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DR. KAVANAUGH AND THE ELECTRIC THEORY.

We listened with deep interest to the lectures delivered this week in the basement of St. Johns church by Dr. Kavanagh, of Houston, on astronomy and kindred subjects, based on the electric theory. Those who reject the doctor's theory, must respect his research and admire the ingenuity and force with which his special views are stated. Setting aside the theory of universal gravitation taught by Sir Isaac Newton, he finds in electricity the force by which many of the movements in the heavens above and the earth beneath are produced. The sun he considers the great source and center of the electric currents which flood the solar system. These currents, having made their circle, are returned to their source, and thus perpetually replenish this fountain of vital forces. This tide of electricity the doctor considers the agent by which the diurnal movement of the earth is controlled. Resting his argument on the well established fact that a body charged with positive electricity repels the positive while it attracts the negative, he assumes that the side of the earth turned toward the sun becomes charged with positive electricity, and as positive repels positive, it is repelled from the sun. Passing into darkness for twelve hours, the side opposite to the sun becomes negative, and as it turns toward the sun it is as powerfully attracted as the other side is repelled. This current of electricity pouring from the sun passes as an immense belt from east to west, and keeps up the diurnal revolution of the earth at the rate of one thousand miles per hour.

LETTER FROM IRELAND.

Germany knows well how to deal with the intermeddling and encroaching arrogance of the Papacy. Leo's designs have been effectually rebuffed. He announced his election to St. Peter's Chair in a letter to the Emperor, and in the communication expressed a desire for friendly relations. William replies: "With reference to what your holiness says about the past, I may observe that, thanks to the Christian spirit animating the German people, peace and obedience to the government have been preserved for centuries in this country. The continued possession of these invaluable boons is guaranteed by the same national qualities. I rejoice to gather from the friendly sentiments expressed by your holiness that you will use the mighty influence over all the servants of your church, constitutionally belonging to you, to induce those among them who have hitherto been remiss in their duty, to imitate the examples of their congregations and observe the laws of the land." The foregoing is a notable instance of turning the tables. The Pope, in substance, said that his church had been loyal and obedient, and would be so in the future; the Emperor replied: "We owe you nothing, and we do not want your aid. The civil peace that we have enjoyed is due to the Christian spirit animating the German people, and that will ensure the civil peace of the country for the future." This was a vexatious rebuff, but the other part of the letter is still more mortifying. The Pope is to use his constitutional influence—that is, his influence as chief Bishop of the Roman Catholic Church—to induce his servants—that is to say, some of the clergy—to imitate the examples of their congregations in being law-abiding. The Pope is not supposed to have any other power than the influence of a chief ecclesiastical officer; that influence is only to be used with ecclesiastics, and is to be used in inducing these ecclesiastics to obey the laws which were unscrupulously reviled during the Pontificate of Pius. This is just how the Pope should be dealt with by all governments.

The Pan-Anglican Council has been in session for a week. The London Times says of it: "The Church of England may learn something of its guests, whatever they may learn from it. It may learn, at least, how an Episcopalian clergy can maintain order and keep the reverence of its flock without the aid of the State, the resources of a State endowment, or the support and patronage of a great aristocracy." This will not be savory comment to the English prelates. The council will accomplish nothing of importance to the spiritual efficiency and success of the communion which it represents.

The conferences of four Methodist bodies have been held. The Primitive Methodist Conference met in Manchester, and elected the Rev. Henry Phillips for president. The membership was numerically strengthened during the year by an addition of nearly two thousand. The Methodist New Connection Assembly convened at Ashton-under-Tyne. The Rev. John Ogden was chosen president, and nearly a thousand had been added

forms the connecting link between the mind and body. The mind acts on the electricity, the electricity on the nervous fluid, the nervous fluid causes the muscles to contract, the muscles move the bone, and the whole body thus answers the mandates of the ruling mind.

By this same force the doctor explains the laws which govern the germination of seeds and the growth of plants; the adjustment of the roots in the soil; the distribution of the branches; the circulation of the sap from the roots to the highest limbs; the formation of the leaves, and the growth and ripening of the fruit.

As this theory opens a new field of investigation and boldly calls in question doctrines which have been unchallenged for generations, they must in their turn pass the searching tests of investigation. We surrender reluctantly long accepted ideas, and are startled when led into fields of thought hitherto untraversed by the human mind. "Try all things and hold fast that which is good" is the dictum of the highest wisdom. That we stand on the borders of a strange and mysterious field is evident from the wonders of the telegraph, and the later revelations of Edison, with his phonograph.

That electricity is one of the mighty forces of nature can not be held in question. The researches of Prof. Tice teach us that not only in the thunderbolt, leaping from the lurid cloud, but in the tornado and the cyclone this tremendous force is the leading agent. Even though we may pause before we accept without question every proposition the teachers in this field propose, it is the part of wisdom to study with patient persistence the teachings opening in the book of nature before we resume the authority of the judge.

[Notice.—Parties desiring copies of the above can obtain them from Shaw & Blaylock, Galveston, Texas, by mail. Price fifty cents.]

EUROPEAN LETTER.

(From our regular Correspondent.)

The foreigner in Paris will never realize how much he is beloved until the hour that he is ready to leave the hotel, where he has been struggling for subsistence. The keen-eyed chamber-maid and the man who assists her have observed that your papers and books, which have been scattered over the room, are no longer scattered, and with remarkable forecast say

to one another: "He is going to leave; those articles are in his valise." All at once they have become wonderfully attentive, and anxious for your comfort and welfare. Want to know if *Monsieur* is about to *sortie*, and if he will not return. No matter how much you have been neglected during the weeks of your stay, it will all be atoned for now by politeness, in the space of half an hour; and, just as you are ready to turn your back on the hotel with its landlady, of whom the Thénardières of "*Les Misérables*" is not an overdrawn type, with its *table d'hôte* prelude of famine, and its bankrupting bills, all the attaches appear around you as instantaneously as the hosts of Highlanders at the blast of Rhoderick Dhu's bugle. They have come for their *pair foire*. The table boys, who never brought you half enough, and then, not till it was cold; the negligent chamber-maid and her assistant; the cook's assistant, and the boy that did not black your boots. Give them three francs apiece; it is the custom of the country; always something more to pay after you have been overcharged. When I complained of the exorbitance of my bill, my landlady kindly re-examined it, and added for items she had overlooked. I have heard of nothing like it, except that the French courts will fine a man for allowing himself to be run over by a cart on the boulevard. But to return to the subject, giving the servants their *pair foire*; it is about all they get. Their lot is hard. It is a sad thing to be a Frenchman, but to be a French servant is an inferno of abjectness and misery.

This sweet to turn from civic revelry to rural mirth, and to its exhilarating turn from the gay and glittering concerts of Paris to the sublime mountains of Switzerland. From Paris to Geneva is a ride of fourteen hours. I got into a little pent up compartment of a car, which I found occupied by three other Americans and one Irishman. There was nothing of interest in the long night ride. We had no water to drink, and suffered other discomforts from their anti-deluvian railroad accommodations. Morning dawned upon us in the beautiful district of Savoy, near Dijon. I have never seen any French country that was not beautiful and highly improved. It is a country where every prospect pleases, and only man is vile. Farm laborers were at work with their primitive farming implements, cutting grain and plow and at a very early hour, while women, with their wooden-shoes, or bare feet, were watching little herds of cows, to prevent their transgressing upon the boundaries of their fenceless farms. The plows were drawn by oxen, not in yokes, as we harness them, but with a pad fastened around their horns, and pressing against their foreheads; they were pushing the resistance from the beam end of the plow. Inasmuch as the bovine race fight by pushing, it being the position that develops their utmost strength, this may after all be the most sensible way of harnessing oxen. Now, let some American invent an improved pad for the oxen to butt against, and he might develop the idea so far as to utilize the kicking energy of a mule.

We observed from the window a long line of French cavalry horses that were being trained and exercised. Their tails were cut short, a fashion I observed quite common in France and England, and coming into use in America. It is a cruel fashion, for horses have a right to their tails to fight flies; besides the ceaseless agitation of their caudal extremities is necessary to the health of the vertebrae. The bob-tailed horse will in time become discouraged, and cease to wag his tail, and this disquietude will react upon the health of the animal. No horse should be deprived of the usufruct of his tail. I find that I am at the bottom of the page without having written about Geneva. There is nothing much to write about except fine views of the Alps and Mount Blanc. The city seems to be about equally divided between watch factories, music-box factories, mosquitoes and hotels. CARR.

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Sunday School.

Prepared for the ADVOCATE.

INTERNATIONAL BIBLE LESSONS.

BY R. M. MOORE.

THIRD QUARTER—NINTH LESSON—SEPT. 1, 1878.

Luke x: 17-21; *Edwin of the seventy; Time—A. D. 29; (The Feast of the Tabernacles about October 11); Place—They probably went from or near Capernaum, and returned near Jerusalem; Rules—Tiberius Caesar, Emperor of Rome; Pontius Pilate, Procurator of Judaea; and Herod Antipas, Tetrarch of Galilee.*

GOLDEN TEXT: Blessed are the eyes which see the things which ye see.—Luke x: 23.

More than a year has elapsed since the event of the last lesson. The most of this time was spent in Galilee and the regions about it by our Savior, but always at work. In this lesson He visits Jerusalem at the Feast of Tabernacles, passing through Samaria. It was while on this journey that the impetuous brothers, James and John, desired fire to fall from heaven on the inhospitable Samaritans and consume them. (Luke ix: 51-62.) Nazareth and Capernaum, His homes, had rejected Him, and so had Galilee and Judea. He had sent out the seventy to prepare the various cities through which He was to pass for His coming. Our author alone mentions this wonderful embassy going out on this specific work, like John, preparing the people for the coming of their Master. By their miraculous powers they awakened a profound interest. Their return and report, and our Savior's instructions to them and His disciples, make up the present lesson.

V. 17. "And the seventy returned again with joy, saying: Lord, even the devils are subject unto us through Thy name." "The seventy" names unknown. They were sent out on this one mission. The number may have reference to the seventy elders. (Ex. xxiv: 1; and Num. ix: 16.) Their mission ceased on their return, whereas the mission of His twelve disciples was unlimited. "Returned with joy;" their success through the spirit of their MASTER had given them great joy. "The devils are subject unto us;" Satan and his agents.

V. 18. "And He said unto them: I beheld Satan as lightning fall from heaven." He may have said this by way of anticipation of the grand result of His own mission to our fallen race. He may have also spoken it as a fact of Satan's fall from His high estate. And He may have spoken this as a result of the mission of the seventy, which seems the most reasonable. In either case, the figure used is a fearful one. The instantaneous red glare of lightning, and its terrific force, inspire awe in all.

V. 19. "Behold, I give you power to tread on serpents and scorpions, and over all power of the enemy; and nothing by any means shall hurt you." "I give;" have given; "power to tread on serpents;" power to tread on or handle serpents unharmed, as was the case with Paul at Melita (Acts xxviii: 5); "scorpion;" tropical reptile, about four inches long, with a sting in its tail, and, when coiled up, it was egg-shaped. Its sting was very poisonous. "The enemy;" Satan. This treading on serpents well prefigures the final bruising of the great serpent's head.

V. 20. "Notwithstanding, in this rejoice not that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." "In this;" in their treading unharmed on serpents; "rejoice not;" rejoice less in your miraculous powers than in your wonderful salvation. It is one of man's greatest temptations to display his God-given powers. Herein our Savior Himself was tempted in the wilderness and on the pinnacle of the temple by the great arch-enemy. "Written in heaven;" written in the Lamb's Book of Life.

V. 21. "In that hour Jesus rejoiced in spirit, and said: I thank thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even so, Father; for it seemed good in Thy sight." "In that hour;" at the time herein mentioned, when He received His seventy back from their successful mission; "rejoiced in spirit;" other and better texts read exulted in the Holy Spirit; "thank;" here carries the idea of confession and praise. His great joy sprang from the fact that He had been revealed as He had been, and by such men as He had sent out; and that men

the economy of the great plan of saving man, the work had been committed to men in the humble walks of life—men who felt the elbow-touch of humanity, and hence could reach the great heart of humanity—and not to philosophers and scientists—men who leaned away from humanity rather than to it.

V. 22. "All things are delivered to Me of My Father; and no man knoweth who the Son is but the Father, and who the Father is but the Son, and he to whom the Son will reveal him." It is likely that this is addressed to the disciples. As our Mediator and Redeemer, "all things" were committed to Him. All our knowledge of God, the Father, is what His Son, our Savior, has revealed; and all we know of His salvation is given by His blessed spirit. The universe, God's physical revelation of Himself, proclaims an Omnipotent One; but says nothing of Father and Son.

V. 23. "And He turned Him unto His disciples and said, privately, *blessed are the eyes which see the things which ye see.*" They had seen His miracles; had heard Him speak as never man spake, and gradually their preconceived notions of His Messiahship were giving way to His true mission. Long and patiently had He labored to impress His true character upon His chosen disciples. And now, as the seventy return with joy, He sees the end accomplished, and no wonder that He exults in spirit and exclaims: *blessed are the eyes which see the things which ye see.*

V. 24. "For I tell you, that many prophets and kings have desired to see those things which ye see, and have not heard them." This is a plain declaration to them that He was the long-promised Messiah. His disciples had seen Him for whom prophets had peered with patient gaze into the dim and distant future. They had heard Him for whom the ages had listened with breathless silence. Judea, galled with her civil yoke of bondage, longed for His coming, unconscious of a heavier yoke of sin. All looked for one to come who would redress all wrongs; even Socrates said the world must wait for one yet to come who will show us our duty to God. Happy those disciples who saw and heard that long-expected One.

APPLICATION.

17. Like the seventy on their return, tell your Savior all you do, and do nothing that you can not with joy tell Him.

18. As Christ saw Satan fall, so may we see him fall from his high places of power on earth if we will go out in the name of Christ and work. And if we need encouragement, we have only to look out on the fields of conflict, where we will see Satan's forces giving way.

19. Oosterzee says, naught can harm him who harms not himself. The true Christian does not fear the serpent's fang or the scorpion's sting; he subjects himself to God's will.

20. We should always rejoice rather in eternal life than in any other gift.

21. Every one who feels his sins forgiven, like his blessed Savior, should exult in spirit that God has revealed His spirit without money and without price, as a reward for faith, and not for mental endowments or scientific attainments.

22. What a blessing to have us a friend Him to whom all things have been committed. The best knowledge in all the world is the true knowledge of God.

23. As He said to His disciples, so He says to us, *blessed are the eyes which see the things which ye see.* He has given us His word and He has left us the Holy Spirit. We are heirs of Himself.

24. Think of your privileges; think of your duty. As He says to you day by day many prophets and kings desired to hear and see what you hear and see. And remember, too, that where much is given, much will be required.

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EDITOR'S NOTICES.

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

In preparing articles for publication write on but one side of the paper, otherwise your communications will be thrown into the waste-basket.

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

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

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

The Life of Bishop Marvin should be in every family library, no matter how small. Send to Shaw & Baylock for terms to agents.

Correspondence.

Sundaygraphs.

Up early. So ought it always to be. Men should rise Sunday for the service of the Lord as early as they rise through the week to serve themselves. If the Sabbath is a day of rest, it is not a day of inaction or idleness. Men ought to be diligently engaged in the active duties of religion on the Lord's day. It is a real rest to the mind and nourishing food to the soul to abstract one's thoughts from the perplexing cares of the week and devote a day to the interests of our higher nature and the attractions of a better world.

At church. It rains. But few present to partake of the bread of life. Subject of the discourse: "The healing of the widow's son at Nain." As Christ went about alleviating the sorrows and healing the infirmities of our fallen humanity while he was present in body, so now, that he is present in spirit, he will much more heal our spiritual infirmities and alleviate our heart woes, inasmuch as the soul is of more value than the body. His raising the widow's son illustrated his compassion for the body. His own voluntary death and glorious resurrection illustrated His compassion for the soul.

At the dinner-table. A little girl said: "Pa, may I go to the Baptist Sunday-school this evening?" He had been to the Methodist Sunday-school in the morning, through the rain. He remarked, "Daughter thinks she can go anywhere papa can go." Ah! it would be well if fathers would never go where they would not be willing for their children to go. A child has such implicit confidence in his father's goodness and uprightness and purity and integrity of moral character, that he desires to be just like "papa." If "papa" drinks to excess, the boy thinks it nice to be a big drunkard. O, fathers! your children are imitative creatures. And, being born in iniquity, of depraved parents, they readily take to the worst habits of those whom they regard as the very ideal of perfection. The good parrot learned to swear from the very bad parrot it was sent to teach better manners. Human nature is such that it imitates the bad, while the good has to be beaten in. Parents, beware what examples you set your children, and what company you permit them to keep. They will follow example more readily than precept, provided the example is bad, though the precept be ever so good. A minister who believed it sinful to use tobacco, persisted in its use. He put the quid in his mouth and sat down and cried over his folly and weakness. Alas, for our weak humanity!

I heard some one remark that C. regarded W. as a very good Christian, but that if W. would join C.'s church, he would then think him perfect. And it has been hinted to me that an effort has been made in that direction. I have thought that proselyters are like the woman who went to make a barrel of pickles. She used all the cucumbers she could get, but her barrel was not full. She then gathered all the young watermelons and muskmelons she could get, but her barrel was not yet full. She took all the squashes and put them in, and still the barrel was not yet full. Determined to have her barrel filled, she gathered all the young gourds and tossed them in. It is numbers proselyters are after—anything to fill up. Quantity versus quality. They "compass sea and land to make one proselyte, and when he is made, they make him twofold more the child of hell than themselves." A man that may be proselyted by bulldozing, is not a valuable acquisition to any sect or organization.

TURIN ESTELLE.

FOREST HILL, July 23, 1878.—We have just passed through one of the most interesting and extraordinary religious exercises ever witnessed in this section of the country. Without any pre-announcement, our pastor, Rev. W. C. Blair, of Honey Grove circuit, entered upon this work two weeks since, closing out yesterday with forty conversions and thirty-five accessions to the church. A large

number of penitents are left to the prayers of the church and in sight of mercy. May "our Father" bring them nearer the cross.

There are many things connected with this glorious triumph of the gospel that places it in the religious history of our country as a rare and remarkable manifestation of divine power. While the pulpit exercises are clear, pointed and powerful, they exhibited an entire absence of anything like an effort to arouse the passions of an hour, or the excitement that usually prevails during revival seasons. Another noticeable feature presents itself in the fact that the altar was filled with penitents, whose average age is correctly estimated at twenty-five, and while there were but two under the age of fifteen years, a large number had exceeded that of thirty; the male exceeding the female in proportion of three-fifths.

The absence of excitement was not confined to the religious part of the congregation; the call for penitents was often made without exhortation or singing, only a simple prayer and the most hardened sinners in the congregation would be found pressing their way to the anxious seat and when there, engage in an earnest manner by conversation and inquiry in search for light upon the subject of salvation. The most wonderful and crowning glory of this refreshing presence of God consists in the additional fact that we have stood for years, face to face, with the most powerful infidel influence outside any town or city in the State, and even at this very altar the blasphemous high-priest of Atheism has vented his hate for our God and proclaimed his damning creed in the presence of our people, bearing away his lance unchallenged and unbroken by a single Christian knight. Now infidels, silent, disarmed and vanquished, seek to conciliate the people and repair the injury they have wrought by responding to the missionary call in behalf of the heathen.

Ere that infidel money is legitimately applied, let Christians all over the land pray that God may multiply and sanctify it for its divine mission, and that the message of love it bears may return again and bless with light and truth the hearts of the donors.

While we render praise and give to our God the glory, we can not withhold an expression of love and cordial approbation due our pastor for his devotion and zeal. From the time of his coming to us, all through his labors, he has ever been at the front, always trusting the promises of his Divine Master. When the magnitude of his work presents itself in an unusual manner, we hear his favorite expression, "not by might nor by power." Long may he live in holiness of heart to bless the world with his zealous, fervent ministry.

I know that his brethren will not think this poor tribute to our pastor is intended as an invidious comparison—memories of the Christian heroes who have gone before him on this work are treasures in our hearts that will live forever. (I use the word hero because it exhibits the quality necessary in the make-up of an itinerant preacher in Texas.) The man of God must make up his mind to count all but loss for Christ; must abandon the butterfly-chase to grapple with the eagle; must shake hoary icicles from the mountain's brow rather than sport with dew drops and flowers at the base. If Kentucky, Tennessee and Missouri have more such men as Piner, Blair, Lamb and Bourland to spare, let them come; we have room and a welcome.—M. H.

The Total Eclipse and Its Analogies.

BY THEOPHILUS LUKE, M. D.

The evening of the 29th of July found us upon the top of a lofty peak overlooking a mighty landscape, awaiting the coming of the eclipse. Before us, to the west, lay a magnificent valley, ten miles wide and covered with beautiful farms up and down for ten miles each way, in the centre of which lay a quiet, little town. To the right and left stretched away a range of lofty hills. Above us, covering the western skies, lay a black thunder cloud, flanked to the right and left by tall thunder-heads, throwing their dusky folds over the mountain on which we stood, as if waiting, like stern battalions in position, for the coming strife. Behind us in the distance was a wide reach of country, flooded with sun-light for twenty miles away. It was a scene grand and wide, while "gloom and glory" stood boldly out and closely confronting each other. Why were we there? Why waiting? Why expecting? Let the infidel answer if he can. We answer, it was faith—simple, blind (?) faith—Mr. Infidel, to which we are indebted for the sublime impressions of that hour. We knew nothing of astronomical calculations, but we were told of the coming of this eclipse

and we believed. "I know nothing," said the great McIntock, "that is not grounded at the bottom upon a simple act of belief." Have we not been told by Moses and the prophets of the Sun of Righteousness, of His eclipse, and of His ultimate and eternal glory? Why should we not believe? "Why should it seem incredible to you, O, King Agrippa?" We thought, as the darkness settled down, of the night of sin, when God drove forth our offending parents from His presence. We saw a world without hope, as God declared his "spirit should no longer strive with man." We looked through the long, weary ages of night when the prophetic "veil" was "upon the face of the nations." This was a long night of weeping, of which the lamentations of Jeremiah are perhaps the strongest and most characteristic expressions. We thought of the time when "the Lamb of God" was "once offered" "without the camp," "bearing the sins of many." In the sublime language of Dr. Watts, expressed with rare lyric power, then

"A solemn darkness veils the skies, A sudden trembling shakes the ground."

We looked to the "last great and notable day," just before which "the sun shall be turned to darkness and the moon into blood." Thoughts of the trumpet's last, long sound, of the descending throne of judgment, and of an ascending world, fresh from the grave, crowded on in quick succession. As the darkness came down, things visible became invisible. Should we, therefore, disbelieve them? Before man's sin and moral blindness he dwelt in light, but when the darkness of sin came upon him he lost sight of God and heavenly realities. Ever since unbelief has haunted his steps like a dismal phantom of the night. Thank God in these days of gospel glory we may, by Faith, "look not at the things which are seen, but at those which are not seen, which are eternal." Experimental religion, through the power of that faith which is the evidence of things not seen, brings back to every child of God the long departed days of revelation, so that every man may "know for himself" and "testify that which he has seen."

But the scene begins to change:

"The morning breaks, the shadows flee."

The powers of darkness are broken and routed, and already you feel the light coming. The world revives; man looks up; weeping is gone and everlasting joy cometh upon our heads. All the lights of the gospel pass before us; the first promise, the first rainbow, the first excellent sacrifice, the star of Jacob, the Shiloh, the transfigured Sun of Righteousness himself, with all his glorious train, in grand panoramic order. Darkness may rule the world for a while, but we can feel the light coming in spite of the ravings of crazy, unfortunate Ingersolls, and others, like meteoric stones, one moment bright, the next moment black; their tendency is downwards—forever. A little child said: "Oh, father, the heavens look like they are opening." Yes; thus it seems to every one who is born of God as they "emerge from nature's darkness into the marvelous light." Thus it will seem when death's ebon arch is sprung o'er the shaded couch of death so drear. Then the Lord will light the scene with the angels' starry shoen. The valley and shadow of death are swiftly passing, and the sun-light from beyond the river is falling upon the pale brow of the fainting pilgrim. At the last day the heavens shall be opened to the saints; they shall see the King in his beauty; the great white throne will never be hidden from us any more; the tree of life shall bloom forever; the river of life shall send a tide of bliss to sweep on through the ages, and the daylight shall never fade. No more darkness, no more death, no more tears, no more sorrow, no more pain, no more darkness for our Sun shall never again pass through an eclipse.

MY LEBANON, July 30, 1878.

It is not from gratitude alone Christians love their Savior. Being purified by the power of God, they harmonize with the pure. They have an affinity for goodness. In Christ is every element of goodness, and for Him they have an affinity. The more they learn of Him, the more they love Him, because He is the "one altogether lovely." Christians do not become lukewarm, much less backslide, while meditating upon the character of their Holy Redeemer. Even the sinner is not so liable to sin while thinking about Him. Oh! for more of Christ in thought and life.

Surely the Bible is opposed for want of a knowledge of its sacred contents. A book can neither be found nor made to compare with it in real value. It is to the soul as bread to the body. Those who oppose it are earth's malcontents. Those who believe it, filled with its

sacred influence, rise above the cares of time to an association with the immortal. Thus it is, while the Bible denouncer is morose, the Bible believer is filled with a joy exhilarating to his whole being. Oh! if you would not remove from the thirsty the cooling draughts; if you would not cast food from the starving, attempt not the destruction of the Bible! It is bread to the soul and water to the spirit.

How heavenly the mind when wrought up to the blessed experience of the Psalmist when he cried: "As the heart that panteth after the waterbrooks, so panteth my soul after thee, O God!" How strong the language! How intense the feelings! Pursued by its foes, the animal dashes away, until, with protruding tongue, it pants for water. In like manner the Psalmist's soul yearned for God. Christian readers, are you acquainted with this soul-condition by actual experience? In it all goodness centers. The soul thus exercised has neither time for studying nor room for containing things carnal. God is its desire. Its language is found with Job of old: "Oh that I knew where I might find him." The mercy seat is approached; the cause ordered; God is found! Ah! yes; He for whom the world has been dismissed, enters. Joy floods the soul and praise rises from an overflowing heart. With Wesley it sings:

"Tis a heaven below, my Savior to know."

Evangelism, Ancient and Modern. The writer has observed, with regret, the antagonism manifested from some quarters, in oral and written speech, toward the evangelistic movement characteristic of this day of extraordinary and wonderfully intense Christian zeal for the conversion of the world.

While the powers of darkness, through the Satanic agency of an infidel and false philosophy, are seeking to sap the foundations of a genuine and true faith delivered to the saints, to be kept intact from the encroachments of a spurious Christianity, as well as the insidious and covert attacks of an ill-concealed hostility to the simplicity of the gospel, God, in His infinite wisdom and goodness, as in all the ages, is raising up extraordinary messengers, endowed with power from on high, to stem the tide of wickedness rolling over the land. As in the days of the French Revolution, when infidelity set up its idol of idolatry in the person of a prostitute, who personated the reign of licentiousness and infidelity, and the abrogation of the institutions of God's laws. He raised up such men as John Wesley and Whitfield, and their co-laborers, who went forth as flaming evangelists to quicken a dead church and make it a power in the earth to stem the torrent of vice that was submerging it; so in the periods intervening up to the present time there have not been wanting the indications of the divine supervision, in tender watchfulness, in the fulfillment of the promise: "The gates of hell shall not prevail against His church."

These evangelists of the blessed gospel of the Son of God, who have appeared in the church in the fit time during its whole history, have illustrated their mission as one of beneficence to the whole church, and not to any particular denomination of Christians. Their parish was the world. Their great hearts, burning with the love of Christ, sought with intense ardor the conversion of souls, whatever might be their denominational affiliations, and this may be the true test of the genuine evangelist and the spurious. The genuine seeks the conversion of the soul; the spurious seeks conversion to sect. The devil, who transforms himself into an angel of light, will certainly have his evangelists to counterfeit those sent of God. "By their fruits you shall know them." If the pure doctrines of the gospel are preached; if souls are converted; if the church is quickened and stirred up to co-operative work, and all the evidences of a true evangelism are exhibited, then we are to recognize the work of God and not seek to retard it by throwing obstacles in the way; lest we be found fighting against God. Now let us examine this evangelistic work, in many instances by these tests. He must be a bold man who would question the genuineness of the work of God through the instrumentality of that marvelous man of God, Moody, who has profoundly moved the heart of Christendom in the old and new world. Has not God raised up this extraordinary instrumentality for a specific purpose? This great man of God, without the prestige of extensive original or acquired endowments, except his wonderful faith in God and the power of His word, has made his impress upon the age as no other man has, whatever may be his gifts and attainments. Dare any man designate him as an eccle-

siastical tramp? We present him as a type of a class who seek in co-operation, with all evangelic ministers, and the true church of God, in all its membership, to promote the interests of religion without regard to sect.

We have the testimony of the best ministers of the land, and the best men and women in the church, of the blessed results of the labors of these men of God who, with extraordinary devotion and unweary labors, give themselves wholly to this blessed work of saving souls. They seek the co-operation of God's ministers and God's people, and declare their dependence upon God's power and the co-operation of God's ministers and His people. Instead of ignoring their help, they assert they can not succeed without it, and earnestly seek it. Being skilled laborers in the Master's work, they lead it, as there must be a leader in order to success in the great battle with the foe. There is no humiliation and no cause of jealousy in co-operation with these successful workers in the Lord's vineyard. Another grand result of this evangelistic work is the promotion of Christian unity and fraternity. God's people, of different denominations, work together and are brought nearer and into more intimate communion and fellowship, and love each other with pure hearts fervently, and afford to the observation of the world the strongest tests of the power of the gospel to harmonize Christian effort and concentrate it upon the grand result to be achieved: the conversion of the world.

The cheering fact stands revealed to our conception that a more universal catholicity and brotherhood prevails in this era of Christianity than has ever existed in the history of the church since the apostolic day; and how far this may be attributable to the harmonizing influences of co-joint labor, superinduced by evangelistic effort, we can not estimate. God speed all the labors of every worker, ordinary or extraordinary; all are needed, and one can not say to the other: I have no need of you, and no true worker will say it.

H. M. BOOTH.

Dallas Female College.

As the visiting committee have made no report in regard to this school, one who witnessed the exercises in June last, would crave space in the ADVOCATE to say that the oral and written examinations were fresh, original and impromptu, taking in the full range of the particular topics in hand. Teachers, trustees, and parents were satisfied with results. Following this, for three consecutive nights, the spacious study-hall was thronged with such audiences as are rarely accorded to like occasions.

Dallas felicitates herself on the past year's successful career of her college. As seen by their card in your columns, Dr. A. C. Allen, late President of Dallas Male and Female College, has become associate principal with Prof. Jones. These gentlemen and their wives, all of them life-long teachers, present the rare circumstance of a faculty whose experience, as teachers, covers more than a hundred years.

The building is a three-story brick, Mansard roof; dimensions, 100x75 feet, aired and lighted by 99 ample windows; study-hall 60x75; 350 feet of hall twelve feet wide for purposes of exercise in bad weather. The building is located a short mile from court square (at an elevation of some sixty feet above that point), where it is breezy and delightful. New outfits of pianos and desks. Besides a cistern, there is an unfailing well of sulphur water. Hitherto Dallas has escaped all epidemics, such as cholera and yellow fever.

Mr. Editor, this school is the property of the Methodist Church in Texas. Will our ministers and laymen give it their patronage and their influence, and make it one of the centers for Christian education, to which the daughters of Western Methodism may resort in the years to come? L. M. MARTIN.

Sulphur Springs District Conference.

The eighth annual session of this body was held at Greenville, Hunt county, Texas, August 1st-3d; T. M. Smith, P. E., in the chair, S. J. Hawkins, Secretary.

Although the attendance was small, owing to the prevalence of malarial sickness, (superinduced by excessive rains,) the session was pleasant as well as harmonious, and the pulpit ministrations were edifying. J. R. Balthrop, J. D. Christian, R. H. Doyle and Rev. J. W. Crabtree were chosen as delegates to the annual conference. Sulphur Springs was selected as the place for holding the next session.

"Our ADVOCATE" was generously endorsed in both the editorial and business departments, and Dr. John was specially commended for his "bold and heroic denunciations of sin and vice."

The conference adopted, with entire unanimity, a resolution most cordially recommending "the District Conference High School," Sulphur Springs, Texas, to the patronage of all our people who desire their sons and daughters to be thoroughly educated under refining Christian influence.

The members of the conference will have pleasant remembrance of Greenville, and the people of Greenville will not soon forget the district conference.

THE SECRETARY.

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Texas Christian Advocate

The Eclipse.

BY ANNIE NORLAND.

One of the most eminent divines of New York said last year: "What would I do with \$1,000,000 were it given me to be appropriated for the benefit of New York city? I would buy a powerful telescope, have it properly mounted, and employ an astronomer to exhibit the wonders of the heavens to the brain-weary, toil-worn, heart-sick thousands who would pour out of the streets and alleys to view them. It would be more efficient in elevating and refining the morale of the crowded multitude than any other appropriation. Men would lose their dark passions and wrangling jealousies, forget their petty cares, and even bury their grievances in the contemplation of objects so grand and ennobling."

The idea is full of suggestive thought, and though by no means new or novel—perhaps having found a lodgement in the minds of men before astronomy became a science—is most timely and startling in these days of philanthropic donations.

Without the million dollars, the telescope or the astronomer, the few inhabitants of our globe who were within the umbra of the moon on the evening of July 29th, were favored with a spectacle grand, transcendentally beautiful and awe-inspiring. The moon being at one of her nodes, the eclipse of our great god of day was central as well as total, and we felt that we could, while viewing the silvered ring around the opaque body, really look upon our great luminary, whose refulgent glory so uniformly bids defiance to the gaze of man upon his full-orbed majesty.

Did we feel the pulse of our emotional nature during the little while that—we might say—our earth was without its sun? Did we read the thoughts that ran riot and chased each other in our busy brains during that short interval? Did we apply as touch-stone to those thoughts that assertion of the poet Young: "An undevout astronomer is mad?"

Before the mists and clouds of ignorance and superstition were dispelled from the world by the light of truth on astronomical subjects, men were awe-stricken and terrified by this startling phenomenon, and bowed in worship to their gods, petitioning the arrest of war, or plague, or famine, as they imagined the great event to portend. How do they regard it now? Ignorance and superstition can no longer bias the feelings. The one has been driven back by the sun of science; the other, the twin-sister, can no longer follow with her train of dark and gloomy portents of futurity. The enlightened world answers: "We view it as the passage of the opaque body of the moon between our earth and the sun."

And viewing it as such, and as one convincing proof of the correctness of the Copernican theory, do we turn away without loftier thoughts upspringing in our minds? In spite of this knowledge and evidence, we can not witness this event without strange, jostling, startling emotions. We can not stay the musings of our hearts; we can not see with indifference the change in our atmosphere, the absence of the full and perfect sunshine, or the palor and quiver of the very sunbeams, or the little crescents trembling in the vine shadows on the floor, decreasing each lengthened second. We look at the birds. They note the change; their songs are hushed; they flutter from limb to limb. The animals are all sensible of the strangeness, and move about in agitation and fear. We gaze into each other's faces and see a palor there, and a restless glance of the eye, which asks most plainly: "Do you feel as I do? Do you recognize a strange sensation creeping over your heart which you are powerless to arrest? Then, in the little time of that obscuration, do our thoughts wander off to the astronomers, busy with their telescopes watching for the bright flames which sometimes are seen shooting up above the darkened sun to the great height of thirty or forty thousand miles? Or do we go back to the ancient city of Miletus, with Thales and his pupils, where the science of astronomy was first taught, and in imagination stand among them as they watch the eclipse predicted by their great master? Are there no greater thoughts than these? Lofty conceptions of the All-wise Omnipotent Architect, giving the sun and the moon and the whole host of heaven their laws, and displaying so grandly and magnificently before us His great right arm of power? A shadow rests upon our hearts which we cannot dispel, and we almost hold our breath for fear in the groping darkness and general gloom. A feeling of real humility and awe steals over us, and when the orient beams burst forth again

in radiant glory, a devout "thank God" trembles on our lips. If stolid indifference sits upon the soul, precluding adoration and keeping in abeyance the heart emotions, laying mute fingers on the lips that would utter praises and thanksgivings, there is the madness of which the poet wrote. A madness far more fatal to man's best interest than that lunacy which drives reason from her throne and binds the maniac manacles on the hands. Then there is darkness and an eclipse of the moral nature fearful to behold. Sin is the opaque body intervening between the soul and its God and casting the great shadow. Who is in this dense and terrible umbra? Who in the far-spreading, out-reaching penumbra?

CENTREVILLE, AUGUST 8, 1878.

The Sensational and the Secular.

I once read a little incident in the life of Michael Angelo which impressed me as somewhat suggestive. One day, walking the streets of Florence with some friends, he discovered buried beneath the rubbish incident to marble yards, what he considered to be a very valuable shaft of marble. Apparently unconscious of his situation, and with characteristic eagerness, he raised and began cleaning it. His friends interrogated him as to his object, reproaching him for the violation of so simple a rule of propriety. "Oh, there's an angel in this stone," said he, "and I must get it out." He had it taken to his studio; and with diligence and patience, with chisel and mallet, the angel came forth. What seemed as nothing to the unpracticed eyes of his associates, was to the keen perceptions and appreciative intuitions of Michael Angelo a glory of art, buried away in its cold sarcophagus, which, by the talismanic touch of genius, was destined to rise, phoenix like, and command the attention of admiring ages. I wonder if the analogy would be labored and unnatural were I to compare many persons to a sculptor, and as many to rough stone, just from the quarry?

Let us see. By some agency more or less potent, we are by our acts, words, and general demeanor, chiseling out character. With the naked eye of time we may not be able to realize this in its full meaning and proportion; but with the telescopic vision of eternity, it will pass like a moving Andes in panoramic view before us. Perhaps the most insidious and fatal enemies morality and humanity must needs contend with, are licentiousness and intoxication. But there is yet another subtle yet mighty agency constituting this gloomy triumvirate, as it were, which may properly be denominated "sensational literature."

Had the readers of the ADVOCATE ever contemplated the potency of the influence exerted by vitiated literature? Had they ever seriously thought of it? By the term sensational, we do not mean to confine ourselves to the narrow limits of novels, but to the graphic accounts of crimes innumerable, which crowd the columns of our secular journals. I noticed in a recent copy of a leading journal elaborate and exhaustive accounts of at least twenty of the most horrible crimes known to humanity. Without doubt it is the cardinal principle of journalism to inform upon matters of current import, but I deny that they manipulate within the horizon of their prerogative when they dwell with hyperbolic ingenuity upon the most revolting crimes, the most repugnant sins and the basest wickedness. I affirm that it is not wholesome reading for the youth of our country; that it has an inevitable tendency to pervert the morals, to blunt the finer sensibilities and to deteriorate humanity; in a nut-shell, it is absolutely mental dissipation. It takes wholesome food for the body, so it does for the brain. Literature ought to be an instructor, pure and holy, reflecting the scintillations of honor, purity and truth. The secular press ought not to be insensible to the influence it wields in chiseling out the features and polishing the rough edges of the young; for when the young observe any indifference to morality in the great circulating mediums of intelligence, they are prone to award it a peculiar credence and regard. I have often seen the name of God contumely referred to in pungent paragraphs and empty amidversions, as though it was a bagatelle or hollow mockery. The man who can find no other suitable jest than his Maker, or hurl his poisoned shafts of criticism at sacred objects, is a travesty upon Christianity and a trenchant rebuke to humanity. I would suggest to those whose province it is to disseminate intelligence and who have fallen into this grievous error, not to diffuse into the minds of the unsophisticated such as will have a sure tendency to mental degeneracy; but, instead, to teach purity of character, virtue and charity, and all those ethereal

virtues which adorn, which elevate and ennoble its readers. True philosophy, as expounded by one of the master minds of the age, consists "in doing all the good we can, in learning all the good we can, and teaching to others all the good we can." These exaggerated and highly colored narratives or incidents which only convey the evil that is in the aggregate of man, had better be dealt with gently. I would not mean to detract from the well-earned laurels of Byron, when I say that the writings of that poet, breathing the profligacy and abnormality of the man, in connection with a high order of genius, has been the fruitful source of throwing fogs and stagnation over the minds of more young men than can be comprehended by mortal ken. The world would have been fortunate had his masterpiece been obliterated from the face of literature in the morning of its existence; but it is here that the radiant gleams of his genius burst upon the world in noon-day splendor. Few of us can conceive to what extent mental dissipation is indulged in.

Ten cent novels are scattered over the country as numerous as were the swarms of locusts over the land of Pharaoh, and the traffic is still lucrative and extensive. In the North more particularly, and the authorities confirm me, most of the juvenile offenders who are sent to the reformatories, houses of correction and penitentiaries, for burglary, theft, murder, and similar offenses, receive their first impulses, and conceive their wicked designs, by reveling in these novels. Not only does this vitiated literature wend its labyrinthine way to the cots of the poor, but with a stealthy tread it invades the mansion of the rich; for—

"With food as well the peasant is supplied
On Itra's cliffs, as on the shelvy side."

We do not mean to discourage the reading of some novels; for to some we can interpose no tenable objection. The works of Scott or Dickens teach a great moral lesson, giving us a true insight into human nature, and enable us to appreciate the excellencies of the same. But the lesser orbs throw but a faint light upon the landscapes of life, and can be only as distant meteors, leaving but a few sparks to be soon extinguished by its own agency. Then how unutterably sad indeed to celebrate the obsequies of that man whose appetite has been pampered with the condiments of corroding poison, and with fruit having the gorgeous colors of the rain-bow, which hang in clusters from the arch-way of life.

It will take the spirit of the elder Plying, which prompted him to brave the smoking fires of Vesuvius, to throw the breakers upon this blighting curse. Caligula, the Roman Emperor, "wished that the people of Rome had but one head, that he might sever it at one blow;" but this enemy raises his hydra head indeed, and it will take many blows with a two edged sword before this monster in his hideousness is made to relinquish. The rude countryman in the Athenian assembly voted to exile Aristides to social ostracism because he was "tired of hearing him called the just." All persons who have an interest in the moral and intellectual improvement of our country are "tired of" seeing vitiated literature scattered broad-cast over the land, and inveigh against it. Our public bodies will not likely bring the matter to their consideration, consequently the hold must be relaxed by moral suasion; parents and teachers must see that their children do not read such matter; the press must deprecate it, and the pulpit must thunder against it. In order to do this the exclamation of Sir Walter Raleigh, when the ax was raised, must be borne in mind: "Fear not, but strike hard."

CHOCCKETT, AUGUST 16, 1878.

Is it then but natural that we should give much thought and feel much anxiety in regard to what is beyond—much sober thought in reference to that somewhere, or that something, into which we are so soon to step, and into which so many of our friends and acquaintances have already stepped? Were we to do otherwise than think much and seriously on this subject, would it not argue a degree of callousness or hardness bordering on brutality itself? Men have thought of it. It is almost as natural for them to do so as it is to breathe. In every age and among all people of earth it has been and is a theme on which the thoughts will dwell.—St. Louis Christian Advocate.

Let him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this precept well to heart: "Do the duty which lies nearest to thee," which thou knowest to be a duty; thy second duty will have already become clearer.—Thomas Carlyle.

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ST. LOUIS, MO., JAN. 15, 1878.

MR. J. H. CHAMBERS:

Dear Sir—In reply to your favor soliciting my authority and consent to the publication of the Life and Labors of my husband, I comply with your request, and hereby authorize you to secure the copyright of and issue such publication, and I suggest as editor of the same, Rev. Thos. M. Finney, D. D., of St. Louis, Missouri, who was long and intimately associated in the ministry with Mr. Marvin. All papers, documents, and information in my possession which will aid the editor in his work, I will cheerfully place at your disposal. Respectfully yours,

Agreeably to the above, arrangements have been consummated and an advance payment of royalty made, as per the following order and receipt, and besides which the Bishop's family is to be paid a certain royalty on each volume sold after the sales reach a certain number.

ST. LOUIS, March 13, 1878.

JAMES H. CHAMBERS, Publisher:

Pay to Marvin Memorial Association four hundred dollars (\$400) and charge on account of royalty, as per contract of date 20th of January, 1878.

HARRIETT B. MARVIN.

Received, St. Louis, March 13, 1878, of Mr. J. H. Chambers, as per order of Mrs. H. B. Marvin, four hundred dollars (\$400) on account of royalty on the Life of Bishop E. M. Marvin, to be placed to the credit of the Marvin Memorial Association.

Treasurer Marvin Memorial Association.

The work will be complete in one fine large octavo volume of nearly 600 pages, and will give the Bishop's life from his childhood to his death. It will be enriched with incidents and estimates of character contributed by the Bishop's most intimate friends and co-laborers throughout the country, prominent among whom are the following:

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Texas Christian Advocate

SHAW & BLAYLOCK - Publishers.

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YELLOW FEVER.

We again congratulate our readers that Texas has escaped the fever thus far, and if the quarantine is rigidly enforced at every point against all infected places, there is but small possibility that we will be visited by the terrible scourge. At Galveston the vigilance is unceasing. All efforts to evade the quarantine have been detected and the law sternly enforced. It often subjects parties to great inconvenience and suffering, and places an embargo on trade, but all minor interests are held subordinate to the obligation to shield the lives of the people from the presence of the destroyer. The Board of Health, the municipal authorities, and the citizens are in hearty accord, and all measures which will prevent the introduction of the fever into the State through this port are vigorously employed. Each one feels a share of the fearful responsibility, and while confident that the measures taken will secure for us immunity from the plague, there is also the conviction that the slightest relaxation of the quarantine rules would be criminal to our own citizenship and to the State at large. There is no apprehension felt that the quarantine will be relaxed as long as danger threatens.

TEXAS JOURNAL OF COMMERCE.—Col. Geo. H. Sweet has assumed entire charge of the Journal of Commerce, published in this city. This journal is devoted especially to the development of the material interests of the State. The Colonel has devoted years to their study, and will bring those years of experience to his aid in the management of his paper. He has our best wishes for the largest success in his undertaking. The business men of Galveston and the State will be promoting their own interests while fostering this enterprise.

PERSONAL.

Rev. F. T. Mitchell, of Huntsville, has taken charge of the Brenham Methodist church. He will remain there until conference. Rev. B. D. Dashiell, presiding elder of Galveston district, passed through the city during the week en-route to an appointment on Cedar Bayou.

THE "Witchery of Archery" is the title of a new book of Maurice Thompson. It ought, however, to have been written by Cupid with a quill plucked from his own wing.

KIND WORDS.

Rev. Dan. Young, Platonis: "The ADVOCATE is liked on my work." Rev. W. C. Manly, Breckenridge: "I intend to work for the ADVOCATE. It is the paper for Texas." Rev. W. F. Compton, Buffalo: "You see I am still working for the ADVOCATE; and my reason is: it is worthy, for it has comfort and encouragement for all of its readers." A mother sends five dollars, through Rev. A. F. Cox, to have the ADVOCATE sent to two sons, who live in a distant county. Bro. Cox adds: "The good mother could hardly have made better use of her five dollars. Would that many others would do likewise." Rev. A. A. Killough, Gonzales: "A good Presbyterian brother said to me the other day: 'How can a Methodist do without the ADVOCATE? I have been taking it for years and can not do without it, and no Methodist ought to be without it, nor can he know what his church is doing without it.' I think his head was level." Rev. W. D. Lewis, Cheseland: "I find when the people get full of religion is the best time to press the claims of the ADVOCATE; at least as a recent meeting I got five to subscribe who had never taken the ADVOCATE. I believe it ought to be in every Methodist family in the land, and I am determined to get just as many to subscribe for it as I possibly can. God bless the ADVOCATE, its editor, and publishers." Rev. E. G. Duval, Seguin: "The ADVOCATE is popular in this county. Be faithful and diligent, as in the past, and you will succeed. I think I can get more subscribers for your excellent paper when my people sell some cotton. The crops of corn and cotton in this county are excellent. In fact, everything that was planted and cultivated has brought forth an abundant harvest. My desire and prayer to God is that His goodness and mercy may lead the people to repentance and faith in Christ—even to 'rejoice evermore, pray without ceasing, and in everything give thanks.'"

The Life of Bishop Marvin should be in every family library, no matter how small. Send to Shaw & Blaylock for terms to agents.

EDIGRAPHS.

Fruit can be successfully raised in the Colorado valley. This has been demonstrated by Dr. E. P. Whitfield, of Columbus. He has an orchard of 6,000 peach trees, many of which yielded fruit this year which, in size and flavor, will compare with the choicest productions in the State. He is satisfied that it can be made a profitable industry in West Texas.

We worshiped with the congregation in Columbus Wednesday at 11 A. M. and preached that night in Seguin, distant one hundred miles. Trolling on foot up the mountain passes of Asia Minor, or crossing the Mediterranean in slow sailing vessels, St. Paul preached the gospel to nearly all the tribes and tongues which peopled the shores of that great inland sea. Had the apostle possessed the advantages of railroads and telegraphs, how swiftly would he have spread the news of salvation among the nations. What are we doing?

A gentleman in the smoking car offered us a cigar. We declined, with the remark that, as a matter of taste, we would prefer a dose of castor oil. He was surprised. He had inferred from the answer to our lady correspondent at Dallas, some weeks ago, that the editor smoked. We did once. That single cigar of our boyhood days will last us a lifetime. The impression of its exhilarating effects lingers freshly, but not fondly, in our memory. We would as soon accuse a "heathen Chinee" of an "intent to deceive" as "our Will," who indited that answer to our lady friend, but we are sure it has made an erroneous impression. We are indebted to it for the offer of cigars enough to start an ordinary tobacco shop. We don't smoke. When our system needs refreshing in a certain direction we prefer lobelia to tobacco. We would compromise on a spell of sea sickness.

Our church in Seguin worships in a neat house, and close by its side is the parsonage. This is as it should be. When will each station and circuit be as well furnished?

In company with Bro. Joyce we crossed the iron bridge over the Guadalupe and visited one of the many falls with which the beautiful river abounds. The fall is about six feet, more or less, and furnishes a fine power for the mill located on its western bank. There are several other falls within a few miles of the town, which afford sufficient water power to make this an important manufacturing point at some future day.

It would be hard for a couple of boys to stand under the trees which skirt those falls and see the clear, cool water flashing and foaming over the rocks, and whirling and rushing through the deep pools below and not be permitted to "go in a swimming." Two preachers went in. A short swim brought us under a stream pouring over the rocks, and all we had to do was to hold on and let the water tumble over us. No two boys ever had a better swim.

On our return we visited the orchard of Mr. D. Stratton and sampled his peaches. He finds sale for all he can supply the San Antonio market. Some of his Chinese clings this year weighed 10½ ounces.

A large body of first-class farming land lies between Seguin and San Marcos. It is covered with mesquite grass and sustains large herds of stock, but the range is fast passing into cultivated fields. Small grain, as well as corn and cotton, can be successfully raised on these rich black lands. On ascending a hill some six miles from Seguin, we paused to look back on one of the most beautiful valleys in the State. It spreads out for miles, and reaches along the Guadalupe from Seguin to the base of the mountains at New Braunfels.

As we crossed one of the streams that water this region Bro. Joyce called our attention to a white bird of the heron species,

which had lighted on a tree above a large wasp's nest. The irate insects were buzzing furiously around the intruder, which looked at them with the complacent indifference of conscious security. Their fierce assaults on its plumage made no impression. Over-confidence has brought many a man to grief. One wasp at last found a tender spot near the bird's eye, and with a sudden bob of the head and queer jerk of its long neck it flopped out of the tree and left the wasps in possession of their kingdom. It is not wise to despise people because they are little. That has been a favorite maxim with us for many years.

We reached the camp-ground about sundown Friday afternoon. It is located on the west bank of the San Marcos river, about four miles from the town and immediately below what in early days was known as the San Antonio crossing. It is a beautiful spot and the white tents, about forty in number, added to the charm of the location. Bro. Fisher and Gillett gave us warm welcome, and after allowing us one night's rest, found us plenty of work.

There was a large crowd on the ground on Sunday, and though attentive to the services, we did not realize them to be as profitable to the church and congregation as those of the days which followed. It is well to draw the thoughtless crowd into the worshiping congregation, but it is often the case that the light and frivolous spirit of the multitude overpowers and chills the devotions of the earnest worshippers.

On Sunday afternoon, at the request of the presiding elder, we conducted a children's meeting. They were gathered in and around the altar, and after the administration of the ordinance of infant baptism, we preached for their special benefit. Many do not believe in children's religion; but Christ said: "Suffer little children to come unto Me." We would sooner a "mill-stone were hanged about our neck and we were drowned in the sea" than to hinder their approach to the Master. Some may think that is strong language, but it sounds very much like the way our Savior spoke on this subject.

We are very certain that the attention of children can be secured without making them laugh. Not that we object to a laugh on the proper occasion. It is also a mistake to imagine they must have "baby talk." They are wiser by far than many suppose. Use plain and simple terms and they will quickly grasp your thought. Grown people will often obtain more profit from the simple statements of truth or familiar illustrations which are found in a children's sermon than from elaborate arguments respecting the most profound principles of theology. Preachers who can reach the level of a child's understanding, will not be far from the parent's heart.

We often speak of children as the nursery of the church, from which no fruit is expected until they reach maturer years. Is not this a mistake? Ought we not to look for their conversion as soon as they are conscious of sin and know right from wrong? The best authority says: "Whosoever will, may come;" and we dare not turn the least of all these little ones aside, as it endeavors to find its way to the foot of the cross.

After the sermon, all the children who desired to give their hearts to the Savior were invited to kneel while we prayed with them. Every one of that group knelt promptly at the invitation. Of course some will say: "O, yes; you can easily work on the feelings of children, and lead them, with but little resistance, to the altar." True; and what have we been thinking about that we have neglected them so long? We find it hard to move the hearts of grown-up people; but the children are ready to come if the church will only "suffer them."

The day we left the camp-ground we were told that a little girl, the daughter of a Methodist preacher, whose wife left him only a little while ago for the better land, was searching for us to say "good-by." She wanted to say she intended to keep the promise she had made on Sunday to meet her mother and the preachers in that better land, and promised to remember us in her prayers. That simple incident gave us purer pleasure than we would have felt had some kind but indiscreet friend told us that we had preached a splendid sermon.

On Monday morning, under charge of Bro. Joyce, we were up with the morning star, and reached San Marcos in time to share a kind welcome and warm breakfast with Brother and Sister E. S. Smith at the Coronel Institute. We found Bro. S. actively engaged in superintending repairs and improvements in the building. The location is a beautiful one. It crowns one of the hills near the town of San Marcos, and commands a fine view of the surrounding country. The building is 50x75 feet in size, two stories, and built of the limestone of this region. The lower story is divided into recitation rooms, with a commodious study hall. The upper story contains a number of neat and well ventilated dormitories. The male department will open in a building in another part of the town. The prospects of the institution are very encouraging.

We were fortunate in securing the boat at the head of the San Marcos, and, with Bro. Joyce at the helm, in company with Bros. Smith, Johnson and Robinson, we floated over the lake made by the dam across the river a short distance below. The water is, in one place, thirty feet in depth, yet was so clear that our boat seemed to be floating in the air. By placing our faces near to the surface, we could see beneath us the rich deep carpet of moss covering the bottom, except in places where some bold spring bursting up from beneath was revealed by the clear white sand or shell that its current keep in constant motion. The long roots of the water lily, masses of water cress and long green grass floating gracefully in the stream were seen; while trout, perch and turtle, with their fins or bright shells glancing in the sun-light, sported beneath. The main spring can be seen from the shore as it pours up in a stream several feet in diameter and rolls off in every direction. We found its current so strong that it swept us away each time we rowed the boat over it. The darkening water, which revealed no bottom, informed us while gazing down, when the boat floated immediately above this fountain head. No one could inform us as to its depth. It can be sounded only by anchoring a boat above the spring, as the flow of the water will sweep the boat away before lines can be let down into its depths. The water power is one of the finest in the State.

We have profound respect for that boy who can stand on the banks of this stream and remember his mother's command, not to bathe in its waters. The mother's command is a wise one, unless the boy can swim or is in company with strong swimmers. The transparent water deceives the eye, and one is liable to venture beyond his depth. We entered what appeared to be three feet water and found it about eight. We find it necessary to swim in water of that depth. After the first plunge all pronounced it delightful, but we observed that each one was satisfied with a very brief bath. If we are ever invited to bathe in water colder than the San Marcos spring we shall do it by proxy.

We left the camp-ground on Tuesday with prospects of an excellent meeting. The altar at the close of the morning service was crowded with penitents.

"It takes a sight of money to keep up a railroad." The remark was made by a plain-looking farmer. We have never seen a bill of monthly expenses, but from the

number of hands employed and the nature of the work required to keep the road-bed in order, renew worn-out ties and keep up the rolling stock, it is evident the figures would appear startling to men of moderate means. The Sunset Route is kept in fine condition. The superintendent is busy with hands raising and leveling the road bed, erecting engines to raise water, and building depots and platforms. "It takes a sight of money" to do it.

UNDER A CROSS-FIRE.

A presiding elder, writing from Decatur, Alabama, in the Nashville Advocate, claims that the office and work of the presiding elder are indispensable; that he has weighty responsibilities, arduous labors, and a meagre and uncertain support; and yet he has had to stand a cross-fire from some of the ministers and some of the laity, "with the Bishops to stand by in silence to see that the fires are directed with certain aim," and that "our Advocates have been surrendered to the use of this crusade against presiding elders." The writer's grief culminates in the following mock-heroic paragraph: "We do not ask to be exempt from fair criticism; but we do think it hard that showers of contempt are to be poured upon us through our own Advocates, and our Bishops stand by and see us drenched till we are obnoxious to the church and the world. For one, I am tired of it." The worthy brother (such he no doubt is), having grown weary of being under a cross-fire, "improves the time by firing upon Bishops and Advocates because the Bishops have been silent, and the Advocates have not, while the presiding eldership has been under discussion."

PRIVATE JUDGMENT AND CONSCIENCE.

"Our impression is that the Southern branch is a part of the same Methodist Episcopal Church—no more another church than another annual conference is."—N. Y. Methodist.

So writes the erudite editor, by way of suggesting that it may not be a crime for a Methodist who settles in the South to join the Southern Methodist Church. We do maintain that it is no crime for a man to follow his own "private judgment and conscience" in the matter of joining church; yet, David H. Wheeler, D. D., is capable, under favorable conditions, of more perspicuous statement and logical induction than the above paragraph indicates, if his object was simply to magnify "private judgment and conscience." Is truth, indeed, at the bottom of the well, and is this the doctor's method of pumping it up?

SOME of the astronomers who went to Colorado to view the eclipse of the sun, insist that the sun is losing heat energy. Perhaps it may be so, as he seems to be quite prodigal in dispensing that commodity.

Rev. J. H. Collard, Jr., Sipe Springs, August 9, 1878: "We are still having glorious revivals on Sabana Mission. Our camp-meeting at Oakland resulted in thirty-two conversions, twenty of whom received the blessing on the last night of the meeting. People say that it beats anything they ever saw before. A Baptist brother came to me the other night, during the revival, and said: 'Bro. Collard, I am a member of the Baptist Church, but I've got a heap of this Methodist religion.' Indeed, there seems to be a sacred fire, kindled by God himself, burning steady for the worshippers under every new arbor that is built (and they are going up all over this country), to unite the people of God, of whatever name and order, in the bonds of fellowship, love and peace. After leaving our district conference I came on back, rejoicing that I could get back to my own field of labor, and found the presiding-elder and Brother Cooper holding a meeting on my work at Jewett. The presiding elder left the next morning, but I protracted the meeting. Bro. Cooper preached at every service, and the meeting resulted in nine conversions. Worldlings are beginning to look serious. Sipe Springs has been noted for balls and parties, but they tried last night and failed. One hundred and twenty-two accessions since conference, and still they come."

Camp-Meeting. The San Jacinto camp-meeting will begin on the old battle ground, September 11. Brethren in the ministry, and the public are invited.

JEWISH DOCTRINES OF THE IMMORTALITY OF THE SOUL.

The Immortality of the Soul at the Biblical Epoch.

BY REV. A. B. LUM, GALVESTON.

"We have but a few days to live; but our spirit is immortal; it lives eternally without growing older."—Phocylide.

The old Egyptians allowed the good principle, Osiris, to be conquered by the bad one, Typhon, (Baal Zephon), and death triumph over life. Notwithstanding all this, the idea of immortality predominates the whole religious system of the Egyptians; and Osiris, killed by Typhon, becomes, after his death, the master of the empire of the dead. Diodorus (I. 51) tells that the Egyptians look upon the duration of this life as a very short one; but they attach a high importance to the memory of the virtues after death. The habitations of the living appeared unto them like inns; the tomb of the dead like perpetual homes. This is the reason why they spent so little on their houses and so much on their sepulchres, where man lodges a long time, under the scepter of Osiris and Isis, and where all miseries end.

Herodotus (II. 123) considers the Egyptians as the first who professed the transmigration of souls through the body of animals until a return into the body of a man. The popular belief was, that the soul after death would remain enclosed in the body as long as the body was not completely annihilated, and that after complete annihilation it would pass into the body of an animal. But the priests knew the dogma of the immortality of the soul, in as far as palin-genesis, true and personal birth. According to their theory, the soul after death crossed the rivers of the subterranean world and appeared before the judge of the dead, Osiris. Hegel remarks (II. p. 365) that precisely those people who do not believe in the immortality of the soul, are the ones who care least for the body. Those who believe in the immortality of the soul, to the contrary, do not wish that nature should immediately exercise her power of destruction upon the bodies which the soul has left. They hasten thus to surrender them to earth, or to cremate them, or try, like the Egyptians, to transform them into mummies, in order to protect them against degradation.

This Egyptian process of the preservation of the dead, Hegel remarks, proves, without doubt, that they knew that man was above the action of nature, and for that reason they sought to protect his body from that action, in finally withdrawing it also. Thus, entirely opposed to the pantheistical and dual ideas of the people of which we spoke, is the doctrine of the Pentateuch, prototype of the pure Mosaisms, which represents God as the only Creator of all that exists of the spiritual beings which inhabit heaven, and which serves as messengers to His will (Malach, angel), as well as to the material world. When the earth was created, it produced, according to Genesis, in accordance with God's commands, plants and animals; but God crowned creation when He created man; He did it Himself; He blew into his nostrils a living soul, which made man a living being. (Gen. i: 27.) Moses says: Man was created in the image of God, and God surrenders the whole earth with every living thing subject to this king of creation. Thus we find that man, superior to the entire creation, is represented as in close communion with God; as a being in whom God has infused the spiritual substance; who communicates with God and receives His orders; to whom the angels are sent as the messengers of God; who, finally, upon the ladder of creation, stand side by side with the angels who occupy the highest step.

The Mosaic recital of the creation is a protestation against all polytheisms. One can not see inferior gods emanating from the Supreme Being; but can see God creating intelligent, celestial beings; angels for His service; then, terrestrial beings animated through Him, men. It is not a bad principle—a Moiasur, an Ahriman, a Typhon—which bring forth the evil among men. The first couple is seduced by a serpent—a material being who lives with them in the Garden of Eden—and man sins by a natural and inherent tendency to sin. Ahriman and his demons do not attack therein the heaven of Ormuz; but men build a tower whose summit should reach heaven. Still more, of Apollo, musician and shepherd of the King Admitte, the Bible makes a man, Jabal; and another man, Jubal; of Vulcan, Tubal Cain; of the goddess of beauty, a terrestrial woman—Naama.

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Texas Christian Advocate

PUBLISHERS' NOTICES.

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

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

REMIT by Postoffice Money Order, Draft or Registered Letter.

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

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

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

ADVERTISING RATES: One-half inch one insertion, \$1.50. Each consecutive insertion, 1.00.

CHANGES—Any advertisement may be changed monthly free of charge.

For double column advertisements 10 per cent. added to the regular rates.

For triple column advertisements 25 per cent. added to regular rates.

SPECIAL NOTICES—Reading matter, regular and editorial notices, and 25 per cent. to regular rates.

No advertisement counted less than one-half inch.

Eight words make one line of an advertisement. 10 lines one inch. 20 lines one inch.

For further information, address SHAW & BLAYLOCK, Publishers.

COTTON HOUSES. As the cotton season is approaching, we give our readers a list of the first-class commission houses in Galveston.

LEE, McBRIDE & CO., Strand. MOODY & JEMISON, Strand.

WOLSTON, WELLS & VIDOR, Strand. WM. HENDLEY & CO., Strand.

J. J. LEWIS & CO., Strand. SCHOOL DIRECTORY. It will be seen by the subjoined school directory, that leading institutions of learning in other States, as well as within our own borders, appreciate the TEXAS CHRISTIAN ADVOCATE as an advertising medium.

UNANSWERED LETTERS. August 15—Robt Roundtree—will write you.

August 16—Jno A Guthrie—will write you.

August 17—Wm M Shockey—renewal.

August 18—J. M. Pugh—has been somewhat crowded with district conference reports.

August 19—Wm M Shockey—renewal.

August 20—J. M. Pugh—has been somewhat crowded with district conference reports.

August 21—Wm M Shockey—renewal.

August 22—J. M. Pugh—has been somewhat crowded with district conference reports.

August 23—Wm M Shockey—renewal.

August 24—J. M. Pugh—has been somewhat crowded with district conference reports.

WE would call the attention of printers to the advertisement of a new proof which we have for sale. See advertisement.

JAS. E. MURDOCH, of Cincinnati, the distinguished elocutionist and tragedian, has accepted the Shakespeare Lectureship in the National School of Elocution and Oratory, Philadelphia.

T. E. THOMPSON, The Old Established and Reliable JEWELER.

Cor. Tremont and Market Sts., Galveston, Texas. Watches and Jewelry carefully repaired at low rates.

All Work Warranted. Articles for repair can be sent by mail, registered, with safety. Prompt returns guaranteed.

THE FINEST SPECIMENS OF PHOTOGRAPHING. That we have met with for some time, are those displayed in

ROSE'S GALLERY. For Artistic Skill, as shown in the pose, clearness of outline and beauty of finish, his pictures are pre-eminently

E. E. RICE & CO., Galveston, Texas. SEEDSMEN.

have on hand a large stock of fresh Garden and Flower Seeds. Orders from the country promptly filled at lowest rates.

Seeds to the amount of four pounds can be sent by mail at special per ounce.

BLESSING & BRO., The Old Established and Reliable Photographers of Texas.

Are still at their old stand, 174 Tremont Street, Galveston, where they will be pleased to see their friends and patrons.

The Crystal Fountain. This is the title of a new Temperance Song Book, by the well known musical author, W. O. Perkins, and published by G. D. Russell & Co., Tremont St., Boston.

Honors to American Manufacturers. Already have the superior merits of the American exhibits at the Paris Exposition begun to attract the attention of foreign countries.

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August 25—Wm M Shockey—renewal.

August 26—J. M. Pugh—has been somewhat crowded with district conference reports.

August 27—Wm M Shockey—renewal.

August 28—J. M. Pugh—has been somewhat crowded with district conference reports.

August 29—Wm M Shockey—renewal.

August 30—J. M. Pugh—has been somewhat crowded with district conference reports.

TEXAS RELIGIOUS NEWS.

Rev. S. S. Scott, Aug. 21: "The camp-meetings held for Fremont circuit, Towler's and Jewett Lake, resulted in seventy-one conversions and forty-one accessions to the M. E. Church, South."

Rev. P. C. Archer, Hempstead, Texas, August 18th: "We closed a meeting last night of two weeks' continuance, resulting in eighteen conversions and ten accessions to our church; a few others will probably join us. We give God all the praise for what has been done, and shall still work and pray for a more abundant harvest."

Rev. J. M. Wesson, Navasota, August 16: "The third quarterly conference for Courtney and Plantersville circuit was an occasion of interest and profit. Services were continued ten days. Five were added to the church. Revs. P. W. Archer and G. V. Ridley rendered efficient aid after our presiding elder, S. C. Littlepage, was obliged, by official duties, to leave."

Bro. W. A. Edgar, Angus, Navarro county: "I am glad to say that our protracted meeting at Story's chapel, Dresden circuit, resulted in several conversions and accessions, and the church revived. The camp-meeting for Dresden circuit is now in session. We hope to see a report of this meeting in the ADVOCATE from our beloved pastor, Rev. C. H. Ellis."

Rev. T. S. Garrett, Beeville, August 9: "I am getting on well with my work. The new church in Beeville is finished, and by the first Sunday in September it will be well seated, and the enterprise closed. It is one of the neatest and best church buildings in Western Texas. We are thankful to the people for their liberality, and we are truly grateful to God for the success that He has granted us."

Rev. W. D. Lewis Chesland, Aug. 11: "I have just closed a four days' meeting at Barsola school-house, where we had a refreshing from the presence of the Lord. Two weeks ago, at a week-day appointment, I received five into the church. The people appeared anxious for a protracted meeting, which I agreed to give them at this time, and Christians were greatly blessed. Sinners were convicted and mourners converted, nine accessions to the church, making in all fourteen to the church at that place in the last three weeks."

Rev. R. W. Kennon, Columbus, August 11: "We have just closed a very profitable meeting in Columbus. About fifteen conversions, twelve of whom united with the church. We were compelled to close when the prospect was better and the interest greater than at any time of the meeting. The congregations were large, attentive and serious. We had valuable assistance from Bros. Kavanaugh, John, Rodgers and Nabors. Bro. Meshan was sick during the meeting, but is convalescing."

Rev. P. F. Reese, Houston, Aug. 21, 1878: "I see in the ADVOCATE reports from all parts of the State, in regard to the prosperity of churches. I think it would be well now to let Washington street M. E. Church, South, in this city, come to the front. When I took charge of the church last October, less than a year since, the debt on the church was \$718.00. Since then, by the unceasing efforts of the pastor and people, \$666.00 of the debt has been paid, leaving a balance of \$52.00, which, no doubt, will be paid before the close of the conference year. 'Praise God from whom all blessings flow.'"

Rev. C. S. McCarver, McMillan, Texas, Aug. 12, 1878: "Let me say to the brethren through the columns of your most excellent paper, that we have closed our third meeting since we last wrote, resulting in thirty-six conversions and thirty-nine accessions to the church; sixteen adults and eleven infants baptized. Still the work goes on. In all, this makes twenty-four infant and twenty-five adult baptisms, sixty-two conversions and one hundred and two accessions to the church this year. The ADVOCATE is in favor with us on Blackland circuit. May God bless the editor and paper with all of its interests."

Rev. R. G. Sewell, Atlanta, Aug. 13: "I have just closed a meeting of five days; baptized one infant; organized a society of twenty-eight members in a new church. (To be decided in a few days.) We had a good meeting and left the church in good condition. The new church is to be called 'Harmony.' This will be the seventh warrantee deed received to church property and the fifth church built, besides repairing, ceiling, and painting other churches, and building a parsonage, on the Atlanta circuit within the two years it has been our privilege to serve this people. We are glad to say Methodism is about doing 'camping out' in this section. The preacher lives at home, and we can worship on our own ground at each appointment on this circuit."

Rev. E. G. Duval, Elm Mission, August 15th: "As the Lord has done great things for us where we are, I have concluded to drop you in a few lines. The third quarterly meeting for Elm Mission closed on last Sunday night, the 11th instant. It was in progress for ten days. Rev. J. G. Walker, P. E. of San Antonio district, was at his post of duty in due time and labored faithfully to save souls and build up the church. Bros. England, P. P. Jones and Whitely, local brethren, rendered us efficient service. The meeting resulted in six conversions and six accessions to the M. E. Church, South. The membership was greatly revived. We left two penitents at the altar of prayer. I believe there were seeds sown in good and honest hearts, which will bring forth fruit to the glory of God! Brethren, pray for us. All the converts were heads of families except one. Two of the brethren proposed to erect the family altar and offer the morning and evening sacrifice thereafter."

Rev. R. C. Armstrong, Dresden, July 31: "The Lord is continuing to revive his work on Milford circuit. At our third quarterly conference, held at Richland church, we had quite a good meeting. The church was aroused. Three professed entire sanctification; many penitents came forward for prayers. Eighteen were converted, and ten came forward for membership. Bro. Veal, the presiding elder, was with us until Sunday night, full of faith and good works, and preached with power. He is one of the most faithful men. The meeting began on Saturday, and continued until the following Friday night, at which time we closed, to begin a meeting at Milford. We closed with a large and serious congregation, and many penitents at the altar. O. may heaven bless all. I have just returned from the Waxahachie District Conference, held at Hillsboro. I do not wish to anticipate the report of its proceedings, by a committee elected for that purpose; but I cannot forbear alluding to the religious exercises of the conference. The brethren came from the different portions of the district breathing the spirit of love. So, from the first, we had a love feast. The meeting continued to increase in interest until Sunday night, when the portals of clouds of mercy burst with rich effusions of grace. Eight new-born babes in Christ sang their peans with the old soldiers of the cross. Meeting was appointed for Monday and Monday night. Our hearts as brethren were brought strongly together. 'Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountain of Zion.'"

A farmer living a few miles west of Denison informs a Herald reporter that on Tuesday last he killed one of the largest rattlesnakes ever known in this part of the country. The snake measured full 7 feet 3 1/2 inches.

The distribution of awards to the successful exhibitors at the International Exposition will take place September 18.

The world's convention of the Young Men's Christian Association was in session in Geneva, August 17. The meeting was a success, and highly satisfactory to its promoters.

NEW ADVERTISEMENTS. BRINLY PLOWS. BEST CHEAPEST IN USE.

NATIONAL SCHOOL OF Elocution and Oratory, 1415 Chestnut St., Philadelphia.

McSHANE BELL FOUNDRY. Manufacture of those celebrated Bells for Churches, Academies, etc.

PIANOS. ORGANS. New 7 Oct. \$135. New 9 Stops, \$65.

UNIVERSITY SCHOOL. Petersburg, Virginia. Thorough preparation for University of Virginia.

VALLEY FEMALE COLLEGE, Winchester, Virginia. Sixth Annual Session Begins.

RANDOLPH MACON COLLEGE, Ashland, Hanover Co., Va. Offers the following Advantages:

VIRGINIA FEMALE INSTITUTE, Staunton, Virginia. Rev. R. H. Phillips, Rector assisted by a full corps of experienced officers.

NORWOOD High School & College. Full Corps of Instructors.

MARtha WASHINGTON COLLEGE, Abingdon, Virginia. Warren Du Pre, LL. D., President.

EDUCATIONAL. DALLAS FEMALE COLLEGE. UNDER THE PATRONAGE OF THE N. T. CONFERENCE, M. E. CHURCH, SOUTH.

WHITWORTH FEMALE COLLEGE, Brookhaven, Miss. \$150.00 Will Pay for Board and Tuition One Year.

EMORY COLLEGE, Oxford, Ga. A. G. Haygood, President. The Trustees have made an important change.

HOLLINS INSTITUTE, Botetourt Springs, Virginia. It has a numerous and able Faculty.

SOUTHWESTERN UNIVERSITY, Georgetown, Texas. Two Hundred Dollars.

MARVIN COLLEGE, Male and Female. Rev. Jno. R. Allen, A. M., President.

PREPARATORY SCHOOL, Southwestern University, Georgetown, Texas. Monday, September 9th.

NORMAL & YOUNG LADIES' SCHOOL, Georgetown, Texas. Session Opens September 9, 1878.

UNIVERSITY OF VIRGINIA. Session begins on the 1st of October.

WESLEYAN FEMALE INSTITUTE, Staunton, Va. This time-honored Institution will open its next session September 15, 1878.

ST. GEORGE'S HALL FOR BOYS, An English, Classical, and Commercial Boarding School.

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Dallas Female College

UNDER THE PATRONAGE OF THE N. T. CONFERENCE, M. E. CHURCH, SOUTH.

FULL CORPS OF ABLE AND EXPERIENCED TEACHERS IN ALL THE DEPARTMENTS.

Facilities in all the Branches, Useful and Ornamental, Equal to the Best in the Land.

Terms, Per Month: Board, in the College Building, under the special supervision of the Faculty, \$14.00.

Fall Term Begins September 2d. For catalogue, apply to A. C. ALLEN, or W. K. JONES, Principals.

WHITWORTH FEMALE COLLEGE

BROOKHAVEN, MISS. \$150.00 Will Pay for Board and Tuition One Year.

SCHOLARSHIPS CAN BE BOUGHT AT A LOW RATE. This is the largest Methodist School in the South, except the Vanderbilt University.

STATE AGRICULTURAL MECHANICAL COLLEGE OF TEXAS. COLLEGE STATION, P. O.

THIS INSTITUTION HAS COMPLETED ITS second scholastic year, and will enter upon its third annual session on Tuesday, the First of October, next.

There are ten members of the Faculty, all gentlemen of experience and ability.

EMORY COLLEGE, Oxford, Ga. A. G. Haygood, President. The Trustees have made an important change.

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Educational.

TEXAS Military Institute

AUSTIN, TEXAS. Eleventh Annual Session begins September 4, 1878.

TERMS PER QUARTER OF TEN WEEKS: Board and Tuition, in Advance, \$50.00.

For Catalogues, address JOHN G. JAMES, Supt.

Vanderbilt University

Nashville, Tennessee. Fourth Session Opens Sept. 1, 1878.

Board and Tuition, in Advance, \$50.00. For Catalogues, address JOHN G. JAMES, Supt.

FEMALE SEMINARY

Staunton, Virginia. The Largest First-Class Institution for Young Ladies in Virginia.

Opens 1st Wednesday in Sept., 78. And Closes first Wednesday in June, 1879.

For Catalogues, containing full particulars, address Miss MARY J. BALDWIN, Principal.

WESLEYAN FEMALE INSTITUTE

STAUNTON, VA. This time-honored Institution will open its next session September 15, 1878.

Its Faculty is accomplished. Its instruction both solid and elegant.

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Texas Christian Advocate Church News and Views.

There is one Methodist Church in Iowa for every 2,000 of its inhabitants.

Nebraska has 130 Baptist churches, with a membership of about 4,000

The Wesleyan Church has in Australia 423 ministers and a total of 66,505 members.

There is one Methodist to every ten persons in Chattanooga, Tennessee.

Two Chinese young men are preparing for the Protestant Episcopal ministry at San Francisco, California.

Williams College received \$30,000 in gifts during the past year. The valedictorian of 1878 is a Jew.

Rev. Doctor Newman estimates that the Chinese spend \$158,000,000 in the worship of ancestors.

There have been about 400 additions to New Haven churches since Mr. Moody's meetings.

Rev. Leonard W. Bacon has accepted a call to the Park Congregational Church at Norwich, Conn.

The two Methodist congregations in Mexico of Dr. Butler and his son recently contributed \$167.64 for the famine sufferers in India and China.

The ever watchful eye of the Papacy is upon Central Africa, and twelve missionaries of the Roman Church have already left for Zanzibar to establish missions throughout the interior.

It is reported that in Berlin, with a population of over a million, only about 35,000 persons regularly attend public worship, and that 20,000 burials take place every year without religious service.

Father Hyacinth, in his closing lecture in Paris, advocated a reform of Roman Catholicism by the abolition of papal supremacy, popular election of priests, vernacular liturgies and liberty of marriage for priests.

The oldest church in New Jersey is the old Bergen Reformed Church, organized in 1660. Its three last pastors have occupied the pulpit for 120 years. The present pastor, Dr. B. C. Taylor, has served the church 50 years.

The Bishop of Madras, who is attending the Pan-Anglican Synod, announces that according to a telegram he has just received, the number of Hindoos in his diocese who have renounced heathenism and accepted Christianity is 20,000. All these converts have been gained in less than a year.

The foundation for a Jesuit College, to cost \$500,000, has been begun in San Francisco. It will comprise a college, with all the requirements of modern education, such as laboratories, libraries, studies and rooms for the students and professors, a church and theatre capable of seating 5,000 persons.

Bishop McTear has been on a tour of district conferences in Central Mississippi. He reports that the people generally rejoice in health and peace. The people, he thinks, are waiting on our ministry in greater numbers and proportion than ever before. Church conferences are growing in use and utility.

A riot was caused in Yokohama by two Buddhist priests preaching that the sun moves and the earth stands still. They were ridiculed by the students, who in turn were attacked by a mob. One of the students was mortally wounded Japanese only were concerned in the riot.

It is said that a church in Wisconsin, finding its finance in a low condition, abandoned the old-fashioned "church fair," and struck out on a new track, adopting the "hoss-race" as a means of raising money. Financially it was a success, but as might be expected, the church was shipwrecked.

An unprecedented movement toward Christianity has taken place among the natives of India east of Tinnevely. Sixteen thousand have given their names to the English Bishop Caldwell and have asked for instruction. The Bishop writes that "village after village is laying aside its heathenism and seeking admission into the fold of Christ."

The Bible work among the Turks is very interesting. The Scriptures are sold all over the empire. The Bible house at Constantinople is quite as prominent a building as the Bible houses of New York or London are for those localities, and Scriptures are publicly exposed for sale in more than twenty languages.

The Presbyterian says: The Roman Church, ever watchful and ready for all promising expedients, is taking up the matter of making "homes in the wilderness." It encourages the formation of colonies for the settlement of a number of persons in the same vicinity upon

land cheaply purchased. In Minnesota, it is said that there are several prosperous settlements planted by the heads of the church. In Virginia, a Roman Catholic colony has purchased 7,000 acres and sells out to settlers of that faith in small farms.

News From Abroad. MANCHESTER, Aug. 9.—The London correspondent of the Manchester Guardian says that the Radicals of Southwark propose to nominate Miss Helen Taylor for Parliament at the next general election, and thus practically raise the question of women's rights.

EDINBURG, Aug. 9.—The London correspondent of the Edinburgh Scotsman says: "A meeting of the Executive Committee of the Home Rule Confederation on Wednesday passed a resolution strongly condemning Dr. Isaac Butt, Liberal member for Limerick and the majority of the Home Rule members for their conciliatory policy toward the Government. This is probably the first step in a crusade against Dr. Butt's leadership, which, indeed, is ended for all practical purposes."

LONDON, Aug. 9.—Rev. Mr. Macknochie, incumbent of St. Albans, Holborn, having been suspended from his clerical functions for three years by a sentence of Lord Penzance, Dean of the Court of Arches, for contempt of court, in refusing to obey a decree prohibiting his ritualistic practices, appealed his case from the Court of Arches to the High Court of Justice. The appeal was heard this week in the Queen's Bench Division of the High Court of Justice, and a decision was rendered yesterday in favor of the appellant. The court issued a writ of prohibition directed against the sentence of suspension passed by the Court of Arches. The Lord Chief Justice, Sir Alexander Cockburn, delivered the opinion, Mr. Justice Mellor concurring, and Mr. Justice Lush dissenting.

A public subscription of several million francs has been authorized in Paris for the purpose of supplying the deserving poor with free entrances to the Exhibition. To make it more taking, only one-third of the money will be devoted to that purpose, while two-thirds will be expended in the purchase of articles in the Exhibition for distribution by lottery among the subscribers.

The mechanics in the ship-yards on the Clyde have unanimously refused to submit either to an increase of their hours of labor or to a 10 per cent. reduction of their wages, the alternative of which was offered them by their employers.

Most of the presents intended by the Duke of Connaught for the Princess of Prussia are being prepared in Paris. Among them is an opera-glass which is a chef-d'œuvre of silversmith's work. The crown-embossed cipher of the Princess stands out in diamonds and precious stones, and the whole article is covered with gems. Another object worthy of notice is the fittings in gold and turquoise for a parasol, with a handle of the same, and a similar article in lapis-lazuli and oxidized silver, which is a veritable work of art.

Prince De Bismark walks out every morning at Kissingen from 10 to 11, before his house, or he goes by a path beyond the Saale to the part of the forest near the restaurant bearing the sign of the House of Altenburg, and saunters beneath the cool alleys of the wood. A black Danish dog accompanies him, and he is always followed at a certain distance by police agents in plain clothes. A guard of Bavarian gendarmes watches day and night before the closed door of the house, and a line of telegraph connects the apartment of the Chancellor with the station of Kissingen.

HAVANA, August 13.—The captain general has issued a decree declaring that, as the electoral period is near at hand and the tranquility of the island has been re-established, the state of siege decreed on the 7th of February, 1874, is raised, and all civil and judicial authorities will again attend to cases which belong to their respective jurisdictions, according to the law. All cases pending before military tribunals, which come within the jurisdiction of ordinary tribunals, will be transferred to the latter, together with the custody of accused.

VIENNA, August 14.—The New Free Press confirms the statement that a basis for an arrangement between Austria and the porte has already been agreed upon. The Press states that the treaty will be signed at Serakevo by General Phillipovich and Mehemet Ali Pasha.

BERLIN, August 14.—A bill for the purpose of preventing the spread of Socialism has been submitted to the German federal council. It prohibits associations, meetings and publications in furtherance of socialistic or com-

munist objects. The central authorities of the federal states are declared competent to deal with all offenses against this law. An appeal from their decisions will be to an imperial bureau to be created for the purpose of considering the question.

Questions concerning public meetings and press penalties range from a fine to a year's imprisonment. Socialistic agents may be expelled from the towns and forbidden to pursue their trades as printers, booksellers or inn keepers. The central authorities may, with the sanction of the federal council, in districts where public safety is endangered, prohibit public meetings for a year, unless the meetings are sanctioned by the police authorities, and prohibit the sale of interdicted printed matter in the streets; restricts the sale or possession of arms, and expel unemployed persons.

Some years ago it was found that the foundation of the celebrated Eddystone Lighthouse was steadily giving away and that the fall of the building which has withstood so many storms was only a question of time. A new light house, constructed on the same principle as Smeaton built the present one, is to be erected under the direction of Mr. Douglas, of the Trinity House, on another point of the rock called the South Reef. On the tower, 44 feet in diameter and 22 feet in height, will rise the light-house proper, which has a diameter at the base of 35 feet 6 inches. A landing stage about five feet will thus be left on the tower. At a height of 134 feet above the rock the diameter of the light-house shaft will be 18 feet 6 inches, and from this point to the top, 142 feet above the rock, the shaft will gradually curve out to a diameter of 23 feet. The tower will be of granite, nearly solid. At the base the walls of the shaft will be 8 feet 6 inches thick, and at the top 2 feet 3 inches. The stones of the shaft will be single-headed, cut to the proper angle, and laid like voussoirs of an arch laid on its side. The entire building will be first set up on shore, and then taken down and erected on the rock. About 69,000 cubic feet of granite and 50 tons of metal will be used, thus the total weight of the structure will be about 5,200 tons, or three and one-half tons to every square foot of the foundation.

THE Wesleyan mission to the Friendly Islands, in the South Pacific, instead of being a charge to the Society, now contributes from \$50,000 to \$10,000 a year to its treasury, a larger sum of money, says the Christian, than had probably been seen in the entire group before the introduction of Christianity.

It is every way better to declare the truth of God in the hearing of the people, in His name and by His authority, showing at once our own confidence in its truth and in its efficiency as an instrument of divine appointment. This method will reach five when any other will reach one among the masses to whom it becomes the duty of the minister to preach the gospel.—H. V. P., in St. Louis Advocate.

Our most distinguished authors are well on in years. Lowell is almost 60; Park Goodwin is 62; Holmes is close to 69; Whittier is 70; Longfellow, 71; Calvert (George Henry), 75; Emerson, 75; George Ripley, 76; Bancroft, 78; Herman Melville, nearly 80; Shelton Mackenzie, 70; Higginson, 55; Parton, 56; Walt Whitman, 59; Lydia Maria Child, 66; Julia Ward Howe, 59; Harriet Beecher Stowe, 66, not to mention Gail Hamilton, who is popularly supposed to be 215.

ENGLAND imports upwards of \$5,000,000 worth of potatoes annually.

SEND to Shaw & Blaylock for terms as agents for Life of Bishop Martin, and other works.

The Nashville Christian Advocate.

A good deal of excitement prevails, as I learn, in some portions of the country, in reference to the advanced price of the Christian Advocate. This I regret. I have a few remarks to make, additional to those already made through the paper. Individually, I was opposed to advancing the price of the paper, because I thought it would curtail the circulation; but in view of the following facts, I yielded to the will of the majority of the general conference, and I feel bound to state that the late Book Agent that the Advocate lost money during the last year. Second—it was, and is, the opinion of many practical printers that the paper can not live and prosper at \$2 per annum, unless a large portion of its space is filled with advertisements, and too many of these create dissatisfaction in the matter. They certainly do not feel bound to keep up at two dollars and fifty cents, unless the other papers conform to these terms. We desire to hear distinctly from all our brethren, and charge of conference, or those who publish in the interests of the M. E. Church, South. After all, it is a remarkable fact that so few of

our people take any of our papers, even at the low rates. Seven hundred and fifty thousand Methodists make a poor show in objecting to the price of papers and books, when so few, comparatively, do one or the other. Now, dear brethren, if you, because of the increase of the price of the paper, withdraw your patronage, the paper will go down; for your agent will not continue to issue it at a loss of money. It is with the friends of the church to say whether their own enterprises shall prosper. Your Agent will endeavor to put forth its best energies to give you a first-class paper, and if the church will sustain us we expect to succeed. Whether \$2 or \$2 50, you shall be forced to say the paper is cheap and worth twice the amount of the subscription price.

The Editor is here. He is "a live man," and the agent, although some of brother Abbe's friends think he is too old, is also alive, and hopes to help the Editor to put forth vigorous, and attractive life into the dear old Advocate, which for forty years has spread its protecting wings over the church in the great West and South.

OUR BOOKS.

The Agent proposes, with the advice of the Book Committee, to reduce the price of many of our valuable publications so as to suit the times. These publications, which we have hitherto sold at a profit, are now being sold at a loss. Labor and material were much more costly than at present, yet we prefer to sell at reduced rates rather than to allow the publications to lie on our shelves unsold, and the profits of the sale of the unsold copies to go to the pockets of the publisher. We propose from time to time to call special attention to the books on our general catalogue.

Wesley's Sermons.

These volumes are considered standard works in the Methodist Church throughout the world. And well they may be so regarded. Not that Dr. Wesley was infallible, nor that we subscribe to everything he wrote and spoke, but we do believe that no set of sermons in the English language so completely a system of divinity. We have read Benson, and Clarke, and Watson, and Chalmers, and Melvill, and South, and Bacon, and others—men of great renown—but we put John Wesley's sermons at the top of the list. We have them printed in four small volumes; the four containing 120 sermons. They are printed in good type. Every family should have a copy of these invaluable discourses. They are good to read on Sunday, and at night, and on cold and rainy days while the snow is falling, and the wind is howling. John Wesley's writings without spiritual profit. This edition has been carefully reprinted from the London printing.

Methodism in Tennessee.

This work consists of three volumes of about 300 pages each, printed on good paper, neatly bound in cloth, with three steel plates. One of the authors, one of his venerable mother, and one of Bishop Paine. The work, by many, has been pronounced interesting and instructive. It is a full history of the Methodist Church in early times in Tennessee, extending down to the year 1840. Besides, it sets forth the condition and progress of the church in other portions of the State, and records many of the valuable facts as to the general history of the church. The author spent much time and labor preparing the work. The sale has not been very large, owing, perhaps, partly to the high price of the work, and partly to the fact that for some time the supply of the second volume has been exhausted. We now have a new set of the work, volumes I, II, III. Heretofore the work has sold at \$2 per volume. We now offer at retail for \$1 25 per volume, \$2 75 for the whole set. To preachers, when sent by express at the expense of the purchaser, per dozen, \$3 60. When sent by mail, \$4 00. Terms—Cash, or its equivalent.

The New Discipline—Revised and enlarged.

This work, published by the Board of Missions for 1878 will be ready for distribution next week. Those desiring copies will address the Secretary, Rev. A. W. Wilson, D.D., Nashville, Tenn.

Our Hymns.

A letter collection, we think, is nowhere to be found. Some books, Hymns, etc., are abundant, and many of the publications abroad are very inferior. The poetry, if poetry it can be called, is poor, the sentiments often false, and destitute of sound scriptural theology and Christian experience; and the music is often trivial and unsuited to the solemn worship of God in spirit and in truth. Our Hymns constitute a great body of divinity, that will live when the ephemeral productions of the times will be forgotten. We have reduced the price of our Hymn-books so that every member of our church may procure a copy of one style of Hymns for another. Here is our revised list. Read, and order as your taste and means suggest. A COLLECTION OF HYMNS FOR PUBLIC, SOCIAL AND DOMESTIC WORSHIP.

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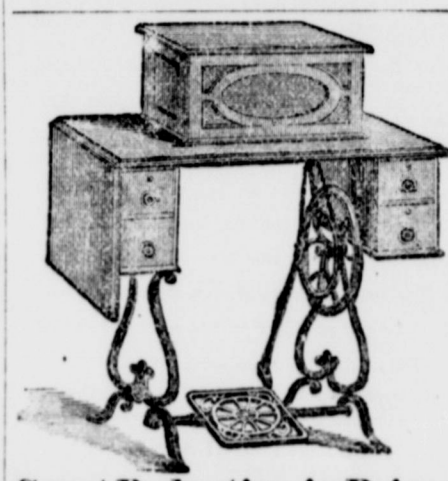
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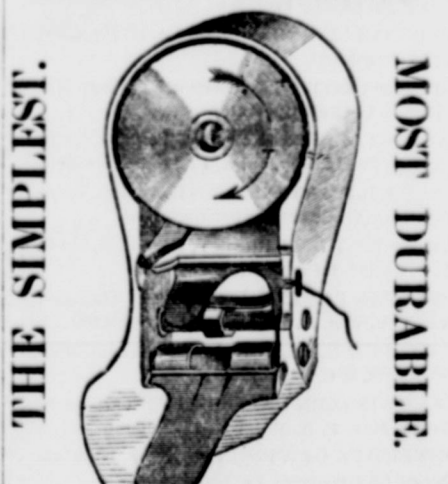
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