## The $\mathbb{C x} \mathfrak{x a s} \mathfrak{C b h i s t i n n}$ Aduocnte.


 Evirown wortes.




Sulday Sthool.
|Prepared for the advocate.
INTERNATIONAL BIBLE LESSONS.







 menered weremet vees ins. it trance- The
bold $P$ Peter was unisereve ind


 Chrish hatd yeiled hais tomictified and




 in assuring them that jeesus had
 of James, whe son told the sor
rowing apostes; but the report of the eleen, was in in an inde tenie to

 All were at feerert hiket the wind




 of ail thesend thingey talked together


 whiie they com cit came to pases that and went with then,

 trying to understand. TJeasoned; had appeared to the Marys, and now to
these two sad disisiples, as they commune about Him their eyes were
 Him. "17. "And He said unto them, what manner of communications other, as ye walk and are sad?"
"What manner of communications
 Which ye pass between each other
V. 18. And one of them, whose
 in Jerusalem, and hast not known the thin
in thes
one of


## lew divs. "And He sidd unto them, what hinged And they suid unto Hhat

 What thines? And they sid dunto

 and all the people.
with hhe people
$v .20, ~$
Rand






 also oft our ratannana certuin women man ans
tonished, which were early at at the sephulere." "Ceraine women on ofor company", certain of our women
also;"made us astonished:" amazed us, or starlued is.

 He appearaces; "which sidid that lives:
which were wind certain of them went the the


 sid to the disecipes ${ }^{\circ} \mathrm{O}$, fools ${ }^{\circ}$










 and He made as though He would
have gone further." "The village:"
Emmaus ; "made it as though He Emmaus; made further :" acted
would have gone fus going on. V. 29. "But they constrained
Him, saying, abide with us ; for it
is toward evening, and the day is
far spent far spent. And He He went in to tay isry
with them." "Constrained Hi nduced Himby entreaties " "abide
remain; "the day is far spent :"
the day has closed; "went in to
tarry :" went in to remain V. 30 . "And it came to pass as
he sat at meat with them, He took
bread and blessed it, bread and blessed it, and brake and
gave them." "t came to pass:"
it happened; "set at meat:" reasked God's blessing on the meal
as all Christians do now following
His example. V. 31. "And their eyes were
opened, and they knew Him; and
He vanished out of their sight", He vanished out of their sight."
"Eyes were opened:" or that which
prevents their recognition of Him, prevents their recognition of Him,
was removed; "vanished :" disap-
peared by His miraculous power. V. 32 . "And they said one to an-
other, did not our heart burn within
us, while He tarl us, while He talked with us by the
way, and while he opened to us the
Scriptures o" "Did not our heart
burn ": glow with love; "opened
to us the Scripture "" explained to us the Scriptures.
to explained 13. We know not the errand of
these two ; possibly it was to get
away from the sad csenes in and and counsel with each other.
14. And as they went they talked hearts- theirh was nearest their
15. And as they conversed.
Him, He, unkout
and talked with them, walked

## 

 yil then theo
## 



## ${ }^{2}$

## Spiritualism is commonly though o be a belief or superstition, (su-

## perstition is what others believ and we do not), peculiar to, and

 confined within, the limits of civil-zation. But the natives of the
Marquesas Islands are reported to
se Spiritualists of the most un
mpromising sort. They think
that they are always surrounded
y spirits, which, or whom, they
by spirits, which, or whom, they
do not har so long as it is day-
light. As soon as it is dark, how-
ever, they are in mortal hosts, never venturing out alonc hosts, never venturing out alone.
Then they go in pairs, or by fours,
fives or sixes, imagining thif be alone bad spirits may seize upon denly. It is supposed that such
spirits are in search of human sacrifices which they were unable
procure while in the flesh. Whe ghost, it is thought, and returns to
the place where he has lived. It

## he-or it-can find no human sac- rifice, he is obliged to depart to Dominique-the wildest and most

$$
\begin{aligned}
& \text { sterile of all the islands-and iron } \\
& \text { there leap into the sea. As he cal } \\
& \text { never come back to earth, this }
\end{aligned}
$$

## he close of his thortly, career The natives also have medium

 who claim to have power to summon and control spirits, and as

## hey are intensely superstitiou he mediums there, as here, do

ood business. The priests are
asually the mediums, and they in
erpret all the mysteries of the in
visible world to the ignorant laity
They make great professions



As folly on the one side, thoug
it should enjoy all it can desir
would, nothwithstanding, never
content; so on the other, wisdom
ever acquiesces with the presen
and is never dissatisfied with i
Moses Owen, the author of the
well known lines on "The Returned
well known lines on "The Returne
Battle Flags," is an inmate of th
Imshouse at Bath, Me. His inte-
almshouse at Bath, Me. His inte
lect has been wholly wrecked

## What Bishop Kiener said.





 chought, say in an audible tone of judgment, I have never seen a thing to be Christian. All religion
voice:
healthier country than Willianson is not Christianity. Finally, the lege operations for thirty-five year- couns. county, of which Geat, neither have I seen
I speak understandingly and sincerely county seat, neither have I seen and trust, is also a prophetic dec-
less sickness anywhere than I saw during the two years I lived in that awaits this already great institution county. Upon the whole, there is of learning. What! an infant of
certainly no better place for the days preferred before ond lucation of a great university than days preferred before one whose Georgetown. The bishop's state-
ment again is certainly a most of years, and whose knowl-
edge is the increase of ages of rehonorable counpliment to the fac- search? The Southwestern pre-
ulty. I should think that above ferred before Yale College!-and
all things else, a father, before by one who can discernetween all things else, a father, before by one who can discern between
sending his son to any college "good "and "evil." May not
would like to be thoroughly satis- Yale say with some fied about the qualifications of " "There cometh one mightier than tors, and have the care of histruc- boy. shoes I am an not worthy to stoop
He would like to know that they down and unloose?" Is not Texas were fully competent in every way dhe grandest tatate in the union;
to instruct, and that by precept and has she not the grandest former to instruct, and that by precept and has she not the grandest fu-
and example they would train his ture of any country in the world Now, mark you, the bishop puts
this faralty against the faculty of commens of " our Southwestern be
comen that of the Yale Colleje. He would rather great State, whose sons and daugh-
they would qraduate his son than
ters she proposes to edncate? The the faculty of Yale College. Now, Lord grant that her beauty and
Mr. Reader, can you repeat that strength and wisdom may increase
familiar quotation about an honest with her years,and that her sons and confession? Just at this point daughters, whose delight shall be to
I wish to make an honest call her Alma Mater, may multiply confession. It is this: The more as the sands on the sea shore. Yea,
I think of the aforcasid remarkable may the time come when all those statement of one of the bishops of the who have not despised her in the
Methodist Episcopal Church, South, day of small things clap their hands the more I am convinced that he hath given birth to more grant's,
is a man that ponders well the and nourishes more kings and facts, and weighs carefully every queens than any Alma Mater in
word before he gives utterance to the land; and kings and queens of his opinion on any subject, that other her, and shall delight to do
he looks at the realities and not at unto her, the mere shadow of things. The homage at her feet. Now, what I
bishop's opinion, as expressed have written, I have written : not entirely on what he saw and lnew
of the Southwestern; and, being a man of sound and clear judgment,
and knowing the facts, as he did, What other opimion cound he have
given? Having been for two years myself a student at the Southwest
ern, I have some little right to know something about the faculty
It seems to me, that a student of all others, is under the most favor-
able circumstances to form a correct judgment about the qualifica-
tions of the professors; and I have not have sense enough to know
whether or not his instructor was master of his business, he ought to
take his books and go home. And
if one has been for two years under if one has been for two years under
the regular instructions of a fac-
ulty, and then does not know anyulty, and then does not know any-
thing about their qualifications, he
How astounding, that say of this
bishops of the Methodist Episcopal Church, South, should tutter such
language, and especially a man wh always weighscarefully histhoughts
before he gives them public utter-
ance. And not only so, but a man
who knows how to weigh thoughts who knows how to weigh thoughts
who has a world-wide fame as hinker, of sound and clear judg
ment; whose utterances it will do to put down as facts, whether he
talks about teligion or philosophy Nevertheless, Bishop Keener did
give utterance to the aforesiad words ; and Bishop Keener is "an
honoratle man." All of this is the more startling when we consider
that Yale College is one of the oldest institutions of learning on the
American Continent ; has exten-
sive librarics, "big," telescopes, sive libraries, "big" telescopes
and an endowment fund that will always insure the ripest scholar ern is a mere infant of days- (that
it costs from 8700 to $\$ 1200$ to send a boy to Yale College, while i
costs only-how much, doctor?o send one to Georgetown). Tha
the bishop was acquainted with the
facts, and pondered them wellfor he thinks before he speaks-be

publicly make the above remarkastatement from such a man a
uch a time at all surprising to th the bishop's statement was surpris ig to any one else who knew at thing about the Southicestern. The
wonder would have been if under
the circumstances he had said any the circumstances he had said any
thing else. Because the bishop i
himself a graduate, and has, as h states, been connected with college
operations for thirty-five years operations for thirty-ine years,
and therefore, knows exactly what
an education ought to be, and also what it takes to constitute an in
stitution of learning. Age i
neither reason nor philosophy neither reason nor philosophy
nor have the old all the wisdom,
though some people think so. Th hough some people think so. The
old ought to know many things by xperience; but the young some-
imes take advantage of the expeience of the old. When Lord
Bacon broke the iron chain of au-
hority he world, he did a great work for
thanced the cause are not always the wisest; neither
are old things always the best.
Old age, splendid endowments, big telescopes and more schol
arly professors are not all the es
entials of a great university. college may graduate thorough in
ellectual scholars, while it may ourish and send out moral dea-
mons. Such an institution is curse, rather than a blessing, no matter what its reputation. Any
nstitution that sends out polished Christian gentlemen, with a
thorough scholarship, is a great by which it accomplishes so great
an end. That is just what the Southwestern proposes to do, and
just what she is doing. She takes
even the uncouth, and while she

 कorthy to give the public- I only
venture to give them now because they are corroborated by the judg.
ment of one whose sincerity and ability to judge can not be ques-
tioned. My honest opinion is that happy in the election of her fac-
ulty-men in every way qualified to meet the responsibilities of the faculty of a great Christian unixer-
sity. The honorable compliment
to the faculty of course includes the faculty, of course, includes has in the discipline of the institu-
tion with all its tion with all its bearings, moral
and Christian, upon the lives of the young men; nor do we think
the bishop's confidence misplaced at this point. The government of
the Southwestern is after the Lord's "Regent"- -think that inemens
ruler"-that's the right word. The head of the university is not
a president, who presides, but a
"regent," who "rules," The model form of government in the universe
of God is the family. The Divine government itself is a patriarchy;
it is a kingdom; but the King is
the Father-the subjects, the children. The kingdom of God is the
family of God. What ! the church
a democracy! Bosh. The church a as our Father's " own family, part
is "our which is on earth, part in
heaven. Now, the governnent of
the Southwestern is patriarchal. the southwestern is patriarchal
The regent rules with a rod - not
the rod of a tyrant, but therod of a
father. He rules with the rod of love


## Adopted June 29, 1878. Attest, SAm. R. Нamintos <br> The final revision of the New Estament by the American and English revisers will be finished in course of a year, and will probably of the Old Testament, the revision of wich will not be completed for some years. <br> Rev. Phineas Crandall, a super- nnuated member of the New Eng- and Cenference, died November 8, in his 84th year.

Uexas Clristian Gdvorat

|  |  |  |  |
| :---: | :---: | :---: | :---: |
| Notes by the Way...From Dresden, Navarro County, to Comanche, Comanche, Co., Texas. |  |  |  |
|  |  |  |  |
|  |  |  |  |
| I left the quiet village of Dresden , |  |  |  |
|  |  |  |  |
| Comanche district, to wlish I was assigned by Bishop Keener at the ate session af the orthwest 'exas |  |  |  |
|  |  |  |  |
|  |  |  |  |
| beantifuta and rich prairires of Na- varro to the villue of Irene, where |  |  |  |
| we found delightful entertainment |  |  |  |
|  |  |  |  |
| family. Bro. A. has located his family in Irene, but reports him- | the |  |  |
| self ready to do the full work of a |  |  |  |
| was busy getting ready to make his |  |  |  |
|  |  |  |  |
| field of labor for the coming |  |  |  |
| year. his efforts to promote "Scrip. |  |  |  |
|  |  |  |  |
| expect a gratifying report. <br> On the 21st, we passed through |  |  |  |
|  |  |  |  |
| Hill countr, via Peorin to Toilsboro and and |  |  |  |
| $\begin{aligned} & \text { river. Our seond night was spent } \\ & \text { at "The Travele's Rest," kept by } \end{aligned}$ |  |  |  |
|  |  |  |  |
| Brother and Sister Purton. Sister <br> B. was very sick. Though a |  |  |  |
| ness the triumphs of grace over |  |  |  |
|  |  |  |  |
|  | \|sch |  |  |
| hesitatingly pronounce it one of the best countic |  |  |  |
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Uexas Cluristian Sdrocate shaw \& blaylock . . Publishers.

##  <br> \section*{}




subscribers, take notice. will notice on the direction slip pasted on the $A$ drocate, containing also date of expiration of subscrip-
tion, that theirs will expire January 1st. In order that no number of the paper may be lost to them,
we would advise all to renew at once, for it is very seldom
can supply back numbers.
$\overline{\text { Chappeil Hil.t. Dec. } 4,12 \text { ns.- }}$ A Solens 1sctivest.- Mrs. Moselle
Atkinson, a widow lady of about
6.5 years of aye of most estimble 65 years of age, of most estimabbe
character and devout Christian life, character add devout hristian hee,
having made preparation to go to
evening preachin - -being in usual evening preaching-being in usual
health-fell suddenly to the floor
and immediately expired and immediately expired. Several
ministers of the conference, among others Rev. Mr. Goodwyn, are
guests of the house. The sudden death produced a most profound
sensation. She was fully prepared for the event. and Foreign Bible Society a Welch speaker declared that there is not
a single infidel book in the Welch language. The people are so well
read in the Bible and so familiar read in the Bible and so familiar
with its doctrines that the arguments or cavils of infidelity have
made no impression upon them. made no impression upon them
It is possible no race has been so eminently a people of one book.
It is found in all their homes, and its teachings are familiar to every is earnest and their morality in advance of the races around them. WE heard a minister remark recently that his people were strong
disinclined to contribute to disinclined to contribute to the
support of foreign missions. They gave promptly to the support of
their pastor ; they would respond to the appeal in behalf of domestic
missions or the conference fund, but were reluctant to give to send inquiry we learned that there had the past year. There had been been very few accessions by ritual. Nearly all the additions to the
church were by letter. Were im-
migration to cese, would die
taste for statistics would gather the data bearing on this point.
Judging from the facts at our com mand, "e are satisfied that, with but few if any exceptions, it can
be shown that where a church loses the missionary spirit, it spiritually begins to decline. ChrisThe command of the Master was to go. The broad commission under
which every preacher and every nations. The love of Christ on the abide with that selfishness, which has no care whether others perish Its constraining force sends it forth to win the perishing from their
doom. If fettered by worldliness and smothered in selfishness it
will die. When a Christian be comes indifferent respecting the salvation of others and can be con-
tent while men perish around him, tent while men perish around him
the grace of the Christian characte must decline; and a church that looks only at its own weal and
cares only for its own members, will soon feel the stillness of spiritual death resting on all its moveitual d
ments.

Religion and nanitary sciThe Galveston News of the 29t ult. contained some strictures on b the pastor of St. James Church Galveston, which were the occasion
of some surprise to the pastor him elf as well as the audience who li tyle of reporting sermons for th press because the men who perform
the task often know but little and care less about religion, and the net result of their endeavors i
frequently utterly foreign to doctrines the preacher was seekin o enforce. Men who are im
pressed with the importance o ruth, and havedevoted years to it investigation, are reasonably anx
ious that their utterances shoul ot be mangled by an incompeten eporter who possibly has neve
iven an hour's serious thought e themes he flippantly handle This may possibly explain ho
it happened that the sermon in question was so strangely misun derstood. An imperfect and frag.
mentary report of the sermon appeared in the local column of th News; the editor of that paper as
umed that it was a faithful rend tion of the preacher's sentimeats, were not in the region of the speakr's thought. The preacher is rep resented as branching " into a lin
of remark which seems to involv being in spirit barren of godliness if not in effect systematically irre-

We are informed by several in elligent hearers that there was
othing in the discourse which ustified this charge. A day of thanksgiving had been set apart by he chief magistrate of the nation
nd the call was renewed by th overnor of the State. The lesson selected by the preacher on the oo
casion was the ten lepers healed y Christ, only one of whom re ext was, "Where are the nine? His theme was gratitude. As the
ongregation had met to retur which have marl for the mercie and among others our escape from the scourge which has visited other preacher. sought to raise their
thoughts above all subordinate agencies to their Divine Protector whose eye is over all His works,
and whosehand is ever outstretche to enforce His laws or to rescue
those who cry to him for help. This was certainly the purpose fo which thecongregationsthroughout
the land had been assembled. They he land had been assembled. They
had not met to endorse quarantin regulations, nor to complimen
boards of health, but to retur boards of health, but to retur
thanks to Almighty God for th year. We do not presume that it entered the preacher's mind that an occasion be any rivalry on such ence and the government of God or that devout thanksgiving to the Giver of every good and perfect
gift," would seem like an attack on a science so beneficent as that em-
ployed in securing certain sections from the ravages of the bronze de
stroyer. Hence the sermon conained only a brief reference sanitary regulations and boards health, which the preacher men-
tioned as "mere agencies of the Di vine clemency." "Are they mo han this?" Has the Almight abrogated in favor of sanitary sc re and death, without reserve,
medical practitioners or boards ealth? If so, we are in a pitiabl plight. The most scientific of these oms of the terrible disease, bu have not yet fully determined
he source whence its malignan orces spring. They are seeking it heir haze the wnich cover with hey are searching for it in the filth water in the cities, or the bilge yet what that epidemic germ may essential to its origin or develop
wisest doctors disgyree. They find
oome remedial agenciess with which hey endeavor to arrest its spread
nd yet death smites down by thousands, and the survivor esolated homes, and grow fain with fear as they think that they, and the physicians who bravely battle with the plague, may be the troke. They cleanse the street of towns and cities and disinfect commerce are closed against each of commerce are closed against each
richly freighted ship, and sentinels re stationed along the lines of re acting wisely these things the ditioned immunity from many the ills of life in the faithful use
he agencies He has provided rocognize the supreme folly of thei eglect. But after all, they are has placed at our command.
believe in boards of health, but Iso believe in God Almighty. W see no disrespect toward the Grea suler of heaven and earth in the
se of the sanitary agencies He ha provided to avert approaching
danger. It is an act of obedience to His laws. And when the preache oints his congregation to that over he hairs of our heads and behold the hairs of our heads and beholds in its fall, we can dis. ern no intentional or even seemin not prepared to deify the agency, who gave it being
The Neurs says:
"With all deference, we sul nit that it is assuming an awful
ffice for the minister of any reigious faith to step in between
man and his Maker. We say it i ny awful thing for any human be
ig to presune to penetrate the counsels of God and proclaim, out
of hand, and in tones of authoritaive emphasis, His special judg
nents of affliction or of benefac tion."
We
sition tion of a certain class of scientists, who, with cool complacency, se meets and bounds to God Al
mighty's Empire, and intimate hat He is invading their special dor ain when He presumes to ex-
ercise control over the natural laws which rule the universe. They dominions, limiting Him to the noral and spiritual world, but fai o own His presence and His power
ver all the works of nature. They would determine His task, and expect Him to attend strictly to $\mathbf{H}$ i ments--such, for instance, as the
mes either seek His help nor drea His power. When the great apos
dle stood on Mars Hill, surrounded the philosophers of Greece, h proclaimed under the authority o
inspiration: "In Him we live nspiration: "In Him we live
and move, and have our being." and to-day, surrounded by mod ern philosophers, the Christian can
till rest his faith on that inspired eclaration.
After all, the wisest student of laws of nature can only boas leads him but a little way into the rofound mysteries of being. Wit ther men, he is but a learner i
he school of knowledge. Theorie change with every generation Each opening page of nature reveal
ome new and wonderful forc in the material world which com rels him to readjust his system and reminds him that, like New
ton, he stands on the shores of the nighty ocean of truth, gatherin few pebels from its sands, but has not yet sounded its depths or raced the outlines of its distant
shores. As he knows so little bout the material world, it be omes him to be modest when h speaks about its Maker. Groping,
with unicertain step, amid the mighty forces which make up his being, and handling with the hesi
tation of imperfect knowledge the dation of imperfect knowledge the
agencies which may guard huma
life from that event on which life from that event on which it
ever looks with the profoundes
dread, it becomes him to stand
with reverence before that awfu dread, reverecome before that awfu
with resence which has given birth t
Pre every form of being, and while h
diligently performs his part, in life own
the

The city authorities of Boston are discontented because a wealthy
In 1869 the Ameer of Cabul,
lady of that town persists in keep. shown through lady of that town persists in keep-shown through a fine English
ing as pets two lions, who have church. He was intormed that the reached the age of two and a half officials who worshiped there were
years. She insists that they are seated according to their rank. His her pets ; that there is no harm in the freedom of her house. She sents as an impertinence this in
trusion into her private and do trusion into her private and do-
mestic affairs. She takes for herself and her family and servants
and guests all the risks in the case, and thinks it is nobody's business but her own. The authorities think
differently. The lions are dangeris beasts. They might take their mistress, or devour som body else. Lions are in the habit of doing such things. They are
dangerous, and should be kept in reasonable control. The neighbors lions may get a taste of human child may satisfy their appetite. No one feels comfortable when
they think of the possibilities which might result from the wild
pranks of these pets. The hons are chained. Would it not be a
wise thing if those city anthorities in Boston, as well as the good peo-
ple in every town and city in the nation, would chain other evils
andabateother nuisances? Who can and abateother nuisances? Who can
tell whose son will b the victim of an appetite which is fostered till
it becomes a frenzy by the liquor sold by saloon-keepers under th authority of the law
We learn from authentic sources epidemic in the South, about forty epidemic in the South, about forty
Protestant ministers have fallen at their posts. In this connection we
can not but remark the fact that,
while the names of the Catholic while the names of the Catholic to the relief of the sick and dying were sent out to the world by telegraph, only a few of the Protestant
ministers who died were reported. It may be possible that it was
through neglect that their names were not furnished by their friends, yet the fact must strike every
thoughtful mind as singular thoughtful mind as singular
that the press, through its various channels, secures so readily the intelligence which will pass to the
credit of the Catholics while mea credit of the Catholics while mea-
gre reports are obtained respecting sentatives of Protestant churches. We would not abate one jot or tittle of the honor due the Catholic of his duty; but when the death roll of the Protestant clergy tells
that they have been true to their trust, even to the sepulchre, it is but just that
meed of praise.
It is seldom men leave home without forgetting something. rather remarkable case of good
memory recently came under our observation. A party, nearly a half dozen gentlemen, were called to an adjoining city on official business
and not one of them forgot to take a well filled bottle with him. Each one was under the impression that crowd until one of them sat down on the pocket of his overcoat and then the fact leaked out with his
whisky. Of course all enjoyed whisky. Of course all enjoyed
the joke hugely, and quizzed their unlucky friend without mercy about carrying a bottle with him when an examination proved each
man had also a bottle in his pocket. Men will forget their prayers, for get the commissions their wives
intrust to them when they leave the breakfast table for their places of business, but their memories are as true to their
is to the pole.

## A San Antonio correspondent

he Galveston News announced ew days since that the Rev. Mr. Dougherty, of the Northern M. E. Church, had succeeded Rev. Homer S. Thrall in the Methodist
pastorate at San Antonio. This is fair specimen of the accuracy e undertakes to write up church ffairs. Rev. Alanson Brown folof our church at San Antonio.
astonishment was profound, and
turning to his guide, he said: "I am the chief ruler of my country, but when I worship in the
mosque I take my seat beside the poorest subjects; for in
the house of God all men are
$\qquad$
$\qquad$ iod. Would it not be well for Christian people to bear this in mind, and so arrange all the ap pointments of each house of wor
ship that the poor may not in that ship that the poor may not in that poverty, or the rich bring into the
sanctuary an exhibition of their
 A New York journal furnishes a table of the contributions for the relief of the yellow fever sufferers
making the aggregate in the United States, $81,320,000$; from abroad, 839 , 000; total, $81,359,000$. This does not embrace all, as nocredit is given
o the different towns and cities of Texas. As our State was under
rigid quarantine, the journals in the North possibly did not receive the
report of contributions from this report of contributions from thi
quarter. New York heads the lis with 8395,000 , or nearly one-third of hie entire amount. Next comes
Philadelphia with 8132,000 , Chicago with 890,000 , St. Louis with
885,000 , San Francisco with 860 000 , Poston with $\$ 55,000$, Baltimore $\$ 51,000$, and other cities with sums corresponding with their population. This generation wil he generous gifts of the North in the generous gifts of the North
the hour of our deep distress.

## A friexd informs us that the

 Austin Statesman recently state that "Bro. John, of the ChristiasAdvocate, said that he would not give a chew of tobacco respecting ane Governor's opinion about quarprove that Bro. John, of the Chbis-
tias Advocate, ever used such language, we will give him a chew
of tobacco. The Statemman has got hings somewhat mixed.
Miss Rankis, the first femal missionary sent out by the Wo-
men's Foreign Missionary Society men's Foreign Missionary Society,
on the M. E. Church, South, h sailed from San Francisco to Hon Kong. She was fortunate in having the company of a missionary
family, Dr. Hartwell, of the Amer
ican Board of Commissioners for Foreign Missions.

a party of sixty-five Bostonians, all Protestants, paid their respects to the Pope, complying with the pres-
cribed etiquette of kneeling in cribed etiquette of kneeling in his
presence. They paid but little respect to their Protestantism and of adoration to a mortal.


The Bishop of Gibraltar has been
offered 1000 Greek Testaments for

## irculation in Cyprus.

The United Presbyterians of
Scotland during the past thirty four years have raised
purposes, $\$ 39,133,200$.
The mission
Wushihisshionary was destigheyed by a
A society ist. form in A society is being formed in Lonrianism.
Riss.
misona
results ionaries to alleviate the sufferingof the famine-stricken people, that
in the temple near have set apart a large room, an
written over the popl written over the entrance, "Jesus'
Chapel."

Snnday, Nov. 30, will be observed foreign missions.

## Jexas Christian Sutwate

 PVBLisniEns soncess．








 To the neouberonot the ．Texne Annual




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