

# The Texas Christian Advocate.

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NO. 30.

## Texas Christian Advocate

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### Sunday School.

### INTERNATIONAL BIBLE LESSONS.

BY E. M. MOORE.

SECOND QUARTER—FIRST LESSON, APRIL 7, 1878.  
II Chron. xxiv. 1-8: *Josiah's Early Piety—King of Assyria, Assurbanipal, or Sardanapalus; King of Rome, Tarquin.*  
(Time 6:11-6:19 B. C.)

After the death of Manasseh, whose history we had in the last lesson, his son, Amon, succeeded him and reigned two years. He restored idolatry, however, in that brief period. He fell by the hand of assassins, whom the people slew. The turbulent spirit developed indicated a divided people. Possibly the men of the world in those days captured the young king on his accession to the throne and restored the gods of the strangers, because their services required of them no self-denials, no prayers for purity, and no repentance. The prophets of that period were Jeremiah, Nahum, Habakkuk and Zephaniah. It was for the sins of that age that Jeremiah wept; Nahum painted in fearful colors the sins of Nineveh; Habakkuk warned his people faithfully of the coming of the Assyrians; and Zephaniah clearly portrayed the wrath of the Lord about to come upon Judah for her sins.

V. 1. Josiah was the son of Amon and Jedidah. He was the sixteenth King of Judah, and reigned thirty-one years. Judah's sun reached its zenith in Hezekiah's reign; but it shone brightly in its decline in Josiah's reign. The prophets given above fully describe the sins of the people, the decay of the nation, and its impending doom. While Josiah began to reign in his eighth year, he did not reign in reality until he reached his majority, in his thirteenth year. Until that year his reign was a regency. Young as he was, he was the choice of the people.

V. 2. But young as he was, "he did that which was right in the sight of the Lord," and he declined neither to the right hand, nor to the left." How perfect the young king, and how faithful his instruction, that he began so early in life to walk in the straight and narrow way. He walked in the sight of God, not in appearance, but in reality.

V. 3. "In the eighth year of his reign, while he was yet young, he began to seek after God." That is, he began then to seek God's blessing for himself. He had before been instructed in the ways of the Lord and His precepts; but now he had arrived at an age when he must act for himself. The cares of his kingdom had been on his own shoulders three years. As a ruler he wisely began to seek God. In the twelfth year of his reign, in his twentieth year, he began to purge his kingdom of idolatry.

V. 4. They broke down the altars and images of Baal (sun god), as also the groves (wooden images) and carved images of Astarte, the harlot goddess, "and made them dust and strewed it, the dust, on the graves of them that had sacrificed unto them."

V. 5. "And he burnt the bones of the priests upon their altars." He was fearfully in earnest in removing the debasing idol worship. Not only was he in earnest, but he was violently in earnest. Some commentators suppose that, like Elijah, he first slew the false prophets, and then burned their bones on their graves, and finally sprinkled the dust of their senseless superstitions thereon also. If this be a correct supposition, his zeal in the extirpation of idol worship has no parallel in history. It is certain that, by the Mosaic law (Deut. xvii. 2-5), all idolaters were to be slain. And further, though it might seem harsh, it was a fearful retribution. They fell in their own pit; and were hanged on their own gallows and were hoisted on their own petard. He "cleansed" Judah and Jerusalem. The word cleansed is expressive,

but is fully justified by the mode above described. It is seldom that one finds martyrs in the cause of idolatry, and those priests had no successors in the days of Josiah.

V. 6. "And so he did in the cities of Manasseh and Ephraim and Simeon, even unto Naphtali, with their Mattocks (Mauls), round about." Some render with their Mattocks in the deserts. That is, he destroyed idolatry in the cities and deserts. Israel was then in captivity and their rulers paid no attention to their religious government.

V. 7. When he had completed the destruction of idolatry in Judah and Israel, he returned to Jerusalem, his capital. He had been six years engaged in this purging process, and what years they must have been.

V. 8. Having completed the purification of his kingdom, he began at once to repair the house of the Lord. It had been eighteen years since he began to reign, and ten since he began to seek God; and the king is yet in the vigor of early manhood. Having cast out false gods, he prepares for the service of the true God.

### APPLICATION.

1. Josiah became king at eight years of age, and such were his instructions that he grew better, instead of worse.

2. As he in his youth did that which was right in the sight of the Lord, so can all. Power and exalted position do not conduce to piety, and yet the sacred historian has said of him what can be said of few: he declined neither to the right hand nor left. This should be the aim of all. His successful instruction shows the importance of early instruction to all.

3. He began when sixteen years old his own duties to God and his duties to God as a king. He did not begin either too soon. God commends his zeal to all, and has said that those who seek Him early shall find Him. We should purge our hearts of all idolatry, as he did his kingdom.

4. To do this we must level all altars before the altar of God. "Thou shalt have no other gods before Me." "Thou shalt not make unto thee any graven image." "Thou shalt not bow down thyself to them or serve them." We may not have altars in our hearts to Baal, but we may have altars to worldly pleasures equally as offensive to God. All these altars must be reduced to dust and ashes and scattered on the grave of sin in the eyes of the world.

5. Our sins, our evil priests within, must all be burnt before death overtakes us, or they will burn us after death. The pure in heart shall see God, and no others.

6. As Josiah did not stop with overthrowing idols in his own kingdom, but pursued it into Samaria, so we should not stop with the most conspicuous sins or those most easily controlled; nor should we stop with ourselves; we should go out into the world to aid others.

7. And when we have completed one work we should at once engage in another good work. The rust of idleness is a fearful sin.

8. Having cleansed the kingdom of sin, he at once begins to prepare the house of God for worship. Here, again, we find him a fit example for us. When God has cleansed our hearts from sin through repentance, we must at once fit up the temples of our hearts for His in-dwelling. As we cease to worship sin, we must begin to worship God.

EXPENSES OF DELEGATES.—Thus far, so far as I can learn, but a very small per cent. of the amount needed to defray the expenses of the delegates to the General Conference from the Texas Conference has been raised. If 7000 members can not pay the traveling expenses of the delegates on account of hard times, how can these poor preachers pay it all? Will not the brethren bear this in mind, and attend to this duty without delay?—R. ALEXANDER.

Dr. Alexander requests us to insert the above and exhort upon it. We think his appeal will be sufficient. From present indications, there will be but very slight concessions made by the railroads.

THE heart of the proof-reader grew tender and his eyes tearful while passing under review the beautiful lines on a "Child's Death," which appear in our columns. We welcome such gems to our pages.

### (Written for the ADVOCATE. A CHILD'S DEATH. BY PICK.

There's a tear in the eye of the mother,  
There is grief in her bosom to-day  
That friendship will fail to discover  
One solace to take it away.  
There's a gem from the altar departed,  
There's a voice no more to be heard;  
And alone in her grief, broken hearted,  
The fount of affection is stirred.  
There's a doll on the floor by the rocker;  
There's a scrap, and needle and thread;  
There's enough in the memory to shock her,  
For the bird of her bosom is dead.  
There's a track on the bed in the garden,  
A flower that's torn from its stem;  
But the sweet recollection of pardon  
Is the sweetest memento of them.  
There's a dear little shadow on paper,  
All left of a sweet little face,  
Sad eyes like the dim lighted taper,  
Delight in their sorrow to trace.  
There's a lock of those sweet little tresses:  
A dear little dress laid aside;  
But where is the form for caresses?  
That bright little being has died.  
There's a grave in the shadow of even,  
With the dew's first kiss on the sod,  
There's a sweet little angel in heaven,  
And its voice calls mother to God.

### Personal Mention.

Col. Groos, Commissioner of the General Land Office, and Captain Rhodes Fisher, were in the city the past week.

Rev. W. Windsor (of Naegodoches) objects to the age given him in the published minutes. He says: "It makes me seem very old—whereas, I am only fifty-six."

Rev. W. McK. Gillum writes from Union Valley, Mo.: "Early spring in old Missouri. Wheat crops look fine; every prospect pleases, and only man is vile."

We learn from a private letter that Mrs. M. M. Springfield, of Dayton, Marango county, Alabama, died at the residence of her son-in-law, Rev. S. H. Brown, in Brazoria county, March 19, 1878.

Rev. D. M. Proctor accompanies a good list of subscribers with the following items: "Wheat crop prospects in Hunt county very fine; fruit trees full of blooms; weather fine for farming interests. Money! Echo answers."

T. J. Cunningham, writing from Waelder Station (Gonzales county), says they count on carrying prohibition there by 100 majority. At the time of writing the vote was 162 majority for prohibition—with a number of polls to hear from.

Rev. James Campbell has been appointed presiding elder on the Fort Worth District—to fill the vacancy occasioned by the retiring of Bro. W. C. Young. Bro. Campbell's postoffice is changed, for the time, to Cleburne, instead of Lancaster, as heretofore.

Rev. J. H. McLean writes from Paris, Texas, March 20: "There is some little small-pox sensation in our city (Paris); but I hope that through a good Providence and the promptitude with which our city authorities are meeting the matter, the excitement will soon be over. Only two cases as yet."

A Mr. W. H. Lefevre, writing from Drew Theological Seminary, Madison, New Jersey, says: "I had the pleasure of meeting Bishop Pierce when he was in Newark recently, and had a long talk with him as to the work of the M. E. Church, South, in Texas. \* \* \* A number of persons from this State are going to Texas."

A. W. Gifford, of the *Texas Sun*, favored us with a call on Monday, and a copy of their March issue, which, as all former issues, is filled with valuable information about Texas in the interest of immigration. The *Sun* is doing much good for Texas, and should receive a hearty support from all parties interested and benefited by immigration.

BALTIMORE DELEGATION.—The following have been elected as delegates to the General Conference from the Baltimore Conference: Clerical—S. Register, A. W. Wilson, J. S. Martin, S. Rodgers, D. Thomas, R. R. S. Hough, P. H. Whisner, S. S. Roszell. *Reserves*—J. S. Gardner, E. F. Busey, N. Head. *Lay*—M. Walton, J. H. Faggitt, T. J. Magruder, E. Hamil, R. B. Prettyman, G. W. Newton, G. Law, J. A. Carter.

Bro. W. T. Thornberry, of Uvalde district, says: "I have made one round on the Uvalde district. This is a grand mountain country; in spots, good land and water; climate pure and bracing. Preachers all at work in good earnest. McCulloch county will be the county of the west. Brady City has a good courthouse and jail; the county and town is filling up with good and intelligent people; good land and grass."

THE DEAD OF 1877.—We have received from the publishers a group-photograph of Bishop Marvin, Drs. Duncan, Bledsoe, Coe and Munsey, accurately made on a card 10x12, each in an oval worked in cypress leaves, and making an interesting and valuable memorial representation of these Methodist ministers. Price fifty cents. By mail sixty cents. Address *Christian Advocate*, Richmond, Virginia.

It will be noted by correspondence under head of Quarterly Meeting Appointments that Rev. W. C. Young has, at his own request, been relieved of work—we hope, only temporarily. Brother Young is a faithful and efficient worker—and has served the church for years. It seems sad that the faithful itinerant must, after so many years of unselfish devotion to ministerial duty, be retired. Bro. Young will have the best wishes and sincere sympathies of all who know him.

Rev. T. W. Rogers, of Chappell Hill, says: "I have just read your editorial on Pope 'Pio Nono.' I take this as the occasion to say I feel thankful—truly thankful—to the writer for the good sense and sound piety he displayed—not to say courage—in that article. Let any sensible man read the *Picayune* of Feb. 23, 1878, the *Galveston News*, and hundreds of other papers of their ilk, and ask himself, as a lover of liberty and freedom of conscience, if it is not high time we should wake out of sleep."

We expect soon to have between sixty and seventy new subscribers from the neighborhood of Whitesboro. ("A hint to the wise," etc.) Here is what Rev. J. W. Hill says, writing from that place under date of March 23: "We are in the midst of a glorious revival, which has been in progress about twenty-two days, and bids fair to continue almost ad infinitum. Nearly eighty have been converted since it began, and, I am happy to say, the staunchest 'outsiders' in Whitesboro. The membership have also rallied on the church-house question. While I write the sound of the hammer—putting up a splendid structure—speaks loudly of the coming sanctuary. Pray for us, and God bless the *ADVOCATE*."

Dr. Haygood believes in aggression as well as progression in religious newspapers. In a telling editorial on this theme in a late number of the *St. Louis Advocate*, the doctor has this kindly mention of the *TEXAS CHRISTIAN ADVOCATE*. We remark, in passing, that the circulation of this paper has been more than doubled—as we believe—by this means: "We beg pardon for introducing family matters here; but we have an illustration of our thought in the sisterhood of our Southern *Advocates*—possibly more than one, for we would not be invidious. Since the *TEXAS CHRISTIAN ADVOCATE* nailed its flag to the mast-head and turned its guns on the vices and wrongs of the times, and gave notice of war to the death and 'no quarter' against the enemies of virtue and truth, its circulation, as we are informed, has largely increased, and its interest and power a hundredfold. Let this paragraph on militancy in newspapers be counted as *pro parentibus*."

John B. Gough is said to have received \$180,000 for lecturing since 1850.

Prince Leopold, of Britain, it is probable, will receive shortly the title of the Duke of Sussex.

Mark Twain and his family are going to Europe in April, and intend to pass several years in Germany.

Bishop Simpson's Cyclopaedia of Methodism will be ready April 1. Seven thousand copies have been already subscribed for.

Professor Agassiz can not be content to rest even during his summer pleasuring. He is adding a laboratory to his house at Newport.

Isaac Cooper, the last survivor of the crew of the Shannon, the British frigate that fought the Chesapeake, has just died in England, at the age of eighty-six years.

The *London Times* says Dr. Schliemann has secured a firm permit to excavate at Hissarlik, and he intends to go there again as soon as it is safe.

Bishop Merrill returned from his trip to Mexico last week in improved health. The jaunt, as testful of nerve and muscle as it was, has done the good bishop marked good.

Rev. Dr. Albert S. Hunt, one of the best and most successful Methodist ministers, has been elected a secretary of the American Bible Society, vice Rev. Joseph Holdich, resigned.

A London paper understands that the Sultan has conferred upon Baroness Burdett-Coutts the Grand Cord of the Order of Medjidie—the only instance of its bestowal on a lady—as a recognition of her efforts in behalf of Turkish refugees.

An Eastern journal announces that Stanley's new book may be expected in May. He will call it "Through the Dark Continent; the Sources of the Nile; Around the Great Lakes and Down the Congo." It will contain about one hundred illustrations from photographs and sketches taken by Mr. Stanley.

The New York *Advocate* says: "Dr. Abel Stevens is still in Geneva, Switzerland. He suffered severely for three or four weeks, recently, from gastric fever, but is now improving. He has officiated for many months past as pastor of the American chapel in Geneva, and his sermons and addresses (delivered in the parlors of the American hotel) are listened to with great satisfaction."

The principal citizens of Edinburgh, including the chief city officers, attended the funeral of Dr. Alexander Duff, the East Indian missionary. Three simultaneous religious services were held, two at the home and one at Presbytery Hall; a fourth was held after these in the Barclay Church. All shops along the route of the funeral procession were closed. The body was laid in the Grange Cemetery, near to the graves of Dr. Chalmers, Dr. Guthrie, and other distinguished Presbyterian ministers.

### (Communicated.)

#### Evil Habits.

There is nothing more painful to the Christian philanthropist than the observation of young men forming habits of vicious and profligate indulgence that are asserting a mastery over them which will inevitably result in their subjugation to the slavish dominion necessarily incident to their indulgence. It requires but little experience and observation to predict the ultimate result. However seductive may be the siren song of exemption, in any special case, from the domination of evil habits indulged, the no less certain will the victim be fastened in the grip of the unrelenting monster that, under the guise of liberty, shackles his victim with chains of slavery. It is sad! oh how sad! to witness the coiling of the anaconda as he enfolds his unconscious subject in his slimy coils that will never relax their grasp until all powers of resistance is gone from the doomed and lost. Instance that many form upon which is stamped the impress of nobility. He walks forth as the noblest work of God, a representative of the Divine Architect, a finished production of the Almighty, a symbol of the divinity that fashioned him. Tell him in all his conscious pride of noble manhood what he will become by indulgence in evil habits; how his visage will be marred with the marks of the spoiler upon him; how the beast will dominate the man, and how corrupt and debased and mean he will become by self-indulgence in a profligate course; and the same incredulity that characterized Hazael, the King of Israel, under the prophetic delineation of the prophet of God, will elicit the exclamation: "Is thy servant a dog, that he should do this great thing?" And yet, in the evolution of his destiny, as determined by the decisions of his own unfettered will, he will realize portraiture as daguerrotyped by the presence of no prophetic seer endowed with the pen of inspiration; but the ordinary observation of human conduct as developed in the experiences of men. And yet, with all this focal light converging with luminous ray upon the stern fact of the ultimate result of evil habit, man, thinking man, God-like man, closing his eyes, stopping his ears, steeling his heart, will recklessly, in despite of all warning, all entreaty, in despite of his own convictions, pursue his course of ruin and death. Is there no way to arrest man thus bent on destruction, O ye philanthropists? Ye Christian men and women, save these souls from death by the help of God. Interpose some barrier to intercept their progress to hell. Young man, reflect! Stop! The future eternity! eternity!!

with trumpet tongue proclaims the fearful hazards of the way you take. God alone, in conjunction with your co-operation, can avert the destiny that awaits you. The power of evil is forging links that will bind you in indissoluble fetters that naught but the power of God can sunder. Is it strong drink that is binding you in adamant chains? Is it lust, debasing and corrupting, that is enslaving you? Is it gaming that is asserting the mastery over you? Whatever the evil habit may be, break off from it at once and forever, or all is lost. While the minds of men are profoundly moved as with a voice from God, seize the auspicious hour and rescue your soul from temporal and eternal ruin. Daily not with the tempter. Yield not to the seduction of sin. Fly to Him who alone has the power to save. The chariot! the chariot of God, whose wheels roll in fire; the trumpet! the trumpet, whose clarion peals proclaim the judgment! all—all signal the terrible doom of those who are led captive by the devil at his will in giving unrestrained license to evil habits. H. M. BOUTH.

Catach and Rev. T. P. Childs. It is now nearly eight years since Mr. Childs first made public his *Catach*. It was in a small modest announcement to the effect that *Catach* was a *curable disease*. From these beginnings he has grown to be one of the largest advertisers in the country. Dr. T. P. Childs gives a very strong description of the disease. The number and character of the certificates, as well as the favorable notices from well known publishers, who have carefully examined the subject, must dispel every doubt in regard to the reliability of Mr. Childs. Patients will feel that they are not dealing with a *quack*, but with a man who only seeks to relieve the sufferings of his fellow-beings. Mr. Childs is described as being a modest, unassuming man, with no desire to accumulate wealth, and no desire to be known otherwise than as an honest Christian man, in whom others might surely confide; his only ambition being, apparently, to give his patrons the full value of their money, and to treat all as he would be treated. With this Christian principle as the foundation of his business, he can not be but a great success. We would call our readers' special attention to the advertisement of Mr. Childs, and request their careful perusal of the facts as set forth.—*Journal and Messenger, Cincinnati.*

BISHOP MARVIN'S BIOGRAPHY.—Rev. T. M. Finney, D. D., member of the St. Louis Conference, and President of Bellevue Collegiate Institute, Caledonia, Mo., has undertaken this important literary work. He solicits aid in collecting materials for it. The Bishop was known to a great many people, and there are persons in all sections of the Southern country who can contribute items of interest. The following instructions and suggestions may serve as a guide to those who may be disposed to respond to Dr. Finney's request: Furnish, from personal knowledge, or authentic information, incidents of his social intercourse, and of his pastoral and episcopal labors and his pulpit ministrations in regular services, protracted meetings, church dedications, and other special occasions, together with recollections of sermons and addresses. Give, as accurately as may be, the date and locality of such incidents, and the sources of information and other authentications of them. Furnish the originals or copies of letters which may be supposed to be of public interest, or illustrative of personal or ministerial character. All replies, to be of use, must be made before April 15th next—all addressed to Caledonia, Washington county, Mo.—*N. O. Advocate.*

It should be understood, also, that the family of the Bishop will derive substantial benefit from this source—and will not from any other, as we have been informed by Bishop Marvin's son, J. H. Chambers, of St. Louis, will publish the history, and has already paid over, as we understand, \$300 to the Marvin Memorial Association as a royalty.

Dr. Oliver Wendell Holmes writes with a broad golden pen, fixed into a quill handle. The pen has done duty for twenty years. He writes only in the morning for three hours.



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.

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

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

THE MARVIN MEMORIAL.

We are not aware which of the "Christian Advocates" made the statement reported by the secular paper in Texas. We have seen no such statement in any of them. Bro. Hendrix's letter, which in substance coincides with the subjoined appeal, may have been misunderstood by some members of the secular press. We invite the attention of our readers to the following appeal. We have remitted to St. Louis the amount sent us for this fund, and are sure Texas Methodism will be well represented in the memorial:

Mr. Editor—The following extract from a secular paper in Texas has been sent to me: "The Christian Advocate contains a statement that Bishop Marvin's family does not solicit a home from the church. The family are in independent circumstances, and one of his sons is a prominent lawyer of St. Louis."

Referring to the above, allow me, as President of the Marvin Memorial Association, to say: 1. The first paragraph in the foregoing extract is true—Bishop Marvin's family has not solicited a home from the church. The movement in the matter originated with, and was inaugurated by, others, and the family knew nothing of it until informed of the plan. Mrs. Marvin and her children then hesitatingly consented to accept a house from the church, should it be offered to them as an expression of love for the ascended husband and father.

2. The second paragraph of the extract, to-wit: "The family are in independent circumstances, and one of his sons is a prominent lawyer of St. Louis," conveys a very erroneous impression. Bishop Marvin did not die insolvent, but his assets were very limited—so limited, indeed, that were his family compelled to purchase or rent a dwelling, their income would be insufficient for their support. The knowledge of this, with other facts, led to the organization of the Marvin Memorial Association, whose circular sets forth the case as delicately as possible. Bishop Marvin's only son is quite a young man, and is just entering upon the practice of law.

3. As some of the papers had given forth the opinion that the Bishop's family were in actual destitution, Mrs. Marvin felt aggrieved, and requested her pastor, the Rev. Dr. Wilson, to correct such an impression. She and her children were not destitute, and to receive funds upon such a representation would be to accept help under a false impression. To those who understood the facts in the case, and appreciated the feelings of a most refined and sensitive family, Dr. Wilson's letter appeared most appropriate. He says: "I am requested by Bishop Marvin's family to say, as their pastor, that they are not in destitute circumstances so as to be objects of charity, nor have they consented to be so represented before the church." It seems to me that it should have occurred to the church that the effort now making to secure a home for the family of our deceased Bishop would not have been if there were no necessity for it.

During his life Bishop Marvin gave to the Church, out of his salary, more than enough to have purchased a dwelling for those who cheerfully shared with him a most rigid self-denial, and whom he has left without a home. At one time, for instance, he gave to one of our institutions \$3,000, which he paid, within a few years, from his allowance as a Bishop. Only six weeks before his death he gave, for the relief of our Publishing House, \$750. I have examined his bank-book, and there appears upon it evidence of his having given, within less than two years, hundreds of dollars to young preachers and students, and to benevolent institutions. I do not doubt he gave more to the Church, by self-denial and sacrifice, than any other minister in the connection. He impoverished himself, at least partially, that he might assist others.

Knowing these things, and having faith in the gratitude and generosity of the Church, our Association confidently made its appeal. The result must now be with those upon whom the claims of a noble life have laid the responsibility.

Let no trivial excuse debar any who may desire to aid us of the

privilege of erecting a stone over the sacred dust of our faithful Bishop Marvin, or of giving a home to those whom he left with us.

We are quite desirous of completing our work by the time the General Conference meets, and we would be pleased to have all our pastors, Sabbath-school superintendents, and the entire membership of the Church, forward contributions to us as soon as possible. All papers favorable to the worthy objects we represent will please copy this communication, and otherwise assist us in this labor of love.

J. W. LEWIS, President Marvin Memorial Ass'n, St. Louis.

(Communicated.)

Waco Items.

TEMPERANCE.

Our temperance movement is gliding along the even tenor of its way. The interest is deep and abiding. It has come to stay. We propose that it shall be one of the institutions of this city. At our last mass meeting the medical aspects of the question were discussed. We were delighted to find that our doctors believe it their duty to furnish the people all the information at their command on all questions affecting the social and moral status of society. This discussion evolved the fact that alcoholic stimulants have a small margin as a remedy in the practice of medicine. Its use should be relegated to the profession exclusively. No more can the masses afford to handle and apply it than strychnine and other deadly poisons. Every bottle of it ought to be labeled, "Poison!" It was proven that its indiscriminate use deteriorates the physical and mental forces. Its ultimate results are to extinguish manhood and reduce to the level of brutes. After hearing the learned doctors, I wondered if any man present would be reckless enough to drink an ounce of the stuff except by advice of his physician.

We are delighted to know that the account of our Association published in the ADVOCATE has been appreciated. I learn that similar movements have been and are being inaugurated in many towns and cities of the State. God speed them. In heaven's name, we ought to do something to arrest this deadly scourge. Who more appropriate to head such a movement than the preacher? We can not afford to wait for the Murphy movement, nor send our mothers, wives and daughters out on such a mission alone. An incidental benefit will be the promotion of fraternity among the denominations. Again, I exhort brethren to organize in every neighborhood. Don't allow a day to pass without an effort. Temperance is the great sensation of the day. Mount the wave!

SINGING.

concerts have been given in our city recently by two of the most celebrated musicians and songsters in the country. Philip Phillips and Blind Tom have fame around the world. I thank God that I live in a State and city that can induce the coming of such celebrities. Blessed are the eyes that see and ears that hear such wonders. Phillips had a large and well pleased audience. He deserves his reputation. It is well for him, however, that his engagements in the State are about finished. The secular press are going for his record. He may have been guilty of some bitter utterances about Southern society, in the long ago; but time and better acquaintance have certainly modified his views. Do allow room for repentance. If he choose to give half he makes to charitable and religious objects, what is that to other people? Any how, it is a rare privilege to hear him warble "Zion's Songs," and witness his skill in manipulating the organ. I set him down as one of the marvels of the age.

Blind Tom came, eating and drinking like other folks, and so nobody objects to his presence in the South, nor seems to care how much money he wins for his "young master." Without controversy, Tom is a prodigious prodigy. During nearly every minute of a prolonged concert, I studied the moral aspects of this mental phenomenon. In many phases of it, nothing approaches it in all the wonders of the ages. There is a great lesson in it. Vast crowds attended every concert given by him. There is a sort of mental or moral mesmerism about his performances. He throws a spell over the average listener that makes you slow to part company with him. There seems to be an ever increasing desire to hear him. If he should return to our city, I doubt if there is a hall that would seat his admirers. What use will God make of him in the hereafter?

POLITICAL SLATES.

As Christian citizens we are interested in the question as to who shall be our rulers. Our State has stock, agricultural and mineral resources, nearly outdoing the power

of arithmetic to compute. By wise and prudent management our future will charm the nations of the earth. We are just entering a period of thrilling interest and untold importance. How fatal a mistake now. The State is great enough to command its best men for office. After a decade or two of hindrance and obscurity, the will of the people is about to become supreme. No man is at liberty longer to decline any service the people may demand of him. Much depends on the character of the chief executive of our State. Not having a general acquaintance, I am not competent to institute intelligent comparisons. I have read and studied the characters of great men. Certain elements enter into the composition of every truly noble character. They ought to enter into the make-up of every statesman.

CHURCH MATTERS.

But two things have recently occurred in church circles to attract special attention: The M. E. Church, North, has set up an altar over against ours. They claim to have a mission South. May be so (?). What about that Cape May settlement? How does it read? A Universalist divine came down from Missouri. He got a hearing in the Campbellite house of worship. The city papers advised those who failed to hear him not to indulge in any great lamentations, as better things were missed every day. My friend, Mr. Hall, pastor of the Campbellite Church, answered him on Sunday night last. I guess he will get a challenge to "spite" with somebody soon. Our people having started a new church, right away the Baptists, Episcopalians and Campbellites began to build and improve. How stimulative such an effort! To build a parsonage valued at \$4000, and a church edifice costing \$20,000 in four years, is doing well for one Methodist congregation. May be it is too much to hope for, and no one ought to complain if my successor has a little of the much hard work to do required in bringing to completion such enterprises. Crops promising. Times are said to be hard. M. H. WELLS, Waco, March 14, 1878.

(Communicated.)

Work for the General Conference.

There appears to be a necessity for further action by the General Conference in reference to the District Conference, in order to make it a more efficient adjunct in the great Methodist machinery. In its present condition it appears to have but little to do, authoritatively, except to elect lay representatives to the Annual Conference. Some are in favor of doing away with it altogether, as they say it is unnecessary to take men from their ordinary avocation, to spend some days in talking about the interests of the church upon which they have no authoritative power to act. But may not the District Conference be made an efficient instrument in advancing the cause of the church by giving it appropriate work to do, and authority to do that work? We believe that it can. Among other interests of the church which this body of men might have under their control with great benefit is the organization of stations, circuits and missions of the district.

Though we greatly admire and love our itinerant system, it is patent that great errors are committed and great wrongs perpetrated upon the members and preachers by the present system of organizing the work. It appears to be the plan (if there be a plan) in our section to divide and subdivide until there is no rational hope that there will be one-sixth of the preachers who will get a very moderate support from their charges. There is a "so-called" circuit which has twenty-five or thirty members in moderate circumstances that has a preacher with a large family to support. Would any District Conference, made up of men with a moiety of business sense, set apart such a work to support a man with a family? There was a circuit at a low ebb in the support of its preachers; it was aroused and made an effort to have a clean record with the preachers, and they did well for three or four years. The preachers were well supported; the members were encouraged and pressing forward to improve the church property; but to suit the peculiar views of an itinerant brother, the circuit was divided and given two preachers with families to support, when the membership thought they were doing well to support one and meet their other obligations.

Again, on a certain district a part of the territory was not a very desirable section for some persons to travel over. To get rid of the objectionable territory the only way was to organize a new district. One circuit in said territory some years ago gave a single man a good support. When the new district was formed this circuit was financially no stronger, nor was its member-

ship larger than formerly. Yet, to form the district, this circuit must be divided. It is accordingly formed into four different appointments, with four preachers beside the presiding elder depending upon it for support. One of these appointments is a station in a village with a high-sounding name, with three members of the Methodist Church. Can these three good sisters support their minister, with his family, or will he have to place himself upon the community as an object of charity? If the people take a fancy for him, they are able to supply his wants, and we hope will do so. But is it a good and safe plan to place our preachers before the world as objects of charity? We would rather not occupy that position. These few cases have been brought forward to show that this matter of making out the plans of the appointments ought to be placed in the hands of efficient and interested men and not left to the peculiar notions and whims of individual preachers.

We have great faith in the goodness of heart of the brethren who control this business; but, as a good brother once said, "there is a great deal of human nature in man," and this human nature, unless "restrained by Divine grace" and all the legal barriers that we can place about it, will occasionally manifest itself in acts of selfishness. Let the organization or planning of the different charges in the district be put in the hands of the District Conference, which shall have authority to fix the metes and bounds of each charge. It appears only rational that as the laity have to support the preacher they should have something to say about the organization from which the support is to come.

With the present mode of organization, there are but few of the churches that have any assurance as to what charge they will belong to the next year. This is an almost insuperable obstacle to that much needed improvement in the church; the building of parsonages. There are only a few of the larger towns that are, or expect soon to be stations, that have any assurance that if they build a parsonage they will reap any advantage from it.

A certain district last year had five parsonages within its bounds, of which only two were occupied, owing to changes in the appointments rendering the other three useless. This shows the great evils resulting from the restless spirit of change.

Would it not be far better to have circuit boundaries with something of the permanency of county lines? If this were done, people investing in a parsonage would have some assurance of receiving some benefit from their investments. This would be great encouragement to the building of parsonages. There are frequent changes in the county lines so as to form new counties out of old ones. So it might be with circuits. This great interest could not be in safer hands than those of the representatives of the church interested and the preachers composing the District Conference. A District Conference would hardly organize one of these starvation circuits for the special benefit of some enthusiastic brother that is determined to be an itinerant preacher at all hazards. They would see to it that each appointment was made sufficiently strong to support any preacher that might be sent to it. In forming a judgment of the capacities of a circuit they would not take the enthusiastic ground of what the churches ought to do; but on the safer ground of what they will do, judging from what they have uniformly done in the past. When the circuits are rightly organized, the District Conferences, may say with confidence to the appointing powers: "Send men to these charges; they will be supported." But it may be objected to this plan of strengthening the circuit that it will have fewer appointments than there are preachers. So be it. Every preacher who deserves consideration in this connection, when relieved by the action of the church from the obligations of an itinerant, will much prefer turning his attention to some other avocation for a support than to struggle on with the meagre pittance that a large number of the preachers receive under the present system. What say our General Conference? ALPHA.

In delivering his charge recently the Bishop of Gloucester and Bristol, at the triennial visitation, said that three great evils in the church at the present time were lawlessness, caballing and sacerdotalism. The grave dangers which menaced the Established Church might be all summed up in these three forms.

The Church of Jesus in Mexico now has seventy congregations. The American Church Missionary Society down to the present has furnished \$75,592 to carry on the work of this young church.

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ADOLPH BORNBERG, M. D., Commonwealth of Massachusetts, Essex, ss. June 5, 1873, personally appeared Adolph Bornberg, made oath to the following certificate, and by him subscribed and sworn before me. WM. STEVENS, J. P.

LAWRENCE CITY, MASS., June 9, 1873. We, the undersigned, having personally known Dr. Adolph Bornberg for many years, believe him to be an honest, moral man, trustworthy, and in truth and veracity unimpeached. His character is without reproach.

M. BOSNEY, ex-Mayor. GEORGE S. MERRILL, M. D. ROBERT H. TENKENTRUB, City Treas. Rev. W. D. JORDAN, M. D., of Chillicothe, Mo., who has used, and seen other parties use, your Eye Cups, writes: "To those who ask my advice about your Patent Eye Cups, I am glad to state that I believe them to be of great advantage in many cases, and should be tried by all and neglected by none. This is my honest conviction."

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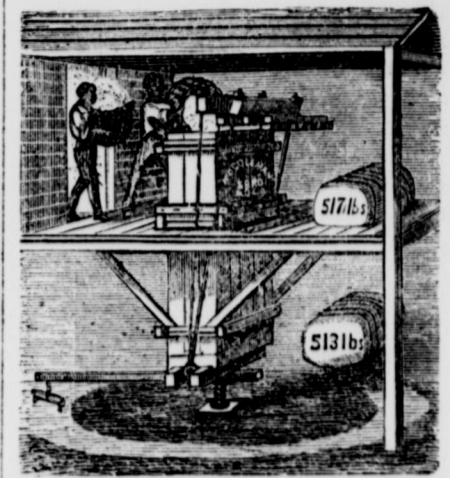
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To Subscribers to Minutes.

It may be possible that some of the preachers have not received the Minutes subscribed for. We have sent all—except in a few cases where we do not know the postoffice. Any who have not received them will please notify us, and we will forward.

We want the postoffice addresses of the following parties: Rev. W. A. Smith, W. W. Bridwell, Thos. Vinson, Rev. Thos. Barnes, and T. J. Thomasson.

TO THE POETS!

We are fond of poetry, and we have reason to believe that a great many people have like taste. We can not write poetry, and we are of opinion that a great many people are in like condition. We are in weekly receipt of a large quantity of manuscript which we are certain is intended for poetry; for we notice an effort to make the lines rhyme. In many cases only moderate success is attained. One before us just now endeavors to make "life" jingle with "bright." Genius is bold but it cannot accomplish everything. Mrs. Partington was perplexed over the man who "stood six feet in his boots," when she had never seen people with more than "two feet on their two legs;" but the number and order of "feet" that some of our friends undertake to put into one line is frequently very exhilarating. Poetical license is admissible now and then; but there is no end to the liberties some of our friends take with all the rules of poetical composition. Perhaps genius is above law. In some cases it seems to know very little about it. Variety is delightful. If an editor can get through a dozen stanzas in which he can find the trochaic, the pentameter, the iambic, the tetrameter, the dactyl, the anapest, and some other "meters" and "pests" he never heard of before, and fail to be entertained, he has in him no more poetry than a post. Our space will not permit us to share all our enjoyments with our readers.

Right here we suggest that there are certain rules recognized in poetical composition, and those who compose for the press should give them at least a passing examination. (Also the spelling-book.) Just now we have a supply of attempted poetry on hand.

SABBATH DESECRATION.

(From the Galveston News.)

A meeting of the officers of the Galveston Fire Department was held at the Hall of Lee No. 5 last night. The following officers were present: John Westerlage, chief engineer; C. G. Clifford, 1st assistant engineer; Wm. Neilson, 1st assistant Steamer No. 2; Chas. Nelson, 2d assistant Steamer No. 2; F. Smith, foreman Steamer No. 3; F. Coy, 1st assistant Steamer No. 3; F. C. Stroper, foreman Steamer No. 4; J. Vidovich, 1st assistant Steamer No. 4; H. Wickliffe, 2d assistant Steamer No. 4; D. Jordan, foreman Steamer No. 5; J. M. Jones, 1st assistant Steamer No. 5; M. Drew, 1st assistant Steamer No. 6; J. P. Duddy, 2d assistant Steamer No. 6; T. J. Boyle, 1st assistant No. 8; J. T. McCormack, foreman H. and L. No. 1; T. Dirmeyer, 1st assistant H. and L. No. 1; L. Psayla, foreman H. and L. No. 2; Wm. Bailton, 1st assistant H. and L. No. 2.

The chief engineer stated the meeting was called to make arrangements to celebrate the coming anniversary on the 21st of April; also to arrange for giving a picnic on that day to provide funds needed to certain in a proper manner the visitors expected in attendance at the State Firemen's Convention, which is to assemble in Galveston on the third Wednesday in June next.

Mr. Psayla moved the Fire Department have their parade on Sunday, the 21st of April. The motion meeting with a second, was discussed by the officers present, and, upon being put to a vote, carried almost unanimously.

Mr. D. Jordan moved that the different companies meet for parade at one P. M.; also the Fire Department give a picnic on that day. Carried. The chair appointed the following committees:

Committee of Arrangements—J. T. McCormack, D. Jordan, F. Smith.

Committee on Music—Wm. Neilson, T. Dirmeyer, T. J. Boyle.

Committee on Grounds—C. G. Clifford, F. C. Strocher, M. Drew.

Committee on Route of Procession—H. Wickliffe, J. P. Duddy, Chas. Nelson.

For Treasurer—C. G. Clifford.

For Secretary—L. E. Curtis.

OUR COMMENTS.

We have great admiration for firemen. No sight stirs our blood to quicker action than their heroic struggles with one of the most powerful forces in nature. A conflagration in a large city is a terrible sight. The fierce hiss of the flame as it wraps its fiery folds around wall and roof; the terror of women and children, rushing from their burning homes, or gathering with affrighted haste their household gods from the embrace of the destroyer; the intense excitement of the man of property who sees the houses, which represent the labor of years, melting in an hour under the fiery breath of the conflagration; the clamor and clangor of the bells; the rush of the crowd; the mocking flame as it darkens in murky folds or rolls out in billowy flame, casting its ghastly glare on the upturned countenances of the gathering multitude, present scenes which are often sublimely terrible! Men feel their helplessness when one of the mighty forces of nature is unchained. Then comes the shrill note of the engine, the hoarse voice of the fireman, the rapid tread of trained men as they sweep through the crowd into the very path of the flame and grapple with the terrible destroyer. We have felt every nerve thrill with admiration as we have watched the struggle for mastery. Drenched for hours in icy water, scorched by the hot flame, rushing through stifling smoke into burning buildings, clambering on frail ladders along trembling walls, or standing on bending roofs till they grow hot beneath their tread, fighting the fire from house to house and block to block, until the might of the human will subdues the tremendous force which had been rioting in the ruin it had wrought. We honor the firemen. Their gallant self-abnegation in the hour of the city's perils often tempers us to overlook errors we would sternly condemn in other men.

We read the above report of the proceedings of the Galveston Fire Department with profound regret. Other men share our feeling, though they remain silent. They feel, as we do, that the whole community owes a debt of gratitude to our firemen. We sleep secure at night; for we know that the first signal will send brave men to rescue our homes from the flames. But deep as may be our sense of obligation, we must protest in the name of Christianity against this public desecration of the Sabbath. We do not believe the members of the Fire Department would designedly treat any class of their fellow-citizens with disrespect, much less perform an act which will outrage the strongest and most sacred feelings of our nature; yet this will be done if the Sabbath quiet of our city is disturbed by the confusion and excitement of the proposed parade.

The members of these companies may have no religious convictions

themselves, and we do not claim the right to compel them to be controlled by ours; they may regard religion as a fable, and the Sabbath and its hours of worship as a fast fading superstition; but other men hold these things sacred, and will feel that an act of public disrespect has been directed against their religious faith. In this city of Galveston there are thousands of its best men and women who believe the Bible and revere the Sabbath day. Not all of these are members of the church; many of them seldom cross the portals of the sanctuary; but they were taught in childhood to believe in the Divine authority of Holy Writ, and will feel that the religion of their fathers is thrust aside with contempt by this public demonstration of unbelief by a large body of citizens.

The Sabbath is one of the distinctive institutions of Christianity. Its repudiation is an open proclamation of infidelity. When France, in the days of Danton and Marat, sought to blot out the Gospel, she closed the houses of Christian worship and abolished the Christian Sabbath.

This public desecration of the Sabbath will be accepted as an expression of the religious or irreligious opinions of the Galveston Fire Department. The right of each member to exercise his private judgment on this or any other question of faith or practice is not denied. The question is, shall the Fire Department of Galveston take open ground upon a question of religious belief, and array itself by a public act among the disbelievers in Christianity? It is not demanded that the Fire Department shall give any public expression of belief in the Christian religion, but it is questioned whether it should resolve itself into an infidel club and parade its contempt for the religious convictions of a large portion of the community through all the streets of Galveston.

The fire companies are voluntary organizations. They are also public and representative bodies. They help to make up the reputation Galveston holds in the estimation of other communities. This public parade on the Sabbath day will send Galveston out to the world as a community of open and wholesale Sabbath breakers. Every citizen who does not welcome such a reputation has the right to protest against the deed, and is wronged if such a dark line be drawn across our good name.

A number of the members of the Fire Department are members of some branch of the Christian church, and their religious convictions must revolt against this unchristian parade. If there is a majority of the firemen who have no respect for Christianity they are guilty of an act of gross injustice against their Christian comrades in forcing them into an attitude which antagonizes their conscientious convictions. Were the Christian members in the majority, and were they to demand that the fire companies should take public position in favor of Christianity and wear some distinctive badge of religious faith, it would be resented as a bigoted intrusion into the private religious rights of the other members. Yet by this public parade on the Sabbath day the majority call on a number of its members to surrender their religious convictions, and participate in an act of bold defiance against the authority and command of the God they worship. We trust there is sufficient manhood among the Christian members of the Galveston Fire Department to impel them to demand the recall of this gross affront which has been put upon their religious belief.

In this land the religious convictions of every individual are sacredly guarded. Coming from other lands to our shores, each one has the guarantee of the largest freedom of conscience. The Catholic from Ireland or Spain, the infidel from France, the rationalist from Germany, or the Hebrew clinging to the faith of his fathers, are protected in the exercise of their religious opinions, and they must as sacredly respect the rights of other people. These efforts rudely

to override the religious opinions of their fellow-citizens, and to flaunt their contempt for things sacred in the eyes of other men, reveals an intolerant spirit which deserves rebuke. The fact that these movements toward open and wholesale Sabbath desecration in nearly every instance originate among those who have been recently welcomed to our shores, is not calculated to produce that harmony which should exist between the members of the same body politic. Politicians, to gain their votes, pander to their demands; and the secular press, to secure their patronage, is silent when the faith of the best citizens in the land is contemptuously set aside; but we believe that the great body of American people are not prepared to surrender a religion which is a portion of their inheritance, or tamely submit to the overthrow of institutions as sacred as the memory of the hearthstones of their fathers.

A WORD ABOUT ASSESSMENTS.

The church seems to have borrowed the assessment feature in her financial plans from the State. And, as generally happens, when the church borrows from the State, she does not receive an unmixed good. We have read or heard about all that can be said for the assessment principle in raising money for the church. Some of the arguments are good; perhaps, some of them in their way, unanswerable. There are many questions in dispute with unanswerable arguments on both sides. This may be one of them. In such a case we must yield to the weight of argument and decide even in the face of argument we cannot answer. We are not, in this article, about to declaim against the whole assessment plan. We are not going to denounce it. Nor do we intend to get into discussion with any brother on the subject. Some points we may make without danger of disturbing any brother's peace of mind. The main advantages claimed are two: First—To furnish a plan that may bring to each member his share of responsibility. Second—To make sure of at least so much asked for or promised. How often and how much the assessment plan fails of these two ends our readers need not be told. Take the church over, and failure to meet the full assessment is the rule. And multitudes do nothing. We do not mean to lay these failures at the door of the assessment principle. We state only the facts, without, at this time, inquiring very carefully into their relation or significance.

That there are some real and grave evils incident to this plan, we are persuaded. We will first give an illustration: Some weeks ago, as we are informed, a collection for domestic missions was taken up in a little station. We don't care to identify and we will not give the exact figures. But we will stick closely to the proportions. The assessment—that is the amount asked for by the Conference Board of Missions—we will say was \$50. The brother who lifted the collection (and it was religiously done), did not believe that \$50 represented fairly the duty of that congregation. So he told them plainly that he did not propose to work up to their assessment, but, if possible, up to their duty. With wise and gentle persistence he made his appeal. He raised over \$100.

We may venture another illustration: Several years ago a certain conference in our church, grew weary—from religious considerations—of the assessment plan in their efforts to raise missionary money. The conference abandoned the plan and laid the duty squarely on the consciences and hearts of the preachers to do their best. The result was they nearly doubled their contributions the first year.

Our impression is, the assessment appears to less advantage in raising missionary money and the "conference collection" than in any other departments of church benevolence. One trouble is—and it is grievous—the assessment almost destroys spontaneity. We ask for fixed sums very much as the tax-collector does. And the

money is paid to the steward or preacher very much in the same way as tax is paid—not very promptly or cheerfully. For few men enjoy tax-paying.

We are afraid of anything that tends to introduce into the church arbitrary tests, and mere yard-stick, tape-line measures of duty.

Many churches should go over the assessment; hardly any do. The assessment may not adequately represent the duty of the members of the church, but generally, if it is reached, both the members and the church feel that something quite handsome has been done.

We close for the present with the remark, that these assessments represent the very smallest amount that the several interests of the church can be kept going on. If the Board of Missions, at Nashville, asks for \$100,000, and assesses it among the various conferences, it is understood that some interest suffers if less than that amount is raised. And so of other assessments the church makes upon us. But alas! we generally fall short; when we raise the amount, we are very apt to feel a degree of complacency, if not satisfaction, with ourselves. As if we had done something extra! We do not affirm—for we do not know absolutely—whether as much praying follows money given in response to an assessment as when given with sole reference to that invisible standard which is in every good conscience.

The Cincinnati Enquirer publishes the story of a miser named Jerry Tullis, who died in that city recently from sickness brought on by lack of food, exposure and self-neglect. He had accumulated by extreme economy a property of two or three million dollars; had property in Cincinnati, Chicago and St. Louis; owned one hundred thousand acres of land in Iowa and Missouri, beside lands in other States. He was a man of fair education; had studied law so as to be able to attend to his own business and save lawyers' fees. He lived in a wretched room in a dirty alley, or in a log-hut on one of his farms, dressed like a dilapidated tramp, and to save expense denied himself the necessities of life. He said before he died he did not care what became of his property, but hoped those who got it would enjoy spending it as much as he had enjoyed making it.

TO GENERAL CONFERENCE DELEGATES.—The following concessions are made by the lines of travel mentioned: Trip-tickets on the Sunset and Central routes, one and one-fifth fare. On Morgan Line, trip-ticket to New Orleans and return, for \$15. The Galveston, Houston and Henderson R. R. will also give liberal terms, but have not yet answered definitely.

We have received from D. Lathrop & Co., Boston, a copy of a late publication, entitled: "Concessions of Liberalists to Orthodoxy." By Daniel Dorchester, D. D. 12mo. Cloth. \$1.25. An eminent divine says of the work: "The conception of the work is a happy one; the analysis of the subjects comprehensive and clear; the concessions pertinent and trustworthy, and wide enough in the range of authors to give them great cogency. The plan and execution are alike admirable." At a meeting of the Faculty of the School of Theology of Boston University, on February the 4th, the following resolution was passed: Resolved, That we tender our warmest thanks to Rev. D. Dorchester, D. D., for the able course of three Lectures delivered recently by him before the School of Theology, on the subject: "Concessions of Liberalists to Orthodoxy." For the extensive research shown by him, as well as the skillful presentation of the three cardinal topics, he is worthy of all commendation. We think these Lectures should be repeated before the schools Theology, and, better yet, be given to the public by an immediate publication.

The following patents have been issued to citizens of Texas for the week ending March 22, 1878; furnished the ADVOCATE by J. M. Perkins & Co., Counselors at Law and Solicitors of Patents, Washington, D. C.: 200,444—Plow and Seeders; Pinkney H. Elliott, Greenview; filed August 3, 1877. 200,516—Motors; James K. Cummings; Ladonia; filed January 5, 1878. 200,931—Bee-Hives; Jesse W. Park, Columbia, filed Oct. 6, 77. 200,926—Cotton-Hoes; Jos. Moore, Ovilla; filed Dec. 8, 1877.

(Written for the ADVOCATE.)

Reverie, on an Afternoon in January.

I sit within my room this dreary winter day, while my eyes glance through the window and rest upon the cheerless scene without—the bleak, cold earth, mantled with snow, the naked branches of the trees, through which the north wind sweeps, now in low, rustling sounds, as if mourning over the departed flowers of summer, then sweeping more loudly through the snow-covered tree-tops as if swelling into an anthem of praise and triumph that "hoary-headed winter" holds undisputed sway over nature.

I muse in silence upon the scene; then turning my eyes to the sombre sky above, the words almost involuntarily come to my lips:

"Come back, O Spring of earth! Come back, thou long lost Spring! We long for the light of love and mirth That ours of May can bring!"

Then relapsing into silence, my thoughts go forward to the dim, shadowy future of life, and dwell upon the years that, perchance, will come to me; and I ask if, when the winter of age is upon me, and I become grey and infirm, will my life be overshadowed only with grey, neutral tints, will I then hear only the knell of departed hopes in lieu of the glad peans of youth, while my burdened heart takes up the sad refrain:

"Come back, O Spring of youth! Come back to the hoary head, We long for the light of joy and truth, And the hopes that are long since dead!"

My heart's throbbing seems low and heavy, and clouds seem gathering in darker array above me, as I dwell upon the gloomy picture my fancy has drawn, and I feel tired of the dreary gloom of earth and earthly things.

While I sit thus enwrapped in shadows, with no comforting thoughts for the future, suddenly, as a gleam of sunshine through the murky clouds, the words come to mind:

"God giveth grace to His children, As they need it, the night life's varied hour."

There seems magic power in the words, for all gloomy thoughts vanish at their coming—the mists seem to rise, and I see through opening clouds "the eternal stainless blue of heaven."

My heart goes out in throbs of gratitude to Him, "who doeth all things well," and with feelings of thankfulness thrilling my whole being, I exclaim:

"Thou wilt come back, O Spring of Heaven, Will come to a world forlorn; And the twilight of earth's sad even, Will melt in a golden morn."

FLORENCE E. HOWELL.

DALLAS, March 22, 1878.

(Communicated.)

PALO ALTO, BELL CO., TEXAS, March 13, 1878.—You will please find space for a few words from your "Arkansas" preacher: I reached the Sugar Loaf circuit on the hallowed day of our Savior's birth—December 25. Am now on my third round. Have found the people to be highly hospitable, receiving many, many kind greetings from not only members of our church, but others. The solicitations to visit their families and pray, talk with and advise, as well as to share in the peace and comforts of their pleasant domicils have been really flattering and encouraging to the pastor. We have a neat little parsonage, but being a bachelor, I am deprived of the generousities of my people in that line. On my second round I collected for the Publishing House, and forwarded to Nashville, \$16.70. At our second quarterly conference the amount falling to us in defraying the expenses of delegates to the General Conference was promptly cashed by the official members, who are prompt business men. Our first opportunity of inviting members or others to unite with the M. E. Church, South, was March 18, 1878, resulting in five accessions. Left immediately after service for Palo Alto, to preach at three. Arrived at two and partook of a sumptuous repast. The people of Sugar Loaf circuit are certainly most hospitable. Prospects for a happy and glorious time this year are quite flattering. I earnestly pray for "refreshing showers of love" from the presence of the Lord.—W. F. HENDERSON.

Nor a solitary ripple of complaint has disturbed the peacefulness of the publishers' or editors' minds for many weeks. In fact, the general satisfaction over the ADVOCATE is becoming monotonous. Newspaper men become so familiar with complaints that a condition of perfect tranquillity makes them uneasy. Complaints are the printers' tonic. It braces them for their work. Will not somebody—agent or subscriber—stir us up with a wholesome, old-fashioned complaint?

A colony of Germans, numbering about 400, have reached Baylor county. They bought a large quantity of land at \$1.50 per acre and paid cash for it. In five years that land cannot be bought for ten times that figure.



Texas Christian Advocate

ADVERTISING RATES: One-half inch one insertion... Each consecutive insertion... One inch one insertion...

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

The Oldest Christian Hymn. In Book III. of Clement of Alexandria, is given the Greek of the most ancient hymn of the primitive church. It is there 130 years after the apostles asserted to be of much earlier origin.

Thou art our holy Lord! The all-subduing Word, The healer of strife, Thou dost thyself abase! That from sin's deep disgrace Thou mightest set us free, And give us life.

We have received from Rev. W. J. Shuey, Dayton, Ohio, a copy of the new Sabbath-school song-book, "Heavenly Carols," by Revs. Isaiah Balzell and E. S. Lorenz, assisted by Prof. J. H. Kurzenkne and Rev. A. A. Grayley.

YOUR LIFE CAN BE SAVED BY HUNT'S REMEDY. Every and all Diseases of the Kidneys, Bladder, and Urinary Organs, are cured by HUNT'S REMEDY. Hundreds who have been given up by their Physicians to die have been saved by HUNT'S REMEDY, and are now living witnesses of its value.

COMMERCIAL. DALLAS, TEXAS, February, 1878. Bishop W. M. Whitman, Charleston, S. C. Dear Bro - Financial embarrassment compels me to give up my work. I most respectfully request you to receive me from the charge of Fort Worth District and appoint Rev. James Campbell as my successor. I have conferred with his Presiding Elder, Rev. W. G. Veal and he approves the nomination I make. Brother Campbell is an elder, a good preacher, and a very prudent and safe man. The accompanying paper from the Board of Trustees of Dallas Female College may enable you to determine what to do with myself. Yours, etc. W. M. WHITMAN.

NORTHWEST TEXAS CONFERENCE. FORT WORTH DISTRICT - SECOND ROUND. Fort Worth Mission at Hanley, April 6, 7. Fort Worth Circuit at Mansfield, April 13, 14. Arlington at Bowman's Spring, April 20, 21. Adger Grove at Caldo Grove, April 27, 28. Fort Worth station at Fort Worth, May 4, 5. Coburn station, at Coburn, May 11, 12. Alvarado, at Auburn, May 18, 19. Fort Worth Circuit at Fort Worth, May 25, 26. Covington, at Jarratt, May 31, June 1. District Conference at Marsville, Johnson county, commencing Wednesday, July 3, at 10 o'clock A. M. J. S. CAMPBELL, P. E.

TEXAS CONFERENCE. AUSTIN DISTRICT - SECOND ROUND. Austin Circuit, at Bartlett's, April 13, 14. Smithville mission, at Vate's school-house, April 20, 21. Windermer-iron T. at Pine Springs, April 27, 28. Clear Creek, at Cedar Creek, May 4, 5. Lufkin, at Hart's, May 11, 12. Fort Worth Circuit at Fort Worth, May 18, 19. Elgin Circuit, at McGrade, May 25, 26. Austin and wide mission, June 1, 2. District Conference at Bartlett's, June 1, 2. District Conference at Bartlett's, June 1, 2. J. W. WHEAT, P. E.

Unanswered Letters.

March 21 - W. C. Brodie - subscribers... Ashburn - change of address... Gilmore - postoffice and communication... W. Hill - postal memorandum... H. B. Henry - subscriber; will attend to instruction... W. G. Connor - letter handed editor... Joseph Brooks \$18.50 for job work... Thos R Curtis - \$3.75 on account... M. D. Fly - communication... J. G. Walker - subscribers and appointments... John Shrock - letter to editor; will be there... W. Wootton - subscriber and marriage notice; Dr. A. H. had not rendered statement; please send... N. W. Keith - subscriber and obituary... J. W. Hill - obituary... W. W. Turner - subscribers; will look for them... G. G. Sewell - subscribers; J. F. Henderson - one subscriber; reply was two hours too late for last issue; you will find it in this... M. Mills - subscriber... W. C. Hal-1ip-820; thanks... John C. Black - \$5 and subscribers... T. Whitworth - subscribers... March 22 - Jos Wright - paper sent you five months... W. F. Easterling - subscribers... Saml Morris - subscribers... J. C. Spencer - will send as directed; obituary appears... L. M. Fowler - subscriber... S. W. Turner - subscriber... G. S. Samel - communication... R. V. Galloway - \$9; will fill order for minutes at twenty-five cents... J. F. Denton - communication... J. H. McLean - \$5 for minutes... March 23 - E. W. Simmons - change noted... P. D. J. - communication entitled, "Valedictory"; as you did not furnish your name, the communication, by rule, went to the waste-basket... M. C. Blackburn - subscribers... Hugh Griffin - \$6 and postoffice... W. J. Kerr - \$4... J. C. Black - \$2.40 and a subscriber... C. H. Smith - list of subscribers... E. T. Brashear - \$2.50 and subscriber... J. F. Sherwood - change of office... James Graham - all "fixed" now... D. M. Proctor - \$5 and list of subscribers... March 24 - A. D. Gaskill - \$2.40; under ordinary circumstances it would be hard to believe that people would permit a preacher to pay their subscription; but a number of brethren have paid us out of their own pockets... W. T. McElgin - correction and subscribers... Mrs. Florence E. Howell - contribution; thanks... W. J. Kizzier - \$4... Jas Campbell - \$2.40 - notice of death and subscriber... L. M. Fowler - subscriber... Jas Campbell - announcement... B. H. Johnson - subscribers... W. M. Turner - subscriber... Mrs. Julia Phifer Truitt - communication; "cheers" appreciated; even Brother Goodwyn says he don't know but he would have for a few moments gazed out of that car window upon the beauties of nature; Car Toon is beginning to believe there is, and sufficiently provoking circumstances, a leaven of belligerency in the church... A. C. Moyer - list of subscribers; Minutes sent... Frank Clement - change of address... Joe F. Hines - list of subscribers. Don't understand your remark about "snubbing"; one article was not inserted by the editor because he thought it would bring about a controversy upon a subject that will come before and be definitely settled by the General Conference; no matter which side of that question the article discussed, or from whom it came, it would have been rejected; however, in its main features, it agreed with the editor's sentiments; a judicial editor often admits articles the sentiments of which he does not endorse - and, and, often rejects those with the sentiments of which he entirely agrees; hope this will be satisfactory... J. F. Sherwood - subscribers... John F. Cook - \$8 and subscribers... March 26 - Jos Norwood - all shall be as you say; glad you begin again... M. Archer - \$1; sent three months; of course you will continue; when you again remit, send \$1.50 and mention having sent \$1 on trial, and we will fill out the year at regular rates... Wesley Smith - account was not intended for you; subscriber noted... March 27 - A. M. Moad - communication... Lay Boone - subscriber... R. Alexander - letter handed editor just as he was starting off on the train; he will doubtless "edigraph" it... W. Wootton - subscriber... Samuel Morris - list of subscribers... W. Smith - Minutes sent... Jas Campbell - Brother Young did send... W. F. Compton - change of postoffice... R. S. Finley - answered... E. F. Boone - \$5 for Minutes.

YOUR LIFE CAN BE SAVED BY HUNT'S REMEDY. Every and all Diseases of the Kidneys, Bladder, and Urinary Organs, are cured by HUNT'S REMEDY. Hundreds who have been given up by their Physicians to die have been saved by HUNT'S REMEDY, and are now living witnesses of its value.

MARRIED. HILL - HUNTER - At Woburn, Texas, on the 18th of March, 1878, at 6 o'clock P. M., by Rev. W. Houston, Mr. Jos. Hill and Miss Leora Hunter. All of Travis county, Texas.

TO CONSUMPTIVES. Many have been happy to give their testimony in favor of the use of "WATER'S Pure Cod Liver Oil and Lime." Experience has proved it to be a valuable remedy for Consumption, Asthma, Diphtheria and all diseases of the Throat and Lungs. Manufactured only by A. B. WILSON, Chemist, Boston. Sold by druggists generally.

COMMERCIAL. TEXAS CHRISTIAN ADVOCATE OFFICE. Galveston, Texas, March 30, 1878. COTTON. At New York, the market opened and closed weak. Sales to-day 317 bales. Quotations for all grades are as follows: Ordinary, 83-16; Good Ordinary, 91; Low Middling 9-16; Middling 11; Good Middling 11-16. At New Orleans, the market opened weak closed weak. Good Ordinary 8; Low Middling 9; Middling 10; Sales 750 bales. At Liverpool, the market for spots opened dull and red flat. Middling Uplands 6; Orleans 6-1/2. The market here is weak. Sales 700 bales this day. Quotations are as follows: Low Ordinary 6; Ordinary 7; Good Ordinary, 8; Low Middling, 9; Middling, 10; Good Middling, 10-1/2. GALVESTON RECEIPTS. This Last Week. This Last Week. Net Receipts. 45,281 42,614. Stock on hand. 45,281 42,614.

EXCHANGE - GOLD AND SILVER. Sterling 60 days... 48 1/2. New York Sight... 100. New Orleans Sight... 100. Gold... 100. Silver... 100.

THE GENERAL MARKET. [Quotations are not applicable to small orders but represent cash prices for large lots.] Flour... 6 1/2 to 7. Sugar... 10 to 11. Coffee... 12 to 13. Rice... 10 to 11. Beans... 10 to 11. Corn... 10 to 11. Wheat... 10 to 11. Cotton... 10 to 11. Lard... 10 to 11. Tallow... 10 to 11. Soap... 10 to 11. Oil... 10 to 11. Butter... 10 to 11. Eggs... 10 to 11. Chickens... 10 to 11. Turkeys... 10 to 11. Poultry... 10 to 11. Game... 10 to 11. Fish... 10 to 11. Fruit... 10 to 11. Vegetables... 10 to 11. Miscellaneous... 10 to 11.

PHILIP WERLEIN, LEADING MUSIC STORE. 135 Canal St., New Orleans. CHEAPEST PRICES AND MOST LIBERAL TERMS IN THE UNITED STATES.

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PHILIP WERLEIN, LEADING MUSIC STORE. 135 Canal St., New Orleans. CHEAPEST PRICES AND MOST LIBERAL TERMS IN THE UNITED STATES. CATARRH CAN BE CURED. MY EXPERIENCE. Eighteen years of terrible headache, disgusting nasal discharges, dryness of the throat, acute bronchitis, coughing, soreness of the lungs, raising bloody mucus, and even night sweats, incapacitating me for my professional duties, and bringing me to the verge of despair, were all caused by, and the result of, NASAL CATARRH. After spending hundreds of dollars, and obtaining no relief, I compounded my CATARRH SPECIFIC AND COLD AIR INHALING BATH, and wrought upon myself a wonderful cure. Now I can speak for hours with no difficulty, and can breathe freely in any atmosphere. I have cured numerous friends, I have given my cure to the public, and have now thousands of patients in all parts of the country, and thousands of happy fellow-beings who so suffering I have relieved. My cure is certain, thorough and perfect, and is induced by EVERY PHYSICIAN who has examined it. It can relieve my fellow-beings. I have been relieved of this horrible disease, making the possessor at once disgusting to himself and others. I shall be satisfied, and feel that I have done my little toward relieving the suffering of mankind. REV. T. P. CHILDS.



Texas Christian Advocate

Did he Tell a Lie?

A good story is told of a ship owner of Liverpool, which will bear repeating. Our merchant was a Quaker, and prided himself on his honesty. He would not have told a downright falsehood to save the value of his best ships.

Isaac did not seem to be anxious to insure the ship, but upon being assured that no unfavorable intelligence had been heard from her he said he would have the policy made out, to take effect on and after three o'clock of the following day, but to cover the ship and cargo from the date of her leaving India.

Early on the following morning Jacob received a message by the hand of a captain just arrived, to the effect that his ship was stranded and her cargo lost. This was very unfortunate. Should Friend Isaac happen to hear the news before the policy was made out, he would not make it at all; or, if it was made and not signed he would not sign it.

"Tell friend Isaac that I have heard from my ship, and if the policy is not signed he need not sign it." The clock was close upon the stroke of three when the clerk arrived. Friend Jacob's message was delivered. The ship has been heard from, and if the policy was not yet signed, he need not sign it.

"I think I am in season to save it," the clerk said.

"No, sir," answered Isaac promptly and emphatically. Now in truth, the policy of insurance had not been signed, for the insurer had been in doubt; but when he heard the message he judged at once that the ship was safe, and Jacob sought to save the heavy item of premium he had agreed to pay.

"No, sir," he said; "you are not in time. It is past three o'clock. The policy is signed. I will go and get it."

He slipped out and hastily finished and signed the policy, and, having dried the ink, he brought it to the clerk, demanding in return the sum which had been agreed upon. The money was paid and the policy was taken home to Friend Jacob, who received it very gladly.

The end we can readily imagine; and it is not difficult to judge which of the two felt more sore over the matter.

"Somebody's Mother."

Such wild eyes! Such matted hair! Such strange thoughts as came to her brain, as she staggered along the street. A drunken man is an object of pity—a drunken woman is a terrible sight. She loses every good emotion, every womanly feeling, and her eyes look so much like the eyes of a mad wolf that passers give her the look and shudder as they meet her.

"You wouldn't hurt an old woman, would you?"

"I wouldn't dare hurt you," replied a lad of eight or nine. "You are somebody's mother—you may have a boy just as big as me!"

"Mother—boy?" she muttered, trying to steady her gaze. "So I have got a boy—so I have!"

And won't he be afraid when the dark comes?" innocently asked the little lad.

His words seemed to touch a chord in her heart. She drew herself up, reached out a trembling hand to the children, and there were tears in her eyes as she whispered:

"I'd forgotten that I had a boy. He will be waiting at the gate. I'm going right home!"

Her step was still unsteady, but she did not fall again; and as her form was lost in the twilight the children sat on the grass and whispered to each other: "What will her boy say?"—Detroit Free Press.

Almsgiving in the Koran.

The giving of alms is regularly associated in the Koran with prayer and belief in the unseen, as an essential part of the religion. Thus the Second Sura, which in itself is a good summary of Islam, opens with the words: "This book, there is no doubt regarding it, is a guidance to the God-fearing, who believe in the unseen, and observe prayer, and out of what We have bestowed on them expend (for God); and who believe in what hath been sent down to thee, and what hath been sent down before thee, and full faith have they in the life to come."

So again: "Fear God with all your might, and hear and obey; and expend in alms for your soul's weal; for whose is saved from his own greed these shall prosper. If ye lend God a generous loan, he will double it to you, and will forgive you, for God is grateful, kind" (Sura lxiv, 16-17). The exact proportion of money and goods that ought to be given in charity was prescribed, and Mohammed and the earlier caliphs acted as almoners for the poor; and though it is no longer a matter of formal regulation, the case of the widow and the orphan and the stranger, so often inculcated on them in the Koran, is not neglected by the Moslems.

Among Oriental peoples generally, perhaps, the feeling of compassion for the distressed is more a part of religion than in the West; and this feeling has been eminently fostered by the humane utterances of the Koran. Nowhere is a spirit of kindness towards the poor, and compassion for the helpless, and regard for the life of the beast, seen in greater exercise than among Mohammedans.

—Prof. Robertson.

A Death Bed Sermon.

Rev. Dr. Tudor recently announced as Centenary Church, St. Louis, Luke xii, 20, as containing the text of his discourse, but before proceeding further he read the following clipped from a New York paper:

"A gentleman died last week, at his residence in one of our up-town fashionable streets, leaving \$11,000,000. He was a member of the Presbyterian Church, in excellent standing; a good husband and father, and a thriving citizen. On his death bed, lingering long, he suffered with great agony of mind and gave continual expression to his remorse at what his conscience told him had been an ill-spent life.

"Oh!" he exclaimed, as his weeping friends and relations gathered about his bed, "Oh! if I could only live my years over again. Oh! if I could only be spared for a few years, I would give all the wealth I have amassed in a life-time. It is a life devoted to money-getting that I regret. It is this weighs me down, and makes me despair of the life hereafter! You have never reproved my avaricious spirit," he said to the minister. "You called it a wise economy and fore-thought, but my riches have been only a snare for my soul! I would give all I possess to have a hope for my poor soul!"

In this state of mind, refusing to be consoled, this poor rich man bewailed a life devoted to the mere acquisition of riches. Many came away from his bedside impressed with the uselessness of such an existence as the wealthy man had spent, adding house to house and dollar to dollar, until he became a millionaire. All know him to be a professing Christian and a good man, as the world goes, but the terror and remorse of his death bed administered a lesson not to be dismissed from memory. He would have given all his wealth for a single hope of Heaven."

An Episode before Plevna.

Scobloff rode away to visit the Czar, and I, having breakfasted with his staff, sallied out with its chief, Colonel Keroupat Kine, to view the positions so gallantly taken and so obstinately defended. As I scrambled knee deep in mud up the steep sides of the "Monte Vert," I could not but wonder to myself how the Russians had succeeded at all in making good their hold on the summit. Arriving on the crest I had a glimpse of the Turkish position, but as it was dangerous to lift one's head above the pit, no view could be got worth describing. Still, I did witness one of those little episodes of war which strike home its horrors to the heart more deeply than a whole day's wholesale slaughter.

From the Turkish lines stole out five men crouching, creeping, and running over the broken ground between the lines towards a field of maize, distant some eight hundred yards, from their starting point. Their rifles were in their

left hands, and every now and then, thinking themselves safe from Russian ken, they would stop as though to see who of them would go on first, and then went on again all of them together. Their object evidently was to gain a cornfield about one hundred and fifty yards from the spot where Keroupat and I were lying, and gather the standing ears, then make back with them to feast on with their comrades in their trenches. But, alas for them? in this very cornfield the Russians had their rifle pits—it was all over in less time than it takes to write! As the five on hands and knees got amid the corn the Russians leaped from the trenches in which they were hid and, in a moment, four Turks were quivering on their bayonets. The fifth had presence of mind enough to fling from him his rifle, and such was his agony of fear and the strength lent by it that the piece flew some fifty yards. He was pushed down with the butt end of a rifle and brought in a prisoner. He told us that hunger had compelled some fifty facing us within the trenches to draw lots of five to see who should go out and gather from the fields in their front bags full of ears of Indian corn, and these unlucky five the chance had fallen.—War Correspondence.

The Queen and Her Musicians. A correspondent writes: "On one occasion her Majesty had invited distinguished guests to dine at Windsor Castle. It was therefore necessary that the Court band should prepare itself to perform special selections of music. The pieces chosen were difficult, the time for practice limited, and the leader, declaring that he could not afford to lose a day, summoned the men to meet for rehearsal on the Sabbath. There were two Germans in the band named Shrader and Gehrman, who were Wesleyan Methodists, and whose consciences would not allow them to spend the Lord's Day in musical rehearsal. They told their scruples to the leader, who, however, peremptorily ordered them to be present on pain of instant dismissal from the band. They did not hesitate a moment. On next Monday morning, on presenting themselves at their quarters the leader, in violent language, ordered them to be gone. The poor fellows walked sadly away, and not far from Windsor met the Bishop of London driving to the castle. Stopping the carriage on their signal, he heard their tale, and promised to speak for them to the Queen. Before the day was over, the leader of the band was summoned into her Majesty's presence. The Queen inquired what had become of the two German Methodists one of whom, as being one of the best trombone players in the country, was a great favorite at Court. The leader explained that he could not allow absurd religious scruples to stand in the way of a soldier's duty. The Queen at once gave command that the men be immediately restored to their posts, and added: "I will have no more persecution in my service for conscience sake, and I will have no more rehearsals on a Sabbath."

Tamerlane and the Ant. All who have read the history of Scotland know the story of the brave king, Robert Bruce, who, when he was hiding from his enemies, and had almost given up all hopes of setting his country free, because he had tried six times and not succeeded, was comforted and encouraged to try again, because he saw a spider that had tried in vain six times to make her cobweb. He determined that if the spider tried the seventh time and succeeded, he would try the seventh time to drive away the enemies of Scotland. The spider did try a seventh time, and succeeded—so did the king. A story very much like that is told of a brave Eastern king called Tamerlane, or Timur Lank, who lived as much as five hundred years ago. At the beginning of his wars he was so closely pressed by his enemies, that he had to hide himself among some ruins. He was making up his mind to give up trying to conquer, when he saw a little ant trying to lift a grain of wheat—perhaps, indeed, what Tamerlane took for a grain of wheat was the ant's egg as those little insects have eggs very nearly as big as themselves, and so like grains of corn as to be often mistaken for them by those who do not watch them closely—as big as herself, up a hillock. Every time the ant seemed about to drag her grain up the mound she fell back, and had to begin her work all over again. Again and again did the persevering ant try, and each time in vain, till at last, at the sixtieth time, she succeeded in dragging her grain to the top of the hillock. Tamerlane was so encouraged by seeing her that he determined to persevere, and he became a great conqueror. A greater King than Robert Bruce or Tamerlane has said: "Go to the ant, thou sluggard; consider her ways, and be wise."

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Texas Christian Advocate

The Head of the Class.

Willie Fiske was one of the very brightest boys in town, and although he loved fun as well as any of the rest of his mates, yet he was very fond of study, and was never quite contented until he reached the head of the class in which he was.

When he was eleven years old, he entered the grammar school, and his father said to him that time, "Willie, if you ever get to be the first one of the first class in the first division—that is, to be at the head of this great school—I will give you a gold watch."

It looked like a pretty big job; but Willie was quite ready to undertake it, and answered:

"All right, papa; you can just make up your mind to hand over the watch by the time I'm fourteen years old."

He went to work very much in earnest, and as he passed from time to time through the different classes, and succeeded in keeping at the head of them—often for weeks together—he began to feel that the watch was a pretty sure thing, and would imagine how grand he should feel to take it out and "tell the fellows the time of day."

Willie was a very generous boy, and was never so happy as when sharing some good thing with others. He always defended the smaller boys, and if any one was in trouble he was on hand at once to help him out of it. Of course, he was a great favorite with both boys and girls, and no one ever seemed to envy him because he had a rich father or because he was so good a scholar. Just as he reached his fourteenth birthday he entered the highest class in the school. It was now that the watch was to be won or lost. He had not been in the class a week before he found that he had a rival—a very sweet little girl, named Flossie Lee. She had just come into the school, as her parents had only recently moved to our village from a distant city, and Flossie, after an examination, had been placed in the same class with Willie.

Of course, she was a stranger to all, but there was something so pleasant in her face, and her manner was so gentle, that if she had chosen she could have had hosts of friends, but she seemed to prefer to keep a good deal by herself. Her simple dress, with the neat ruffles in the neck and sleeves, with her fresh white aprons that never seemed to get a spot on them, looked very plain beside the stylish suits of the other girls. Perhaps she felt this, and so kept apart from them. But one thing was sure: Flossie was at that school to get her education, and she knew she must make the most of her time. Her parents did not have a great deal of money; but as their little girl was a fine scholar, they felt they must send her to school as long as they could; and Flossie had often told them that she "meant to be a teacher, and earn lots of money for them."

So you see that, although she did not have a gold watch to work for she had something worth a great deal more. And this Flossie Lee was the rival Willie found; for she very soon skipped over all others, and took her place at the head of the class; and it looked as though it was going to be a pretty hard task to get her out of it. Quite in despair, one day, Willie said to his mamma:

"It is no use trying; I tell you, I shall never get higher than number two—never! Flossie can't fail. But there's one thing about it: if any one has got to keep me from getting to the head this year I'd rather it would be Flossie than anybody else in school, for I like her first-rate."

And I guess he did, for many a fine pear, or bunch of grapes, or delicious orange did Willie take from his own home-table, and watch his chance to put them into Flossie's modest little lunch-basket, that hung under her sash in the hall of the school, "for," as he told his mamma one day, "Flossie never seems to have anything but crackers, or bread and butter for lunch, and she always goes off by herself to eat it, when all the rest of us are having lots of goodies; and I tell you it's fun, mamma, to hide, and watch her eyes shine when she finds the things I've put in! I guess she thinks it's some good fairy that puts them there, don't you?"

One day at recess, as a group of boys and girls were chatting together about a very hard lesson they had just finished reciting, in which every one of the class had failed at least once, save Flossie, one of the boys who was rather rough in his way called out:

"Say, Will Fiske, you can bet on one thing pretty sure, and that is that you'll never get that gold watch as long as Flossie Lee's in the class. Number one she is, and number one she'll stay!"

"I know that," said Fanny Hunt-

ly, who never had a perfect lesson in her life; "I should think you'd be as mad as fire at her, Willie, instead of doing what I saw you do to-day. Who was it put that orange into her basket, I should like to know, eh?"

"Fore I'd be a tell-tale, Fan Huntly," said a bright girl in the group—"if you weren't always a-peeking round you would not see so much."

"I don't care," answered Willie. "I am not ashamed of it. Yes, I did put an orange in her basket, and I wish I had the chance often, for she's good and kind, and I like her the best of any girl in school—so there now!"—turning on his heel, he called out:

"Come on, fellows, let's have a game of 'bandy' before the bell rings; and in two minutes he had forgotten all about it.

Not so Flossie, who had heard every word. The children had stood directly underneath an open window, where behind the blinds Flossie had been seated eating the orange she had found in her basket. The tears were in her eyes as Willie turned away, but they were more happy tears than sad ones. She exclaimed to herself, "Then it is he that's been putting all these good things into my basket; and he can't get a gold watch because I always know my lessons. Oh, I wish I could fail!"

She puzzled over it for a long time how she could manage to fail honestly, for she said to herself:—"I can never say I don't know if I do, when the questions are asked me."

At last she thought of a way. "I know how I can do it," she said; "day after to-morrow comes our geography review of the whole United States, and I won't even look at it, and I'll surely fail. Then Willie will have my place, and get his watch. Oh, goody, goody! and I'll tell mamma and papa all about it, so they will know I needn't have failed, and I'm sure they will want him to get the watch when I tell them how good he has been to me."

And so for the first time in months Flossie went to school, the morning of the review lesson, hugging up the geography she had not opened. The class was called, and Flossie stepped quickly to her place.

"Oh, dear," thought Willie, "she looks so happy I'm sure she knows every answer in the lesson; I almost wish she wasn't quite so smart."

For a time all went well. Flossie couldn't miss on giving the principal rivers, when asked; she knew them by heart. Questions on the great lakes, capes, bays, and mountains had to be answered when put to her. At last came the capitals of the States.

"Well, Miss Flossie," asked the teacher, "will you give me the capital of New Mexico?"

For an instant she hesitated, then with a look of delight that nobody but herself understood, "I can't think; truly I can't."

Flossie Lee had failed, and although every one was astonished, no one looked so distressed about it as the one who had been so anxious for so long a time to get above her, and as the teacher turned to him with "Well, Master Fiske, can you help Miss Flossie out?" he answered:

"Please, Miss Harding, if you would only let Flossie think just a minute, I'm sure she would remember."

"It's too late now," she replied, "I have passed it to you. What is the capital of New Mexico?"

There was no look of pride in Willie's face, and no remembrance of any watch, as he answered, in a low tone, "Santa Fe."

Quick as a flash, and with the brightest of smiles, Flossie stepped down out of her place, and gently pushing Willie into it, took the one he had left. The scholars and teachers were surprised to see her look so happy over what they thought would have made her so miserable, but Flossie kept what she had heard all to herself, and when, after a few days, Willie went to her and showed her a beautiful little gold watch that his father had given him for getting at the head of the school, she was happier than ever.

Years after, Flossie told Willie what she overheard from the window that day, and how it was then she found out who had been putting the good things into her basket, and then, too, for the first time, he learned how it was that she came to forget the capital of New Mexico.—Golden Rule.

The Tyrolese.

The Tyrol is a mountainous region in the southern part of the Austrian Empire, to which it belongs. It touches Italy on its lower border, and has the Alps on its bosom. The people resemble the Swiss in many of their modes and customs, and the character of the scenery is not unlike that which we have enjoyed so much in the land of William Tell. They are a

lively lot, more addicted to music, dancing and smoking; they speak the German language in the north, the Italian in the south, the mixture of both with the French everywhere. Their dress is not as picturesque as it was once, for the contact with foreign travelers has led them to drop their beautiful costumes and to imitate the outside world in the toggery they wear. Still, the men, many of them, stick to the breeches, with stockings from the knee to the ankle, and their big shoes, with heavy soles, and a jockey hat set sideways on the head, and a feather or a bunch of feathers surmounting the whole, will make a Tyrolese dandy, or, on a dilapidated scale, a peasant. The short gowns of the women, and jackets—bodies, I believe they are called—with green stockings, a profusion of silver buttons or medals hanging about them—but I give it up, a woman's dress being beyond my art of writing. They are very interesting in their costume, but rarely seen in it in their native villages. When they get wandering over the world, as Tyrolese minstrels, they are greatly admired, and every one supposes there is a country where all the men go about dressed as brigands, and the women as if they were at a fete. But take them at home, and they are just about as dirty, and homely, and unattractive as the poor peasants of any other country. The Tyrolese have a musical name and reputation, and with them is associated whatever is picturesque, and rural, and lovely, in an unsophisticated, simple, pastoral people—all of which is as near the fact as the most of our impressions derived from the rosy romances of travelers, and the flowery pages of poetry.

No words will convey an extravagant idea of the beauty and sublimity of the scenery. It is more beautiful, and less sublime, than that of Switzerland. As we made our rapid journey along the river Inn, winding up the mountains, and surveying the vales, it was easy to say and to feel that we had never passed through lovelier scenes. In the midst of these autumnal harvestings, in which men, women and children were taking their part, the near mountains were shining in their winter garments of snow, literally bathed in the light of heaven, and looking as if they were at its gates.—New York Observer.

In England and Wales there is one clergyman to 718 of the population in the United States there is one to each 879; in Russia there is a priest to 323 of the population; in France there is one priest, monk, or minister, to 235 laymen; in Italy there is one to 143 of the people; and in Spain, one to 54. The whole number of men included in the clerical profession in England and Wales is 31,932; in the United States it is 43,862; in Russia, 253,081; in France, 153,629; in Italy, 190,000; and in Spain 315,777.

Unitarianism and Universalism have no organized existence in Virginia. Up to 1860 there were not six organized bodies of either ism in all the South.

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and feel that we are entitled to evidence when we say that Cannabis Indica will do all that is claimed for it, and that one bottle will satisfy the most skeptical of its positively and permanently curing Consumption, Bronchitis and Asthma.

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HENRY W. KIMBERLY, M. D.

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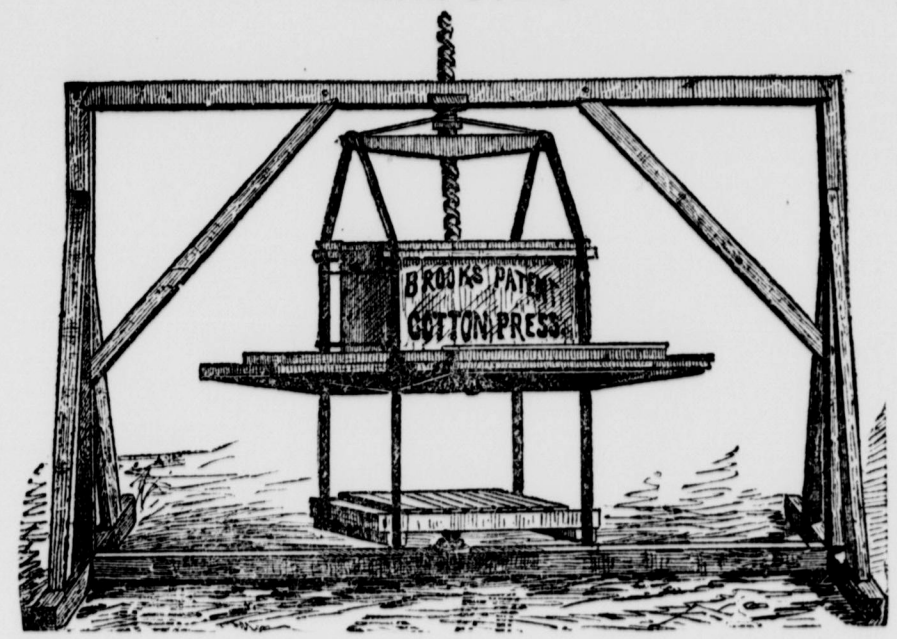
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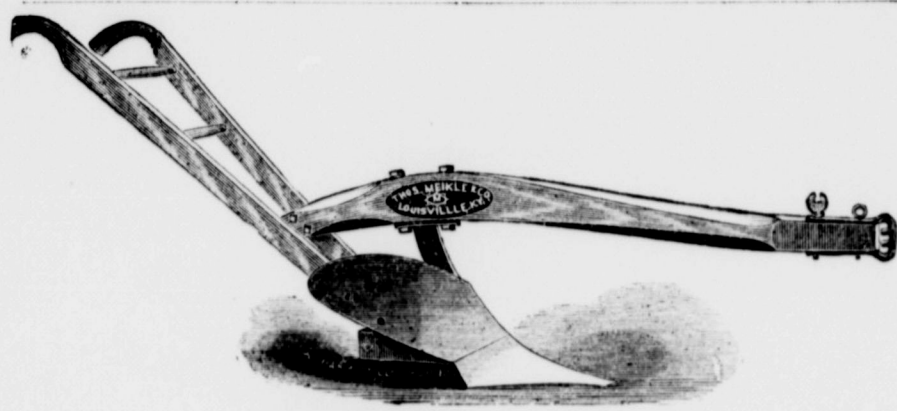
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It will be helpful to all Christian parents and teachers.—N. Y. Observer.

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An excellent treatise equally adapted to all Christian parents and teachers without regard to denominational divisions.—S. C. Advertiser.

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This volume is timely and should be placed in the hands of every parent.—Texas Prosefiter.

It is a book of gospel power. It is a genuine friend to the father and the mother.—Methodist Review.

Its chief attraction for us is its pure Anglo-American force and sweetness.—Atlanta, Ga., Daily Times.

We have nothing but words of commendation for the book.—N. O. Christian Advocate.

We hope every father and mother will get the book.—Prosefiter.

A book for the times.—Richmond Christian Advocate.

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Texas Christian Advocate

(Communicated.)

Episcopal Decisions.

If there is anything more unsatisfactory than the judiciary of the M. E. Church, South, your correspondent has wholly failed to hear tell of it. The decision of all law questions coming up in the regular business of the Annual Conference is with the Bishop presiding; and must be recorded on the Conference journal; and must be, by the Bishop, reported to the College of Bishops, which meets once a year, and after they have affirmed it, it is law. (The right to appeal, given to an Annual Conference, seems to be hardly necessary in any case, since in every case the College either affirms or refuses to affirm the decision, and if it is affirmed the appeal would have been in vain; and on the other hand, if they refuse to affirm, the case is reversed without appeal.) But there is a growth in the importance of Episcopal decisions; they have acquired legislative functions. It is true the law requires a Bishop to decide a case coming up in the regular business of the Annual Conference, when submitted in writing. But suppose a Bishop presiding in an Annual Conference decide a question of law which does not come up in the manner prescribed, what is the remedy? It may be answered that any party aggrieved has the right to go before the Committee on Episcopacy at the next ensuing General Conference and complain of the Bishop so deciding. And the next question would very naturally be who would listen to him, standing there without any record in his hand, and without the power to compel witnesses to testify? And then think: who is the man, and where does he live, that would go to a General Conference and make personal complaint against one of our Bishops? And the Bishops sitting as presidents of conferences decide cases of appeal coming up from quarterly conferences "on questions of law." From a decision so rendered there is no appeal, and there is no provision in the law for a review thereof in the College of Bishops—it ends there. And if there is remedy anywhere in the system, I have failed to find the law under, and by the authority of the provisions of which this redress may be sought. But notwithstanding the matter ends here, according to law, still it has been known that an appeal has gone up from such a court of final appeal to the College of Bishops. I am not in possession of the knowledge of the steps taken, but the history of the case was given in the Christian Advocate, T. O. Summers, D. D., editor, and therefore we feel quite certain as to the facts. It may be answered that this was rather an extraordinary case, and that it was made up, like cases sometimes are disposed of in courts,—a sort of *consent-judgment*. However that may be, the issue I would take with it is: it lacked the warrant of law.

The church has never provided that a question of law may be settled in that way; and the decision made is not a decision of the Bishops of the church upon a law thereof, because they can only decide cases that come before them in the way and manner prescribed by the law of the church; hence, the decision given in that case is just worth as much as the opinion of any other group of brethren possessing the same amount of wisdom—and no more. But there is apt to be a growth of what is termed prerogative. Old officials, and I mean by this men who have held an office for a great while, come to assume to themselves and their office more than the constitution and law have been pleased to confer.

And I think that my own observation and history agree together in this: that church officials are rather more apt to usurp all that power which seems to be conveniently within their reach than secular rulers. Constitutional governments have very carefully defined the powers of all magistrates, from the king or president down to the least official known to the law, and the courts compel officials to obey the law. And there is the seeming of growing in the direction of the legislative department in the case so decided, and, as before said, published in the Nashville Advocate; and that some member of the church was unlawfully deprived of his membership by the decision in the court below in the case so affirmed by the Bishops, there is no doubt whatever in my own mind. The case was this, as I remember it:

Some member of the church had been selling spirituous liquors, and for this shameful conduct he was charged with violating the rule which says: "It is therefore expected of all who continue therein that they should continue to evidence their desire for salvation; first, by doing no harm; by avoiding evil of every kind, especially that which is usually practiced,

such as \* \* \* drinking spirituous liquors, unless in cases of necessity." (We give the general caption, that the full force of the rule may the better appear.) The defendant on trial urged that his conduct did not violate the rule, as he had not been guilty of drinking in any case, and there was no charge that he had been. The preacher in charge decided that selling whisky was a violation of that rule. From this he took his appeal. The presiding elder, at quarterly conference, upon the hearing of the appeal, affirmed the decision below, and it found its way, by some means not known to Methodist law, to the College of Bishops, and was there re-affirmed. The impression which I received from this procedure is that the Bishops were expected to settle the question, finally and forever, that selling spirituous liquors is a violation of a rule against "drunkenness or drinking spirituous liquors, except in cases of necessity." And I am borne out in my opinion as to what the design of this decision was by the uses made of it in the controversy which ensued immediately after the adjournment of the late General Conference, and by the effect it had upon that legislation. The wish to mend that rule was very nearly unanimous in the General Conference. Mind, I do not affirm that the amendment proposed was the choice of the whole body. Many preferred the original bill reported by the Committee on Temperance (J. B. McFerrin, chairman) and some may have had amendments in their minds which they would have preferred to either; but the one proposed had the requisite majority to send it around to the conferences, and brethren voting in the minority, for fear of being misunderstood, rose in their seats and explained that they voted as they did because they preferred some other form of amendment; so that amendment was called for by an overwhelming majority of the Conference. When, lo! we were confronted, when we got home, with the episcopal decision in the case referred to, and were told that the work was done, and better done for us than we could have done it, and that there was no chance to misconstrue the law? so settled. And the result is known. Now, whether it is cheaper to secure the needed amendments to our law which exigencies arising in the administration of law demand, through the channel of episcopal decision or through action of the General Conference, is one that I do not care to discuss. One thing is clear: the church has not chartered more than one Legislature when she proposes to enact laws and mend them, when it is her good pleasure to do so; and until some plan is agreed upon, and some court or other body receive that power from the church, it should remain where it is. My attention was drawn to this subject by the discussion in the St. Louis Christian Advocate between the Rev. J. C. Shackelford and the senior editor of that paper. Bro. S. replies to Dr. McAnally that the decision of Bishop Marvin (sought by one of the Missouri Conferences) was designed to fortify the *lex non scripta* as to what are the standards of Methodist faith "by an authoritative judicial decision." And it seems that the Bishop decided the question, and that the matter now goes before the College of Bishops, and after they have spoken, all doubts are to cease, and the question is to be regarded as forever settled. Query? When and where did the Bishops of the Methodist Church get the authority to settle the faith of the church according to certain standards? For if there are not standards settled by law, and they go forward according to the expectation of this Conference and indicate the standards in the form of "an authoritative episcopal decision"—as they did in the case of the man who sold whisky—does it not come to this? It may be said that the Bishops will not pass upon Bishop Marvin's decision. I can not pretend to say what they will do. And it may be said that they will merely decide the question of fact; and I ask what difference that will make in the case, since a question of fact in respect to the issue raised becomes a question of law? They have only to say that, as a question of fact, this, and this, and this, are the standards of faith in the M. E. Church, South; and from this there is no appeal; and if their decision have power to settle the question, there is an end of it. But by what right will any body of men less than a delegated body representing the entire church, undertake to settle such a question? \* \* \*

Twenty Welch families are soon to settle in Jack county.

Since Honey Grove adopted local option, the door of the calaboose has been kept open day and night. The grog shop fills our jails and the people have to pay the expenses.

News of the Week.

Washington Items.

Early action on the tariff bill is expected. An effort will be made to press the Brazilian steamship bill to a vote at the next meeting of the Postoffice Committee.

A bill was introduced into the Senate requesting the President to communicate to the Senate such information as he had received respecting the surrender of Cuban insurgents, and other information respecting the future policy of Spain toward Cuba.

The Arlington estate case will be tried on its merits in July at Alexander.

On the 21st, the House refused to take up the bill to put on the pension rolls the survivors of the Mexican and Indian wars.

The President communicated to the Senate correspondence respecting the fishery treaty with Great Britain. It is said to reveal nothing crooked on the part of England, nor particularly stupid on the part of the United States.

Mr. Stephens, of Georgia, for Committee on Coinage, reported a bill to allow coinage on silver bullion on same terms as gold, viz.: for cost of coinage; also for the issue of certificates, which are to be receivable for public dues; also to abolish coinage of twenty cent, five cent and three cent pieces, and to continue the coinage of trade dollars for exportation only at the rate of \$750,000 per month.

The Eastern Question.

Advices received at London the 20th state the Russians are constructing a railway from Boagas to Gamboli, which will enable them to throw troops directly from Odessa into Southern Bulgaria and the Aegean Sea.

The Austro-Hungarian government has ordered the suspension of work on five Russian torpedo boats, commenced near Vienna, pending an inquiry.

Hobart Pasha invited the leader of the insurrection at Macriniza to meet him for a parly, looking to a suspension of hostilities in Thessaly. After counsel with other chiefs, they replied they would send envoys to meet him, indicating a refusal unless their official status was recognized. The demand of the chiefs was rejected by the Pasha.

North and South German papers express anxiety respecting Austria's future. Russia is buying large quantities of saltpetre and torpedoes.

Typhus fever was raging among Russian troops in Asia. Several generals have died. It is said that Russia has lost more men from sickness since cessation of hostilities than on the field of battle during the war.

A special to the London Times from St. Petersburg, says it is rumored that Russia has demanded that the British fleet leave the Sea of Marmora immediately. It is said Minister Layard's opposition to the embarkation of Russian troops from Buynkedere, caused great irritation, and inspired an article in the Journal de St. Petersburg which claims that the English fleet in the Sea of Marmora is in defiance of international law.

The orders for new torpedo vessels have been distributed among ship builders in England. Two firms have taken contract for eight thousand torpedo sinkers.

The Times says the treaty proposes the creation of a new State in the Balkan which would dwarf the others. The new Bulgaria would overshadow Serbia and Montenegro.

Fifty thousand Turkish troops are now encamped on the plain of Buynkedere, and there are fifty battalions on the lines defending Constantinople.

The question between England and Russia remains unsettled. The British cabinet requires a declaration from Russia that the communication of the instrument of peace to the powers is equivalent to its formal presentation to the Congress. The Russian cabinet claims that in presenting the communication it fulfilled all international duties.

Austrian Government has received a petition calling for steps to disinfect the late battle fields, and arrest the danger which threatens the health of Europe.

At Erzeroum, the Sanitary Commission found 20,000 corpses buried two feet under the ground and frozen, but not decomposed. They are in doubt whether to cremate the corpses or use quick lime.

The North German Gazette, of Berlin, says it is evident that Russia regards war with England as inevitable, and knows she was never better able to wage it than now. The outlook is without question more unfavorable than at any former phase of the trouble.

The British Government has purchased four 100-ton Armstrong guns. Active preparation of army stores is going on.

A telegram from Vienna says that Roumania has refused to receive independence at the hands of Russia or permit the passage of Russian troops through her territory during the occupation of Bulgaria.

In the House of Lords, the Earl of Derby, March 21st, said: The Government had not asked that Greece should enter the Congress on the same footing with the great powers, but simply that she have a representation of her claims. Nor was it claimed that Russia should submit the peace conditions to a decision of a majority of the Congress, but should submit them for discussion only, that being the only manner of deciding which of them affected European interests. He could not say what answer Russia would give.

The Porte, through the Embassy at Berlin, has given notice of its acceptance of the invitation to the Congress.

The text of the treaty has been published. The Times says nothing is absolutely beyond the pale of discussion, though there is much to criticize and resist.

Advices from Vienna intimate that Russia has explicitly admitted to some powers, especially to Austria, that the Congress has power to discuss what points of the treaty were of European interest, but owing to irritation engendered in the discussion, a similar answer had not been given to England. It is thought the required assurance will be given when the treaty is formally delivered in London.

Leading Paris journals now commend England's position. The only questions France desired to have excluded were those touching holy places and Syria. The journals say that England, by placing herself on the platform of existing treaties, and insisting on the right of the Congress to discuss the whole treaty of St. Stefano, has restored to Europe the firm ground of principles, which were slipping from under it.

The police organized at Adrianople have pillaged houses containing property of Turks and Frenchmen, which were under the care of the French Consulate.

The villages of Olympus, Repsana, Caxia and Litochari were burned by the Turks, and women and children butchered.

It is intimated that the treaty of peace falls short of the aspirations of the Russian people.

The North German Gazette says treaty does not affect German interests.

There appears to be indications of a Russo-Turkish alliance. The intimate friendship between Mr. Layard and Vefek Pasha secures for England an influence over the Sultan. The inferior capacity and capricious temper of the Sultan renders him liable to change, and if the influence of Vefek Pasha is destroyed, the policy of the Porte and the history of Eastern affairs may be changed. If a Russo-Turkish alliance is formed, the path of Russia to the East is opened, and the empire of Britain in the East is endangered. It is evident that Russia feels the advantages of her position, and with Constantinople in her power, and European-Turkey occupied by her forces, she may accept the attitude of England as a plea to hold her advantages. If so, England must fight or see her power in the East menaced.

It is reported that the women and children massacred by the Turks in the sacking of Thessalian villages numbers many thousands.

Osman Pasha on his return to Constantinople was summoned before the Sultan, who expressed his heroic defence of Plezna.

Miscellaneous.

California refuses to permit women to practice law.

Germany published in 1876 13,356 new works, and in 1877 13,925.

In Costa Rico and Guatemala the cry is still for war. The situation is rather threatening.

There was a considerable increase of crime in Glasgow last year over 1876.

Mining has been resumed by the principal companies in the coal regions. If they could only resume the old prices they would be happy.

Panama, according to the latest dispatches, has been swept by a very severe fire, involving the large loss of nearly a half million dollars.

Brooklyn does not seem to be growing in goodness. Her Police Commissioners are asking for a larger force.

According to a recent statistician, Sweden is the drunkenest of countries, but Scotland comes in a very good second.

Tennessee's illicit distillers are reported to be preparing for a battle with the revenue officials. Shooting revenue officers is the chief amusement of the moonshiners.

French papers claim that since the death of Pope Pius, the oldest of Roman Catholic bishops is Feron, Bishop of Clermont, who counts forty-five years in his episcopate.

Rigid retrenchments is the order of the day in Japan, which sets an excellent example in carefully pruning overgrown officials' salaries.

The Globe-Democrat of St. Louis has attained an average circulation of 27,000 copies a day, and the Cincinnati Enquirer has reached 28,000.

In 1872 the German war budget was two hundred and forty two million marks. It has been yearly increasing, and that of 1878 is three hundred and twenty-eight million.

The latest news from Samoa makes it more than ever probable that Great Britain has headed us off in that quarter, and that the islands will be added to Victoria's extensive empire.

Dr. J. L. Briggs, of San Juan, Colorado, was caught in a snow slide lately, and carried down the mountain side two thousand feet. When found his dead body was buried in the snow, head downward, with his feet and legs to the knees protruding above the surface.

From the last report of the Massachusetts Railroad Commissioners it appears that during the past year not a single passenger was injured sufficiently to justify a claim for damages.

"Not guilty, but ought to be hanged," was the form in which a bigamist, in whose favor a technical point had been successfully raised, was acquitted by a jury in Chester, Pa.

Temperance women gave away 5725 cups of coffee at the polls in Utica, at the charter election, besides a great quantity of sandwiches, crackers, cheese, and cake. The idea was to keep men away from the bar-rooms.

The aborigines of Victoria, Australia, who, when the colony was formed, some forty-five years since, numbered 5,000, have dwindled down to 1,000, and are decreasing at the rate of thirty-five per cent. a year.

Engineering says: "About a dozen German telegraph offices have been provided with telephones, and these appear to have proved so effective that forty-eight more offices are now being provided with similar instruments." Call no man happy after he is dead. "One-half of the old homestead of Commodore McDonough in Middletown is to be used as a lager beer saloon, and the dead hero's large yard will be converted into a lager beer garden."

During the past year the experimental Department of Agriculture, at Washington, distributed over 20,000 tea plants, grown in the green-houses of the department. Three hundred pounds of the seed of this plant have been lately sown, with a view of extensive distribution in the Southern States.

The famous sea lions of Seal Rock, near San Francisco, have been presented to the Legislature as a nuisance demanding abatement. The Fish Commissioners declare that unless salmon be protected there will not be one in the Sacramento River ten years hence. The seals devour 3,500,000 fish every year and are themselves protected by a law which makes it penal to kill them.

California is cheerful, over the benefits which will result from the late flood. The Colusi Sun says it is estimated that 10,000 acres of land heretofore comparatively unproductive have been covered from six inches to two feet with a rich alluvial deposit. The "hard pan" covered with this sediment makes the very best grain land.

Some whisky informers have lately been mobbed at Quebec.

San Francisco municipal affairs are at a dead-lock for want of funds.

There are in Prussia 51,398 teachers, but only 6,538 of them are women.

Providence, R. I., reports a loss of population of over 2,000 since 1875.

The net earnings of the Pennsylvania railroad for 1877 were \$7,232,318.

Very heavy rains prevail at Havana. An impaired sugar crop is now considered certain.

Over 1,200 immigrants arrived at Atchison in one day, destined for the interior of Kansas.

The general impression is that the session of Congress will be prolonged to August.

The Tonkaway indians in Shackelford county are said to number 200. They are said to be half civilized.

Texas Items.

The Waxahachie Observer mentions the unusually large quantity of improved agricultural implements and other labor-saving machinery imported into that county this year.

There is a large addition reported in the acreage of land put under cultivation this year in Frio county. The Texas frontier is filling up with a thrifty agricultural population.

The Denison News says considerable cotton has recently been shipped from that point for Liverpool via Galveston.

The Corpus Christi Free Press reports the arrival of three hundred thoroughbred Berino sheep from Ontario, New York. Texas can raise the best of everything.

Five new cottages are under contract in Belton. Its growth is steady.

The leading manufacturing town of Texas is New Braunfels, at least as far as woolen and cotton goods are concerned. As for lager beer, she is ahead and likely to keep in the lead.

The Saxon reports the soils of Sabine county black, sandy loam and red. All are fertile. Cotton, corn and small grain do well. Raw land can be bought from 50 cents to \$1.50 per acre. An abundance of pine, cypress, ash, hickory, walnut and oak of all varieties. Lead ore and coal beds have been found.

The San Saba News says a large quantity of land on Cherokee Creek and between the San Saba and Llano is being put in cultivation.

Over four hundred head of cattle have been fattened by Mr. White of San Saba county.

Richard Turner, a boy of fifteen years, son of Richard Turner, of Travis county, has left home. His father had traced him to San Antonio and Galveston about two months ago. His means are exhausted. Would be grateful for information.

The Brenham Banner says the farmers in Washington county who are experimenting in wheat are much encouraged at the appearance of this crop. Oats also looking well.

The Item says 10,000 bales of cotton have been received at Huntsville. This does not include the amount consumed by the penitentiary.

Crop prospects in Wharton county are reported to be unusually favorable.

The Henderson Beacon says Henderson will ship 12,000 bales this year.

A vein of coal has been found in Morris county, and the owner of the land design opening a shaft to it. It is thought to be several feet thick. As there is an immense quantity of iron in the surrounding hills, the discovery of coal is of great importance.

Part of the jaw bone of a mastodon and a section of the tusk found near Helena, Karnes county, has been sent to San Antonio. From the size of the remains the animal must have been one of the largest of its species.

The Cleburne Chronicle chronicles the growth of that thriving town. A new row of brick houses will soon be erected.

An order has been issued in Hill county under the local option law.

In Houston county the vote was heavy against prohibition. Three-fourths of the votes were given by freedmen, who voted solid against prohibition. The saloonists know where their strength is found.

About 1500 Indians have been to Fort Sill on a hunting permit. They sell nicely tanned buffalo robes at the rate of a robe for six cups of flour or sugar. A nice thing for the traders, as the robes are worth from \$5 to \$10 each.

A German boy, by name of Bockmeyer, whose family lives near Loyal Valley, Gillespie county, has been recovered from the Apache Indians at Fort Sill. He has been with the Indians eleven years.

A number of farmers in Cass county are planting ribbon cane for syrup. Side crops pay, if they secure a fair share of attention.

The Colorado Citizen thinks if the season is fair Colorado county will make 30,000 bales of cotton this season.

The papers tell of a sell, perpetrated on certain parties in Bell county, who paid for certain packages of old newspapers, which were neatly cut into the size of bank bills. They feel bad about it.

A cotton compress, four churches, a school building, some twenty business houses, one hundred and twenty dwellings are among the improvements which mark the growth of Texarkana this year.

The skeleton of a man was found in a hollow tree near Belton a short time ago.

Capt. Mather, of Austin, is reported to have shipped ten camels to a menagerie in Wisconsin.