensive "History of Methodism in Texas" than we at present have.

Resolved, That the Conference appoint a member of a committee, to be composed of one member of each of the Annual Conferences in Texas, to take proper steps toward the collection of suitable material for a history of Methodism in Texas, and the selection of some one to compile the work. This blank was filled by the writer, and the then presiding Bishop, (G. F. Pierce), was requested by the Conference to submit the same to the other conferences in Texas for similar action, which was afterwards done, all concurring in the resolution touching the appointment of said committee, with the exception of the Texas Conference. The paper was there referred to the Committee on Books and Periodicals. Said Committee did not concur.

The following brethren were first appointed to collect material for the proposed history: Texas Conference, Robert Alexander; West Texas, O. A. Fisher; Northwest Texas, O. M. Addison; North Texas, J. W. Fields; East Texas, Daniel Morse.

How these brethren have succeeded in this undertaking, in their respective fields, has not been made public, but as they have proven themselves to be reliable men in every department of church enterprise to which they have been called, it is presumed (if not taken for granted), that they have not been wanting in an effort to do their best. A report from each of them would be acceptable, and might encourage their successors to push on the work to a successful completion.

As the proposed plan originated with the East Texas Conference, and as I had the honor of being the first appointee, I will ask for further space in the columns of the Advocate to give a condensed statement of what has been done in collecting material up to the present time:

Thirty-two persons have responded

ed to a call made on them for sketches of their life and labors, thirty of whom are or have been traveling preachers. The first I received was from Bro. James B. Hall, who gleaned from the recording steward's book of Starrville Circuit, from its organization in 1848 to the close of the year 1862. In this we have valuable information with regard to our branch of the Church, interspersed with interesting incidents. The next was from Sister E. J. Barcroft, who handed me a well-written account (from memory), of the labors of several of our pioneer preachers in Texas, with facts and incidents worthy a place in history. Bro. E. P. Rogers has also furnished a lengthy and interesting sketch, written with care, with many instructive and interesting incidents. Dr. Job M. Baker (now deceased), has contributed a voluminous history of his eventful life. In this sketch we have noted some remarkable interpositions of divine providence and valuable reflections. He was contemporary with many of the pioneers of Methodism who have fallen asleep in Jesus. He has brought his narratives down to the year 1874; without these contributions, much that is valuable and authentic would have been lost to history. I have also on file a sketch from Dr. R. S. Finlay, which I read with interest and profit. I might also mention the names of Brothers Bellamy (deceased), Crouse, Armstrongs, Overalls, Bridges and many others who have contributed their quota to the work under consideration.

Besides these, our venerable brother, J. C. Woolam, has handed me the papers left by the sainted Fowler. Some of these I have examined, and find them exceedingly interesting. The diary he kept for several years shows the deep vein of piety which ran through the whole course of his ministerial life. The History of Methodism would be incomplete without an extended notice of the life and labors of this great and good man.

Other conferences have set us a worthy example in transmitting to posterity interesting and reliable histories of the rise and progress of Methodism within their respective territories; together with a mention of the instrumentalities, the worthy men who lived, labored and died in promoting the cause of the Master.

These histories have been read by thousands now living, to their edification and spiritual profit, and will continue to be read by coming generations, while at the same time they prove a source of revenue to our Church.

Texas, too, has a history, unwritten though it is, which if properly compiled and published, would afford a valuable acquisition to our church literature, and would class favorably with our most interesting church histories. It is a source of deep regret that so many of our prominent and most efficient ministers and early pioneers have passed away without leaving behind them data by which the progress of the work of God might have been more clearly apprehended during the time of their faithful labors and self-sacrifices: Fowler, Williams, Palmer, Burks, Irvine, Shook and Dennis, with many others in Texas, have united with the church triumphant; they no longer speak to us of their trials and triumphs. Before the next decade shall have passed, many will be as they: our pens will cease to write and our tongues will be still in death.

Let me second the call of Bro. Graham and urge upon all who can in any way contribute to the furtherance of the enterprise indicated, to do so at once. What thou doest, do quickly. If you are a preacher and can say no more, tell us the place of your nativity, when and where you were converted, when called to preach, how long you have labored in the vineyard of the Lord, and with what apparent success. I would advise all young ministers to keep a diary, noting the number baptized and how many received into the Church, and insert in a book to be carefully kept. You will not regret it in after years.

PANIEL MORSE, MARSHALL, TEXAS, Feb. 13th, 1878.

How Matches Are Made. A match is a small thing. We seldom pause to think, after it has performed its mission, and we have carelessly thrown it away, that it has a history of its own, and that, like some more pretentious things, its journey from the forest to the match-safe is full of changes. The match of to-day has a story far more interesting than that of the old-fashioned match. As we have said, much of the timber used in the manufacture comes from the immense tracts of forest in the Hudson Bay Territory. It is floated down the water-courses to the lakes, through which it is towed in great log-rafts. These rafts are divided; some parts are pulled through the canals, and some by other means are taken to market.

When well through the seasoning process, which occupies from one to two years, the pine is cut up into blocks twice as long as a match and about eight inches wide by two inches thick. These blocks are passed through a machine which cuts them up into "splints," round or square, of just the thickness of a match, but twice its length. This machine is capable, as we are told, of making about 2,000,000 splints in a day. This number seems immense when compared with the most that could be made in the old way—by hand. The splints are then taken to the "setting" machine, and this rolls them into bundles about eighteen inches in diameter, every splint separated from its neighbors by little spaces, so that there may be no sticking together after the "dipping." In the operation of "setting," a ribbon of coarse stuff about an inch and a half wide, and an eighth of an inch thick, is rolled up, the splints being laid across the ribbon between each two courses, leaving about a quarter of an inch between adjoining splints. From the "setting" machine the bundles go to the "dipping" room.

After the ends of the splints have been pounded down to make them even, the bundles are dipped—both ends—into the molten sulphur and then into the phosphorus solution, which is spread over a large iron plate. Next they are hung in a frame to dry. When dried they are placed in a machine which, as it unrolls the ribbons, cuts the sticks in two across the middle, thus making two complete matches of each splint.

The match is made. The towering pine which listened to the whisper of the south wind and swayed in the cold northern blast, has been so divided that we can take it bit by bit and lightly twirl it between two fingers. But what it has lost in size it has gained in use. The lit flame it carries, and which looks so harmless, flashing into brief existence, has a latent power more terrible than the whirlwind which perhaps sent the tall pine-tree crashing to the ground.

But the story is not yet closed. From the machine which completed the matches they are taken to the "boxes"—mostly girls and women—who place them in little boxes. The speed with which this is done is surprising. With one hand they pick up an empty case and remove the cover, while with the other they seize just a sufficient number of matches, and by a peculiar shuffling motion arrange them evenly, then—"it is done!" The little packages of sleeping fire are taken to another room, where on each one is placed a stamp certifying the payment to the government of one cent revenue tax. Equipped with these passes the boxes are placed in larger ones, and these again in wooden cases, which are shipped to all parts of the country, and over seas.

All this trouble over such little things as matches! Yet on these fire-tipped bits of wood millions of people depend for warmth, cooked food and light. They have become a necessity, and the day of flint, steel and tinder seems almost as far away in the past as the bow and fire-stick of the Indian.

How apt to our subject is that almost worn-out Latin phrase, "multum in parvo,"—much in little! Much labor, much skill, and much usefulness, all in a little piece of wood scarcely one-eighth of an inch long!—St. Nicholas for March.

First Things.

Envelopes were first used in 1839.

The first air pump was made in 1650.

The first steel pen made in 1820.

Anaesthesia was first discovered in 1783.

The first balloon ascent made in 1729.

The first lucifer match was made in 1830.

The entire Hebrew Bible was printed in 1488.

The first iron steamship was built in 1830.

Ships were first "copper-bottomed" in 1783.

Coaches were used in England in 1569.

The first horse railroad was built in 1826-7.

Gold was first discovered in California in 1848.

The first steamboat plied the Hudson in 1807.

The first watches were made in Nuremberg in 1477.

Omnibuses were introduced in New York in 1820.

The first newspaper advertisement appeared in 1652.

The first copper cent was coined in New Haven in 1687.

The first telescope was probably used in England in 1826.

The first saw-maker's anvil was brought to America in 1819.

The first use of a locomotive in this country was in 1829.

The first almanac was printed by George Von Purbach, in 1490.

The first chimneys were introduced into Rome from Padua in 1368.

The first printing press in the United States was introduced in 1368.

The first steam engine of this continent was brought from England in 1753.

Glass windows were first introduced into England in the eighth century.

The first complete sewing machine was patented by Elias Howe, Jr., in 1846.

Glass was early discovered. Glass beads have been found on mummies over three thousand years old.

The first society for the promotion of Christian knowledge was organized in 1698.

Gas was first used as an illuminating agent in 1802. Its first use in New York was in 1827.

The first attempt to manufacture pins in this country was made soon after the war of 1812.

The first national bank in the United States to aid the soldiers was incorporated by Congress, Dec. 31, 1871.

Organs are said to have been first introduced into churches by Pope Vitalianus, about A. D. 1670.

The first glass factory in the United States of which we have definite knowledge was built in 1780.

The first temperance society in this country was organized in Saratoga County, N. Y., in March, 1808.

The first compass was used in France in 1150, though the Chinese are said to have employed the loadstone earlier.

The first machine for carding, roving and spinning cotton made in the United States was manufactured in 1786.

The first society for the exclusive purpose of circulating the Bible was organized in 1804, under the name of "British and Foreign Bible Society."

The first telegraph instrument was successfully operated by S. F. B. Morse, the inventor, in 1835, through its utility was not demonstrated to the world until 1844.

The first daily newspaper appeared in 1702. The first newspaper in the United States was published in Boston, September 25, 1639.

The first Union flag was unfurled on the 1st of January, 1776, over the camp at Cambridge. It had thirteen stripes of white and red, and retained the English cross in one corner.

ANOTHER WITNESS AGAINST CLOSE COMMUNION.—Rev. Jonathan Warren, of Dublin street Baptist Church, Edinburgh, an able scholar and a highly esteemed and influential Baptist clergyman of Scotland, thus writes concerning the practice of close communion in the Churches of his denomination: "Party communion is equally removed from this sacred principle. Often, too often, alas! has the Lord's table been turned into a sectarian banquet, over which has waved the standard of bigotry, inscribed with the shibboleth of the party. But who has taught the Christian world to convert the institution of heaven, free to all genuine believers, into occasions of strife and badges of sectarianism? This wisdom cometh not from above. The table of redeeming love is the Lord's, not ours. To keep back his children, because defective in knowledge, seems a strange method of bringing them forward. The advocates of this practice would require to have a very explicit warrant for their procedure; if they have, let them show it. It will not serve their purpose to reiterate for the thousandth time that in primitive days none but the baptized in water were added to the Church. The perplexing case had not then arisen."

The Christian Union, replying to a correspondent with reference to the denomination of Free-Will Baptists, says, speaking of the earliest American Baptist churches: "At first the practice of open communion was generally observed, but the tendency of the age was hardly in the direction of religious tolerance, and it was not long before baptism by immersion was made a prerequisite to the communion."

The prospective Methodist ecumenical conference will probably be held in New York.

Church Notices.

NORTH TEXAS CONFERENCE.

SHERMAN DISTRICT—SECOND ROUND. Shen, Mt. station, 4th Sunday in February. Dennis, mission, at Dickson Chapel, 1st Sunday in March. Pilot Point station, 2d Sunday in March. Dexter circuit, at Dexter, 4th Sunday in March. Sherman circuit, 5th Sunday in March. Whitesboro circuit, at Salem, 1st Sunday in April. Saco circuit, at Cedar, 4th Sunday in April. Bonham station, 2d Sunday in May. Pilot Point circuit, 1st Sunday in May. Pilot Grove circuit, 2d Sunday in May. J. M. BINKLEY, P. E.

PARIS DISTRICT—SECOND ROUND.

Honey Grove, February 16, 17. Paris station, March 2, 3. Blossom Prairie, March 9, 10. Roston, March 16, 17. Wayland, March 23, 24. Robbinsville, March 27. Cheeksville, March 30, 31. Lead City, April 6, 7. Cooper, April 13, 14.

Ladonia, April 20, 21. Boston, April 25. Texarkana, April 27, 28. Delegates to District Conference to be elected this month. JOHN H. McLEAN, P. E.

DALLAS DISTRICT—FIRST ROUND. Bechel circuit, first Saturday and Sunday in March. W. H. HUGHES, P. E.

WEST TEXAS CONFERENCE. CORPUS CHRISTI DISTRICT—FIRST ROUND. Oakville mission, at Oakville, March 2, 3. R. H. BELVIN, P. E.

VICTORIA DISTRICT—FIRST ROUND. Moulton circuit, March 2 and 3. Lavaca River mission, March 16 and 17. A. A. KILLOUGH, P. E.

VALDE DISTRICT—FIRST ROUND. Brady City circuit, March 2, 3. W. T. THORNBERRY, P. E.

TEXAS CONFERENCE. GALVESTON DISTRICT—FIRST ROUND. Hockley mission, at Hockley, March 2, 3. Galveston, St. James Church, March 9, 10. Galveston, St. Johns, March 16, 17. Bay mission, at Cedar Bayou, March 23, 24. B. D. DASHIELL, P. E.

CHAPPELL HILL DISTRICT—FIRST ROUND. Caldwell and Elbow mission, March 2, 3. Fort Graham circuit, March 9, 10. Bryan circuit, March 16, 17. Bryan station, March 23, 24. E. ALEXANDER, P. E.

COLUMBUS DISTRICT—FIRST ROUND. Eagle Lake mission, March 1, 2. Columbus, March 8, 9. Flatonia, March 22, 23. R. W. KENSON, P. E.

AUSTIN DISTRICT—FIRST ROUND. LaGrange circuit, at LaGrange, March 2, 3. Austin Station and Swale mission, March 9, 10. Elgin circuit, at Elgin, March 16, 17. J. W. WHITFIELD, P. E.

HUNTSVILLE DISTRICT—FIRST ROUND. Zion circuit, at Zion, March 2, 3. Dodge mission, at Dodge, March 9, 10. Cold Springs, at Johnson's Chapel, March 16, 17. S. C. LITTLEPAGE, P. E.

NORTHWEST TEXAS CONFERENCE. WAXAHACHE DISTRICT—SECOND ROUND. Waxahachie circuit, at Lebanon, 1st Sunday in March. Waxahachie mission, at Mannings, 2d Sunday in March. Waxahachie station, 3d Sunday in March. Hillsboro, at Lebanon, 4th Sunday in March. Millford, at Salem, 2d Sunday in April. W. G. VEAL, P. E.

FORT WORTH DISTRICT—FIRST ROUND. Fort Worth station, at Fort Worth, March 2, 3. Covington circuit, at Covington, March 9, 10. Covington circuit, at Nolan River, March 16, 17. W. C. YOUNG, P. E.

STEPHENSVILLE DISTRICT—FIRST ROUND. Gatesby circuit, at New Hope, March 2, 3. Dalmy circuit, at Marvin Chapel, March 9, 10. J. P. MUSSETT, P. E.

WEATHERFORD DISTRICT—FIRST ROUND. Jacksonville, at Jacksonville, 1st Sabbath in March. Springtown, at Walnut Creek, 2d Sabbath in March. Eldorado, at Carroll's Creek, 3d Sabbath in March. Graham, at Graham, 4th Sabbath in March. T. W. HINES, P. E.

WACO DISTRICT—FIRST ROUND. Mount Vernon circuit, at Mount Vernon, March 2. Wheelock circuit, at Hickory Grove, March 9. W. G. COSSON, P. E.

CORPUS CHRISTI DISTRICT—FIRST ROUND. Corpus Christi circuit, at Byrdstown, March 1. Mexia circuit, at Forest Glade, March 8. The district stewards will please meet at Mexia on Friday, March 7, at 1 P. M. It is very desirable that every one be present. JOHNS, McCARVER, P. E.

GEORGETOWN DISTRICT—FIRST ROUND. Cameron circuit, first Sunday in March. Rockdale circuit, second Sunday in March. Black Land circuit, third Sunday in March. The preachers will please inform me of the place of their quarterly meetings if any change of place should be necessary to suit the Sabbath. I have appointed to each preacher as the time of his quarterly meeting. Address, South Bogie, McLennan county. THOS. STANFORD, P. E.

BRECKENRIDGE DISTRICT—FIRST ROUND. Salana circuit, at Sep Springs, 1st Sabbath in March. Palo Pinto circuit, at Riverbend, 2d Sabbath in March. Clear Fork circuit, at Ark Arbor, 3d Sabbath in March. Belknap circuit, at Belknap, 4th Sabbath in March. J. G. WARREN, P. E.

COMANCHE DISTRICT—FIRST ROUND. Rockdale circuit, at Rockdale, March 3, 4. Llano mission, at Llano, March 10, 11. San Saba circuit, at San Saba, March 17, 18. Mountain mission, at Center City, March 24, 25. Brownwood circuit, at Brownwood, March 31 and April 1. The district stewards will please meet me at the quarterly meeting of the respective churches to assess the salary and traveling expenses of the presiding elder. Knowing the extensive travel to any point on the district, and the difficulty of getting the board of district stewards together, I have adopted the plan of letting each district steward assess himself, and thus make out the whole assessment. P. W. GRAVES, P. E.

EAST TEXAS CONFERENCE.

MARSHALL DISTRICT—FIRST ROUND. Marshall station, February 23, 24. Starrville circuit, at Chappell Hill, March 2, 3. Larissa circuit, at Pine Springs, March 9, 10. Grand Prairie circuit, at Grand Prairie, March 16, 17. Grand Prairie mission, at Harris Church, March 23, 24. R. W. THOMPSON, P. E.

SAN AUGUSTINE DISTRICT—FIRST ROUND. Nelrose circuit, at Vail's Chapel, March 2, 3. Mt. Enterprise circuit, at Minden, March 9, 10. Nelrose circuit, March 16, 17. Flat and Bonglass, at Pine Grove, March 23, 24. A full attendance of the Boards of Stewards at the first quarterly meeting of each circuit is earnestly requested. J. C. A. BRIDGES, P. E.

PALESTINE DISTRICT—FIRST ROUND. Trinity circuit, March 2, 3. D. P. CULLIS, P. E.

BEAUMONT DISTRICT—FIRST ROUND. Wallsville circuit, at Inside Prairie, March 2, 3. Beaumont circuit, at Beaumont, March 9, 10. E. L. ARMSTRONG, P. E.

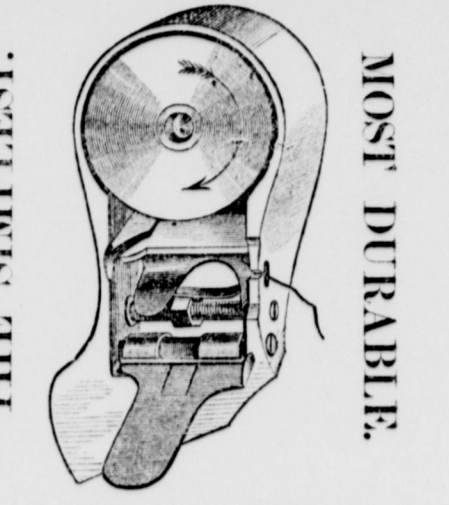
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NOTICE.

Some parties who subscribed for the Minutes understand that we have advanced the price...

To the Public.

We have no traveling agents. All persons holding authority as such, dated prior to February 1, 1878, are unauthorized...

To Preachers and Agents.

Will not all send us the postoffices in their respective works. We want to notify you as to the expiration of the time of subscribers...

A CORRESPONDENT of the Nashville Advocate proposes to have the Presiding Elder paid by a separate collection...

EDIGRAPHS.

The world is poorer when a good man dies. This truth is trite, but not less true. We felt its force while in Chappell Hill by the universal expression of sorrow over the death of Dr. Miller...

The trustees of Soule University have chosen Prof. Sias the successor of Dr. Miller. We found him in the midst of his work. He is burdened by the great responsibilities placed upon him...

We spent a most delightful hour while in Chappell Hill listening to the morning lesson in vocal music under the direction of Sister Pitts. This feature of the musical department of Chappell Hill Female College specially interested us...

There is wealth which may be imparted to others while it leaves the donor none the poorer. This thought filled our mind as we listened to the careful instructions of the teacher. The grand harmonies and rich sweet melodies which were brought forth and fixed in the memory of each student did not lessen the musical capabilities of the teacher...

After bearing for several years the burden of an important pastoral charge, together with editorial duties, it was with a sacred sense of relief that we seated ourself in Dr. Alexander's buggy the morning of the 16th, and left Chappell Hill for his quarterly meeting at Sempronius...

dents of that session not recorded in the minutes. It is thirty-one years since we heard our first appointment; and across fields, and along the distant hills, we can recall the route traveled to Old San Felipe, where our first sermon as an itinerant was preached. It was a raw December day when we started. The route leading to quarterly meeting leads in nearly the same direction. With the experience of nearly one-third of a century to guide our decision, would we now make that ride to the Richmond circuit and spend our days as a Methodist preacher?

How many changes have gone over the land since that conference met in Chappell Hill? The hills of that rich upland region are now covered with rich farms and comfortable homes. Two important institutions of learning, three churches, and a thriving town cover the hill where a solitary country store was then standing...

The Saturday congregation at quarterly meeting made us think of other days. In many of our city stations a Saturday congregation at a quarterly meeting is no longer expected. At 11 A. M. we had an assembly not large but earnest and devout, and felt while endeavoring to preach to them that the spirit of prayer was in the hearts of the hearers. It is refreshing after several years service in a city station to share the worship of a country congregation. The preacher is relieved from the thirty minutes rule; and a clock, planted directly before him, does not act as a constant reminder to moderate the dose of theology he administers to his hearers...

We preached three sermons for Dr. Alexander, and then accompanied Dr. and Sister Pitts to Chappell Hill and preached to a large congregation on Sunday night. Four sermons in two days is fair work for a man who is seeking a year of rest.

What a noble farming region is found in this part of Washington county. The people talk of hard times and offer this as a reason why they do not support our church institutions; but their cribs are laden with corn; their smoke-houses are full of meat; and blooded hogs and fine cattle are found in nearly every lot. We did not see a hungry-looking or ill-clad man in the county. Labor can be commanded on fair terms; and their rich lands will compare with any in or out of Texas. Our people know but little of the real meaning of that familiar phrase—hard times.

An article in the Texas Presbyterian, copied from an English paper, predicts that the Methodist Church will soon become Presbyterian in church government. We opine the time is far distant. The efficiency of the Methodist Church depends largely upon the exercise of Episcopal powers.

FLIPPANT PROFANITY.

No person with eyes and ears can fail to observe the fearful increase of profanity throughout the country. We see it in almost every secular paper; we see it in some papers that would be thought religious; we see it even in books; we hear it almost everywhere—sometimes from the pulpit. There are innumerable varieties of the vice. Proteus could not assume more shapes, nor did the Lernean Hydra so resist decapitation. Inventive genius exhausts itself in contriving new forms of irreverent expression. Newspaper paragraphists vie with each other in the shameful contest. He succeeds who can make his dishes piquant with the spices of profane and irreverent suggestion. The words of the wise are passed by with indifference, while the profane slang of would-be wits is collated with diligence and paraded with pride.

We are not now writing of the horrid and vulgar oaths that shock the ears of well-bred, not to say religious, people on the cars, on steamboats, in hotels, and on the streets. We are writing, rather, of that indefinable spirit of irreverence that in a thousand ways insinuates itself into the written and spoken language of our people.

The irreverent, because undevout, use of the awful name of God is as common as it is sinful. We hear it in all sorts of connections—in altercations and jests—in idle exclamations and indolent sighs. It drops from the lips of age and youth. Fair women and little children are not exempt from the infection. We write it with unspeakable shame. Many professors of religion, and even some ministers of religion, sin against God and their own souls by the idle and irreverent use of the Ineffable Name. We do not mean that any man, calling himself a Christian minister, will deliberately "swear profanely," as drunkards and common rowdies will do; but some of them sometimes tell anecdotes whose point is in their irreverence. It may be in a group of friendly listeners. Children may be there. The quick ear catches the interlarded oaths in the story, and that is remembered when the story itself perhaps is forgotten. Little boys sometimes hear their first oaths from consecrated lips, and learn to swear in imitation of their pastors. Suppose they did occur in anecdotes? Suppose they were told to amuse? God's name is in no connection, and under no excuse that can be invented, a fit subject for jesting.

We said above that we sometimes hear profanity in the pulpit. We mean simply this: that some preachers, without meaning to do wrong, and without knowing that they do harm, have contracted the unfortunate habit of using the holy name quite unnecessarily and quite out of place. This point it is difficult to illustrate. Most intelligent hearers have noticed the evil to which we allude. We have a friend, a very worthy preacher, much given to exaggerated forms of speech. We have heard him, dozens of times in one sermon, use the phrase: "God Almighty's green earth!" Another constantly cries out: "Great God!" and "God knows," and many such like phrases we are unwilling to introduce. We have mentioned these three forms of this irreverent use of the Divine name in the pulpit to make our meaning plain. If we are mistaken as to the irreverence of this pulpit habit, how wretched the taste that such expressions manifest! It does not make argument more forcible; it does not substitute the lack of fervor or elegance; it convinces nobody; it awakens nobody; but it does often shock the hearts of the most devout.

Another most prevalent form of the abounding profanity is seen and heard in the travesty of Scriptural language. Positively, it is a plague upon our language. Of late this misuse of Bible words and phrases has been conspicuous in "head-lining" telegrams and local items in the secular papers. The late Lord Hicks' marriage in New York furnished opportunity for the

dailies to multiply puns on the name of Jehovah, and to twist into the uses of irreverent humor the most precious words in the sacred Scriptures. As illustrating the spirit of the times, we give an instance or two: A young Georgian moved to Texas, failed and returned. Upon his arrival at home a local paper "head-lines" the item thus: "Fatted Calf for One."

The recent discussion of the subject of hell has been a rare opportunity to the secular press. The words which represent the most awful truths, that express the woes of the lost, have been bandied about with childish frivolity. Some years ago we knew a cultivated audience applaud to the echo of the speech of a flippant young lawyer during the commencement exercises of a female college, whose jests were all pointed with holy words and Bible phrases. Representing a lover as urging his suit, he put in his lips, (with such verbal changes as suited his purpose), the first paragraph of the fourteenth chapter of the Gospel of John! And the people laughed and applauded till the hall rang again. But enough. These few illustrations will bring multitudes like them—perhaps worse—to the remembrance of our readers.

There is no estimating the tremendous power against religion that this prevailing flippant irreverence excites. It is more chilling, perhaps, than the out-and-out opposition of more solid infidels. There is little hope of the salvation of a man who has formed a deeply-fixed habit of laughing and jesting over holy things. We are persuaded that Satan has few methods that are more potent to resist the influences of the Holy Spirit. When once the spirit of frivolous irreverence has fairly possessed a soul, there is little to hope for. The thunders of Sinai are heard without fear, and the spectacle of Calvary witnessed without emotion. It may be doubted whether crime more certainly hardens the heart and indurates the conscience, than does the fell spirit of flippant profanity and irreverence that is abroad in our land. Decency as well as piety demands a reformation.

ENDLESS PUNISHMENT.

As it has become customary for Universalists to assert that the existence of a future state of endless punishment is not taught in the Old Testament, we deem it proper to call attention to the following Scriptures:

"They spend their days in wealth, and in a moment go down to the grave." Job xxi: 13.

"The wicked shall be turned into hell, and all the nations that forget God." Psalm ix: 17.

"Her feet go down to death; her steps take hold on hell." Prov. v: 5.

"But he knoweth not that the dead are there; and that her guests are in the depths of hell." Prov. ix: 18.

"Thou shalt beat him with the rod, and shalt deliver his soul from hell." Prov. xxiii: 14.

The term translated, grave and hell, in the above Scriptures, according to Mr. Watson, is sheol, and expresses a future world of woe. A Universalist author (Andrews) says sheol occurs sixty-four times in the Bible, and is rendered grave in twenty-nine places, thrice pit, and about thirty-two times hell. Mr. A. asserts "either hell is the proper translation of sheol, or it is not. If it is, then it should so have been rendered, in all those passages where the words grave and pit have been substituted, per necessitatem." We maintain on the contrary that when a word has an indefinite meaning, it is the imperative duty of the translator to render it in harmony with the connection in which it stands, so he does not transcend the limits of its meaning; and that when a word has several meanings, it is the duty of the translator to use a word or words which will convey the meaning most accordant with the connection. The LXX generally, indeed almost invariably, rendered sheol by hades, which means, like sheol, the grave—the invisible region—the world of woe. For an example of this last sense of hades we refer to

Luke xvi: 23: "And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."

Gehenna (the valley of Himon, alias Tophet) is used, in twelve places in the New Testament, if we may credit Universalist authors, in which it is translated hell. We give only two of these: "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." "And if thy right hand offend thee, cut it off and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."—Matt. v: 29 and 30.

"And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."—Matt. x: and 28.

From these quotations it is evident that the goodness of God, upon which Universalists presume, is not pledged for unconditional salvation, but manifests itself in warning us what to do and whom to fear in order to salvation.

We claim the privilege of asking a question; yea, two.

1. Do all men forgive others their trespasses?

No candid man will answer affirmatively.

2. Can any be saved who do not forgive? Let an honest answer be returned with this declaration of the Son of God burning its way into heart and brain: "For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Mark vi: 14-15. As certainly as men refuse to forgive, so certainly do they remain unforgiven of God; and so certainly are they "turned into hell." It will not avail to say that they will forgive in the future state and thus secure final salvation. On that hypothesis there can be no destruction of soul and body in hell. On the contrary, hell-fire is eminently saving.

It is becoming somewhat customary for Universalists to represent that a very large proportion of the primitive Christians believe in universal salvation. The truth seems to be that none who belonged to the ancient church disbelieved the eternity of future punishment, except some of the Alexandrian school. They were led into this heresy by their vicious anthropology, which maintained that the will is able to turn by its own inherent energy from sin to holiness. Clement of Alexandria says, "Man, like every other spiritual being, can never lose the power of arbitrary choice. By means of this power noble minds, at all times, here and hereafter, aided by that divine power which is indispensable to success, are lifting themselves up from ignorance and deep moral corruption, and are drawing nearer to God and the truth." He regarded divine aid as necessary to the consummation of reformation, but not to its commencement. The initiative, he says, is taken by the sinner himself.

Our eighth article of religion is in direct antagonism with this synergistic view. It very properly gives the initiative to the "Grace of God by Christ;" and also the consummation. Origen did not differ from Clement. Their view of "Original Sin" left the rational and spiritual in man intact. Only the physical and sensuous were impaired. Imagining that death destroys the physical and sensuous, and probably that the resurrection reconstructs one or both on a better basis, they prepared the way for a rational defense of "Hell Redemption."

Origen makes this judicious observation, with which we close our article: "Many wise men, or such as thought themselves wise, after having apprehended the real and absolute truth respecting endless punishment, and rejected the delusion, have given themselves up to a vicious life. So that it would have been better for them to have continued in the delusion, and believed in the eternity of future punishment." H.

Texas Christian Advocate

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

Presiding elder of the Marshall District earnestly preaches the doctrine expressed by the following acrostic: Repent and turn from sinful ways. While yet the spirit may be wooed. Think how fleeting is worldly praise. How false is in; of good how void! Oh, repent! Oh, believe!

Dallas—Its Present Prosperity and Future Prospects—Spiritual and Temporal. A RACY LETTER FROM AN OLD FRIEND.

Time moves on, and Dallas seems to keep fully up with the swift-winged traveler; and thinking you might find a few items from the "Hub of the Southwest" (we do not aspire to rival Boston) intersting to you...

Our city continues steadily to improve. There are several handsome business houses near completion, which are considered important additions to the internal improvements of the city...

It is said that a quantity of cotton is yet in the hands of the farmers, awaiting pleasant weather and passable roads, in order to reach Dallas, which is, of course, the principal market of Northern Texas.

Before closing, I wish to add a few words in regard to the condition of Methodism here, a subject which ought to interest every true Methodist, who is a reader of your Advocate. There are four Methodist churches here—the Lamar Street M. E. Church, South, which is the most important in strength and influence; the Floyd Street M. E. Church, South, which is located in East Dallas; the German Methodist Church, on Live Oak Street; and the Tabernacle of the M. E. Church, North, on Elm Street.

At the Lamar street church, of which I am a member, we have Rev. H. A. Bourland, from Kansas City, Mo., for our pastor this year—and I can assure you that, so far as I have heard, prosperity, peace and harmony prevail under his ministrations. Our church-building is usually filled to its utmost capacity each Sabbath with hearers, and it is often the case that numbers turn away from the doors, seeing no vacant seats within—and in this we have a practical demonstration of the fact that we need a new building, a larger one, with more of the modern conveniences than the present one affords. We as a church feel this a truth,

but it seems that now, while the cry of "hard times" is abroad in the land, we hesitate to make a movement toward an exertion to build a new church—we can only hope and pray that ere long better times will dawn upon us, and we may yet have a church-building better adapted to our wants, and one in every way suited for the worship of the Most High.

Floyd street church, too, from what I can hear, is happy in their new pastor, Rev. Mr. Pierce, nephew of our good Bishop Pierce; and last, but not least, is our presiding elder, Bro. Hughes, with whom we are all pleased. Texas was his home several years ago; so he has many old friends and relations to welcome him again to a home within our State, and we trust he will not regret the move he has made in coming among us.

Lamar street church has a "Ladies' Aid Society," regarding which I would like to write you a few facts, were it not that I am a member of the same and its secretary. Modesty, therefore, forbids that I should say more than that we are glad to know that we have been the means of relieving the wants of many poor and suffering of our city; and of assisting our pastor in various ways in the discharge of his duty. If you could have heard Bro. Bourland speaking in praise of our "society," not long since on a certain occasion, you would probably have concluded that we are, indeed, a host within ourselves. We, as a society, will give our annual supper and entertainment next week, on Feb. 28th and March 1st; and we extend you a cordial invitation to attend. If you will come, we promise you a pleasant time; and will spread your table with viands fit for a king. Kind wishes for you and the Advocate. FLORENCE E. HOWELL.

Hand-Book of Bible Reading.—This is a most useful volume, edited by H. B. Chamberlin, with an introduction by D. W. Whittle; also a chapter by Rev. Jos. Cook; 500 Bible readings and Bible studies; articles by Ralph Wells, Rev. James H. Brooks, Rev. Geo. A. Hill, Rev. W. F. Crafts; also an outline of the Bible reading and studies of the Watkins Glen Conference and Sunday-school parliament. As a help to the Bible student it is invaluable and it will afford a means of ready reference to all passages of scripture bearing upon any subject or idea. Fairbanks & Co., 46 Madison street, Chicago, are the publishers.

A ROYAL BOOK FOR WOMEN!—"Buckeye Cookery and Practical Housekeeping." A complete cyclopaedia of practical information for every housekeeper, and every woman, maid, wife or mother, who is or expects to be mistress of a house. One volume, 465 pages, tinted paper, full alphabetical index, substantial and elegant binding. Compiled in the most careful manner, chiefly from original sources. It contains nearly 1500 tried and approved recipes in every department of cookery, including canning, pickling, preserves. Appropriate bills of fare of all kinds; blank pages for the addition of special recipes. Tables of weights and measures, and articles on all subjects pertaining to housekeeping—treated in the most practical and common sense manner. It is a book that, once known, no practical housekeeper will be without. Price \$1.50 in muslin; \$1.75 water-proof binding. Write to Buckeye Publishing Company, Marysville, O.

THE TEXAS ANNUAL.—This is a new publication printed at Austin, Texas, by Hughes & Chas. McLaughlin. It is a work of general and useful information. The proprietors are practical printers, and as a consequence will publish a useful and practical work.

THE National Sunday-School Teacher for March, as usual, comes full-fledged with information for the teacher. Its several departments of "Chronological," "Historical," "Nationalities," "Antiquities," "Biographical," and "Geographical," are replete with the very facts that a teacher, who desires to instruct his class intelligently, needs to know. Address Adams, Blackmer & Lyon Publishing Company, Chicago.

ERRORS OF THE PAPACY.—We have received a copy of this work from Logan D. Dameron, St. Louis. The price is only \$2.00. To know that it is from the pen of Bishop Marvin should be sufficient to gain it a place in every household. It comprises a series of lectures on Transubstantiation and other Romish errors, delivered in St. Louis, Mo. No person can read this book without profit—but it especially commends itself to preachers. We trust every preacher in Texas, of all denominations, will send for a copy.

France has twenty agricultural experimental stations. In all Europe there are 147.

(Communicated.) A Word of Caution to all the Friends of Holiness or Sanctification.

We, as members of the M. E. Church, South, and various other churches, and as friends to the cause of holiness, beg permission, through the columns of the Advocate, to warn all persons against the teachings of one A. J. WILLIS, who is engaged in sowing discord in the churches wherever he goes, by asserting that the church has no right to take cognizance of the conduct of its members; that it has no authority to license men to preach, and that every one ought to leave the church if he desires to be enlightened in spiritual things. He also denounces the church sacraments of baptism and the Eucharist, and inveighs against the ministry. He is not responsible to any church for his conduct, being a member of no church organization. He has scattered the seeds of discord in our society. He has injured the church and the cause of Christ generally in our town; therefore, we, as members of the various churches and of the band of holiness, warn others against him as a false teacher, sowing discontent and insubordination wherever he goes. We hope that the Advocate will publish this word of warning, and that other papers interested in the cause of religion throughout the State will copy the same. Respectfully,

- J. M. TRUITT, P. C. of Ennis Circuit. Rev. C. W. WILLIAMS, Baptist. R. S. STEWART, M. E. Church, South. E. H. AYRES, M. D., M. E. C. South. G. A. TURNER. Rev. J. C. STEPHENS, Baptist. W. M. SHIPPO, M. D., M. E. C. South. J. W. EVANS, M. E. Church, South. J. H. ALLESTREE, M. E. C. South.

Now is the time to beautify your homes. In this day of "hard times" everything must be put at the lowest figure. H. S. Rupp, Shiremanstown, Pa., recognizes this fact. Certainly eight choice varieties of roses cuttings for \$1, or twelve tube-roses (blooming bulbs), are cheap enough. See advertisement.

We acknowledge the receipt of a piece of sheet music: "Touch Me Gently, Father Time." Words by Samuel N. Mitchell; music by Charles Baker. Published by F. W. Hemlock, Cincinnati, Ohio.

The Hempstead oil mill is running night and day.

Unanswered Letters. February 21.—G. W. Graves—communication. Wm Watson—S. J. L. Murray—subscriber. T. W. Rogers—communication. A. R. Craven—cannot change office as directed; to prevent change of mistake you had better send the names...

February 22.—H. G. Horton—subscriber; now you know what a paper ought to be; we have thought you did not, perhaps, fully endorse the Advocate. Hence your assurances, etc., are encouraging. What about those "occasional" promised two years ago at Seguin? T. A. Hiles—directions followed; shall long remember the pleasant times at Bonham. Hope you will continue to feel an interest in the Advocate; some day we promise that Texas Methodism shall be proud of its paper. J. H. Chambers—other Minutes forwarded. A. J. Richardson—subscriber. Jno Golden—\$1.25 and subscriber. W. G. Cooke—change noted. I. J. Spence—\$2.25 and a subscriber. J. N. Bridges. W. F. Compton—list of subscribers; as to price of Minutes, see notice on fourth page. Wm Headen—letter for editor will be handed him on return.

February 23.—Mrs Florence E. Howell—directions shall be followed; thanks for communication. E. M. Sweet—obituary and subscriber. J. J. Davis—subscriber; order for Minutes noted; we have already sent you copies ordered at the Conference, and four on the one dollar proposition; do you want more? Jno C. Baird—all noted; trying in every way to make the Advocate deserve popularity. H. H. Sullivan—list of subscribers. Jas A. Walkup—subscriber. C. S. McCarter—copy sent; beg pardon for oversight. W. H. Biggs—subscriber. W. T. McLaughlin—all right. T. W. Rogers—change noted. J. M. Truitt—paper has been going since February 9. W. A. Morgan—specimen copy. W. Turner—subscriber. A. D. Griffith—change made with pleasure. D. F. Fuller—mark on back means nothing; clerk's memoranda. J. H. Price—premium. N. A. Keener—subscriber. M. Windson—\$1.25 your own subscription; took the liberty to use items in your letter; to use modern parlance: "Some of the young men will have to take a back seat." W. 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Texas Christian Advocate

(Communicated.) The Relation of the Church Sustains to the People.

THE OBLIGATION THE PEOPLE ARE UNDER TO SUPPLY THE MATERIAL DEMANDS OF THE CHURCH.

As the background to this view we must notice the basis of this obligation, which is a Divine obligation incumbent upon the church to furnish the world with a system adapted to the moral necessities of human nature, and adequate to every phenomena, and the multifarious conditions of life.

The genuine is contradistinguished from the spurious; or, in other words, Christianity from infidelity, in authorship, attestation and adaptation. In all human religions, both among the pagans and the civilized, from time immemorial, there are defects, gaps and chasms, a sad want of spiritual pabulum upon which the soul may now feast; and of a hope which casts its anchor within the veil. But behold the uncompromising devotion of the heathen to his god! He brings his offerings without measure; performs his onerous services with alacrity; considers no task too great; no pain too severe; and, if need be, even attests his devotion by an offering of life. But why all of this? What benefits are derived? When he prays there is no God to hear; no Savior to regard his bitter cry. How much advantage does the infidel have over the heathen in this regard? O Bar! hear us! was the deep, bitter and fruitless vociferation of the false prophets of old. And because there was none to answer they lacerated themselves with stones, until ghastly and bleeding they looked upon each other in dismay; and they and their gods (?) were covered with infamy and reproach; and unaided they passed over the cold river of death. But look yonder! There is suspended upon the cross an illustrious personage. Who is this? Let the Apostle answer: "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he, by the grace of God, should taste death for every man." He is the chief corner stone of the Christian superstructure. He alone trod the wine press. He paid the ransom price for man; and exclaimed in the culmination of His sufferings, "it is finished!" He called and endowed His Apostles with plenipotentiary power on high, and amid the anxiety of men, and the loud acclamations of angels and the coruscation of His own glory, He ascended to Heaven and sat at the right hand of His Majesty on high. But behold the mighty band of uncompromising devotees—ave, heroes!

They are armed for the conflict—for the crisis that is upon them, not by a cunningly-devised fable, but the sure word prophecy; not by a mere hope, but the indubitable testimony of the Spirit; not by a speculative conception, but a positive experimental knowledge. Hence they could say: "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." And "For me to live is Christ, and to die is gain." In addition to all this, in ever-glowing characters, stands the irrefragable promise: "Lo I am with you always, even unto the end of the world." Thus equipped, failure was impossible, particularly so as their hopes all culminated in Christ Jesus. They bore the gospel treasure in an earthen vessel, that the excellency of the power might be of God and not of man. They went forth as sheep among wolves, not for filthy lucre's sake, but for the respect of the recompense of reward—a fadless crown of glory. They went forth, not on flowery beds of ease; nor were they conveyed from place to place in carriages festooned in rich drapery, nor greeted by friends and encouraged by countless brethren; but amid the raging of persecution's fires, the hate and imprecations of men, and the animosity of devils incarnate, lashed into fury by imbecile devotion to a false religion, the foundation of which began to shake to its dark center—mid carnage and even death itself they planted the ensign of the cross into the very ranks of the enemies of Christ.

II. How illustrious the power which trampled over principalities and powers by the doctrine of the cross preached by mortals, sinners, men—mean and despised; by tax-gatherers, fishermen and tent-makers; men without letters, arms, power, intrigue; men poor, persecuted, forsaken! Yet idols fell; temples were demolished; oracles struck dumb; the reign of the devil abolished; the strongest inclinations of nature conquered; ancient habits and customs changed; superstitions annihilated; people flocking in crowds to adore the

crucified! The great and the small, the learned and the ignorant, kings and their subjects; yea, whole provinces and kingdoms—presenting themselves at the foot of the cross! Truly, this is the manifest power of the eternal Jehovah! The blood of martyrs became the harvest of the church. Time would fail me to tell of the vicissitudes of this grand contest through the dark ages; and the struggling and glorious achievement of the reformation.

The heaven of the gospel has been multiplying. The precious seed has been sown beside all waters—full many a servant has gone forth bearing the seed weeping, but has returned rejoicing, bringing his sheaves with him. The gospel has pioneered for civilization and science. The rude savage has through its power been converted into the devout Christian; the raving maniac is clothed, and in his right mind is seated at the feet of Jesus. The animosity of man is converted into brotherly love. The cesspools of sin has been drained, and the sound of prayer and praise are heard throughout the land. The church is pushing her conquests on. Missionaries are being sent to new and distant fields of labor. With impetuous stride, truth has gone forward across brook and vale, deep rivers and rough seas, precipitous cliffs and rugged mountains; into the rustic hovel and the princely mansion; into the hamlet and the crowded city. From continent to continent—from island to island—the key-note of salvation has been struck until the glorious light of truth this night flashes upon the periphery of the globe. And while we stand in reverential awe and contemplate the pearly of redeemed millions upon the bright plains of glory, and the countless multitudes that crowd the gates of our Zion, and hasten to swell the aggregate of the church triumphant, we can but adopt the poetic strain:

"Waft, waft, ye winds, the story, And you, ye waters, roll, Till, like a sea of glory, It flows from pole to pole."

The church with all its glorious immunities is ours—ours to enjoy and ours to bequeath to a rising generation. Independently of the church with its blessed concomitants we can boast of nothing. The benighted institutions of our land that bless our sons and daughters, accrue to us through the church. She has bequeathed to us whatever is true, whatever is pure, with all the bliss of earth. There is no failure on the part of Christianity. Its practical development and theory correspond. It is a panacea for every disease—a cordial for all our fears. It fills the soul with ecstatic joy. It subdues the passions and tranquilizes the feelings. It bears its own testimony. And finally its devotees contend triumphantly with the last enemy; shout victory in death; wave an adieu to pain and sorrow; open the delectable mountains and enter the vestibule of glory.

(To be continued.)

The Presiding Eldership, Etc.

It has been remarked that this subject is awakening discussion in our church papers; and true enough it is. But whether in all cases that discussion is being wisely and profitably conducted is quite another question. It is the deliberate opinion of your humble correspondent that some who have entered the arena of this discussion have either failed to give the subject due investigation in all its bearings, or else they have greatly presumed as to the ignorance and prejudice of others in relation to it. And of that number we would instance as one a late contributor to your columns, who signs himself, or herself, as the case may be, "H. H." This writer calls attention to what are denominated "some facts;" and instances two or three cases which are supposed, of course, to have come under his observation. And these cases of irregularity are presented in justification of a previous assumption that "it is evident some important modification will have to be made in the office, or what amounts to the same, in the manner of using it." To whom, pray, do the cases instanced make "it evident" that change, a modification will have to be made, "to H. H.?" Surely not to this correspondent? And we very much doubt whether to any one else who will take the pains to investigate the subject impartially. Indeed, we cannot believe that even "H. H." himself will undertake to maintain the assumption above on any such flimsy testimony. Every one who is acquainted with the office of Presiding Elder in our church, and the character of those who are called to exercise its functions, knows that the cases produced are the rare exceptions to the general rule. It will not be called in question that these instances present ISOLATED cases where the pro rata of the respective parties was not fairly and equitably rendered. And that such a disproportion was altogether

wrong, and we suppose no one, in the least, will attempt to justify such a procedure. But after all what have they to do with the office of presiding elder, as such? Does the fact that one individual commits a wrong in a given position or office, afford a sufficient reason why we should call in question either the wisdom or impartiality of the office itself, and subject it to the crucible of severe revision or modification? But again, admitting that in the cases under review the Elder did share unlawfully in the pastoral moneys raised, is the individual act of one occupying the position (an exception to the general rule), to be accepted as an evidence against either the purity or impartiality of the office in which he performed the wrong? Must we therefore write that fatal word "Tekel" upon it? We say emphatically, No! The trial and success of a century says so. But still more. If we are not very greatly mistaken, the blame in the cases cited by "H. H." does not in the least attach to the office of Presiding Elder, but directly to the Board of Stewards on the charges where these irregularities were transacted. It is their duty to see that the funds collected on the entire circuit or station to which they belong are faithfully distributed to the Pastor and Presiding Elder in exact proportion to the aggregate sum to be received by each. And with that distribution neither the office or authority of the Presiding Elder has anything to do. And hence, if as in the cases stated, there is or was wrong—"outrage," as "H. H." would have it—committed, the truly responsible party is not the Presiding Elder, but the Stewards. They are the regularly accredited financial agents of the church in the premises, and should have seen to it. Again, we are totally unable to see, as it appears to "H. H.," the necessity for General Conference action as to the manner of exercising the functions of the office. It is supposed that the appointing power is of the preachers sufficiently well to enable them to select suitable men for this position, as in all other departments of our work; and in case there should be an instance now and then where the incumbent in office transcends proper bounds in the exercise of his functions, there is ample provision made for his case. Let "H. H.," if he is knowing to the facts, do his duty, and arraign the offender at the ensuing session of the Annual Conference, or let the aggrieved or wronged parties do so, and there is very little doubt that the evil will be speedily remedied. This, it occurs to us, would be both more judicious and manly than, knowing of the facts, to pass them by in the proper court of inquiry and authority, and then inveigh against them under "Nom de plume." The manner of using the office of Presiding Elder comes directly under the notice of the Annual Conference, and if after this body has exhausted its resources in trying to correct abuses of occasional occurrence, and it is found there are difficulties which cannot be overcome, or which are out of the province of an executive body, then let the matter be referred to the proper authority—not before. The whole system of our itinerant work has proved solid and successful. It has received signal and sublime testimonies of Divine approval. Let us not make too much haste to "lay our hands on the ark," lest Uzzah should die. But we are made to sympathize with "H. H." as to his fears in reference to the ghostly form which haunts him. He says "it is not to be feared that the "sin of old age"—covetousness—attacks indiscriminately bishops and elders, etc., etc."

We are inclined to think that "old age" in its decrepitude is not alone the sufferer from the onsets of this hideous monster—more terrible than Banquo's ghost—which we call covetousness. "Old age" is by no means left to fight the monster alone, but in full sympathy with "old age" is an "exceeding great and terrible army" of portly youths, middle aged men and women, who are no less set upon by the hideous evil. Hence we would say in the encouragement of Bro. "H. H."—if he is an old man—do not be affrighted but fight manfully against the common foe! But, seriously: The case cited by "H. H." at a recent annual Conference, we doubt not was misinterpreted. The Bishop did make the remark mentioned, but it was not understood by many of us as a reproach because the brother had failed to bring up the entire claim of the Bishop assessed against his work, but in reply to the declaration that he had done "the best he could do." The Bishop had in one or two instances previously called the attention of other brethren to the use of strong superlatives; and in this case the remark of the brother in reference to the Bishop's fund was made the OCCASION, not

the cause, for a similar caution. And it is unfair to presume that if the brother had been speaking of some other collection—missionary or conference, for instance—that the same caution would not have been given. Let us not be too hasty to judge one another.

As to the case of our senior Bishop, instanced as having occurred at Louisville during the General Conference in 1873, giving the statement made by "H. H.," full credit, and what then? Does the supposition that one of our bishops—if indeed it be true—is open to the just suspicion of "covetousness," afford a sufficient reason why the fear should be excited that bishops, as a class, in common with the others mentioned, are "indiscriminately attacked"—are given to the same evil. Surely it would be a severe judgment thus to decide, to say nothing more. And we are not willing to believe that "H. H." is prepared to render any such verdict.

In conclusion we would, in the most respectful and affectionate manner, suggest that in our estimates of one another as Christian brethren, we might profitably stress in our minds the injunction of the great Apostle, "Let your moderation be known unto all men."

Will the Joint Board of Finance of the Texas Conference explain how it made \$380 receipts pay the Bishops' claim and traveling expenses of \$420? See minutes.—W.

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Obituaries.

STRATTON—Major Asa Edwin Stratton, Sr., of Brazoria county, died at Luling, Texas, on Sabbath morning, July 22, 1877. He was born in Athol, Mass., June 15, 1798, of respectable parents. He received a liberal education, and had educational opportunities were such as the common schools of his native State afforded. At the age of twenty-two years he emigrated to Brazoria county, Texas, where he resided for sixteen years, during which time he was principally engaged in mercantile pursuits. In 1817, he removed to the settlement of Mississippi, where he purchased large and valuable tracts of land, he being among the early settlers of that section of the State. He began the improvement of his land, and was successful in twenty-two years an extensive and prosperous planter, and was identified with the building up and improvement of North Mississippi. He was one of the first originators of the Mississippi and Tennessee Railroad, and a member of its first directors. In 1850, he emigrated to Texas, lived in Brazoria county for one year, then purchased a plantation in Brazoria county, near Cedar Lake, where he was, at the time of his death, engaged in the cultivation of sugar and cotton. Here was his home at the time of his death, and although in his eightieth year, he still retained his mental and physical activity, and was up to his eyes in his business. He was actively engaged in the management of his plantation and general business affairs. He was distinguished with it, and carried out to the last his oft-repeated remark, "that he had rather wear out than rust." Never disinclined to adverse fortune, he would rather die than murmur, and he never murmured when his life was cut short by a sudden stroke. He left three sons and four daughters to mourn the loss of an affectionate father, who was never wanting in attention to his family, and an educational and moral advantages—all of them receiving an academic, and some a collegiate, course of instruction. He was a devoted and successful farmer, and his father had for them, nor the deep interest he felt for their future welfare. Feeling that disease was making its inroads upon him, he transferred his business to his son some weeks before his death, and sought the benefits of the mineral waters at Luling, which, however, failed; and finally, his long and painful illness, which was prolonged. Telegraph dispatches were sent in time for two of his children (son and daughter) to reach him in time to administer to his dying wishes. He was buried in the cemetery of his home, and his remains were deposited in the hands of his nephew—DANIEL MOISE.

WILLIAMS—Sarah A. Williams, daughter of T. B. Hardin, was born February 4, 1814, and died November 18, 1877. She embraced religion and joined the Methodist Church, South, in her fifteenth year, and lived a consistent Christian life. When told that death was near, she asked for her four children, one a babe of three weeks, taking it in her arms, she prayed as only a mother can for them, then calmly bade good-bye to each, gave her baby to the loving care of her step-mother; also the older ones, with the loving charge, "train my little ones for heaven." She died in the arms of her husband, father and other loved ones present, sent a loving message to absent brother and sister, and the earnest charge, tell them to come to Jesus now. May they all be happy and so live that when they may enjoy that happy reunion to which she so triumphantly looked, and the hope which she so devoted a wife and mother, without a murmur, to give up husband and children, trusting in Him who says: "I will never leave nor forsake thee.—A FRIEND."

LANDRETH—Bro. E. A. Landreth was born in Gilford county, N. C., July 11, 1825. In 1827, his parents moved to Murray county, Tenn., thence to Missouri, in 1827; where he married Eliza Weaver in 1844; and in 1849 he embraced religion and joined the M. E. Church, South. In 1865, Bro. L. moved to Dallas county, Texas; thence to Palo Pinto county, Texas, in 1873, where he lived until October 16, 1877, at which time the Master called him to come up higher. The dear friend Bro. L. during his sickness, gave him trusting implicitly the Master he had served twenty-eight years. Bro. L. loved the church; he served it most of the time as an official member. In providing for the comfort of our beloved Zion, and especially her preachers, he seemed never to tire. In fact, his zeal exceeded his ability. No doubt the brother who honored him who said: "If you will my disciple deny yourself." Bro. L. lived to see his five children grown and settled around his home. With his wife he devoted a life and a mother, without a murmur, to give up husband and children, trusting in Him who says: "I will never leave nor forsake thee.—A FRIEND."

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Texas Christian Advocate

A Huge Snake.

Mr. Frank Buckland describes the arrival of a large snake at the Zoological Gardens: "With the commencement of the London season has arrived an illustrious visitor from South America. He is one of the largest of the Boaidea family known to our generation. He is an anaconda (Eunectes murinus), which, as I translate it, means 'the good swimming mouse or deer eater.'"

Our visitor arrived at Liverpool in a large box. Intelligence was given to Mr. Bartlett, who proceeded to inspect him, a matter of considerable difficulty. It will not do to buy an expensive snake of this kind without a warranty. Snakes are very liable to canker in the mouth. The gums get swollen and flabby, and completely conceal the teeth, so that the beast cannot feed. Again, if snakes are injured in the capture they frequently die in consequence. It was necessary to examine the snake as to these two points. Having been shut up for several months without food and in the dark, the anaconda was not in a good temper. When the lid was opened Mr. Bartlett caught him tight round the neck with both hands. It was not necessary to open the mouth, as the savage snake did that soon enough of himself, in true anger. A moment's inspection showed he had no disease of the gums.

It was with some difficulty that Mr. Bartlett got his head back into the box without letting out more than a foot or two of his body. The anaconda has not poisonous teeth, but has great and dangerous powers of crushing. The box with the snake weighed over two hundred weight. It was with much dodging that Anaconda was conducted by two keepers to his new quarters, where he at once retreated into a bath of warm water, from which as yet he has only emerged once or twice. It is difficult to give the exact length of the snake, as he is not to be measured with as much facility as a fathom of rope. He is now lying in three parallel folds in his bath; and we know the length of the bath, and we calculate his length to be between eighteen and twenty feet—a tremendous fellow. It was impossible to get a tape measure round him; but having measured his diameter in his thickest part we conclude that he is over two feet round the body. At present he is thin, and his skin fits him very loosely. It is hoped that he will soon begin to feed.

Mr. Bartlett, with his usual ingenuity, has found out how to make Mr. Anaconda feed. He covers his bath over at night and puts therein with the snake a duck. The duck is always gone in the morning and snake appears fatter. Anaconda is decidedly nocturnal and aquatic in his habits. This tropical American snake is also called the Aboma. The provincial name is El traga venado, the deer-swallower. He never interferes with men, although of course he will take his own part if attacked. His color may be described as buff with very dark markings on the upper parts.—London Times.

The Marble Block.

Once in a house at which I was staying there lived a little lame girl. Her name was Annie. Often did I pity her as I saw her sitting by the window looking at the other children on the playground. Sometimes she was sick, too, and could not even be at the window. At last, spring came, and the little girl seemed better: "Now," thought I, "would it not be well to try and comfort this child in some way?" So I brought a few oranges and read her a pretty book; but still the cloud did not leave her brow. "Why are you so sad, Annie?" said I one day.

"Oh, sir," she replied, "I can't see why God should afflict me so, and yet give the other children so much happiness. If I could only know that God is not angry with me, I would not care so much." That day was a very pleasant one; so I asked the little girl to take a walk to a sculptor's room near by. Here were a great many blocks of marble. Marble, you know, is a very hard stone, often white. A sculptor is one who carves beautiful images out of it. So Annie and I watched him with great interest. At last I pointed to a piece of marble rather dark and rough. "Do you like the looks of that?" said I to her.

"Oh, no," replied the child. "Why did they bring such an ugly block here?" "That piece," said the gentleman, "I take in hand to-morrow." So the next day Annie and I came again to see him. He spent the most of that day in cutting off the rough places. Day by day we watched him, and day by day the block became more attractive. His sharp chisel cut in here, there and everywhere. We both thought: "If that stone were only alive, how it would suffer!"

At last, one day, we visited him upon his invitation. "I have something to show to Annie," said he. So speaking, the sculptor drew aside a thin white veil, and behold! a lovely image of an angel had been made out of the rough stone. Annie almost cried with joy when she saw it.

"Now, my child," said I, "did the sculptor hate the poor ugly piece of marble which we one day saw?" "Oh, no," said she. "He loved it."

"So," said I, "my little girl, does God love us when he cuts us with sharp trouble and sickness. He is fitting us for glory. Let us only trust Him. All will be well."

"Now," said Annie, "I see that God does not hate me, but that He has some purpose in view."—Christian Intelligencer.

"I Don't Like To."

Little Ben was always saying, "I don't like to," when told to do anything which did not please him.

One day his mamma said, "Now, my dear little boy, if you will tell me all the things you don't like to do, I will not ask you to do one of them—if that seems wise." Ben smiled all over, from the curls on his forehead to the little round dimple on his chin, as he replied: "Well, I'll tell you, dear, kind mamma. I don't like to go to bed. I don't like to go to school. I don't like to come in from play when the dark comes. I don't like to go to church—I guess I don't. I don't like to learn my Sunday-school lesson. I don't like to eat oat meal and drink milk. I don't."

"That will answer for 'don'ts,' now tell me what you do like, and we will see what is best for you," said Ben's mother.

"Well," cried Ben, laughing aloud in his joy, "dear, good mamma, I like to sit up till the company all go, and the big folks go to bed. I like to play out doors all the time, in the light and in the dark too. I like to play—just a little, easy—on Sunday, too, and study 'Mother Goose,' and 'The Three Little Bears,' instead of my lesson paper. I like to eat cake and candy and ice cream, and drink coffee for breakfast. I like to have my face washed and my hair brushed Thanksgiving and Fourth July, and—to have my own way all the time, and—"

"There, Ben, that will do. My little boy would very soon be like a wild Arab child, worse than the young gypsy you saw—for I think his hair is brushed and his face washed more than twice year. I should soon have a dirty, wrinkled, little old man, suffering for sleep, and crying with dyspepsia, and a heathen, instead of my sweet, clean little Ben. Boys would not play with you, or ask you into their houses. Papa would say, 'Go away, child,' when you climbed on his knee; and I am sure even your own mother could not let such a child creep from his crib into her clean bed at daylight as you now do. No, no, Ben, you are too young to do as you like, and must be a happy, cheerful boy, and obey your parents in all things, for this is well pleasing to the Lord," said mother.

"I guess so," replied Ben, putting his arm around his mother's neck and kissing her lips and cheek.—Hartford Religious Herald.

A Meteoric Stone.

Prof. Ward, of the Rochester University, lately received from Virginia a meteoric stone, which is thus described by the Rochester Union: "It is eighteen inches long, one foot in width, and about seven inches in thickness at the deepest point, and weighs one hundred and fifty-two pounds. It strongly resembles a noted one found in Wisconsin, and now in the cabinet of I. A. Lapham, of Milwaukee. It appears to be of solid iron, but is softer than ordinary iron, of greater specific gravity, and rings like steel when struck with a hammer. The Professor is having it cut in slabs for specimens, which are nearly all engaged at the rate of \$1 an ounce. Several specimens have been ordered for Paris. In order to prevent waste of material, it is cut by the process commonly used in sawing marble—an exceedingly slow operation. Thin sheets of band iron are set in a frame, ingeniously contrived to work across the arolite, and feed down very slowly. Emery and oils are applied to the strips or toothless saws, and the emery cuts through the harder substance. Mr. McConnell, who is sawing the arolite, had to construct a special machine for the purpose, and the work of dividing it in twenty-six slices is going on successfully. Slabs an inch deep have been cut in three days' work. Mr. McConnell hopes to have it sawed through in three weeks. A piece weighing about one-fourth the original block will be kept for the Rochester University. A small piece of it was cut off and given to Prof. Lattimore to be analyzed, and it is found to take a finer polish than common iron."

Farming Notes.

A correspondent of the New England Farmer advocates the use of dry sand for bedding horses and cattle. He thinks that it is the cleanest substance which can be used, and is of great mechanical advantage in dividing the manure.

Let every bushel of cotton seed be used to the best advantage, and none given away or sold for a song (unless to the poor), for there is real intrinsic worth in cotton seed. Good feed for sheep and cattle, good for oil, good for manure, and many other uses. When the corn crop is short, it is a great help, but keep it away from hogs. Never let it lie in heaps in warm weather; it will breed flies by millions.

A tool shed is a necessary on every farm. Here should be kept machines, implements, tools, wheelbarrows, and all spare things of every sort that usually lie around loose. Everything should be kept in its proper place, so that it could be found in the dark if needed. Habits of neatness and regularity are learned in keeping a tool shed in proper order, more, perhaps, than in any other place on the farm. When neatness in little things is learned, greater things are always taken care of.

An English farmer, twenty-five years settled in this country, after speaking of the high feeding of stock and land in the old country, says: "Now, if American farmers, who own their farms, were to keep lots of live stock, and use quantities of oilcake, meal, bran, etc., they would have rich land, and grow threefold the crops they now do. As they have no rents to pay, they would become as wealthy as the English landowners; for they would have the same support for their housekeeping and families as the English farmers, and the rent these pay to their landlords as well."

European military authorities and others are experimenting on substituting maize for oats as feed for horses. Dr. Klein, of Berlin, veterinary surgeon to the Company of Vehicles, says maize is one-fourth cheaper than oats, and lessens the mortality of the animals by 50 per cent. The Italian minister of war has condemned maize for the army.

The Carrier and Company of Vienna tried maize versus oats on 400 of their horses, and are of opinion maize rations did not interfere with the strength, vivacity, or power of endurance of the horses. Contrary to the general custom, they employed the grain whole. The Omnibus Company of Paris, have not been shaken in the substitution of maize for oats in the feeding of their 10,000 horses.

To Make Hens Lay.

Put two or more quarts of water in a kettle, and one large seed pepper or two small ones, then put the kettle over the fire. When the water boils, stir in coarse Indian meal until you have a thick mush. Let it cook an hour or so. Feed hot. Horse radish chopped fine and stirred into mush as prepared in the above directions, and for results we are getting from five to ten eggs per day; whereas, previous to feeding, we had not had eggs for a long time. We hear a great deal of complaint from other people about not getting eggs. To such we would warmly recommend cooked food, fed hot. Boiled apple skins, seasoned with red pepper; or boiled potatoes, seasoned with horse radish, are good for feed; much better than uncooked food. Corn, when fed to the hens by itself, has a tendency to fatten rather than of producing the more profitable egg laying. A spoonful of sulphur stirred with their feed occasionally, will rid them of vermin and tone up their systems. It is especially good for young chickens or turkeys. Out of a flock of ten hatched last November, we have lost but one. They have been fed cooked food mostly, and are growing finely.—Ohio Farmer.

On a Coffee Plantation.

Coffee culture is interesting, and the growing crop is very beautiful. The trees at maturity are from five to eight feet high; they are well shaped and bushy, with a glossy dark-green foliage, and planted eight or nine feet apart. The flowers are in clusters at the root of the leaves, and are small, but pure white and very fragrant. The fruit has a rich color, and resembles a small cherry or large cranberry; it grows in clusters, close to the branches, and when it becomes a deep red is ripe and ready to be gathered. The trees are raised from seed, and do not begin to yield until the third year. In Central America they bear well for twelve or fifteen years, although, in exceptional cases, trees twenty years old will yield an abundance of fruit. The tree is particularly beautiful when in full bloom or when laden with ripe fruit.

The process of preparing coffee for market is as follows: The ripe berries when picked are at first put through a machine called the "despulpador," which removes the pulp;

the coffee-grains, of which there are two in each berry, are still covered with a sort of glutinous substance which adheres to the bean; they are now spread out on large "patios," made specially for this purpose, and left there, being occasionally tossed about and turned over with wooden shovels until they are perfectly dry. They are then gathered up and put into the "retrilla," a circular trough in which a heavy wooden wheel, shod with steel, is made to revolve, so as to thoroughly break the husk without crushing the bean. The chaff is separated from the grain by means of a fanning-mill and the coffee is now thoroughly dry and clean. After this is the custom of some planters to have it spread out on long tables and carefully picked over by the Indian women and children, all the bad beans being thrown out. It only remains then to have it put into bags, weighed and marked, before it is ready for shipment to the port. On some of the larger plantations this process is greatly simplified, with considerable saving in time and labor, by the use of improved machinery for drying and cleaning the coffee.—Scribner's Monthly.

Decoration of Dresden China.

Flowers, lace and fret-work are a frequent decoration of groups, vases, and ornamental pieces. Flowers are generally formed with a free hand, and it is most interesting and curious to watch the dexterous operation. Every little leaf and stamen must be separately fashioned, and afterward united. In fact, almost all the fancy work is done by hand, ploddingly and painfully, and often in a stifling atmosphere. A woman sits at a table with a lump of kneaded clay, very much like a piece of dough, at her side. Near her are a few little knives, a syringe for squirting a thread of semi-liquid clay, and, perhaps, a small form for cutting a given pattern—the implements being not unlike those used by pastry cooks. By the aid of these simple tools, a series of china flowers, or fruits, or vines are slowly formed, and tastefully disposed upon a vase, for instance. China lace and veils are also usually made by women. The process is truly marvelous, requiring no end of patience and the utmost delicacy of touch. A pot of liquid clay-paste and a small steel style are all that the woman needs for her work. With these she tediously spends her time, dipping the style into the pot and letting a tiny drop fall upon a given spot, then another, and so on, drop by drop, each of which solidifies almost instantly in the dry, choking atmosphere of the room, until the fine threads and minute meshes of the lace grow visible under her patient operations. Veils are made by covering fine tulle with the fluid "mass," and draping this, while it is still moist, upon the figure.—Scribner for March.

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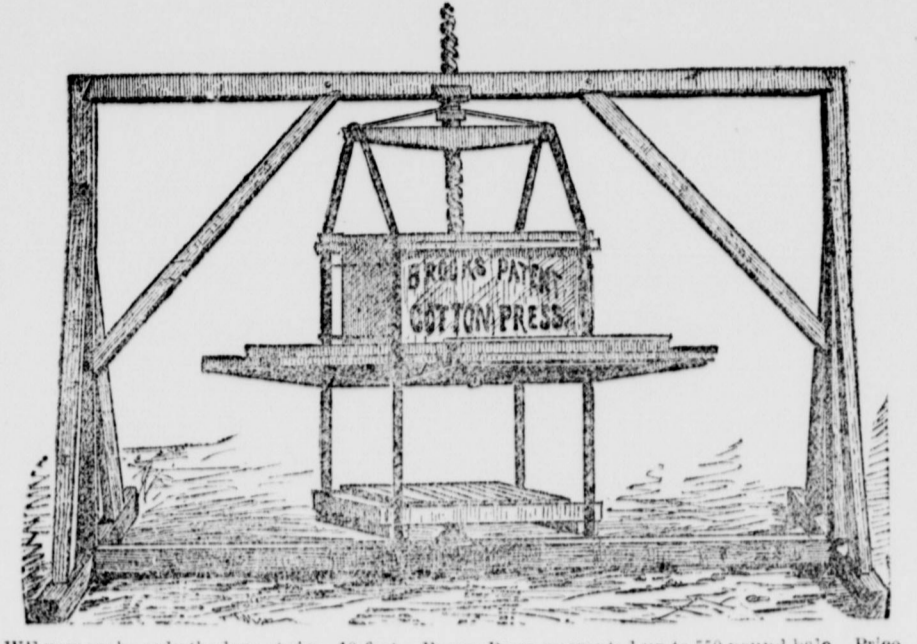
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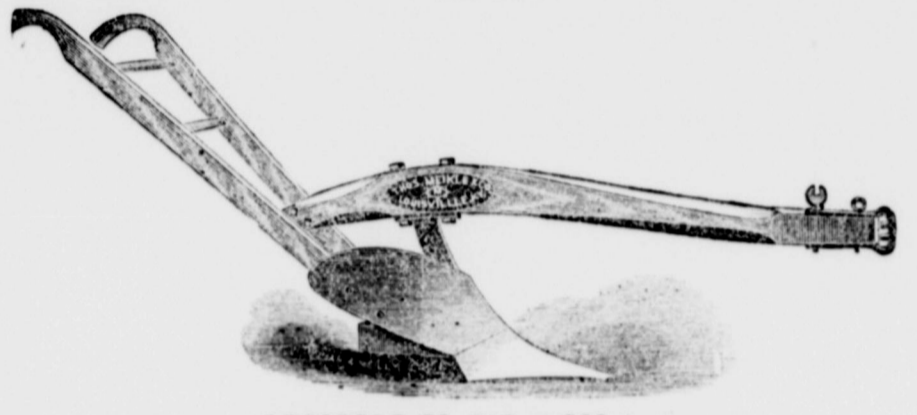
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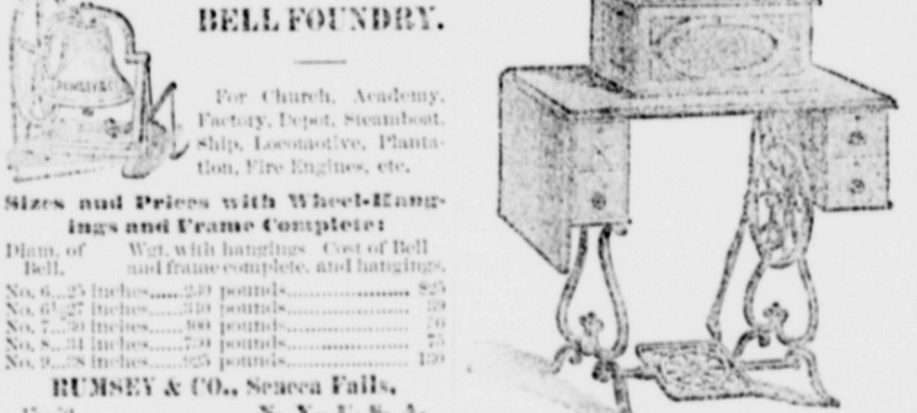


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Texas Christian Advocate

News of the Week.

Washington Items.

Mr. Schleicher thinks our government will soon recognize Diaz, without insisting upon guarantees.

The Texas delegation is united for a trunk Pacific line; but not for branches.

It is believed the Pacific Railroad committee will agree to Scott's bill as modified by the sub-committee.

The Banks and Sapp bill have neither been considered by the committee. The Committee on Banking will recommend an additional provision to the bill substituting Treasury for National bank notes...

Mexican veterans have assurance of a favorable consideration of their bill by the Senate.

The President has nominated A. W. Beard for Collector of Customs at Boston, vice Simmons. He has nominated Michael Shauhin, of Mississippi, Marshal for Utah, and J. W. Albertson for attorney of the Eastern District of North Carolina.

The Senate have rejected the nomination of Wheeler as Marshal for Montana.

The Senate Committee on Claims have decided to report \$150,000 in favor of the Methodist Episcopal Church, South, Book Agency, for the use of its building at Nashville. The claim called for \$450,000.

The citizens of Cape Cod, Mass., petition Congress against the passage of the Sargent bill to organize a coast guard and life saving service. Mr. Sargent declares the reports of the life saving service show a disgraceful state of inefficiency in the service. He argues that none but sailors, accustomed to the sea and used to discipline, should be employed.

The Eastern Question.

Fresh difficulties have arisen about settling the preliminaries of the expected congress or conference at Baden Baden. Some of the powers desire distinct limitations to the effect that discussion be confined to the Eastern question.

The Czar threatens to occupy Constantinople unless the Porte hastens to subscribe to Russian conditions, which gives her the Turkish fleet, as a part of the indemnity claimed, gives her the Egyptian tribute as security for the payment of indemnity bonds, removes all Mussulmen from Bulgaria, and virtually abolishes Turkish rule in Europe, except in the neighborhood of Constantinople.

War preparations are rapidly progressing in England. The Russian conditions have produced a deep impression. Notwithstanding which, the peace party are still active and hope for a settlement of the question without resorting to arms.

The war party are discussing the probable landing places of British troops. Lord Napier has been selected as commander-in-chief, and Sir Garnet Woollsey as his chief of staff.

All offices in Bulgaria are being filled by Russians, or Bulgarians educated in Russia. Seventy battalions of Bulgarian militia have been ordered; the officers of which are all to be Russians.

The question of a conference or congress of the Powers, seems to rest with Austria, as it is believed her preliminary declarations will prevent its meeting, or render it acceptable.

Gladstone says there is not a shadow of a plea for a separate war by England, and that the question of the passage of men-of-war through the Bosphorus should be left to the decision of Europe.

The war party claim that at no previous time has England been so well prepared for war as at the present, she having 400,000 drilled men, 372 field guns, manned and horsed by the Royal Artillery.

The following, though dated February 3, is suggestive. It is an extract from a delayed letter of the ADVOCATE'S London correspondent: "Times are quiet in this country; but it is that peculiar calm state that invariably precedes a great storm. War clouds are gathering thick and thicker, and the 'war party' in this country are gaining ground, and will, ere long, push their countrymen into the most terrible conflict that the world has ever witnessed. The prevailing opinion here is: that the armistice will not be signed; that the Russians will hang their ensigns from the turrets of Constantinople; England, hand in hand with Austria, will pour hot shot and canister into the ranks

of the allied armies of Russia, Germany and the 'small fry' who have sided with the Muscovites during the Turco-Russian campaign. The query seems to be: What will France do if her old enemy gets her hands full in another quarter? Let us hope for the dawn of better times and cessation of hostilities everywhere; that the armistice may be signed and peace proclaimed throughout the land, is the prayer of many."

Miscellaneous.

The Selki Kan, a Japanese war vessel which was built at Yokoska, will shortly start for a cruise to Europe, and will be manned solely by Japanese. This will be the first instance of a man-of-war, built in the East and manned by Asiatics, visiting European waters.

A testimony to Mr. Moody's work comes from Natal, South Africa. A great religious movement is prevailing there, in which some three hundred persons have already been converted. It was begun by the prayers and labors of a blacksmith who had been converted under Mr. Moody's preaching in England and afterwards immigrated to Natal.

Provided war doesn't interrupt the Paris Exposition, our Agricultural Bureau at Washington proposes to send, and calls for, vegetable products of every description capable of ready preservation and exhibition, specimens of native fertilizing materials, and plans of methods of farming, irrigation, fruit culture, etc. Nothing can be accepted after March 3d.

The Spanish authorities in Cuba propose conditions of peace, to put an end to the worrying war that has been kept up with the insurgents for some ten years. Concessions, liberty, pardon and other inducements are offered.

WASHINGTON, Feb. 16.—Dr. J. M. Warden, of Cincinnati, President of the American Forestry Association, arrived here to-night to attend a national convention of the association, which he has called to meet here next Tuesday. This association is deeply interested in the preservation of American forests, being utterly opposed to the sale of the timbered lands of the government, and strongly advocates planting trees on the plains of the West. It proposes to make an effort to secure the early passage of the bills which, at its instigation, have been introduced into Congress to secure these results. It also wishes to have a commission appointed by the government of one or more men practically familiar with the subject of forestry to visit, examine and report upon the forests of Europe, with the object of introducing into our system whatever may be found suited to the wants of the United States.

A Peoria, Illinois, man has a fish farm stocked with 80,000 California salmon and 20,000 brook trout.

The farmers of Georgia claim that they can grow successfully 200 different sorts of fruit in their State.

The London Live Stock Journal reports the sale of a Brahma cock at £40 (\$200), and a pullet for £25 (\$125).

The condition of the working classes in Newark, New Jersey, has been very bad for many weeks past, and ever since the recent savings banks disasters a large number of families, formerly well to do, have been reduced to abject poverty. Work has been very scarce all winter, and so many complaints were daily made that something had to be done to relieve the sufferings of the poor. About five weeks ago a society was formed, under the auspices of some of the prominent business men, entitled the "Newark Relief Association." The association began at once to distribute food to all worthy applicants. So great was the rush and so beneficial the relief that help had to be obtained. The relief was conducted upon the most economical plan, and many of the bakers of the city supplied the association with bread in place of cash subscriptions.

It has become necessary to adopt the system of only giving food to those holding tickets. By this means a number of citizens have been induced to buy them in packages of twenty for \$1 and give them away to all deserving persons. If any one of good character happens to apply for relief without being provided with a ticket, he is directed to some place where they can be procured.

It is estimated that every week over 6000 families are relieved, and daily about 600 gallons of vegetable soup are distributed. In addition, between twenty and thirty gallons of oysters are cooked and fully seven hundred loaves of bread supplied. The citizens of Newark take a great interest in the work and are buying the tickets very liberally, believing that they are of genuine benefit to the suffering population. A worthy move that should be emulated.

Texas Items.

Austin is about to have a literary magazine, edited by Mrs. Bella French.

The literati of Austin are felicitating themselves upon the success of their Library Association. Success to them. May Austin be known in history as the Athens of Texas.

The San Jacinto veteran, Joel W. Robinson, is spoken of for lieutenant governor.

A new Methodist Church at Austin is nearing completion; and is spoken of by a contemporary as being an "elegant" building.

Gen. Joel B. Robinson says Texas will gain by immigration, from Sept. 1, 1877, to Sept. 1, 1878, 350,000 people. Three-fourths of whom are farmers. Those counties having taken the most pains to furnish statistics as to soil, timber, price of land, climate, etc., and particularly those having adopted the local option law, will receive the greatest number.

Another vote on the local option law has been ordered in Gonzales. The Enquirer says the effect of the law so far has been highly beneficial, and calls upon the people to perpetuate the law. Would it not be advisable for the county to buy out the saloon keepers of the county on condition that they leave the county? It is saloon-keepers who petition for a re-vote on the law. Any other than a saloon keeper, even though he were a drunkard, would be ashamed to circulate such a petition.

Greenback meetings and conventions seem to be the order of the day, and night in many places, in and out of Texas.

Sherman claims a population of ten thousand four hundred and forty-one.

Eastland and Breckenridge are each wanting the Western branch of the Federal Court.

A picket fence is to be constructed around the fair grounds at Lampasas this year.

There are only four negroes in Clay county, all told.

Cozy white school houses are being built in Johnson county, where the common free school law is in full operation, and every child offered the benefit of it.

Killing buffaloes gives employment to 5000 or 6000 men within the limits of Texas.

A Collin county man has put up over 500 bales of cotton this season and run his gin by wind power.

Fort Worth handled during 1877 120,000 buffalo hides.

The farmers of Erath county report the present wheat prospect to be the finest ever known in that section.

A young lady in Denton county has been complimented with a fine gold breast pin for the interest she has manifested in bringing new members into the Good Templars Lodge in that county.

The Court of Appeals decides that the dog tax is constitutional.

The Henrietta Journal claims to be the official paper for sixteen counties.

Clay county will hold an election on the 16th of March to permanently locate the county seat and thereby terminate the squabble between Cambridge and Henrietta.

The Federal Court at Austin adjourned for a day, out of respect to the memory of Judge Paschal.

The Texas State Convention of the Y. M. C. A. will convene at Dallas on the 7th of March, and continue its session throughout the week. Mr. Cree, the New York Evangelist, who was in Texas last year, will attend the meeting.

According to advices received by the San Antonio Express the cattle drive will be large the coming season. The following are the names of the drivers and the numbers of their herds so far as known: Jas. P. Ellison, 12,000; Lytle & McDonald, 10,000; Bishop & Hall, 8,000; Smith & Savage, 8,000; Pressnell & Mitchell, 8,000; Hood & Hughes, 4,000; E. B. Millett, 9,000; Seth Mabry, 7,000; Quinlan & Montgomery, 6,000; John Fraser, 2,500; Waugh & Stephenson, 4,000; John Camp, 3,000; C. C. Lewis, 6,000; L. W. & Q. Johnson, 2,000; Shiner Bros, 5,000; Littlefield & Houston, 15,000; Mr. Caruthers, 6,000; King & Kennedy, 15,000; Ogle & Woodward, 4,000; Joe Matthews, 2,000; Hiler & Son, 1,500; Reed & Rachall, 5,000; Chapman & Tuttle, 2,500; G. W. Butler, 6,000; Joe Crouch, 2,000; Moore & Allen, 5,000; J. Birchfield, 2,000; W. B. Grimes, 5,000; J. L. Driskill, 3,000; A. S. Simmons, 2,000; Bennett & West, 3,000; Mr. Pulliam, 1,500; Snyder & Co., 25,000; D. Hawkes, 1,500; Mr. Bates, 1,200; A. Adair, 500; Mr. Hindman, 1,200; D. R. Fant, 8,000. Total, 223,400.

It is said the contract for the building of twenty-five miles of the M. K. & T. R. R. in the direction of Gainesville has been let.

Temperance.

SAMPLE ROOMS.

BY VIRGINIA J. KENT.

SAMPLES of wine, and samples of beer, samples of all kind of liquor sold here: samples of whiskey, samples of gin, samples of all kinds of "biters;" step in, samples of ale, and porter, and brandy. Samples as large as you please, and quite handy: our samples are pure, and also you'll find our customers always content and satisfied: For gentlemen know when they have taken enough. And never partake of common stuff.

Besides these samples within, you know, there are samples without of what they can do, samples of headache, samples of gout, samples of coats with the elbows out, samples of boots without heels or toes, samples of men with a broken nose, samples of men in the gutter lying, samples of men with delirium tremens, samples of men cursing and swearing, samples of men all evil doing, samples of lonely, tired men, samples of men in their freedom again: samples of old men worn in the strife; samples of young men tired of life; samples of ruined hopes and lives; samples of desolate homes and wives; samples of aching hearts, grown cold with anguish and misery untold; samples of noble youth in disgrace, who meet you with averted face, samples of hungry little ones, starving to death in their dreary homes. In fact, there is scarcely a woe on earth, but our "Samples" have nurtured, or given them birth! Oh! all ye helpers to sorrow and crime, who deal out death for a single dime, know ye that the Lord, though he may delay, has in reserve for the last great day, the terrible "woe," of whose solemn weight no mortal can know till the pealy gate is closed, and all with us are dead. Acknowledge the justice of their reward.

Local Option.

Below we give the names of counties having adopted the local option law:

Bee, Goliad, Gonzales, Houston, Jackson, Jasper, Lavaca, Leon, Liberty, Live Oak, Madison, Matagorda, Polk, Sabine, San Augustine, San Patricio, and Wharton. Besides these, the towns of Shelbyville and Nacogdoches have adopted the law. There may be others that we have overlooked.

We regret to learn there have been fifty men found in Caldwell county so mistaken respecting the interests of the county and society as to sign a petition asking that another vote be taken upon the question of local option. We doubt if any of these fifty petitioners would admit that intoxicating liquors are a necessity to him. Neither is there one of them but could point to some neighbor, friend or relative, who is in the habit of drinking to excess, and whom the petitioner would acknowledge in danger of going to moral and eternal destruction.

Ask, on the other hand, for an example of one whose health and morals have been improved by the use of liquor as a beverage, and it can not be found. Ask what class of the community are the most frequent and constant patrons of saloons, and truth will compel the answer, not that class in the best standing; on the contrary, most of them are the very worst characters. Ask whether more crime is committed by sober or intoxicated persons, and who will not admit the great preponderance of the latter. Ask whether within the last year there has been an instance of loss of life or limb for want of intoxicating liquor? The absurdity of the question will produce a snile.

Ask who was instrumental in getting up and circulating the petition these fifty men have signed, and you will be told it was those whose directly interested in the sale of liquor. In a word, that it is not the consumer that demands the liquor, but the producer (through the middle-man, the saloon keeper) who declares they shall have it.

In a recent issue we spoke of Luling, in the above named county, in contrast with its former history, as having improved much within the last few years, and as being now noted for its moral tone, flourishing schools and churches, etc. We watch with interest the conflict over local option in any county, but in the case of Caldwell we feel more than an interest common to counties at large. This county, and vicinity of Luling in particular, has been peculiarly favored by the discovery of mineral waters, which have already acquired celebrity for healing properties.

This, in addition to the fact that Luling is situated in one of the most healthful sections of the State, accessible from all points by rail, make it a desirable place for summer resort. The wife and little ones frequently go for a few weeks to the country when the dreary routine of business detains the husband and father. How much more willingly would we trust our dear ones to the care of a community that manifests its high moral character in maintaining the local option law than where whiskey and its accompanying elements—gambling and rowdyism—hold carnival! The success of Luling as a resort for health and pleasure seekers depends largely upon the result of the coming vote for local option. Citizens of Caldwell county, look to your material, moral and social interests we adjure you! Let all the friends of temperance unite in demanding this defense of public morals and economy.

A Howl from the Devil's Workshop.

OFFICE OF THE SALOON-KEEPERS' ASSOCIATION, OF CINCINNATI, OHIO. (CINCINNATI, Feb. 28, 1878.)

Dear Sir: At a meeting of the above Association held in Cincinnati, January 27th, 1878, it was unanimously resolved to contribute and raise funds for the repeal of the "ADAIR LIQUOR LAW." We are now confident that by a united effort of the liquor dealers, brewers and saloon keepers of our State we can accomplish the desired end. Our brethren of Toledo have agreed to look after the matter in the northern part of the State, and if we in the southern part of the State will do our duty there will be no trouble in having the law repealed. What is done must be done at once, as the matter is now in the hands of a committee of the Legislature. If we do not have this infamous law, which is directly against the Constitution of the United States, as well as in violation of the sacred rights of citizens, repealed, none of us will be secure in our business or property. Strike now while the iron is hot, and put down the thieves who want to steal the bread out of our mouths and the mouths of our children. See the brethren of your city and vicinity at once, raise funds, appoint a committee to go to Columbus; and be particular to talk with the Senators and members of your county.

Advise us at once of your doings so that we can work in concert. Respectfully yours,

A. BEYER, C. F. SPREEN, AUG. HOLTHOFF, GEORGE MUELLER, JOHN ORTNER, No. 16 West Court Street, Cincinnati, O.

The above is a copy of a private circular which has been printed in English and German, and sent to all the saloon-keepers in the State of Ohio.

This is another evidence that it is not the consumers who demand, but the liquor sellers who declare the people shall have the liquor. Observe with what feeling they speak of "thieves who want to steal the bread out of their mouths and the mouths of their children." Let the advocates of temperance, of law, order and good morals be warned by the action of the enemy, and mobilize their forces for the defense of temperance.

Respectable Drinking.

As long as you make drinking respectable, drinking customs will prevail; and the plowshare of death, drawn by terrible disaster, will go on turning up the whole continent, from end to end, with the long, deep, awful furrows of drunkards' graves. Oh! how this rum-fiend would like to go and hang up a skeleton in your beautiful home, so that when you opened the front door to go in you would see it hanging from the wall, and as you eat at your table you would see it hanging from the wall, and as you opened your bedroom door you would find it upon your pillow, and, waking at night, you would feel its cold hand passing over your face and pinching at your heart! There is no home so beautiful but it may be devastated by the awful curse. It throws its jargon into the sweetest harmony. What was it that silenced Sheridan's voice, and shattered the golden sceptre with which he swayed parliaments and courts? What foul spirits turned the rhythm of Robert Burns into a tuneless babble? What brought down the majestic form of one who awed the American Senate with eloquence, and after awhile carried him dead drunk from the office of Secretary of State? What was it that swamped the noble spirit of one of the heroes of the last war, until one night, in a drunken fit, he reeled from the deck of a western steamer and was drowned? There was one whose voice we all loved to hear. He was one of the most classic orators of the country. People wondered why a man of so pure a heart and so excellent a life should have such a sad countenance always. They knew not his wife was a sot.—T. De Witt Talmage.

Temperance Items.

The Red Ribbon reform temperance club of Detroit, Mich., celebrated its first anniversary Feb. 12. The club was founded by Dr. Reynolds, and numbers five thousand members.

A SENSIBLE PROPOSAL.—A few days ago a committee visited Washington and presented to Congress a petition bearing 30,000 signatures, asking that the District of Columbia and in the Territories persons desiring to secure licenses to open drinking saloons shall obtain the signatures of one-half the women over 18 years old and one-half the male voters in the district. The petition was styled "A petition for Home Protection."

The Prohibitionists of Indiana have publicly appealed to both political parties to repeal the law to regulate the sale of intoxicating liquors, and to cause that all future legislation on this subject shall be directed to the suppression of the traffic, and not to its encouragement under pretense of regulating it.

The Atlantic, Iowa, Reform Club numbers 1400.

Eleven hundred and forty persons have signed the pledge and wear the badge in Lebanon, Ill.

Over one thousand have joined the Temperance Society in Mount Sterling, Ill. Seven hundred in Mount Station.

The Red Ribbon Reform has struck Canton, Mo., and all the churches, except the Catholic, are taking part in the movement.

The Peoria, Ill., Transcript says of the temperance movement in that city: "Our readers can not have failed to notice that for some time past the police magistrates have had comparatively little to do. We took occasion to make some inquiries one day, and they informed us that since the red ribbon movement began in this city there have not been half so many arrests of drunken men by the police as formerly. The men who used to be troublesome can be found in the reading-rooms of the Red Ribbon Club."

Ex-Governor Dingley, of Maine, has published the following statistics, which he claims show correctly the effect of the prohibition of the sale of liquors (except by agencies) in that State. In 1830, thirteen distilleries made 1,000,000 gallons of liquor; now there is not a distillery or brewery in Maine. In 1832 there were sold by 2000 taverns, hotels and saloons \$10,000,000 worth of liquors, or \$20 to each inhabitant. In 1877, the aggregate sales of 160 town agencies were \$100,000, or fifteen cents to each inhabitant. Including clandestine sales, the highest total for the year claimed is \$1,000,000, or \$2 for each inhabitant.

(Communicated.)

Substans at the Capital.

Dr. Shapard, of the M. E. Church, South, is making a good impression upon his large congregation. The strength of his voice has sensibly improved under the influence of our salubrious climate. The communion, on the first Sunday in this month, was shared in by several ministers of other denominations; and was a gracious season and richly enjoyed by a large crowd of communicants. Last Sunday the doctor got after the prodigals in a telling discourse. He did not spare the gross vices of the day, nor the lax and foolish manner of educating the boys and girls by the rich and well-to-do, by which they were made an easy prey to dissipation and ruin of soul, body and estate. The power of God was present to apply His truth; and I doubt not many in their own consciences, plead guilty! Oh, that they may remember it!

In the afternoon, the doctor preached to the blind in their own asylum. There are many unfortunate ones in this noble institution. Unfortunate in the loss of their eyesight, but fortunate in such a retreat. The very gentlemanly superintendent, Dr. Rains, after service, took us through this spacious building and showed us the ample accommodations herein provided by the State for the blind. Everything was admirably arranged; the rooms well ventilated; the beds and furniture remarkably clean and sweet looking, and promising comfort and health to the students. The order was perfect: at the tap of the bell everyone knew what to do and where to find his place. They have a sermon from some one of the city ministers every Sunday afternoon. Many of them (the blind) are good singers, and all sing from memory. The day closed with a grand Bible meeting in the Baptist Church, which was crowded to overflowing. Several addresses were delivered, and about one hundred dollars raised, at the time, to help forward this noble, civilizing, soul-saving institution—the Bible Cause.

O. FISHER.

(Communicated.)

CORRECTION.—I write such a miserable "fist" that I can't have the hardihood to complain of printers; but in my article on Temperance, last week, the word "fringing" sounds rather *hifalutin*. Put the word *purging*, used in the sense of cleaning the fountains of social and church life, and it will be as written. All goes well in temperance and church matters.

M. H. WELLS.

(Communicated.)

A MINISTER'S power for usefulness is greatly augmented if his people are religiously intelligent. They know better how to appreciate the truth preached, for the seed of the kingdom will not fall on stony ground, but in a genial soil, where it will quickly germinate, grow and bear abundant fruit. A Christian's worth depends largely on his intelligence, sympathy and activity, and these are all enhanced by the weekly visits of a good paper.

There are now over 116 single lady missionaries in India, employed as agents of various societies.