





## Texas Christian Advocate

## Our Postal Cards.

ROUND MOUNTAIN, March 4.—In a former postal I said, or fully intended to say, "the earth moved 68,000 miles hourly," not daily. I also wrote over "Sentinel," not "C. R. Shapard."

WEIMAR, COLORADO CO., March 11.—Had a good practical sermon at Osage last Sunday by Rev. Kilpatrick, a Presbyterian. Weather dry. Farmers have measurably quit work, waiting for rain.—WESLEY SMITH.

GRAPELAND, HOUSTON CO., March 10.—Our work is advancing, notwithstanding the hard times. Our first quarterly conference over Bro. John Adams, presiding elder, was present doing the work of a good presiding elder. An average attendance upon conference. The preachers were cared for. Some interest manifested in the congregation.—T. T. BOOTH.

RUSK, CHEROKEE CO., Mar. 12.—While Bro. T. H. Cobble and family were attending worship at their church last Sabbath, their house was entered by thieves, and some five or six hundred dollars, besides some silverware, stolen. Bro. J. M. Tullis, an estimable citizen of this county, and a worthy member of our church on this circuit, died last Saturday at his home, near Alto, Texas. J.

ROCKPORT, ARANSAS CO.—A revival at Rockport with several conversions, and a number of seekers. Meeting going on. Our presiding elder is with us and is preaching not with "usual ability," but unusual. He is a strong man, promising great service to the church—prayer, study and humility will give success. The citizens of Rockport are in good spirit and promise to take care of their minister.—H. A. GRAVES.

CALDWELL, BURELSON CO., March 11.—We have a quiet town; no doubt, because local option obtains here; may have to vote on it again soon; hope to keep out whisky. We have one of the prettiest blocks in town upon which we have a small but neat church and a parsonage. Our town is improving slowly. Come and make a track in our sand, it won't stick to your boots. I think the church is improving religiously.—M. H. PORTER.

BUFFALO, LEON CO., March 9.—Our beloved pastor, W. F. Compton, sick—but on the mend now. I delight in reading your postals from the different counties and to see the interest taken in our welcomed visitor, the ADVOCATE. Money is so scarce that we know not where it is to come from to renew, but my family say they cannot live without it and we are determined to have it, and where there is a will there is a way.—H. J. HALE.

THORNTON, LIMESTONE CO., March 13.—We had a fine rain in this vicinity last night, which was greatly needed. There are many smiling faces in Thornton this morning. Water was scarcer than it had been for years. Efforts are being made to organize a joint-stock company for the erection of a cotton factory at Thornton. We feel encouraged at the prospect before us; are looking forward for a gracious revival of religion.—M. K. LITTLE.

LEESVILLE, GONZALES CO., March 6.—I have just closed the fourth round on my circuit; had large and attentive congregations; received five into the church. Prospects religiously very good; weather still very dry; farmers all busy; the cry is, "hard times—money scarce!" Yet I do not relax my efforts for the ADVOCATE. I think the people are waking up somewhat in their love for our own church organ.—N. W. KEITH.

TYLER, SMITH CO., March 10.—Starrville circuit, first quarter, every church represented. Salary of preacher in charge, \$500; presiding elder, \$100; paid on claim, \$243.20; good. J. R. Wages at work, to the pleasure of all the people. Sunday-schools are now to be revived. Railroad tax and want of harmony in political circles is causing many people to move out of the county. Thirty members lettered the last quarter. Lands are good. County healthy and the people moral.—R. W. THOMPSON.

JACKSONVILLE, Mar. 12.—Weather pleasant but very dry. The outlook on my work is good; congregations large; prayer-meetings are well attended. I trust with good results. Our people are taking quite an interest in the Sabbath-schools. I am well pleased with my work. I feel encouraged with the prospects. I am looking forward and praying for a gracious revival. I can assure the readers of the ADVOCATE that the good people of Rusk and Jacksonville provide for their pastor.—A. LITTLE.

DAVILLA, MILAM CO., March 10. We have on our circuit and district this year the preacher and the presiding elder. We have a parsonage about ready for the preacher to move into. I have learned a great deal about how such things are done recently, too. Just get two or three men to say "it must and shall be," and it is as easy as "falling off a log"—especially if you have the money to do it with; but there is where we all stick.—SHROCK.

CADDO, JOHNSON CO., March 1.—The prayer-meeting was resumed last night. Rev. I. N. Reeves superannuated on account of bad health, is here in the grocery business; health improving and doing well. A farmer in town yesterday, under the influence of bad whisky, let his horses run away, thereby adding to the cost of the benzine a bill for repairing his wagon. Prof. Stark's school still running. Wheat looking well; some planting going on in the vicinity. Weather dry; greenbacks scarce.—"TEXICAN."

BOSTON, BOWIE CO., March 7.—About a month ago I commenced a prayer meeting at our church here, and I am glad to say that the interest has continued to increase from the first and our prospects are brightening. My plan is to read a scripture lesson and then give a sort of running comment on the lesson read and have a few songs. The most of those who attend are not church members, but they pay strict attention. May God bless our prayer-meeting.—W. W. HORNER.

BOSTON, BOWIE CO., March 7.—Secular news is rather scarce in this part of the immoral vineyard. District court has been in session here nearly two weeks, but little business has been done. A negro man who broke into Judge Hoskins office in December last and stole about \$25 was tried yesterday, found guilty and sentenced to the penitentiary for five years. Let all men rest assured that their sin will find them out and the guilty shall not go unpunished.—W. W. HORNER.

FAIRFIELD, FREESTONE CO., Mar. 10.—Our second quarterly meeting was held a week ago. Bro. Mackey was with us in the spirit of the Master. We are at work in the interest of the ADVOCATE and the other enterprises of the church assigned us. The outlook for Fairfield circuit is tolerably good. Great complaints about hard times. Yet I trust all the finances of Fairfield will come up in the end. Myself and family well and happy on our new work.—A. DAVIS.

WAYLAND, RED RIVER CO., Mar. 10.—Find the people anxious for the Word. They seem to be very willing to aid in the cause of missions. First quarterly conference over. Preachers claim \$300. Presiding elder's claim on the work \$60. First quarter \$28 reported. We have 16 regular appointments; 12 organized societies. The people are getting along well planting. Fine weather. My wife has been sick the past three weeks.—L. F. PALMER.

MISSION, REFUGIO CO., March 8. Here Tafollo and myself are preaching to large and very attentive audiences, both of Mexicans and Americans. This is the first visit ever made to these Mexicans by a Protestant preacher, they having been brought to a knowledge of the truth by private members of the church from Corpus Christi. This is the history of many of our congregations. As long as the members are faithful, the chariot of salvation moves forward.—A. H. SUTHERLAND.

BENNETTE, March 11.—There is considerable fatal sickness on Robbinsville circuit. Buried Sister Mary Womack yesterday, the fifth member of the church to die within two months. Preached in our new church house last Sunday at this place. This is the first house of worship on the railroad between Clarksville and Paris. Have begun a parsonage, with strong assurances of success. Am doing what I can for the ADVOCATE. Some religious interest on the work. Just received first news postals.—J. H. S.

GAINESVILLE, COOKE CO., March 3.—We expect to have our new church finished, paid for, and ready for dedication the fifth Sunday in the present month. We think we will have one of the neatest, most substantial church houses in North Texas. Our excellent and most energetic ladies have raised about \$240 toward building and furnishing the house. Brethren and friends are respectfully invited to attend the dedication.—L. P. SMITH.

AUSTIN, TRAVIS CO., March 11. Preached Sunday last at the Summit church, eight miles north of here, and baptized two little children of Brother Music, who recently died very happy in God.

In the evening, at Brother G. McCormick's, baptized the infant son of Rev. Bro. Wright, and spent the balance of the day in the social circle, expounding and enforcing the Word of God. I was blessed, and God was graciously with us all. Thanks be to God, who graciously enabled me to do a little more work for Him.—O. FISHER.

FLATONIA, FAYETTE CO., March 5. There is considerable improvement going on in this railroad town. New dwellings and new business houses. County healthy except the chronic winter complaint—bad colds. Corn planting nearly over. Rain needed. We have secured lots on which to erect a church building. A neat little house has been put up on church grounds for a parsonage. The ladies have furnished the preacher's room with all necessary furniture and he is quite comfortable.—K.

OAKVILLE, LIVE OAK CO., March 1.—Our parsonage is now enclosed by a nice lumber fence. I raised the money by asking for a dollar from any member or friend of the church who felt willing to contribute. Thus I bought the lumber. Bro. Adams furnished the nails and hinges necessary, and I built the fence. We have the yard all planted in peach trees, fig trees and grape vines. We have neither well nor cistern yet, but hope to have before the year ends.—JOHN E. VERNOR.

COLEMAN, COLEMAN CO., March 1.—I met Bro. I. S. Chamberlain a few days ago, who has recently married and seems to think that he is the happiest man of all, but has not forgotten in the joys of his heart that all peace and comfort that is lasting comes from above. We retired to the grove and communed with the God of our salvation, and I went forth with new resolves for the future. Congregations increasing. Wether dry and warm. Needing rain. Some sickness.—J. W. CARSON.

HOMER, ANGELINA CO., March 11. I think the postals are quite an improvement in our ADVOCATE, but I am sorry to see some of the brethren trying to get off something that is witty and smart. Preachers ought not to be clowns. We are having some good meetings on this circuit. I went to Wallis' Chapel last Saturday and as we got in sight we saw the smoke, but the house was burned. It is said that "an enemy hath done this." We are doing all we can for the ADVOCATE.—J. M. BOND.

WHITESBORO, GRAYSON CO., Mar. 10.—Our Marshal was killed on the 1st inst., by a drunken crew in a gambling den. He went to make some arrests, but got a death blow. His remains were sent back to Georgia to an aged widowed mother and a lovely sister. Alas! alas! How many a corpse is sent to the homes of their loved ones. Texas sustains great harm in this way. Marshal Ayers was a gentleman of the true Georgia stamp. Too good to be sacrificed to whisky and gambling, but he was.—I. S. ASHBURN.

LONGVIEW, GREGG CO., March 4.—Work for the itinerant: visited up to date sixty-five families, reading the Holy Scriptures and prayer; have gotten my people all well into line; and just entering upon the spring and summer campaign; expecting a gracious victory on the side of Israel; looking well after all the interests of the ADVOCATE and church; the general health of the country good; people seem to be well pleased with their preacher, and the preacher with the people; the future hopeful and brightening; go work to-day is the divine command.—J. S. M.

MISS ANNA DICKINSON, in a recent lecture on the theatre, which was delivered on a Sunday afternoon; and very appropriately if the fitness of things rule in such affairs, spoke slightly of the church. The actors present hissed this part of the lecture. It is a mistake many make to suppose that men who seldom attend the house of God and whose lives lead them far from the paths of piety are opposed to religion. The memories of other days, or convictions that seldom rise to their lips, cause them to resent an assault on religion as an offense against a long-tried but absent friend.

GEORGETOWN, WILLIAMSON CO., March 8.—Rev. J. L. Davis, a Baptist minister aged eighty years, on yesterday told a brother minister that he had been praying all day for grace and strength to kill himself. He was reasoned with as to the monstrous character of such a thing. After chatting with the family of his son-in-law where he was visiting, sitting with them to quite a late hour, he retired. This morning at five o'clock he rose, dressed himself carefully, laid down in the door of the hall with his head just beyond the doorsill,

and with a small pistol put a bullet through his brain.—F. A. MOOD.

SOUTHWESTERN UNIVERSITY, Mar. 10.—"S." from Hillsdale, in the ADVOCATE of the 8th says of tobacco, "It is a bootless habit." This remark prompts me to say that as not one of the eight professors of the University uses tobacco in any form (happy coincidence!) we require all students who come to recitation with tobacco in their mouths to spit either in their own boots or in their hats. The result of this reasonable regulation is that they neither spit on the floor nor in their boots. It boots little what sort of regulation is adopted, provided we avoid spitting and being spit upon.—F. A. MOOD.

ROCKPORT, ARANSAS CO., March 11.—I held the quarterly meeting here last Saturday. The meeting continues still and there is much interest manifested. The town is almost depopulated, but the appropriation from Congress to clean out the pass has raised the hopes of those who remain. I hope they may not be disappointed. They say here that if they get a ship channel through the pass will have the best harbor on the Texas coast. It is exceedingly dry throughout my entire district, and if it so continues much longer the farming interests must suffer.—JNO. B. DENTON.

WHITESBORO, GRAYSON CO., Feb. 26.—Six of them were boys; they were on their way to the penitentiary at Huntsville; their feet chained, and guarded by armed men; good-looking boys; could have been trained up to have blessed the world. I wanted to ask them if their parents were religious; if they were baptized and dedicated to God in infancy; if their parents taught them to observe the Sabbath; if they were gathered around the altar of God night and morning, and prayed for? I doubt if they were so blessed. O, parents, are your sons to go to the penitentiary? Yes, if you fail to do your duty.—I. S. ASHBURN.

PALESTINE, ANDERSON CO., March 10.—We are having very dry winds. The lands are getting very dry, so that farmers are making very slow headway in their department. I am talking for the ADVOCATE as I go round, and get here and there, a subscriber. Religion brightening up a little. Appointments very well attended. Having some very happy times. Some good old-fashioned Methodist shouts in the camps of Israel again. They make the preacher feel that there are good times coming, when the refreshing of the Lord comes. I want to tell you that the Lord and the people are caring for us.—J. F. HENDERSON.

ROCKWALL, ROCKWALL CO., Mar. 2.—No change in our country for the better. Drought prevails to an alarming extent. Seed sown cannot come up. People hauling water, and stock suffering from want of it. Every appearance of rain dissipated by a norther. Religious prospects appear to be improving on Rockwall circuit, which paid a better quarterage than any of the district out of eight or nine. People trying to garden, and some to plant corn. Wheat prospect dull, from the drouth and Hessian fly. Epizootic or influenza prevails, with whooping-cough. Very severe on children and old people.—A. H. BREWER.

MINEOLA, WOOD CO., Mar. 11.—We had here last night a rare treat in the way of music, by Prof. R. B. McEachern, a naturally blind bard. He has produced some splendid pieces. Will soon pay a visit to the editorial sanctum of the ADVOCATE, on his tour selling his poems to maintain himself and widowed mother. Hope you will greet him kindly, for the sake of Him who said, "Receive thy sight." The spirit of music in song has well-nigh expired here, but hope the Professor will raise it again when he returns. May the Savior of Bartimeus ever lead and bless this modern singer of sweet, sweet music.—RUF.

FARRISVILLE, NEWTON CO., March 5.—The spring has opened beautifully. Farmers plowing and planting; and mill men sawing and grinding; and preachers praying and preaching; and people sickening and dying. Sister Lyda Trotte died in the faith a short time since, and Bro. Henry Hurger died in peace, and Miss Mary McFarland; all died the death of the righteous. It is good to know "to live is Christ, and to die is gain." My congregations are increasing in numbers. The county of Newton is one of the best watered portions of Texas, and the land is good in some portions of the county. The second quarterly conference will be eight miles north of Burkville.—E. T. BRASHER.

VICTORIA, VICTORIA CO., March 2. Everything green and lovely. Corn

up and growing rapidly. This is one of the best farming counties in western Texas. Corn, cotton, wheat, potatoes and sugar cane grow to perfection if worked by the white man. Negro labor is a failure. We need more laboring white men. Local option and temperance councils at work. Have two councils in the county, with one hundred members. Neither one of them in Victoria. Bar rooms doing a good business. Religion at a low ebb with a downward tendency. We need Bro. Young to talk temperance to our people. Health tolerably good.—TEXAN.

HENDERSON, RUSK CO., March 10. I write to remind the brethren of East Texas Conference that at our last session the first Friday in April was set apart, by resolution, "as a day of fasting and prayer that the Lord would send forth more laborers into the vineyard." Let it be faithfully observed in all our charges. The prospects of our church here are brightening. Several additions since conference; will have others soon. Good, attentive and serious congregations. Have organized two missionary societies. Our Sunday-school numbers sixteen officers and teachers and 134 scholars, and interest increasing. Two years ago it numbered seventy-five or eighty altogether.—S. W. TURNER.

PEACH TREE, JASPER CO., March 4.—As the storm of postals has somewhat calmed, we thought perhaps one from this portion of the "vineyard" might prove acceptable. Our presiding elder put in his appearance at our quarterly conference looking fresh and encouraging. After staying with us a day or two he left for Woodville. He made his way to the hearts of the people, and many are the wishes that he will have a pleasant and profitable time as presiding elder of the "Alligator District." Filled our appointment Sunday 1st inst. Had a glorious visitation of the spirit. Church was revived and sinners converted. Five accessions. Beautiful weather. Farmers busy.—H. H. VAUGHAN.

MOSS BLUFF, LIBERTY CO., March 4.—We have had a stiff norther, three or four days' cloudy weather and no rain. Fruit trees in full bloom. Farmers beginning to stir around. Very little corn planted yet. Will plant this week. There will be a large crop of cotton planted this year than for the last two or three, so I understand. Disease and poverty brought on by the long and sever winter is killing a great deal of stock. There have been several cases of pneumonia fever arising the last two or three weeks. Better now. Bro. Sproule reports six accessions to the church at Wallisville on his last round. That's splendid, taking everything into the account. Bro. S. has started well.—R. M. BAKER.

COMANCHE CO., Feb. 25, 1879.—Have been appointed a supply on Sabinal circuit. Have preached four times. Like the people very well, and am looking for a rich harvest the coming summer. Will work for the ADVOCATE. Send you a subscriber and renewal. Latter says she cannot do without the ADVOCATE. Two dens of rattlesnakes have been broken up and seventy-nine snakes killed in this vicinity recently. People are planting corn. Country settling up. New houses being built in all directions. The immigration is swelling our church membership. Bro. Warren, our presiding elder, is in good health.—JOS. WYATT. [That's right. Kill the snakes, and swell the membership of the church.—Ed.]

COMANCHE, COMANCHE CO., March 11.—Bad colds epidemic in this country—some pneumonia. Our pastor, Bro. Gravis, confined to his bed. The revival that succeeded the quarterly meeting resulted in three conversions and eight accessions to the M. E. Church, South, and one to the O. S. P. It did good in all the churches. Our church building will soon be completed. The roof and belfry are finished. We would like for Dr. John to place Comanche on the plan of his circuit and make an appointment to preach the dedicatory sermon sometime in May. Wheat looking badly. First rain for several months fell to-day. Business dull. Farmers hitherto discouraged. I love the ADVOCATE.—J. T. TUNNELL.

HAWKINS, WOOD CO., March 3.—What a contrast! A first-class station—and a third-rate school-house on a fourth-rate circuit. The preacher of the former enters an elegant church edifice every Sabbath in his blackcloth, black silk hat, black kids, black gold-headed cane and black glossy boots, under the sound of sweet music. The latter, once a month, winds his way to a dilapidated, unpainted box school-house—with half the lights broken out; no door shutter; or, if any, no fastening, no music, only

as he makes it; no one to pray before or after the sermon; and often no cheering voice to say, "Bro. —, come and go home with us." The one should be glad and grateful, the other needs encouragement and help. Lord Jesus bless them both.—RUFUS.

CLINTON, DEWITT CO., March 10. I think some who read my account of Bro. Denton suffering from the necessities of life must have had strong teams to draw their inferences. I never said "starving." There are other things than bread and drink necessary to man's comfort, and I found that while Bro. D. had plenty to eat, "moonshine" wouldn't warm him. But it was not Steward's fault that he had to cut and carry wood. Steward ordered the wood in time and thought he was having a good time to burn it. I found the corn very acceptable, and all that was sent he used. Do you think corn and wood necessities? Dry. Some crops up. Some planting and some places too dry to plant. Plenty grass for stock. Some sickness. Preacher not well last Sunday. We don't call him a "gum log."—STEWART.

COLD SPRINGS, SAN JACINTO CO., March 4.—Collected by Peter Watson on parsonage subscription: Peter Watson, \$5.00; Z. T. Ross, \$3.00; Hollie Jagers, \$5.00; R. H. McLanahan, \$2.50; Florence Johnson, \$2.50; E. E. Zumley, \$1.00. The following donations of work have been made: John Carnes, one day; Tommy Smith, two days; B. E. Moore, one day; C. S. Fields, one-half day; Peter Cashaw, one day; H. H. Hansboro, one-half day; and hauling of John Hansboro, one day; D. L. Jagers, \$5.00 for work done. The following donations have been made: R. H. McLanahan, ten pounds of nails; C. T. Allen, five pounds of nails; S. H. Cocran, three pounds of nails. The first note now due will be met by the balance of the subscriptions, which will be paid soon. Willing hearts make ready hands. Let everybody do their part, and much will be done.—I. Z. T. MORRIS.

MATAGORDA CIRCUIT, MATAGORDA CO., March 8.—Mr. Thomas' little boy, being sent for medicine, failed to return in good time, and was picked up upon the prairie with a broken arm. The little sufferer is improving. All planting suspended for want of rain; fish and oysters plenty; have one church and claim an interest in another; will not build any this year, so far as I can guess; no parsonage nor anything else unless somebody "wills" the "work" a fortune. For the information of the P. C., I'd remark that we have hot and cold, dry and wet, settled and unsettled weather (especially the latter), down here, and will have such the rest of this year. I make this statement so as not to have to revert to it again during the year. No presiding elder, no long sermons, no—well, nothing—nor postals either; send some.—Wm. A. BOWEN.

GREENVILLE, HUNT CO., Feb. 28.—Greenville has near twelve hundred inhabitants. There is a railroad about thirty miles north, south, east and west. It has three churches in use, and another nearly completed. The four will seat comfortably 2,000 persons. So, if any weary traveler wishes to spend a Sunday quietly, go to church and have plenty of room, let him drop in at Greenville. Three of these churches have regular pastors. Ours (M. E. C. S.) preaches every Sunday morning, and at night, and lectures at Thursday night prayer-meetings—each time to a large congregation. He (our preacher) is a good shot. He and one of his stewards went out the other evening and killed a wild turkey, scattered the gang, and went back the next morning and killed three more. He (our pastor) "calls" to suit the sex of the turkey. If it is a hen, she comes; and if it is a gobbler, he comes. He shoots them; in the head, shoots them as they run, and shoots them on the wing; is little of stature, but one-seventh of his stewards weigh just three hundred pounds. Don't you guess he is fed—especially "warmed." He is named P. C. Archer, but uses a shot-gun. Weather fine; spring is surely come.—J. R. B.

PILOT GROVE, GRAYSON CO., Mar. 5.—The first quarterly meeting for this circuit was held Feb. 22d at Blue Ridge. The circuit was well represented—7 of 9 appointments. The presiding elder was not there. He was sick. For the first time in life I felt like a presiding elder—or acted one. We got along smoothly and quietly during the session. The spiritual condition of the circuit is improving. I am working for and praying that it may come up with any circuit in the district. But little quarterage paid yet. Money scarce. Produce plentiful. If corn and bacon could pay dues, they would be paid.—BENJ. T. HAYES.



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COMANCHE Co., March 1.—The farmers are at work preparing for a crop; some planting. Rather cool at night, though warm enough in the day. Some game here. Cattle looking poor. Some appearance of grass.—JOS. WYATT.

BELTON, BELL Co., March 8.—Dry weather—fearfully so. Temperance prosperous. Lectured six times in the county. Some 170 members in Belton; 48 at Cedar Creek; 60 at Mt. Vernon. Bro. Clower busy at his work for Bell county as deputy. He is successful and persevering.—YOUNG.

BEDIAS, GRIMES Co., March 7.—Our quiet community was shocked yesterday by its first case of murder. A M. Wilkerson was found dead from shot gun wounds near the door of the dwelling of one Thos. Williamson. Williamson acknowledges that he did the killing and pleads self defence. Has surrendered to the authorities and is being examined to-day.—CHIEF.

DODD CITY, FANNIN Co., March 3.—As Brother Weaver, preacher in charge of this circuit, will not write you, I thought I would give you a word. Brother W. and his people seem to be mutually pleased with each other. He is advancing his parsonage by every means in his power. He preaches the sound doctrine of Methodism. Great success to your ADVOCATE; am glad to hear through this medium from so many preachers. Weather pleasant. Farmers busy planting and sowing crops.—J. A. ALLISON.

IOLA, GRIMES Co., March 8.—The friends of Geo. F. Mosley, of Jefferson, will not give themselves any uneasiness about him. He arrived safely and is well pleased and is doing well. We are having very dry weather here now; rain much needed. Some have had to plant corn over; others not ready to plant and have ceased plowing on account of hard dry ground. Our preacher appointed a class leader with four assistants for Zion church and they are marshaling their forces for "old fashioned" class meetings, with prospects of success.—ELDORADO.

WOODVILLE, TYLER Co., March 5.—Our faithful and long tried presiding elder, Daniel Morse, came in advance—preached on Friday night, Saturday, Sunday and Tuesday night to large and much delighted congregations. Time has only made him a better preacher; he don't preach and act like an old man; he is full of life and the Holy Ghost; he fills the chair in the quarterly conference plum full; I mean it all; have tried him long. Our meeting was good all the way; we have but little money, but many friends, and best of all, God is with us.—D. M. STOVALL.

ATHENS, HENDERSON Co., March 5.—Since my last, pneumonia has been raging in this county. A great many deaths, and yet the work goes on with no abatement. My work is increasing in interest; good audiences with moderate interest in hearing the Word. I am working for the ADVOCATE; believe it is an invaluable auxiliary in securing church property; getting up revivals of primitive religion; collecting money and propagating the Gospel. We do want a general revival of old-fashioned religion on this circuit this year. Will all the brethren pray for us and success to our paper.—J. R. D. TAYLOR.

HACKBERRY, LAVACA Co., March 7.—Have recently returned from a visit to Kerr county via of southwest part of Gonzales county and Helena of Karnes county. Found much complaint of hard times, bad colds and dry weather. The wheat crop of Kerr and Kendall counties are much hurt. Boerne, of Kendall county, is a thriving county town and the apparent thrift of the German settlers is the result of good health, close application to business and frugality. Our American people might profit much by observing these results and practicing like business habits.—A STRAGLER.

CAMP SAN SABA, McCULLOCH Co., March 5.—Had you been in Brady last Sabbath you would have decided that we were not likely to die of godliness. We had drummers in town; some were buying a stock of goods; stores were open; billiard balls were rolling; boys were playing ball; and some were talking law. Preacher went to the court house just swelling up to preach; he never felt more like expressing himself, but sheriff said, "I can't let you fellows in." We attribute it to the influence of the friends of those places called gambling hells. Weather very dry. Water scarce and cattle dying. ADVOCATE very much appreciated by those who take it; others want it.—I KNIGHT WALLER.

RETIREMENT, SOMERVELL Co., March 13.—A fine rain last night brought our long drouth to a close. Farmers well advanced in corn planting; health very good in our immediate vicinity, though much sickness prevails in adjoining communities. The weather is warm and pleasant, and spring seems fully to have opened. Religious matters are in statu quo, or worse. We are trying to extend the circulation of the ADVOCATE; have met with a little success.—A.

SPRINGTOWN, PARKER Co., March 11.—A sad occurrence took place in the bounds of this circuit on Tuesday last: Willie Haney, a grandson of Bro. J. H. Miller, got burned to death. Bro. J. H. Miller was burning off some grass, his grandson had left the house and was making his way to his grandpa, and got in front of the flames, and the flames caught him and burned him very badly. He died in a short time after the burn, without a struggle. May God bless the bereaved friends and sustain them by his grace.—J. G. PUTMAN.

BELTON, BELL Co., March 12.—It is now raining. The first real good rain that has fallen for many months. Water had become scarce. Recently I visited Eagle Springs, in Coryell county, where there had not fallen a heavy rain since the 6th of February last, yet plenty of corn was made. Bro. Law is conducting an interesting meeting at Rock church, on Belton circuit. He is well received at each appointment.—J. S. CLONER.

AUSTIN, TRAVIS Co.—Bible distribution in Texas by Colporteurs of American Bible Society in four months Nov. Dec. Jan. and Feb.: Days of service 828; miles traveled on official duty 10,634; families visited by them 10,005; families found destitute of the Bible 1,667; destitute families supplied 1,613; destitute individuals supplied in addition 587; number of books sold 4,338; value of books sold \$1,600.15; number of books distributed gratuitously 1,168; value of books distributed gratuitously \$336.67; received from churches and individuals in aid of the Bible cause \$221.75. The people are learning that the Bible colporteur is the cheapest and best missionary. Through him every family in his field is offered the Word of God, whose entrance giveth light. He disseminates truth without mixture of error. Napoleon said, "The world owes its social order to the Bible."—W. B. RANKIN, Supt. of A. B. S. for Texas.

ELBEE, BURLINGAME Co., Feb. 21.—First quarterly meeting held on 4th Saturday and Sabbath in February at Chrisman Chapel; presiding elder on hand; no grim disappointment; was with us in the spirit of Methodism; he magnifies the office; right man in right place; admire more than ever the wisdom of Bishop Keener's appointments. More fully convinced the appointing power is under the Divine guidance; as Bro. Rogers fills the office, it's no fifth wheel arrangement, but indispensable to our economy. The attendance at quarterly meeting was large—a few from Caldwell; hope they will attend again; sorry to say the attendance of the official members was small. Brethren who are not in the habit of attending quarterly meetings on this district, had better do so hereafter. The presiding elder believes in organization. Two building committees appointed: A. Wood, John Murray and Milas Garrison, of High Prairie; and Bros. Clepper, Porter and Lochler, of Chrisman Chapel. These brethren have an important trust: may the Lord help them to be faithful. Ten dollars were collected for the presiding elder, and twelve dollars for the pastor in charge; and all of that from one charge—Chrisman Chapel. Three children baptized and one subscription to the ADVOCATE. One accession to the church by letter; much good done; seed sown; new life infused in work and workers, and the pastor in charge encouraged to go forward.—DAN. M. YOUNG.

NEW YORK city pays nearly \$3,000,000 per annum to police the city, and yet the newspapers tell of highway robberies on Fifth Avenue and Broadway and brawls and corresponding crimes at mid-day as well as under the shadow of midnight. The testimony of one high in official position points out the cause of this epidemic of crime which overrides the law and intimidates its executives. So long as liquor flows across the bar of saloons established along all the thoroughfares of Gotham, crime will stalk its streets in defiance of the police. It will yield the same fruit from every soil.

The Committee on Vice and Immorality in the Pennsylvania Legislature have reported favorably on the local option bill. When men make it their business to look into the causes of the vice which prevails in society, and are earnestly in search for the cure,

how naturally do their eyes turn to the drinking saloons. The Committee on Vice and Immorality in the Pennsylvania Legislature are on the right track. The drinking saloon is rank with odors of vice. The men who deal out the draughts which steal away reason from the brain and bury in its waves every noble impulse, are the high priests of vice and immorality. The cause of the evil has been ascertained; the cure may now be supplied.

The Catholics claim that they number in the United States 5,000,000. This includes not only communicants, but the entire Catholic population. The actual membership of the various branches of the Methodist family in the United States is over 3,000,000. This gives to Methodism a population of about 12,000,000, or over double the Catholic population, or about one-fourth of the entire population. Were Methodism to become consolidated and claim to exercise the same voice in secular affairs that Catholicism demands and politicians are disposed to concede to it, there would be danger to the State and still greater danger to the church. We are not convinced that organic union is a cot. summation devoutly to be wished.

CRIME is increasing fearfully in Germany. In 1871, the number of offences legally investigated was 82,000; in 1876, it swelled to 133,700. Perjuries increased from 491 to 800; offences against morality rose from 1,072 to 2,000, and bodily injuries from 7,900 to 15,400. In six years the number of offenders, under eighteen years of age, increased nearly 2,000. This increase in crime has kept pace with the growth of infidelity. The Sabbath has been abandoned to a large degree in that land, and as the moral barriers with which it shielded society against vice, have been broken down, the flood of crime has overspread the land. Let these facts be pondered by those who desire to substitute the beer-garden for the house of God, and would change the peaceful Sabbath of our ancestors to the bold license and wild carousal which makes up the heaven on earth for the reveler.

The Chief of Police of New York says that three-fourths of the abandoned girls in that city were ruined by dancing. Young ladies allow gentlemen privileges in dancing which, if taken under any other circumstances, those gentlemen would be reported as improper persons. We commend the above plainly spoken truth to parents who make fashion their counsellor rather than sound judgment. It is a startling fact that the Bishops of the Catholic church are more decided in their denunciations of dancing than a large proportion of the Protestant clergy. The secrets of the confessional have brought before them this demoralizing influence of this popular amusement. The story of shame told by many a broken hearted girl while kneeling before her confessor has pointed to the seductive influences that were woven around her while enclined in the arms of the heartless libertine as they floated through the bewildering mazes of the dance, as her first step to ruin. Let parents take warning.

The doctors in convention at Washington have been giving the materialists some nuts to crack. The theory that the brain is the mind has been subjected to a severe strain by the facts reported. It has long been known that people might lose half of their brains without losing any of their wits, but it has been the theory that while one hemisphere was intact it would do the work of two. Now comes a report of a perfectly sane and very intelligent person, who was proved by a post-mortem examination to have "suffered from a disease which wasted away one side of her cerebrum and the other side of her cerebellum till neither was one-fourth of the natural size." The theory now seems to be that the mental faculties reside in the focus of nerves at the base of the brain. Dr. Brown-Sequard says, however, that "the brain, like the hand, does the work of the mind, as it is ordered; but is the instrument, not the motor." And that is something very different from materialism.—Sunday Afternoon.

Dr. Rufner, Superintendent of Public Instruction in Virginia, publicly charges that \$858,000, collected and set apart for the public schools, has been illegally appropriated to pay the ordinary expenses of the State.

Sunday School. Prepared for the ADVOCATE. INTERNATIONAL BIBLE LESSONS. BY E. M. MOORE. REVIEW—FIRST QUARTER, 1879. The lessons of this quarter fall naturally into two divisions. The first six lessons treat of the restoration of Judah under the decree of Cyrus. They are historical, and extend through one hundred and thirteen years, and records are found in Ezra and Nehemiah. They give us the building of the second temple; its dedication; the rebuilding of the walls of Jerusalem; the opposition;

the opposition of the law; and the observance of the Sabbath. The last six lessons are from the Psalms—the songs of Zion, and are in verse. They give us the way of the righteous; the promise of the Messiah; the prayer of the penitent; his pardon; the joy of those who worship in God's house; and God's omniscience and omnipresence. While they are of general application, they express, in a peculiar manner, the trials and triumphs of their author, David. In the first period will be found much of the world's most brilliant deeds. Confucius and Buddha left their faith on the heart of the extreme East, which yet remains; Persia reached her zenith; Greece gave us the old world's best historians, Herodotus and Xenophon, and Plato and accurate philosophers, Socrates and Aristot and Rome had risen in the horizon of her grand future. In the second period, probably less than fifty years, we have Israel's great king, David, and Israel's proudest history.

FIRST LESSON, JAN. 5, 1879. Ezra. III: 1-13.—The Second Temple; Time—536, B. C.; Place, Jerusalem; Rulers, Cyrus, the Great King of the Medo-Persian Empire; Zerubbabel, Governor of Judah.

GOLDEN TEXT. And all the people shouted with a great shout, when they praised the Lord; because the foundation of the house of the Lord was laid.—Ezra III: 11.

The restoration of Judah is one of those miracles of history that can only be accounted for by recognizing the omnipotent hand that guides the destinies of nations. In this lesson we find a remnant of Judah, in their own land, under a zealous governor, rebuilding their altars and temple, and restoring their ordinances. A grateful people came with their free will offerings of corn, and wine, and oil. The liberated people wrought joyously; and, as the foundation was laid, a portion sang aloud, "Praise ye the Lord, for He is good," and others responded, "For His mercy endureth forever." The joy was not unmixed, as the old men remembered the grandeur of the former temple. There were tears of joy and sorrow.

SECOND LESSON, JAN. 12, 1879. Ezra VI: 14-22.—The dedication; Time, 515 B.C.; Place, Jerusalem; Rulers, Darius Hystaspes, King of Medo-Persian Empire; Talm, Governor of Syria and Palestine; Zerubbabel, Governor of Judah.

GOLDEN TEXT. The glory of the latter house shall be greater than the glory of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts.—Hag. II: 9.

It seems strange that a people, fired with one patriotic impulse, as was Judah in the last lesson, could allow twenty years to pass away before the temple was completed, but such is the fact. They met with opposition, not only in Palestine, but from Gomates, the usurper of the Persian throne, who attempted to annul the decrees of Cyrus, authorizing the rebuilding of the temple. Darius gave orders for the resumption of the work. The Jews were urged on in their pious work, by the prophets, Haggai and Zechariah, until it was complete. They had been delayed sixteen years, so seventy years after the destruction of the old temple, the new one was dedicated. With their new temple they renewed their services, and offer on their altars their sacrifices.

THIRD LESSON, JAN. 19, 1879. Neh. II: 1-8.—The Mission of Nehemiah; Time, 445, B. C.; Place, Shushan; Rulers, Artaxerxes, King of the Medo-Persian Empire; and Nehemiah, Governor of Judah.

GOLDEN TEXT. The God of heaven, He will prosper us; therefore we, his servants, will arise and build.—Neh. II: 20.

The temple had been built and dedicated; and almost eighty years afterwards, we find the captive colony in great distress. The walls of Jerusalem are in ruins, and the sepulchres of Israel's great kings were desolate. The sad condition of Zion arrested the attention of Nehemiah, a Jewish nobleman at the Persian court, and cup-bearer to the king; and four months later, after much supplication and prayer, he obtained from his king authority and aid to relieve the city of his people from its distress. He hastens thither, and with an energy unparalleled, he rebuilt Jerusalem and brought order out of chaos. Nehemiah thus seemingly rescued his people from national death; and so wrought his name in the history of man's redemption and in the great temple of life.

FOURTH LESSON, JAN. 26, 1879. Neh. IV: 7-18.—The Builders Interrupted; Time, 444, B. C.; Place, Jerusalem; Rulers, Artaxerxes, King of Medo-Persian Empire; and Nehemiah, Governor of Judah.

GOLDEN TEXT. Nevertheless we made our prayer unto God, and set a watch against them, day and night, because of them.—Neh. IV: 9.

Nehemiah's zeal in building the walls of Jerusalem caused his enemies and the enemies of God's cause to manifest their wrath, and to conspire against him. Their threats and boasts alarmed the faint-hearted Jews, and gave some whose hearts were not in the work occasion to complain. But Nehemiah met all these with ceaseless vigilance and prayer, and caused those who wrought on the walls to hold a spear in one hand while they wrought with the other, and so felled Sanballat, Tobiah and the Arabians; and silenced his cowardly people within. Scoldom has any one man, by his indomitable will rescued a great work from ruin, and crowned it with success, as did Nehemiah.

FIFTH LESSON, FEB. 2, 1879. Neh. VIII: 1-8.—The Reading of the Law; Time, 445, B. C.; Rulers, Artaxerxes, King of the Medo-Persian Empire; and Nehemiah, Governor of Judah.

GOLDEN TEXT. The entrance of Thy words giveth light; it giveth understanding to the simple.—Psalm 'CIX: 130.

When Sanballat, Tobiah and Gesham saw the walls of Jerusalem complete, they had recourse to other methods to intimidate Nehemiah and divert him from his defense of God's people. They first proposed a conference; and falling in this, they charged him with treason. This he indignantly denies, but persists in his work. As soon as the defenses are complete, the people gather gratefully into the great square south of the temple to hear the law read and expounded. Then Ezra, the scribe, on a raised platform, surrounded by the chief men, read the law, and caused "the sense" to be explained to all the people.

SIXTH LESSON, FEB. 9, 1879. Neh. VIII: 13-22.—Keeping the Sabbath; Time—428-423, B. C.; Place, Shushan; Rulers, Artaxerxes, King of the Medo-Persian Empire; and Nehemiah, Governor of Judah.

GOLDEN TEXT. Remember the Sabbath day to keep it holy.—Ex. XX: 8.

At the conclusion of our last lesson, the enthusiasm of the people was at flood tide, and all rejoiced in Nehemiah's great work and reforms; but at the end of twelve years he returned to the Persian court, where he remained several years, until flagrant abuses in his beloved Jerusalem

caused his return. The people intermarried with the heathen, Tobiah, his old enemy, secured for himself one of the rooms of the temple itself; and a heathen colony found a lodgment in Jerusalem. Nehemiah thrust out Tobiah, and caused the people to renew their services in the temple and to bring in the tithes. He found all disregarding the Sabbath. He appealed to the nobles; closed the gates of the city, and shut out all traffic on the Sabbath; and drove those away from about the gates that lodged about them on the Sabbath. He then commanded the Levites to cleanse themselves, and keep the gates and sanctify the Sabbath. These services of Nehemiah to his people show him to have been a man of sincere piety and great resolution.

SEVENTH LESSON, FEB. 16, 1879. Psalm I: 1-6.—The Way of the Righteous; Time, Likely Between 1050 and 1030 B. C.; Place, Jerusalem; Rulers, David, King of Israel; and Euphalos, King of Assyria.

GOLDEN TEXT. But the path of the just is as a shining light, that shineth more and more unto the perfect day.—Prov. IV: 18.

The first Psalm, this lesson, seems with the second to be a preface or key to the whole book of Psalms, as interpreted by the law of Moses. It teaches that a righteous life leads to prosperity and happiness, while a wicked life leads to sorrow and ruin. We first have what a righteous man is not; what he is; and what he is like; then what the ungodly is not, where he shall not appear, and why he will fail.

EIGHTH LESSON, FEB. 23, 1879. Psalm II: 1-12.—The King of Zion; Time, about 1040 B. C.; Place and Ruler Same as in Last Lesson.

GOLDEN TEXT. Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ.—Acts II: 36.

As the first Psalm looks backward to the law, so this looks forward to the fulfillment of God's promise to man. We have in the lesson four graphic pictures of the kingdom of Christ on earth. Verses one, two and three exhibit the nations of the earth combined against Him, and vainly trying to sever the cords of their moral obligations to Him; four, five and six exhibit the Omnipotent Ruler serenely smiling at them in their impotent rage—then vexing them in His "sore displeasure," and finally affirming "yet have I set My king upon My holy Hill of Zion;" seven, eight and nine give us a prophetic picture of the Son, His dominion and power; and ten, eleven and twelve reveal David, the author, urging the people, in view of what is to be, to be wise, to serve and submit to the reign of the Son, lest His wrath be kindled against them.

NINTH LESSON, MARCH 2, 1879. Psalm II: 1-13.—The Prayer of the Penitent; Time, about 1034 B. C.; Place and Ruler Same as in Seventh Lesson.

GOLDEN TEXT. Wash me thoroughly from mine iniquity, and cleanse me from my sin.—Psalm II: 2.

This Psalm is one of the grandest of the whole book. David had committed two of the vilest sins that man can commit, and the faithful Nathan had revealed them in all their hideous blackness to his own eyes; had made him see himself as he was. He then pours out his penitence as a flood. He prays for forgiveness and purity. He first prays for mercy; confesses his sins; and then pleads for pardon. He continues by praying next for a purification of heart, promising penitence and praise, and closes with a plea for Zion. In the lesson he pleads that God would restore unto him the joy of His salvation; and promises, in return, to teach transgressors the songs of God.

TENTH LESSON, MARCH 9, 1879. Psalm XXXII: 1-11.—The Joy of Forgiveness; Time, Place and Ruler, same as in Seventh Lesson.

GOLDEN TEXT. Blessed is he whose transgression is forgiven, whose sin is covered.—Psalm XXXII: 1.

David had sinned, as we find in the record of the eleventh chapter of II Samuel, and he had been rebuked, as we find it in the 12th chapter, same book and he had repented, as we learned in last lesson, fifty-first Psalm; so here we have his joyful praise for pardon. The Psalmist describes the joy of his pardon; the grief of unconfessed sins; the benefits of confession; the folly of brutish stubbornness, and the wisdom of righteous living. The general design seems to be to benefit others by giving his own experiences.

ELEVENTH LESSON, MARCH 16, 1879. Psalm LXXXIV: 1-12.—Delight in God's House; Time, Place and Ruler, same as in Seventh Lesson.

GOLDEN TEXT. Blessed are they that dwell in Thy house: they will be still praising Thee, Selah, Ps. LXXXV: 4.

This lesson is an invitation to the house of God. David, likely during the rebellion of Absalom, was in exile, deprived of the privileges of the house of God, and in this "Psalm of Psalms," as Spurgeon terms it, he pours out his thirsting heart, as the hunted deer thirsts for the shaded brook, and as his people five centuries later, by the rivers of Babylon poured theirs out for their beloved Jerusalem. In this song, in three divisions, he describes, first, the charms of the house of God; second, those whose strength comes from God; and third, the rewards bestowed on those who trust in God. As in other places in the Psalms, David reveals his own longing and rejoicing at land-marks for others.

TWELFTH LESSON, MARCH 23, 1879. Psalm CXXXII: 1-12.—The All-seeing God; Time, Place and Ruler, same as in Seventh Lesson.

GOLDEN TEXT. Thou God seest me.—Gen. XVI: 13.

We have in this Psalm another of the "sweet singer's" sublime songs of instruction. We have in this lesson just half of the entire poem divided into four stanzas of six verses each—a most instructive picture. It is designed especially to teach God's omniscience and omnipresence. The first six verses teach that God has searched us and knows us in all situations, in all acts, in all thoughts; that His hand is ever guiding us; and that His omniscience is too wonderful for us. The second six represent God's spirit as always with us, whether we ascend to heaven or descend to hell, or whether we take the wings of morning and dwell in the uttermost parts of the sea, then unvisited Atlantic ocean; and they assure us that God is with us in the darkness; and that darkness and light are alike with Him. The lesson in brief teaches God's spiritual nature and His perfections.

- The twelve lessons, in a few words, are as follows: 1. Second temple's foundations laid. 2. Temple dedicated, ordinances observed. 3. Silent prayer, perfect success. 4. Watch, work, success certain. 5. Reading the law, explaining the sense. 6. Purging the city, keeping the Sabbath. 7. The righteous live, the wicked perish. 8. Zion's King, prayers supreme. 9. Penitent plea, prayer for pardon. 10. Praise for pardon, joyful confession. 11. God's House, Divine protection. 12. Wonderful omniscience, watchful omnipresence.

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PROF. J. W. DISMORE, MISS E. B. RICHARDSON.

17-3m MISS KATE ASHURN.

NOTICE

IS HEREBY GIVEN THAT I SHALL APPLY to the Legislature now in session to pass a bill appropriating from the State Treasury Four thousand Dollars to reimburse the estate of Geo. W. Peete, deceased, for losses to property caused by the storm that visited Galveston on the 15th and 16th of September, 1875.

GEORGE W. D. PEETE.

26-4 Adm'r. of Est. of Geo. W. Peete, dec'd.



Texas Christian Advocate

SHAW & BLAYLOCK - Publishers.

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Our town had three nights of theatre and one of prayer-meeting last week. The theatre was well attended. The prayer-meeting did not have a corporal's guard!

The above we clip from an exchange. We have not yet heard of a revival in that town. Certain popular amusements and revivals do not go very well together.

"In America, pigs are passed over a severe fire, by means of a hook passed through their hind legs, before they are dead." So says one of our English papers. Mr. Bergh certainly does not know it. We will mention it to him and see what ought to be done about it.

The above corresponds very nearly with Bishop Haven's reports of the South. There is one difference: the Englishman is ignorant and the Bishop ought to know better.

BISHOP WHITTLE, of Virginia, gives his opinion of round dancing as follows: While St. Paul wrote the church in Ephesus that it was a shame even to speak of those things which were done by some in secret, I should be ashamed to speak, as the truth would require, of this thing which is done openly before all. I would only say that I trust no man or woman will be presented for confirmation who means to participate in this abomination.

We commend the above to certain stations where Methodist discipline is growing lax.

THE NEW YORK OBSERVER says: We do honestly believe it would be better for the country, better for travelers, better for stockholders, better for roads and cars, if no railroad wheel turned on its axle upon the Lord's day.

This will be the judgment of every thoughtful Christian. The law of rest is violated by thousands who are forced to Sabbath labor by these great monopolies. Wholesale Sabbath breaking can not be justified any more than wholesale liquor selling.

FROM our postal columns it will be seen that very many portions of our State are being blessed with rain. There is perhaps no land on the face of the earth that can stand protracted drouths better than Texas. Fair crops are often made with seasons so dry that in other lands everything green would be burned to a crisp. Yet rain is a good thing to have, even in Texas. Let the people be thankful, and push their plows.

AMONG the encouraging facts that the present outlook of Texas Methodism exhibits is the effort in so many charges to establish and sustain prayer-meetings and to organize class-meetings, which were among the chief glories of primitive Methodism. It is pleasant for a preacher to report through our postal column that he has large and attentive congregations. It helps a preacher wonderfully to see every seat in the house of worship filled with appreciative listeners; but it is a mark of genuine spiritual growth in the church when the prayer-meeting is prosperous and the class-meeting is a living institution.

"We have secured lots on which to erect a church building. A neat little house has been put up on church ground for the preacher—the beginning of a parsonage."

The above item from a "postal" in another column is one of the "foot-prints" which mark the advance of our church in Texas. Every house that is built for Divine worship, every parsonage built for the preacher, is a stronghold in which our evangelical forces are entrenched. Let us strengthen our stakes as we enlarge our borders. If readers will keep up with our postal column, they will observe this revival in church and parsonage building spreading to every portion of our State.

THE grand jury for Brazos county have recommended the legislature to prohibit ten-pin alleys, and say they are but initiatory to serious games of hazard, and are likely to destroy the morals of the youth of our country. The people are waking up to the pernicious influence of these evil agencies. Every grand jury should give voice to the will of the people until our law-makers render us such relief as will secure society against these moral scourges. Let parents who have sons to be ruined speak out.

A WARNING.

"When I lay for months in —, destitute and helpless, my son shipped a lot of produce to —, and after selling it, got entangled in one of those dens of ruin and lost all, and got back moneyless, with credit lost."

We have guarded the above, which is the substance of a sad, yet not unfrequent, tale of domestic sorrow which comes to us from an old friend. It would be cruel to lift the veil which hides the private grief of the stricken home, but it would be a wrong to hundreds of other households were we to be silent when we find such proof of this hideous moral evil that lurks along the thoroughfares of human life. It is the duty of parents to warn their sons of the presence of this foe to human happiness. Thoughtless and inexperienced, and impelled by the adventurous spirit of youth, they would court rather than avoid the perils which crowd the pathway they must tread. Let the warning be sanctified by all the hallowed influences of paternal love; and let the voice that points out the peril reveal in all faithfulness the fearful consequences to which those loved ones are exposed. If the secret history of these haunts of iniquity were written up, and the pallid countenance of the youth who leaves their portals with empty pockets and remorseful heart; and the bitter anguish of the parents when their son comes with his story of sin or flees a fugitive among strangers, were unveiled in their ghastliness of woe, no parent would neglect the warning voice, and no citizen would be indifferent respecting those agencies which may shield the footsteps of the unwary from the lures which may ensnare them.

THE contrast furnished by our postal from "Rufus" of the good things enjoyed by the pastor of a first-class station and the brother who travels a hard circuit, has in it much truth; and were this all, we would conclude that things were unequally adjusted. In that third-rate school-house with its cheerless surroundings are men and women who need the message of life. Christ stood amid the splendors of the temple in Jerusalem; he also taught a solitary woman by the well. He entered Jerusalem amid plaudits; he met a poor widow by the bier of her son, and in both places found work to do. Had the Master the choice, would he look at the elegant surroundings or at the wants of the souls who were there?

THE North Carolina Methodist Conference (Northern) has been divided on the color line. The colored ministers who now form the Southern Central Conference in a resolution say that, "while we wish the church at large to know that we, as colored members of the North Carolina Conference, did not wish a separation from our white brethren, we pray that God's blessing may go with them in their work and that our common Father may watch over and bless us all." According to the action of the General Conference of 1876, a majority vote of both white and colored members is necessary to divide a mixed conference. As the colored members of the North Carolina Conference say that they did not want separation, it would be interesting to know how the division was accomplished.

That is what the New York Independent says about it. Will not the Northwestern or Southwestern Advocates have something to say about this proof that the leprosy of "color-caste" has invaded their church? Where is their Southern bishop?

A WEEK or so ago a postal stated that a good brother had sent to the parsonage some choice fruit trees. We can recall several parsonages in our State with a bleak and lonely look, which could be changed to one of cheerfulness by a little thoughtfulness on the part of the members. Send in both fruit and shade trees. The preacher who now occupies the parsonage may never with his family eat their fruit nor enjoy their shade, but some others may, and he will gladly care for the trees which will give comfort and gladness to those who may come after him.

"BAR-ROOMS doing a good business; religion at a low ebb, with a downward tendency."

Texian, in these few lines in his "postal," preaches a sermon which every church member should hear. Bar-rooms only flourish in the atmosphere of irreligion. A revival dries them up.

"Style is only the frame to hold our thoughts. It is like the sash of a window—a heavy sash will obscure the light."—Emmons.

CONSCIENCE SPEAKS—HER VOICE IS HEARD!

That there is a wide-spread tendency with boards of stewards to finance the churches they represent through these hard times—(and who ever knew any other than hard times in church finances?)—by reducing the salaries of preachers and bringing them down to a standard rather of convenience than liberality, cannot be doubted. This skilled method of financing may tend to results which may not be foreseen by these boards of stewards—may retroact damagingly upon the churches they represent. In place of devising liberal things, and seeking to bring the churches up to that standard, they place their pastors on short rations, and thereby meet what seems to them to be an impending evil—burdensome taxation. They relieve the churches of an imaginary or real pressure, by putting the preachers on short pay.

Some town stations seem to think that the honor of serving them will be sought after and so appreciated by many preachers that a small salary, even hard living, will not be complained of. This may be true, but it will not be by that class of preachers whom they desire, and for whom they importune presiding elders and bishops. It is the experience of preachers who have served town and city stations for many years, that it is not only the hardest and most difficult work in the itinerancy, but that it requires a skill and an ability which is not common, even among good and talented preachers. They have learned another thing: that a salary of \$500 in the country is about equal to \$1000 in the town or city. The reasons are obvious and need not be narrated here. Some preachers who are serving stations, and have been for years, because of their adaptability to them, have asked for circuit work, and given as one reason for the desired change that they found it difficult to live on the reduced town salaries.

It costs a good deal of money to run a town or city church, and until such church is able and willing to foot the bill consequent upon a separate charge or station, there should be included in a circuit, where the salary of the preacher is divided among several churches.

This high living down stairs, which assumes all the dignity of a station and monopolizes the entire time and abilities of our best preachers, and keeps itself up—not by an abounding liberality, but by grasping the salary of the preacher at oppressive figures—is neither wise nor just.

The following incident in the experience of a good man—an active steward and church worker, transpired since the annual conferences for 1878 were held in Texas:

The new preacher had arrived in station, and though well received in the way of a hearty welcome and good words, the stewards in estimating his salary had reduced it \$100 from the salary of his predecessor. Our brother steward, whom we will for convenience call J., had put down his name on the subscription roll at \$5.00 per month. On that night he said his prayers as usual—for he is a man of prayer—and went to bed; but he could not sleep—that salary and \$5.00 per month haunted his meditations. He had met with sad disasters in his business, and was not \$5.00 per month enough for one so nearly broken down financially? But something kept whispering and reminding him that the full measure of duty had not been reached in that steward's meeting.

After spending a restless night, he lost no time until he got the subscription list and changed the \$5.00 into \$15.00 per month.

The victory was complete—not by piece-meal, as though the will swayed between avarice and duty; at a single bound the former was subjugated to the latter, and there is no doubt but that the luxury of a good conscience has ere this rewarded the good man "four-fold." Such a conscience is a treasure to any one. Alas! how many stewards and private members of the church would have

lain down and slept soundly in such a case, and even have solaced themselves that the measure of duty had been reached; as conscience was silent. Under the present law of the church, the responsibilities which accumulate on boards of stewards are momentous, and should be duly considered and not underestimated. They alone estimate the salaries of the pastors, and they alone devise ways and means to pay them; hence a good board of stewards to any pastoral charge is the right arm of both the pastor and the church; while an inefficient board may and will entail financial embarrassment and a brood of kindred evils not easily overcome. The office of steward approximates more nearly to the pulpit than any office to which a layman can aspire in Methodism.

We hope none of our readers will overlook Bro. Sutherland's "postal" report of the work on our Border Mexican Mission district. He is preaching with one of his missionaries among a people never before visited by a "Protestant preacher, they having been brought to the knowledge of the truth by private members of the church from Corpus Christi." This is one of the peculiarities of this Mexican mission work: as soon as a man is converted, he begins to tell the story to his people. The genuine missionary fire burns in their hearts, and they are anxious that the flame shall spread until all their nation shall rejoice in its light and heat. The preachers are unable to meet the wants of the field opening on every side, but the member obeys the call that comes to every truly converted soul, and is eager that others should share his joy. We need this spirit all over the church. If every member was at work telling to friends and neighbors the story of the cross, what a religious revolution would shake the land!

ROTTER CIVILIZATION.

The New York Observer contains a letter from a lady respecting the Wallingford community—an offshoot of the notorious Oneida community. It is located twenty miles from Yale College and twelve-six miles from Harvard, in the State of Connecticut. She visited the community with others; and, exercising her inalienable right as a Yankee lady, asked some plain questions. The answers reveal the immoral depth of an institution which is flourishing in that land of steady habits. We give a sample. Bear in mind—a woman questions and a woman answers:

- "You have no marriages here?"
"No, the angels neither marry or are given in marriage."
"Are you try to be like them?"
"Yes, perfect as they are."
"Are you have children here?"
"Yes, don't you think there are children in heaven?"
"Millions; but they are earth born."
"Are you ours?"
"We all laughed; but I persisted. "Do they know their own fathers?"
"No; nor mothers."
"The mothers know their own children?"
"No; the child is taken away, and she never can tell which it is. The children are all cared for alike and kept together, and all are loved alike; for no man or woman knows which is his own. There is none of the selfishness of the world's people among us. Each lives for all, and so we go on to perfection."
"Are you all perfect?"
"Most of us have reached that height, and now we cannot sin."

From such forms of civilization we most devoutly pray, "Good Lord deliver us." Does Dr. Fowler regard this as the legitimate outgrowth of the "manhood civilization" of which New England is the centre; and, we might wish, its boundaries were the circumference.

One more extract from the report of this plain-spoken Yankee woman is about as much as we can stand at one time:

"I went to buy a book that contained their laws and belief, but looking through it was more than enough. But they publish a small, spicy paper. I had one. The principal feature of it was its indecency. One article was to prove that Christ and Mary were lovers; and Martha met him frankly, but Mary's love made her coy; and after the resurrection he went to see her before going to heaven!"
"As I looked on those young girls, born in sin, fatherless, motherless, breathing an atmosphere of sin from their sweet babyhood, reared in sin, white-tipped and worn in their vey-girlhood, with no future for them better than their black present, I longed to say: 'Ye men of Conscience, shall this thin gauze veil, because they have named it religion, be for them a coat of mail that you cannot pierce?'"

MR. PORTER, of Columbia, made us a visit this week. His kind words respecting the ADVOCATE were appreciated.

THE PAPAL CHURCH—LEO XIII.

When a sail vessel leaves the harbor with an adverse wind, it is sometimes difficult for a spectator to determine what direction she will finally take. She is seen tacking and veering to all points of the compass; but in due time she is seen moving along her destined course. So when a new Pope assumes the tiara the world looks on and wonders what line of policy the new occupant of the papal throne will pursue. Soon after the inauguration of Pius IX, the world was surprised and gratified with an order permitting railroads to enter the eternal city. This was something new for so conservative a power as the Popedom. Rome was finally awaking to the fact that this is the nineteenth century progress. But the expectations of a change of policy which this act indicated were doomed to a sad disappointment. Rome was what Rome had been for eight centuries: the intolerant foe of progress; and if Pius IX was not a Gregory VII, it was because he lacked the ability of a Hildebrand, and this was the nineteenth instead of the eleventh century.

The first steps of Leo XIII gave the world hopes that at last a man of truly liberal sentiments had been elevated to the fabled chair of St. Peter. Franchi, a liberal, super-seeded Simeoni, a bigoted Ultramontane, as Cardinal secretary; and in the first allocution, no appeals are made to the virgin. So it was hoped there would be an abatement of Maryolatry in the church. But alas for human progress! The boast of Catholicism: semper eadem; ubique eadem—always and everywhere the same—is fully verified in the late encyclical. In that he assumes the supremacy of the Pope over temporal Princes as strongly as did Gregory, the great—the founder of that absurd claim. He intimates, in the following sentence, what may be the fate of temporal powers, if the Pope is not reinvested with temporal power:

"The Catholics of the various States can never be tranquil while the supreme pontiff, the master of their faith, the guide of their consciences, is not assured of a true freedom and real independence." The poor Pope is greatly distressed at the uncatholic state even of Rome. Just to think! "The heretical churches and schools built with impunity in the city of Rome itself!" And he, the successor of Gregory unable to crush out these seminaries of free thought and free worship!

Again, the Pope in his letter, shows that he is totally ignorant of Protestantism and guilty of bearing false witness against his brethren. Because Protestants have repudiated the authority of the Pope, he assumes that they have repudiated the authority of revelation. We Protestants have no more sympathy with irreverent socialism than the Pope himself. We may not assent to the dogmas of the Councils of Trent and the Vatican, but we believe in divine revelation. "The Bible—the Bible, said the immortal Chillinworth, is the religion of Protestants."

While there are many things in the Catholic church to condemn, there are many others to commend, and worthy of imitation. They have positive convictions of what they regard as truth and duty, and they avow them. They believe all heretics—and by this term are meant all out of the pale of the Papal church—will be damned, and they do not mince matters; they avow it, and deliberately hand us over to the devil. They also have positive convictions as to the duty of their members, and the world is not ignorant of them. A Protestant who marries a Catholic knows that the latter is pledged to bring up the children of the household in the Roman church; a Protestant who sends his children to a Catholic school is advertised in advance that no effort will be spared to make Romanists of them; and that is the prime object in establishing these Catholic institutions. Occasionally a man may be grieved, as was General Sherman, with the result, when his daughter enters a convent, or his son be-

comes a priest; but he ought not to be surprised. That is the legitimate result of the school training to which the child has been committed. Whatever may be neglected in those schools, religion is not neglected. We wish we could say as much for all schools conducted under Protestant auspices!

Again—the devotion of certain orders, male and female in that church to works of mercy, especially in times of distress and general gloom, is worthy of all praise. We should rejoice to see an equal number of Protestants devote themselves to such a work with equal fearlessness and fidelity! The palpable errors of the church of Rome do not blind us to its merits as a Christian organization.

GEN. SHERMAN has again been making a trip "through Georgia." In a letter to an Atlanta editor he gives a frank account of his impressions. He reports a spirit of improvement and progress everywhere manifest. He saw none of the ostracism of Northern men and Republicans which he had heard before going there, and also while in the State, but was himself everywhere treated with marked courtesy.

We copy the above from the United Presbyterian, published in Pittsburg. We note the fact that it comes from a Northern paper for the benefit of a certain class who believe nothing good can come out of the Southern Nazareth. It is worthy of more than occasional remark that the soldiers who met each other on the field are ready to meet frankly in the paths of peace. Men of the Bishop Haven school, who never smelt gun-powder, are the stirrers up of strife between the sections.

AN HOUR OF TRIAL—"I move, Mr. President, that Bro. — be placed on the superannuated list." One sentence measures a step which that gray-haired preacher had been contemplating with an aching heart for years. It was hard to realize that he was growing old. Time was leaving its mark on brow and bending form, but his heart was as strong and his zeal as buoyant as in those days when he traveled his first circuit. True, he could not bear exposure as in other days; and the pulpit was often a place of painful exhaustion, but he loved the church and loved souls as warmly as when, with unbleached locks, he went forth through sleet or snow to bear the message of mercy to a dying world. He was surprised and almost hurt when a brother kindly suggested that he had better ask for a superannuated relation. None but God can know how hard the struggle was within his heart before his own consent was given.

In one sentence the question is put, there is announced, and Bro. —, who once led the sacramental host in many a hard fought battle, stands aside and looks on while the army moves forward in its glorious work. "He must increase, but I must decrease." It was a grand utterance from the lips of the greatest of all the prophets who had gone before him, when he passed from the effective to a superannuated relation. His work was done, and from that hour he must "decrease," and his place among the leaders in the army of the living God on earth must be given to another. The man who fulfills his mission leads a grand career. The man whose heart still thrills to the trumpet call, and yet can calmly resign his banner to another, has risen to a loftier moral height.

THE Chicago Advance calls it "a dreadful, startling fact that nearly all the Chicago theatres, and all the vilest of them, are in full blast on Sundays." It is a significant fact that vice and Sabbath desecration move together with equal step. In every city where the Sabbath is losing its hold on the hearts of the people, and the hours devoted by Divine authority to the worship of the Supreme are employed in business or pleasure that there is a corresponding increase of intemperance, gambling, and that most destructive of all vices—the social evil. The saloon, the dance-hall, the low theatre where the leg-drama obtains, seize those sacred hours as the most propitious season in which to ply their arts in debauching all who come within their unhallowed influence.

THE Blymyer Manufacturing Co., of Cincinnati, Ohio, have sent us a copy of their Sargo-Hand-Book. It is a treatise on the Chinese and African sugar canes—their varieties, culture and manufacture. Sent free on application to them.

THE MAY MEETINGS.—The college of Bishops will hold their Annual meeting in Nashville, the first Wednesday in May, that is to say, May 7, 1879.

At the same time and place the Book Committee will hold its Annual meeting.

The Board of Missions will meet in Nashville, Thursday, May 8, 1879. THOS. O. SUMMERS.







Texas Christian Advocate

Going Home to be Forgiven.

Some boys were playing at ball in a retired place one afternoon when they should have been at school. They absented themselves without leave, intending to go home at the usual hour. Thus they thought their absence would not be noticed by their parents and friends.

While thus engaged Mr. Amos came along. "What are you doing here?" said he. "Your parents think you are at school. I shall let them know where you are, and what you are about."

He passed on and the boys stopped playing. What was to be done? He would be sure to tell their parents. It was too late to go to school and too early to go home. Their consultations came to no comfortable conclusions; the probabilities of punishment were talked of. Some thought they might escape, but the prospects of most of them were not promising. At length John Roberts rose up and said, "I'm going home."

"What for? to get a flogging and have it over?" said one.

"No, I'm going home to be forgiven;" and away he went. John never played truant before. He had very kind parents, and they would deny him nothing that was for his good, and he felt that he had treated them ungratefully by acting contrary to their known wishes. He resolved to go home and make a full confession of his fault, and ask their forgiveness.

On reaching home he met his sister, several years younger than himself, to whom he told his resolution, and, like the loving sister she was, she agreed to go with her brother and ask mother to forgive.

As they came into the house they met their parents just starting out to make purchases for the house, but when the mother saw the anxious look on the children's faces she willingly waited until John had told the story of his playing truant, and then asking to be forgiven. As in the case of the Prodigal Son, the parent was as willing to forgive, if not more so, as the son was to be forgiven. John was right; it was a good thing to go home for—to be forgiven.

A Curious Clock.

A famous conjuror has lately been exhibiting a clock of his own invention, in Vienna, the mystery of which no one, we believe, has yet fathomed. It is a clear disc of glass, marked with the usual numbers. The hands have no bulb, or other enlargement at the centre, where it might be imagined mechanism could be concealed, and appear to be simply pivoted to the face. A ring like that of a watch suffices for the support of the clock from two cords suspended from the ceiling. At the command of its owner the clock marks any hour, moves backward or forward, and otherwise behaves in an astonishing manner. The use of the cord naturally suggests concealed wires and electricity, which is probably the secret of the movement. But this theory is somewhat damaged when the magician removes the clock from its cords, holding it with two fingers at arm's length, and carries it in the midst of his audience and causes it to continue its performances under the very eyes of the people, allowing the closest inspection.

A Locomotive in Quicksand.

The Leavenworth (Kansas) Times says:

Mention was made in the Times during the summer of a singular accident which occurred on the Kansas Pacific Road at the bridge crossing Kiowa Creek, forty-two miles east of Denver, in which an engine attached to a freight train went through the bridge into the bed of the creek, instantly disappearing in the quicksand and baffling all attempts to recover it. For the past six months the search for the missing locomotive has been kept up, resulting in success two or three days ago, when it was found forty feet deep in the quicksand. The sand had been removed for a great number of yards around the scene of the disappearance of the engine, a hydraulic ram being used, the locomotive being found at last after a search of six months. The instance is one of the most remarkable on record.

A Warning.

Professor Wilder, of Cornell University, has done a great service to humanity, by patenting what he calls a "kerosene warning tag," to be attached to all packages of that fluid. On its reverse side he gives these timely hints as to the proper use of kerosene oil and lamps: "Buy the best oil. The lower-priced varieties are apt to be more volatile and explosive. Have your glass lamps securely hung. Select those in which the end of the burner is elevated considerably above the

body of the lamp. Lamps to be carried should be of metal, have handles, and be of some 'safety' pattern. Fill the lamps by daylight and never while lighted. If obliged to fill them at night, have the light at least a yard off, and not in a current of air. Lamps should be filled daily, and never lighted when partly empty. Never carry a glass lamp lighted. A lamp with the wick turned down is more liable to explode. Keep the can closed, and in a safe place. Never pour on the fire. If burning oil gets upon the floor, smother with woolen blanket, rug, carpet or clothing. If the clothing takes fire wrap a blanket or rug about the person, or roll him upon the floor."

Opium Trade.

Dr. Legge, the distinguished missionary to China, said, at the recent Mission Conference at Millmay Park: "I called on the Chinese Ambassador soon after his arrival in England. His Excellency said, 'You know China and England, which do you think is best?' I said, 'England.' 'Well,' he said, 'England is the cleaner; you have fine streets, and better engineering, but look at them from the moral standpoint, and then say which.' I said still, 'England.' I never saw a man look more surprised. At last he said, 'If England be the better, why do you force on us opium?' I take this opportunity of expressing my deep sorrow that the character of England should be so compromised in China by this opium traffic. When I read of recent atrocities, I felt that England had no right to cast a stone at Turkey so long as this traffic continued. I have no proposal to make as to how the revenue derived from opium is to be gained otherwise. I am content to address to the British Government the message of Isaiah to the men of Judah and Jerusalem, 'Cease to do evil; learn to do well.'"

The Growth of Civilization.

In quiet times and prosperous circumstances a nation presents an aggregate of individuals, a busy ant-hill in calm and sunshine. By the happy organization of a well-governed society, the contradictory interests of ten millions of such individuals may neutralize each other, and be reconciled in the units of the national interest. But whence did this happy organization first come? Was it a tree transplanted from Paradise with all its branches in full fruitage? Or was it sown in sunshine? Was it in vernal breezes and gentle rains that it fixed its roots, and grew and strengthened? Let history answer these questions. With blood was it planted; it was rocked in tempests; the goat, the ass, and the stag gnawed it; the wild boar has whetted his tusks on its bark. The deep scars are still extant on its trunk, and the path of the lightning may be traced among its higher branches. And even after its full growth, in the season of its strength, when its "height reached to the heavens, and the sight thereof to all the earth," the whirlwind has more than once forced its stately top to touch the ground. It has been bent like a bow, and has sprung back like a shaft. Mightier powers were at work than expediency ever called up; yea, mightier than the mere understanding can comprehend.—Coleridge.

A Tragic Scene.

Once at the close of the service during the last year, I found a man in one of the front seats, wrought upon most mightily. I said to him, "What is the matter?"

He replied, "I am a captive of strong drink; I came from Illinois; I thought, perhaps, you could do me some good; I find there is no hope for me."

I said, "Come into this side room, and we will talk together."

"Oh, no," he said; "there's no use of my going in; I am a lost man; I have a beautiful wife; I have got four beautiful children; I had a fine profession; I have a thorough education; I had every opportunity a man ever had; but I am a captive of strong drink. God only knows what I suffer."

I said, "Be encouraged; come in here and we'll talk together about it."

"No," he said, "I can't come; you can't do me any good. I was on the Hudson River Railroad yesterday, and coming down I resolved never again to touch a drop of strong drink. While I sat there, a man came in—a low creature—and sat by me. He had a whisky flask, and he said to me, 'Will you take a drink?' I said, no; but oh, how I wanted it! and as I said, no, it seemed that the liquor curled up around the mouth of the flask and begged—'take me! take me!' I felt I could not resist it, and yet I was determined not to drink, and I rushed out on the platform of the car, and I thought I would jump off; we were going at the rate of 40 miles an hour, and I didn't dare to

jump; the paroxysm of thirst went off, and I am here to-night."

I said, "Come in, I'll pray for you, and commend you to God."

He came in trembling. Some of you remember. After the service we walked out and up the street. I said, "You have an awful struggle. I'll take you into a drug-store; perhaps the doctor can give you some medicine that will help you in your struggle, though, after all, you will have to depend upon the grace of God." I said to the doctor, "Can you give this man something to help him in his battle against strong drink?"

"I can," replied the doctor, and he prepared a bottle of medicine.

I said, "There is no alcohol in this—no strong drink?"

"None at all," said the doctor.

"How long will this last?" I inquired.

"It will last a week."

"Oh," I said, "give us another bottle."

We passed out into the street and stood under the gas light. It was getting late, and I said to the man, "I must part with you. Put your trust in the Lord, and he will see you through. You will make use of this medicine when the paroxysm of thirst comes over you."

A few weeks passed away, and I got a letter from Boston, saying:—"Dear friend, I enclose the money you paid for that medicine. I have never used any of it. The thirst for strong drink has entirely gone away from me. I send you two or three newspapers to show you what I have been doing since I came to Boston."

I opened the newspapers and saw accounts of meetings of two or three thousand people to whom this man had been preaching righteousness, temperance, and judgment to come. I have heard from him again and again since. He is faithful now, and will be, I know, faithful to the last. Oh, this work of soul-saving! Would God that out of this audience to-night five hundred men might hear the voice of the Son of God bidding them come to a glorious resurrection.—Talmage.

A Brave Lad.

A few years ago, a boy who was left without father or mother, went to New York, alone and friendless, to get a situation in a store as errand boy, until he could command a higher position; but this boy had been in bad company and got into the habit of calling for "biters" and cheap cigars.

On looking over the paper he noticed that a merchant on Pearl St. wanted a lad, and he called there and made his business known.

"Walk into my office," said the merchant, "and I will attend to you soon."

When he had waited upon his customer, he took a seat near the lad, and espied a cigar in his hat. "My boy," said he, "I want an honest and faithful lad, but I see you smoke cigars, and in my experience I have found cigar-smoking leads to be connected with various evil habits, and if I am not mistaken you are not an exception to the rule. You will not suit me."

John hung down his head, and left the store; and as he walked the street a stranger and friendless, the counsel of his mother came forcibly to his mind, who upon her death-bed, had called him to her side, and placing her hand upon his head, said to him:

"Johnny, I am going to leave you. You well know what misery your father brought upon us, and I want you to promise me, before I die, that you will never touch one drop of the poison that killed your father."

The tears trickled down Johnny's cheeks. He went to his lodgings, and throwing himself upon his bed, gave vent to his feelings in sobs that were heard all over the house.

But Johnny had moral courage, and before an hour had passed he made up his mind never to taste another drop of liquor nor smoke another cigar. He went back to the merchant and said:

"Sir, you very properly sent me away this morning for habits that I have been guilty of; but I have neither father nor mother, and although I have done what I ought not to, I have now made a solemn promise never to drink another drop of liquor nor smoke another cigar; and if you will please try me, it is all that I will ask."

The merchant was struck by the decision and energy displayed by the boy, and at once employed him.

At the expiration of five years this lad was a partner in the business, and he is now worth ten thousand dollars.—Youth's Companion.

Every person has two educations—one which he receives from others, and one, more important which he gives himself.—Gibson.

The most dangerous of all fatery is the very common kind we bestow upon ourselves.

Richards, the Nebraska herdsman, who confesses the murder of nine persons, tells with perfect coolness and apparent pride how he killed at one time a woman and her three children. They were to start in the night on a long journey, and he calculated that it would be safe to murder them, because the neighbors would not readily suspect anything. He went out and dug their graves before committing the crime. "I was not," he said to a reporter, "any more excited than I am now. I had studied the matter over for a long time. I had calculated the risk I ran, and knew thoroughly what I was doing. I went at it exactly as if I had been butchering so many hogs."

PARISIAN FOLLY.—French officers, says the London Daily News, students, young men about town, and many other persons spend several hours every day inside cafes, and some of them drink an amount of liquor which keeps their brains constantly in a state of intoxication. It is all nonsense to talk of this tipping as a harmless pastime. A single glass of absinthe is enough to throw a man into excitement; a second fuddles him; if he then proceeds to mix his liquor with beer and little nips of cognac, he staggers home unfit for business of any kind. It is a significant fact that of the number of men consigned to French hospitals or mad-houses, with delirium tremens, the greater portion belong to those classes who have never frequented wine-shops, but only go to cafes. The wine-shop is the club of the working man who wears a blouse; the cafe is the haunt of all men one degree higher in the social scale than mechanics—in fact, of those who "wear a coat," as Frenchmen say. As it is the ambition of every right-thinking artisan to "sport a coat," it follows that on the whole, many more frequent cafes than wine-shops.

The plain duty of Congress is to supplement this statute to prohibit polygamy by another law, that will make it effective, and not leave it on the statute-book as a dead letter. And, now that the Supreme Court has settled the question of its constitutional power, it is to be hoped that Congress will adopt the necessary measures for enabling the courts in Utah to punish this offense. Polygamists must not be trusted with the execution of the law. We might as well trust horse-thieves to execute the law against stealing. If necessary to attain the end, polygamists should be disfranchised, on the same principle that a state-prison convict is disfranchised. It is simply outrageous that the Mormons of Utah should be permitted with impunity openly to defy a law enacted in the name of the whole people of the United States.—N. Y. Independent.

Dr. Falk, the cultus minister of Prussia, very earnestly defends the system of public-school education now existing in that kingdom against the imputation of irreligion. It was stated in the Diet that the Falk laws were "breeding a generation of unbelievers, and that the schools were turning out ready-made Hodels." He found, he said, that Hodel had abundance of Scripture knowledge, "and could repeat hymns by the dozen." The hours of instruction in the schools have been shortened, and the time given to religious teaching has necessarily been shortened also. Bible-reading and direct instruction in religion still obtain. This statement disposes of a charge frequently made against the modified educational laws of Prussia.

CONVERTED JEWS.—It is often said that no Jews are converted to Christianity, and ridicule is cast upon efforts to this end, by counting up the money spent on Missions to Jews and dividing it by the number of conversions; then saying it takes ten, fifteen, or twenty thousand dollars to save a Jew. In London, on the 10th of January, a gathering of converts from Judaism assembled in the Mission Hall, to honor the invitation of Messrs. Erlich to a social gathering of Hebrew Christians. The hall was crowded, and after plentiful refreshments had been enjoyed, the Rev. H. A. Stern presided. The venerable Mr. Stern was once a captive of King Theodore. This remarkable and unique gathering more resembled a meeting of Christians in the first than the nineteenth century, for there was not one but had borne persecution more or less severe upon his acceptance of the Christian faith. Three of the speakers had suffered imprisonment, including the illustrious chairman, for their courageous witness borne to the truth as in Jesus.—N. Y. Observer.

Last year there were in attendance on the public schools of Georgia 207,000 children. Of this number 73,000 were colored. The negro is being educated in Georgia.

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Texas Christian Advocate

IRELAND.—Effects of Disestablishment.—The Rev. John Griffith, rector of Merthy, in a sermon preached after a recent visit to Ireland, said he found that old churches had been restored; handsome new ones had sprung up. The congregations, too, seemed to be better; and in the interest taken in church matters there was no comparison. Even Roman Catholics admitted this. Before the disestablishment no one but the parson seemed to care about the church. "What," he asked, "has brought about this change—this vigor, this life—where everything was so dead before? Little as you may be inclined to admit it, it is impossible for a moment to doubt that it is disestablishment."

The January number of the London Gentlemen's Magazine has an article entitled "Over-stimulation in Women," which asserts that at the present day many English women in all classes habitually "over-stimulate." The author, Dr. Daly, declares that he is not a total-abstainer, neither does he believe in total abstinence, but he is a strong advocate of moderation, of which he strongly intimates, we know not with what truth, women are less capable than men. He warns female tipplers that their nervous organization is more liable to injury from alcohol than that of men; that the mental and moral effects with them are more disastrous and more irremediable, and assures every woman "who is constantly over-stimulating that one day she will get gout, or kidney disease, or brain disease, or disease of the liver, followed by dropsy."

A CALCULATION.—If Prof. Leone Levi, of the University of London, is not mistaken in his figures, the troubles of the English workmen are largely self-caused. They earn in the aggregate \$1,500,000,000 in cash annually, of which they ought to save \$75,000,000. As a matter of fact they save only \$20,000,000. The bulk of the missing \$55,000,000 is wasted mostly in drink. What is true of England is true to a great degree of other countries. If our Socialist champions would devote their attention to reforming the morals of the discontented working people, they would strike much nearer the occasion of their troubles than by attempting to revolutionize society and demanding that the frugal and industrious should pay tribute to the idle and shiftless.—Cincinnati Gazette.

STRANGE STORY OF A POLICEMAN. The New York Sun states that officer S. B. Wells, of the police force of that city, who died suddenly on Tuesday, was formerly the pastor of a flourishing Methodist church in Connecticut. It is said of him, that about fifteen years ago, he became convinced that it was his duty to lay aside the comforts of his position and go into the highways and byways to preach. He established his wife and children on a well-tilled and plentifully-stocked farm near Norwalk, Conn., and resigned his pastorate. He went to New York and joined the police force, believing that he could thus more easily reach the criminal classes, and since then, besides discharging his duties as an officer, he has worked faithfully and successfully among the depraved classes. It is said that Wells was worth about fifty thousand dollars.

THE PROMISE PROVED.—A poor traveler called upon a certain good man named Fenneberg, to borrow three dollars; this was the whole amount of money possessed by this modern Nathaniel; but as the poor traveler asked for it in the name of Jesus, he lent him all he had, even to the last penny.

Some time after, being in absolute want himself, he remembered the fact while at prayer, and with child-like faith and simplicity, he said: "O Lord, I have lent Thee three dollars, and Thou has not given them back to me, though Thou knowest how urgently I need them; I pray Thee to return them to me." The very same day a letter arrived containing money, which Gossner delivered to the good man, with these words: "Here, sir, you receive what you advanced." The letter contained two hundred dollars, which were sent to him by a rich man, at the solicitation of the poor traveler to whom he had lent his all. Fenneberg, quite overcome with surprise, said in his child-like way: "Oh, dear Lord, one cannot say a single word to Thee without being put to shame."—Life of Pastor Gossner.

LIFE IN ICELAND.—Men and women, masters and servants, all inhabit the same room, while cleanliness is not much attended to; but poor as they are, and accustomed to great privations, they set an example of cheerful contentment. The beauty of the young girls is

remarkable; their fair hair falls in long plaits, partially covered by a black cloth coil, daintily worn on one side of the head, and finished at the top with a tassel of colored silk run through a silver or steel buckle, which floats on the shoulder. It reminds the traveler of the Greek head dress; but the blue eyes, with their sweet benevolent expression, soon recall to his mind their Danish origin. The dress is made of the cloth woven in the country, and on festival days the bodice is gayly adorned with silver braid and velvet, while the belt and sleeves are ornamented with silver devices, beautifully chased, and often of great value. On wet and cold days the shawl becomes a useful mantilla, completely enveloping the head and defending the wearer from the effects of the frequent storms.—Chamber's Journal.

A SAILOR'S DEATH-GRIP.—A sea captain related, at a prayer-meeting in Boston, a thrilling incident in his own experience: "A few years ago," said he, "I was sailing by the Island of Cuba, when the cry ran through the ship, 'Man overboard!' It was impossible to put up the helm of the ship, but I instantly seized a rope and threw it over the ship's stern, crying out to the man to seize it for his life. The sailor caught the rope just as the ship was passing. I immediately took another rope, and making a slip-noose of it, attached it to the other, and slid it down to the struggling sailor, and directed him to pass it over his shoulders and under his arms, and he would be drawn on board. He was rescued; but he had grasped that rope with such firmness, with such a death-grip, that it took hours before his hold relaxed and his hand could be separated from it. With such eagerness, indeed, had he clutched the object that was to save him, that the strands of the rope became imbedded in the flesh of his hands." This illustrates the fact that God has let down from heaven a rope to every sinner on earth. Every strand is a precious promise, and we ought to be so intensely eager to secure these promises, as to lay hold on them as for our lives, and grasp them with tenacious grip.

There is a land in which the fishers of men find themselves in the condition of the disciples when "their nets brake." Marvellous to say, this country is France. In Paris the work of McAll and his associates extends every month. Dr. Fisch obtained recently the permission to lecture on Protestantism in the theatre of Gueret, a bigoted Roman Catholic city. A similar permission was given in Argentina, in Normandy, where the gospel had never been preached since the revocation of the Edict of Nantes. In each instance the theatre was crammed, hundreds were unable to obtain admission, and the audience listened with serious and breathless attention, even testifying their approbation of the sacred doctrines, to them a new discovery, by enthusiastic cheering.—Philadelphia Presbyterian.

Colonel "Tom" Scott and family have gone on a trip up the Nile. More than \$365,000,000 have been disbursed for pensions since 1862. A large number of whisky distillers in Pekin, Ill., were indicted last week for alleged crookedness in their business.

The Bible has been translated into two hundred and twelve languages, thirty-nine of which had never before been written. Philadelphia claims to have a population of nearly 900,000, on the strength of its new directory. A great storm in the Mediterranean last week destroyed a great deal of property and caused the destruction of many lives.

A dispatch from Vienna, dated Feb. 22, states that an avalanche near Marburg killed twenty-one persons and destroyed nine houses. Charles W. Haskell has recovered \$39,501.81 in a Massachusetts court from the Eastern Railroad for personal damages. Newspaper publisher at Easton, Pa., has been arrested on two counts for advertising lotteries contrary to the laws of the State.

It is estimated that during the first week of the present month one hundred thousand bales of cotton, including about 50,000 for Russia, will be cleared from the port of New Orleans. Since July last, by figures published in the N. Y. Tribune, it is shown that more than twice as many Chinese have left the coast of California on outward bound ships as have arrived. A Russian journal, the Ruski Mir, St. Petersburg, has been obliged to suspend publication for commenting upon the deplorable condition of the country and the despotic manner in which it is governed. Recent excavations at Temple

Bar, London, have led to the discovery of many curious articles, especially a large number of tobacco pipes and earthen flacons, supposed to have found their way there from the Sugar Loaf Tavern in the days of Sam Johnson and Goldsmith.

NEW YORK, March 6.—The widow of Bayard Taylor arrived in this city to-day on the steamship Herder. The remains of her husband are expected to arrive next week on the Gellert.

An insane man in Flint, Mich., who had fortified himself in a garret, and threatened death to those who were trying to capture him, was finally overcome and secured by sprinkling him with chloroform and throwing red pepper in his eyes.

The affairs of Archbishop Purcell look more gloomy the more they are investigated. His liabilities are now reported to be about \$6,000,000; his assets about \$50,000. A proposition has been made to obtain from the Ohio Legislature the authority to institute a lottery, to relieve the Archbishop from his difficulties.

The Pacific slope is represented to be ablaze with indignation at the President's veto of the anti-Chinese bill. In a few places, it is said, the Chinese have been driven out; in one town the President was burned in effigy; but in general no violence was committed. Mass meetings were held at San Francisco and elsewhere and speeches made denouncing the course of the President.

Rev. Sidney M. Stray, pastor of the Presbyterian Church at East Lake George, was exhibiting a new revolver to his wife last night, when it accidentally discharged, wounding her in the forehead. In the excitement thinking he had killed her he placed the revolver to his own head and fired. On examination the surgeon found and removed the ball in both cases. The wounds are not considered dangerous.

About five acres of valuable land over the Pennsylvania Coal Company's No. 7 shaft here were recently, it is said, the coal underneath can never be got out, owing to the treacherous condition of the roof. A large brick school-house situated near the scene is totally wrecked. No loss of life is reported.

A roof of coal also recently fell in the Big vein mine near Lonaconing. George Burnette, a miner, was instantly killed and others narrowly escaped injury.

Obituary. From the Waro Examiner. In Memoriam.

ON THE DEATH OF MRS. AGNES K. TAYLOR. Our weary bird has sought the skies, And into wilder songs of praise Breaks her glad voice, once tuned to sighs, And gaddered by an angel bright. As with unruffled plumage white, She from her mortal prison flies.

We will not call it death—we'll say Our fair, sweet blossom, pure and white, Our germ of love, so nourished here, Was gaddered by an angel bright. And carried home, And when the years have gone we'll see Our perfect flower in heaven's own light.

We will not call it death—we'll say She feels no pain, she knows no sin; That through all peaceful days to come, Not e'en an echo of earth's din Shall break her rest; Or murmur of distant strife; Shall tell how rough the sea has been.

God has been kinder unto her than us, For we still walk with bleeding feet, In rough, hard ways; sometimes in doubt Which road to take, and which path leads meet. And oft we go wrong, mourn our dead And life at best is bitter-sweet.

No human love could ease one pang; Nor from her shoulder lift his cross; They could not watch one hour with him When all his labor pain and loss. The Savior bore. And up the hill of life each heart, Though fainting bears alone its cross. Her cross she bore, her crown she wears; In heaven there shines no gem more bright Than woman, who with trembling hand Bears from aloft her banner white Of faith and stainless truth. And though the eagle soared above, Our bird is singing, singing yet. And if in her glad song of praise One thrilling, inspiring note I get: 'Tis well with me— Our God does right.

MARY H. MITCHELL. ALEXIS, Dec. 15, 1878. MARY H. MITCHELL. MARY H. MITCHELL, infant daughter of M. A. and Sister Flora Metcalf. A sweet little darling, loved with God and angels. Lacking but a few days of being three years old yet she had learned several simple little hymns, which she took great delight in repeating.

If you are a man of business, weakened by the strain of your duties, avoid stimulants and take HOP BITTERS. If you are a man of letters, toiling over your midnight work, to restore brain and nerve waste, take HOP BITTERS. If you are young, and suffering from any indigestion or dissipation, take HOP BITTERS. If you are married or single, old or young, suffering from poor health, or languishing on a bed of sickness, take HOP BITTERS. Whoever you are, wherever you are, whenever you feel that your system needs cleansing, or toning or stimulating, without intoxicating, take HOP BITTERS. Have you dyspepsia, kidney or urinary complaint, disease of the stomach, bowels, liver, or nerves? You will be cured if you take HOP BITTERS. If you are simply ailing, are weak and low spirited, try HOP BITTERS. Trust upon it. Your druggist keeps it. HOP BITTERS. It may save your life. It has saved hundreds.

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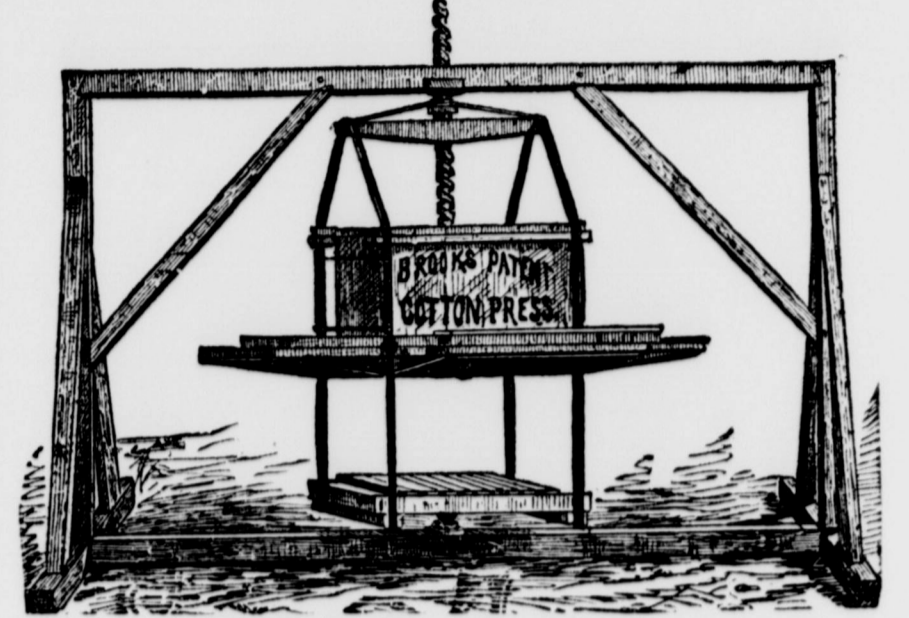
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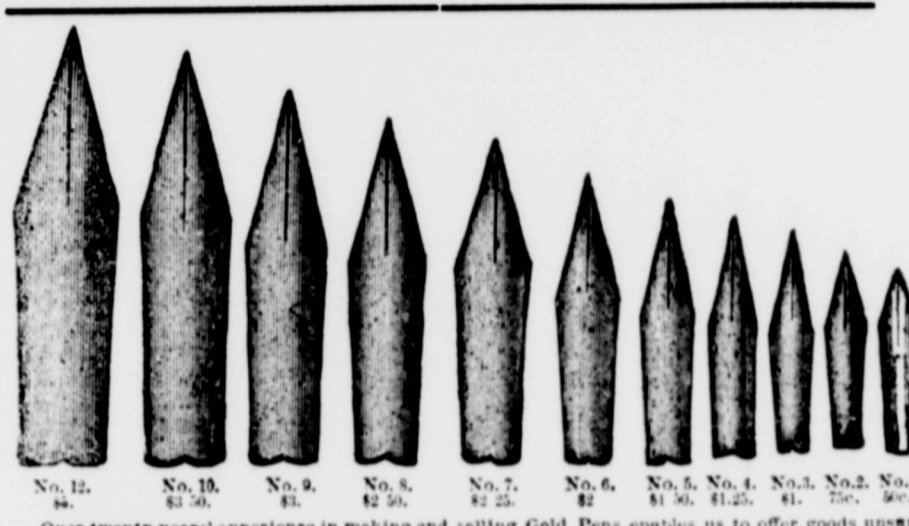
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