

Our Postal Cards.

EMORY, Rains Co., July 15.—Our camp-meeting, to be held at John Rains' Well, four and a half miles west of Emory, on the Cedar Grove road, will commence on Thursday before the second Sunday in August. Strictly self-sustaining. Preachers and all who wish to come to work will be cared for. Come everybody. We are expecting a good time.—A. C. MOYER.

BREMOND, Robertson Co., July 14.—Our third quarterly meeting embraced the first Sunday in July. Bro. Stanford remained with us till Monday. It is good to have him about. His preaching has an old time ring in it truly refreshing. The meeting closed last night. Fifty conversions. Forty added to the church. Praise God from whom all blessings flow.—G.

KELLYVILLE, Marion Co., July 14.—Just closed a meeting at this place. Church greatly revived. Not much outside material to work up, but the membership has been hitherto at ease in Zion. All is right now. Three accessions; seven infants baptized. Camp-meeting to come off the third Sunday in August. Bro. M. H. Neely, of Jefferson, will be with me again.—J. W. HILL.

GUADALUPE COUNTY, Texas, July 14.—Bro. Whitby preached for me yesterday on the subject and mode of baptism, and baptized three adults and five children. This makes five adults and eight children baptized this year. Will some brother, who is sound in theology, give me (through the Advocate) his views on Mat. xviii: 1-6, also Gen. xvii: 12-14.—J. B. McPHERSON.

BERRY CREEK, Williamson Co., July 19.—Back from Presbytery; a splendid meeting, and good feeling on all sides. The people in San Saba are just as good as good people can be; very kind to little preachers like your correspondent. We met Bro. Parker, of the M. E. Church, and a kind old gentleman he is. The weather is very dry. Crops are a perfect failure.—JOHN CLIQUE.

COOPER, Delta Co., July 15.—At Prairie Dell we had a gracious outpouring of the Holy Spirit. Twenty souls converted; fifteen joined our church; had to immerse the most of them. Corn will yield about seventy per cent.; cotton at the present bids for a full yield. Fine black waxy lands can be bought in Delta from two to four dollars per acre. The health of Delta Co. is excellent at present, and is generally as much so as any other county in the State.—N. A. KEEN.

BREMOND, Robertson Co., July 12.—A meeting, conducted by Rev. Wm. Deason, near Kosse in Limestone county, embracing the fifth Sunday in June, and continuing five days, resulted in the conversion of more than twenty souls. Eight were added to the church, eight infants baptized, and great good accomplished in the community. This was a local preacher's meeting; I being the only "tramp" on the ground. May there be many such!—G.

LARISSA, Cherokee Co., July 17.—I closed a meeting at White House Tuesday night. Had a very good meeting. Some five or six conversions. The church some what revived. Prospect flattering for a revival all round the circuit. Crops are good; that is, cotton is fine—corn not so good, though there will be a sufficient amount raised for home consumption. I am still working for the Advocate. I think I will be able to send a good large number soon.—L. C. CROUSE.

LONGVIEW, Gregg Co., July 15. I have just closed a meeting of nine days at this place. Ten additions to the church, by ritual and by letter; nine children were baptized. The meeting was a glorious victory of the side of Israel; the church members were much revived; many acclaims of joy and praise went up to our God. Methodism in Longview is looking up; we know that the Lord is on our side; we take courage and go forward. Pray for us, brethren.—J. S. MATHIS.

CAMERON, Milam Co., July 15.—We have just closed a protracted meeting at Maysfield. I have never witnessed a more interesting meeting; 20 conversions and 23 additions. The church was greatly revived. The brethren, one and all, seemed to take a new lease of spiritual life. We look for better times at this place. Bros. Hopkins, McAnally and Livingston were with us. We have had very little rain, and the prospects are gloomy for the incoming year.—JAS. A. WALKUP.

BLUFF DALE, Erath Co., July 8.—We have had plenty of rain during the last few days, but not in

time to save the crops; not enough will be made for home consumption; cotton looks well generally. Closed a protracted meeting on the Brazos the 29th of June, resulting in 21 conversions and 18 accessions to the church. A protracted meeting was conducted by the local preachers at Wesley Chapel at same time, resulting in 4 conversions, 6 additions, and considerable stir among the members.—M. B. JOHNSTON.

EAGLE LAKE, Fort Bend Co., July 14.—Filled an appointment yesterday at Qunan; preached at 11 o'clock to a large and attentive audience. The ladies notified us a few moments after preaching that dinner was ready. We had the pleasure of partaking of one of those good dinners, such as the good ladies know just how to fix up. Preached again at 2 o'clock. Baptized four children. Preached again at night at East Bernard Station, had a very good congregation.—H. B. STOCKING.

LULING, Caldwell Co., July 15. The Baptist State Sabbath-school Convention has just closed at this place. There were a great number here from all parts of the State. The meeting was very enthusiastic. We had some very eloquent sermons from Revs. Chaplain, D. D., of Austin, and Rev. Hardwicke, of Bryan. We are furnishing our church in nice style, and hope the "State circuit-rider" will come and see us soon. Some cotton worms are reported, but are doing no damage. Have had plenty of rain—crops look well.—JOSEPH HALEY.

BRYAN, July 15.—Mr. E. C. Huckabee and Miss Katie Sales were married by H. V. Philpott, on the evening of the 8th inst., at the Methodist church, Bryan. Bro. H. is a son of our Bro. J. C. Huckabee, and is one of the proprietors of the Brazos Pilot. It is rare that we have had the pleasure of uniting two young people in wedlock when everything was so suitable. Both mature, pious, industrious and capable of sustaining the relation with credit to themselves and profit and blessing to the church and to society.—H. V. P.

ROCKDALE, Milam Co., July 15. Is C. L. Wilson, of Old Canton, a member of the church? If he is he ought to see that the stewards be made to inform the preachers that for these ten years they seek fruit and find none; and they are not going to ask that sister for money again until the preacher goes to see her. A man once complained that I had not visited him, and after I had made him acknowledge before a crowd that I had been to see him three times, he said: "Oh! I did not count all that; you never stayed all night."—J. C. S. BAIRD.

LLANO COUNTY, July 14.—I want to give my testimony to the power and willingness of our God to hear and answer prayer. The drought was doing its work of destruction. All, it seemed, would be lost. We wanted to make an effort to build up the temporal interest of the church; but we must have a rain or we fail. It seemed as if God's spirit moved on the hearts of the brethren of the Mountain Valley church to appoint a meeting to pray for help. God heard, and in due time the heavens gave rain. Some of the church at San Fernando were praying also.—H. B. SWAFFORD.

VICTORIA, Victoria Co., July 14. Weather fine; health tolerably good. I have just arrived at home from school, at Goliad; there were eleven gold medals awarded. Goliad is a beautiful town situated on the east bank of the San Antonio river. Old Goliad, called by the name of Labrade, is the place where Colonel Fannin, with five hundred men, was massacred by Santa Anna. None but Mexicans live there, and they have let it go to ruin. All the Mexicans are Catholics; the church is one hundred years old; the bell is cracked, and has no wheel; they have a string tied to the clapper to ring it. We are needing rain.—REASE GREEN.

COMANCHE, Comanche Co., July 14.—A protracted meeting in progress in our new church, under the auspices of the Cumberland Presbyterian Church; good preaching, and considerable interest manifested by the people. Bro. Weir does most the preaching; I look for a good time yet, before it closes. Our church was not dedicated the last Sabbath in June according to announcement. Bro. C. H. Ellis, our presiding elder, was waterbound on the west side of the Colorado, and there being no bishop nor D. D. present, the services were postponed. We have a strong temperance council; are drilling our forces, preparatory to a terrible battle for local option at the election in September. Our district court closed a four week's session the 12th inst. Sent four men

to the penitentiary for terms of 2 to 7 years. Enough corn made for home consumption; cotton good as yet; very warm.—J. T. TUNNELL.

SANTA CLARA, California, July 8. Two Sunday-school assemblies in this state, one in the Yosemite Valley, the other at Monterey on the sea-shore, were held in June and July. Dr. Vincent, editor of the Sunday-School Journal, and a leading Sunday-school man in the M. E. Church, North, conducted them to the great delight of all. He captivated all hearts by his charming simplicity and magnetic eloquence in his addresses on various topics. The presence of Joseph Cook, the philosophic and scientific lecturer, of Boston, added to the interest of these gatherings. The Sunday-school workers of this coast have gathered fresh strength for the prosecution of their work. M. C. FIELD.

PACK SADDLE, Llano Co., July 14.—Good tidings from the mountains! It was our third quarterly meeting, and a circuit camp-meeting in connection. Many long years had rolled by since these mountains had witnessed any great display of soul-saving power; but the solemn stillness was broken by the triumphant shouts of Immanuel's hosts as they pressed on to the glorious victories, which were won against many opposing elements in the shape of formal Christianity, infidelity and gross wickedness. Results: eighteen, accessions and the same number of conversions, a Sunday-school organized, etc. Our P. E. and lady were with us all the time.—H. B. SWAFFORD.

SKILES' MILL, Natchitoches Parish, La.—I left Buena Vista, Texas, the last day of June, and passed through the country by way of Hamilton on Sabine river. From Shelbyville to Natchitoches I found the people in an alarming condition. Many will not make corn enough for seed and none of them will make bread—it being nearly three months since they have had rain. As I was passing through the piny-woods in Sabine parish, and thinking from the "signs" that not a human being was in many miles of me, I discovered a house with a good many horses hitched around. Curiosity made me dismount and go in. I heard a most excellent sermon preached by Bro. Ranelle, P. E., on that district. I soon discovered that I was at a quarterly-meeting—for the Lord's Supper was placed upon the table, and all Christians invited to partake.—J. A. JARRETT.

MOUNTAIN VIEW, California, July 9.—In the last copy of your paper that reached this coast, there is a letter from Brother Field, of Santa Clara, in which he charges the preachers who preceded Brother Avery to San Jose as being too mercenary to do their religious duty on the station. As one of them, I deny it in toto, and Bro. F. has no proof that such was the case. Bro. E. K. Miller, now of the Missouri conference, was one of them. He can speak for himself. Bro. George Sim, a P. E. of this conference, is another. He is too pure and good a man to be governed by such unholy motives. If you knew him you would not entertain such an idea a moment. What prompted the article I do not know. We all love Bro. F., and regret that he entertains such thoughts of us.—I. L. HOPKINS.

LADONIA, Fannon Co., July 16. We commenced a meeting at Olive Branch the 5th inst., and closed the 13th inst. Results: sixteen conversions, and twelve additions to the church. The church was benefited some, but the capital stock of grace within the church was not increased as we desired. The work was not as deep and thorough, it did not penetrate and permeate the whole community, as our revivals have done heretofore. We organized a prayer-meeting and the church agreed to go to work, so we believe this is only the beginning of good times at Olive Branch. Bros. McLain and Price were with us Saturday and Sunday and raised \$125.00 for our Paris district school, located at Honey Grove. We raised \$65.00 before—have only \$50.00 more to raise and our assessment will be paid. If the other circuits are doing as well, we will have it out of debt in a few months. Come, brethren, we are on the home stretch, we must pay the \$2200.00 now or never. We can not afford to lose it. Let the agent bestir himself and bring it before the people, and he will have the hearty co-operation of the pastors, and he will be sure to get the money. Bro. Charley McWhirter, a graduate of Vanderbilt University, was with us and preached the gospel in its purity and simplicity, with power and demonstration of the Spirit. He will join North Texas Conference this fall. We have a warm and hearty welcome for all like Charley.—W. C. BLAIR.

Georgetown District Conference.

The Georgetown District Conference convened at Liberty Hill, June 26th, 1879. Rev. J. Fred Cox, presiding elder, presided. Not more than a fourth of the members were present. Seven pastors were absent. Notwithstanding the small attendance, the session was pleasant and profitable.

The chair called upon each preacher in charge for a verbal report of his work. Committees on Spiritual State of the church, Missions, Education, Church Literature, Finances, and Sunday-schools were appointed. From their reports we learn that "while many families hold family prayers, there is not that degree of fidelity to the great principles of family religion that its importance demands. Some of the most sacred institutions of our holy religion are being lightly esteemed, even among members of the church. This is especially so in reference to the Lord's day." Conversions and accessions were reported from most of the charges.

The committee on missions recommended that the present boundaries be so changed as to reduce the size and increase the number of pastoral charges. They also recommend that local preachers visit destitute places.

An increased demand for our own literature in our Sunday-schools was reported. Our church literature generally is held in high esteem, especially the Advocate. THE TEXAS CHRISTIAN ADVOCATE was "noticed in a distinguished sense."

Less than a third of the salaries of preachers has been paid, although more than half the year is past. The assessment plan was recommended. The erection of parsonages was urged.

The committee on Sunday-schools were of the opinion that a revival was needed in this important work. One cause of the small number of Methodist Sunday-schools is the want of houses of worship belonging to our church.

The Sunday-school convention was held Saturday afternoon. Rev. James Peeler was elected president; J. W. Hodges, secretary. Essays were read by Rev. G. W. Graves and E. Crum. Addresses were delivered by Rev. C. S. McCarver, Rev. J. Farmer, J. L. Peeler, Rev. J. W. Dickinson, Rev. Dr. Rogers of the Episcopal Church, and Rev. Dr. Connor.

Preaching was had each day—morning and night. The church was dedicated Sunday.

Delegates to Annual Conference: T. S. Snyder, P. C. Bryce, J. S. Clower, and W. T. Davidson. Alternates: M. L. Johnson and D. H. Snyder. Camp-ground near Salado was selected as the place where the next conference shall be held.

The following resolutions were adopted:

1. That the local preachers in the bounds of the district be requested and urged to report at each annual meeting, either in person or by letter, the number of their regular appointments, the number of sermons they preach at protracted meetings, the number of persons they baptize, or other ministerial labor they perform.
2. That each pastor be required to furnish the presiding elder with the number of preaching places, also with the numerical strength and financial ability of each society within his bounds, and with the number of destitute places within or adjacent to his work.
3. That each local preacher be requested and urged to use his best efforts in establishing regular preaching places in destitute neighborhoods, and to report all work of this kind to the pastor within or near whose circuit said neighborhood is situated.
4. That a committee be appointed from this body to devise ways and means for the building of a district parsonage.
5. That a vote of thanks be extended to the citizens of Liberty Hill and vicinity for the hospitable manner in which they have entertained this conference.
6. That we approve of the kind and correct manner in which Bro. Cox, presiding elder, has presided over the district conference.
7. That as a district conference we recommend the perusal of the TEXAS CHRISTIAN ADVOCATE to the people, and thereby encourage one of the potent elements in our State for good.
8. That the Attorney-General of this State be requested to give his interpretation of that portion of the free school law that says there shall be no form of religion taught in the free schools. Does it exclude the Bible from the free schools of Texas?
9. That the report of the committee on education, the preceding resolution, and the letter of the Attorney-General be published in the Advocate.

REPORT ON EDUCATION. We approve the action of the

legislative and executive departments of the State of Texas in requiring that teachers of our public free schools be persons of good moral character. Nevertheless, as it is understood in some quarters, said departments have been so afraid to offend the Roman Catholics and infidels in our State as to exclude the Bible from our public free-schools, thereby outraging the rights and wants of all the Protestant morality and Christianity of the State, and discriminating in favor of Catholics and infidels, not even allowing the people to choose, thereby crushing out God, the Bible and religion, and incurring the just judgments of God upon the whole State. If this be true, we solemnly protest against it. Your committee is of the opinion that education unmix'd with the Bible and its truths is one of the greatest curses of this age of the world. As to the Southwestern University at Georgetown in this county, its healthy locality, the high intellect and religious tone of its regent and professors, and the high standard of scholarship taught in said Institution, constrain us to offer the following:

Resolved, That this conference recommend and endorse said Institution to all the people, and pledge ourselves to its support.

JAMES PEELER, E. CRUM, W. A. GILLILAND, Committee.

Huntsville District Conference.

The Huntsville District Conference convened at Bedi, July 3rd, and closed the evening of the 5th, after a harmonious and interesting session. The opening sermon was preached by Bro. Sandel, of Madisonville, from Gen. v: 24. Brother Brooks and the church had a large commodious arbor erected to accommodate the large crowds assembled each day and night to hear preaching. The preaching was interrupted Friday and Saturday at 11 A. M. by fine rains. The cisterns all empty, the rain was a great blessing to housekeepers as well as the farmers. But, strange to say, the rain extended only a few miles out from around Bedi.

The love-feast Sunday evening, conducted by Bro. Johnson, was a glorious time of refreshing from the Lord. Brethren and sisters from different parts of the district participated, and bore testimony for Christ. Our reasons for being thankful to God was the theme of the leader. Bro. Johnson was the first man to preach on the Bedias, when there was nothing but trails for the traveler's guide, and but few settlers between the Trinity and the Navasota rivers. He also held the first quarterly meeting ever held here. Now the country is densely populated with villages, churches and school-houses every few miles.

Sunday night, after Bro. Littlepage's preaching, more than forty came to the altar for prayer. He left us Tuesday, leaving only Bro. Sandel to assist Bro. Brooks during the week. Bro. Sandel preached acceptably, and with power. About 25 have joined our church, and the members built up in the faith. Indeed the Lord was with us. The shouts of new-born souls, and the noise of the old veterans praising God, made it lively and interesting, and a good place to be at.

Bro. Brooks was untiring in his efforts to make the meeting a success. The membership entertained the delegates and visitors with great cordiality, and we all fared sumptuously.

J. W. BILLINGTON, Tola, Grimes Co., July 12, 1879.

In the human relationship of master and servant there may be many beautiful things—the master careful for the health, the comfort, and the life of the servant; the servant devoted to the interests of the master, their material interests being identical, each gaining by what profits the other, because they are human beings. But sin is inhuman. This master is a fiend. He gives to the victim only so long as is necessary to keep the victim quiet until he binds him. And so a man who is the slave of his vices accumulates no personal property for his soul. Property, for the body, is what will always be able to give the body some sustentation, or comfort, or adornment. What will sustain, and comfort, and adorn the soul? Truth, the friendship of the highest spirits, whatsoever does not pass away with the body, whatsoever the soul may possess and enjoy when it has passed out of the body. But if a man have spent his whole life a slave to sin, what does he have in eternity? No nobility, no purity, no spiritual power, no love of the truth, no enduring riches.—Deems.

The law without the gospel leads to service; the gospel without law leads to antinomianism; the two combined produce "charity out of a pure heart and of a good conscience and of faith unfeigned."

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I. M. ONINS, President. TWENTY-SEVENTH ANNUAL SESSION.

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Rev. E. D. PITTS, D. D., Pres't. Annual Session Begins Sept. 1, 1879, AND ENDS JUNE 16, 1880.

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Texas Christian Advocate

Sunday School.

Prepared for the ADVOCATE. INTERNATIONAL BIBLE LESSONS. BY R. M. MOORE.

THIRD QUARTER—FIFTH LESSON—AUG. 2, 1879.

2 Cor. v: 14-21: Ministry of Reconciliation. Time—A. D. 57: Place—Macedonia; rulers, Nero, Emperor of Rome; Felix, Governor of Judea; and Agrippa II, King of Chalcis and Galilee.

GOLDEN TEXT.

Now, then, we are Ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead: be ye reconciled to God. Verse 20.

After writing his first Epistle, Paul left Ephesus on his third missionary tour to the Gentile world. Passing out of Asia at Troas, he entered Macedonia, but not without fears and heaviness at what might be the result of his first letter. Thus his peace hung in suspense five or six months while he was awaiting the return of Titus, who had borne the letter from Ephesus to Corinth. At last Titus brought relief. The church that he had planted had accepted his apostleship and obeyed his admonitions; and yet his triumph was not quite complete. A stubborn, bitter faction remained, relentless in its hate, to task his patience and his powers. These malcontents had been reinforced by a set of busy bodies from Judea, whose business seems to have been to follow Paul and sow his mission fields with the seeds of dissension, distrust and doubt. They denied his apostleship, while admitting his power; contemned his authority, and sneered at his spiritual claims. This state of affairs called out his second Epistle. Hence its sharp polemic features, wherein its author maintains his call against his calumniators; magnifies his work, and appeals to his life as his record. He then exhorts them to give proof of their professions by acts of charity for the destitute at Jerusalem. And he closes with a comparison of himself and his traducers, his works and their works, his spirit and their spirit. In the chapter from which this lesson is taken, we have reasons not before given for the toils and trials of the ministry. The lesson gives the motives that impel the ministry and the comforts that sustain them.

V. 14. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead."

Christ's love for him, not his love for Christ; "constraineth us;" compels us. Christ's love to him was the madness so often charged on him; that most intense impulse that bore him on from the day of his conversion to that of his death, with heart and brain on fire, irresistible in eloquence, unwavering in purpose. "Because we thus judge" would be better, deciding this meaning what is contained in the balance of the 14th verse and the entire 15th. Good critics claim "if" is not found in the best texts. The sense of the whole passage is this: The love of Christ forces us to believe that as one died for all, therefore all died. Paul holds that Christ's death is proof that all died in Adam. His reasoning is, that nothing less than the death of the entire race would require the death of Christ.

V. 15. "And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again."

That is not found in the Greek text. The translation is not as concise as it should be. A literal rendering loses nothing. "And he died for all, so that they who live should no longer live for themselves, but for Him who died for them, and rose again." As Christ died for us, our lives should be His. No selfish man can be a true Christian. While Paul preached Christ crucified, he also preached a risen Savior.

V. 16. "Wherefore, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we Him no more."

"Wherefore, henceforth" so that; "know we;" we know; "after the flesh;" after the unregenerate nature, or, after a human individuality; "yea, though;" although; "have known Christ after the flesh;" had considered Him—His humanity. "Know," in this clause, is not the same word as the other two of the verse.

V. 17. "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

"Therefore;" so that; "any man;" any one; "new creature;" new creation, new in character or species; "old things;" things in the beginning; "behold;" declares the transition; "new;" new in nature.

V. 18. "And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation."

Paul here asserts what

all Corinthians, as Gentiles, fully believed: that all things were from God, but he at once links Christ to that common faith. "Reconciled," brought in harmony with; "Jesus Christ;" the Savior anointed. Christ met the requirements of the violated law, and by His Spirit leads us back to God. "Hath given to us;" hath given to Paul and the other apostles; "ministry of reconciliation;" the office of preaching God reconciled to man.

V. 19. "To-wit, that God was, in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

"To-wit;" that; "God;" in Christ reconciling the world unto himself; God through Christ was making atonement for the sins of the world; "not imputing their trespasses unto them;" forgiving their sins; "hath committed unto us the word of reconciliation;" hath commissioned us to preach the gospel.

V. 20. "Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

APPLICATION.

14. Love is the spiritual, attractive force of the kingdom of heaven, and is the central power in the plan of salvation. It should constrain every Christian in the pathway of duty, and should impel him onward with zeal unabated, alive with the thought that he lives because Christ died for him.

15. A heart imbued with love forgets itself in living for Christ and all His redeemed.

16. While it may comfort and cheer us to think of Christ, weary, hungry and burdened with care, yet we should think of Him as the glorified risen one, triumphant and living forever.

17. To be in Christ is to be saved, the grandest success possible for man in this life. To be saved reverses the currents of being. Before conversion the currents all flow downward, like the roots of a tree hiding from light; but after conversion, they are all upwards, like the branches of the same tree seeking the light.

18. The heart reconciled to God feels that all good is from God; that it is His bounty that supplies all our wants; and His grace sustains us in all trials.

19. Human nature is prone to shift all its failures to the shoulders of others, but Christ comes to us to relieve us of all our failures and bear our burdens.

20. It is the duty of every converted man, woman and child to become an ambassador for Christ.

21. As Christ paid our debt of sin, how tender ought we to be to all who need saving; how ready to relieve them of their burdens.

Liberty Hill and Bagdad.

The Georgetown district conference closed the last Saturday in June, after a pleasant session of three days. The place of meeting was so far from the center of the district that the attendance of members was not large. Though the Hill was far away and hard to reach, it was a good place to rest when the journey was over. Through the kindness of Brother Johnson, a delegate from Belton circuit, I was safely transported across the hills and knobs to the pleasant community of the Hill. Brother Booty received us in his comfortable hotel, and began his hospitable entertainment with ice-cream, though it was after ten o'clock at night. This was only the shadowing forth of what followed, the remembrance of which pleases still. The town has four stores, two hotels, a church, school-house and masonic lodge. The population is numerous. The number of citizens is not large, yet the population is numerous; that is, there are not many permanent dwellers, and still there is an almost constant stream of travelers. Wagons drawn by horses, wagons drawn by mules, and wagons again

drawn by oxen; buggies with one horse, buggies with two horses, cow-boys, store boys, school-boys; boys big, boys little and middle sized, are passing almost constantly from Round Rock, Georgetown and Austin, towards a hundred places west. Westward the star of big-bonanza holds its way, and a crowd is following.

The citizens had just completed a good work for future generations in the stone building, which provides an elegant church hall on the first floor, a comfortable school-room on the second, and a masonic lodge on the third. The property is paid for, and all belongs to the M. E. Church, South. The church was dedicated on Sunday of the conference by the presiding elder, Rev. J. Fred. Cox.

As I was only one day in the deliberations, I can't report them, but will report the brethren. It was a great satisfaction to meet my old confere and fellow-laborer, Brother Peeler, and it gives me much pleasure to state that he retains much of the energy and elasticity of other days. As we rode out of town together, I noticed that the old chaise, of former notoriety, was replaced by an excellent hack that now carries all the family, and has still a place for tramping preachers. One of the team is missing, but old bay still does his work as steadily as ever. The wooden hames have not yet been eaten up by the cows, and the trace-chain traces will last another generation. And there, too, is Sister Peeler, looking as happy as a queen, and Johnnie, grown to be a young man, making speeches to the Sunday-schools and speeches to the girls. From the extreme north of the district come Brothers McCarver and Farmer, two young and faithful men, not counting two hard days' ride too much to be devoted to this institution appointed by the church. Bro. Graves, from Georgetown, and Bro. Baird, from Rockdale, both doing good work in pulpit and altar, show themselves workmen that need not to be ashamed. Bro. Graves has long been well known here, and Bro. Baird has made many new friends by his frankness in the social circle and his zeal in religious services. Then there were laymen worthy of mention among the first, such as Johnson and Davenport, who went from charges in which the pastors made no appearance. Others, from a distance, whose names are forgotten by us, but are written in the Lamb's book of life. The conference decided to hold its next session at Salado, or at the campground near by. This will give satisfaction as a central point. If we are to make a success of these conferences, they must be located to suit the convenience of the farmers, both as to time and place. There is such a diversity of opinion as to their utility that everything must be made to suit the people or they will not attend.

On Tuesday, after the conference, Brother Bryson (the noble) fitted up a new hack and a team that knows how to make time on good roads and bad, and drove us over to Bagdad, seven miles and a half. It was a most refreshing ride, with good company, and a strong south breeze meeting us. Once over the knobby hills, which constitute the divide between the north and south Gabriels, a beautiful valley lies before us, stretching north and south, dotted with residences and green with growing crops. Bagdad is a small village with a few stores, a good school-house and a beautiful new church. Judging from the apparent thrift of the tradesmen and the elegance of the dwellings, the community must be very prosperous in their agricultural interests. The people are very much indebted to the energy and liberality of one man for the comfortable house of worship just completed. It is built of lumber, 50 by 30 feet, solidly framed and well ceiled, painted and carpeted, and well lighted with chandeliers. On the front is painted "M. E. Church, South," and I propose that this be substituted with this name as more appropriate, "Heinart's Chapel."

Bro. J. K. Lane is running against the whole N. W. Texas Conference in church building. Two elegant houses have already been completed and another to be built at Florence. This will put him among the pictures of the heroic. Then, too, we hear that he has the Advocate in every Methodist family in his charge, and is now supplying the denominations with an excellent paper. If he don't get the next gold watch, somebody will have to make a wonderfully good showing. In the midst of these external evidences of prosperity in Liberty Hill circuit, it is with profound thankfulness that we record the fact that spirituality is keeping pace with the exhibition of practical piety. The presence and power of the Holy Spirit was manifested in the congregation, and a revival was in progress when we

left, from which we hope to hear a good report. W. G. CONNOR.

District Conferences.

There is some strength in the argument against district conferences, which alleges that on such occasions many houses of worship are necessarily closed. Let this plan be considered: Convene the conference on Wednesday at 8 A. M. Have both forenoon and afternoon sessions, and close Thursday evening. Let the business be suggested by the disciplinary plan, and let it be brought to the attention of the conference by pointed resolutions, and not by formal committees. The committee plan imposes a great deal of labor on the members of the conference, and necessarily delays business. The reports are usually brought in at a late hour, which measurably cuts off discussion, which would likely fix the subjects permanently in the minds of the hearers. This plan has in its favor the fact that each one introducing a resolution would be engaged in a labor of love, and not in a perfunctory performance. The pen would write the resolution "out of the abundance of the heart." On most of our districts, two days would be ample time to go to and from the conference, and two days, according to the proposed plan, sufficient for the discharge of the business of a district conference. One of the preachers could remain with the presiding elder and preacher in charge to assist in protracting the meeting. All the other pastors could repair to their respective fields of labor, and one of the local preachers could fill the only neglected pulpit. What of this plan?—JOHN F. NEAL.

"Substitutes for Worldly Pleasure."

Are any needed, when the original is only a bauble and never satisfies? Is not "love, joy and peace in the Holy Ghost" sufficient to satisfy the cravings of an immortal spirit? Do God's precious promises need sugar-coating? Nay, verily! His promises are all "yea and amen in Christ Jesus." The plan of salvation is perfect. Jesus said: "It is finished." His work was complete. And here in the blaze of gospel day, even in America, it stands complete. Hindrances to the gospel are certainly multiplied; but 'tis not because of any deficiency in the plan of salvation, or the promises of God; yet men will be "heady, high-minded, lovers of pleasure more than lovers of God." The Psalmist says: "All my springs are in Thee." Then why should we turn to the right or left? Solomon compares the church to a garden of delights—"a garden enclosed is my sister, my spouse"—also to a fountain or fountains of living water. And did not Christ tell the woman, Samaria that "he that drinketh of the water that I shall give him, shall never thirst again?" These pleasures are spiritual, and all the pleasures of earth are not worthy to be compared with one of them. Oh! when the Lord's "left hand is under me and with His right hand He doth embrace me," what do I care for the pleasures of the world? "A day in Thy courts is better than a thousand" spent in folly. "I had rather be a door-keeper in the house of my God than dwell in the tents of wickedness." More than the Savior has offered, we need not offer; for 'tis sufficient; and if sinners will not receive it, theirs will be the loss; they are left without excuse. M. H.

A lady correspondent at Washington, writing of Senator Hill, of Georgia, says: "He has been a Methodist class-leader or preacher, and a certain aroma of sanctimoniousness seems to emanate from his sandy face, or to hover over it like an aura. His hair is sandy, touched with gray, with a slight fringe of the same below his chin. His mouth is clean-cut and resolute, his eyes light blue, with a certain meditative, introverted light in them which shows that he does considerable thinking after a fashion of his own."

Church Notices.

- CORPUS CHRISTI DIST.—FOURTH ROUND. Beckport sta. at Beckport, Aug. 9, 10. Beville cir. at Beville, Aug. 16, 17. Colton miss. at Board's school-house, Aug. 23, 24. Oakville cir. at Lagarto, Aug. 30, 31. Nueces River cir. at Mansville, Sept. 6, 7. Corpus Christi sta. at Corpus Christi, Sept. 13, 14. Gollad and Victoria, at Gollad, Sept. 20, 21. Helena cir. at Escobedo, Sept. 27, 28. Rancho at Rancho, Oct. 2, 3. J. B. DESTON, P. E.
- CHAFFPELL HILL DIST.—THIRD ROUND. Travis cir. at sempronist, July 28, 27. Brenham station, August 8, 9. Chappell Hill station, August 16, 17. Bryan circuit and Welborn mission, at Rector, August 22, 23. Bryan station, August 30, 31. Hempstead mission, September 6, 7. Caldwell and Elbeet, at Caldwell, Sept. 13, 14. Levington miss. at Tall's school-house, Sept. 20, 21. Giddings and Cedar Creek, at Early chapel, September 27, 28. District conference at Chappell Hill, Thursday, July 31, at 9 o'clock A. M. The preachers of the different charges will please send the names of the delegates early to Bro. R. Alexander, Chappell Hill, Texas. Please be prompt to do this. T. W. ROGERS, P. E.
- COCHRAN DIST.—THIRD ROUND. Mountain mission, July 26. Brownsville station, August 2, 3. District Conference at Lower Cherokee, in San Sabo county, August 14, at 9 A. M. C. H. ELLIS, P. E. San Sabo, Texas.

WEATHERFORD DISTRICT.—FOURTH ROUND. Cartersville cir. at Goshen, July 19, 20. Acton cir. at Acton, July 26, 27. Graham station, Aug. 9, 10. Jacksonville at Center, at Jacksonville, Aug. 23, 24. Weatherford cir. at Harmony, Sept. 13, 14. Weatherford station, Sept. 20, 21. Jacksonville and Center mission, at Pleasant Grove, Sept. 27, 28. Springtown cir. at Walnut Creek, Oct. 4, 5. Eldorado cir. at Good Hope, Oct. 11, 12. Christian Mission, at —, Oct. 18, 19. Lake City cir. at Grindstone, Oct. 25, 26. The District Conference will be held at Wade's Chapel, 12 miles southwest of Weatherford, commencing on Thursday, nine o'clock A. M., before the 24th Sunday in August, at which time we intend to have a self-supporting camp-meeting. W. PRICE, P. E.

AUSTIN DISTRICT.—THIRD ROUND. Elgin cir. at Pleasant Grove, July 26, 27. Winchester cir. at Ridgeway, Aug. 2, 3. Bastrop cir. at Hill's Prairie, Aug. 9, 10. West Point miss. at Ridge Chapel, Aug. 16, 17. La-rancho sta. Aug. 23, 24. Flatonia cir. at Pine Springs, Aug. 30, 31. Weiner cir. at Osage, Sept. 6, 7. Columbus miss. at Crockett, Sept. 13, 14. Columbus sta. at Alleyton, Sept. 20, 21. Brethren will note changes in time of holding several quarterly conferences and govern them selves accordingly. E. S. SMITH, P. E.

GALVESTON DISTRICT.—THIRD ROUND. St. James', Galveston, July 19, 20. Cedar Bayou, July 26, 27. Clear Creek, at Dickinson, Aug. 2, 3. Columbus Aug. 9, 10. Matagorda, at Catey, Aug. 16, 17. Velasco, Aug. 23, 24. Richmond, Aug. 30, 31. Eagle Lake, Sept. 6, 7. San Felipe, Sept. 13, 14. The District Conference will meet in St. John's Church, Galveston, July 23, at 9 o'clock A. M. Pastors will please forward names of lay delegates to Rev. A. E. Goodwyn, Galveston, B. D. DASHIELL, P. E.

MARSHALL DISTRICT.—THIRD ROUND. Henderson and Church Hill, at Church Hill, July 26, 27. Longview cir. at Lagrone's Church, Aug. 2, 3. Marshall sta. Aug. 9, 10. Harrison cir. at Andrew Chapel, Aug. 9, 10. Starrville cir. at camp-ground, Aug. 16, 17. Garden Valley cir. at Ashburn camp-ground, Aug. 23, 24. Prairieville cir. Aug. 30, 31. Mineola cir. Sept. 6, 7. Physical Fields cir. Sept. 13, 14. Bellville cir. at gum springs, Sept. 20, 21. Camp-meetings will be held on the Starrville and Garden Valley circuits at the time and location above named. Ministers and working brethren are cordially invited to be with us and feel at home. R. W. THOMPSON, P. E.

SAN AUGUSTINE DIST.—THIRD ROUND. Shelby, at Ashby chapel, Aug. 30, 31. Milan, at Milan, Sept. 6, 7. Linn Flat, at Pine Grove, Sept. 13, 14. Pleasant Grove, at Union Chapel, Sept. 20, 21. District Conference convenes at San Augustine, July 9, at 2 o'clock P. M. W. A. SANFEE, P. E.

BEAUMONT DISTRICT.—THIRD ROUND. Beaumont and Orange, at Beaumont, 1st Sunday in August. Lumberton, at Lumberton, 2d Sunday in August. Moscow cir. at Providence, 3d Sunday in August. Mt. Hope cir. at Cook's Meeting House, 4th Sunday in August. Homer cir. at Harsold, 5th Sunday in August. DANL. MORSE, P. E.

PARIS DISTRICT.—THIRD ROUND. Robinsonville, July 26, 27. Paris sta. Aug. 2, 3. Honey Grove, Aug. 9, 10. Wayland, Aug. 16, 17. Barkeleyville, Aug. 23, 24. Cooper, Aug. 30, 31. Blossom Prairie, Sept. 6, 7. J. H. McLEAN, P. E.

TERRELL DISTRICT.—THIRD ROUND. Terrell, fourth Sunday in July. Terrell, 5th Sunday in August. Kaufman cir. first Sunday in August. Farmersville cir. third Sunday in August. Elm cir. fourth Sunday in August. The district conference will convene in Rock-well, Thursday before the fifth Sunday in June, at 10 o'clock A. M. The opening sermon will be preached at 7:30 P. M. by the Rev. W. F. Easter, D. D. R. M. POWERS, P. E.

GAINESVILLE DISTRICT.—THIRD ROUND. Maryville cir. July 26, 27. Henrietta mission, August 2, 3. East Fork mission, August 9, 10. Deatur cir. August 16, 17. Rosston cir. August 23, 24. District conference convenes at Montague, July 17, at 9 A. M. W. H. MOSS, P. E.

LITTLE ROCK DISTRICT.—THIRD ROUND. Anderson, at Piney Grove, 4th sabbath in July. Navasota and Milcan, at Milcan, 1st sabbath in August. Courtney and Plantersville, at Plantersville, 2d sabbath in August. Spring Creek, 3d sabbath in August. Prairie Plains, 4th sabbath in August. S. C. LITTLEPAKE, P. E.

SHERMAN DISTRICT.—THIRD ROUND. Savoy, at Sears, 4th Sunday in July. Colleyville cir. at Farmington, 1st Sunday in August. Sherman cir. at White Rock, 2d Sunday in August. Spring Creek, 3d Sunday in August. The district conference will meet at Luling, on Thursday, June 26, at half past seven, P. M. Let every pastor see that the quarterly conference journal is present for the examination as the Discipline directs. O. A. FISHER, P. E.

PROVERBS. "No one can be sick when the stomach, blood, liver and kidneys are healthy, and Hop Bitters keep them so." "The greatest nourishing tonic, appetizer, strengthener and curative on earth,—Hop Bitters." "It is impossible to remain long sick or out of health, where Hop Bitters are used." "Why do Hop Bitters cure so much?" "Because they give good digestion, rich blood, and healthy action of all the organs." "No matter what your feelings or ailment is, Hop Bitters will do you good." "Remember, Hop Bitters never does harm, but good, always and continually." "Purify the blood, cleanse the stomach and sweeten the breath with Hop Bitters." "Quiet nerves and balmily sleep in Hop Bitters." "No health with inactive liver and urinary organs without Hop Bitters." Try Hop Cough Cure & Pain-Relief. FOR SALE BY ALL DRUGGISTS. Established in 1845.

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Texas Christian Advocate

SHAW & BLAYLOCK - Publishers.

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NATURE is but the name of an effect whose cause is God. Pascal says, "Nature is the image of God."

The woman's missionary society of the Methodist Episcopal Church South has decided to send another woman missionary to China.

The old Jewish saying carries an essential truth: "Good deeds have no Sabbath;" that is, our service to God is ceaseless.

JUST think of getting the TEXAS CHRISTIAN ADVOCATE until Jan. 1880, for fifty cents. Tell your neighbors about it.

BRO. W. W. DAVIS, of Augusta, Texas, called to see us the past week. Bro. Davis is one of the ADVOCATE's best friends, and we are always glad to see him.

BRO. TOM MURRAH, of Austin, Texas, was in the city during the week, and paid the ADVOCATE office a visit.

REV. GERMAN BAKER, aged 87, died recently in Mississippi. He spent fifty years in the ministry.

HIS OWN feeble health, the sickness of Mrs. Paine and the hot weather, keep Bishop Paine at home.

DR. LUTHER M. SMITH, chancellor of the Southern University, at Greensboro, Alabama, died recently at Birmingham, in that State.

BRO. A. H. BAILEY, President Female College, Palestine, Texas, was in the city the past week.

AMONG the first arrivals for Galveston District Conference are Brothers J. H. Chambliss and D. J. Parker, both looking well and "full of fun."

FIFTY CENTS.—Will not every one work for the ADVOCATE on the FIFTY CENTS' proposition? We want the paper in ten thousand households on this plan—expecting five thousand at least to become permanent subscribers!

A WORTHY CHARITY.—St. Louis has organized a free ice commission for the poor people. Those charitably disposed contribute to the fund, tickets are issued to the policemen who give them to the needy, the ice companies receive these tickets for ice, and are paid out of the free ice fund.

A GAY young woman turned aside a friend's appeal by saying, "I only want time enough when I die to say two words, 'Lord save.'" Having neglected her soul's salvation, she was suddenly called away, but the only two words then uttered by her were the wail of despair, "Too late! Too late!"

VANDERBILT UNIVERSITY, at Nashville, deserves the support of the Methodist church, inasmuch as its influence in this behalf is as great as any other existing interest. Let our people give it full and unequivocal endorsement. An advertisement elsewhere shows the facilities possessed in the different departments, prices charged, etc.

OUR readers should bear in mind that Lathrop & Wilkens, publishers New Orleans Christian Advocate, do a large stationery and book business. They are pushing the sale of a very entertaining and instructive work, by the late Gen. Richard Taylor, entitled "Destruction and Reconstruction."

CARDINAL McCLOSKEY, with the archbishops and bishops and other officials of the church, have agreed to pay off Archbishop Purcell's debt. We are glad of it. Hundreds of the creditors of the archbishop are poor people who confided their small earnings to this archiepiscopal banker, and it would be an act of gross inhumanity to refuse them restitution. There is an old apple-woman in Galveston who had about \$1600 on deposit with him. Her case has caused much sympathy, as she had been saving it for years to meet the wants of coming age. It is not expected that the cardinals, and bishops and priests will raise the large sum needed. It will come at last from the people, and a large portion of it from the hard-handed laborers.

ON OUR CIRCUIT.

At Hempstead and Hearne we met a large delegation of senators and representatives returning from their legislative labors. Some of them were decidedly loud, if not entertaining and instructive, in their conversation. Some were men of intelligence; others, we are frank to say, would have honored their constituency more effectually by remaining at home. One man was much impressed with the service he had rendered his country, in voting in favor of race tracks at agricultural fairs, and thus opening a flood-gate of gambling to demoralize the young men of the land. Already he had determined the length of the new track at his county fair ground, and was calculating the number of horses which sportsmen would bring to the fair. This act of the Legislature is an outrage perpetrated against the moral sense of the best portion of the people of Texas. There has been for several years a growing conviction that gambling is a curse, and the voice of public opinion has compelled the officials to enforce the law against it; yet, at this very juncture, our legislators have deliberately attempted to thwart the wishes of the people. If agricultural fairs are to be turned over to the control of gamblers, it is time that the citizens of Texas who are anxious that this curse shall be abated, should give these institutions the cold shoulder. We trust every good citizen will bear in memory those senators and representatives who gave their votes in favor of the race track. Some of these men claim to be Methodists at home. They gave poor proof of their piety by this public act. These slack-tongued professors of religion are a blight on the church.

We were standing on the platform at a certain station and overheard a man complaining to a senator respecting the failure of some measure: "We sent up money from here," he said, "and nothing was done. It's a hard case that a poor devil can't be permitted to make an honest living." We failed to hear what measure he was talking about, and it is just to the senator to state that he replied very curtly that he "never heard any thing about money;" but it is a sad commentary on our public affairs when men talk in the open streets of money employed to control the legislation of our land. We do not assert that our legislators have itching palms, but we tell what we heard.

Leaving the cars at Sherman, we were fortunate in securing a place in a hack for Whitesboro, the seat of the Sherman district conference.

Some six miles west of the city our road led us through one of those beautiful scenes on which the eye is so often permitted to rest with delight, while traveling through these Red River counties. As far as our vision could reach, the land, in graceful undulations, with green hills and neat farms, with waving corn, luxuriant cotton and wheat fields which have already yielded their harvest, was presented to the gaze. The soil is chiefly the black sandy loam, which is easy of tillage and generous in its return to the farmer's toil. As we neared Whitesboro, the population thickened and farms joined on farms until we reached the town, at present the western terminus of a railroad from Denison. The town is the center of a fertile region, so densely populated that roads pass through lanes for several miles in every direction.

The district conference was well advanced in its work when we entered the room on Saturday morning. Though late, we met from Bro. Binkley and the members a cordial welcome. We were not only encouraged to present before the body the claims of the ADVOCATE, but the presiding elder and preachers gave us such help in securing subscribers that on Monday evening we sent to the office seventy-five new subscribers and renewals.

The attendance of members at this conference was the largest we have witnessed in the State. Including the presiding elder and preacher in charge, fifty-seven answered roll call. It looked like an annual conference. When the official members give their time and leave their homes for days to attend to the interests of the church, we have hope in the future.

The North Texas Female College, at Sherman, was one of the leading interests that engaged the attention of the body. We were shown the plan of the college building, which will very soon be in process of erection. It will be two stories in height, with mansard roof, and is to be 48x65 in size. The lower floor will be divided into five rooms, while on the upper floor will be the audience room, 45x54 in size. Sherman is one of the most enterprising of our interior

cities, and its enterprise is taking wise direction. It already has an excellent male college and ere long will have its first-class female college in successful operation. They have been specially fortunate in securing the services of Dr. Pitts and wife.

The reports of the preachers on the state of the church in their respective fields showed that the attendance on public worship is very encouraging, while class-meetings in portions of the district are well sustained. It is encouraging to learn that this element of spiritual life is not entirely abandoned by our church. Prayer-meetings more generally attended. The reports respecting family religion corresponded with those we have heard in other sections. Only one pastor reported that any considerable number of his members maintained family prayer. Blessed be that charge! We are sure there is life in it. We need all over the land a revival of family religion. The church is dying in places for want of it.

The value of church property was reported at \$10,050, and three parsonages, valued at \$2,400, were reported. The fact that our church has not kept pace in church and parsonage building with the growth of the population, is one of those incidents which often marks the rapid development of a new country. Every man is taxed in paying for his land and the improvements necessary for the comfort of his family and the management of his business, and it is very easy for him to persuade himself that it is best that the church and its claims should be the last. We have noted another fact: while our church has been waiting, others have been at work. We know of many towns where Methodism is in the ascendency, both as to wealth and numbers; and yet have the poorest church in the place. In many cases they have been liberal donors to other churches, and are content with inferior accommodations for themselves. One result ever follows this policy. Our Sunday-school interests are suffering. Bro. Binkley called the attention of the conference to the fact that their report on Sunday-schools showed that, with eight hundred and nineteen children in Methodist Sunday-schools, there are some two thousand and Methodist children in Union Sunday-schools. This condition can not be changed until our people build church houses where our schools can be comfortably domiciled.

The claim of the preachers on the district amounted to \$67.35. Up to date of the district conference the receipts were \$1645.85. We are weary of hearing Methodist preachers pronounced bad financiers. Men who can dress with an approach to decency, provide wife and daughters with a calico dress occasionally in which they may go to church, have something for their families to eat every day, and give their children a respectable education on such pay, may be ranked among the best financiers in the land.

We have often noted a very clever trait in Methodist preachers. No matter how short the rations may be on which they have to live, they are always ready with an excuse for the lack of liberality on the part of the people. The times are hard; the crops are short; there was a drouth about the time the corn was in silk; or the worms cut down the cotton crop to less than a bale per acre. They will allow very rigid criticism of their own official conduct, but they want you to think well of their people. It is well that wives are blind to the ugliness of their husbands, and possibly it is a good thing that the preachers are generous toward close-fistedness of some people.

On Sunday morning we aided the pastor and superintendent in the organization of a Sunday-school. This is a good place to state that our church in Whitesboro has just completed a very handsome church building, with a seating capacity of about 400. On Sunday they took up a collection, under the direction of the presiding elder, which very nearly completed the amount needed for its payment. This house, as is ever the case, has given a fresh impulse to Methodism in Whitesboro. The Sunday-school may be considered its first fruits. Nearly fifty children were present the first day it was opened, and a Bible-class of some fifteen young men was formed. When the zeal of the church expresses itself in building churches and parsonages, establishing schools and colleges, where the religion of Christ can be recognized and taught, and in gathering the children together on the Sabbath for instruction, we can with confidence hope that the blessing of God will be upon that people.

The field open to our church in this section is a grand one, and our

preachers who occupy the ground, evidently comprehend their responsibilities. The fact that we were first in the field is no assurance that we will always hold our present commanding position. A new population is pouring into these rich prairies, and many of them will fail to remember Joseph or his services, which in former days he rendered the people of the land. We must hold our ground by virtue of our vigilance, and faithful and persistent effort. Our policy must be adjusted to present demands. Once the herdsman permitted his stock to roam over the land at will. Now he must fence his land and till his ground, if he would keep pace with the advance of the country around him. Our church must adopt a like policy. We must fence in the ground we have won by faithfulness in other days. Our churches, our schools, our homes for the preacher, our Sunday-school interest, are of superior importance at this stage of our history in Texas.

Dr. Brush Once More.

A late number of the New York Methodist has a long leader devoted to Dr. Brush and his letter. Dr. Wheeler evidently wishes to deal fairly with the South, but it is exceedingly difficult for him, and for all in his latitude and who look at the South from his standpoint, to do so. Our Northern friends appear to enjoy a self-satisfied consciousness of superiority which, wrapping itself in its sanctimonious robes, says to us poor sinners of the South: "I am holier than thou, hence, *este procul!* oh, profani!" If Dr. Brush and his friends had come among us in the true Christian spirit, with a purpose to preach the gospel in neglected neighborhoods, and assist us in evangelizing a population not now reached by the gospel, we would have cordially welcomed them to that Christian work. But that is not the purpose. In the language of Dr. Brush, the M. E. Church "is the only loyal church of any considerable influence in all the South—the presence and influence of such a church is needed not to convert sinners and evangelize the population, but needed as a nucleus of a healthy reconstruction; needed as a permanent cohesive force to unify and conserve the vital elements of nationality." Will the reader please read the above extract again, and then ask himself if we are not justified in charging that their mission here is largely political?

Now, among ourselves we may acknowledge that there is in our church a want of deep spirituality and a laxity of discipline, and too much ignorance in our population, but we have too much church pride and State pride to permit others to make the same charges in the spirit of censoriousness. We are bad enough we know full well; but God pity us if we have to take lessons of Christian charity and piety from such teachers as Bishop Haven and Dr. Fowler, and others of that ilk!

But Dr. Brush is defeating himself—hedging up his own way by his ill-advised letters. The Texans, whether native born, or Northern born, or foreign born, soon acquire a strong State pride; a pride that illy brooks rebuke. We intimate, as much in another article; and the Methodist fully confirms our view. Dr. Wheeler says:

"We are not qualified to judge what may or may not be the duty of men so far off from us in a matter of this kind. We take it for granted that they are doing their duty when they so freely suggest the faults and failings of their neighbors. But after making this concession in the frankest way, we are left in a disagreeable dilemma. We and these our far off brethren agree that it is desirable to get Northern men into the South; we also agree that a large interest prompts the South to desire Northern immigration. But just when it seems as though all was pleasantly arranged, a duty rises up before the consciences of these our far off brethren, and they proceed to satisfy their good consciences in such a way as to shut up the heart of the Northern emigrant against a Southern home. Dr. Brush tells him that 'most of the Southern people are opposed to the theory of a free general education'; and the emigrant immediately resolves not to live among such people.

"Anyone who will compare the letter from which we have just quoted with a letter from Kansas

or Colorado—written by anybody in any paper—will see at once why the effort to promote immigration to Texas by such plain-speaking must fail, and why the stream of migration pours unceasingly toward the Western territories. The Northern farmer does not wish to plant his young family among people who are opposed to public schools. He does not wish to live in a country where neither temperance nor vital religion are found. How can we, in good conscience, advise emigrants to turn Southward with such pictures as these before us of a drunken, schoolless and religionless Texas?

"We are then reduced to this dilemma: we ought to infuse Northern blood and ideas into the South; but we ought also, in all faithfulness, to keep it before the people that the South is not a desirable, perhaps not even a tolerable, country to live in. This second duty defeats the first; we have no sooner agreed upon the necessity of doing a thing than a part of us are prompted by an irresistible movement of conscience to render the doing of it impossible. It is obvious enough, we think, that our brethren in Texas are engaged in an impossible undertaking if that undertaking depends upon Northern immigration. Their plain truth-speaking will chill any desire to move in that direction. As much may be said of the political truth-speaking on the same subject; the emigrant always considers neighborhood, schools, churches and political freedom as of more importance than rich and cheap lands. Of course, it is possible that the picture is overdrawn, that public schools are found in the South elsewhere than on paper, and that there is some religion and some respect for differences of political opinion. But we read these letters of our far off brethren with a chill at the heart, and a feeling of profound sorrow that they should be called to waste their lives in a hopeless struggle with barbarism.

"Texas has received an immense body of emigrants from the older States; but we are led to infer that they were from the older South and the (shall we say it?) Democratic North. Who else will go there with such invitations? And when and how is that 'new South' to be created? What motives are strong enough to induce Northern people to sacrifice—not themselves, which is comparatively easy, but—their children, in an unpromising effort to redeem a land by supplanting a vast population? The reports of our brethren shut us up in a dilemma; and they leave us no way of escape. Giving full faith to them, as we wish to do, we are left under an oppressive sense of impending dangers and calamities.

If the redemption of some millions of people, to whom Providence has not denied the power to perpetuate their race, is to come wholly from a new population, who has any right to hope?"

In reference to immigrants, we say, once for all, and with an emphasis, that immigrants are cordially welcomed to all parts of Texas, if they come to follow any honest and legitimate calling; it matters not where they hail from. We do not for a moment conceive that the North has a higher type of civilization or a better form of Christianity than we have—but suppose, for arguments' sake, we concede that they have, how are they to benefit us? By coming in groups and isolating themselves from our population for fear of personal contamination? If they are the salt that is to preserve a rapidly decaying body from utter putrefaction, that salt must be diffused through the mass. That is just exactly what Dr. Brush and his friends do not propose to do. And that is just exactly why, as Dr. Wheeler conclusively shows, they must fail in their Quixotic undertaking.

And now a word of encouragement for our disconsolate Brother Wheeler: Do not despair of the Republic. We are all back in the Union; and have gone back to stay, and we are laboring to make it a great and glorious country. Again, do not despair of the church, even in this far off land of Texas! we are not all ignorant barbarians, or besotted drunkards down here. Including the local preachers, the class to which you belong, we have nearly a thousand Methodist preachers in the M. E. Church, South, in Texas. In 1870, we had less than thirty-five thousand church members; we now have over seventy thousand, and the number is steadily increasing. Our church property has increased in a similar

ratio. Doctor, come and pay us a visit! If you will accompany Bishop M'Tyere in his visitation of the Texas Conferences this fall, we will give you a hearty welcome and show you sights that will make your heart glad. 7.

A Difference of Opinion.

[We published in postal columns in ADVOCATE of July 5 a communication signed "Methodist," from Criesman's Chapel, the import of which was that "Religion at Criesman's Chapel was dead." The publication has given offence to a number, and has developed a considerable difference of opinion, as the following extracts from a letter received on the subject demonstrate.—ADVOCATE:]

DEANVILLE, Burleson Co., July 8.—I must confess to surprise that you should publish such a letter as appeared in last week's issue, on page 2, headed, "Criesman's Chapel," and signed "Methodist." Now, it does seem to me the judgment of a school-boy would have excluded it from the ADVOCATE, and would never suffer it to go anywhere but to the waste-basket. Could not you detect its spirit and divine the animus of the whole thing? Its publication has sorely grieved brethren of Criesman's chapel. Their indignation has been aroused. * * * There has been a steady, healthy growth all the time. There is as much church-life, activity and zeal, as you will find in any country church. There is more spirituality, life, power, on the work now than there has been in three or four years. Our prayer-meetings are well attended—a live Sunday-school—large congregations. The brethren of this church turned out last week and built as large and as good an arbor as I ever saw; and yet you let Methodist proclaim to the world that "religion" is dead. Then, there are about fourteen ADVOCATES coming to this office. Does that look like religion is dead? I am sorry this letter has been published. It seems to me there ought to be an exercise of a little judgment in the publication of articles. I have heard several complain; I do myself. It has caused my zeal for the ADVOCATE to slacken. If you are going to turn the ADVOCATE into a telephone, and give voices to every and any one who may choose to disturb our peace by his melancholy strains, why I shall not give my ear; I must not listen. * * * I bless God, he has been with us here, and we are prosperous. The circuit is prosperous. I could "endure" this, as I try to "all things;" but the brethren—all—seem so hurt and aggrieved that I thought it necessary to write you, and hope you will not publish anything in future you must see will do harm.

I am a friend to the ADVOCATE, and pleased with the general management; but I think there is now just cause for complaint. Won't you, please, give name of writer; I think he or she might have written over full name.

IN THE sixth century it was the custom in Vienna to select some monk, because of his piety, as the intercessor for the people. He was walled up in a cell, where there could be nothing to distract his thoughts, and by day and night, except when exhausted by his vigils he sank in slumber, his prayers went up in behalf of the people. Often, when the city was at rest, this wakeful intercessor was pleading in their behalf, and the people, relying on his fidelity, rested secure in the belief they were under the protection of heaven.

Let us be thankful that our open Bible teaches us a more excellent way. Our intercessor is ever before the mercy seat. "He faileth not, neither is weary," while presenting the wants of His people before His Father's throne. Let us then commit unto Him our ways with an abiding faith.

DIAGONES was not celebrated for his success as a courtier, but he was as honest in purpose as he was blunt in speech. On one occasion he met a young friend going to a bacchanalian feast. He compelled him to return, and never left him until he was safe in the hands of his friends. This was one of the earliest instances of prohibition on record. If many a young man of this day were to meet with a faithful Diogenes, possibly he might be dragged from the pit ere he sinks hopelessly in the mire.

Texas Christian Advocate

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E. H. QUICK. We have engaged Mr. E. H. Quick as general traveling and advertising agent...

Special Notice to Subscribers. Almost every mail brings us requests about our paper...

Waco Female College will open its next session on Wednesday, October 1, 1879...

UNANSWERED LETTERS. July 17—For publication: C. L. Wilson, Wm Albright...

MARRIED. PRICE—SABRENT.—By Rev. Thos. W. Glass, at the residence of the bride's father...

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TEXAS DISTRICT—FOURTH ROUND. Sandie's mis, Aug 2. Lavaca mis, Aug 20. Leesville cir, Sept 29.

bers attend. Let the local preachers and trustees attend. Let the local preachers and trustees have reports ready. J. FRED COX, P. E.

ST. LOUIS CHRISTIAN ADVOCATE. Arrangements have been made to send the St. Louis Christian Advocate, a large eight-page paper, edited by Dr. R. McAnally, D. D., to any person who has not heretofore been a subscriber...

CAN'T PREACH GOOD. No man can do a good job of work, preach a good sermon, try a lawsuit well, doctor a patient or write a good article when he feels miserable and dull...

Two Important Letters. FORT WORTH, TEXAS, March 2, 1879. Dr. Wesley Taylor.—Having seen your advertisement of the Holman Liver Pad, and having suffered with an enlarged spleen for twelve years...

Dr. Wesley Taylor.—I have found so much relief in the Pad sent me last month you may send another—the same as you first sent—the large XXX Pad. It has given me the only relief I have had for fourteen years, and especially in the regulation of my bowels...

Address all correspondence to Dr. Wesley Taylor, Box 268, Galveston, Texas. Price: XXX Pads, for chronic cases, \$5. Absorbent Body of Foot Pads, 50 cents each. Absorbent Bathing Salt, 25 cents per package. All except salt sent free of postage; 10 cents per package for registering. Give symptoms.

Wilton's Compound of Pure Cod-Liver Oil and Lime. The advantage of this compound over the plain oil is, that the nauseating taste of the oil is entirely removed, and the whole rendered entirely palatable. The offensive taste of the oil has long acted as a great objection to its use...

Benefit From Liver Pads. Rev. J. G. Curly, Pike county, Missouri, writes to a friend, stating that he has become a strong convert to the use of Liver Pads for all diseases of the Kidney, Liver, Spleen, etc.

WHICH IS CHEAPEST. A package of DUKER'S Durham, containing twenty pipe-fulls of the best smoking tobacco made, or one common cigar? Each costs ten cents.

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Books.—Will the brethren please bear in mind that the money should accompany orders for books. We are compelled to this course because we must pay cash for books. SHAW & BLAYLOCK.

Commercial. TEXAS CHRISTIAN ADVOCATE OFFICE, Galveston, Texas, July 24, 1879.

COTTON. At New York, the market opened quiet and closed quiet. Sales to day 273 bales. Quotations for all grades are as follows: Ordinary 10 1/2, Good Ordinary 11 1/2, Middling 11 3/4, Good Middling 12 1/2.

Wool. Market steady; demand fair. Western, Fine and Medium, 22 @ 26c. Improved Mexican, 13 @ 16c. Mexican, 13 @ 16c. Heavy, 3c @ 4c lower.

Exchange—Gold and Silver. Sterling, 60 days. Buying 490, Selling 490. New York Sight, par. New Orleans Sight, par. Gold, 100 @ 100 1/2. American Silver, 99 @ 100.

LIVE STOCK MARKET. Compiled by Johnson Foster, Live Stock Commission Merchant. MONDAY, July 21, 1879. RECEIPTS—Bees and cows, 172; Calves and yearlings, 107; Sheep, 19.

PRESENT QUOTATIONS. Bees and cows, good to choice, 1 1/2 @ 2 1/2. Two-year olds, choice, 10 @ 11. Yearlings, choice, 6 @ 7. Calves, choice, 5 @ 6. Sheep, common, 3 @ 4. Corn-fed calves and cows, choice, 1 1/2 @ 2.

THE GENERAL MARKET. We quote jobbing prices for country customers, and liable to ordinary fluctuation. Bacon, short-cured, 6 1/2 @ 7. Clear ribs, 6 @ 7. Lard, 5 1/2 @ 6 1/2.

NEW ADVERTISEMENTS. LONGCOPE & CO., COTTON FACTORS. Commission Merchants, HOUSTON, TEXAS. LIBERAL ADVANCES MADE ON COTTON.

Wesleyan Christian Advocate. (Late Southern Christian Advocate). REV. ARTHUR G. HAYWOOD, D. D., Editor. Rev. John W. Burke, Ass't. Editor.

PREMIUM ENGRAVING. We have now a premium picture of the venerable Dr. W. L. PIERCE and Bishop PIERCE about 18x24 inches, which we will send to any address, post-paid, for \$2.00...

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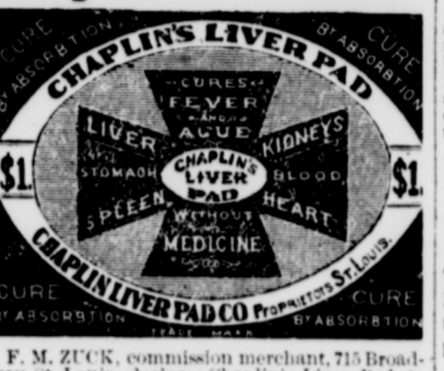
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Vanderbilt University, NASHVILLE, TENNESSEE. THE FIFTH SESSION begins Sept. 1, 1879, with 1. The Literary Department, with eleven Professors and four Tutors...

DESTRUCTION AND RECONSTRUCTION! Personal Experiences of the Late War. RICHARD TAYLOR. List, Gen. in the Confederate Army.

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CHAPLIN'S LIVER PAD. F. M. ZICK, commission merchant, 715 Broadway, St. Louis, Mo. declares Chaplin's Liver Pad to have cured him of a very serious case of malaria fever, etc.

ABSORPTION CURE. It is the best, safest and certain mode of treating disease affecting the LIVER, KIDNEYS, Spleen, Spleen, Blood and Heart.

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THIRTY YEARS' REMEDY. Diarrhoea, Dysentery, Cholera Morbus, Summer Complaint, Flux, Children's Teething, and the Great Preventative of Asiatic Cholera.

Maguire's Benne Plant. This extraordinary medicine, the fame of which is spread throughout the whole country, is undoubtedly superior to any remedy ever offered to the public for the complaints for which it is intended.

CREATEST BLOOD SPECIFIC KNOWN! Warranted better than any other or money returned. MAGUIRE'S ALTERNATIVE ELIXIR.

M. E. CHURCH, SOUTH, CHURCH REGISTERS, DISCIPLINES, HYMN BOOKS. SHAW & BLAYLOCK, P. O. Drawer No. 4, Galveston, Texas.

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Texas Christian Advocate

Is the Protestant Episcopal Church Romish?

SUMMER FOUR.

The Rev. Geo. M. Randall, bishop of Colorado, and author of the frothy and vapid pamphlet, "Why I am a Churchman," says: "The Methodist bishops have a degree of ecclesiastical power which more nearly approaches the power of the bishops of the church of Rome than that which is exercised by any Protestant body of Christians in the world." He refers simply to the power of appointing the preachers to their work, which being voluntarily accorded, deserves no notice. But we propose to show that the bishops of the P. E. Church claim a degree of priestly power which, if claimed by a Methodist bishop, would bring him under the condemnation of real evangelical Protestants as a heretic and blasphemer. The ministry of Rome, aside from "my lord, the Pope," have hardly set up higher claims to sacerdotal authority and power than their imitators, the Episcopal clergy. In justice to a small and uninfluential, but pious and estimable, party in the Episcopal Church, we remark that the word priest has not its place in the Prayer-book without protest and efforts against it. It was not always there. The High-church, or Romish party, has prevailed, and consequently the ministry of the P. E. Church is put forward as a priesthood, not simply to offer spiritual sacrifices to God, and to minister in holy things, but to perform supernatural works, such as God alone can do. We turn to the Prayer-book and read: "Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, hath given power and commandment to His ministers to declare and pronounce to His people being penitent, the absolution and remission of their sins." If this were meant as simply declarative, notwithstanding it is idle and foolish, we could afford to pass it by in silence. We say idle and foolish, because if God pronounce the absolution, what is the need of any declaration on the part of the minister? But, a sound conversion and a heartfelt Christian experience are ignored—hence the necessity of the priest's pronouncement. The worshiper was regenerated "in baptism—the fountain of regeneration,"—perhaps in infancy, and as the great change was made through the manifestations of the priest, he having "power and commandment" to do so, must make it known. This declaration of power to absolve rests upon the assumed "commandment" of God. It is therefore made officially and authoritatively. This is the significance of the priest's standing while he makes the pronouncement. More is meant than simply declaring that all good people are absolved from guilt, which everybody knows as well as the priest. These priests are set up as having authority to say when a party is regenerated, and when his sins are pardoned. Hence when they baptize they pronounce the baptized regenerated, and when they confirm they pronounce the confirmed forgiven. Let those who are disposed to charge us with "unreasonableness remember that Episcopal priests profess to impart the gift of the Holy Spirit. They profess to impart the Holy Ghost expressly that the consecrated priest may be able to remit and retain sins. Let us see: When a priest is ordained the bishop uses the following language: "Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." The Holy Ghost, under the control of the officiating bishop, and entering into the new-made priest at his bidding, is thus imparted to invest him with power and authority to forgive and retain sins. But read the form for consecrating a bishop: "Receive the Holy Ghost, etc. And remember that thou stir up the grace of God, which is given thee by the imposition of our hands." The bishop then transmits the grace of God and the Holy Ghost by the imposition of his hands. It would worry Rome mightily to outdo that. If, in these services, the poor deluded victim of superstition, upon his knees, would search his heart he would find that he had no more of the spirit and grace of God after than before the imposition of hands. We say this because no additional supply of spiritual influence and grace is afterwards manifested in his life and labors. An English bishop has well said, referring to these ordination s r

vices: "All this is the most blasphemous frivolity, if it be not the deepest truth." If Episcopal priests be not able to give the Holy Ghost, to transmit the grace of God by the imposition of their hands, to forgive and retain sins, then indeed "all this is the most blasphemous frivolity." But is there really any, not to say deepest, truth in all this? If so, let all the world uncover in the august presence of the Episcopal priesthood, for it is possessed of miraculous power. But do these wonderful gifts, as they are exercised by these ecclesiastical lordlings, accomplish any practical or good results? "By their fruits ye shall know them." We knew a man who, though very wicked, was persuaded that he ought to join the church. He was a man of considerable intelligence and pecuniary means. Arrangements were soon made for his induction into the exclusive blessedness which belongs to church-membership in the P. E. Church. The officiating priest, of course, had notified the Lord that He had "given him power and commandment to declare and pronounce to his people, being penitent, the absolution and remission of their sins." He accordingly pronounced the man regenerated in baptism, and my recollection is that the bishop pronounced his sins forgiven in confirmation. Was all this "blasphemous frivolity, or deepest truth?" Let the life of this recipient of transmitted grace answer: There was not even a suspension of his drunken and profane course of life. The truth is the bishop himself needed the grace he pretended to impart, and the priest needed the regeneration he pronounced for the poor guilty dupe of "spiritual wickedness in high places." The brother-in-law of this man, when approached in the same way, wisely answered, though drunk: "You are after my money, and not my soul." For one, we declare that we are sick and tired of "blasphemous frivolity;" we are tired of such trifling with sacred things—of entrapping men and women into coiffination in sin under the forms of religion. Such facts, and others as bad not fifty miles from us, justify this severity. If the P. E. Church does not get rid of her idea of a priesthood, with its attendant tomfooleries, the day will come when the sacredness of religion will pass from the mind of her membership, and the small territory she occupies will become real missionary ground, stirring the sympathies of the "sects" as profoundly, and calling for their evangelical endeavors as pressingly as do the delusion and superstition of the Catholics of Mexico and Brazil. W. F. EASTERLING.

From Erath County.

My name was read out at Belton to Cottonwood circuit, since changed to Duffau. It embraces the southern portion of Erath county. On my second round I found a section of country on the Bosque river, sixteen miles southeast of Stephenville, entirely overlooked by Methodist preachers, but sparsely supplied by the various orders of the immersion family. It being in the bounds of the territory laid off for me, I commenced in January by leaving an appointment to preach one night in every month; and the third time I preached there we had a general shout, the first on the circuit. This was cheering. In May I appointed a two days' meeting to commence Friday night before the fourth Sunday in June, and on arriving I found the neighborhood divided and two arbors built. I was afraid this would operate badly, but I commenced to preach at the arbor built where I had been preaching, and a deep interest was shown from the commencement. Several came forward asking the prayers of the church at the close of the first service, and this interest increased daily, and on Sunday the water near by gave out, and on Monday we moved to the other arbor without the least abatement in the interest of the meeting, and on Monday night there was a general move. Men with their whole families came forward to the altar for prayers. There was a sight that I had never beheld before: Husbands, wives and children all at the altar and all deeply moved, with twenty or thirty others; and to look and listen at their shouts, with joy depicted on the countenances of nearly all of a vast crowd! On Tuesday night thirteen joined the church, among them two whole families—even to their little children and grand-children. The interest kept increasing at every service, penitents came to the altar, and conversions were not few. The number coming forward was variously estimated at from thirty-five to seventy-five. The meeting closed on the first of July, with forty conversions, and I think it proper to state here that I have received into the church here some of the first men of Erath county in point of

intellect and influence, and men that will aid materially in building up the church both spiritually and financially. These brethren tell me they want me to dedicate a church house for them this year at least 30x50, and I think I will do it, as I know they are fully able to build any kind of a house they want. Bro. C. R. Seward, local preacher, was with me eight days, preaching in the spirit and with power; and Bro. L. S. Ewell, local elder, was with me four days, preaching with power; and Bro. J. J. Morton, local preacher was with me one day preaching with great acceptability. I baptized fourteen adults and eleven children.

R. J. PERRY.

DUBLIN, Erath Co., July 10, 1879.

The Austin District.

The reporter of the Austin District conference represents that "a great deal of interest is manifested in building churches and parsonages." This is as it should be: it is high time that a great deal of interest of this kind should manifest itself in the Austin District. The Austin District embraces four of the best counties in Texas, Travis, Bastrop, Fayette and Colorado, including the capital of the State; and what exhibit does the Austin District make in the way of churches and parsonages? There are fifty-seven regular preaching places in the district, and only thirteen churches, the aggregate value of which is not more than nineteen thousand dollars, including the lots upon which they stand. Five charges, having twenty-seven appointments, have not one church; the leading circuit, said to be the best in the conference, has but one church, and its value only four hundred dollars—one four hundred dollar church to seven organized societies on the best circuit in the Texas Conference! The city of Austin has, within three hundred yards of the capital, and one hundred of Congress Avenue, an old church valued at four thousand five hundred dollars. Take out the value of lot, and it leaves the church worth nominally about three thousand and five hundred dollars. Ought there not to be a great interest felt and manifested in building churches?

Now, let us see how the district stands on the parsonage question. There are fifteen preachers in the district, and only three parsonages, the aggregate value of which is four thousand and four hundred dollars. Take out the Austin parsonages, and the remainder of the district can boast of one parsonage, worth seven hundred dollars.

Why this meagre showing! It is not because of the sterility of the soil or poverty of the people. This is disproved by the case of our Swede brethren, who hold two of the churches and one of the parsonages, valued at three thousand dollars. And who are these Swede brethren? They are but recently from Sweden, and all poor in the goods of this world. There are Methodists in charges having no church or parsonage whose individual wealth exceeds the aggregate wealth of all these Swedes. Let us learn something from these true servants of God.

A church organization can accomplish but little until it builds a house, and thus becomes separately, permanently and independently domiciled. As long as it is content to be a tramp or pauper, and beg for school-houses and dwellings in which to hold its services and administer its ordinances, it will fail to command confidence and respect. Let the time speedily come when the Methodism of the Austin District will manifest its "great deal of interest" in a living and substantial way.

The reporter gives another encouraging representation: that the financial interests are much more hopeful. This is well, for, leaving out Austin station and Swede mission, the district last year averaged to the pastor about two hundred and thirty-three dollars. There is need of great improvement here. At least one-fifth of this average ought to be expended yearly for books and periodicals. How can a man become learned as a theologian or acceptable as a preacher unless through literature he is brought in association with learned men? The salaries of preachers ought to average at least twice the present amount, and then, being furnished with the means of living and improvement, let them be held to account for the use they make of their opportunities.

We had just as well look at things in their true light. A church without a house is wanting one of the essentials of permanency. A religion that does not provide liberally for God's word and work is wanting in true vitality. We need religion that develops and enlarges men—makes them God's willing and liberal stewards and servants. The day for shouting in old school-houses is passing away; let there now be shouting around the corner

stones of God's new temples. School-houses and wide-spreading oaks may have done for earlier times, when the land was new, but now God demands better things. The time has come. If Methodism expects to be permanent, she must build; build fast, and build well. W. SHAPARD.

Terrell District Conference.

The tenth session of the above conference convened in the Methodist church, Rockwall, Texas, on Thursday morning, June 26th, 1879, at 10:30 o'clock. Rev. R. M. Powers, P. E., in the chair. Sam. R. Hamilton elected secretary. This district is composed of Elmo, Sevene, Pleasant Grove, Rockwall, Farmersville, Trinity and Kaufman circuits, Terrell and Wills' Point stations, and Forney mission. Ten charges. Present: clerical, twenty-two; lay delegates, twenty; total, forty-two. Quite a large attendance of visiting brethren with their families. Morning and evening sessions were held on Thursday, Friday and Saturday. Preaching each day, at 11 A. M. and at night. A. H. Brewer, C. B. Fladger and O. S. Thomas were appointed special committee on statistics. Their report shows: Total membership, 2456; received by certificate, 194; by ritual 66; total, 260; number dropped by order of church conferences, etc., 74. Net gain, 186. Fifteen Sabbath-schools, with 825 pupils and teachers. Thirty-seven infants baptized. Fifteen church houses. Amount assessed as salaries for preachers and P. E., \$1780. Amount paid thus far, \$1306. Amount raised for Sunday-school purposes, \$182.35. For other purposes, \$1441.80. For missions, \$57.80. Most, if not all, of our Sunday-schools are using our denominational literature. The number of ADVOCATES taken, though considerable, should be much increased. The reports from the various pastoral charges seemed to indicate a healthy and hopeful condition. Class and prayer-meeting are being revived on most all the charges and quite a number reported as keeping up family devotion. Steps are being taken to extend the work and embrace all available territory. Also movements reported in progress for the procurement of lots of land upon which to erect church and parsonage buildings. All of the preachers will go from the district conference to engage actively in protracted and camp meetings, and doubtless, with God's presence and direction, their labors will be crowned with abundant success, and a good report will be carried up to the annual conference at Sherman next November. Bros. J. S. Strother, Asa Holt, Sam. R. Hamilton and E. B. Thompson were elected delegates to the North Texas Conference, with I. J. Austin and J. B. Tarpley as alternates. Rev. Z. Parker, agent American Bible Society, reported four thousand copies of the Holy Scriptures distributed, and that the demand has exceeded the supply, but that all would be supplied soon. The society is doing a great, good and necessary work. The introductory sermon was preached by Rev. W. F. Easterling, of Terrell. The pulpit was also ably and acceptably filled during the morning and evening hours, by Bros. O. S. Thomas, M. H. Cullom, Lewis P. Lively, O. P. Thomas and R. M. Powers. Missionary anniversary Saturday night, addressed by Revs. M. H. Cullom, of Dallas, and the P. E. Considering stringency of the times the receipts were very satisfactory. Love feast at 9 o'clock A. M., Sunday. Communion service succeeding the 11 o'clock service. Sunday-school anniversary at 3 o'clock P. M. Upon the whole, this was the largest and most successful district conference perhaps ever held on this charge. The utmost unanimity prevailed, and it will long be remembered with pleasure by us all. The kind citizens of Rockwall and vicinity, one and all, received us with open doors, and cordially entertained all in attendance. The conference culminated in a gracious revival, and many have been added to the church. God bless our church, and may it prove a chosen means in his hands of spreading Scriptural holiness over these lands for ages yet to come!

SAM. R. HAMILTON.

FARMERSVILLE, TEXAS, July 11th, 1879.

REV. DR. GUTHRIE says: "Whisky is a good thing in its own place. There is nothing like whisky in this world for preserving a man when he is dead. But it is one of the worst things in the world for preserving him when he is living. If you want to keep a dead man, put him into whisky; if you want him to live, put whisky into him."

Rev. G. H. Adams, of the Colorado Conference for ten years, has been appointed Superintendent of the Methodist Episcopal Mission work, in Arizona, with head quar-

ters at Prescott. He left this city very recently to go by way of Colorado, and hoped to reach Prescott about August 1st.—New York Advocate.

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Texas Christian Advocate

News and Secular.

CALVIN COX, the murderer of Mrs. Hull, is sentenced to be hung.

EX-SENATOR RAMSEY, of Minnesota, will succeed Secretary McCree.

THERE have been thus far in 1879 only 60,000 bids for carrying U. S. mail.

THERE is no doubt that the depression in business in England is now greater than ever known, especially in manufacturing and agricultural pursuits.

THE French government, it is mooted, will buy the railroads in order to adopt measures neutralizing Bismarck's protective tariff policy.

BERLIN, July 17.—The latest intelligence from Central Asia is to the effect that China is preparing for war with Russia.

THE treasury department is beginning to turn out political memoranda to show what immense financial gains the government is making, all which will go to show that Sherman should be a candidate for president.

THE St. Louis *Globe-Democrat* and a number of other papers have started snake departments in their papers; and some of their snake-stories are simply startling. We would rather see these newspaper men have snakes in their papers than "snakes in their boots."

COMPTROLLER-GENERAL Goldsmith, of Georgia, is accused of fraudulent wild land speculations, and an effort will be made to impeach him. Hamilton P. Wright, his friend, is accused of an attempt to bribe the legislators, and will be involved in the trouble.

THE labor party of California have determined to invite the working men of the United States to send delegates to a convention to assemble in Chicago, June 3, 1880, to nominate a candidate for president.

THE Iowa prohibitionists are very strong. At a convention last week they nominated a full State ticket, with some hopes of success. It would not surprise us if "temperance" is not yet the great political issue of this country. If not, there is little hope of its perpetuity as a republic.

AT Port-au-Prince, Monday, June 30, Petit Canal, brother of the President, shot De Lorme, a member of the Legislative chamber. A general shooting affray ensued, in which forty members and some of Canal's adherents were killed. A large portion of the city was also on fire. A wide-spread revolution is imminent.

FERDINAND ARMIRE, a German sixty years of age, agent for the Hamburg Tea Company, who had evidently been dead for two or three days, was found on the 15th in New York lying on the floor of his room terribly decomposed, and partly eaten by cats. The police found not less than twenty cats in the room, and they had great difficulty in driving them out.

A NEW WAY TO ADVERTISE A HOTEL.—A hotel proprietor at Coney Island declines to receive Jews as guests, on the ground that they are obnoxious to a majority of his customers. The New York Jews will have a mass meeting to express their indignation. We would freely give the name of the proprietor, but fear it would advertise him, as desire for notoriety must influence him, unless he is crazy.

CONNERSVILLE, Ind., July 18.—Geo. Baron, a tailor, of this place, married his present wife in 1857. The couple then lived in Cincinnati. He is a native of Bavaria, she of Baden. They are celebrating the birth of their twenty-third child, a healthy ten-pound boy, just arrived in the family. These twenty-three cares of married life include five pairs of twins. The father is now forty-six years old; the mother thirty-nine. Both are in good health. Connorsville is proud of the family, and challenges comparison.

A BONAPARTIST caucus declares Jerome Napoleon head of the Bonaparte family. There is, however, great division among the Bonapartists. Only 54 out of 115 Bonapartist senators and deputies were present at the caucus, many of the absentees remaining away to prevent committing themselves to a recognition of Jerome. M. Paul de Cassagnac, in his journal (*The Pays*) reproaches Prince Jerome with entertaining fear of exile, which has deterred him from issuing a manifesto.

THERE are somewhere in the neighborhood of a thousand applicants for the thirty-seven vacancies in the grade of Second lieutenant in the United States army. As usual, these will be filled by inexperienced military graduates, rather than men of merit taken from the ranks. This is one of the evils of our military and naval systems.

THE New York Herald has suggested a new and heroic treatment to prevent the spread of yellow fever, to-wit: *To burn Memphis*. This is equal to the patriotism of a now prominent Texas official who wanted to burn Galveston during the war. There is a great deal of this disinterested patriotism in the country—that is, not interested in the affairs of other people, but having an "eagle eye" for the conservation of individual and peculiar interests.

WHY IT WAS THE BEST.—A manufacturer of cod liver oil thus defies competition: "The codfish in the open sea are pursued by whales, sharks, etc., and live in constant terror; hence, like all animals under the same conditions, have liver disease, jaundice and the rest. I avoid the mistake of ordinary manufacturers by obtaining my fish where no marine monster can gain access. They live peacefully and die healthy. This is why my oil is the best."

GENERAL GRANT was ovated in China and Japan. A British Admiral, we are glad to say, refused him the customary homage. British Admiral Coates left Hong Kong immediately before Grant's arrival there, pursued the same course at Shanghai, and suddenly started on a pleasure trip from Yokohama, evidently to avoid the great American gift-taker. This is understood to be in consequence of an unwillingness to give a salute of twenty-one guns. The British Minister indorses his action by accompanying him.

MANY of our readers will remember that in February last a trunk was found in a marsh near Lynne, Mass., containing the body of a young girl, mutilated to prevent identification. She proved to be one Jennie P. Clarke, a pretty serving maid of Boston. Her former employer, Allen M. Adams, M.D., a Dr. Kimball, and two women whose names were not given, have been arrested, the evidence showing that the child lost her life through mal-practice of the physicians(?) at the instigation of Adams, her betrayer. The details of this horrible Massachusetts crime are too shocking to publish.

EXCEPT for the unseemly wrangles at Washington, which produced the issue as to "whether we shall or shall not allow military interference at the polls," there would have been very little meat on the political bone of contention in the forthcoming State and national elections. The parties are all divided among themselves on the money question—each State Greenback, Republican and Democratic party, heaving out a money plank to suit its own particular fancy. The National Greenback labor party of Pennsylvania is in favor of paying the national debt strictly in accordance with the stipulations of the contract under which it was made—that is, if a bond is issued to be redeemable in gold, let it be so redeemed, etc. The Union Greenback labor party of Wisconsin demands the immediate calling in and payment of United States bonds in full legal tender money of the United States—gold and silver now in the treasury for resumption purposes—and beyond such metal money, said bonds to be paid in greenbacks to be created a full legal tender and protected as such. The Pennsylvania Democracy favors a constitutional currency of gold and silver and of paper convertible into coin; while the Ohio Democracy wants "soft money." The Republicans have a like division of opinion on this head. So, in the coming presidential campaign, the question is: Shall we or not have bayonets at the polls?

THE YELLOW DEATH.—We believed last week that the cases of fever at Memphis were sporadic—resulting, perhaps, from isolated cases where disinfection had not been complete from last year's visit of the monster. We hoped, rather than believed, that the conditions did not obtain which would feed the disease to an extent to make it epidemic. But the fears of the least sanguine have been realized. From present indications but a day or two will elapse ere the fever in Memphis will be declared epidemic. All towns and cities on lines of travel from the ill-starred place are rigidly quarantined. There are, as near as we can judge from telegrams, about a hundred cases now reported. The action of Galveston in quarantining New

Orleans has excited a great deal of comment. When it is known that reliable parties of that city positively assert that two cases of fever were there last week; and when we reflect that the germ of the plague of last year is as likely to remain in New Orleans as in Memphis, we are of opinion that the Galveston Board of Health was, in its action, neither unwise nor premature. However, Dr. Rutherford, the somewhat wordy and officious party whom Gov. Roberts (we think unwisely) saw fit to appoint State Health Officer, has already given himself an unenviable distinction by authorizing the statement that the Galveston Board of Health acted precipitately. We think it proper to say here that Galveston proposes to quarantine whenever her Board of Health deem it proper to do so. Not only the lives of Galveston's people are at stake, but the lives and interests of the people of Texas are in jeopardy. We would remind our readers who propose traveling that it is a wise precaution to be provided with a clean bill of health. Quarantine in Texas is no half-way business, and the absence of evidence as to your "sanitary condition" may subject you to great inconvenience.

Bishop Haven and the "Fourth."

The secular papers, North, are just now "making it rather lively" for Texas' traducer—old Brother Bloody-shirt. He indulged in a spread-eagle fourth-of-July oration at Woodstock, Conn., that is displeasing and disgusting even the most rabidly "loyal." He, in grandiloquent verbiage, placed Washington and Grant on the famous historical race track, and kept them, as it were, "neck and neck" until on the "home-stretch," and then Grant gracefully took the lead—distancing his competitor. (Parenthesis: The writer picked up this turf phraseology at Austin during the period when the Senate was discussing the race-horse exemption tax. The reader will please pardon it.) According to this fourth-of-July "orate" by Bishop Haven, Washington was a considerable personage, elevated by the people as their deliverer; but Grant was called under God, the savior of the land." Gilbert gushed amazingly, and he wept copiously. Gilbert condemned the republican idea of entire religious liberty; he wanted Christ in the constitution, and politics governed by religious organism; he wanted the American flag to have a cross among the stars. There was one condition, however, upon which he would temporarily give up Grant as the country's ruler, to-wit: if by so doing he could add Canada and Mexico to the United States. To accomplish this he would be willing to "accept Louise and Lorne as our first joint president for a single term, subject to re-election." Of course after the ambition of "Louise and Lorne" had been gratified, Grant would be reinstated for as long a term as he desired to remain among things and peoples mundane, when he would be "translated" to the *heaven* prepared, according to Gilbert's idea, for his and Grant's sort. It is understood that the Bishop will precede him. Upon Grant's arrival, the door-keeper of the establishment will open wide the gates; the hosts will sing that pathetic ballad:

"They're coming, Uncle Samuel, forty thousand strong."
Bishop Haven will anoint the petrified cranium of his idol with kerosene oil and turpentine, place upon his head a "bar-tangled spanner" and in his hand a chromo; in which condition he will be led to the throne, and given a seat on the right-hand of Beelzebub, or whoever is the boss! there to reign and smoke forever! This is intolerable nonsense, you say! Yes; but it is a criticism of Bishop Haven's fourth-of-July effort, and can not, therefore, have either sense or logic about it!

A TRAMP applied for food at the house of a suburban agriculturist recently, and while he was eating the rations that had been furnished at his solicitation, he was asked: "Why do you not go to work?" "I have looked long for a place that would suit me," he replied, "but have never found it!" "Is there not plenty of work at farming?" asked the interrogator. "Oh, yes," said the tramp, "plenty of it; but you see, sir, I want to find a vineyard where a man who goes in at the eleventh hour is the first to come out and draw a full day's wages. In the olden time they dealt fairly by a man. This is the New Testament treatment, and that is what I am looking for." At the close of his meal he started again in pursuit of that coveted agricultural opportunity.—*Norwich Bulletin*.

Five hundred French Canadians are making a pilgrimage to the shrine of St. Anne de Beaupre, near Quebec.

LETTER FROM NORWAY.

No Firemen Need Apply.—A Description of the Norway Coast Towns and People.—Why they are so Slow.—A Country Where Everybody Wants to Marry.—Incidents.

(Special Correspondence ADVOCATE.)
KREGERO, Norway, June 22, 1879.

I am here in this Norwegian town of Kregero. It is three hundred years old, and there has never been a house burned down within its limits. What chance do you suppose a Texas fire department would have to build up a reputation here? This is about the only incident, practical, theoretical, or historical, connected with this particular town worth noticing.

I have been traveling along this coast for some time, visiting the towns, and talking to the people—that is, when I could find any one who could speak English, otherwise, my *companion de voyage* has been the medium of communication. It is an old saying that "you must know a people to know their country." I am fully prepared to establish the reverse of this proposition, as far as it relates to Norwegians: "You must know Norway to understand the Norwegians." That people have heretofore been a mystery to me—why they worked and thought so slowly. They never travel by rail, you know, in our country, because they can never get to the depot "on time." But, now that I see and study their country, and breathe its air, the mystery is explained. There is nothing here for the average man to live for according to American ideas; nothing to stimulate ambition, and a race of people without ambition is bound to be slow. Just reflect for a moment on the want of enterprise or ambition shown in the incident noted at the commencement of this letter—a town three hundred years old without a fire!

From east to west on this coast it is rock-bound. There are grand harbors for refuge, however, at short intervals. The towns were, in most cases I presume, originally small fishing hamlets. In time they built small boats, and then larger vessels, until to-day Norway has I believe the second largest merchant marine in the world. A description of one of its towns will serve to give your readers an idea of all—if I except Arendal, which, being burned down some years since, is built upon the ideas of modern architecture. The sea ordinarily enters the haven through a narrow passage, then widens into a large and extensive bay, with deep water up to the very foot of the docks. In most instances they have been able to get only one row of houses between the water and the hills, but wherever occurs a sufficient indentation in the hills there they have crowded in one or more houses. The streets are about twenty feet wide, and the luxury of sidewalks is entirely dispensed with. Above the roofs of the first tier of houses on the side of the hill, they cut out of the solid rock another street or road, and erect another tier of houses, and so on as necessity demands, until, in some instances, you can see houses up in the air above you three or four hundred feet. Each terrace is protected by an iron railing around its brink. The towns are not large; hence the communities are of that interesting (?) character where everybody knows everybody else—and everybody else's business, too. The principal mode of transportation is by water. Many small steamers run along the coasts, stopping at the points of settlement. Besides this, almost every one has a small boat of his own. The timber used in ship-building has to be brought down the rivers; and ship-building, fishing, or going to sea, are about the only employments upon which the Norwegian can exercise his towering genius. (His genius towers when he lives on the top tier of a town.) This state of things keeps a majority of the men away, leaving the management of home affairs to the women. These Norwegian women, of course, do not compare with our American women when it comes to "getting themselves up regardless" for an entertainment (or church), but when it comes to handling a boat, or an ax, or stowing away in a safe place a "big feed," or doing anything else requiring health and muscle, the Norwegian ladies will gracefully "take the rag off the bush" as it were. There is one very healthy moral indication in the universality of marriage among these people. A man here gets married just as soon as he finds a woman that will have him, and the women don't waste much time on scented paper and Valentines before they say "yes, I will," or words to that effect. If a fellow happens to be poor—and he is a pretty fair "happener" in this respect—they both work and economize. There seems to be here none of that American idea about not being able to support a wife—or rather, of finding a woman able to sup-

port a man. A wife here is no expensive luxury, either. Their wants are few and simple; their dress extremely plain and cheap. Notwithstanding the small amounts earned, you seldom see these seafaring people die in want; they save up for a rainy day, and in their old age are able to live easy, and give their places to the stalwart sons who have grown up around them. "Retiring" here don't mean an immense fortune. An income of \$300 or \$500 per year is considered a competency. The fact that the surroundings are all "rock" leads these people to practice flower and garden culture in their homes, and they display more scientific genius in this regard than any other. Every home is a garden. You must not imagine we have no wealthy people here. There are many men of wealth. There are now being opened many copper and nickel mines, and this fact is opening up a larger field for the exercise of industry. Now, don't you see what makes this people a slow people? Quiet nature, in all her grandeur is only around them; the high over-hanging rocks; the quiet deep waters, sheltered from the surging sea; the moving around quietly in boats—no rattling of wagons, or dashing of horses through the streets; no rushing of men and women through the streets, nervous and excited in the pursuit of wealth or pleasure; everything is quiet, methodical, matter-of-fact! They have a motto: "If you can not do a thing to-day, why do it to-morrow." These people certainly have no exclamation point in their language. A workman goes to business six A. M., stops an hour for his breakfast of black bread and beer at eight; works then until twelve, and takes two hours for dinner, and quits again at seven P. M. A mechanic gets sixty cents per day. A Norway merchant clerk—an independent character—will take a cup of coffee in bed at seven o'clock, breakfast on bread, butter, cheese and coffee (no meat) at eight; has his dinner of soup, fish, bread and meat at 1:30; an hour after dinner he has coffee, either in his private or sitting room; goes to his work at three o'clock, returns at eight, and takes a sail or a row on the bay—but is never in a hurry. So they live—live long, simple and happy. They are a religious and moral people. The church of the country is Lutheran, but all denominations are represented. Their schools are numerous, good, and all free. To give you an idea of their economy, I will cite one item, which affords a considerable revenue for the schools: In every cigar or tobacco store they have a machine that cuts off the ends of cigars. These ends drop into a box, and are afterwards sold, and these "ends" bring in a large sum per annum. You never see here a man bite off the end of a cigar.

I hope this will repay your reading. I am thinking of dear old St. John's Church, at Galveston, as I sit here in the hotel alone. I don't go to church here, because I can not understand anything that is said. Yours, C. W. H.

PARIS LETTER.

PARIS, July 1, 1879.
(From our Regular Correspondent.)

So much interest naturally attaches to the will of Prince Louis Napoleon, that I need offer no excuse for referring to the subject again. "The will," says the *Gaulois*, "was opened in London on Thursday last, in presence of a solicitor, and, according to the requirements of the English law, before thirty witnesses, who appended their signatures to it. So much for its authenticity. The style of the Prince Imperial's will is admirable in its simplicity. It displays, moreover, an elevation of character and a grandeur of form which the friends of the Prince alone suspected, and which his death has proved to the world. Napoleon I and Napoleon III had each a style of his own, and there is every reason to believe that had the Prince Imperial lived he would have had his peculiar style as well. According to our information, adds the *Gaulois*, the Prince first of all addresses himself to his mother, and warmly exhorts her to work for the constant defense of the memories of his great uncle and his father, and to contribute with all her might to the maintenance of the Napoleonic idea in France. Only one allusion is made to the famous inheritance of which so much has been said. The Prince remarks that in the event of his death, it might fall to the lot of the elder son of Prince Napoleon to continue the Napoleonic tradition. There is not a word as to the exclusion of Prince Napoleon, or one word more about the succession of Prince Victor. We should not be surprised if this will had been made at the moment when Prince Napoleon, appearing as a candidate in Corsica seemed thus to renounce all pretensions to

the succession. It would in such a case have been only natural for the Prince Imperial to turn his attention to the preservation of the dynastic tradition. In a very fine passage the Prince then thanks her Majesty, the Queen of England, for the hospitality accorded to the exiles. Finally the will contains a certain number of legacies and presents. At the head figures Monseigneur Prince Joachim Murat fils, his cousin, whom the Prince Imperial asks to accept as a son, *venir* the sum of 200,000 francs. Then M. M. Pietri, his faithful secretary, Comenac, Espinasse, and Bizot, each of whom receives 100,000 francs. He will not itemize the presents, but no act of devotion has been forgotten, whether among the highest or the lowest." The same paper states that M. Rouher intends residing almost entirely at Cercey, but it hopes that he will be persuaded to change his mind.

"We are assured," says the *Dix Neuvieme Siecle*, "and we only reproduce the news because it has been furnished to us by a person worthy of credit, that Prince Napoleon has, through one of his friends, assured the President of the Republic that in no case would he consent to play the part of pretender which the Bonapartists would thrust upon him. Prince Napoleon added that he would never be a source of trouble to the Government of the Republic, and that, in his opinion, the Imperialist party had no *raison d'etre* even during the lifetime of Prince Louis Napoleon." The *Dix Neuvieme Siecle* says, moreover, that Prince Napoleon means to contest the will of Prince Louis Napoleon, the contents of which have been communicated to him. The Empress Eugenie inherits nearly everything, but Prince Napoleon claims certain family heirlooms which belonged successively to Napoleon III and his son. The Bonapartist Estafette, replying to M. Paul de Cassagnac's article of yesterday, maintains that there is no necessity for the proclamation of a pretender nor of an emperor for an empire that does not exist. Addressing itself to Prince Napoleon, it remarks: "Instead of accepting the illusory title of pretender, deserve, above all, that of a good citizen. This will be the surest means, for yourself and for your children of showing yourself worthy to bear one day the title of Emperor, if the people, which alone have the power to re-establish thrones, to make pretenders and kings, ever think of raising the throne of Napoleon I." PETER.

HOW TO KEEP COOL.—Correct habits of body and mind will antagonize and generally overcome the most persistent efforts of the sun. To begin, avoid heating food; most people allow the palate to determine what they shall eat and how much, which is as foolish as to allow the family fire to select such fuel as best pleases it—gunpowder, nitro-glycerine, etc. Do not increase your physical temperature, particularly that of your head, by drinking alcoholic beverages; when water does not suffice as a drink consult a physician instead of a barkeeper. Use water externally with frequency; no one can get rid of superfluous heat through a skin the pores of which are tightly sealed. If you have a great many cigars that ought to be smoked before they grow dry and tasteless, give them to your enemy; it is better that his liver should be deranged than yours, for a torpid liver induces a weak, hot head. At least once a day take exercise enough to cause free perspiration; the man who perspires most is always the coolest; the soldier in drill in woolen clothing under a hot sun, with the thermometer in the nineties, is more comfortable than the lounge in white linen and sun umbrella who looks at him. If you have a first-rate thing to get angry about lay it carefully away until cold weather. Do not worry; it is frightfully heating as well as physically extravagant. Sleep regularly and full hours, resisting the temptation to sit up late because the evening is the only cool part of the day. A hundred other suggestions might be offered, but the above, if followed, will enable many a heat-stricken mortal to imagine that this is not so dreadfully hot a summer after all.

We desire to call attention to the "Hog Cholera and Texas Cattle Disease" advertisement in another column. Having reached the third edition in four months is conclusive evidence that stockmen like it, and the work should meet with general and substantial favor in this State, noted for its stock interests.

THE ADVOCATE exercises an incalculable influence for good upon your children. You can get it for fifty cents until Jan., 1880. Tell every body about it.