







## Texas Christian Advocate

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The camp-meeting at the Fair Grounds, Galveston, is still going on. Last Sabbath it was estimated that at least 3000 people were on the ground. The meeting will continue over next Sunday. There are a number of campers on the ground. A number of conversions have already rewarded the prayers and labors of the church.

The opposers of the Sunday law are endeavoring to break it down by demanding its most rigid enforcement against all lines of business, without excepting those for which special provision was made under the old law. Let our friends be prudent, but firm. The law is not what many friends of the Sabbath would have framed, but the principle is right. Friends of law and order must see that the laws of the land are enforced. The lax administration of the law at any point is the cause of the lawlessness over which the land has moaned.

AN anti-Sunday-law mass-meeting was held the 25th in Houston. The report states that there were about 200 present, principally Germans. This reveals the chief source of the antagonism to the law. The liquor dealers and the Germans are the chief among the opposers of the law. The report also states that Col. Tracy was called to the chair, and spoke at length, mainly tirading against "religious hypocrisy," as he called it, "and the church ministers." All right, gentleman; the preachers can endure the reproach of being ranked among the leaders of the friends of law and order so long as party adventurers are seeking the leadership of the liquor dealers' anti-Sabbath associations.

THE Bonham News, with other papers, complains that the Sunday law is contradictory and inconsistent with itself, and not only predicts that it will become a dead letter, but encourages the officers of the law to disregard its existence.

No good citizen will counsel defiance to the laws of the land. If they are defective, they can be changed. It is strange that the reproach has gone forth that we have in Texas no law but that of the revolver, when the press openly advises all who may disapprove a law, to disregard its provisions and defy its sanction. Such doctrines point to anarchy.

We have a wise judiciary who will, no doubt, be able to interpret the apparent inconsistencies of the law by its manifest spirit, and when its defects are made manifest the ensuing legislature can correct them.

THE COLORADO.—After receiving the report of Dr. Rutherford, of Houston, the State Health Officer, Gov. Roberts sent the following telegram to Dr. Haden, the President of the Galveston Board of Health:

ATLANTA, August 26.—Jno. M. Haden, President Board of Health, Galveston: Report of State Health Officer received, to-day. He states no facts that show that the Colorado should be kept out longer. Every precaution has now been taken that safety requires under my proclamation. Admit the passengers to enter port at once, and also the ship as soon as it can be lighted over the bar. Take every other precaution about the cargo that prudence dictates.

O. M. ROBERTS, Governor.

A steam-lighter was sent to the vessel, and the passengers were released from their irksome confinement.

Much relief is felt in Galveston by this official settlement of this vexed question.

Galveston has suffered in days gone by, and the citizens are unwilling that any needless risk should be run respecting the introduction of this fearful epidemic. The Board of Health feels the responsibility resting on them; for the introduction of the plague into Galveston must be followed by its spread throughout the State. All have confidence in the fidelity of Dr. Rutherford's report; and, as he approves the entrance of the vessel into the port, and announces that there is no ground to fear that she bears in her cargo or passengers the germs of the fever, the citizens are at perfect rest from fear.

Bishop Pierce is not improving in health as rapidly as his friends had hoped. If he could only rest a year it might add many years to his useful life.

## The Church in Camp.

The past and present success of camp-meetings settled the question of their utility in the minds of other denominations as well as with Methodists. Their value has been pronounced by the adoption of this religious agency by those who hitherto have questioned its utility if not opposed it. The object of this article is not to present arguments in its favor, but to consider some questions in connection with it.

In the first place, will they serve a useful purpose as population becomes dense and society cultivated? The tendency in orderly and well regulated communities is to formality in worship. The beauty of such worship, and the aesthetic influence of cultivated music and elegant preaching will be acknowledged as prime factors in church institutions. They attract the people and educate the young. The religious sentiment developed by these agencies needs not be depreciated in estimating the importance of the camp-meeting work. Observation will satisfy any one that the more orderly and artistic the worship of a congregation becomes, the greater the tendency to formal religion, and hence the greater the necessity of some instrumentality, like the camp-meeting, to break up the monotony of the worship, and arouse the mind to quicker religious perception and the soul to livelier sentiments of devotion. So that the very fact of growth and cultivation may, generally, be taken as evidence of the want of some new and more spirited form of worship than the regular church service. Various attempts have been made to supply this want without the camp, some of which we notice. The late evangelistic movement has come forward to supplement the felt demand. While we are ready to accord to it some good results in awakening public attention to religious subjects, it can not be adopted as a general policy with safety. The lay elements which it brings to the front sets aside the established ministry of the Word, and for a time dishonors it in the face of the people. The pronounced success of the movement, when properly interpreted, would be this: the regular ministry is a failure and we are the true leaders of Israel. Add this to our already accumulated troubles, and few would be left to honor us with a following. Then, too, the movement throws wide the gate to un-sanctified and unauthorized men to make merchandise of the gospel. Already some of these leaders are severely criticised, and especially those who stipulate the price of their labor before they answer to a call. Other objections could be urged, but these are enough to satisfy the candid mind that we must stick to the old landmarks. In the next place we respectfully submit that the protracted meeting at the church can not be substituted for the camp. There are times when protracted meetings will accomplish much good, and no objection can be urged against them at any time, but they fail to accomplish the amount of good which is effected by the camp-meeting. The difficulty of arousing the people and breaking up their formality, is greater in their regular place of worship than in the grove. The same members are seen in their places, the same hymns are sung, and almost the same prayers are repeated and it seems an old story from the pulpit, but in camp, under the arbor, or tabernacle, with new faces around, new ministers to serve, and new songs to inspire, the fire of devotion is more easily kindled, and the blessed influence spreads through the multitude. Then, too, a much larger attendance may be expected at the camp than at the church, and the results are usually much greater. These views are developing in the revival of camp-meetings in the older States, and on a grander scale than ever before. Round Lake, Sea Shore and many others are examples of the large preparations which the friends of the camp are making for these occasions. We do not propose these

as models for us in Texas. They require too much expense, and might take on too much city style in worship; but we do need some more co-operation and concert of action. Some more union of neighborhoods and circuits might settle upon a central place, prepare it well, build a permanent shelter and good camps, and thus secure the families and congregations from the interruptions of rain. We do not need the costly outfit of a summer retreat, but a good, covered roof for worship, and comfortable camps for women and children are indispensable for the full and certain success of the camp.

There is another want which is seriously felt at present in all our revival work, and that is a revival song-book, suited to our theology and work. Our church hymns are so chrysalized by the choir music that the people have forgotten the tunes by which they were once carried with such power to the hearts of the multitude. We are told to revive these old songs, but it is much easier said than done. It is easy enough to teach the tunes, but it would be impossible at the present day to make the masses love them. Right or wrong, our taste has changed, and a miracle would be needed to change us back. But few of our old hymns are used in revival meetings, and things in the form of song are used with but little sense. Methodist talent and devotion should come forward with a book to meet this general demand, in which Methodist theology shall once more be proclaimed in glorious song, carrying the spirit and the understanding, too. Now for the remedy: I propose that the publishers of the TEXAS CHRISTIAN ADVOCATE undertake the preparation and publication of the Methodist revival songs. There is much talent in Galveston and other places which could be readily brought to this work. The preachers all over the State would gladly contribute and a collection be made which would make glad the city of the Lord. If our publishers will undertake the work, a resolution can be sent to all the conferences of the State, soliciting co-operation, both in the collection of the songs and the circulation of the book when published. What we seek by the suggestions of this article is the greater efficiency of our camp-meetings and revivals.

## NOT EXEMPT FROM THE LAW OF REST.

A sapient San Antonio editor suggests that if the Sunday law be enforced the preachers should be arrested also. A good many people imagine that the preacher has a good, easy time for six days and that he does all his work on Sunday. These people do not know what they are talking about. The labor of a lawyer over his case is not confined to the court-room. One point on which his case depends may be stated in a single sentence, and yet he may have employed weeks in making clear that point before he stated it to the court. The lawyer, when he charges fifty dollars for an opinion which he writes on one page of legal cap, is often poorly paid for the weeks of study employed in the preparation of that opinion. The sermon that is delivered in forty minutes may have cost the preacher much more than forty hours of week-day toil.

The pastor who brings "beaten oil" into the pulpit and attends to duties of his pastorate has but little time for rest. We are not certain but many of them in their zeal forget that the law of rest knows no exception, so far as health is concerned. Neither the brain nor the body can bear the strain of incessant toil. The preacher works in his calling on Sunday because the Lord of the Sabbath has assigned a task for that day, but his duties on the Lord's day do not exonerate him from the obligation to rest one day in seven. If he violates that law he will pay the penalty. Sleepless nights and shattered nerves will enforce the obligation to rest that was announced as the law for all men, without exception, in the morning of creation.

We learn that we were in error in stating that Thrall's History of Texas was in the third edition. The author has already received the royalty on four editions sold, and it is probable the fifth is nearly exhausted.

## The News and the Sunday Law.

On last Saturday, 16th inst., I offered the article below to the News, which declined publishing it, saying in its Sunday issue that it "had published with impartiality the views of the supporters as well as the opponents of the Sunday law." Now this was not true, for it had only in one short article given the views of one "supporter," while it had published the views of nearly every opposing editor in the State. And even the Sunday News contained a pretty long piece against the law, while mine was refused in favor of it. If this is its "impartiality," the friends of the law, of the Sabbath, and religion need not expect "fair play" and common justice in the News.

THE SUNDAY LAW.  
Editors News.—As you have published much against the Sunday law, going to justify the violation of it, will you allow me to offer something upon the other side. This law was evidently deemed necessary, wise, and good by the fifty-one Representatives who voted for it, and by the Senate and Governor. They surely had no motive but to promote thereby the best interest and happiness of the people, and the credit and honor of the State. This law, therefore, certainly deserves the respect and sanction of all good citizens, especially as it is justified and sustained by Divine law, which is above all other law, for all rational creatures are bound by its authority, and all transgressors are under its condemnation. Divine wisdom has fixed upon one day in seven for rest, for cessation from worldly labor and business in every age, for the personal and social, temporal and eternal welfare of mankind. But the "carnal mind, which is enmity against God," prompts resistance to human law that protects this seventh day from desecration.

We hold that the Sunday law is one of the best ever adopted by a State, that it will, more than any other law, promote industry, temperance, good order, morality and religion—consequently the prosperity and happiness of all classes. I agree with the Brenham Sentinel, that it is due to the 16th Legislature that the good people of the counties should meet and pass votes of thanks for this good law.

But it appears that this law is not only much opposed, but vilified and violated in the State. "This proves how true it is, that 'the Lord's mill, when it works, starts all Satan's little mills in opposition.'" The papers say, as you quote, that the law is a "disgrace to the statute book," "not in accordance with the spirit of the age," "fanatical," "obnoxious," "odious," "tyrannical," "infamous," "can't be enforced," "got up to benefit a class," "making the State laughing stock," "cursed more than any other law," etc. Was ever a good law and a legislature more abused and slandered? And yet some of these enemies pretend to be friends of the Sabbath and religion, thus "stealing the livery of heaven to serve the devil in." This intemperate opposition and resistance to the Sunday law affords encouragement and justification to all law-breakers and criminals, and so far proves we are not a law-abiding people.

Of course all have the right to express their opinion and views against a law, and measures may properly be taken for its repeal, but not for its violation while in force. The many business men who have kept the Sunday law, though opposed to it, are deserving much credit, and more patronage on week days. The great Webster was charged with inconsistency because he kept and ably defended a law he had before opposed. But he replied, his opposition ceased after it became a law.

It must be admitted that the Sunday law is as binding as the laws against theft, robbery, murder, etc. The violation of one in principle is as unjustifiable as that of another. So all laws, bad and good, must be kept and enforced, so far as practicable, for the good of the community. Of course our respectable Sunday law violators don't want to be classed with other law-breakers, thieves, burglars, etc. So, we trust they will soon see that their best interest may be better promoted by keeping than violating this law.

Formerly we had an ordinance to prevent the liquor traffic on Sunday. This worked well and satisfactory to all but to the "craft." At length it was repealed by the exertions and influence of one man, who became and died a miserable drunkard. A majority of citizens voted for this ordinance, which proves that a majority here now, or certainly the best classes, are in favor of this Sunday law.

And now should not the churches and all the friends of the Sabbath unite to prevent its desecration? As there is no institution of greater importance in this country than our Sabbath, none should be guarded and defended with greater zeal

and watchfulness than this. As a matter of mere physical economy and safety every laboring citizen should defend the Sabbath, and insist upon its strict observance as a day of rest. Both his mind and body need this. "Nature reaffirms the Divine law, that one day in seven should be set apart for rest and worship. Both the human and brute world need it for their well being." Yet there are many encroachments upon the observance of the Sabbath in our cities. Some are striving to make it a day of profit and gain, others a day of sport and pastime—a day for excursions, pic-nics, dances, parades, etc. Such public desecrations should not be countenanced in a moral and religious community. We find cities, as well as individuals, have been most prosperous that have best observed the Sabbath, and a Divine blessing is pronounced upon Sabbath-keepers and a curse upon Sabbath-breakers. A learned divine of England says that "Great Britain and the United States owe their great success, prosperity, and good government to the observance of the Sabbath, for they are, with all their sins, the two most Sabbath-keeping nations on earth." P.

## MORE THAN HE WANTED!

A legal friend, who had read with approval the ADVOCATE'S reply to the unjust reflections on Southern civilization which appeared in Scribner's Monthly some time since, has given us the following incident, which illustrates the mistaken view of Southern life entertained by multitudes up North. A man was in jail in a certain city awaiting transportation to the penitentiary to serve out the term allotted him by the criminal court for an offense against the law. For some reason he sent for the State's attorney, who promptly called to see the man he had successfully prosecuted. During the conversation the prisoner referred to the opinions held of the Southern situation by people in the North, from which section he hailed, and said: "They think up there that there is no law in the South; that a man can do just about as he pleases, and that no arrests will be made, and no penalties will be inflicted. I wish they would try it awhile, and they would soon learn better. I thought so once myself, and that was partly what brought me here; but I have had a great deal more of law since I have been in the South than suited me."

That mistaken notion has caused many a scamp to turn his steps toward the South. A large proportion of the crime for which this section is held responsible is committed by these recent importations from a colder climate.

## Questions Answered.

(Published by request.)  
The following questions were submitted in writing by Rev. J. M. Bond, of the Homer circuit, at our District Conference, held in Woodville, in June, 1879, desiring an expression of the law on the subject indicated: Is it lawful to use our churches for concert purposes? What should be done with trustees who assist in concerts where comic pieces are exhibited?

With regard to the foregoing questions, I will say: they do not come before a district conference for action, but may be submitted to a quarterly conference. (See New Discipline, page 77.) I may, however, be allowed to offer a few strictures bearing upon the questions submitted, with this prefatory remark that they are to form no part of our district conference proceedings. As to the first question: "Is it lawful to use our churches for concert purposes?" This is rather ambiguous, as concerts may be given without compromising our religious vows, or damaging our religious enjoyments. For example: There might be a concert given of vocal music, discoursing sacred song, accompanied by instrumental music. I presume no exceptions would be taken to this, not even by the "straitest sect of our religion." On the other hand, a concert of quite a different character might be given. Tunes and songs might be discoursed altogether unfitted to the house of God, such as could not "be used in the name of the Lord Jesus." While the former might be tolerated, the latter should not be tolerated. With regard to the second question: "What should be done with trustees who assist in concerts where comic pieces are exhibited?" The term comic relates to comedy, which means to excite mirth and merriment, to act the buffoon, to amuse a crowd by low tricks, antic gestures, jokes, etc. (Webster), which would be to desecrate the house of God, and divert it from its authorized use. Trustees have no right to assist or give countenance to such a perverted use of our churches, and should be held accountable for such violation of

their trust. The pastor, not the trustee, is to decide for what purposes and by whom our churches are to be used; even he would lay himself liable to censure, should his consent be obtained to divert their uses from purposes not contemplated nor authorized in the clause of our discipline which requires that our churches "shall be used, kept, maintained and disposed of as a place of divine worship for the use of the ministry and membership of the M. E. Church, South." Our pastors need have no fear so long as their acts conform to the disciplinary law and usages of our church. The limited powers of trustees confine their acts to the keeping of our churches in a suitable condition for the worship of God, and defend the title, if need be, to the property. It would be an unfortunate occurrence for the acts of a duly appointed, accredited pastor, and the trustees of church property to come into collision.

A mild, persuasive course in this, as in all cases of administration, is preferable to that which would be regarded as violent and hasty. This applies to our pastors as well as to trustees; the former, for maladministration, may be located by an annual conference; the latter can either be retained in office or removed by a quarterly conference.—DANIEL MORSE.

VICTOR HUGO having said that passing from thirty-nine to forty was the most trying time of his life, a friend remarked: "I should think it a great deal better to be forty than fifty." "Not at all," replied Hugo: "Forty years is the old age of youth, while fifty is the youth of old age." He is a wise man who grows old gracefully. No man needs this grace more than the preacher. How beautifully Brother De Vilbiss speaks on this theme: "Many of us are nearing that hour; as we lay down our swords and think with sadness our work is done, let us think of our scars and rejoice that they will not be forgotten by the Master."

FOSTERVILLE, Anderson Co., Aug. 9.—The camp-meeting at Anderson camp-ground, Kickapoo circuit, closed on the 8th inst. Result: 39 conversions and 24 accessions to the church.—L. M. FOWLER.

GAUSE, Milam Co., Aug. 25.—Meeting closed at Gause: 22 accessions, and about 25 conversions; 15 baptized. Parsonage located at Gause. Committee appointed to build it; so there will be a home for the preacher next year on Milam circuit. Bros. Lantrip, Williams and Wells labored faithfully.—W. J. McANALLY.

ATHENS, Henderson Co., Aug. 12. Two protracted meetings on Trinity circuit recently. Results: seven clear conversions and eight accessions. Some backsliders reclaimed and the church greatly revived. Other protracted meetings soon, and a camp-meeting at Meredith's camp-ground, commencing Friday night before the second Sunday in September.—J. R. D. TAYLOR.

ROCK HILL, Collin Co., Aug. 20. A gracious revival is now in progress at Bethel, on Bethel circuit. Some 35 professed religion, and 28 received into the church up to date. Many backsliders have been reclaimed, and the church greatly revived. We closed a meeting a short time since at Zion, where God was present with His people, and great good was done. We are looking for greater times on this work. Perhaps you will hear from us again.—G. S. GATEWOOD.

HUTCHINS, Dallas Co., Aug. 11.—The Bluff Springs camp-meeting has just closed. Good results. Number of conversions 66; number of accessions 53, and more to follow. The people of Ferris circuit are a live people, and manifested their interest in the camp-meeting held at Bluff Springs by moving in and pitching their tents before the first service. Bros. Fly, Davis, Cummins, Ashby, Brown, Allen, Henry, Armstrong and Paine were present, and did efficient service.—G. W. OWENS.

SANTA CLARA, California Aug. 16. The "Heathen Chinese" is the perplexing problem of this coast and promises to give considerable trouble to the nation before a solution may be reached. As all the Texans know, John Chinaman wears a long queue vulgarly called "pig-tail" that nearly reaches to the ground as he walks. As a rule, they are neat in their clothing—more so, perhaps than any other nation. They can live on a marvelous minimum quantity and quality of food. This gives him an immense advantage over all other working-classes, hence they are superceding white labor, and there is the rub. Whites want to live too. We have perhaps one hundred thousand Chinaman in California.—M. C. FIELD.





Texas Christian Advocate

Calendar—August, 1879.

FIVE SUNDAYS—31 DAYS.

Table with columns: Day of Week, Day of Month, Sun Rises, Sun Sets, Moon Sets.

victims of the inundation at Szegedin, Hungary. In acknowledging some recent donations, it was announced the amount raised for this object in New York was \$19,036.

THE unfortunate Empress Carlotta, of melancholy Mexican memory, it is very pleasing to know, has given signs of an improvement in her mental condition since her removal from Teruuren to Bonchant.

Obituaries.

LAUGHLIN.—Maggie M. Laughlin was born in Germantown, Ohio, Jan. 10, 1851. She was married Sept. 18, 1870, to Wm. Edmond Laughlin.

SELLERS.—Brother A. L. Sellers was born in Brunswick county, N. C., July 29, 1807, and died near Jonesboro, Corryell Co., Texas, June 7, 1879.

COX.—Caroline A. Cox, the subject of this notice, daughter of Robert and Mary Hod-son, was born October 2, 1829, in McMinn county, Tennessee.

BURNETT.—Mrs. Louisa Burnett, wife of G. W. Burnett, of Lewistown, Mo., departed this life July 27, 1879.

HALTOM.—Bro. J. M. Haltom was born Feb. 22, 1832; and was born of the spirit in 1872, and joined the M. E. Church, South, in which he had a consistent Christian life up to death.

ROGERS.—My wife, Mary Pauline Rogers, and daughter of Rev. Robert and Sally Rootree, is the subject of this notice.

CAPTAIN EADS, of jetties fame, is described as a small and rather fragile looking man. A peculiar pallor of his skin and a very quiet manner make him seem even smaller than he is.

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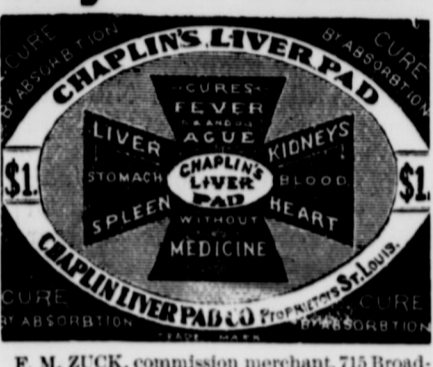
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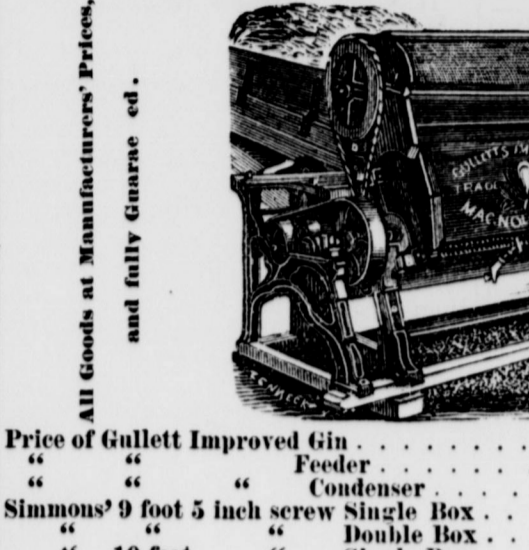


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Texas Christian Advocate

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News and Secular.

ST. LOUIS LETTER.

The Drummer's Tax—Merchants Arriving—Rev. Dr. McAnally—The Preachers Returning—The Exodus—A Cold Wave.

From our Regular Correspondent, St. Louis, August 29, 1879.

The merchants of this city are still exercised over the drummer's tax in Texas, and some of them openly assert that Galveston merchants secured the passage of the law to "horn off" competition from merchants in this city and elsewhere.

MERCHANTS ARRIVING.

Merchants are pouring into St. Louis pretty lively now to buy their fall stocks. Near 200 arrived from Arkansas Thursday by an excursion train over the Iron Mountain, and they are now coming by every train every day from different States and towns.

REV. DR. McANALLY.

On the first of September (Sunday) Rev. Dr. McAnally, the talented editor of the St. Louis Christian Advocate, and pastor of South St. Louis M. E. Church, South, will celebrate the fiftieth anniversary of his entry into the ministry.

THE PREACHERS RETURNING.

It is a fact universally acknowledged here and throughout the North, West and East, that preachers, like other people, can be overworked, and that a little rest now and then is not only beneficial to them but necessary.

days and hot month of August; let them not, I say, envy their brethren of this and other more favored cities the "soft places" in the ministry.

If your correspondent can do anything to do away with the custom of the overtaxed preacher riding on horseback to see a sick sister who is suffering with the toothache or the measles, he will gladly do it.

THE EXODUS TO KANSAS.

Your correspondent on Tuesday interviewed several colored men who, with one hundred or more of their race, were returning from Kansas to their homes in Mississippi. They were tramping along the streets, carpet-bags in hand, when the writer, suspecting who they were, accosted them and requested a few minutes conversation.

A COLD WAVE.

Last week we had a cold wave from ice-bound regions that was decidedly bracing, and which reminded all that fall is approaching.

A plague has appeared at Kiermorlah, on the Turkish frontier.

The destitution in the west of Ireland amounts almost to a famine.

A treaty is being negotiated between Russia and Siam.

Persia is threatened with a drouth. Should the fears be realized, there will be fearful distress.

The marriage of Alfonso, King of Spain, will take place in Madrid at the expiration of the mourning of the Infanta Maria del Pilar.

Advices which reach us as we go to press state that Kalloch is out of danger. The bullet grazed but did not penetrate the lung.

The Spanish Government has quarantined against all ports in the Southern States of North America.

There was a demonstration this week of 2,000 unemployed laborers in Glasgow. The world is in a ferment.

Crowded meetings are still being held in Sheffield, and other points in England to consult on plans for the promotion of emigration from England to America.

Contracts are at the point of being closed between American firms and the government of Russia for the construction of cruisers to cost in the aggregate 25,000,000 rubles.

The Belgian bishops have assumed a position so extreme and violent in asserting their authority that even the Vatican has taken alarm and is seeking to restrain them.

The miseries of the Christians in Janina are becoming so great, owing to the intolerance of their persecutors, that the Greek committee sent to investigate the matter report them on the eve of an outbreak.

A MAN from Texas by the name of James Wright is reported in the Chicago Times to have shot himself and may possibly die. What a catalogue of suicides have recorded their verdict against liquor.

The Zulu war cost England about \$22,200,000. The death of the Prince Imperial will render this conflict with the savages memorable. Its influence on the destiny of Europe can hardly be estimated.

The military tribunal of Odessa has sentenced five more Nihilists to the gallows, and twenty more were sentenced to long terms in prison. If the Czar does not look out he will have a heavy crop of dragon's teeth, which his successor may reap.

It is expected that four Cardinals will be created at the consistory in September. The Pope expects to induce several governments to prevent any judicial recognitions of the old Catholics.

An Atlanta telegram states that various Mormon communities of Georgia are preparing to emigrate to Utah. A great many leading Mormons are preparing to migrate. Their absence from any land is a blessing to it. They are moving in the wrong direction; Turkey is their true destination.

Jerome Napoleon has issued a manifesto stating that personally he opposes a coup d'etat, but believes firmly in the restoration of the empire by the reaction of public opinion caused by the violence of the radicals. He is not prepared to hasten its restoration by any plot against the lawful government.

In addition to the army the Minister of Finance informs the Porte that a half million of Musselmene refugees have to be maintained and that a financial catastrophe is inevitable. A reduction of the army must follow. Everything indicates that the Turkish power is going to pieces, or in prophetic language: "The Euphrates is drying up."

SAN FRANCISCO is in a state of great excitement over the contest between the Workingmen's party and the opposite organization for the municipal offices. In the heat of the canvass bitter recriminations followed between Kalloch, one of the leaders of the Workingmen, and two brothers of the opposite party by the name of DeYoung. Harsh reflections were made against the mother of the DeYongs on the one side and the father of Kalloch on the other. One of the DeYongs sought Kalloch and shot him from off a hack without warning. Kalloch's wounds are dangerous if not fatal. The police and the military were required to protect DeYoung from the workingmen, who were resolved to revenge their leader's blood. Dennis Kearney made a speech to the immense mob, who were on the verge of violence, and succeeded in dispersing them without any outbreak. Much anxiety is felt as to the result. Several leading clergymen, in their pulpits on the 24th, condemned as cowardly the assault on Kalloch, and set it down as an evidence of social demoralization and a low state of civilization.

We see in the papers the question of the hours which the laborers shall be required to labor during the day is exciting agitation in certain localities. If legislation may interpose between the laborer and the employer, so far as to determine the hours which shall be considered a day's work, may it not also determine what shall be a legal week's work. We suggest to the laboring men of Texas that the Sunday law is designed to secure them one day for rest in seven. The law enacted on Sinai was in the interest of the sons of toil.

THE FEVER.—On the 25th the wife of Gen. Hood died in New Orleans of the yellow fever. Gen. Hood's residence is on the same square as that of Berkson's, whose son died of the fever July 31st. Since the above was received, the report that Mrs. Hood died of the yellow fever is denied. She was buried the 25th. The fever still spreads at Memphis. On the 26th nine new cases—four white and five colored were reported. Six deaths the same date. At a conference between the superintendent of quarantine and representatives of the colored churches it was agreed to close up all churches.

The Howard Association of Memphis on the 24th sent a nurse to White Station, Tennessee, ten miles east on the Charleston road, to take charge of a negro who has the fever. On the 24th there were 34 cases reported, of whom 14 were colored. All are well cared for.

A YOUNG elephant was recently brought into the Court of Exchequer in London. He was accused of frightening a horse, and thereby damaging a young lady contained in the carriage attached thereto; but his mild and playful behavior in court, where he amused himself by picking hats off the table, convinced everybody that he did not mean to do it, and the case was compromised.

A VERY remarkable fish was captured at Mackinaw, Michigan, July 21, by Mr. O. Blossom. It was about ten feet in length, and its weight is estimated at about four hundred pounds. It is perfectly transparent, and the action of the heart and other functional organs can be plainly seen. Altogether, it is a very remarkable specimen of the funny tribe, and is well worthy the attention of scientists and naturalists. Mr. Blossom will arrange a tank containing alcohol in order to preserve it.

MR. GRUDE, a maker of wax images in New York, has constructed what is claimed to be the largest globe in the world, showing the ranges of mountains and other peculiarities of the surface of the earth in relief. Its diameter is four feet and about one inch, the scale being one in 10,000,000. The globe is made of wood. The relief is formed by wax. Mr. Grude has been two years in perfecting his globe, and Chief-Justice Daly and other geographers have lately been giving attention to it.

MR. ARCHIBALD FORBES, the war correspondent of the London Daily News, has been distinguishing himself again by accomplishing the difficult ride of eighty-five miles in fifteen hours, and transmitting the first dispatches of the battle of Ulundi. This was a more enterprising journalistic feat even than the carrying tidings of the repulse of the Turkish attack on Shipka Pass, and outstripping the Czar's aides-de-camp. The proprietors of the News will probably continue to consider Mr. Forbes's services worth having, even if he do have to pay him a five-thousand-dollar retaining fee.

A PAPER last year was signed by the leading surgeons and physicians of the City of New York, in which they say: "We are of the opinion that the use of alcoholic liquors as a beverage is productive of a large amount of physical disease; that it entails diseased appetites upon offspring, that it is a cause of a large percentage of the crime and pauperism of our cities and country. We would welcome any judicious and effective legislation—State or national—which should seek to confine the traffic of alcohol to the legitimate purpose of medical and other sciences, art and mechanism."

We have just been reading of a certain banker noted for his hardness in financial operations, yet possessed of a grim sort of wit. A young man of the flash order entered one day and in a confident tone asked a loan of five hundred dollars. "What security can you give?" "I am ample security myself," was the haughty reply. "All right," said the banker as he threw open the lid of a large iron chest, "get in." The young man, staggered by the cool request, asked his meaning. "Here is where I keep all my securities; get in." The loan was not accepted.

As we read the story we thought the devil carried on his business by a like rule. His loans must be secured and he will take soul and body and hold them fast till the last farthing is paid.

AFTER talking the other day with a leading member of the "Anti-Puritan Sunday Law Association" about the right of the law to restrain a man's appetite one day in the week, by compelling the saloon keepers to close their doors on Sunday, we turned a neighboring corner and heard a yell, and looking, saw the half-clad form of a drunken negro woman turned out on the street. Mothers hastened to the doors and called their children from the side-walk. It was a case of temporary insanity. The lunatic is placed in the asylum; and if a police officer had happened along when that yell started the neighborhood, he would have taken the drunken wretch to the lock-up. We have freedom with a vengeance. Men turn out from the saloons men who for the time are as dangerous as any lunatic who ever struggled in a strait-jacket—who make the side-walks of our cities and towns dangerous to the wives and children of the citizens.

Bro. J. W. BILLINGTON, Iola, Grimes Co., Texas, can give every idle person in Texas employment; and, if worthy, good and remunerative employment. Write to him.

MR. F. W. KERSTING succeeds Messrs. Blessing & Bro. in their extensive photographic business. The old firm will under the new management lose none of its well-earned reputation. Mr. K. brings to the business good business capacity; and has associated with him Mr. S. S. Hull, a first-class artist from New Orleans. They deserve consideration at the hands of the public.

MR. GEO. W. JALONICK, successor to the old firm of Isaac Jalonick & Co., is prepared to offer superior inducements to shippers of goods to consign to him. He will make advances on cotton, wool and hides, and furnish bagging and ties at lowest cash rates. Mr. J. is a thorough and active business man, and our friends can feel perfect confidence in dealing with him.

It has remained for a Texan to invent a machine that will cause a gin to profitably and successfully gin wet cotton. Mr. R. S. Munger, of Mexia, Texas, advertises his gin-saw cleaner elsewhere, and Mr. M.'s well known character entitles his assertions to respect and belief. We know him and endorse him. By the use of this "cleaner," much time, money and worry may be saved.

To our lady friends we recommend "Marian Loror," whose card is elsewhere. Anything in the line of millinery can be had at this establishment. The rates charged are low and the goods kept on hand vary in quality. You can get the cheapest and you can get the most elegant, as your taste and purse may dictate. People living out of the city will receive prompt attention by writing to this establishment for particulars.

MESSERS. BLESSING & BRO., so long known to our readers as leading photographers, have disposed of the photographing department of their business. They deal now in frames of all kinds, albums, etc., and all kinds of photographic goods. It gives us pleasure to say any business intrusted Messrs. B. will be personally superintended and dispatched with the rapidity and integrity which have ever characterized these gentlemen in their dealings.

P. H. HENNESSY & Co.—This old established firm have been for several days engaged in removing their immense stocks to their new quarters on Tremont street, between Strand and Mechanic. Here their added stocks and increased facilities will enable them to fill orders for stoves, tin plate, sheet-iron, zinc, plain and japanned ware, tinners' tools and machines—in fact everything in this particular line—with dispatch, and with profit and satisfaction to patrons. Long experience in this branch of trade, a full knowledge of the wants of the State, and heavy stocks, enable this firm to offer superior inducements to buyers.

THE next session of Vanderbilt University begins Sept. 1, 1879. The opening sermon will be preached the day before, Sunday, Aug. 31, by Dr. Wadsworth, presiding elder of the Mobile district. A large attendance of students is expected the next session. Nashville is very healthful, and bids fair to remain so. The Law Department opens at the same time with the Academic and Biblical. Its prospects are good. The Pharmaceutical lectures begin at the same time. The Medical Department (which has fine prospects), and also the Dental, open Oct. 1. The lectures in Philosophy and Criticism also begin in Oct. Candidates for the Biblical Department must bring their license and recommendation. For particulars, see the Register, which will be sent to all applicants.—Thos. O. SUMMERS.

A WATCH is a necessity to almost every man. We do not confess to any great admiration for the plan adopted by many of investing large amounts in elegantly ornamented and beautified gold watches. True, if one have a surplus of cash, such investment may not be objectionable; or, if one desire to give to a friend such a token of regard, it may be a praiseworthy act; yet we hold that for all practical purposes a good silver watch answers every demand. A chance to get one for the small sum of eighteen dollars is now presented. Particulars in advertisement elsewhere of W. Kendrick & Son. This advertisement is sent us under responsible endorsement, and we recommend those in need of such goods to correspond with Kendrick & Son, of Louisville, Ky.

CARLYLE still lingers in life, but being eighty-four years of age, his friends do not hope that he will remain much longer.

THERE is not a railroad corporation in the land which would retain an engineer in its employ were it known that he carried a whisky bottle with him. Nor would any passenger feel comfortable as he seated himself in the cars if he had seen the engineer taking a drink before he took his place at the steam valve. Yet how many important interests are in the hands of men who are habitually under the influence of liquor six days out of the seven? Can a man meet the duties of husband or father who dulls his brain with brandy? Whisky has ruined more homes than it has wrecked railroad trains.

SOUTHWESTERN UNIVERSITY, GEORGETOWN, TEXAS.

Next Term Begins Monday, Sept. 8, '79. There are twelve schools conducted by eight professors, affording complete course in English, Mathematics, History, Mental and Moral Philosophy, Political Economy, Ancient and Modern Languages, Natural Science, Book-keeping and Vocal Culture.

YOUNG LADIES' SCHOOL, GEORGETOWN, TEXAS.

Next Term Begins Monday Sept. 8, '79. The usual course through Jun 3rd year in male colleges, with the exception of the Greek language, is required for admission. No extra charge for languages, ancient or modern.

CHAPPELL HILL FEMALE COLLEGE, CHAPPELL HILL, TEXAS.

I. M. ONINS, President. TWENTY-SEVENTH ANNUAL SESSION. Fall Term, Sept. 1 to Dec. 26, 1879.

NORTH TEXAS FEMALE COLLEGE, SHERMAN, TEXAS.

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

NORWOOD High-School and College, NORWOOD, TEXAS.

Session of 1879-80. OPENS SEPTEMBER 25, 1879. FULL CORPS OF THE BEST INSTRUCTORS. Finest location and lowest rates of any school of same grade in Virginia.

WESLEYAN FEMALE INSTITUTE, STAUNTON, VA.

This time honored institution opens its next Session September 15, 1879. One of the first schools for young ladies in the United States. Twenty-three teachers and officers, embracing distinguished European and American teachers.

SCIENCE HILL, SHELBYVILLE, KENTUCKY.

This celebrated institution, located at Shelbyville, Kentucky, and founded March 25, 1825, by Mrs. Julia A. Tevis, has been purchased by the undersigned, and will be continued as a SCHOOL FOR THE HIGHER EDUCATION OF GIRLS.

With a comprehensive course of study; a competent Faculty; superior accommodations, and reasonable terms. We invite consideration. For further particulars, address Poynter & Jordan, Shelbyville, Ky.

CENTRAL COLLEGE, FAYETTE, MISSOURI.

Next Term Begins Sept. 18, 1879. With healthy location, fine buildings, experienced faculty, thorough course of study, both in preparatory and collegiate departments, and superior discipline—this college, located on the Missouri, Kansas and Texas Railroad, fifty miles beyond Sedalia, offers special inducements to all young men desiring a good education at reasonable rates.

WANTED—The address of every local and travelling agent in the South, every gin-owner, every shipper of cotton or produce, can learn to make money by sending address to J. W. BILLINGTON, Publisher, Iola, Grimes County, Texas.



# Texas Christian Advocate.

SUPPLEMENT.

VOLUME XXVI.]

GALVESTON, TEXAS, SATURDAY, AUGUST 30, 1879.

[NUMBER 51

## The Sunday Law.

The law of God is predicated upon the recognition of the indissoluble relationship between the well-being of man and the observance of the Divine law. In proportion as the conceptions of men and their action harmonize with this divine recognition, will be the realization of their highest destiny in material interests and intellectual and spiritual enjoyment. "Thou shalt remember the Sabbath day to keep it holy." *The command of God* issued amid the thunders of Sinai finds its affirmative in the history of humanity, voiced by the Almighty in the bestowment of inestimable blessings upon the observers of His law, and the most terrible retributions upon those that disregard it. The connection between the violation of this law and its penalty is not always apparent. But in the teachings of God's Word and His providences there is such an illustration as to indicate unmistakably that such connection exists and the authority of God's law vindicated by the terrific retributions consequent upon its heaven-daring violation. In view of the lessons upon this subject in national and individual history, does it not become Christian nationalities, whose civil and political law is founded upon the recognition of God's immutable and eternal law, to recognize the institution of the holy Sabbath, the violation of which has brought the greatest calamities upon nations and individuals? Remember the fearful scourge of God upon the recusant Jews, upon infidel France and upon portions of our own beloved country, for the abrogation of the sanctity of the Sabbath and its desecration in appropriation to the ordinary secular pursuits of life and wicked sensual enjoyments. One instance of the latter in a city not a thousand miles from Texas: a circus, in its peregrinations through the South, exhibited on a Sabbath to a full house in that city, and while God's holy day was thus desecrated in defiance of His law, black vomit prevailed in an adjoining tent of the troupe and that city was smitten with the plague as no other in the land. A Christian people owe to themselves, and to their God, and to humanity to avert the malediction of heaven, by Christian legislation, to prevent grog sellers and whisky drinkers, for their greed of gain and love of whisky and every unholy lust, from desecrating God's holy day. From hence comes the wail of sorrow and howl of despair that their unholy lusts are interdicted by the authority of the law founded upon God's law eternal, immutable and cannot be violated with impunity. H. M. BOOTH.

CROCKETT, Houston Co., Aug. 8. On Crockett circuit we have held two meetings recently, one at Shiloh and another at Mt. Vernon, which resulted, up to the time I left them, in the conversion of twenty souls and twenty-seven accessions to the M. E. Church, South; ten children baptized, and the church greatly revived. A prayer and class-meeting appointed at each appointment. Many were still crying for mercy, but we left some of the local brethren carrying on these meetings.—T. T. BOOTH.

THE proposition to send the TEXAS CHRISTIAN ADVOCATE to subscribers from now until Jan. 1st, 1880, is one of the most liberal that could be made. I think ten thousand subscribers should be obtained immediately. Let the preachers and laymen go to work and send them on now. It is one of the best papers, and well deserves a liberal patronage. Send the names now.—OLD FOGY.

THE KICKAPOO CAMP-MEETING, Anderson Co., closed on Friday night. Continued one week. Result: a general revival; thirty-nine conversions, twenty-four accessions and many, very many, awakenings. F.

IF Mr. Hayes effects his expressed determination to check polygamy in Utah, and inaugurate a programme which in time will abolish the evil, he will deserve the thanks of all right-thinking people. Vigorous prosecution will be directed against all future polygamy; that which is the result of non action in the past will be tolerated. Secretary Evarts has addressed a letter to our diplomatic ministers abroad directing them to warn foreigners against becoming converts to mormonism with a view to settling in Utah. Mrs. Hayes is said to be cordially enlisted in this scheme.

P. T. BARNUM, in his seventieth year, perceives the drift of public sentiment toward morality and a demand for clean and temperate things and people. Vulgarity and intemperance are beginning to awaken an opposition not known in former years, and the great showman realizes it. His great advertising card now is that he has a *clean show*; that even the clown's jokes must not be such as to offend the most fastidious; and that he will not have in his employ a man who touches intoxicating drinks.

GENERAL SCHOOFIELD, superintendent of West Point, proposes to put a stop to hazing. He says the practice, formerly followed in a spirit of mischief and fun, has now degenerated into brutality and often cowardly cruelty. He is seconded by both President Hayes and the war department.

"I DRINK what I please, said a prominent citizen, but I am in favor of the Sunday law." The remark was made by a citizen who has never yet been charged with puritanic sentiments. He explained: "I go to church on Sunday, when I feel inclined, and I go to other places. I know how young men spend their Sundays, and for that reason I want these saloons and gambling shops shut up on that day." He knew what he was talking about.

IN the State of Kansas, which has a population of about 800,000, the Baptists have 69 churches and 18,083 members; Congregationalists, 59 churches, and 5,620 members; Episcopalians, 22 churches and 1,389 members; Lutherans, 32 churches and 4,560 members; Methodists, 152 churches and 83,767 members; Presbyterians, 15 churches and 1,469 members; Catholics, 111 churches and 135,713 members.

THE Episcopal Church bell, at Ellicottville, N. Y., was cast at Moscow, Russia, in 1708, and hung in a cathedral in that city until Napoleon burned it out. After this it came as ballast to New York, and was finally captured by the Ellicottville Episcopalians, who claim to have the most traveled bell in the country.

BAPTIST ministers, white and colored, held a conference recently in Staunton, Va., which proved to be a very pleasant affair. The purpose of the meeting was the promotion of a friendly feeling between the two races. The white ministers were surprised at the ability shown by the colored ministers in the sermons and addresses.

THERE are in this country more than 1,000 Young Men's Christian Associations, sixty of which own their own buildings. The entire property in the hands of the associations exceeds \$3,000,000, while the total membership numbers over 100,000.

WE note a suggestion in an exchange which may be worthy of experiment. It is said that wires stretched from a stage or pulpit along the wall of the building carry the human voice so that even low tones may be audible in the remotest part of the building.

REV. E. M. W. HILLS, of Cincinnati, for thirteen years a Catholic priest, has renounced Catholicism and returned to the Episcopal Church, from which he had gone out.

THE Archbishop of Canterbury and the Bishop of London have recommended their clergy to use the "prayer for fair weather," inasmuch as it has lately been very rainy in England.

A PROMINENT feature in Henry Varley's new tabernacle in Melbourne, Australia, will be a large coffee house, where eatables will be furnished at a little over cost price. The whole edifice will cost about \$100,000.

## THRALL'S HISTORY OF TEXAS.

We are indebted to the publishers of the "Pictorial History of Texas," by Rev. Homer S. Thrall, A. M., for an elegantly bound copy of this valuable work. Of course, we examined the engravings the first thing. Having visited nearly every locality represented, and having been personally acquainted with many of the characters whose faces grace its pages, we can vouch for the faithfulness of the artist who supervised this portion of the work. The press of other duties has thus far prevented the careful reading we purpose giving the volume, but our brief examination gives proof of the industry which for a quarter of a century has been employed by the author in securing and selecting the materials for this work. His long residence in the State, by personal acquaintance with many of the worthies whose careers make up so much of Texas history, his special talent for statistics, his scholarly habits and clear and concise style, furnish him with special qualifications for the task he has undertaken. The work is divided into ten departments, as follows:

Part I.—A general description of the country, boundaries, area, rivers, mountains, minerals, etc.

Part II.—Texas under Spanish domination—1688 to 1820.

Part III.—Texas under Mexican domination—1820 to 1834.

Part IV.—The Revolution—1834 to 1837.

Part V.—Texas as a Republic—1837 to 1845.

Part VI.—Texas as a State of the American Union.

Part VII.—Texas Indians and their tribes.

Part VIII.—Biography, giving sketches of the lives of over 200 men who have been distinguished in Texas history, arranged in alphabetical order.

Part IX.—Historical sketches of all the counties, alphabetically arranged, with descriptive notes statistics, etc.

Part X.—Miscellaneous items, statistics, etc., concerning agricultural products, improvements, churches, schools, population, asylums, public buildings, railroads, wealth, taxes, etc.

It is gotten up in first-class style by N. D. Thompson & Co., of St. Louis, in one volume of 900 pages, printed on large and clear type on finely tinted paper, and is furnished subscribers for \$4.75 for the volume bound in extra English cloth; and \$5.50 for another bound in leather. Every Texas household should have this work.

# North Texas Female College

SHERMAN, TEXAS.

Rev. E. D. Pitts, D. D., President.

## ANNUAL SESSION

*Begins September 1, 1879, and ends June 15, 1880.*

## FALL TERM

*Begins September 1, 1879; ends December 19, 1879.*

## SPRING TERM

*Begins January 1, 1880; ends June 11, 1880.*

Healthy Location ; Good Buildings ; Thorough Instruction ; Pleasant Boarding Arrangements ; Rare Musical Facilities ; Excellent Church and Sunday-School Privileges.

SHAW & BLAYLOCK, Printers, Galveston.

## Location.

Sherman is the shire-town of Grayson county, and is situated on the H. and T. C. Railway—328 miles north of Houston. The city is prosperous; has about 12,000 inhabitants; is full of enterprise, liberality and business activity. The culture, intelligence and morality of the citizens; the number and character of the advantages for social, intellectual and religious improvement; the easiness of access; the freedom from local causes of sickness; the beautiful scenery and the delightful climate, make it a very suitable place for young ladies who desire an æsthetic and scholarly education. The College is at the west end of Mulberry Street; and street cars run from the railroad depot along Mulberry Street to Travis Street—within two blocks of the College.

## Buildings.

The former College building—a wooden house—has been removed southward from its old site, and refitted and arranged for special uses. A new brick building is provided for, and will be erected on the old foundation. It will be beautiful and convenient, and will be ready for use by the opening of the Spring Term.

## Boarding.

The President's residence is separated from the College building by only a street. The house is commodious and comfortable—supplied with bathroom, gas burners, and an abundance of good water. The rooms are pleasant and neatly furnished. The arrangements for warmth and ventilation are complete. Young ladies from a distance can board with the President and his family. The advantages of this are so manifest that they will readily suggest themselves to thoughtful minds. The President does not propose to keep a "boarding house," but to furnish a *pleasant home* for the young ladies.

## Dress.

*We earnestly desire that the dress of the young ladies be simple and inexpensive.* Plain and modest apparel, right in itself, is peculiarly becoming a girl at school. It saves time, and thought, and money.

## Discipline.

The government is mild, but firm and decided. There is no espionage. Young ladies are on their honor—are believed, are trusted. Love and kindness and politeness are the elements of authority. But there is no wavering—no vacillation. Yes means yes, and no means no; and there must be prompt obedience to rightful laws. The co-operation of parents and guardians is respectfully solicited. Correspond freely with the President.

## Religion.

There will be no sectarianism—no proselyting—in the school. No young lady's religious faith will be tampered with. But the cardinal principles of the Gospel will be the basis of teaching, and all possible emphasis will be given to the saving truths of our holy Christianity.

Each young lady connected with the school will be expected to attend Sunday-school and church service on Sunday forenoon. Parents and guardians can elect the school and church to be so attended.

## Apparatus.

A small but well-assorted apparatus will be used to illustrate Geography, Astronomy and Philosophy.

## Music.

The musical outfit consists of *two* fine organs and *five* new and elegant 7½-octave pianos. These instruments are all first-class, costly and beautiful. The pianos will be fresh from the factories of Emerson, Weber, Chickering, and Steinway.

Mrs. S. J. Pitts has charge of this department, and her success in the past is the guarantee for the future. She is competent, conscientious, and consecrated to her work.

## Expenses.

Board (not including Lights and Washing), per month.....	\$13 00
Lights and Washing furnished at cost.	
Tuition in Primary Class, per month.....	3 00
Intermediate Class, per month.....	4 00
College .....	5 00
Music—on Piano or Organ, .....	5 00
Use of Instrument, .....	1 00
Vocal Lessons (Single), 2 each week, .....	5 00
(in Classes) .....	2 00
Occasional Vocal Lessons to all, the school free of cost.	
Incidental Fee, per Term.....	\$1 00
Lessons in Fine Arts at usual charges.	

## Normal Class.

Many young ladies desire to teach, and many will have need to teach, for a living. No position in society is more honorable than that of the true teacher; no work is more difficult, and none *demands more thorough preparation.* We have a two years' course of Normal instruction for the benefit of those young ladies who wish to *learn how to teach.*

This department is of vital importance. It is not an incidental but an integral part of the Institution. The knowledge and experience which it will furnish will be essentially helpful to all who intend to do the work and bear the burdens of the school-room.

## Fine Arts.

Especial attention will be given to this part of a finished education; and as soon as it can be done, there will be a supply of all the facilities necessary for success in the prosecution of these studies. To draw, to paint, to put on canvas, the forms and beauties of nature, is not simply an *elegant accomplishment*; it is a means of mental culture and spiritual refinement, and justly ranks among the highest of the *useful arts.*

## Calisthenics

Will be taught and practiced according to the best systems. These exercises are beautiful and interesting, and are almost invaluable for the promotion of physical health and the acquirement of those easy and graceful movements which make a young lady natural and agreeable in society.

## Ministers.

The daughters of *all ministers of evangelical churches* receive instruction in the Literary Department free of charge, in case their fathers are engaged in regular pastoral work.

Inasmuch as the College is the property of the M. E. Church, South, and is under the auspices of the North Texas Annual Conference, the members of that conference are specially invited to avail themselves of this arrangement.

The school-room and pulpit are not far apart: teaching and preaching are closely akin. Pray for us, and send us your daughters. We will do them good, and send them back improved and profited. The school is yours; sustain it by kind words and patronage, and it will be a blessing to the world and to the church.

## Special Notices.

FOUR WEEKS make a *school month.*

Board and tuition bills payable in advance. Usual rates of interest charged on unpaid bills.

No deduction except for strictly providential causes.

Those who enter during the first half of a month are charged for the whole month, except by special agreement between President and parent.

Packages sent by express to the young ladies must be pre-paid.

All letters to the young ladies should be addressed in care of the President.

Visits and correspondence restricted to such persons as parents or guardians may indicate to the President in a written request.

Boarders are expected to furnish their own blankets, sheets, pillow-cases, towels and napkin-rings.

Each boarder should have an umbrella, a water-proof cloak and a pair of over-shoes.

Each article of clothing should be marked.

A sum of money should be deposited by each young lady with the President to meet contingent expenses.

The course of study and text-books will be as nearly as possible the same as heretofore.

A catalogue, with full information, will be published at an early day.

*The FIRST day of school is the BEST day to enter.*

**Rev. J. M. BINKLEY,**

President Board of Trustees.

SHERMAN, TEXAS, August, 1879.

**CHRIST IN THE SCHOOL ROOM.**

The emperor of Rome once consented that in the Pantheon Jupiter should have his statue, Venus her shrine, and Christ his image. "No," said the Christians, "*Jesus Christ must occupy the whole fane or He will not occupy an inch of it.*"

The spirit of the Roman Caesar is not dead. It survives among those who, while they tolerate Christ in the churches, would exclude Him from the school-room. To such a tendency there is but one reply befitting a Christian, and that is the noble one which has become historic. Christ came to color the whole web of human life; to give tone and shape and beauty and blessing to the whole current of human existence.

We need Him in our churches, in our homes, in the market-place, and, above all, in the school-room. It is His own—the place where He loves to dwell. Error must not exclude Him; science must not make His abode unwelcome; Utopian theories must not banish Him from His rightful place. For the welfare of humanity He must be there, His voice rising clear and true above the Babel of conflicting theories, crying, "Other foundation can no man lay than is laid, which is Jesus Christ."

Leaving the figure, is there any education which deserves the name save that which is Christian?

What is education? It is the art of making the most of the whole man. It is the art of training, unfolding and perfecting all his faculties, moral and spiritual, as well as intellectual. No education can be true and adequate which fails to take into consideration all the qualities and characteristics which are proper to him.

What are these qualities and characteristics? He has, for instance, intelligence, and no doctrine of human growth is complete which does not provide for its development. Again, he is morally free, and no human education is complete which does not provide for the development of his moral freedom. Again, he is a social being, a member of society. His freedom must, therefore, be regulated conformably with the claims of the society in which he lives. Once more, he is depraved. Here we do not so much allude to a doctrine of the church as to a fact of experience. We are alluding to an every day fact in human nature, which is only adequately explained by the revealed doctrine of the fall.

All these qualities and characteristics are proper to man, and we protest against any system of edu-



REV. E. D. PITTS, D.D.

As a large part of this supplement is occupied by the circular of the North Texas Female College, we feel justified in giving our readers a formal introduction to Rev. E. D. Pitts, D.D. This "counterfeit presentment" is not as "good looking" as the Doctor, but is a sufficiently faithful picture to enable our readers to form an opinion as to his physique. With this explanation, the ADVOCATE begs to introduce to its friends Rev. E. D. Pitts, D.D., the newly elected and distinguished President of the North Texas Female College.

cation as false and inadequate which fails to provide for them. But where will you find such a system? Does secular education meet the demand? Let us look at some of its doctrines. One of its prominent theories considers education identical with the communication of

"USEFUL KNOWLEDGE."

But when we learn that by "useful knowledge" its adherents mean only such knowledge as will enable a boy or girl to make his or her way in life without entering upon the question of man's origin and destiny, we see it is only begging an enormous question. We submit that the question as to what knowledge is most useful to man can only be answered when it is decided whether a man does or does not exist in an eternity where his happiness depends upon his conduct in time. And shall we be satisfied with a system which ignores two-thirds of the facts of human nature? Is it sufficient for the needs of an immortal soul to be taught algebra, history, languages, or the art of reasoning? Is a system of education true and adequate which is as apt to produce a splendid libertine or a mad-cap prodigal as an upright man?

Take another theory—that of

"DEVELOPED NATURE."

There are those who tell us that true education should avoid, above all things, mannerism and artificialities. Give us natural thought, natural impulse, natural feeling. True education confines itself to augmenting the stock of mental and physical power, without attempting to give it a direction. Do not try to

prune; do not try to divert what you will only spoil! But this falls under the same condemnation. Its adherents fail to see that humanity, left to expand of itself, will expand into a jungle! Can you rear the fabric of solid truth upon the quicksand of inconclusive guesses? Can you build the edifice of virtue upon a morass of moral rottenness and vice?

The world tried it once. It was the dream of the brilliant Rousseau. But scarcely had he sunk into his grave before the Reign of Terror gave its fierce answer to a theory which contributed quite as much as any political agency to deluge France with blood. Nature, renewed and purified, can only furnish stones for a building whose foundation, to be secure, must be Christ.

It is true secular education often recognizes the idea of

DUTY,

and clamors loudly that this is sufficient; and at first sight it seems as if it were true. "The sublimest word in our language is duty," said R. E. Lee, and it is a saying which, apart from its association with a great and good man, is suited to strike a chord in all earnest hearts. But will this pass muster as a fundamental rule in education? Is this a practical receipt which keeps clear from Utopian dreams on the one hand, and Jesus Christ on the other? Far be it from us to speak lightly of a principle close to the heart of every Christian; but what, let us ask, is duty? Duty implies a law to be obeyed, and law implies a lawgiver. Who is the lawgiver

You name God; you cannot, for the life of you, help it. And when you have reached this point, you raise questions that can only be settled by opening the door to Christ.

So we might proceed endlessly. Secular education, when weighed in the balance, is found wanting. It leaves, when at its best, two-thirds of human nature untouched. It does not speak to the heart; it says little to the conscience; it says almost nothing to the will. If man were only a creature of time, such education might be sufficient. If he were only the "paragon of animals," we would ask for nothing higher. But since he is in his deepest nature a spirit, an immortal in training for a grander world, the motto of his education must be "*sancte et sapienter.*" For the heart first, "*sancte;*" and then for the understanding, "*sapienter.*" "*Sancte et sapienter*"—the best discipline of the heart, united with the best discipline of the intellect—the claims of a conscience illumined by faith, combined with the claims of high intellect, pushing its conquests far and wide across the realms of truth. This is true education; an education which leads both soul and intellect to the dawn of an eternal day.

IREDELL, Bosque Co., Aug. 10.—The camp-meeting at this place closed on last Thursday night with the following result: seven conversions and four accessions to the church. We are on gaining ground. Bro. Mills, our preacher, is a zealous worker; almost universally beloved. Crops short, though the farmers think that the rain of a few days ago will benefit cotton considerably. Spare not your pen in dealing with vice of every form.—T. A. PHILLIPS.

THE GOSPEL IN THE TREES: With opinions on common things and fraternal Methodism, by Alexander Clarke, D.D. In the first part he talks about the apple, cedar, olive, myrtle, willow and palm, finding symbols of higher and holier things in the flower that opens, and the fruit with ripened sweets, or in the strong and stately trunk, or the rustling leaf and grateful shade. In the second—tells of the rain, the snow, the hail; has a chapter on dress, on everyday glory; on once and forever and two worlds in one. Part third contains fraternal addresses on different occasions and among them that beautiful fraternal greeting he bore from the people to the late General Conference of the Methodist Episcopal Church, South. The hand that traced the wise words the book contains has ceased its toil; the genial, Christian spirit that found expression in these pages is with its God. The many who knew and loved the author will read with affectionate interest these productions of his gifted pen.