

Texas Christian Advocate

(Communicated.)

Biography of Bishop Marvin.

As disclosed in my correspondence, and in personal interviews during the late session of the General Conference, as well as in notices by the church press, I am pleased to know that throughout the Connection a deep interest is felt in reference to the forthcoming biography of Bishop Marvin, which has been entrusted to me for preparation.

My relation to it as biographer, though highly prized, has been strictly unobtrusive.

In the same letter I received the first intimation, both of the proposed publication and of the designation of myself by the family to prepare it. I was notified, subsequently, of approval of the arrangement by his Episcopal colleagues who were very properly consulted, and whose decision I awaited.

Requests have reached me not to allow myself to be unduly hurried in the preparation of the work. This concern has been expressed, indeed, in the form of admonition, that it is due to the just expectation of the church, as well as the memory of our lamented Bishop, that his biography should not be given to the press till it can be made complete. There are good reasons, however, that it should appear at an early date. I have had in mind and seek to satisfy both these conditions. It shall be complete; at the same time expedition shall be attained by uncommon diligence and utmost industry. By such extraordinary labor there has already been large progress in the work. It did not fairly come into my hands until about the middle of March. Since then the entire Connection has been searched for information and prompt and full responses to my call have been obtained. This, with my personal knowledge from an intimate association with the Bishop of nearly twenty-five years, enable me to announce that ample materials are now collected for a complete and well authenticated biography.

As to the time of its issue from the press, it only remains that the material shall be wrought into form. By hard work I expect to secure its completion several months sooner than competent judges have designated as a reasonable time for it, and not later than the sessions of the first Conference to be held this year.

As to the scope of the work, in some points, information has been desired or may be properly given in the following particulars:

1. From notes taken from the lips of the family and from other original and reliable sources, a full and accurate history has been compiled respecting his parentage and remote ancestry, his early childhood and youth, and the first years of his Christian and ministerial life.

2. He was a son of Missouri Methodism. It produced him and he enriched and honored it. He was the chief ornament of its pulpit. His pastoral fidelity has filled the church with generous and abiding fruits. In general church enterprise he was foremost and was a noted patron of its charitable and literary institutions.

3. Authentic accounts in great fullness are in hand of his ministerial labors during the war, in the army and in several pastoral charges at the South, and in extensive preaching tours in the States of Arkansas, Mississippi, Louisiana and Texas.

4. His zeal for missions is well known, and the invaluable service he rendered, crowned by his missionary tour of the world. Bro. E. R. Hendrix, his traveling companion, will furnish a chapter on that last year of his life and crowning labor of his apostolic ministry. The officers of the Board of Missions will, also, furnish records of his labors, in general, in its behalf.

5. For greater satisfaction in this particular, estimates of his character and labors besides that of the biographer will be given by some who were nearly related to him, and by his Episcopal colleagues. Bishops Paine, Pierce, Doggett, McTyeire and Keener, will each contribute a monograph, and each take a separate topic. From the combined view we may expect a full portraiture of him, as a man and a Christian, a Methodist preacher and a Methodist Bishop.

6. The biography would be incomplete without review of the system of Methodism of which he was the product and whose doc-

trines and polity were exemplified in his ministry. His writings on those subjects are voluminous and he himself will be made the expositor of the system which he embraced so heartily, and of which he was so distinguished an exponent.

7. Peculiar facilities exist for a full history of his Episcopal labors and administration. He was accustomed to contribute freely to all the church papers. This correspondence has been collected and covers his travels and labors widely throughout the connection on the Pacific coast and Atlantic seaboard, in Montana and in Texas. These letters serve the use of a diary and a journal of observations. They will be used freely and appear largely in the pages of the biography. Besides this, contributions concerning his Episcopal visitations have been secured from suitable persons in nearly every Annual Conference.

I need not say that the above is only a partial table of contents. This is written to communicate desired and necessary information in the interest of the biography authorized by the family and which, in the literary preparation, is entrusted to my care.

T. M. FINNEY. CALIFORNIA, MO., JUNE 3, 1878.

(Communicated.)

SAN ANTONIO, TEXAS, MAY 21.—After six weeks' absence from you and other loved ones, on a trip to the Rio Grande, we return, grateful to God for the preservation of life, and the prosperity of our Mexican border missions. Never were our missions more prosperous or promising. Though all are not making rapid advancement, and none as satisfactory as we would desire, yet on the whole the evidences of the divine presence and approval are numerous and unmistakable. Within the last two months over one hundred and fifty persons have been baptized on the whole district. Our preachers and preaching are increasing in knowledge and spiritual power, so as to grapple the mightiest foes that enter the field, and make them feel the power of divine truth. The converts generally are steadfast, unmovable and always abounding in the work of the Lord. The social means of grace are observed in all our congregations, the pure Word of God preached, and the sacraments duly administered. Our collections for outside church purposes are small, but very regular. Small for various reasons, the principal of which is: that we first try to meet local expenses. We now have our Discipline in Spanish; a most excellent collection of hymns, published by Rev. S. A. Purdie, of the Friends' mission in Matamoros; several standard Methodist works by the M. E. missions in Mexico City, and a superb "Illustrated Christian Advocate," by the last named mission. From the American Tract Society we secure many very excellent publications. Last, and yet first, came the American and British and Foreign Bible Societies supplying us with a good translation of the Holy Scriptures, with references. So that if our converts are not well informed in the doctrines and duties of Christianity, the fault lies in their powers of comprehension; which, however, cannot be charged against this vivacious race. We ask a renewed interest in the prayers and liberality of our church in Texas. O, ye sons of the Texas revolutionary fathers, and ye happy citizens who have come to enjoy the glorious inheritance by them provided you, come up to our help, as we attempt to give these benighted people the inestimable blessings of the pure gospel.—A. H. SUTHERLAND.

(Communicated.)

CALVERT, TEXAS, JUNE 2, 1878.—The work on Mount Vernon circuit is very encouraging. Our pastor, Rev. B. F. Gassaway, is in earnest, not only in his regular pulpit ministrations, but he has in addition on his regular rounds during the entire spring held services nearly every night during the week—either at the churches or at private houses. The result is that the membership are fully awakened and greatly revived, and many are seeking and some obtaining salvation. These "gospel meetings" not only resound with the glad notes of praise and prayer; but the voluntary testimony of Christians is clear and explicit, witnessing to the power of the blood of Jesus to cleanse from all sin. In addition, in some of the societies of the circuit class-meetings are kept up and great interest is manifested. The Lord has done great things for us, whereof we are glad; and we thank God, take courage and go on.—W. B. MORROW.

(Communicated.)

CLARKSVILLE, TEXAS, MAY 29, 1878.—Since I wrote you last, the Wayland charge has been progressing finely. It is true we have lost some of our standard members, yet we are gaining numerically and

(Communicated.)

spiritually. We have some of the most interesting Sabbath-schools that have ever been in this charge; both old and young are interested and active in the work. Oh, for a glorious revival of grace this season. The congregations are generally large and very attentive to the preaching of the Word. We are sad, indeed, to say Red River and Lamar counties have sustained a very great loss by rain, storm and fire within the past twenty days. On the 21st, just at sunset, a violent storm arose in the northwest, passing through the northeast portion of Lamar, thence through Red River county, south of Clarksville, destroying many very promising crops, blowing down and washing away fencing and bridges, blowing down some houses and an immense quantity of timber. Reliable information states that in Shokey Prairie, some miles northwest from Clarksville, there is not a vestige of vegetation to be seen, the storm of the 21st being attended with much hail, a remainder of which was in drifts one foot deep on the 25th, four days after falling. The hailstones were said to be uncommonly large.—S. B. BUSH.

How It Was Done. (Communicated.) Our community received a proposition last Saturday to be humbugged on the next Sabbath evening at 7 o'clock, which proposition was promptly rejected. And this is "how it was done." The humbug came in the name of "Prof. Britt's Soap Show," proposing to be working in the interest of a church somewhere in the State of Louisiana, and offering to divide spoils with the good people of this place if they would allow them to use the Methodist church house as a place of exhibition. The following is the bill of fare with which they proposed to entertain us on Sunday evening in the sole interest of the churches (expenses and incidental fees excepted of course):

NOTICE! WHAT IS COMING!! A man that eats fire and drinks burning coal oil and whiskey out of a red-hot spoon; can burn his own wax. Will also draw a red-hot poker across his tongue and pour melted lead in his mouth. Will also perform feats of sleight of hand; also guarantees to show two hundred new magic lantern scenes.

All this bill of fare for a Sabbath evening's entertainment for purely religious purposes. The church-house was promptly refused, and we remonstrated against the farce being enacted in our midst on Sunday evening, but to no purpose. They obtained an out-house, filled the town with posters and went ahead. We accepted this as a direct presumption upon our ignorance and credulity, and set about at once to defeat it. There was an appointment for the same hour at the church by a silver-haired Baptist preacher, whose going in and out before us was such as to command the Christian esteem of all. We would all attend divine service and leave the show to itself. In the meantime this representative of the humbug tribe, who was so anxious to entertain this community in the interest of the churches, took his deck of cards, began to associate with our young folks and show them how many nice sleight of hand tricks he could perform, at the same time inquiring if anybody about town wished to play a game at cards, and, Sunday morning, succeeded in getting one of our school-boys to try a game or two with him—"just for fun"—on the hotel gallery, this being an open violation of one of our statute laws. An affidavit was soon obtained and put into the hands of our efficient officers, and he was soon marched up to the bar of justice, and marched out to the tune of twenty-seven dollars and fifty cents. Seven o'clock P. M. came, and the church bell seemed to have caught the spirit, and rang out with more than ordinary vigor its invitation, "come, come," and they did come, and kept coming until all came; and the humbugs themselves, after making all necessary preparations for their entertainment, and cutting a few fire coals and drinking some burning coal oil for the amusement of some half dozen boys whose curiosity had drawn them to the spot, came, too, and behaved very nicely, and next day took their leave for a more congenial clime. My opinion is, if all tramps and humbugs were thus met (and their names legion), there would be more money at home for charitable purposes, and fewer stout, able-bodied men tramping through the country, seeking whom they may devour.

JAS. A. ARNEY, M. D. HOWER, TEXAS, MAY 23, 1878.

Convention of American Bible Society of Williamson County.

There will be a Bible Convention and camp-meeting at Huddleston Spring, six miles east of Georgetown, commencing on Wednesday, June 26. The tabernacle will be raised on the 26th, and the opening sermon preached at night by Dr. Mood, of Georgetown. The convention will convene at 10 o'clock A. M., Thursday following, and continue two days. All ministers of the gospel, officers of auxiliary and branch Bible societies and all Bible committees of churches are members of the convention. We cordially invite all friends of the Bible cause to be in attendance, as there will be preaching at the regular hours. And we urgently request all members to be in attendance, that there may be some uniform plan adopted to carry out the following resolution adopted by the various Protestant churches in their ecclesiastical bodies last fall:

Resolved, That in accordance with the plan, and in compliance with the request of said Society, we agree to present its claims to the consideration of our congregations, and to take up an annual collection in aid of its objects.

It is intended that the meeting shall be self-sustaining as far as practicable. As grass is fine for stock, provisions are all that is necessary to be hauled, although there will be ample entertainment for all members from a distance. Rev. J. J. Bruce and Messrs. Calvin Ware and Brenica were appointed a committee of arrangements by order of L. M. Mays, President of Round Rock Society, and F. L. Price, President of the Williamson county Bible Society. R. A. ALLISON, County Agent.

FRIO TOWNS, MAY 3.—An abundance of rain in this county. Crops and grass were never better. There will be more corn raised in this county than any year previous. Some little improvement in church matters. Sunday-school prosperous.—W. MONK.

LETTER FROM GEORGIA. COLUMBUS, GA., JUNE 3, 1878. Columbus is a manufacturing city. It has five cotton mills in the incorporation, and one for bagging; most of these are run by water. They are on the brink of the Chattahoochee river. There is a dam across the stream, which raises the water. This passes by races or canals into turbin wheels, four in number, in one mill. The Eagle and Phoenix Company have already some mills in operation, and have another approaching completion. When this is put to work, there will be 43,000 spindles, 1600 looms and 240 carding machines. It will take 1800 hands to man it. It is thought that the mills here, when they are all in operation, will employ 3000 hands. Most of these are women, girls or boys. It is said they already spin enough thread in a day to encircle the earth three times. The sales for the last quarter of last year at the Eagle and Phoenix Mills were \$210,000. The building, not yet complete, is 300 feet long and six stories high. It is vain to attempt a description of the mighty works. One beholds them with wonder. The roar of machinery is anything but pleasant; but it is pleasant to consider how many hands are thus profitably employed, and how many appetites are thus gratified with bread. They do not print calico yet; but they make a great variety of fabrics, and of many colors; some of wool, but most of cotton. They make the celebrated cotton blanket, which is sent to Europe, and is becoming very popular in New York. It is said to be very beautiful, and warmer than wool. They also make gingham and spool sewing thread. The investment in the mills is \$2,000,000, to say nothing of the other five mills. There are two or three other mills on this river within a few miles; some in Georgia and some in Alabama. There is one mill in the city which is carried by steam, and weaves exclusively. They buy their thread. There is also a bagging mill, which makes nearly half a million yards of bagging annually. It is called domestic, but is made of jute, imported from India or Japan. It employs about forty-five hands, whose wages are from fifty cents to one dollar. It is said that jute will grow here, and especially in our rich lands on the Gulf, or on the Brazos river or Oyster creek. It requires a warm climate. The jute has a fibrous bark similar to flax or hemp. The stalk is broken, and the bulbs are used in the construction of bagging. The upper parts are sometimes mixed with flax in linen and other goods. I know not whether the jute requires to be rotted in water, as flax. It has a light brown color. The fibre is strong. When made into bagging, it is worth ten or twelve cents. I see no reason why Texas should have to import all the bagging to wrap up all the cotton made in its vast territory. The jute will grow as well for us as in India, and probably better; for it is said to be a poor soil. The process for making the bagging is simple. I trust that if our people will not have cotton mills, they will, ere long, make their own bagging. If they would come to Columbus, they would soon have enthusiasm enough to start cotton mills. This would be a benevolent work; for it would give bread to so many women and children. What binders? The cotton is raised there, and there would be a market at home for all their fabrics.

There is also an extensive trunk factory here, and an extensive one for making plows. They have four railroads. One leads to Macon, Georgia; one to Montgomery Alabama; one to Eufaula, Alabama; and the other to Hamilton, Georgia. The latter has not reached Hamilton by three miles. It is a narrow gauge, and is intended for Lagrange and Rome, Ga. It is graded nearly to Lagrange. I have taken some rides into the country, and I find them cultivating patches and clearing up the flats along the branches. I can but sympathize with persons who are doomed to dig a living from such prospects. The pine lands are still worse, and so poor are the people that, though the State provides three months' schooling a year for all the children, the parents are obliged to keep the children at home all the year to make a bare subsistence. The children are growing up in ignorance. I think such persons would do well to let their lands revert to the State and walk to Texas, if there is no other way to get there. Grinding poverty is the inevitable doom of such as stay. I have seen one old field that had some Bermuda grass growing luxuriantly and afforded pasturage to stock. I am glad also to say that they have harvested a fair crop of wheat. The rust and smut have blasted some fields. Their cotton and corn is better than an average for this country. S. G. COTTON.

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READER, ARE YOU AFFLICTED? and wish to recover the same degree of health, strength, and energy as experienced in former years? Do any of the following symptoms or class of symptoms meet your present condition? Are you suffering from ill-health in any of its many and multifarious forms, consequent upon a lingering, nervous, chronic or fatal ailment? Do you feel nervous, debilitated, fretful, timid, and lack the power of will and action? Are you subject to loss of memory, loss of sleep, fainting, dizziness, headache, neuralgia, vertigo, palpitation of the heart, bashfulness, confusion of ideas, aversion to society, dizziness in the head, dimness of sight, and spots and blotches on the face and back, and other dependent symptoms? Thousands of young men, the middle-aged, and old, suffer from nervous and physical debility. Thousands of females, too, are broken down in health and spirits from disorders peculiar to their sex, and who, from false modesty or neglect, prolong their sufferings. Why, then, further neglect a subject so productive of health and happiness when there is at hand a means of restoration?

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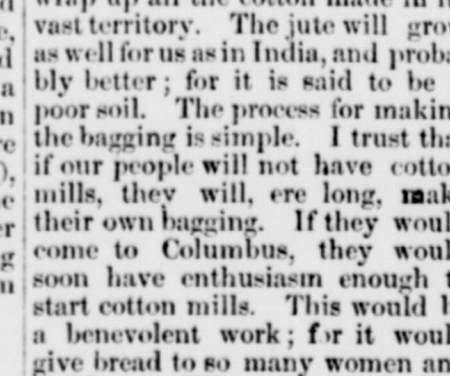
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Texas Christian Advocate

[Written for the TEXAS CHRISTIAN ADVOCATE. LIGHT.—(Foot. 7.)] BY G. FISHER.

O, how I love to see the light While Sol is riding in his night, Along his high and azure road As if he were himself a god!

I love to see him lift his head, As if he'd been asleep in bed, Throw off his veil of seeming gloom, And forth in all his grandeur come!

Tho' when on high above my head, I'm wont to seek some cooling shade, Still I enjoy that dazzling sight, Meridian sunshine in its might.

And when the heavens are black with clouds, Like aedon, mournful funeral shrouds, How sweet that still some portion comes Of cheering light into our homes!

When night is come, the rising moon Still makes the great enlightener known, Receives his rays and throws them back From end to end along his track.

And when the sun and moon are gone, And we, of these, are left alone— How sweet to lift our weak'd eyes Up to the star bespangled skies!

O, what array of light is here! The solitude of night to cheer! As if they were the angels' eyes All smiling gladness from the skies!

So, in the world of grace, there's light! There never is a starless night— The Sun of Righteousness on high Gives us a daily full supply.

He is the Light to cheer the lost— He sends to all the Holy Ghost— His rays pour on the conscience dead, And wake the sleeper from his bed.

He scatters all our guilty gloom, And shows the lost the pathway home, Revives the drooping spirit up, And fills the heart with joyful hope!

His people, like the stars and moon, Receive His light and make it known, They shine with all the borrowed rays Of quick'ning and renewing grace.

Follow this light, it homeward leads, To flowery hills and verdant meads— To where Life's healing waters flow, And trees of life forever grow.

There is no night in that sweet land, Its people are a loving band, The Prince among his people lives, And life and joy to all He gives.

Say, will you have this heavenly sight? Or, do you still prefer the night? There is a night that has no end! To that your heedless footsteps tend!

Awake, while it is call'd "To-day!" Rise up! from danger haste away! Give God your heart, and in your night, Pursue this path of living light!

Oliver Ditson & Co.

Having been frequently requested to write for the press a description of this large musical establishment, I have commenced it, but with some reluctance. The store is really too well known to need a "puff" and its extensive advertising keeps it well in mind with the public. Still a properly written sketch may be interesting to your musical readers. The "rise and progress" of the firm has kept pace with the growth of musical culture in the nation; and the large stock now on hand indicates very truly the present status of music in the community.

About forty years ago, a person entering the famous "old corner book-store," from Washington or School St., Boston, would notice on one side a counter of brief proportion, and behind it a few shelves which contained sheet music. It did not take long to examine the stock, of which the vocal part was mainly English love and drinking songs. Of music books there were none—to speak of. The great American Song Writer was yet in the future, or, like the Roots, Bradburys and Hutchinsons, singing to the birds, far back in the green country. The Instrumental Composer principally belonged to the Brass Band, and his Quick-steps and Marches, (first-rate ones) were the best any of us could do. No wonder the store was small, and its variety meagre!

But about this time the Improved Singing School Teacher began to go to and fro through the land, and instruct it. Lowell Mason and his friends took upon themselves to stir up the churches, and to impress upon the community the great need of a use of music. The young people were gathered together, and in schools and classes, and many attractive concerts, were made to love the ways of music, in which many of them have, during the time of a generation, been walking and working. Many of them were induced to cross the ocean to study in the then centre of musical knowledge. Then they returned to attack, each in his own field, the prevailing musical ignorance. The American composer again seized his pen, and began to write—at first nothing great, but to his credit he said, almost all of pure, good character. Soon appeared stacks of new Psalm Tunes, Sunday-school Songs, Praise Songs, Revival Songs and the like, by regiments and armies—and a crowd of new Ballads and Songs, mostly of the weak sugar-and-water variety, but smooth and correct in structure, and of good intention, while some of them took the lead as truly beautiful, though simple songs.

But the American composer was not satisfied until he could accomplish all that his European brother

could do; and to-day the vocal and instrumental music of American make will do to be heard anywhere, and our native-born players are not afraid of any music ever set to notes.

The little music store grew with the times; its pile of books and music sheets became steadily larger. The store had to move; then doubled in size and moved again; then built additions and filled them solid with music; until today it can hold its own with any in the world. It now occupies for head-quarters two large buildings, side by side, in Washington, near Winter St., Boston, but has branch stores in Court St., Boston, in New York and in Philadelphia, and special agents for the sale of its wares in other large cities.

Each of the two buildings bears the well known name of OLIVER DITSON & CO.

Each building has six stories, and they are divided by a thick wall with fire-proof doors. For additional security against fire, there are extinguishers and self-acting fire-alarms in every room.

Do you please to walk over the buildings? We will first visit the basement stories. Here we find the space compactly filled with shelving, and the shelves full of sheet music, each kind of piece in its own folio, and all so nicely arranged, that, although here and in other rooms there are nearly or quite 40,000 different pieces of music, any one required may be found in a few moments. In one place is the extensive heating apparatus; in others large fire-proof vaults to store the plates from which music is printed.

Suppose we enter one of these vaults. Here are, perhaps, 30,000 music plates. We will take two of them, and make our way to the elevator, which is worked by water power, and makes nothing of raising a piano, or a thousand pounds of books, to any story. It shall take us to the upper story, where we enter a large printing room containing twenty presses, all in use. Let us take our plates to the oldest printer. He informs us that he has been at this work for fifty years, and the presses we see are the same as those on which bank notes and engravings are printed.

To show us the operation he lays our plates, side by side, on the press. We notice that the plates are not type plates, but are thin sheets of white metal, with the notes engraved on them. Our old printer now "dabs" printing ink all over our clean plates, forcing it into every crevice. Then he wipes off the surface with a very dirty rag, and then with a cleaner one; with his black fingers, in some strange way, he seizes hold of a sheet of white paper, lays it on the plates, gives half a turn to an immense wheel at his left hand, and in a moment holds up two nicely printed pages of music. It is understood that this is comparatively a very slow way of printing, and that, besides what is here printed, as many more sheets are struck off from ordinary type printing presses, as also all the books are, thus keeping, very possibly fifty printers constantly at work.

We now leave the region of big wheels, rags and printer's ink, and descend to the next two stories, which contain four large rooms devoted to the music-book trade. In these rooms are numerous bins, each of which contains from \$500 to \$1,000 worth of music books, of all imaginable varieties. Here, as elsewhere, we find conveniences for rapid transit, as, at a call through the speaking tube, practised hands will in a few moments send any book in the establishment to the counter, and the elevator continually ascends and descends for the benefit of wholesale customers.

As we walk about the well filled apartments, we have before us the musical history of a half century. At its beginning, two or three American Church Music Books; now about 100. Then, no Juvenile Singing Books; now about 75. Then only one or two Musical Societies; now 250 different books for them. Then, one or two Instruction Books; now 500.

A day might be profitably spent by a music student in getting a general idea of the nearly 2,000 different books in these rooms; but time will not wait. We again descend; first, however, politely bidding farewell to a group of literary ladies and gentlemen, who are correcting, arranging, cataloguing, or otherwise putting in order the new music of the day. We may also pay a visit to the cheerfully lighted advertising room, which is a familiar spot to gentlemen connected with most of the prominent papers of the continent, and has correspondence with all. We are told that the advertisements here concocted, appear weekly in at least 2,000,000 newspapers. Ditson & Co. believe in printer's ink. Their little announcements, although of moderate length, if fastened to telegraph wires, would,

in the course of a year, make a continued string of fluttering little flags from every line in the country. So the press enables one to "be known and read of all men." Here also are found the current copies of hundreds of the best journals, containing no end of locals picked up by ye sprightly reporters, who fish in the Columbia or the St. Croix, or walk the streets of Frisco, Denver, Omaha, Charleston, Nashville, St. Paul, or Montreal, not to mention the greater cities of the East. Hither, too come numerous enquiries from the man who "wants to know, you know?"

about musical matters, which queries are conveniently answered by means of various cards and circulars. Here, also, all new music is carefully looked over, and accurate printed descriptions prepared; a great convenience to out of town teachers. We are told that it takes about 100 persons, (not counting the printers), to "run" the stores of Ditson & Co.

We find it best, however, to hasten our movements. In three of the lower rooms we find a large number of Pianos, in which there is a large local trade, of which we need not delay to speak; but before leaving we finally take a survey of the "store" or the room where the head-quarters are established. Here we receive a cordial "farewell greeting" from the two senior members of the firm, who work with, and about as hard as their employes. A number of book-keepers and the various managers of the great machine are around us, and in front, a retail department of moderate size. Familiar faces in the store are those of all the musical celebrities of the nation. We are invited to make our exit through the Steinway Piano room, and do so, noticing by the way the well-kept department of "Novello" and other foreign music. As we step out into busy Washington street, and look back at the great granite and sandstone twins of stores, we feel that one fact is proved: This is a musical people, and here is the epitome of its musical life. Yours truly,

J. C. JOHNSON, Boston, Mass.

At the annual banquet of Institute of Civil Engineers, held recently in London, Mr. Gladstone, claimed to stand before his audience as the oldest official member of Parliament now surviving. The Standard, referring editorially to the speech, says: "Mr. Gladstone's career dates from December, 1834, when, at the age of twenty-five, he was made Under Secretary for the Colonies by Sir Robert Peel. It is, therefore, more than forty-three years since Mr. Gladstone first took his seat on the Treasury Bench, and of these we believe rather more than half have been passed in that coveted but onerous position. As he entered Parliament in 1832, and was out of it for about two years at the time of the repeal of the corn laws, he has sat in it altogether from forty-three to forty-four. Yet, it is not quite accurate to say that 'as a man actively engaged in a political career and in official life he has sat there longer than any one who has ever sat within those walls, with the single exception of Lord Palmerston.' Sir George Grey had as long an experience of official life as Mr. Gladstone, though his whole Parliamentary career was shorter by two years than Mr. Gladstone's is now. Sir Robert Walpole had occupied official positions for a much longer term of years when he quitted the House of Commons in 1742. Lord Palmerston's career is unique. He entered the House of Commons in 1807, when he at once became a Lord of the Admiralty, and continued to be a member of that House for fifty-eight years, of which very nearly fifty were passed in Ministerial employments. Lord Russell comes next to Lord Palmerston, both in Parliamentary and official longevity."

Mutual Friends.

Human nature is the same the world over as the following incident will help to show. A Danbury insurance agent called on two of his customers, whose premises adjoin, for a renewal of their policies. The first one is a grocer. The agent said to him: "I suppose, Mr. —, that you will renew your policy which expires next week? I have called to see about it."

"Well, I suppose I'll have to," said the grocer. "As far as I'm concerned there is no need whatever that I should insure. I am here all day to look after things, and there ain't a bit of danger of fire from my place. But there's no telling what the fellow next door will do, and as long as he's there I've got to keep insured."

The agent called on the customer next door, who is a baker. He could not help reasoning that if the danger in that establishment was so great, there was possibility

of having the amount of its policy doubled, at least.

He told the baker why he called, and hinted there might be a probability or a desire to increase the policy.

"No," said the baker, scratching his head thoughtfully, "I don't believe I'll add any to it. I would not insure at all, if I wasn't where I am. You see I'm up all night baking and can watch things, so there's no danger here, but there's no telling what that chap next door will be up to. If it wasn't for him I wouldn't insure a cent; but, as it is, I've got to do it."

A Sail to Death on a Schooner of Whisky.

[From the New Orleans Times.] Monday morning, Wm. Martin, 27 years, a boarding house runner fell a victim to a foolish wager based on his love of liquors.

Martin, it appears, on Sunday evening drank a half bottle of whisky, in the presence of some of his boon companions, who voted him a "hog," whereupon, in a spirit of bravado, he said he could drink a "schooner" (a quart glass) of whisky straight, provided any one would pay for it.

The challenge was accepted, and repairing to a neighboring saloon, Martin at a single draught swallowed the fiery liquid.

Shortly thereafter he was seen in a beastly state of intoxication at his employer's saloon, No. 48, Front street. Finally he went to sleep on the bench, and remained undisturbed until morning, when it was discovered that he was dead.

Coroner Rance held an inquest, and returned a verdict that death resulted from alcohol. His remains were taken to his late home, No. 46 Moreau street.

Words of Wisdom.

A grain of prudence is worth a pound of craft. Boasters are cousins to liars. Confession of faults make half amends.

Denying a fault doubles it. Envy shooteth at another and woundeth itself. Foolish fears double danger. God reaches us good things by our own hands.

He has hard work who has nothing to do. It costs more to avenge wrongs than it does to bear them. Knavery is the worst trade. Learning makes a man fit company for himself.

Modesty is a guard to virtue. Not to hear conscience is a way to silence it. One hour to-day is worth two to-morrow.

Quiet conscience gives quiet sleep. Richest is he that wants the least. Small thoughts indulged are little thieves. The boughs that bear must hang lowest.

"Dragon Appetite."

A brother who "was a drinker for years, quit and went humbly to work for total abstinence," wishes us to call the turn on the worship of the new temperance god, "Dragon Appetite." This brother remarks that the "eloquent temperance lecturer has filled the whole earth with fanciful lying, descriptive of the appetite for strong drink. The world has been ransacked for words and images to depict the omnipotence of alcohol." And further:

This appetite, we are told, is an anaconda, crushing the poor drinker in its slimy folds; and is a demon destroying him piecemeal and mocking the while; a dragon that devours him while he shrieks helplessly and helplessly; it is a devilish with long arms and big mouth that has him. The appetite is something that is roaming up and down inside of a drinker, like a roaring lion. He is not as other men are. The power of the appetite is represented by all the figures of speech that a heated brain and biased imagination can suggest. Man is clay in the hands of this potter. The drinker sins against God and man, against family, friends, country, self, and the whole universe, because he can't help it, the appetite is so strong. This method of describing the difficulties the drinker has to overcome affords a plausible excuse for him to relapse, and I know that is one of the reasons why so many go back on their obligations to God. The drunkard almost believes these stories himself, he gets to think, by being told so often, and by afterwards telling it himself, that he can't stop, that he has done great things to reform.

The brother says that the claim that drunkards cannot stop drinking is a lie; and the fact ought to be put straight at them that they alone are to blame—that they drink because they like it, because they would rather be sensual and depraved than pure and good, and that they will have to answer for it here and hereafter. He proposes that we smash this new idol,

the "Dragon Appetite," and put the truth to men's consciences, and back it with God's threatenings.—Interior.

The World Will Yet Fly.

Private views of a new flying-machine were given to quite a number of invited guests at the Permanent Exhibition Building recently. The machine is worked by a crank and steered by flanges somewhat like that on a steam propeller. A cylinder is attached, which being filled with gas sufficient to balance the weight of the operator, the latter moves the machine up or down at pleasure. By turning the crank he can with ease move it in any direction. The experiments to-day were not altogether successful at first, and many went away disappointed, but those who remained to the close were gratified at witnessing a successful operation. The trouble in the early effort was occasioned by the fact that the gas cylinder was filled early in the day and left standing with the valves loose, so that a portion of the gas escaped, which was not discovered until the experiments began. A boy was substituted for its regular operator, and though he managed to get the machine into the air, he could not control it properly. Finally, the cylinder was filled and the gentlemen trained to operate the machine made some successful ascents and descents to demonstrate its capacity as flying-machine.—N. Y. World.

Truth is truth to the end of reckoning.

He sure must conquer who himself can tame.

Do not speak of your happiness to a man less fortunate than yourself.—Plutarch.

Massena was not himself until the battle began to go against him.—Napoleon.

O, that we had spent but one day in this world thoroughly well! —Thomas A. Kempis.

Some delicate matters must be treated like pins; because if they are not seized by the right end we get pricked.

Do you ask me, beloved, what it is that chiefly strengthens faith? It is having much to do with Jesus!

A great step is gained when a child has learned that there is no necessary connection between liking a thing and doing it.—Guesses at Truth.

No man can be brave who considers pain to be the greatest evil of life; nor temperate, who considers pleasure to be the greatest good.—Cicero.

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THE FRUIT OF THE PUNCH-BOWL.

A Man Shot at the Orphans' Picnic—"Too Much Strong Drink."

All Christian people and all well wishers of their race should feel that liquor stands are out of place at a public picnic, and especially at a picnic designed to raise funds to feed, clothe and educate fatherless and motherless children. In the first place, all feel like responding to all appeals in behalf of orphans. But all picnics or festivals that claim our aid should be free, as far as possible, from all objections and all temptations, so that the whole family may share in them with safety and pleasure. Among other committees to promote the interests of the orphans' picnic that came off on the 13th inst., and was published in the leading paper in the State, was a Committee on Lager Beer. Some of the attractions of that taking programme were as follows:

"SECOND TABLE—Punch." "SIXTH TABLE—Champagne Punch," etc. "ELEVENTH TABLE—Champagne Punch."

And what is still more surprising, these tables were presided over by LADIES! ladies of the highest social standing in this city! members of all our churches, (we refer to the published committees); but, in that instance, we must insist, not in the service of Him who said "lead us not into temptation." We appeal to those ladies in the interests of humanity, with the hope that none of their husbands, brothers or sons may fall victims to the cause they thus unwittingly served. They carry out the programme of a saloon-keeper! They may not regard the money thus raised as blood money; but blood money it was. They may not feel that they in anyway contributed to the unfortunate shooting of Walsh by Stone; but in the language of the sad father of the latter, "too much strong drink was at the bottom of the difficulty;" and the ladies who thus served the cause of intemperance must bear some of the responsibility. How iniquity triumphs when it can command the influence of women in high social positions to relieve it of some of its odium. The saloon-keeper's altar is one that no amount of character can dignify. All efforts in that line must ever prove a sacrifice. Those liquor stands were as much out of place at that picnic as Satan among the sons of God in the days of Job; and woman is never so far out of place as when she would smile on intemperance, even in its mildest form. How can she, as a guardian angel of peace and purity, bid such a curse to the human race enter such a social circle? Why, it is intemperance that has made so many sad orphans! And to bid such a tempter welcome to an orphan's picnic, is to bid a murderer welcome to the funeral of his victim. No, ladies! a thousand times no! Get up innocent amusements and harmless dishes for our picnics; but never preside at champagne tables to raise money for ORPHANS! Do not tell us that such beverages are harmless. The tree is known by its fruits. If sad results follow, be assured that they are not harmless, and that you are violating the command of our Savior, who said: "Lead us not into temptation."

We do not much like the idea of apologizing, and trust the few apologies we offer will enhance the merit of this. We find, upon reading proof, that many important communications have been crowded out. The General Conference proceedings are now finished; we will catch up, and cry "for more."

THE GREAT PARADOX.

"Whoever will save his life shall lose it, and whosoever shall lose his life for My sake shall find it."—(Matt. xvi: 25.) "There are two lives," says the Christian, "the life of the flesh and the life of the spirit."

"There is but one," says the Materialist, "the life of time and sense."

"Whoever will lose the lower life will gain the higher," says the gospel of the Christian.

"Whoever is foolish enough to lose this life, loses all," says the gospel of the Materialist.

May we illustrate this issue by a parable: Once there were two germs in the rich soil of a garden. One of them, dissatisfied with the dark earth, crept upward until it came into a bright world where the sun was, and bore sweet blossoms and rich fruit. The other refused to ascend and said to itself: "There is no sun, no light of day, no shining worlds, no firmament of heaven. These whisperings that come to me of a radiant world above the ground, where seeds grow into flowers, and flowers into fruit, is all a dream." But the germ above the ground knew that the bright world and shining sun did exist, for it was drinking the gracious dew-fall of the one and basking in the light of the other.

It is not out of dreams that the Christian speaks: He knows that, lying beneath heart and mind and swept outward through world and star, there is a spiritual world. He knows that, removed by "the whole diameter of being" from our common life, there is a spiritual life—knows it because he has experienced its effects.

But are there any phenomena which we must necessarily connect with the existence of spiritual forces? Unquestionably there are.

But will these phenomena yield themselves to the lens of the microscope on the electric wave? No; no more than will the charm of the beautiful or the joy of the true.

Then where and how are they discovered? Not in the study or the laboratory, not with the scalpel or the microscope, but in the realm of consciousness, by means of a "sixth sense," through which the "new man" sees, and knows that he sees, things which "eye hath not seen nor ear heard," and which have not entered into the heart of a materialist to conceive.

"The things unknown to feeble sense, I sense by reason's glimmering ray, With strong commanding evidence Their heavenly origin display."

Now, if all this be true, that world of spirit and the life which relates us to it is out of all proportion to the things of time. While the one life may be spent "as a tale that is told," about the other there gathers a deeper pathos, a more awful and absorbing interest, and how to gain and keep it becomes the great and vital question. This question finds its solution in the paradox at the head of this article: "Whoever will save his life shall lose it, and whosoever will lose his life for My sake shall find it." He that will save the outer shall lose the inner, and he that will lose the outer shall save the inner. To seek the life below simply and as an end, separate and apart from all eternal hopes and influences, is to lose the great gift of God; on the other hand, to use this life of bounded views and selfish interests as a mere scaffolding beneath which to rear an unseen and eternal life, is to gain the true life of man. It is to rise out of the animal into the angel, out of the mortal into the immortal, out of the kingdom of shadows into the kingdom of spiritual blossoming and fruit.

In this gospel paradox lies the true philosophy of life. To be satisfied with the things of earth, to cling to the necessary objects of material existence for what they are in themselves, is practically to lose them; for all of them are means, not ends. It would be as if "the lily of the field" should wear as jewels the morning dew-drops, instead of assimilating them to feed its inner life. Nothing here is given for itself. The gifts of human life are worth only what they teach us, what they develop in our souls, and he alone has found its true philosophy who, seeking out the meaning of each and every

gift, makes it golden by the stamp of honest stewardship.

Depend upon it, the loftier life is gained only as we make this life real, and we only make this life real in proportion as its every section is lost to self and given to God.

Such philosophy is not open to the attack of Secularism.

We are not forgetting or despising the earth-life—the labor of hand or brain. Religion has no quarrel with material progress. We do not forget the early command which bade man "replenish the earth and subdue it." And has it any quarrel with intellectual advancement? God forbid. This, too, comes from Him: "Every good gift," whether in nature or in grace, "is from above, and cometh down from the Father of Light."

The world's cultivation of reason, of fancy, of language, its abundant genius for art, its vigorous talent for administration and government, these are admirable, and we do well to honor, admire and cultivate them, if only for their Author. But if the head and heart of a man be wholly taken up with these things—if larger incomes, safer investments, sweeter poems, finer paintings, grander philosophies, be viewed not as the legitimate result of man intelligence, but as the object and end of life—if he fails to remember, that, as a merchant, an architect, a historian, a poet, a metaphysician, he may do his best and leave the sublimest sphere of human endeavor still untouched—then, unless we would forget the Master's work, we must still cry out: "Whoever will save his life shall lose it, and whosoever will lose his life for My sake shall find it."

WANTED—A REVIVAL IN CITIES.

A genuine, divinely organized revival—that is the great want of the church. A revival of the old-fashioned type—the work of the Holy Spirit whose sovereign energy, operating through the divinely ordained means, shall convince men of the sovereignty of God and human responsibility, personal guilt and the need of regeneration—a revival which will, through the power of the gospel, the persuasion of preaching, the efficacy of prayer, the influence of consecrated Christian intercourse, bring men right to the cross to own Christ and to confess Him before the world.

A revival—not the off-spring of modern evangelism, nor the product of human machinery, nor the sensation of capricious hero-worship and pretty talking; but the reappearance of perpetual miracle, the stately stepplings of Jehovah in His own hallowed courts, the demonstration of the spirit that will compel the awe and wonder of the world.

A revival—that will revive the church, rebuke its pride and idolatry, make Christians ashamed of their conformity to the world, draw back by irresistible grace the backsliders, humble even the preachers who are too much at ease in Zion, and reveal to them in fresh colors their awful responsibility. A revival—that will reach all classes: the crafty skeptic of every school; the conceited moralist; the proud formalist; the slumbering church member who never yielded his heart to Christ.

Can't we have such a revival? The church has enjoyed it. What do we lack? Has not the church every element of its success within its pale: a pure ministry, the ordinance of prayer, the Word of God? Has not God deposited with His people every means necessary to the progress of His kingdom and the consummation of His glorious purpose of love to a guilty world?

What is the matter? Has the preacher lost his heavenly art? Are Christians neglecting prayer? Have our prayer-meetings become mere social gatherings or stupid formalities? There must be a fault somewhere; and if a fault exists, the guilt must be terrible.

We can have a revival if we will use the right means and march straight on with a purpose born of faith. God is ever willing to glorify His Son, and the glory of the church in holy living and in mak-

ing genuine disciples constitutes the glory of Christ.

We must have a revival. The world is making inroads upon the church. Professors are every day yielding to its demands; and while the world is creeping into the church, false religion, its willing ally, is holding out its deceptive remedies for sin and making gain out of its profane promises of heaven. We must have a revival, or this drifting movement of the evangelical churches will ere long leave us nothing but a naked orthodoxy without the life or power of religion.

"Oh Lord, revive thy work."

A WISE SUGGESTION UNHEEDED.

At a recent temperance meeting a lady called attention to the fact that those in charge of the Bayland picnic had arranged to have liquor sold on the occasion, and suggested that a committee be appointed to protest against such a programme in that entertainment. We infer from the report as given in the News that she received very little sympathy. She was authorized to act as a protesting committee *ad hoc*. We think she was correct, and she should have been better supported, as the result proved.

The Complete Preacher for May is of unusual interest, discussing some very vital questions: "The Gospel of the Incarnation," by William Morley Punshon, L.L.D.; "The Nature of Gospel Truth, the Prophecy of its Universal Recognition," by James M. Ludlow, D. D.; "What is Man? or the Skepticism of Science Considered," by R. W. Dale, D. D.; "The Second Advent," by Rev. J. G. Manly; "John Morrissey, or is Romanism a Safe Guide," by Justin D. Fulton, D. D. Doctors Punshon and Dale are among the ablest divines of England. Their sermons are rich in thought and learning, and, what is better still, have the evangelical ring. The sermon by Mr. Manly on the Second Advent will awaken interest, because of the novel position taken and ably defended—that the Second Advent is *past already*. The sermon by Dr. Fulton is a timely discussion of the Roman Catholic question. The work is undenominational, and the contributors among the able divines of the age. The Religious Newspaper Agency, New York. Price 25 cents; subscription per year, \$2. F.

The Metropolitan Pulpit and Homiletic Monthly for June fully sustains its claim to be a monthly of value to clergymen, both old and young. Among the very fine sermons given in condensed form in this number are: "Christ and Paul Face to Face with Death," by Cyrus D. Foss, D. D.—the late fraternal messenger from the M. E. Church to the General Conference of the M. E. Church, South, held in Atlanta. The contrast is striking, and is calculated to awaken thought and interest. "The Significance of the Desires of the Greeks to see Jesus," by Dr. Duryea; "The Miracle of the Loaves and Fishes, or Continuity and Economy," by Dr. Phillips Brooks; "Thou Shalt not Steal," by Ormiston; "The Home-Bound Dove—a Lesson of Faith," by Dr. Cuyler; "God's Advocates Breaking Silence," by Spurgeon. An interesting interview is published, giving Dr. Storr's views as to whether an extempore preacher should write through his subject, with other things of interest to preachers. Published by the Religious Newspaper Agency, New York. Single copy, 25 cents; per year, \$2. F.

FINGER BOARD TEMPERANCE LECTURES.—We claim no right to dictate to our temperance friends how they should manage their public entertainments; but, as an advocate and friend of temperance, we think it a very unwise policy to put up as a speaker a man who is a temperance man in no sense, as we are informed he did recently. In the fable of the crab, the old crab advises the young crab to walk straight. The young crab asks the parent crab to set it the example, and adds that youth learns more easily from example than precept. It is a mockery to have one preach what he does not practice.

ERRORS OF ROME.

This work contains a series of lectures on the errors of the Roman Catholic Church by some of the most eminent divines, representing a number of evangelical denominations. Selections from the lectures of Bishop Marvin hold a prominent place in the work. It is illustrated with portraits of the contributors. The collection is a valuable addition to the standard works already before the public, in which the errors of Catholicism are presented in strong light from the standpoints of different minds and different denominational relationships. Romanism is wide-ake. Losing its grasp on the secular powers in Europe, it aims to entrench itself securely on this continent. Its sagacious policy leads it to withhold those leading doctrines and characteristics which are specially repulsive to American thought and to adjust itself to the tastes and opinions of the people. It is important that the doctrinal errors and worldly and grasping spirit of Romanism should be brought clearly before the people. The publication of this work is timely, and we hope it will have a large circulation. It ought to be in every preacher's library and upon every freeman's table. Specimen copies, in cloth, \$2.00; leather, \$2.50. Full information, terms to agents, etc., sent on application to Shaw & Blaylock, Galveston.

Personal Mention.

We have received the speech of the Hon. Richard Coke, of Texas, in the Senate of the United States, June 7, 1878, on the "Indian Policy of the Government."

WARESVILLE, June 13.—Crops are very fine in Uvalde and Bandera counties. Hope I will have better success in getting subscribers to our most excellent ADVOCATE.—H. T. HILL.

WILLIAMSBURG, LAVACA CO., TEXAS, June 12.—I am still urging the claims of the ADVOCATE. Prospects, religiously, are flattering. Crop prospects are very fine.—N. W. KEITLER.

Capt. Joe Nagle, Ben Thompson, Monroe Miller, Sheriff Corwin, Aug. Ziller and Jeff Brown, of the Travis county firemen, were in the city the past week at the Firemen's Convention. We presume there were not many Methodists among the firemen delegations, as only some from Travis county paid the ADVOCATE the compliment of a visit.

It would appear from the following that there is "another opinion" with regard to the ADVOCATE. Here is what a good sister says to Dr. John. Of course we agree with her: "Somehow or somehow else I have felt constrained to write these few lines to you for your own comfort. I suppose you know you are editor of the TEXAS CHRISTIAN ADVOCATE; that you not only have a wife to please, but a large family of Methodists all over our State. Now for Dr. Morrow and the 'friend at his elbow,' give them the water of a pure, deep running river; but for others of us, give us the flowers along the bank in the shape of 'edigraphs,' 'eldergraphs,' 'preachergraphs,' 'notes of travel,' 'Cousin Joe and Alma's letters,' all of which to me are very interesting. Unlike most of our delegates to the General Conference, I do not think a change necessary. Continue to give us the same good paper. And I am entitled to some regard, as I help to compose the family of Methodists. With regard"—MOLLIE COX.

Bro. T. H. Bowman, of Dr. Shapard's charge, Austin, has been Chief Clerk in the office of Secretary of State from the inauguration of Gov. Coke to the present. He, to our knowledge, has discharged his duties with promptness, consistency and ability. We copy the following from the Austin Statesman, as a personal, rather than political, endorsement, and as an evidence that true worth never goes unrewarded: "The following resolution was offered and unanimously adopted by the Democratic Convention of the county of Bell: Resolved, By the Democratic Convention of Bell county, State of Texas, that the manner in which Mr. T. H. Bowman, Chief Clerk of the State Department, has discharged his official duties has reflected credit alike on him and his fellow-citizens, and entitles him to our unstinted commendation; that knowing his fidelity to public trust, his ability and his moral worth, his success and promotion will always be hailed with great delight by his fellow-citizens."

When Dr. Bennett reached home, at Ashland, after the General Conference, the boys of Randolph-Macon surprised him with a torch-light procession welcome, where-

upon the Doctor made them a good speech.

Bishop Pierce and the Hon. Alfred Colquitt, Governor of the State of Georgia, were appointed fraternal messengers to represent the Methodist Episcopal Church, South, in the Canada General Conference, which meets in Montreal next September; and the Rev. S. W. Moore, D. D. and the Hon. Milton Brown, fraternal messengers to represent the M. E. Church, South, in the General Conference of the Colored M. E. Church in America, which meets in Jackson, Tenn., next August.

Rev. William L. Keistler.

Bro. Keistler was born in Lincoln county, N. C., March 3, 1836. Moved with his parents to Mississippi when quite young. He was converted and joined the Methodist Episcopal Church, South, while in his eighteenth year. Soon after his conversion he was licensed to exhort. When about nineteen years old he was licensed to preach the Gospel. He was ordained deacon by Bishop Paine in 1863, and elder (by the same) in 1865. He was married to Miss Adam in 1865. Joined the conference when about twenty years old. In a future division of conference, Bro. Keistler fell into the Mississippi Conference, from which he was transferred to the Northwest Texas Conference in the fall of 1870. He did not reach our conference in time to receive an appointment, but supplied a work the remainder of the year. Since that time Bro. Keistler has been with us in all the labors of a faithful and devoted servant of the church; filling the Milford, Corsicana, Chattfield, Dresden and Valley Mills circuits. In the fall of 1876, his failing health compelled him to ask for a supernumerary relation to the conference, and was officially connected with the Chattfield circuit. In the fall of 1877, his relation was continued, and he was officially connected with Chattfield and Rice station; and here, true and faithful to every call of duty, he received full discharge, and, no doubt, received "an abundant entrance into the everlasting kingdom." At 11:40 p. m., he triumphed over the last enemy, death. I much regret that I have not the data at my command to enable me to furnish the church with all the appointments filled by this faithful and devoted servant of God, in the several conferences of which he was a member. For four years prior to his death, Bro. Keistler suffered from an affection of the throat, sometimes to such an extent as to seriously affect his labors. Last winter he was seized with a severe cough attended with fever; he sank for a while very rapidly, he was soon made to feel that the end was nigh. He often conversed with Sister Keistler and also his friends in a most cheerful and hopeful spirit. He would often call his little children (five in number) to the bedside, and with tearful anxiety for their future, impart a father's counsel and pronounce upon them a father's benediction. Bro. Keistler so far recovered from this attack as to be able to go around in the community and to attend home affairs; he was always at church at Rice, and often able to conclude the service. He attended church the Sunday before he died on Monday night; seemed to enjoy the service very much, and spoke to me of it at the conclusion. He spent Monday at the house of a friend; returned early in the evening; ate his usual meal, repaired to bed at the usual hour, feeling well; at 11:40 p. m. he awoke Sister Keistler by making a kind of strangling noise; she spoke to him but received no answer; she struck a light in great haste; and seeing the blood upon his breast and arms, she raised him up, and turning his head over the bed, the blood came freely from his mouth and nose; seeing blood upon the floor, he said: "O, dear, I'm gone;" just at this moment he threw himself upon his knees by the bedside, the cries of Sister Keistler soon brought to her assistance her aged mother and a young man who was living in the family; the young man took Bro. Keistler up in his arms and laid him upon the bed, after which he was seen to gasp twice, and all was over. The Lord Jesus Christ received his sainted spirit right into heaven, the home of the faithful; he did not live two minutes after the hemorrhage began. It was my privilege to know Bro. Keistler well; he was a noble, good man, and faithful minister of Jesus Christ; sound in Methodist theology and usages, always loyal and ready to work in the Master's cause. May God bless and support the deeply bereaved companion and fatherless children of our deceased brother:

Servant of God, well done! Rest from thy loved employ! The battle fought, the victory won, Enter thy Master's joy. The voice at midnight came, He started up to hear, A mortal arrow pierced his frame, He felt, but felt no fear. A. DAVIS. CORSICANA, JUNE 10, 1878.

Texas Christian Advocate

(For the TEXAS CHRISTIAN ADVOCATE. WHEN I AM CALLED TO DIE, MOTHER.

BY REV. J. M. FUGH.

Mr. Editor—Having heard a fair friend sing the song entitled, "Take me Home to Die," the air ran in my mind, and while riding from one of my appointments to another, amid the hills of east Mississippi, in May, 1865, my reflections shaped themselves into the following lines:—

When I am called to die, mother, Let no sad tear be shed, But bring me, then, sweet flowers, mother, And strew them on my bed; Assemble round me then, mother, The friends that are so dear, And let them sing the songs, mother, That were to me so dear.

And when my pulse beats faint, mother, And dews are on my frame, Let one pure prayer ascend, mother, Ascend in Jesus' name; Draw nearer to me then, mother, Before I go to sleep, That I may give your lips, mother, The last sweet kiss of love.

Let loved ones fan my brow, mother, While seraphs whisper low, And angels wait around, mother, To bear my soul above; And when my spirit's fled, mother, The cords of life are riven, O, do not think I'm dead, mother, But only gone to heaven.

Let friendship's off'ring then, mother, Enshroud my lifeless clay, And place me in my coffin, mother, To bear me hence away; But ere my coffin's closed, mother, I know you'll o'er me bow, And print a loving kiss, mother, Upon my marble brow.

Then plant around my grave, mother— O, tell me, will you not?— The evergreen and rose, mother, The sweet forget-me-not; The orange and the jasmine, mother, That bloom in sunny bowers, O, with your own dear hand, mother— They are my favorite flowers.

When summer skies are bright, mother, And flowers are blooming fair, On Sabbath's holy eve, mother, The hour of sweetest prayer, O, kneel then by my grave, mother, Away from earth's dull care; If loved ones can return, mother, I then will meet you there.

The grave will not be dark, mother— 'Twas there the Savior lay— He left a sweet perfume, mother, The light of glorious day; How sweetly there I'll sleep, mother, Beneath the silent sod, And wait the joyous sound, mother, That calls me home to God.

(Communicated.) A PERSONAL REMINISCENCE. One Dr. Jett Pincard shakes the dust of Victoria from his feet—He is used to "shaking" and being "shaken."

from Victoria, and the Doctor's fame did not spread so rapidly before him as it might have done. In fact he was constantly looked on here by many as a perfect paragon. His deep religious convictions impressed on his countenance a sanctified air, and he filled a deaconship in one of the leading churches with becoming grace, though perhaps lacking somewhat in the usual requisites of godliness. The Doctor found in the course of his practice that a horse and buggy became a matter of necessity as well as a luxury. From a trusting citizen he purchased both, and gave a draft for the money on an attorney of this city. Strange to say the man of law would not pay at the Doctor's bidding—in fact, disclaimed all acquaintance with him. The trusting citizen, trusting no longer, speedily sought out the Doctor and demanded without any "ifs" or "ands" a settlement for his team, or else he would be handed over to the minions of the law who sometimes execute a merciless justice upon deserving culprits. Our hero, fairly caught, was compelled to adjust this claim much against his wishes, and the trusting citizen pocketed his money, only mildly remarking that the Doctor was "an infernal scoundrel." The Doctor's credit began rapidly to depart from him. His fame, so bright in the morning, had faded and faded ere the sun had set in the western skies. His merchants sold no longer on time; his druggists were so singular as to demand cash, but Pincard was still on hand, yet not as idle as a painted ship upon a painted ocean.

Love crossed his pathway. He paid devoted attention in the meantime to one of the fairest of the many fair young ladies of this city. His suit at first was unsuccessful. But then—well, he was such a winning man—the day was set—that day was last Wednesday, when the Doctor was to obey the summons to Hymen's court. He was on time promptly—having procured the necessary license several days in advance—and wore the wedding garment, but the bride—oh, where was she? The sequel is soon told. Friends had interested themselves in the matter. Telegraphic dispatches from Austin, Texas, disclosed the unpleasant fact that Dr. Pincard was already a much married man—that he had run away from Austin last year because the people of that city were so unkind as to pronounce him a "fraud." When an irate friend of the expected bride interviewed the would-be bridegroom and held in one hand the written information from Austin, while from the other a well seasoned club swung ominously of brewing trouble, our hero met the occasion as would a man of prudence. He made no words of denial to the charges; he simply asked for time—time to leave the country forever—to speak, to shake the dust of the city from off his feet and take his form from out the land.

Now comes the end—the Doctor is no more. His bright genial smile has departed from our midst. His sweet silvery voice will be heard in other lands—he has gone to hunt greener fields and pastures new.

THE REV. L. M. LEWIS, D. D., who will deliver the Baccalaureate sermon next Sunday to the graduating class of the State Female College has had a remarkable career. Educated for the legal profession, with the tastes and inclinations of a lawyer, he determined only to take to the law as connected with the gospel, and so became a Methodist preacher. When the war came on he became a soldier, and rose almost from the ranks to the command of a brigade. And all the while he was thus a soldier of his country, he continued his duties as a soldier of Christ, and preached in the camp to the men whom he led in the field. He declined to accept a seat in the Senate of the Confederacy, after he had been elected thereto, and preferred to stay in the field and share the dangers into which he and duty led his men. At the close of the war, he surrendered only his carnal sword. In his other and higher warfare he has remained a soldier still. Our people who live near enough to the college will be glad to hear a man who has made such a record for himself.—Western Methodist.

(Communicated.) LIBERTY, TEXAS, May 30.—This is the first work or circuit I ever traveled. Having had charge of it in the years of 1875-76, I found numerous brethren and friends, all of whom seemed to hail my return with delight. The outlook is encouraging. The Lord is with us, and we anticipate good. Crop prospects never better. I am working for the ADVOCATE. It has many strong friends here; but owing to the financial depression, its circulation has been somewhat impeded; but through me your paper will have a fair representation.—J. R. TAYLOR.

Miscellaneous.

Four hundred Mormons sailed Sunday from Liverpool, England, for Utah.

Four large cotton mills at Fall River, Mass., have suspended operations.

The Czar has passed his 60th birthday, an age heretofore regarded a fatal limit to the Romanoff dynasty.

Leo insists as strongly as his predecessor that temporal dominion should be restored to the papacy.

The Stewart hotel for women, in New York, will soon be transformed into a general hotel.

Two millions of dollars have been spent on the still unfinished Roman Catholic cathedral in New York.

Princess Louise of Prussia, who is to marry the Duke of Connaught, is to have for dowry the comfortable sum of £50,000.

Ten thousand Chinamen are being shipped from California to Peru for plantation work. Guatemala is also clamoring for the mongolians.

There are 850 cases of small-pox in the hospitals of London. The disease is as prevalent as it was a year ago.

The Queen's birthday, on the 24th, was celebrated with great enthusiasm throughout her widely-extended dominions.

The deepest lake in the world, so far as known, is Lake Baikal, in Siberia, where a depth of 12,000 feet has been sounded.

The manufacture of steel is a growing industry in the United States. In 1873, 129,000 tons of steel rails were made; in 1877, 420,000 tons were turned out. This year the estimated production is 500,000 tons.

Bennet's North Pole expedition will probably not start on its destination until June, 1879. The vessel will start from San Francisco, and go by the way of Behring's Straits.

It is stated the movement for the abolition of celibacy in the Old Catholic Church is making steady progress. Thirty-two congregations have declared themselves in favor of the movement.

A Yonkers (N. Y.) little girl swallowed her toy balloon tube downward. It slipped into her windpipe, partly filling whenever she breathed, and as no relief could be afforded, she was choked to death.

The Paris clubs are characterized by bad morals and gambling. A member of one of the fashionable clubs, the last heir to a name of European celebrity, lost \$600,000 at cards last year, and his is said not to be an exceptional case.

Farm and Herd.

Contrary to the general expectations, the past winter was very severe on the potato beetles.

The proposition to make their national department of agriculture an executive department and the commissioner a cabinet officer, does not meet with much favor in Washington.

A single orange tree in the Azores in one year produced twenty thousand oranges in a fit state for exportation. The Azores send every year to London more than two hundred thousand boxes of oranges.

A sick farmer in Jackson township, Washington county, Iowa, was surprised recently by nine neighboring farmers, with teams and plows, who proceeded to plow his field. A relief society of the right sort.

An Elmira fruitman says the New York apple trees are flowering thirteen days earlier this year than for nine years past, and twenty-five days earlier than the average during that time.

A wolf in Indiana, supposed to have killed five hundred sheep in that neighborhood, having been recently hunted and shot at twelve times, was at last killed by a young man named Quimby, who received \$40 reward.

Sheep are being imported from Germany to England at the rate of about twenty thousand a week. When American farmers set about to raise fine mutton, this branch of foreign trade will rapidly increase with us.

The most careful business men of town or country began life on the farm, and early learned the worth of a dollar. Such an early training to a young man is worth to him more than a fortune combined with indolent and profligate habits.

The English feed for fattening sheep consists of cotton seed and turnips. They claim that it will put on more fat, it is the safest feed, makes the best mutton at a less cost, and produces the best and strongest manure.

The District Conference for San Antonio district will be held at Lavonia, in Wilson county, to commence Friday morning, July 12, 1878, at 9 o'clock. The presence will please a number of delegates, local preachers and ladies expected to attend to Dr. Graves, at Lavonia. JAS. G. WALKER, P. E.

CAMP-MEETING. Providence permitting, I will hold a camp-meeting about five miles above Texana, Jackson county, commencing on Friday before the first Sabbath in August. All preachers attending will be amply provided for; and are cordially invited to be present with us, and as many others of the Advocate office as can attend. We invite our ministering brethren and friends from other districts to be present, and I hope they will bring their wives with them, (and I hope they will bring them, will please notify me as early as possible. Also, whether they will come by rail-road, or have horses to be provided. S. W. TURNER, P. C.

The District Conference for the Marshall District, East Texas, Conference, will convene in the M. E. Church, South, in Henderson on Wednesday, before the first Sunday in July next. The Editor of the ADVOCATE is earnestly invited to be present with us, and as many others of the Advocate office as can attend. We invite our ministering brethren and friends from other districts to be present, and I hope they will bring their wives with them, (and I hope they will bring them, will please notify me as early as possible. Also, whether they will come by rail-road, or have horses to be provided. S. W. TURNER, P. C.

The Liberty Hill Circuit Camp-Meeting will embrace second Sunday in August, at Oakes' branch camp ground. Services to commence Thursday night before. Tenters will please bring their own beds. Thursday morning, the meeting will continue one week. J. K. LANE, P. C.

We hereby extend a cordial invitation to our friends to attend our camp-meeting which will be held at the Bee county mineral well, beginning on Thursday night before the second Sunday in July. Owing to the fact that the plan did not give satisfaction last year, we will have no public table. We hope the tenters will come prepared to remain over two Sabbath. J. S. GARRETT, P. C.

BREVILLE, TEXAS, May 22, 1878.

NORTH TEXAS CONFERENCE.

GAINESVILLE DISTRICT—THIRD ROUND. Decatur circuit, June 22, 23; Gainesville circuit, June 29, 30; Denton circuit, July 6, 7; Montague circuit, July 20, 21; Cambridge and Henrietta missions, July 27, 28; Victoria Peak mission, August 10, 11. The District Conference will convene at Gainesville, July 11, at 9 o'clock A. M. W. H. MOSS, P. E.

FORT WORTH DISTRICT—THIRD ROUND. Fort Worth station, June 29, 30; Caddo Grove circuit, Marysville, July 6; Arlington circuit, Prairie Grange, July 13, 14; Belcher station, July 20, 21; Alvarado circuit, Price's Chapel, July 27, 28; Fort Graham circuit, Fort Graham, August 3, 4; Cambridge circuit, Friendship, August 10, 11. District Conference will convene at Ft. Worth, July 31, at 9 o'clock A. M. JAS. CAMPBELL, P. E.

DALLAS DISTRICT—THIRD ROUND. Seveye, June 29, 30; Dallas circuit, July 6, 7; Carroll and Plano, July 13, 14; Grapevine circuit, camp-meeting, July 27, 28; Honey Creek circuit, camp-meeting, August 3, 4; Van Alstyne and McKinney, camp-meeting, August 10, 11. Bethel circuit, camp-meeting, August 17, 18. The District Conference will be held at Cochran's Chapel, beginning July 4th, at 10 o'clock A. M. Delegates are requested to be present on the train at the Central Depot Thursday morning. W. H. HUGHES, P. E.

JEFFERSON DISTRICT—THIRD ROUND. Kelleyville circuit, first Sunday in July; Atlanta circuit, second Sunday in July; Queen City circuit, fourth Sunday in July; Coffeyville circuit, first Sunday in August; Gilmer circuit, second Sunday in August; Longview circuit, third Sunday in August; San Antonio circuit, fourth Sunday in August. District Conference will meet at Daingerfield, Texas, on Wednesday, June 26, at 9 o'clock A. M. Brethren of other districts are cordially invited to attend. L. B. ELLIS, P. E.

SULPHUR SPRINGS DISTRICT—THIRD ROUND. Lone Oak circuit, July 6, 7; Pittsburg circuit, July 13, 14; Sulphur Springs circuit, July 20, 21; White Rock circuit, July 27, 28; Greenville station, August 3, 4. The District Conference will meet at Greenville, Hunt county, Texas, Thursday, August 1, 1878, at 9 o'clock A. M. We earnestly request all of the members of the District Conference to be present at the opening session. This session will please come prepared to report all of the statistics required at the Annual Conference. THOS. M. SMITH, P. E.

SHERMAN DISTRICT—THIRD ROUND. Savoy circuit, at Canan, 5th Sunday in June; Whitesboro circuit, at Sandy Spring, 2d Sun in July; Bonham circuit, at Pope's, 3d Sunday in July; Bonham station, 4th Sunday in July; Flat Point circuit, at Flat Point, 1st Sun in Aug; Pilot Grove circuit, 2d Sunday in August. District Conference at Savoy, commencing on the day preceding the 4th of July. Rev. M. C. Blackburn will preach the opening sermon. Brethren of other districts and conferences invited to attend. This session will please be charged if a Bishop can attend. Notice will be given if so. J. M. BUCKLEY, P. E.

STEPHENSVILLE DISTRICT—THIRD ROUND. Glenrose ct, at Hico, 3d Sabbath in June; Duffin circuit, 4th Sabbath in July; Meridian ct, at Mt Pleasant, 1 Sabbath in July; Sunday Creek Mis, at Mt Zion, 2d Sab in July; Clifton circuit, at Clifton, 4th Sabbath in July; Gatesville ct, at Station Creek, 1st Sab in August; Jonesboro ct, at Live Oak Chap, 2d Sab in Aug; Paluxy and Stephenville ct, at Morton's Chapel, 3d Sabbath in August; Snake Creek, 4th Sabbath and Gorbury circuit, 4th Sabbath in August. J. P. MUSSETT, P. E.

BRECKINRIDGE DISTRICT—THIRD ROUND. Fort Griffin mission, at McCrary's, on Clear Fork, 2d Sabbath in June; Belknap ct, at Brushy, 4th Sabbath in June; Clear Fork mis, at Dobb's, 5th Sabbath in June; Bell Plains mis, at New Hope, 1st Sab in July; San Bernard mis, at Pleasant Valley, 2d Sab in July; Sabana mis, at Buche's, 3d Sabbath in July; Breckinridge ct, at Breckinridge, 4th Sab in July; Flatonia, at Flatonia, August 21, 22; San Bernard mis, at Snake Creek, 2d Sab in August; Palo Pinto ct, at Shaps Mill, 2d Sabbath in August. The District Conference will be held at Breckinridge, commencing on Wednesday before the fourth Sabbath in July, at 9 A. M. J. G. WARREN, P. E.

TEXAS CONFERENCE.

COLUMBUS DISTRICT—THIRD ROUND. Velasco, at Island Chapel, June 29, 30; Matagorda, at Trespaciosos, July 6, 7; Eagle Lake, at West Bernard, July 13, 14; San Bernard, at Snake Creek, 2d Sab in August; Columbus, at Columbus, August 3, 4; Weimer, at Oakland, August 17, 18. District Conference will convene at Osgae July 22—a camp-meeting. Conveyances furnished from Weimer, near by. A camp-meeting will commence at West Bernard July 12. Conveyances furnished from East Bernard station. Ministers and brethren invited. R. W. KENSON, P. E.

CHAPPELL HILL DISTRICT—SECOND ROUND. Bryan circuit, at Rector's Chapel, first Saturday and Sunday in July; Bryan station, second Sunday in July. The District Conference will be held in Bryan, commencing the 11th of July, holding over the second Sunday. R. ALEXANDER, P. E.

FORT WORTH DISTRICT—SECOND ROUND. District Conference at Marysville, Johnson county, commencing Wednesday, July 3, at 10 o'clock A. M. JAS. CAMPBELL, P. E.

NORTHWEST TEXAS CONFERENCE.

WAXAHACHIE DISTRICT—THIRD ROUND. Lanester and Hutchins, at Bell Chapel, June 29 and 30; Waxahachie mission, at Forrest, July 6, 7; Milford, at Richland, July 13, 14; Seely station, July 20, 21; Hillsboro circuit, at Hillsboro, July 27, 28; Waxahachie ct, at Sardin, camp-meeting, Aug 3, 4. The District Conference will convene at Hillsboro, at 9 o'clock A. M., Thursday, July 25. The District Sunday-school Convention will meet at the same place on Friday. Each Sunday-school in the district is requested to send up one or two delegates. W. G. VESAL, P. E.

WEATHERFORD DISTRICT—THIRD ROUND.

Wade's Chapel station, July 11; Brazos mission, July 12; Bethesda ct, at Grindstone, July 13, 14; Weatherford station, July 27, 28; Graham and Monk's Chapel station, August 1; Jacksboro, at Salt Hill, August 10, 11; Eldorado mission, at Eldorado, August 16; Cartersville, at Veal station, August 17, 18; Weatherford circuit, August 21; Springtown, August 24, 25. The District Conference will be held at Goshen, Parker county, commencing at 9 o'clock A. M., July 17, and will be a camp-meeting. T. W. HINES, P. E.

CORSICANA DISTRICT—THIRD ROUND.

Groesbeck circuit, at Steel's Creek, July 6; Buffalo circuit, at Harrison's Chapel, July 13; North Leon circuit, at Ringold, July 20; Centerville circuit, at Pleasant Grove, July 27; Fairfield circuit, at Hicks Springs, August 3; Mexia circuit, August 17; Thornton mission, August 21. JOHN S. MCCARVER, P. E.

GEORGETOWN DISTRICT—THIRD ROUND.

Rockdale circuit, 5th Sunday in June; Black Land circuit, 1st Sunday in July; Cameron circuit, 2d Sunday in July; Salado and Davila circuit, 4th Sunday in July; Belton station, 1st Sunday in August; Liberty Hill circuit, 2d Sunday in August; Wolf Falls circuit, 3d Sunday in August. District Conference at Davilla, commencing Friday, 11 o'clock A. M., July 26. Sermon by Rev. G. W. Graves. Conference to be organized at 2 o'clock P. M. THOS. STANFORD, P. E.

P. S.—My address is Waco instead of South Bosque.

WACO DISTRICT—THIRD ROUND.

Marlin circuit, Marlin, June 29; Koss circuit, Alto Springs, camp-meeting, July 6; Waco station, Waco, July 20; Waco circuit, Cow Bayou, camp-meeting, July 27; Brown circuit, White Rock, August 3; Mount Vernon circuit, camp ground, August 10; Rosqueville circuit, August 17; Wheelock circuit, August 31. The District Conference will begin on Thursday night, June 27, at Marlin. Ministers and delegates will be prompt to attend, we hope. The annual sermon will be preached on Thursday night by Rev. J. Fred Cox. W. G. CONNOR, P. E.

EAST TEXAS CONFERENCE.

MARSHALL DISTRICT—SECOND ROUND. Bellview ct, at Kilgore, June 29, 30. District Conference at Henderson, July 3, 4, 5, and 6. Conference will be called to order two o'clock P. M., on Wednesday, the 3d, and all the local and traveling preachers within the delegates of the district are earnestly requested to be present at that hour. The editor of the ADVOCATE is cordially invited to be with us. Brother John, do come. R. W. THOMPSON, P. E.

BEAUMONT DISTRICT—THIRD ROUND. Mosser circuit, at Williams' Chapel, June 29, 30; Mosser circuit, at Moscow, July 6, 7; Wolf Creek mission, at Knipples' school-house, July 13, 14; Newton circuit, at Caney, July 27, 28; Smithfield mission, July 27, 28; Wallville circuit, August 10, 11; Beaumont circuit, August 17, 18. District Conference will convene at Moscow, July 5, at 8 A. M. Opening sermon by Rev. Lacy Boone, Thursday night, the 4th. All members urged to attend. Pastors expected to have full reports prepared. Dr. I. G. John (under promise) is expected. E. L. ARMSTRONG, P. E.

PALESTINE DISTRICT—THIRD ROUND.

Pennington circuit, June 29, 30; Palestine station, July 6, 7; Trinity circuit, July 13, 14; Athens circuit, July 20, 21; Palestine circuit, July 27, 28; Crockett circuit, August 3, 4; Kickapoo circuit, August 10, 11; Itsk and Jacksonville station, August 17, 18; Tyler station, August 24, 25; Cherokee circuit, August 31 and September 1; Crockett and Augusta station, September 7, 8. D. P. CULLER, P. E.

WEST TEXAS CONFERENCE.

SAN ANTONIO DISTRICT—THIRD ROUND. Sequin, 6th Sunday in June; Medina, at Oak Wood, first Sunday in July; Floresville, at Lavonia, second Sunday in July; Itasca, at Bird's school-house, third Sunday in July; Leasville, at Leasville, fourth Sunday in July; San Antonio city mission, second Sunday in August. JAS. G. WALKER, P. E.

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is a bitter or bad taste in the mouth; Pain in the Back, Sides or Joints, often mistaken for Rheumatism; Sour Stomach, Loss of appetite, Bowel irregularities, costive and lax Headache, Loss of Memory, with a painful sensation of having failed to do some thing which ought to have been done; Debility, Low Spirits, a thick yellow appearance of the skin and Eyes, a dry Cough often mistaken for Consumption. Sometimes many of these symptoms attend the disease, at others very few; but the LIVER, the largest organ in the body, is generally the seat of the disease, and if not regulated in time, great suffering, wretchedness and DEATH will ensue. AS AN UNFAILING SPECIFIC Take Simmons' Liver Regulator, or Medicine.

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AGENTS.—Prof. A. J. Schmitt

Should Ministers Smoke?

Let each minister as he glances over this article ask himself the question: Should I, as a minister, indulge in a habit that should condemn in others? It is recorded as a fact "that a first sign of a man smoking was so strange that when the servant of Sir Walter Raleigh beheld his master enveloped in a cloud of smoke he thought he was on fire, and threw over him the tankard of ale he was bringing him to drink." No minister dare stand before his congregation and say a single word to saint or sinner as he or she enters the church-house spitting and snuffing their tobacco right and left so long as the stem of his old pipe is to be seen sticking out of the pocket of his own coat tail. It has been but a short time since I saw a Methodist preacher passing through our village with a cigar stuck in his mouth. A by-stander, not knowing who he was, remarked: "I bet that fellow is looking for a location for a saloon." On being told that he was a minister, he said: "Well, I beg pardon. I never saw a preacher smoking a cigar before." I do hope all our ministers will refrain from such a bad habit. Not only our ministers, but all members of the church, both male and female.

HUTTO, TEXAS. (Communicated.)

Dodd City, May 28, 1878.—Allow me to trespass upon your valuable time for a few moments, though I have nothing sweet or good to write, as often from more racy pens cheereth up thy drooping spirits. But, then, do editors ever get low spirited? I suppose they are of like passions to preachers, and at times need good words of encouragement, which we are all too backward in giving. But then I will not give three many words of encouragement; for I fear thou mayest say: "If a brother editor be naked and destitute of daily food, and one of you preachers say unto him, 'depart in peace; be ye warmed and filled;' notwithstanding you give or send not those subscribers which are needful to the successful enterprise of his business; 'what doth it profit?' Under the surrounding circumstances, I have done what I could for the Advocate. Eighteen months ago, when I came on this work, Methodism was in the wilderness—that is, the brush; and the foxes of the earth had holes, and the birds of the air had nests; but the messenger of the Son of God had not where to lay his head. We are leaving the principles of the doctrine of worshiping God in the brush, and going on unto perfection, laying the true foundation of works and faith toward God in the building of three new Methodist church-houses and one new parsonage, all within the last fourteen months. Notwithstanding the hard times, the liberality of our people has abounded unto this good work; and what is better, it is all paid for. This we offer as an excuse, Mr. Editor, to the Advocate for not contributing more to its prosperity. It is only necessary for me to give the hint; for you know where people are liberal enough to build their own houses of worship, you only have to wait a time with patience until your request be made known to the people. Now, with a good wheat crop almost gathered, and prospects for corn and cotton good, we hope before the year is out to do our part for the Advocate. So be patient and faint not, and you shall reap in due time.—N. A. KEEN.

Beaumont Circuit, June 7, 1878.—On the 7th day of May last, our church at Liberty was sold at public auction for debt. We had some money on hand, borrowed the balance to remunerate the purchaser, and gave deed of trust on church property for said loan till first of December next. We owe about \$170, which we must raise by that time. Our second quarterly conference was held here (Liberty) June the first. The presiding elder was absent. An officer followed him a day's journey on his way to us and attached him as a witness in some important State case pending in the District Court at Jasper. All the interests of the church were looked after. There was a good attendance on the ordinances of the Lord's house—quite a large communion and much deep religious feeling. One infant was baptized. The spiritual state of the church was reported good. Finances low.—LACY BOONE.

Beeville, Texas, June 15, 78.—We are glad to notify the public that the new Methodist church in the town of Beeville is about to be completed. It will be dedicated by the Rev. O. A. Fisher the first Sunday in July. We hope all will be present who can, as it will be an occasion of interest.—T. S. GARRETT.

Obituaries.

SCALES—Charles Law Scales, son of the late Rev. W. H. and Maria Scales, was born in Indiana, February 9, 1802, and died May 8, 1878. Perhaps the saddest thought in connection with his young man's death is that he was the last of the family, and with his death an entire family was blotted out from the earth. His mother first had a lovely little sister; then the honored father and last of all Charles. He was a man of brilliant mind and rare attainments, and singular goodness of heart. His teacher, Rev. A. C. Allen, D. D., speaks of him as exceptionally good in all these qualities of mind and heart. A serious accident, more than a year ago, befell him while skating on rollers, which deprived him of a leg, and which led to his premature death. He was taught from his infancy the nature of faith and the value of prayer, and he exercised but had never had his public relation with the church. He was out riding the evening before his death, and yet he knew his end was near, and expressed a willingness to die; more, a confidence of salvation through the blood of the Lamb. There was never one more fortunate than he in the loving care that was shown by Captain Scales and his wife, the lady and family, who did everything that it would have been possible for his own parents to have done for his comfort, and who gently and lovingly laid him to rest. He is not dead, but sleepeth.—H. A. BOURLAND.

Brown—Death has invaded a once happy home in our community and taken the head almost with one and the same stroke. Edward C. Browder passed away March 21, 1878, and his wife, Elizabeth Browder, May 16, 1878. Brother Browder was born May 23, 1810, in Charleston county, Missouri; came to Texas in 1832; settled in Dallas April 11, 1836, and has borne a consistent testimony for Christ through all these years. He united with the Methodist Church when eight years old; and during his life time was active as steward, class leader and Sunday-school superintendent. Who can calculate the value of such a life of service? His was an early conversion to the cause of religion, and he ever patient and uncomplaining in his service which leads to the true elevation. Such a life is the more to be prized, because of the temptations to forsake the old paths. The lives of such men are a blessing to the church, and they move more to the gentle and lovely streams that diversify and beautify every landscape and every field which they pass, than the exceptional heroes and their great deeds. It is the result of the notoriety of life that the truly wise man seeks.

Sister Browder was born October 19, 1839, came to Texas in 1851; the next year was married; she was the mother of six children, two of whom preceded her to the land of light and glory. She, too, early gave her heart to God, and joined the Baptist Church; but, after her marriage, joined the Methodist Church to be with her husband. She was happy in her church relations and in her home. For some years her health has been failing, and she strove so unexpectedly snatched from her companion, fell with crushing weight upon her. She talked of him by night and dreamed of him by night, and prayed that she might be released from the life that had become a burden. Her prayer was soon answered, and without any unusual signs of disease, she fell asleep and was laid by the side of her husband. "Lovely and pleasant in their lives, and in their death they were not divided."—H. A. BOURLAND.

McLean—Mary E. McLean, daughter of Rev. Samuel and Eliza Graves, and sister of Rev. W. Graves of the Northwest Texas Conference, was born in Simpson county, Mississippi, June 25, 1829; was married to Dr. Wm. W. McLean, February 27, 1858. They settled in Smith county, Texas, in an early day, and lived there until the death of Dr. McLean in 1851, soon after which the death of her husband, Sister McLean moved west, living in Palo Pinto for several years. Two years ago she moved to Jack county, where she died on the 13th of January, 1878. Sister McLean professed religion and joined the M. E. Church, South, at the early age of eleven, and remained true to her profession during her stay in the world. On the third of this month she was afflicted with a disease with which she has suffered a great deal for several years. She was conscious of her death almost from the day she became sick. She exhorted her friends in the way of holiness and sent a message to her absent brother and sister to meet her in heaven. Not long before her departure, she called on her friends, singing, "Nearer my God to Thee." During her illness she often repeated these words: "Jesus reigns, He reigns victorious—He reigns in heaven and earth most glorious." Several times during the night she repeated these lines: "In the morning Thou shalt hear My voice ascending high." And as the sun arose to adorn and illuminate the eastern sky, her spirit took its flight into eternal day to walk in the light of the sun of Righteousness. She leaves a daughter, a little grand-son and many relatives and friends to lament her absence.—N. A. KEEN.

McCraw—Wm. B. McCraw was born November 4, 1811. His parents moved to Texas in 1836, and settled in Fannin county. He was converted at a prayer meeting; and in 1823, joined the Methodist Church, South. "Precious in the sight of the Lord is the death of His saints." Truly, it may be justly said of his fruit, Brother McCraw was a servant of the Lord Jesus. Acting for four years in the capacity of steward, he performed his various duties with growing aptness and love was to build a Methodist church-house, which stands as a monument to his name, a witness to the living God, and the Lord Jesus; and by his death, he left a sorrowing wife and four little children; but the Lord, who has promised to be a father to the fatherless, and a husband to the widow, will bless and protect them. "Cast all your care upon Him; for He careth for you." May the Lord put His spirit upon his children, and may they die the death of the righteous, and their "last end be like His."—N. A. KEEN.

Burton—Sister Mahala Burton, consort of George Burton, was born in Kentucky, December 16, 1821. She was married to George Burton, September 22, 1840. She embraced religion and joined the church known as the New Lights, in 1842. Came to Dallas county, Texas, in 1844. Joined the M. E. Church, South, in 1861, in which she remained an exemplary member up to the date of her death. For four years prior to her death she suffered with a severe cough, and was truly a child of sorrow. The last days of March she was attacked with measles; her lungs, already diseased, were not sufficient for the shock; in some five days thereafter the last mortal conflict came, and she died the last enemy vanquished. Through grace she triumphed; she fell asleep in Jesus, April 5, 1878. Sister Burton retained the use of her mind to the last moment, conversing about death, eternity and eternal things with the utmost composure and not unfrequently with most encouraging prospects. Sister Burton leaves lingering on the shores of time, a deeply bereaved husband, three sons and five daughters and an aged father, a numerous church membership and a large circle of friends. We think it to God their loss is her infinite gain. They sorrow not as those who have no hope. Those who sleep in Jesus will God bring again. Sister Burton has left to the church a rich legacy of Christian graces. She was always ready to work or to suffer, to do or to die; not a woman of words but of deeds, ways of good temper and spirit; while there moved through her life a life a deep and controlling undecurrent of Christian sentiment. May God comfort the bereaved ones.

Lo! the prisoner is released, Lightened of her fleshly load; Where the weary one at rest, She is gathered into God! Lo! the pain of life is past, All her warfare now is o'er; Grief and suffering are no more. A. DAVIS.

Massey—Virginia A. Massey, consort of Geo. M. Massey, was born in Burnett county, Texas, January 27, 1860; professed religion at Resley's Creek camp ground, and joined the Methodist Episcopal Church, South, in October, 1875. She was united in marriage with George M. Massey on the 11th of April, 1877; departed this life March 10, 1878; aged eighteen years, one month and twenty-one days. Sister Massey was confined to her bed forty-nine days, during which time she often spoke of her mansion in heaven. She has left behind her one month and twenty-one days. Sister Massey was united in marriage with George M. Massey on the 11th of April, 1877; departed this life March 10, 1878; aged eighteen years, one month and twenty-one days. Sister Massey was confined to her bed forty-nine days, during which time she often spoke of her mansion in heaven. She has left behind her one month and twenty-one days. Sister Massey was united in marriage with George M. 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