

The Texas Christian Advocate.

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Texas Christian Advocate

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State & Blaylock, Publishers, Christian Advocate, Gentlemen:—In reply to your esteemed favor, I beg leave to state that during the last six quarters, you have mailed, and paid for at pound rates, in postage, at two cents per pound, on your paper as follows, viz:

FOR QUARTER ENDING

March 31, 1878.....	5233 pounds—\$104 66
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Respectfully, your obedient servant,
C. B. SABIN, Postmaster.

The Advocate—What It is Doing for Texas.

The following paragraph is taken from a private letter written us by Rev. E. T. Kavanaugh, D. D., Houston, Sept. 13: "I have traveled at large over the State, and must say that the ADVOCATE is doing more good in keeping up a high moral and religious tone than all the papers in the State. The Sunday law, just now, is the vital question. You can not make it too prominent. It will triumph—and Texas will owe the ADVOCATE a debt of honor and gratitude for all coming time. Do not slacken on this line until after the next election."

Our Postal Cards.

GREENVILLE, Hunt Co., Sept. 10.—I have just closed a meeting of two weeks' continuance with most satisfactory results. A number of conversions and several accessions to our church. A notable feature was the especial interest manifested on the part of some thinking men, who scarcely ever attended church. Three of our most prominent lawyers were converted, one of whom was our representative in the last legislature.—P. C. ARCHER.

IREDELL, Bosque Co., Sept. 13.—Attended a—meeting a few days ago and got a "slashing," as I might have expected. Do all preachers of that sect fight, and on all occasions? If they are honest in their belief, and I have no reason to doubt their honesty, it is their duty to defend and explain their doctrines, but why should they be so abusive? Is abuse argument? If our preachers would imitate their example in one thing—not in abuse, God forbid—but in preaching doctrinal sermons, there would be fewer defections from our ranks. I have never yet known a well informed Methodist to quit his church because he could not subscribe to its doctrines. We have, thanks to our worthy justice, a quiet little town. No fighting and but little drunkenness.—T. A. PHILLIPS.

TOWASH, Hill Co., Sept. 12.—Will every pastor in the five Texas conferences, and also the German mission conference, please report immediately, through the ADVOCATE, the number of conversions and accessions on their respective charges by the 1st of October, if possible, or as soon thereafter as it can be done? Figures are what we want; nothing more.—J. W. STEVENS.

PILOT GROVE, Grayson Co., Sept. 9.—Our camp-meeting here closed on the 24th of August. Results: twelve conversions and fifteen accessions and nine infants baptized, \$8.70 for missionary cause and \$4.45 for conference, church and bishop fund. The church was greatly revived. We were assisted during the meeting by Bros. J. W. Walkup, W. H. C. Elliott, and McKinnie. It was a time of spiritual feasting with many, especially with the campers. We had a large congregation on Sunday and Sunday night, as large as I have seen anywhere. Inever saw better behavior. It was thought that we would be disturbed by drunken men, as there were two groceries near by, but they were very quiet. Some of the saloon men attended; hope they were benefited and will finally be saved. The good sisters on the camp-ground made the pastor a present of a fine coat and vest just before the close. It was highly appreciated.—B. T. HAYES.

HUNTSVILLE, Walker Co., Sept. We are protracting our quarterly meeting here with good prospects. Thanks for your bold defense of law and order, especially of the Sunday law.—S. C. LITTLEPAGE.

GORDONVILLE, Grayson Co., Sept. 15.—Gordonville Council, U. F. of Temperance, organized by me, with twenty male and twenty-five female members. Sunday law highly approved here.—YOUNG.

WEBBERVILLE, Travis Co., Sept. 15.—We have held three protracted meetings, resulting in the conversion of 43 souls to God. Nearly as many added to the M. E. Church, South. Assisted by Bro. John Sanford in one meeting; our preacher in charge, Bro. Nelsons, doing good work.—FOUNTAIN S. BAKER.

GAINESVILLE, Cook Co., Sept. 13. We are in the midst of a glorious revival. The Gainesville circuit is all aglow with the love of God. Many are coming into the church. Church building going on, and will go on. A revival of religion moves every other church enterprise. God bless you and the dear ADVOCATE.—W. M. ROBBINS.

ATHENS, Henderson Co., Sept. 11.—In last week's issue an article of mine appeared under date of August 23d, stating the fact that a little boy, in Goshen vicinity, on the day before, was thrown from his horse and reported dying. He did die, and on the same day a young man, running a race, was thrown from his horse against a tree, bursting his brains out and killing him instantly. Saturday evening August 30th a negro man was waylaid and killed in vicinity of Malakoff. Some excitement here in reference to the St. Louis, Iron Mountain and Texas R.R., which is expected to be put through soon. Church on rising ground. Light shower on yesterday evening. Prospects for more rain this morning. All things moving pleasantly.—J. R. D. TAYLOR.

COLD SPRINGS, San Jacinto Co., Sept. 2.—God has been gracious to us on "Chinquapin." We have experienced a genuine revival of religion. Bro. Morris commenced a protracted meeting at this place on the first Saturday in August. Preached for several days with good results and was compelled, from unavoidable causes, to leave us. Bro. Stocking labored faithfully and his efforts were crowned with success. Results: Eight joined the church, three baptized, one adult, and two infants. Bro. Johnson, from Dodge mission, preached most acceptably. The fourth quarterly conference to be held on Big Creek, embracing the fourth Saturday and Sunday in September. A new church will be dedicated.—J. WESLEY JONES.

TOWASH, Hill Co., Sept. 12.—Last Monday night the protracted meeting closed at Mt. Pleasant, on the Clifton circuit, which is the last of a series of meetings on the Fort Graham and Clifton circuits. Bros. Vaughan, of the Ft. Graham, and Harris, of the Clifton circuits, are working in concert with each other a good part of their time. Such revivals I have never seen in my life. The fire is burning from center to circumference throughout each work. The church greatly revived. Hundreds have been converted and made happy in a Savior's love. The old infidel and the little child when converted both tell the same story. The family altar is burning all around the work. Opposition is crumpling! The Master's cause advancing. I have never seen such gracious outpourings in my life.—J. W. STEVENS.

SABANA CIRCUIT, Comanche Co., Sept. 1.—After a long spiritual drouth the Lord has, in answer to prayer, revived his work at Oakland on this circuit. Bro. Walker, local preacher, held a meeting of six days' continuance, closing on the 15th of Aug., resulting in twenty conversions and thirteen accessions to the church. A greater display of Divine power I have never witnessed. Sinners were cut to the heart, mourners converted, backsliders reclaimed and the church generally revived and much encouraged. May the Lord reward Bro. Walker for his untiring efforts and zeal in the work of the Master, and may the Lord speed the day when this whole land and country shall be enveloped in a flame of revival fire.—MARY A. WEAVER.

CROCKET, Houston Co., Sept. 11. Thirty-eight souls converted the last two weeks. Our tongues can not express the gratitude of our hearts. The ADVOCATE is appreciated by our people.—T. T. BOOTH.

COFFEYVILLE, Upshur Co., Sept. 10.—Good meetings all over the work: 87 conversions, 75 accessions. Members greatly revived. Bro. Crutchfield's health is not good. He is a faithful worker, much loved.—C. H. ARMSTRONG.

WESTON, Collin Co., Sept. 13.—We closed our camp-meeting near Melissa, Honey Creek circuit, last Monday. There were 47 conversions and 32 accessions to the church. The members of the church greatly revived.—H. H. SULLIVAN.

CONCORD, Kickapoo circuit, embracing the 4th Sunday in August and 1st in Sept. Results: Revival in the church, a number of conversions and ten accessions About ninety conversion on this work up to date—hope for many more.—L. M. FOWLER.

DALLAS, Dallas Co., Sept. 15.—Revival meeting closed last night; 47 additions to our church, and some to other churches. We are under lasting obligations to Gen. L. M. Lewis, who did us valuable service and made a host of friends. Bro. Pierce has taken up the work at Floyd street.—H. A. BOURLAND.

ALTO, Cherokee Co., Sept. 12. We are going to have a camp-meeting at Cold Springs in this month. We are expecting a good meeting. We want to run the devil off from about Alto. I think he is almost gone from Homer. The boys of Angelina county can beat any boys praying I ever saw. I think they have put the devil to flight; but he is building a new grocery at Alto.—J. D. ROGERS.

LOUISIANA, Mo., Aug. 12.—Conference opened yesterday in due form. Bishop Wightman seems to be in good health, and presides with ease to himself and satisfaction to all. Most of the preachers are here. Dr. McAnally preached his semi-centennial sermon tonight. He seems to be a man of facts and figures. I send you the Conference Daily. Hope you will get it in due time.—GILLUM.

BELLTON, Bell Co., Sept. 13.—Dr. Connor has had an excellent meeting in progress for two weeks. The membership greatly revived. The church was dead, but is alive again. Bros. J. C. S. Baird and Law assisted. Dr. C. is like a new man, so greatly encouraged is he. I cannot tell the number of conversions and accessions, but the work, I think, has mainly been in bringing to spiritual life and activity a cold and backsliding membership.—J. S. C.

COLUMBIA, Brazoria Co., Sept. 15.—Can any brother suggest a way of freeing our church from "bats"? The building has just been re-shingled. The ceiling was torn down and the bats driven out, but now they are returning. The prospects are not very encouraging, except as regards the Sunday-school, which is in a flourishing condition. Both young and old are interested in it. We have not had a single old Methodist preacher here this year. Will not some old veteran come and help us?—REGINALD COLLISON.

THOMSON'S CHAPEL, Sept. 14.—Embracing the fourth Sabbath in July, our meeting at Millerton resulted in 16 conversions, 15 accessions to the church, and five hundred and seventy-four dollars raised to build a house. Embracing the first Sabbath in August, our union camp-meeting on the Gabriel resulted in 12 conversions and seven accessions for this circuit, and quite a number for the other two circuits. Embracing the fifth Sabbath in August, a protracted meeting at Laurence's chapel resulted in 42 conversions, 36 accessions to the church, and last night, at the "cottage prayer-meeting," we had two conversions and two accessions. This makes 136 conversions and 114 accessions on the San Gabriel circuit this year.—J. H. COLLARD, JR.

KOSSE, Grimes Co., Sept. 15.—Six hundred conversions, 200 sanctified at Holiness camp-meeting, Corsicana, up to last Thursday and the meeting continued up to last night (Sunday). Surely God is in

the work. Those who are in the Spirit and genius of the work disclaim any intent or purpose of withdrawing from the churches.—W. L. ANDREWS.

BETHEL CIRCUIT, North Texas Conference, Sept. 13.—We closed a meeting last Sabbath night near Key's school house which resulted in twenty conversions and fifteen accessions to the church.—G. S. GATEWOOD.

HILLSBORO, Hill Co., Sept. 11.—Sad occurrence here to-day. Prof. J. A. Craig, editor of the *Prairie Bee*, fell dead on the street. Cause: Over-dose of chloral. Many will mourn his loss. We have a meeting of interest in Hillsboro; 3 professions and 10 penitents last night. Bro. Reynolds, a transfer from the Tennessee Conference, is with me, preaching and laboring with acceptability.—DAVIS.

PLEASANT RIDGE, Guadalupe Co., Sept. 10.—The meeting at Pleasant Ridge lasted two weeks; the best meeting ever had at this place. The Lord was present to bless his people. Members that never shouted were made to praise God aloud. The church greatly blessed. Results: 28 conversions and 35 additions to the church. A number of the converts were from the Sunday-school.—J. W. PERRY.

BASTROP, Bastrop Co., Sept. 12.—A two days' meeting at Hill's Prairie resulted in four accessions to the church and three infants baptized. The Lord is with us. The people of my charge have given me a most excellent horse, for which I feel more grateful than I can express. How blessed it is to be a Methodist preacher and serve so kind a people. Yet this is only one of many such expressions of their kindness. Permit me to say that all denominations contributed to buy the horse and some who are not members of any church. Many, many thanks, dear people.—W. WOOTTON.

BELL PLAIN, Callahan Co., Sept. 10.—The fourth quarterly meeting for Taylor mission was held at Buffalo Gap. A pretty good-sized one-year old town. Bro. L. F. Collins, preacher in charge, and J. G. Warren, presiding elder, present in the spirit of the Master. The meeting was largely attended. The Lord was with us; 4 bright conversions and 7 accessions; the church revived. On Sunday night Bro. Warren startled some of us by announcing to the citizens of the Gap that he wanted three plots of ground for church, parsonage and district college; but the liberality of the frontier was equal to the emergency. Before the presiding elder left the place, the surveyor's chain was marking the bounds of a church lot 100 feet front, on a prominent street, in a beautiful grove; also ten acres for a district college.—H. C. McQUOWN.

DENTON, Denton Co., Sept. 12.—Bros. Faught and Shelton closed a meeting at Prairie chapel, ten miles north of Denton. Results: 25 conversions and 17 accessions. Our church is firmly planted at this place. Bros. McReynolds, Peter and Ready, and a number of others, are earnest, "whole-souled Methodists. They are alive to our interest. They take the ADVOCATE. God has blessed them. Their children are all, I believe, now in the church. We are pained to note the death of Judge D. S. Cook, of Williamson county. He was a plain, simple, true man; a man broad and liberal in his views; a man of faith and piety; an honor to the church and land. May God direct that bereft family.—JAMES W. LIVERLY.

HOMER, Angelina Co., Sept. 10.—Our third quarterly meeting, held at Barsola, Cherokee county, was a glorious time; tried to close on Wednesday, but could not; there were five conversions that night after they were dismissed. Some 15 or 20 conversions and 27 accessions to the church. In some respects this was equal to any of our meetings. The church was wonderfully revived. Our presiding elder, Bro. Morse, stayed until Sunday noon, then left for Marshall. We commence our second round of protracted meetings next Sunday. There have been 298 accessions and 285 conversions since conference, and still it goes on. Our camp-meeting comes off the third Sabbath in October at McKendree. All workers are invited. It is a prayer camp-meeting.—J. M. BOND.

GARDEN VALLEY, Smith Co., Sept. 8.—Union Chapel and Garden Valley camp-meeting closed last Friday night; lasted just one week; church wonderfully revived; 57 conversions; 50 accessions to the M. E. Church, South. My local preachers did nobly. Bros. Wm. A. Smyth, Marler and McDow were nearly all the help I had. In the last two weeks, 122 conversions and 70 accessions; 164 conversions to date. One more camp-meeting to hold.—C. H. SMITH.

BLACK CREEK, Medina Co., Sept. 11.—We have just closed a ten days' meeting on Black creek. There was a good deal of interest in it; but not as much as should have been. Brother Graham, of Arkansas Conference, was with us two days, and preached with acceptability. Results: part of the church considerably revived, one backslider reclaimed, one accession, and several penitents left at the altar. We will commence a basket-meeting at Texarkana Friday night next. The good Lord only knows the real results.—T. J. THOMAS.

DUFFAU CIRCUIT, Sept. 11.—I commenced a camp-meeting five miles east of Stephenville, at a place where there was no organization, on last Friday, and continued until Wednesday. It was a time of power—a time of refreshing from the presence of the Lord. We can not tell how many were converted. The meeting resulted in an organization of twenty-one members. The principles of our holy religion and of our beloved Methodism permanently planted in this portion of our Master's vineyard, and will sink downward and rise upward, and spread outward, until all shall know Him.—R. J. PERRY.

PILOT GROVE, Grayson Co., Sept. 9.—We commenced a camp-meeting at Blue Ridge on the 29th of August. Preachers engaged: H. C. Rogers, W. H. C. Elliott, J. W. Waikup, M. P. Lay and myself. Bro. R. had charge of the meeting. The congregation was not very large during the week. The material that stayed on the ground was worked up very well. All that hindered us from having a number one meeting was material. There were plenty if they could have left their cotton patch long enough to have attended services. There were 10 conversions, 13 accessions, 12 infants and several adults baptized. There was a father and mother who had all their children baptized, and one family who had five out of six, and would have had it if it had been there. This reminds me of apostolic days. The parents believe, and they with their children came and are baptized. We have Methodists on this circuit.—B. T. HAYES.

HALLETTSVILLE, Lavaca Co., Sept. 6.—Our fourth quarterly meeting was held at Old Hope, commencing on Saturday before the fifth Sunday in August. We were glad to see our presiding elder, Rev. A. A. Killough, present, in better health than during the year. One brother licensed to preach and recommended to the annual conference. The conference closed on Monday, but services continued until Wednesday night. The power and presence of the good Lord was with us during the meeting. Sinners were convicted and converted, the members greatly encouraged and strengthened, and the interest of the meeting grew better every day. We had Bros. T. F. Rainey and J. B. Grace with us. Results: 15 conversions, and 12 accessions to the church. Our mission is in a prosperous condition. We have had 37 additions to the church; baptized six infants. We have one house on the work, valued at \$500; and we have promised to us, by Bro. Lee Orsburn, five acres of land near Old Hope to build us another church upon. It is a beautiful location for a church; and we appointed a committee to secure a deed to the same and report at our first quarterly meeting next year. We hope that the time is not far distant when the Lavaca river mission, by the help of God, will be a good, self-sustaining circuit. On Sunday, during our meeting, we had with us old Father Dickerson. His presence made our mind revert to olden times. Father Dickerson is growing very old and in very feeble health—so much so, that he can not preach for us; and yet his presence is very encouraging.—A. G. NOLES.

GROSEBECK, Aug. 16.—We are having a glorious meeting at this place. Up to the present time we have baptized ten adults and had eleven additions to the church. Bro. Marshal McIlhenny, president of Dallas Female College, has been visiting me. He reports his school in fine condition. Our meeting continues and I will give you results. It has been many years since such a religious influence pervaded this community.—R. H. H. BURNETT.

MOUNT CALM, Limestone Co., Sept. 13.—Arrived at this place this morning en route for Tehuacana. It began raining on Wednesday and continued until Friday morning. It only reached twelve miles below Waco to do any good—up at this place no more than to lay the dust. I met Bro. Carpenter, of Belton, on my way up, and learned from him that he was engaged in an interesting meeting at Belton. I also met Bro. Sam'l Morris, of Georgetown, going home from Hill Co.—J. W. PEARSON.

ROUND MOUNTAIN, Sept. 5.—Our quarterly and camp-meeting held on Walnut Creek just closed. Presiding elder with us to the profit and pleasure of all. Statistics showed a decided improvement in all the church enterprises. God was with us in sin killing and soul saving power. We did not learn the exact number of conversions. There were thirteen accessions to our church. We closed with twenty penitents at the altar and as many or more in the congregation. Some so-called hard cases were earnest, anxious mourners. Several of these were converted at the altar. Thanks to local brethren for efficient service done for the Master.—C. R. SHAFARD.

ALVARADO, Johnson Co., Sept. 9. Having completed the round of protracted meetings provided for in our first programme, I give the total footing up of my figures as indicating the success with which God has crowned the labors of his servants in the bounds of Alvarado circuit this year. Total number of conversions, 193; total number of accessions, 190. This number of conversion only includes those reported and noted in those meetings held by the pastor. There have been other conversions which might justly be set down as the result of Methodist labors, which would swell our figures to more than 200. While these results are far below what might have been under a more faithful ministry, we feel profoundly grateful to God who alone maketh us to triumph. Very much of this success is due to the faithful co-operation and efficient help of an effective corps of local preachers. To those who have stood with us in this campaign we shall ever feel a more than kindred affection.—W. R. D. STOCKTON.

The People Are Speaking.

Rusk, Cherokee Co., Texas, Sept., 1879.—We, the undersigned citizens of Rusk, seeing a request in your valuable paper for some expression from the law-abiding citizens of each community relative to the "Sunday law," and being unqualifiedly in favor of the law, we take this method of letting you hear from us on the subject:

A. N. Frazier, A. A. Simmons, county treasurer, I. Jackson, district clerk, George D. Lee, C. S. Alexander, J. Farmer, J. J. Mallard, John A. Boyd, J. Pat Clark, M. D., R. B. Martin, Chas. Cannon, M. D., John S. Wightman, M. D., E. A. Priest, David Dreesen, Hebrew, D. N. McEachene, J. B. Smith, P. P. Reynolds, John B. Long, T. L. Cole, John McCrummer, E. A. Frazier, W. W. Bassingame, B. Miller, E. H. Irving, Chas. H. Martin, A. J. Owen, M. G. Hines, John B. Reagan, S. W. Hoar, Wm. Summers, W. R. Allen, John Nollit, B. Rinn, M. Priest, attorney at law, S. B. Barton, attorney at law, E. M. Priest, W. L. Byrd, county clerk, G. W. Gibson, tax collector, R. J. Ricketts, J. W. Francis, H. Schroeder, W. N. Hughes, Jas. M. Wiggins, postmaster, C. K. Marshall, J. T. Kenney, Justice of the Peace, F. W. Bonner, attorney, J. G. Storer, J. W. Francis, Jr., W. A. D. Armstrong, F. J. Word, R. B. McEachene, L. R. Raines, Arthur Miller, Met. B. Mallard, James F. Gibson, county judge, E. C. Dickinson, Guinn a Gregg, Frank B. Guinn, county surveyor, S. W. Horton, L. E. Wiggins, J. E. Shook, Ed. Osborn, J. W. Johnson, J. W. Adams, A. W. Cameron, J. T. Wiggins, tax collector, James Miller, R. N. Smith, F. M. Pope, H. C. Stout, W. B. Boyd, B. F. Chandler, sheriff, W. N. Bonner, W. T. Long, J. P. Tabbum, deputy sheriff, C. B. Raines, M. D., W. G. Jameson, M. D., T. Y. T. Jameson, M. D., N. J. Whitman, county attorney, J. W. Summers, Albert Little, Chas. A. Miller.

The friend who sent the above states that he secured it with an hour's effort. It embraces men of every calling in the community. It doubtless represents the sentiments of hundreds of the best citizenship in the land. While the liquor sellers are seeking to manufacture public sentiment, and while so many papers are backing them in the effort, let the people be heard from. It is time that the people, and not rings and demagogues, rule the land.

Texas Christian Advocate

CALLAHAN Co., Sept. 4.—Our camp-meeting will commence one week from to-day. May God be with us and revive us greatly.—Geo. W. RILEY.

LIBERTY, Williamson Co., Sept. 8.—A protracted meeting is going on at Hopewell, in this county, with interest. Two professions up to this time, with many mourners in the altar of prayer.—J. W. PEARSON.

WOODS, Panola Co., Sept. 8.—Bro. Watkin has just closed a meeting at Concord. Had the assistance of Bro. J. M. Mills and H. Twomey. Many penitents crying for mercy and the church powerfully revived.—J. B. ARMSTRONG.

EMORY, Rains Co., Sept. 7.—Myself and brother, Will Banks, held a meeting at a place near Taylor's school-house which resulted in sixteen conversion, nine received and ten baptized.—D. C. MOREHEAD.

CARTERSVILLE, Parker Co., Sept. 5.—We will have a camp-meeting at Cartersville, embracing the fourth Sunday in September. It will be self-sustaining. We hope all will come who can and pitch their tents with us.—J. W. KIZZLAR.

ROCKWALL, Rockwall Co., Sept. 9.—Have closed protracted meetings for the year. Result: twenty-eight additions by certificate; one hundred and twenty-seven by ritual; thirty-two infants baptized; three marriages; forty-two subscribers for the ADVOCATE.—J. McDUGALD.

BANDERA, Texas, September 4.—We have some good meetings on the San Antonio district; many souls converted and the church strengthened, but not in proportion to our desire and expectation. This people would meet the demands of the church if they could.—W. T. THORNBERY.

IRENE, Hill Co., Sept. 4.—Just closed a meeting at Post Oak, resulting in nine accessions and two conversions. The membership alive to duty. Many made happy. Had the assistance of Revs. R. C. Armstrong, W. D. Robinson and W. W. Caulder. Weather very dry.—E. P. ARMSTRONG.

GRANBURY, Sept. 8.—Score another one for Granbury! Eighteen persons were received into the M. E. Church, South, on yesterday; thirty penitents at altar last night, eight of whom were converted. Sixth day of Granbury High school with 100 pupils. Prospect good for many more.—W. J. MOORE.

LONGVIEW, Gregg Co., Sept. 9.—Our camp-meeting is changed from Edgewood to Big Lake, three miles south from Edgewood, on account of abundant supply of water there. Arrangements will be made to convey those who come by railroad from Edgewood to Big Lake.—H. M. BOOTH.

BONHAM, Fanning Co., Sept. 8.—Our camp-meeting at Mount Pleasant was a success. Closed last Sunday night, with a large number of conversions and 18 accessions to the M. E. Church; the membership greatly revived and strengthened. We are thankful to those brethren who promised to help us—for their promise.—S. B. BUSH.

SULPHUR SPRINGS, Hopkins Co., Sept. 8.—Camp-meeting just outside of the town. I never saw more interest. Church alive; several professions up to date. Some persons received into the church yesterday from eight to sixty odd years old. Bro. Blackburn is conducting the meeting and always at his post. All the glory to God.—Z. PARKER.

BOERNE, Kendall Co., Sept. 7.—This is a flourishing little town. The church and friends have built a neat church here this year. Mr. O. Groda gave the lot. All praise to the ladies for their zeal in the cause. We have a live Sunday-school here, well supplied with our literature. Bro. Kingsbury is doing well on the mission and his wife is doing a good work on the day and Sunday-school for the young.—W. T. THORNBERY.

PLANTERSVILLE, Madison Co., Sept. 3.—We are nine and seven years old. We have got one Uncle John; he is a smart man, but not a Christian, and we don't mind having another Uncle John who is acquainted with the Babe of Bethlehem. We want to belong to your Bible class, for we read that good book; but it will be a long time before we get through it, for we are not in a hurry, like we were going for the doctor to see somebody that had a fit. We are Methodists, but go the Baptist Sunday-school. If you want to know why, we will tell you.—LEM AND EASLEY FAW.

GROESBECK, Limestone Co., Aug. 10.—Please announce that I have received from Bro. O. T. Hotchkiss, of the Texas Conference, \$1.25 for the blind girl. The following persons contributed the amount: Mr. C. Williams, Albert George, Hattie and Jennie Jones, each 25c. and Bro. Hotchkiss 25c. So you see I am getting along finely and the blind girl will get her Bible if a few more will help. Send remittances to R. H. H. Burnett, Groesbeck, Limestone County, Texas.—R. H. H. BURNETT.

MILLEDGEVILLE, Georgia, Sept. 3.—Please say to the brethren that I will send them a copy of "From Darkness to Light, a little book for the Penitent and Young Christian," if they will send me a three-cent stamp. This offer I can make through the liberality of Mr. Chas. J. Baker, of Baltimore, who has paid the cost of stereotyping it and distributing an edition among the preachers. To others it will be sent for 5c. a copy or 50c. a dozen.—G. G. SMITH.

VELASCO, Brazoria Co., Sept. 1.—Our third quarterly meeting was protracted and resulted in four additions to the church and greater good otherwise. We hope to be occupying a nice new church at Oyster Creek station in sixty days. The Sunday law is approved, as far as my information goes, by all of my people and citizens within my charge. Rev. G. W. Phair rendered us very valuable service in our meeting.—SAMUEL H. WILLIAMS.

CHATFIELD, Navarro Co., Sept. 9.—We have just closed a meeting at Chatfield; 19 joined the church. There were several others converted besides those who joined the church. Baptized a widow and her household; she had four children, though; and some say Lydia's household consisted of herself and (perhaps) a husband. We have had no rain yet. *Auf der Erde; too dry for Campbellites to hold a meeting; not much water-places.*—STUMP ASHBY.

PLEASANT RIDGE, Guadalupe Co., Sept. 5.—I am in the midst of a gracious revival at this place. Bros. Gillett and Vest assisted in the meeting; local brethren assisting: Rylander, Garrison, McGee and J. Lancaster. Thanks to them. I failed to mention the name of Bro. Holbrook as having assisted me at Cottonwood. He was one of the efficient helpers in that meeting. God bless him for his faithful work. He works with a will and in the spirit.—J. W. PERRY.

COLUMBIA, Brazoria Co., Sept. 10.—Our quarterly meeting passed without the presiding elder. Bro. Collier, our preacher, is doing well. What he lacks in experience he makes up in energy. He attends to all ordinances of the church. No complaint of Sunday law, but no Galveston News or Telegram being published here and no demagogue to make speeches is the cause perhaps. Some of our merchants go to church and occupy the "amen corner," and all approve the Sunday law.—REES W. PORTER.

RUSK, Cherokee Co., Sept. 6.—Bro. Allen, Burk and myself commenced a meeting August 30th, at McBess' school-house in the bounds of Cherokee circuit. On Monday Rev. T. T. Booth came in and took charge of the meeting. The meeting closed Friday night, Sept. 5th. The result was forty conversions, twenty-five accessions to the church and one infant baptized. We feel like saying as did one of our old: "That the Lord hath done great things for us, whereof we are glad."—M. D. LONG.

NEAR THE DEVIL'S ELBOW, Aug. 24.—Ignorance is bliss, for here I had spent some happy hours; but when knowledge came, fears revived and I fled. The knowledge was that one or more persons had been killed in this elbow every year for the last ten. This is no longer a blissful abode for me. The prudent man foreseeth the evil, and useth the spur. I received five persons into the church last Sabbath and baptized ten children.—J. W. VEST.

WEIMAR, Colorado Co., Sept. 9.—Our third quarterly meeting was held at Osage, on the 6th and 7th inst. Our P. E., E. S. Smith, was with us in good health and spirits; the stewards did their duty so well this quarter that the chairman said, "Well done." After transacting the regular business, the following resolutions were introduced and adopted:

Resolved, That we, the members of the third quarterly conference of Weimar circuit, Texas Conference, do unanimously sustain the TEXAS CHRISTIAN ADVOCATE in enforcing the recognition and public favor of the Sunday law.

THOMPSONVILLE.—The Lord has been visiting the Thompsonville circuit in much mercy. On the night of the 21st of August we closed a meeting at Liberty. Thirteen were converted and twelve added to the M. E. Church, South. Yesterday morning we closed our camp-meeting which was held on Plum creek near Clark's chapel. After continuing ten days the meeting closed with seventy converted and sixty added to the church. We are very grateful for this "time of refreshing from the presence of the Lord." Thanks to the dear, dear brethren who helped us hold these meetings. T. S. GARRETT.

PILOT POINT, Sept. 10.—Closed a meeting here Aug. 31st. Results: 35 conversions and 34 accessions to our church; membership much revived. We have a harmonious, working, paying, prosperous church. Third quarterly meeting a grand success. All official members attended quarterly conference. A more delightful pastoral charge can hardly be found. Thanks to brethren for assistance in our meetings.—E. W. ALDERSON.

JASPER CIRCUIT, Jasper Co., Sept. 8.—Hesitated in giving final result of our meeting at Magnolia church on account of quarantine. No more accessions to the church, members greatly revived. Our protracted meeting came to a close on the 31st ult. Revs. B. W. Powell and Mathews, of Newton county, gave us much help during the meeting. Prayer-meeting stilling the enemy in our midst now. All seem to take great interest in it and we feel that the Good Lord is blessing us. A fine meeting last Sunday evening at Mr. T. A. Bishop's residence, for the benefit of an old and afflicted brother, (Jesse Byrd). Divine service conducted by Bro. B. Z. Powell. Services concluded by a short prayer-meeting. The Lord was with us. All seemed to enjoy the meeting.—B. F. HOLT.

KELLEYVILLE, Marion Co., Sept. 9.—I wrote a few days since to the effect that our county was suffering a spiritual dearth. Since then I have learned of three meetings in this county, resulting in 100 conversions, one of which I had the great pleasure of attending, and I never witnessed greater manifestations of divine power in converting sinners and blessing believers. Surely, the set time to visit Zion, has come. Bro. Hill has just closed a meeting at Liberty church, about seven miles northwest of here, at which I learned there were upward of 30 conversions. Three union meetings East and North-east of Jefferson have been recently held, resulting in upward of 60 conversions and the reclamation of numbers of backsliders. Many heads of families were converted, and some old hardened sinners, who heretofore have been regarded as beyond the reach of gospel influences. Oh, the greatness and the power of the everlasting gospel! We have begun a protracted meeting here, and the auspices are favorable for a revival of religion. God bless you and the ADVOCATE. Continue to defend the Sunday law, and be assured you have the hearty support and sympathy of the good of all sects and creeds, and of God himself.—S. J. WHITE.

JACKSBORO AND CENTER STATION, Sept. 6.—Our camp-meeting for the above-named appointment in connection with the Jacksboro mission, commenced August 14th, and continued for eleven days. Our presiding elder, Bro. Price, was with us most of the time, and did noble work in the pulpit and altar. We were also assisted by the local brethren, J. F. Swoford, Frank Sherwood, Moreland, Pickett and Rev. J. A. Clark, preacher in charge of Jacksboro mission. We were also treated during the meeting to three fine sermons from Dr. Proctor, of Alabama, a Cumberland Presbyterian preacher of note. Our meeting was one of the most glorious as to results which has ever occurred in this part of Texas, consisting, as near as we can tell, in 70 conversions, 49 accessions to the church, 17 adults and 8 infants baptized. The power of God was shown in a most remarkable manner in the conviction of one of the oldest citizens of our county, who came on the ground an infidel, or claimed to be, and went away a member of the church. We contemplate holding a meeting in Jacksboro, commencing September 27th. Pray for us that we may have a glorious revival, and that the power of God may be felt in this place in the conversion of many souls.—W. V. JONES.

CHATFIELD, Navarro Co., Sept. 2. Many questions are being asked the ADVOCATE firm, and a goodly number kindly answered. Would it be out of place for me to propound a few? Has the ADVOCATE a power? If so, how long? Do ad-

vertisements help to defray the expenses of the ADVOCATE? Can't you condense them? Aint the junior publisher a little, short, fat man. Don't he resemble the picture of Santa Claus? or does the picture look like him? Aint he and the other member of the firm partners? The other one is the quietest and best, aint he? Will Holman's foot-pad draw information out of a fellow's head? Do you think one would help me, or am I too far gone? Did St. Paul ever boast (as you know of) that he was sanctified? After Pentecost did the Apostles ever, (as far as you know) after preaching twenty or thirty years, receive "new light," which revealed to them that they had been living in an unsaved condition, and therefore in their sins all that time? When Peter and Paul disputed, did they accuse each other of a want of dream light, (new light) instantaneous perfectness? Tell me, if you can, how it happened that the Galveston News favors the Sunday law, I never heard of that sheet favoring anything good before. The Sunday law is in favor with the people here. So is the ADVOCATE. It is a most welcome visitor to many families in or on my work. Is it still going to boldly defend the right and denounce the wrong? Is your waste basket large? Answer these questions directly, indirectly or otherwise, and oblige.—STUMP ASHBY.

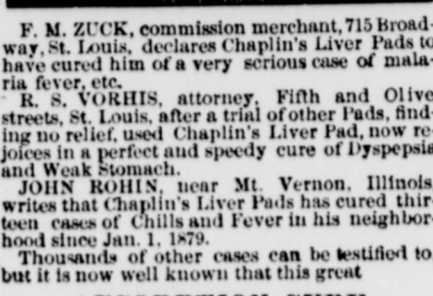
Sunday Law on the Frontier.

With your permission, Mr. Editor, I will give you a few dots from this section. First, as you have requested it, I will say something of how the Sunday law is received here. In Brady the law is strictly enforced, or I might say, judging from outside appearance, the people for the most part favor it. The stores are closed on the Sabbath, and since the law went into effect even the saloon is closed, and I am informed that nothing can be had there on Sunday. I have not heard any complaint here from any one. Our merchants are Americans and appreciate the sacredness of our Sabbath. Of course when the law permitted it, if one kept open others would do so, but now all business houses are closed. I see the official organ of our county, the Mason News Item, which by the way is an excellent paper otherwise, has much to say against the Sunday law. I exceedingly regret the secular press have fallen in with the saloon keepers and the foreign element in an effort to break down this our most sacred institution and the bulwark of our beloved Christianity. I can not believe that all who are joining in this howl against the Sixteenth Legislature are at heart opposed to the law, but are influenced by other considerations. A few issues back the Mason News Item published a squib to the effect that on account of the odious Sunday law, burial clothes could not be obtained in Mason on Sunday. I have the pleasure of knowing, personally, some of the merchants of Mason and I think there must be some mistake about it. It is impossible that men of such intelligence could place such a construction as this upon a law so liberal in its provisions. As well might the mechanic refuse to make a coffin or the people refuse to bury the dead on the Sabbath day. Such attacks as this upon the law will do much to bring its enemies into contempt, and bring the people to understand why this law is so odious to many. Go on in your efforts in behalf of Christianity and morality and the time will come when, above the deafening howl of the keepers of saloons and beer gardens, will be heard the triumphant shouts of the lovers of law and order. Let us—a Christian people—thank the Sixteenth Legislature for this act of moral heroism, and not only cast our votes for the men who favored this law, but lend our influence to have them kept in positions where they can advance the interests of morality and Christianity.

I had the pleasure of assisting Bros. Potter and Waller in a camp-meeting at or near Mason. It was good to be there. We effected an organization of the Methodist Episcopal Church, South, beginning with sixteen members. If a wise appointment is made for next year, our church will grow in Mason. The M. E. Church has been organized there for a long while, and while many excellent Christian people are connected with it, yet there are many that this church can never reach. Here in the West the local preacher has many demands upon him for preaching. There is much work to be done here. The country is growing, and if a church we no not look after the people as they flock in from other States and other portions of this State, they will be lost to us and many of them to the church.

J. T. W. Brady, McCulloch Co., Aug. 20th, 1874. Read the most extraordinary proposals in this issue.

The Great Absorption Remedy! DOING ITS WONDERFUL WORK WITHOUT MEDICINE! —AND COSTING— Only One Dollar!



F. M. ZUCK, commission merchant, 715 Broadway, St. Louis, declares Chaplin's Liver Pad to have cured him of a very serious case of malnutrition... R. S. VORHIS, attorney, Fifth and Olive streets, St. Louis, after a trial of other pads, finds no relief, used Chaplin's Liver Pad, and now rejoices in a perfect and speedy cure of Dyspepsia and Weak Stomach.

CHAPLIN LIVER PAD CO., No. 611 N. Sixth Street, Linden Hotel, ST. LOUIS, MO.

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

Greatest Blood Specific Known MAGUIRE'S ALTERATIVE ELIXIR.

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WELL AUGERS ARTESIAN WELL. And Mineral Prospecting Tools at reduced prices.

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Texas Christian Advocate

Sunday School.

INTERNATIONAL BIBLE LESSONS. BY R. M. MOORE.

REVIEW—THIRD QUARTER—SEPT. 28, 1879.

We have in the lessons of this quarter the presentation of practical duties, with the practical advice of the Great Apostle to the Gentiles, to the churches of His planting...

FIRST LESSON—July 6, 1879.—Rom. v. 1-10; Peace with God; Time—A. D. 58; Place—Corinth; Ruler—Nero, Emperor of Rome; Felix, Governor of Judaea; and Agrippa II, King of Chalcis and Galilee.

GOLDEN TEXT. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.—Verse 1.

Our author, Saint Paul, designs to give us in the verses of this lesson the influence and results of the doctrines stated and vindicated in the portions of the letter that precede this: that man is under the condemnation of sin; that this extends alike to Jew and Gentile; that the only way of escape was through pardon and grace...

SECOND LESSON—July 13, 1879.—Rom. vii. 28-31; Security of Believers; Time, Place and Ruler—same as in First Lesson.

GOLDEN TEXT. What shall we then say to these things? If God be for us, who can be against us?—Verse 31.

The design of the chapter of which our lesson is a part is to show that the gospel supplements the law's failure. The law condemns while the gospel relieves from condemnation. The law casts down, while the gospel lifts up; and Paul assures us on the sure Word of God, that all God's providences 'work together for good to them that love God.'...

THIRD LESSON—July 20, 1879.—1 Cor. xiii. 1-13; Christian Love; Time—A. D. 57; Place—Ephesus; Ruler—same as in Last Lesson.

GOLDEN TEXT. And now abideth faith, hope, charity, these three; but the greatest of these is charity.—Verse 13.

Here we have the more excellent way 'held up as the way of life, in such beautiful colors, that to see it once is to see it forever. Never mortal lips uttered a sublimer song, or mind conceived of a holier theme. All of the meaner or less valued gifts fade in the presence of God's divine essence—LOVE. The faith that can remove mountains fails; hope based on deeds of charity and martyrdom brings no profit; and the coveted and miraculous gifts without the divine attribute—LOVE—will have no more saving power than senseless brass. We hardly need add that the 'more excellent way' is loving God with the whole heart.

FOURTH LESSON—July 27, 1879.—1 Cor. xv. 50-58; Victory over Death; Time, Place and Ruler—same as in Last Lesson.

GOLDEN TEXT. I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live.—John xi. 25.

Corinth was afflicted with the scepterisms of the Jewish Sadducees, and that of the Greeks of the Stoic and Epicurean schools about the resurrection; and Paul writes from Ephesus, where he had wrestled with the 'wild beasts' of persecution to correct it. He argues that while 'flesh and blood can not inherit the kingdom of God,' that God can fit us, by His transforming grace, for the kingdom of heaven. And he further shows how death will be deprived of his sting, and the grave of his victory. Then he urges steadfastness in view of the vital interests at stake.

FIFTH LESSON—August 3, 1879.—II Cor. v. 11-21; Ministry of Reconciliation; Time and Ruler—same as in last lesson; Place—either written from Philippi or Thessalonica.

GOLDEN TEXT. Now then we are ambassadors for Christ,...

though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

The present lesson is more of a continuation of the last than a new lesson. Reasons are given in this lesson for statements made in that. Incidentally connected with that lesson was the enumeration of trials encountered by him in his ministry, together with his consolations. Here he proceeds to show that there are motives beyond his control that urge him on in his ministry and sustain him therein, until he stands before us and all ages as God's ambassador, with the credentials of the King of kings, beseeching us in Christ's stead to be reconciled to God.

SIXTH LESSON—August 10, 1879.—Gal. v. 22-26; The Fruit of the Spirit; Time and Ruler—same as in last lesson; Place—either Corinth or Ephesus.

GOLDEN TEXT. Be not deceived; God is not mocked: for whatsoever a man sows, that shall he also reap.—vi. 7.

Judaizing teacher had followed Paul in his mission, sowing seeds of heresy, insisting that circumcision was essential to Gentile as well as Jew. He had protested against the heavy yokes of the law being imposed on those not of the seed of Abraham; and here he protests in living words that forcibly contrast the lusts of the flesh and the fruits of the spirit, or the dead letter of the law of the old dispensation with a living life of the new. He also gives us tests by which we may know ourselves; and he warns us that we shall reap what we sow; that if we sow to the flesh we will reap death; but if to the spirit, life everlasting.

SEVENTH LESSON—August 17, 1879.—Eph. vi. 10-20; The Christian Armor; Time—A. D. 62; Place—Rome; Ruler—Nero, Emperor of Rome; Porcius Festus, Procurator of Judaea; and Agrippa II., King of Galilee and Perea.

GOLDEN TEXT. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.—Verse 11.

Paul, the Apostle, is bound in his prison in Rome, but his unfettered heart goes out for his brethren at Ephesus wrestling, not only against flesh and blood, but against 'principalities,' 'powers,' and 'the rulers of the darkness of this world.' In view of this, he then urges them to put on 'the whole armor of God,' and to stand firmly in God's battle line, with 'loins girt' with truth, the breast shielded with 'the breastplate of righteousness,' 'feet shod with the preparation of the gospel of peace,' with 'the shield of faith,' 'the helmet of salvation' and 'the sword of the spirit'—'the Word of God; but praying always.'

EIGHTH LESSON—August 24, 1879.—Phil. ii. 1-13; The Mind of Christ; Time—62 or 61; Place—Rome; Ruler—Nero, Emperor of Rome; Albinus, Procurator of Judaea; and Agrippa II., King of Galilee and Perea.

GOLDEN TEXT. Let this mind be in you, which was also in Christ Jesus.—Verse 5.

Paul's letter to the Philippians was his response to their contribution to him for his support, while a chained prisoner in his own hired house in Rome. His grateful heart overflows with love, and he appeals to them by the entreaties of Christ, the consolations of His love, and the communion of the Holy Spirit that they be of 'one accord,' of one mind; that they be unselfish and humble. His chief argument for such a life is that such was Christ's life; and that for this His name has been exalted over every other name under heaven; to Him every knee must bow, and every tongue must confess His sovereignty.

NINTH LESSON—August 31, 1879.—Col. iii. 16-23; Practical Religion; Time, Place and Ruler—same as in last lesson.

GOLDEN TEXT. And whatsoever ye do, do it heartily, as to the Lord, and not unto men.—Verse 23.

Having heard of the fruits of love among the Colossians, the results perhaps of the teachings of Epaphras—a native of Colosse—He avails himself of the opportunity to press upon them their home duties, those of husbands and wives, parents and children, and servants and masters; and he presses these duties upon them as Christian duties, showing that each will be rewarded hereafter as he has been faithful or unfaithful here.

TENTH LESSON—September 7, 1879.—I Thes. iv. 13-18; The Coming of the Lord; Time—A. D. 52; Place—Corinth; Ruler—Claudius Casar, Emperor of Rome; Felix, Governor of Judaea; and Agrippa II., King of Chalcis and Galilee.

GOLDEN TEXT. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so we shall ever be with the Lord.—Verse 17.

Driven by persecution a few months before, Paul had passed through Berea and Athens; and he then writes his 'brethren' from Corinth, and sends his beloved Timothy, who was shielded by his youth from persecutions such as he had received, as the bearer of his message. They of Thessalonica—now Saloniki—had doubts of the resurrection, as had the Sadducees, and almost all of the Greeks; and

they sorrowed for their dead as those without hope. Paul enlightens them and shows them how, by the death and resurrection of Christ, He will bring with Him at His second coming, all who die in His faith; and at the same time He will cause all who await His coming in trusting faith, to be changed without death, and will gather them with Him in the air, where they will forever be with Him.

ELEVENTH LESSON—September 14, 1879.—I Tim. vi. 6-16; The Christian in the World; Time—A. D. 67; Place—somewhere in Macedonia; Ruler—Nero, Emperor of Rome; Gessius Florus, Governor of Judaea; and Agrippa II., King of Galilee and Perea.

GOLDEN TEXT. They are not of the world, even as I am not of the world.—John xviii. 16.

Paul's attachment to Timothy, and to the church of his planting at Ephesus, calls forth this letter wherein he counsels Timothy and warns the church against one of its besetting sins—covetousness—refuting their false doctrines that gain was godliness. He places godliness over gain, showing that it is coupled with contentment it is 'great gain.' He then presents the value of 'contentment' as a Christian virtue, and shows how they who lack that virtue pierce themselves through with the arrows of deep sorrows. He then urges upon Timothy to 'fight the good fight of faith, and lay hold on eternal life,' and then bids him keep the commandments without spot, and witness a good confession.

TWELFTH LESSON—Sept. 21, 1879.—III Thes. i. 1-9; The Christian Citizen; Time and Ruler—same as in last lesson; Place—Probably Ephesus.

GOLDEN TEXT. Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's. Matthew xxii. 21.

We know but little of Titus or the Cretan churches. He was a Greek and had been converted under Paul's ministry. Later in life he refers to him as his 'partner and fellow-helper.' At this time he had charge of the Cretan churches, which Paul had at one time visited. They were a fickle, turbulent people; and hence he urges upon them the practical duties of citizenship; and bids them 'obey magistrates,' and 'speak evil of no man. He then contrasts their present with their former condition, and shows thereby how they have been benefited by accepting and serving Christ. He further reminds them that they were saved, not by the works of their righteousness, but by the washing of regeneration of the Holy Ghost. He gives his closing advice that all who have believed in God be careful to maintain good works. Professions without fruits are lying mockeries.

The lessons in brief are as follows:

- 1. Pure faith; peace with God. 2. Believers secure; nothing harms them. 3. Love omnipotent; never failing. 4. Sin slain; the grave conquered. 5. The love of Christ; compels his labor. 6. The spirit's fruit; burden bearing. 7. Christian armor; persevering prayer. 8. Consolation of Christ; Supreme Ruler. 9. Daily duties; real religion. 10. The coming Christ; our risen Redeemer. 11. The Christian citizen; warned of riches. 12. The Christian citizen; an obedient citizen.

Josephus' Mention of Christ.

To many minds the meager mention of our Savior by Josephus is strange indeed. Of this class the writer was long a member. In vain did he attempt satisfaction in the theory which cites the historian's religious alliance, and suggests prejudice as the cause. For more than ten years has he studied, and until but recently has been satisfied; not that he was, in the least, disposed to doubt the facts concerning the history of Christ as found in the Word of God, but how and why it was this great historian should be so meager and unsatisfactory in his mention of so great a personage as Christ. Strange as it may seem, the New Testament Scriptures furnished the solution of the difficulty. But before coming directly to the solution, as we have it, allow a few preparatory sentences. 1st. Josephus' works are, throughout, remarkable for accuracy. What he saw and knew he solemnly avers; what he heard he relates. 2d. This historian was in important governmental position during the public life of our Savior. With these sentences the solution is announced: Josephus' meager mention of Christ is attributable to his honesty as a historian. He never saw the Son of God. Occupied by the duties of his position, he had not the time, and the frequent appearance of impostors, doubtless taking from him the dis-

position to see for himself, he merely heard and wrote. Had he, individually, seen and known Christ, he would have said in mentioning him, at or in, rather than 'about this time,' etc. That this is the true solution of this difficulty, the writer believes from the following facts: 1st. It is more than probable that Nicodemus visited Christ at night because he had no other time in which to do so—being also engaged in governmental affairs. 2d. Christ, on the cross, prayed for His murderers, saying: 'Father, forgive them; they know not what they do.' 3rd. Peter, in a sermon, recorded in Acts, plainly tells the Jewish rulers that, with wicked hands, they took and crucified Him, adding, 'Whom ye knew not, for had ye known him ye would not have crucified the Lord of Glory.' 4th. Let Bible readers advert to the fact that Jesus was meek and lowly, followed by the common people, and not universally known to those high in authority, and further light will fall upon the subject. If wrong, I certainly seek for correction. D. F. FULLER.

The Law Given Adam.

Why did the Almighty place man under law? is a question more frequently asked than wisely answered. Perhaps, too, it is one which should never be propounded; still it seems an inherent disposition to enquire, whether proper or otherwise, relative to this important fact in the government of God. And in answer to the enquiry, many theories have been advanced. Among the more prominent of these may be mentioned: 'It was given as a test of man's devotion to and uprightness before God.' To this it must be admitted, there are commanding objections; for evidently God had no need whatever for a test. In making man it were blasphemous to say He merely experimented. Yet such is the logical deduction from the 'test' premise. Beyond question there was another and more God-like reason. In the discovery of this reason we shall be greatly aided by considering the purpose for which all law is given. But what is this great underlying purpose which constitutes the foundation of all law? It is by no means so secluded or ambiguous as to be beyond the reach of human knowledge. A matter of so vital importance to man can not but be simple—so much so as to be addressed to the comprehension of all concerned. If this be not the case then law becomes a nullity, for it can only punish where violation is found, and violation is only possible where a knowledge of the law obtains; and if that knowledge does not incorporate the reason why the violation is a crime, then the act takes on no cast of crime. That this premise is scriptural may be seen in the plain statement of the Apostle Paul: 'I had not known sin but for the law.' The law discovers what is sin, and sin becomes sin not merely from the fact that it is that which has been interdicted by law, but because of its antagonism to the underlying principles of law. Now, as to the universal foundation of law, it is expressed in a single word, protection. Government and subjects require protection, and justice and mercy unite in demand for it. Sin is no more nor less than violation of these principles ordained for our protection. And the law given by Almighty God to Adam was pre-eminently protective. Moral evil was in the world when Adam entered it, or at least before he became a violator of law. This is firmly established in the falsehood told him by the serpent in the successful temptation. God gave Adam the law as the means by and with which to protect and perpetuate his primal purity of being. And that it might be successful, appended the most severe possible penalty, and when the transgression came, as Paul expresses it, 'That ordained unto life is found to be unto death.' This view of the subject shows both the mercy and justice of God; mercy in the effort to protect Adam's purity, and justice in visiting the severe penalty because the crime was against himself and posterity, as well as against God. 'The wages of sin is death,' etc. D. F. FULLER.

Cetywayo, on leaving the battlefield of Ulundi, told his chiefs to look to their own safety and to seek terms as best they could. The army is broken up. Zululand will probably be divided into three or four separate principalities, each under the rule of an independent noble. Cetywayo's brother, Oham, will receive his own territory under this arrangement. It is now seed-time and no land is being sown. A severe famine next year is therefore feared. General Wolsley's policy is now to stir up the native tribes against the king, and so capture him. 5,000 cattle have been offered to Oham if he will capture his brother.

Chinese Tea-Plant in Texas.

By your permission, I will give your readers a few items on the subject of tea culture in Texas. It is a polyandrous plant, of the natural order *Terristromiaca*, and is cultivated in China, Japan, East Bengal, Assam, Cachar, and to a limited extent, in Georgia and South Carolina. Of its growth in Japan, a Japanese authority says: 'The plant grows about two inches the first year; by the second, six; and eight the third year.' Mrs. Scraven, of Georgia, says, 'The plants come up readily in the spring, and by winter, are from three to six inches high.' Mr. Alex. Foster, South Carolina, says, 'They grow, in South Carolina, to a height of four feet in three or four years.' From these authorities it will be seen that a growth of six inches the first year is about the best that can be expected. In China, Japan, and other countries where it is cultivated, the plant does not produce leaves enough to justify gathering until the third year. I have stated these facts that the reader may be enabled to understand the advantage Texas has as a tea growing country.

Now here are some facts about its growth in Texas: I planted my seeds about the 12th of May, of this year; the plants came up readily, and with but little cultivation, and almost no rain; many of them have grown to a height of three feet, and have some time yet to grow before the season is over. I lost all the early leaves of my plants by your absence from home at the time when they ought to have been gathered. I have gathered two or three pounds of tea, and will gather as much more in October. As to the quality of the tea, I think it superior to any I have tried, but I will send some samples to Dr. John, and ask his opinion as to its quality.

From experiments made I am sure that we can, with little care and loss of time, raise all the tea we need for home consumption; and more, we can compete with China, Japan, and the world, in its production for market. I have consulted the best authorities on the subject, and comparing my experience with these, I believe that one acre, properly managed, in Texas, will produce four or five hundred pounds of good tea; and I believe that we can drive all foreign teas from our market. The labor of cultivating the plant is light, and after three or four years is almost nothing. The process of gathering and curing are simple and easy. The plant is an evergreen, and is therefore ornamental as well as useful. How nice to have the front yard adorned with a beautiful evergreen, from which we can gather, annually, one of Nature's finest and best luxuries.—C. H. BROOKS.

The Moravians in Bohemia started a Sunday-school, July 6, 1875—the anniversary of the death of Huss—with five teachers and seventy children. They are only able to use the New Testament, and the congregation, though very favorably disposed, is too poor to help them. The Foreign Sunday School Association, of 130 State street, Brooklyn, N. Y., asks the American Sunday-schools to send for a contribution-box to receive donations for the Bohemian school and other schools like it. Surrounded by a Roman Catholic population, the Bohemian Moravians are steadfast in the faith of their fathers, and keenly appreciate American aid and sympathy. The Moravians number in all 30,619; of whom 8,278 are in Europe 5,705 in Great Britain, and 16,236 in this country, besides 400 missionaries and their families.

GEO. W. JALONICK, Commission Merchant Strand, Galveston, Texas. Liberal cash advances made on consignments of COTTON, WOOL, HIDES. Bagging and Ties furnished at lowest cash price.

Jacob F. Weitzel & Co., DEALERS IN STOVES AND TINWARE. MANUFACTURERS OF GALVANIZED IRON CORNICES. AGENTS FOR THE CHARTER OAK STOVES. Tremont St., (24 door South from Market St.) GALVESTON, TEXAS.

F. W. KERSTING, The old Established and Reliable Photographers of Texas. At the old stand, 174 Tremont Street, Galveston, where he will be pleased to see the friends and patrons of Blessing & Bro. All kinds of pictures executed in the finest style of the art and at reasonable prices. CARBONS a specialty. S. R. HULL, artist with F. W. KERSTING.

Established in 1845. M. W. Shaw & Bro. GALVESTON, TEXAS. Agents for the Celebrated Waltham Watches, The cheapest and most accurate time-piece used in this country. We have just opened an elegant stock of Solitaire Diamonds in Earrings, Pins and Rings, All of which are beautifully mounted, and which we offer at reduced prices. Our stock of FINE JEWELRY (18 carat plain Rings, Charms, etc., in great variety. We have opened a complete stock of SOLID SILVER and PLATED WARE, TABLE and POCKET CUTLERY. Our stock of BOHEMIAN, DRESDEN & MAJOLICA CHINA WARE can not be excelled in this country.

We have also opened a fine line of CUT GLASSWARE, Perhaps not in this State before, and which will dazzle the eyes of an experienced traveler. Also a complete line of NAUTICAL GOODS. FINE WATCHES and JEWELRY carefully repaired at short notice and reasonable rates. All kinds of Stones & Diamonds Reset. 13-52.

MARIAN LALOR, (Successor to E. JOHNSON.) Corner Postoffice and Center Streets, GALVESTON, TEXAS. Has on hand, and constantly receiving from New York, the latest NOVELTIES IN—MILLINERY—GOODS—OF EVERY KIND, HATS, FEATHERS, WOOLS, Etc. Sent to any town in the State, and satisfaction guaranteed.

LEON & H. BLUM, IMPORTERS AND WHOLESALE DEALERS IN STAPLE AND FANCY DRY GOODS, HATS, BOOTS, SHOES AND NOTIONS. Cor. Mechanic and 24th Sts., GALVESTON, TEXAS.

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PIANOS and ORGANS, BEWARE OF BOGUS INSTRUMENTS. Make your purchases from a reliable Home Maker. Send for Price List to THOS. GOGGAN & BROTHER, Galveston & MUSIC DEALERS, 133 Texas. Agents for Weber, Knabe and Emerson Pianos, 45 1/2 and Mason & Hamlin Organs.

Moody & Jemison, COTTON FACTORS, Commission Merchants, WHOLESALE GROCERS, GALVESTON, TEXAS. E. S. JEMISON & CO., Bankers and Commission Merchants, No. 10 OLD SLIP, NEW YORK.

CHEAP WATER. We have now perfected arrangements whereby we can sell our First-Class Cisterns manufactured of the very best heart Alabama Cypress at the following unprecedented low prices: 1000 Gallons \$18.00 1200 " 21.00 1500 " 25.00 2000 " 32.50 2500 " 37.50 3000 " 42.50 3500 " 46.50 4000 " 50.00 4500 " 52.50 5000 " 55.00 Each Cistern Sold Under a Strict Guarantee. Packed in boxes ready for shipping, and each stove marked so that anyone can set it up. \$1 additional added to each cistern for drayage and packing. Respectfully, R. B. GARNETT, 106 and 108 Church St., opposite Tremont Hotel, Galveston.

Dr. Greenville Dowell. RESIDENCE—Twenty-fourth and Market Sts. OFFICE—Lanigan's drug store, Market St., corner of 24th street. Consultation in person or by letter.

Texas Christian Advocate

SHAW & BLAYLOCK - Publishers.

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Associate Editors.

- H. S. Finley East Texas Conference
H. S. Thrall West Texas Conference
W. G. Connor, D. D. N.W. Texas Conference
S. J. Hawkins North Texas Conference
E. T. Nabors Texas Conference

We think the secular press of Texas has made a great mistake in condemning, so generally, the "Sunday law." The law may need modification. If so, let it be amended, and let works of necessity and charity be excepted from its operation. But repeal it? Never!

We think we see a gratifying improvement in the tone of the leading secular papers. A quarter of a century ago the New York Herald gained its great circulation by pandering to a prurient public taste. The Herald now condemns, in strong terms, that species of personal scandal—especially as exhibited in the San Francisco Chronicle, which resulted in the shooting of Killoch.

A FEW days since we gathered up a bundle of newspapers to take home to read. On opening one of them—a leading paper from a commercial city—the first column upon which our eye fell detailed a large number of instances of social scandal, selected from points reaching from Texas to the great lakes, and from Naraganset pier to San Francisco.

At a time when the leading colleges of America and Great Britain are making arrangements for admitting females to college classes, our very venerable and very conservative general book editor, Rev. Dr. Thomas O. Summers, in an address at the Martha Washington College, Abingdon, Virginia, took decided ground against the co-education of the sexes.

A good brother and hard-working agent writes us about as follows: "Well, thank God, after about fifty trials I send you a subscriber on the fifty cent proposition! Others here would take the paper, but are waiting for another proposition—that is, when the fifty cents will be coming to them!"

THE SUNDAY LAW.

Our attention was directed to the following notice in the Galveston News of yesterday, (9th) which merits public rebuke:

"Died from Heart Disease."

"PALESTINE, Sept. 8.—Sunday morning, 8.30 o'clock, Wm. Barnagan, a business man of Palestine, dropped from his chair dead while sitting at his own house, caused, it is supposed, from heart disease. The funeral was postponed until this morning for the reason that his family could not get a burial suit for him because of the Sunday law. This information your correspondent received from a very reliable party."

We did not believe that part of the statement which represented the merchants of Palestine as refusing to furnish a suit in which to shroud a dead citizen on the Sabbath day; we therefore called on some of the oldest and most prominent merchants for a statement of the facts in the case, and they assured us that they never heard of any such call being made until they saw it in the News. They further stated, that they would not refuse a suit for the dead on Sunday, even though the person were a pauper; that they were warm supporters of the Sunday law and had no fears of violating its provisions by selling a suit for the dead on Sunday.

The mercantile doors of law-abiding citizens are all closed on Sunday, and a call for a suit for the dead can only be made by personal application to clerks or proprietors. Was this done in this case? That it was not, the statements, as above, most clearly show. It may be that some one did refuse to sell the needed suit; but even in that case, it is not probable that it was from a fear of liability to an infraction law as much as a desire to add one more item of capital to the leaders in the nefarious war against the morals and peace of Texas society.

This item from Palestine, which pandered so graciously to the abnormal appetite of the News, is calculated to make the impression abroad that Palestine is adverse to the Sunday law. It is here as it is elsewhere—virtue is on the side of the law; while vice is arrayed against it. German infidelity, Jews, whisky vendors and drinkers, gambling hells, debauchees and outlaws, are solidly and unmistakably against the law all over the State. Is that strange? Did the makers or the friends of the law expect anything better? Certainly not. Can the Ethiopian change his skin, or the leopard his spots? As well expect either as that vice in its grossest forms should be promotive of virtue. Let the friends of the Sunday law, then, understand the nature of this contest. A sound morality underlies all law. A law which is not so founded—which has not for its basis moral principle, is adverse to the interests of the people. The enemies of the Sunday law are the enemies of moral principle. They would hoist the flood gates of immorality, and let loose a tide of vice on society—drunkenness, murder, gambling and licentiousness, with all their attendant, terrific consequences, from which we turn away with disgust, and wonder how any man professedly a friend to—as he is one of—the race, could identify himself, by opposition to the Sunday law. The attempt to bulldoze the moral classes of society by the statement that the press of the State and the leading cities are all opposed to it, will be a failure, because it is only true in part, and is met and overwhelmed by the teeming thousands of country society. The yeomanry of the country stand almost solidly for the law. Where virtue predominates, the law is popular. Again, the press of the State is not against the law, unless the Galveston News and a few more of its ilk, be con-

sidered the press of the State. Is the ADVOCATE any part of the press of the State? The Tyler Democrat? and many others—how many we don't know? That the News, with its many reporters, is doing its very best in this unholy crusade—even to the extent of winking at, if not directly to counsel defiance to the law—we admit. Many think that the News has been subsidized to this anti-Sunday law, and anti-moral power in Texas. We don't know, but we will say that a knowledge of that fact—if it be a fact—would in no wise lower our estimate of the moral status of the News. If it has ever been on the moral side of any great question which has agitated the public mind of Texas, we have no recollection of it. We will not itemize now. The News is a tolerable newspaper for Texas, in some respects, but it is not even first-class as a newspaper when compared with those of Chicago, St. Louis, Cincinnati, etc. Many patronize it, however, because of its news and commercial features, who utterly detest its morals. Let the friends of law and order, morals and religion, stand shoulder to shoulder in defence of the right.

A SICK CHILD'S COMPLAINT.

A fond mother (the Sixteenth Legislature) wanted her children to swallow the Sunday law, but they said they couldn't do it. "But you can do anything if you only try hard," was the response. "Well, then, we don't want to try hard"—and they didn't.—Galveston News.

Wrong, as usual, Mr. News. A large majority of this extensive family of children are civilized, Christian-reared, sensible and obedient. Unfortunately, a member of the family contracted in a foreign country a most malignant contagious disease, and introduced it into the peaceful home of the dotting old mother. The disease was Sabbath Desecration and Devilry. When it was seen that the scourge was becoming epidemic, all the physicians of the country assembled for consultation, and with a unity of moral action never before witnessed, indited the prescription (the Sunday law), and the good old mother (the Legislature) administered it, and the children all swallowed it. The members of this large family, by thousands, are reporting from every portion of Texas. The medicine is most effective. With few exceptions, every one "is feeling much better." The disease is checked; in time will be eradicated, and moral health restored. But a few members of the family were too far gone. Beastly drunkenness, licentiousness and greed had begun to gangrene in their system, and nothing palatable would remain on their weak and disordered moral stomachs. The solicitous mother got the medicine down them, but they vomited it forth, and the filth that came with it has sickened by its stench the remainder of the family. In self-defense, there is a general rally; disinfectants are being used—fumigation has begun. The dire effects of this "black vomit" of sin are being counteracted. There is no hope for these patients, however. They must die. The next election will dig their political graves, and the Seventeenth Legislature will write them an epitaph as follows:

DIED.

The German Infidels, Gamblers, Whisky Sellers, and the Galveston News, from Opposition to the Sunday Law and Morality. They had neither friends nor acquaintances to attend their funeral.

We acknowledge the courtesy of our friend, Dr. Bunting, in sending us a copy of a pamphlet entitled "The Holy Sabbath; its Nature, Design and Observance." It is a prize essay, by Rev. James Stacy, pastor of the Presbyterian Church, Newman, Ga. For sale, we presume, by the Presbyterian Committee of Publication, Richmond. A prize was awarded this essay over 107 competitors. We have not yet had the time to examine it.

If the Catholics ever gain—which they surely will do, though at a distant day—an immense numerical superiority, religious freedom is at an end.—Archbishop of St. Louis.

TO CITY PASTORS.

We have been looking over the ADVOCATE subscription books, and the lengthened lists at certain points cheers us to renewed vigor in our editorial work. One fact, however, has arrested our attention. Our longest lists are not found in our largest towns. Cities with a population counted by thousands, with their large churches, large membership and able and experienced pastors, often do not furnish one-half the subscribers that come from a village with only a few hundred inhabitants. We are aware of the peculiar strain that falls on the brain and nerve of a city preacher from the incessant demand for pulpit preparation. The sermons must come, though the brain reels and the overtaxed nerves banish sleep, while pastoral cares come in for space in every waking hour. With mind preoccupied with present duties, it is easy to overlook interests more remote. We would gladly share with the pastor his toil. No pastor in the State is more regular in his visits to his charge than the ADVOCATE. We wish to aid in spreading Scriptural holiness among the people, in arousing the church to its duty to the great mission field, and in training our children for their work in the church. If the pressing duties of the pastorate will not permit the city pastor to canvass his charge for subscribers, will he not call on the church for volunteers? Many of your members are anxious to find some work in which they can serve the church. It will be a help to them. It will be a help to us. The ADVOCATE in return may help you and your people in their work. Can you not delegate some active brother or sister who will work under your supervision? Let the canvass be thorough and prompt, and the ADVOCATE will find a place among all our people.

TO OUR OLD PATRONS.—Will our old and tried friends aid us in extending the circulation of the ADVOCATE? We are assured that you desire its improvement. All its readers will share the benefits which will result from each advance movement. With our subscription enlarged, and on an assured basis, the publishers can be justified in enlarging the paper and adding to the number and size of its departments. Will you show the ADVOCATE to your neighbors? Call their attention to the liberal propositions which the publishers make in another column. Secure the names and money and send them to the office or hand them to your preacher, who is our authorized agent for the paper.

Bible distribution in Texas by Colporteurs of American Bible Society in the month of August, 1879: Days of service 307; miles traveled on official duty 4186; families visited by them 3621; families found destitute of the Bible 591; destitute families supplied 533; destitute individuals supplied in addition 223; number of books sold 1956; value of books sold \$606.67; number of books distributed gratuitously 442; value of books distributed gratuitously \$108.90; received from churches and individuals in aid of the Bible cause \$74.15.

Goethe has called the Bible the book of popular education, par excellence. Bible Colportage is doing in this State what no other agency has ever done. It is direct work—placing the Word of God in the homes of the people, especially in those of the poor. The good results are already seen in the quickened efforts of the churches and in the largely increased interest in Sunday-schools.

BELTON, Bell Co., Sept. 13.—Bro. R-A-K-M (Rakem), writing from Wonder Mountain, Vanity county, is somewhat puzzled at a couple of local notices in the Journal about "Marvin Aid Society" and the "Ladies' Aid Society," coupled with "theatrical performances," in the "Opera House." Not being favorable to them, I have never attended any of these performances, but I suspect the Journal said a little more than was strictly true, or threw a light upon them that was not desirable. I think the pastor is a true Methodist, but he can take care of himself. Yours without concerts.—J. S. CLOWER.

Read our new propositions this week—the CHRISTIAN ADVOCATE for twenty-five cents.

THE MOST

EXTRAORDINARY PROPOSITION!

FROM AND AFTER

The 1st Day of October, 1879.

WE WILL SEND THE

Texas Christian Advocate

To all New subscribers and Renewals

UNTIL JANUARY, 1, 1880.

FOR 25 CENTS.

Our Aim is to Place the Advocate in

the Home of Every Methodist and

Friend of Law and Order in the

Land before the Year Closes.

We are confident that few, if any, who have the ADVOCATE in their families for three months, will be willing to be without it.

We want 10,000 Subscribers under this Proposition.

Will each Agent make a thorough canvass of his field? But few persons can be found who can not raise TWENTY-FIVE CENTS to pay for a Religious Newspaper for three months. It is an opportunity to secure three times the amount of reading matter that can be bought in book form for the same money.

WE ALSO OFFER TO SEND THE

Texas Christian Advocate

FROM AND AFTER

The 1st Day of October, 1879.

—TO THE—

1st Day of January, 1881.

FOR \$2 25.

We want 5,000 Subscribers under this offer.

Any of our subscribers who have paid 50 Cents under that proposition may, by paying \$2 00, have the paper continued to them until the 1st of January, 1881.

Though we offer these reduced rates, which certainly bring the ADVOCATE within the reach of every member of the Church, more than one-half the agents have failed to make any response. From active agents the results have been most encouraging. Had all united in the effort, our subscription would have now reached 125,000.

We now earnestly appeal to our agents, WITHOUT EXCEPTION, to aid us in placing the ADVOCATE in the home of all the members of their various congregations. With effort it can be done.

Can you not find some generous members of the Church who will subscribe for a dozen, a score, or even a larger number of the ADVOCATE and send it to the poor, to their friends, in the older States, or to families not connected with the Church?

Why not use the ADVOCATE, when offered so cheaply as a religious tract for general distribution?

TO AGENTS—FIFTY CENT PROPOSITION.—We would suggest to our agents that they see every subscriber, either under the fifty or the twenty-five cent proposition, and induce them to subscribe for the coming year and send on the name and bring the money with them to the ensuing conferences. Let the publishers enter the coming year cheered by the conviction that they have not only the confidence and sympathy, but the positive support of every preacher in the State. The editor speaks of what he does know when he states that \$2.00 paid at conference is worth more to the publishers than \$2.50 paid at the close of the year.

TO PASTORS.—This year will no doubt witness the largest number of conversions and accessions to our church that has marked its history since the settlement of our State. This vast addition to our membership will invest the pastorate the coming year with special responsibilities. In disciplining his flock, the shepherd will need all the aid he can command. Our people must be trained to an intelligent and vital sympathy with all the departments of Christian effort. A religious paper is a valuable co-laborer with the pastor in this work. The pastor can visit his people but once a month, and on many of our large circuits but once a quarter. The ADVOCATE will visit every home each week. It will bear its message to the parents and not forget the little ones. Will the preachers aid us in securing a place in the home of each member of their pastoral charge?

AN APPEAL TO THE PREACHERS.

Our agents will find in this paper another liberal proposition from the publishers which is designed to extend the circulation of the ADVOCATE. We desire to exhort briefly from the editorial standpoint. These movements have not been made without careful examination of the entire ground. The ADVOCATE is sent out as its own advertisement. We are willing that it should go forth and speak for itself. Of course this plan of advertising the claims of the paper will involve expense to the publishers, but they have learned that push and enterprise pay in the long run. The mountain very seldom comes to Mahomet. Men in every branch of business must command success by the employment of the most available means. The fifty cents proposition has secured a very large addition to our circulation, and from tokens already received a sufficient number will continue as permanent subscribers to render the movement a success. Encouraged by the results, the offer is now made to send the paper until the 1st of January, 1880, for 25 cents. The press for room upon the columns makes the editor earnestly solicitous for larger space. Every week matter must be crowded out, communications condensed and departments compressed for want of space. The publishers are giving already nearly double the amount of reading matter sent out in the ADVOCATE when they assumed its publication. An increase of space, and other important improvements of the paper, can only be justified by an increase of patronage. To attain this result, the editor has taken the field and the publishers have been presenting these extraordinary offers. The results have been most encouraging. There has not only been an enlargement of our subscription list, but one fact has been demonstrated, viz.: If the efforts of every preacher in the five Texas Conferences can be enlisted as an active agent, our subscription list will reach fifteen thousand in twelve months. More than one-half of the preachers are nominally agents. They never send us a subscriber. We do not name this in a spirit of complaint, for we well know how many are the cares and duties which press on the preacher's heart and thought, but we are assured that the ADVOCATE will be found a helper to the preacher in all departments of his work, and we will gladly share his labors if he will introduce us to his people. Will all the preachers read the proposition? Will they canvass for subscribers and meet "Our Shaw" at conference with the money? The Corbin Hotel at Westerville, Ohio, on the 14th was blown up by gunpowder. A number of persons were in the house, yet, strangely, all escaped. The proprietor thinks the cause was the enmity of certain men because of his refusal to sell liquor.

Texas Christian Advocate

The Triumph of Early Training.

Little Corrie, son of S. E. Waskom, of Waskom Station, Harrison county, Texas, was a little over eight years old when bitten by a rabid dog, on the 30th of June last, at his father's plantation near Terrell, Kaufman county, to which place his father had taken him on a pleasure trip. Several mad stones were immediately applied, and after several days his father returned with him to his home in Harrison county. The wounds, four in number, healed, and hopes were entertained that no bad results would follow; but on the 8th of August indications gave rise to fears for the final result. On the 9th, the dreadful disease, hydrophobia, was fully developed. Immediately medical aid was called; neighbors and friends assembled to assist in nursing the little sufferer and sympathizing with the heart-stricken family. His nervous system and haggard countenance told plainly his physical sufferings. He could neither eat, drink nor sleep, and no remedies produced repose from the time he was taken. He slept sweetly in the arms of Jesus on Sunday, the 10th inst., at 10 o'clock A. M. On the morning of the 10th, just after a violent and long continued paroxysm had passed off, he became more quiet, and his thoughts turned from this world to the one he knew he was soon to enter. The little delinquencies of his brief life rose like a mountain before him. He called for his grandma (his step-grandma—he had been trained by a pious step-mother and step-grandmother since he was a little over three years old) and told her to ask every one to leave the room, as he wanted to talk to her alone. She did so. Then he said: "Grandma, I've been praying the last three nights; I prayed ten times last night for God to forgive my sins. I've prayed for every one. Do you think He will do it?" She assured him God would certainly forgive all, if he asked Him. She assured him that Jesus loved little children, and he would soon be with his Savior. He replied: "I know that Jesus loves little children; but I am old enough to know that I have committed sin. I would not mind dying if I felt ready." He said that before he was taken sick he had written down all the sins he had committed, but had lost the paper on which they were written; but that he remembered them all and would bundle them together and take them to Jesus and ask Him to forgive him. He said to his grandma: "You are good; papa is good; I would not mind dying if you were all around my bed, going with me." It was noticed that his lips moved continually in prayer until near 12 o'clock, when he requested his father to hold prayer in the room for him. He said if prayer was held he thought he would then be ready to die. Just after 12 o'clock, the father knelt by the bedside of his dying son and poured forth a prayer, which came gushing from his bleeding heart, for a blessing upon his child, and asked that he might be permitted to die comfortably; the child following the father in the earnest prayer, which ascended directly to the throne of grace and obtained immediate audience there; for when it was finished, little Corrie clasped his hands together and stamped his feet upon the bed, saying: "Papa, the angels are all around me—still coming; oh! I am so happy." He spoke to his little sister, who stood weeping by his bedside, and said: "Mattie, what are you crying for? because I am going to heaven? You ought not to cry, but rejoice." He asked how long after he died before his spirit would get to heaven, and wanted to know if his body would afterward go there too. "Oh," he said "God is so good; but I tell you He will punish the wicked; I mean just what I say." Then, turning with an imploring look above, he said: "Jesus, please let me die comfortably." From this time there was not another sign of pain. He mentioned every member of his family, and spoke of how happy all would be when they arrived at that heavenly home. He exhorted the neighbors, too, who were present to try to come to that happy place. He told them to tell the people to come to his burial; that he would be in heaven, but that he reckoned he would see them there; that if Jesus would let him, he would come down and show them the way to heaven when they died. He wanted to know if his grandpa had been written to about his being so sick, and said: "I am afraid I'll not get to see him; but he will be at my burial. Tell him how I love him; that I am going to heaven, but he will soon be there, too; for he is getting very old, and I know that he is good." Before this time his entire countenance had undergone a wonderful change. Intense

anguish was first depicted there; but now it was perfectly transparent. As a mirror faithfully reflects substances before it, so did his countenance then reflect the joy and happiness which sprang up in his heart in contemplating his future home, which was so plainly revealed to him. His ideas and manner of expressing them rose far beyond his accustomed sphere, so much so, indeed, those standing around the bed said that he appeared to have changed from a child to a full-grown man, and was deliberately leaving his last injunction to those around him. But 'twas God had taken this child as his mouth-piece to show forth His own goodness and power. He had come down and relieved the suffering of the horrible disease, and poured joy and gladness into the heart of its victim, and otherwise demonstrated His presence in such an unspeakable manner as to draw forth praises from every one present. His spirit at one time seemed loosed from all earthly encumbrances and to fly away to that upper and better kingdom, which was soon to become his permanent home. He appeared to be upon a long and fatiguing journey. At one time he said: "Jesus, I was so sick down yonder; I am weak and can't go fast; please bear me up and don't let me fall." Soon, however, he said: "I am in the clouds now, and away up yonder so high I see a little hole in the sky, and I am going to pass right through it." He then became perfectly enraptured with the heavenly beauties which unfolded themselves to his view. "Oh," he said, "what a house; so fine and so large. It is God's house; and there is my mother, how fast she comes; and there is Aunt Eliza and little sisters Nannie and Viola, and little Buddie and little George." (This was a son of his step-grandmother, that had been dead thirty-four years). "Look at the beautiful fuits, so much prettier than we had in my old home. Mind, sister (referring to a little sister four years old), don't you touch them. Remember Adam and Eve; ask God for them. Look at the beautiful birds and the angels, and hear how beautifully they sing. Listen! listen! I hear the echo." Then turning, as it were, to Jesus, he said: "Jesus, there is an old black woman down yonder where I came from. We all call her mammy. She is big and fat and clumsy. She is coming here. Give her big wings; please give them to her so that she can come here, too." Then turning his attention to those around him, he said: "Mammy (referring to the old black woman), I am so happy! Are you happy, too? You ought to be; for Jesus will give you big wings to fly to heaven." He said: "Jesus talks to me in a whisper, but I can hear Him." In this strain he continued talking for about three hours; every now and then saying: "How happy! how happy!" Finally, at 10 o'clock on Sunday night, he was rocked sweetly to sleep in the arms of Jesus. The last breath drawn by him was moulded into the two words, "so happy," as his spirit cleared itself from the tenement of clay and took its flight with Jesus to heaven. He was entirely rational to the last, and spoke clearly and distinctly, notwithstanding his tongue and lips appeared seared as with hot iron. His supernatural appearance and expression of countenance caused many to feel that the corruptible had put on incorruption and the mortal had put on immortality. All felt that the veil which hangs between us and the invisible world was but the thinnest gauze; that Jesus was standing by the dying child, and through him was speaking to the living in words more precious than gold, which would be tableted upon the memory of those who heard him, and well calculated to afford comfort and consolation to the Christian pilgrim in the dark hours of gloom and despondency. No sermon could be more impressive; no reminiscences more pleasing or hallowed with more sanctifying influences than little Corrie's last day upon earth. Thus died the Christian child; the child of Christian parents. Thus has Christianity ever shown its triumphs over death from the time of its first martyr on the cross at Calvary; and thus will it continue to bear its subjects triumphantly through all impending dangers, until the last human creature on earth, who calls on the name of Jesus, will be safely landed in the mansions above. W. WARREN.

Open Letter on Transferring to Texas.

TO REV. — OF CONFERENCE.
You ask my advice as to your proposed transfer to — Texas Conference. Others have written me on the same subject. I take this method to answer all enquiries, and I hope that others beyond the circle of my correspondents will profit by this letter. Since I transferred from your conference only a few years ago, perhaps I can venture some advice without being misunderstood. As I am a presiding elder in one of the Texas conferences, perhaps my standpoint is favorable to correct views on the subject in question. The step you contemplate is an important one—the most important, it may be, in your ministerial life. I realize this as a long list of names pass in review before me—names as familiar as household words in the older conferences, but sunken here into obscurity or gone out in wreck and ruin. The ordeal of transplanting, even to the average immigrant, is a severe one. It is more so to the average transfer. Believe me, you can not bring with you conference position, ministerial rank, or any goods of that class. Titles, letters commendatory, and verbal endorsements have introduced so many "frauds" in the various departments of life that they pass for little here. As a rule, no reputation is worth much in Texas, except what is won on Texas soil. A group of Texans will hear you with the utmost indifference tell that you filled such and such stations in — conference. What you can do here is what they would like to know. If you come, do not expect any one to recognize in you any greatness until you show it on this field. Make up your mind to a second probation. It will be long or short, severe or mild, according as you possess aptitudes to "take on" what is characteristically Texan. "Are Texas Preachers friendly to transfers?" In the abstract they are. That is, they are loyal to the connectational feature of our economy—as much so as preachers anywhere. But their feelings to transfers are, in the concrete, subject to modification. I will explain: In this commodity, as well as in all others, the law of supply and demand asserts itself. One of our largest conferences considers itself fully supplied, and has given expression to its opinion in the form of a resolution, requesting that bishops presiding in other districts will make no more transfers to their body without consulting their bishop and cabinet. One pushing himself into a body already full to overflowing ought to be moderate in his demands for expressions of welcome. But granting that there is, and will be as long as population pours in upon us at its present rate, room annually for transfers, many have been coming all the time who ought never to have thought of leaving the older conferences for this new field. I will institute: 1. Old men, that is, men beyond middle age should not transfer. Such rarely, if ever, are able to adapt themselves to the new conditions here. Everything around them is formative; they have already crystallized. None of the gifts of a new country can compensate them for the loss of life-long friends. The writer, as you know, is old enough for his experience on this point to be worth something to others. Besides, the transfer of an old man inflicts a pecuniary injury upon himself and the conference to which he goes. Superannuation soon comes. Where he has long labored, is known and loved, is the better place for him to be taken care of. Strangers will not feel that he has such claims upon them as those for whom he has spent manhood's strength. I could instance sad cases in point. The Texas conferences are, financially, but moderately developed; have many beneficiaries on their conference fund, and declare small dividends. 2. Preachers with large families, if dependent upon the church for support, should consider well before transferring to Texas. Salaries here are much smaller than in the older conferences. There are few parsonages. School facilities are not, as a rule, equal to such as the families in question are accustomed to enjoy. These things ought to be weighed before a preacher commits himself and family to the fortunes of this new country. 3. Texas is no country for a preacher who has proven himself a failure in an old conference. There, by shifting him from year to year, he may be carried by the church with comparatively little hurt; here the church has no strength to spare on such an outlay. She staggers and falls with the weight. Should you ever find yourself, my brother, weary in the stationing room, locate at once. Do not fall into the mistake of so many; that a Texas audience will be satisfied with a ministratio

weak to be current elsewhere. If the opinion gone abroad be true, that the older preachers are unfriendly to transfers, this is the cause. With many good men and true, too many others have come who, whatever they were elsewhere, have proven themselves worthless here as preachers and pastors. In consequence, the church has not kept pace with the increasing population; and, in some places, the name and calling of a Methodist preacher have been put at discount by them. By no preachers anywhere do those worthy of confidence meet with a heartier welcome than by the old preachers of Texas; but their confidence has been so often abused that they have grown cautious. Brethren of the older conferences have little idea of the hurt they do us when they push off their riff-raff this way. 4. Preachers who think themselves not appreciated at their full value at home, ought never to come here. We have had such among us. Clerical jealousy and conference cliques have kept them out of the pulpits of their conferences at home. Endure the injustice they will not. Those backwoods Texas preachers and people have a keener instinct of merit; and society there is too primitive to break up into cliques. To Texas they come, and begin to pipe their importance; but, behold! Texans have had too much experience in character reading to dance. No where do empty pretensions go for as little as here. Tell such, should they intimate a purpose to come this way, that the cause—whatever it may be—that prevents the brethren from discovering their high merit, will increase our obtuseness sevenfold. "What kind of men, if any, do you need?" Well, just the kind the church needs there—men just as rich in all the elements of ministerial power. Indeed, to conquer this land, into which the vices of every part of the globe are being imported, to become at once aggressive, needs a higher order of ministerial ability, a richer baptism of the spirit that nailed the Crucified to the cross, than is really needful to hold the land conquered to Christ by the fathers of your great conference. Whoever is not so full of love for Christ and his purchased as to be willing to do all and suffer all that is needful to redeem this fair land from the vices incident to the incoming of a heterogeneous population, is not—he be transfer or to the manor born—such a preacher as Texas needs. Let no itinerant come, primarily to occupy our rich lands; and secondarily, to attempt the duties of his holy calling. If such are his purposes, let him locate before he comes. Otherwise, he will do us more harm than good. You now understand the kind of men we need—young men of fair education; if married, men of small families; men willing to do full pastoral and pulpit work on mere living salaries; men full of zeal and of the Holy Ghost; ambitious to win results that shall be to their praise throughout eternity. If, as your consciousness testifies, you answer to this outline, we have room for you and your sort—come. There is no grander field for ministerial enterprise than this. But if you are to come with the *quid pro quo* idea underlying all you undertake for the church; if with an eye to bettering your temporal condition, rather than to your greatest possible efficiency as a preacher and pastor, come, if at all, as a local preacher. E. S. A grandson of Burns has lately died at Dumfries, Scotland. "His father," says the *Scotsman*, of Edinburgh, "was Burns' eldest son and was at one time employed in Somerset House. The deceased for some years conducted the school at Dumfries; but after the death of his wife, whose maiden name was Mary Campbell, and who assisted him in his work, he had to abandon it, and subsequently he earned a livelihood by posting tradesmen's books, etc. At length he was compelled to seek refuge in the poorhouse, and through the efforts of friends he was, about a year ago, introduced into Moorhead's Hospital, where he died on Saturday morning."

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Ayer's Ague Cure,

Advertisement for Ayer's Ague Cure. Text: Ayer's Ague Cure. For Fever and Ague, Intermittent Fever, Chill Fever, Remittent Fever, Dumb Ague, Periodical or Bilious Fever, &c., and indeed all the affections which arise from malarious, marsh, or miasmatic poisons. This is a compound remedy, prepared with scientific skill from vegetable ingredients, which rarely fails to cure the severest cases of Malaria and Fever and the concomitant disorders, such as a remedy the necessities of the people in millions of distant lands. Its great superiority over any other medicine yet discovered for the cure of Intermittents is, that it contains no quinine or mineral, and those who take it are free from danger of quinine or any injurious effects, and are as healthy after using it as before. It has been extensively employed during the last thirty years in the treatment of these distressing disorders, and so unvarying has been its success that it has gained the reputation of being infallible. It can, be safely recommended as a sure remedy and specific for the Fever and Ague of the West, and the Chills and Fever of the South, which, once broken up by it, do not return until the disease is again contracted. The great variety of disorders which arise from the irritation of the poison, such as Neuralgia, Rheumatism, Gout, Headache, Blindness, Toothache, Earache, Catarrh, Asthma, Palpitation, Splenic Affections, Hysterics, Pain in the Bowels, Colic, Paralysis, and derangement of the Stomach, all of which become intermittent or periodical, have no speedier remedy than AYER'S AGUE CURE, which cures them all, and protects the system from future attacks. As a preventive, it is of immense service in those communities where Fever and Ague prevails, as it stays the development of the disease if taken on the first approach of the precursive symptoms. Travelers and temporary residents are thus enabled to defy these disorders, and few will ever suffer if they avail themselves of the protection this remedy affords. For Liver Complaints, arising from torpidity, it is an excellent remedy; it stimulates the organ into healthy activity, and produces many remarkable cures where other medicines fail. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists everywhere. Lowest prices ever known for 64 bottles, \$5; 4 bottles, \$2.50; 2 bottles, \$1.25. If they do not have it, send registered letter or money order to SPECIFIC MEDICINE CO., 19 South 7th Street, St. Louis Mo.

The Texas Christian Advocate

Calendar—September, 1879.

Table with columns for Day of Month, Day of Week, Sun Rises, Sun Sets, Moon Sets. Lists days from Monday to Tuesday with corresponding times.

MOON'S PHASES. Table with columns for D., H., Min. Lists phases like Last quarter, New moon, First quarter, Full moon.

HISTORICAL EVENTS—SEPTEMBER. September 1, 1789—Mrs. Fletcher died. September 2, 1784—Coke obtained by Wesley.

HERSCHEL'S WEATHER TABLE. Table with columns for Time, Fair weather, Rain, Snow, etc. Lists weather conditions for various times of day.

A Noble Engineer: Or, Bessie Kendrick's Journey. 'Cars stop twenty minutes!'

Then turning round to the group of passengers he went on: 'I knew Jim Kendrick well. He was a man out of the ten thousand.'

Religious liberty is merely endured until the opposite can be carried into effect.—Bishop O'Connor. There is, ere long, to be a State religion in this country, and that State religion is to be Roman Catholic.

What Father Walkers says is only what has been said by the bishops all over the world, over and over again, in their pastorals, and we heartily endorse it.—New York Tablet.

We hold education to be the function of the church, not of the State; and in our case we do not accept the State as educator.—New York Tablet.

Plan of Episcopal Visitation, 1879. Table with columns for District, Bishop, etc. Lists various districts and their respective bishops.

Church Notices. GALVESTON DISTRICT—FOURTH ROUND. Dear Brethren: At the meeting of your District Conference...

Then turning round to the group of passengers he went on: 'I knew Jim Kendrick well. He was a man out of the ten thousand.'

'One day the pay-car came along and the men were getting their monthly pay, and there wasn't a cent coming to me; for I hadn't worked an hour for the last month.'

'I felt so 'blue' that I sat down on a pile of railroad ties and leaned my elbows on my knees, with my head on my hands, and cried like a boy, out of sheer homesickness and discouragement.'

'Pretty soon some one came along and said, in a voice that seemed like sweet music in my ears, for I hadn't found much real sympathy, although the boys were all good to me in their way: 'You've been having a rough time of it, and you must let me help you out.'

'I looked up and there stood Jim Kendrick, with his month's pay in his hand. He took out from the roll of bills a twenty-dollar note and held it out to me.'

'I knew he had a sickly wife and two or three children, and that he had a hard time of it himself to pull through, from month to month, so I said, half ashamed of the tears that were streaming down my face, 'Indeed I cannot take the money; you must need it yourself.'

'Indeed, you will take it, man,' said Jim. 'You will be all right in a few days, and then you can pay it back. Now come home with me to supper and see the babies. It will do you good.'

'I took the note and accepted the invitation, and after that went to his house frequently, until he moved away, and I gradually lost sight of him.'

'I had returned the loan; but it was impossible to repay the good that little act of kindness did me, but I guess Kendrick's little girl here won't want for anything, if I can prevent it.'

Then turning again to the child, whose bright eyes were wide open now, the engineer said to her: 'I'll take you home with me when we get up to Wayne. My wife will fix you up, and we'll write and find out whether those Vermont folks want you or not. If they do, Mary or I shall go with you. But, if they don't care much about having you, you shall stay with us and be our little girl, for we have none of our own. You look very much like your father, God bless him!'

Just then the eastern train whistled. Engineer Jack vanished out of the car door, and went forward to the engine, wiping the tears with his coat sleeve, while the conductor and passengers could not suppress the tears this little episode evoked during the twenty minutes' stop at Allen's Junction.—American Rural Home.

Political Platform for the Roman Catholic Church. The laity have no jurisdiction and power over the clergy.—Council of Constance. The exemption of clerical persons has been instituted by the ordinance of God and by canonical institutions.—Council of Trent.

All those who take from the Church of Rome, and from the See of St. Peter, one of the two swords, leaving only the spiritual, are branded for heretics.—Baronius. No Bible shall be held or read except by priests. No Bible shall be sold without a license, except upon the pains and penalties of that mortal sin that is neither to be forgiven in this world or the next.—Council of Trent.

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WACO DISTRICT—FOURTH ROUND. Marlin cir. at Marlin, 24 Sunday in Sept. Bremond cir. at Bremond, 24 Sunday in Sept. Kosse cir. at Kosse, 4th Sunday in Sept.

STEPSVILLE DIST.—FOURTH ROUND. Meridian cir. at Meridian, Sept 13, 14. Paluxy cir. at Marlin Chapel, Sept 20, 21. Sunday Creek mis. at Mt. Pisgah, Sept 22, 28.

SAN MARCOS DISTRICT—FOURTH ROUND. Mountain City cir. at Science Hall, Sept 13, 14. San Marcos cir. at San Marcos, Sept 20, 21. San Marcos sta. Oct 4, 5. Gonzales cir. at Gonzales Oct 11, 12.

WAXAHACHE DISTRICT—FOURTH ROUND. Rice and Chatfield, at Rice, 24 Sunday in Sept. Bremond and Wesley, 24 Sunday in Sept. Milford cir. at Salem, 4th Sunday in Sept. Emma mis. 1st Sunday in Oct. Sims' sta. 2 Sunday in Oct.

FORT WORTH DISTRICT—FOURTH ROUND. Cedar Grove, Sept 13. Alvarado cir. Sept 20. Hillsboro cir. Sept 27. Covington, Oct 4. Fort Graham, Oct 11. Arlington, Oct 18. Fort Worth sta. Oct 25.

PALESTINE DISTRICT—THIRD ROUND. Trinity cir. at Merrell's chapel, Sept 10, 14. Campmeeting will be held in connection with the quarterly conference of Kickapoo, Athens and Trinity circuits. JNO. ADAMS, P. E.

DALLAS DISTRICT—FOURTH ROUND. Floyd Street, Sept 13, 14. Bethel cir. Sept 20, 21. Grapevine cir. Sept 27, 28. McKinney and Van Alden, Oct 11, 12. Plano, Oct 18, 19. Cochran's Oct 25, 26.

COMANCHE DISTRICT—FOURTH ROUND. Lampasas, at Elm Grove, Sept 13. Buriet, at Crossover, Sept 20. Live Oak, at Mountain Valley, Sept 27. San Saba, at Harkey's school-house, Oct 2. Colorado mis. Oct 4. Brownwood, Oct 11. Mountain mis. Oct 18.

TEXANA DISTRICT—FOURTH ROUND. Texana cir. Sept 11. Rockville cir. Sept 13. Conroe cir. Sept 20. Hallettsville cir. Sept 27. Clinton cir. Oct 4. Moulton cir. Oct 11.

COBISCANA DISTRICT—FOURTH ROUND. Fairfield, at Lake's chapel, Sept 13, 14. Buffalo, at Harrison's chapel, Sept 20, 21. North Leon, at Liberty, Sept 27, 28. Grosbeck, at Grosbeck, Oct 4, 5. Centerville, at Redland, Oct 11, 12. Murgie's mission, at New Prospect, Oct 14, 15. Thornton, at Hornhill, Oct 18, 19. Mexia, at Mexia, Oct 25, 26.

SHERMAN DISTRICT—FOURTH ROUND. Dexter, at Rocky Mount, 24 Sunday in Sept. Bonham cir. at New Hope, 24 Sunday in Sept. Saylor, at Via Point, 4th Sunday in Sept. Whitesboro, at Salem, 1st Sunday in Oct. Pilot Point station, 24 Sunday in October. Pilot Grove, at Indian Creek, 24 Sunday in Oct. Collinsville, at Collinsville, 4th Sunday in Oct. Sherman cir. 1st Sunday in November.

GEORGETOWN DISTRICT—FOURTH ROUND. Cameron cir. at Salem, Sept 13, 14. Salado and Davilla cir. Sept 20, 21. Sugar cir. at Pleasant Hill, Sept 27, 28. Liberty Hill cir. at Florence, Oct 4, 5. Georgetown cir. at Live Oak, Oct 11, 12. Georgetown and Round Rock cir. at Round Rock, Oct 18, 19. San Gabriel cir. Oct 18, 19. Rockdale cir. Oct 21.

BRECKENRIDGE DIST.—FOURTH ROUND. Bell Plain mis. at Calahan City, 24 Sunday in Sept. Coleman mis. at Hall's school-house, 24 Sunday in Sept. Pecos cir. at Windom's school-house, 4th Sunday in Sept. Sabana cir. at Oak Lane, 1st Sunday in Oct. Eastland cir. at Desdemona, 24 Sunday in Oct. Palo Pinto, at Palo Pinto, 24 Sunday in Oct.

WACO DISTRICT—FOURTH ROUND. Marlin cir. at Marlin, 24 Sunday in Sept. Bremond cir. at Bremond, 24 Sunday in Sept. Kosse cir. at Kosse, 4th Sunday in Sept. Mt. Vernon cir. at Owensville, 1st Sunday in Oct. Wheelock cir. at Wheelock, 24 Sunday in Oct. Calvert and Hoarne, at Calvert, 34 Sunday in Oct.

STEPSVILLE DIST.—FOURTH ROUND. Meridian cir. at Meridian, Sept 13, 14. Paluxy cir. at Marlin Chapel, Sept 20, 21. Sunday Creek mis. at Mt. Pisgah, Sept 22, 28. Stephensville cir. at Stephensville, Oct 11, 12. Stephensville and Corinth sta. Oct 25, 26.

SAN MARCOS DISTRICT—FOURTH ROUND. Mountain City cir. at Science Hall, Sept 13, 14. San Marcos cir. at San Marcos, Sept 20, 21. San Marcos sta. Oct 4, 5. Gonzales cir. at Gonzales Oct 11, 12.

WAXAHACHE DISTRICT—FOURTH ROUND. Rice and Chatfield, at Rice, 24 Sunday in Sept. Bremond and Wesley, 24 Sunday in Sept. Milford cir. at Salem, 4th Sunday in Sept. Emma mis. 1st Sunday in Oct. Sims' sta. 2 Sunday in Oct.

FORT WORTH DISTRICT—FOURTH ROUND. Cedar Grove, Sept 13. Alvarado cir. Sept 20. Hillsboro cir. Sept 27. Covington, Oct 4. Fort Graham, Oct 11. Arlington, Oct 18. Fort Worth sta. Oct 25.

PALESTINE DISTRICT—THIRD ROUND. Trinity cir. at Merrell's chapel, Sept 10, 14. Campmeeting will be held in connection with the quarterly conference of Kickapoo, Athens and Trinity circuits. JNO. ADAMS, P. E.

DALLAS DISTRICT—FOURTH ROUND. Floyd Street, Sept 13, 14. Bethel cir. Sept 20, 21. Grapevine cir. Sept 27, 28. McKinney and Van Alden, Oct 11, 12. Plano, Oct 18, 19. Cochran's Oct 25, 26.

COMANCHE DISTRICT—FOURTH ROUND. Lampasas, at Elm Grove, Sept 13. Buriet, at Crossover, Sept 20. Live Oak, at Mountain Valley, Sept 27. San Saba, at Harkey's school-house, Oct 2. Colorado mis. Oct 4. Brownwood, Oct 11. Mountain mis. Oct 18.

TEXANA DISTRICT—FOURTH ROUND. Texana cir. Sept 11. Rockville cir. Sept 13. Conroe cir. Sept 20. Hallettsville cir. Sept 27. Clinton cir. Oct 4. Moulton cir. Oct 11.

CHAPPELL HILL DISTRICT—THIRD ROUND. Caldwell, at Yellow Prairie, Sept 13, 14. Lexington mis. at Tall's school-house, Sept 20, 21. Tiddings 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 churches will please send the names of the delegates to Bro. H. Alexander, Chappell Hill, Texas. Please be prompt to do this, brethren.

JOHN W. WICKS. IMPROVED PLANTATION MACHINERY. GULLETT IMPROVED LIGHT DRAUGHT GIN, GIN-FEEDER and CONDENSER. Price of Gullett Improved Gin \$3 50 per Saw. Feeder 1 25. Condenser 1 00.

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STRATENA. Van Sant's Stratena—the Best Remedy for the Worst Form of Chills, Glass Marble Ivory Bone, Jewelry, Jet Coral, Pearl, etc. Wood, Paraffin, Metal, etc.

BUCKEYE BELL FOUND. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. VANDUZEN & TIFT, Cincinnati.

CHURCH REGISTERS. This Register is just issued by the Publishing House at Nashville, and is adapted in every respect to the needs of the Church under the disciplinary changes made by the late General Conference.

Texas Christian Advocate

ADVERTISING RATES: One-half inch one insertion, \$1.50; Each consecutive insertion, 1.00; One inch one insertion, 2.00; Each consecutive insertion, 1.50.

Table with columns for Space (1 Mo, 2 Mos, 3 Mos, 6 Mos, 1 Year) and rows for One-half inch, One inch, Two inches, Three inches, Four inches, Six inches, One-half column, One column.

CHANGES—Any advertisement may be changed monthly free of charge. For double column advertisements 10 per cent added to the regular rates.

LONDON LETTER.

LONDON, August 27th, 1879. (From our Regular Correspondent.)

Heavy rains and floods still continue in England. In the Windsor district the Thames has risen several inches above the level of the previous evening.

In Chester the farmers are about disposing of all their store-stock because their hay has been washed away by the floods.

At the meeting of the Board of Guardians at Sittingbourne yesterday the effects of the disastrous weather were shown by statistics presented by the workhouse master.

forty-one children. Many of them have apparently come to the neighborhood for the harvesting and hopping, but in consequence of the continued wet much of the corn still remains standing.

ST. LOUIS LETTER.

The Old Post-Office—The Missouri Pacific Depot—Dr. McLean's Bath—St. Louis Ladies—How they look.

It is now about twenty-eight years since the Ludlow & Smith theater on 3d and Olive streets was torn down and the present post-office building erected in its stead.

MISSOURI PACIFIC R. R. DEPOT.

The Missouri Pacific railroad is now building a magnificent freight depot, to cost \$600,000. It is located at the corner of 7th and Plum streets, about two blocks from the Union passenger depot.

RECENT ELECTIONS.

The success of the Republicans at the recent elections in California and Maine is attributed more to Democratic mistakes and dissensions than to the actual and legitimate strength of the Republican party.

1880 the two national parties will have a fearful contest.

DR. McLEAN'S BATH.

The dispatches tell us of the narrow escape from drowning that Dr. McLean, the patent medicine man of this city, had the other day while in bathing on the coast of Maine.

THE ST. LOUIS LADIES—HOW THEY LOOK.

Your correspondent put in an hour during a pleasant afternoon this week, on Fourth street, watching the ladies that passed along and in and out of the stores of that fashionable thoroughfare.

The Republican press is jubilant over their Main and California victories. The Democrats attribute defeat not so much to Republican union as Democratic division.

THE PLATFORM OF THE NEBRASKA DEMOCRACY.

The platform of the Nebraska Democracy throws the responsibility of Indian raids upon the Republican party, to-wit: by "making treaties with the various tribes and then violating them—thus driving them from lands conveyed and turning loose upon our frontiers bands of enraged savages seeking revenge on our inhabitants for wrongs perpetrated by Republican administration."

READERS OF THE ADVOCATE HAVING ACQUAINTANCES AFFLICTED WITH FITS AND EPILEPSY, SHOULD EXAMINE THE MERITS OF "DR. BELL'S FIT CURE," TESTIMONIALS IN THIS PAPER.

THE WISCONSIN DEMOCRACY FIND IT DIFFICULT TO INDUCE ANY ONE TO BE ITS STANDARD-BEARERS IN THE FORTHCOMING STATE ELECTION.

THE WISCONSIN DEMOCRACY FIND IT DIFFICULT TO INDUCE ANY ONE TO BE ITS STANDARD-BEARERS IN THE FORTHCOMING STATE ELECTION. There are many able men in the ranks of the party in that State, but as a Wisconsin Democratic victory is not among the things that often happen, few men feel disposed to take slim chances of success amid the certainties of much worry and expense.

THE COMPLETE DOMESTIC BIBLE.

Containing the Old and New Testaments, together with the Apocrypha, Concordance and Psalms of David in metre. The work is translated out of the original tongues and with some translations diligently compared and revised.

THE EXPORTS OF CORN FROM BALTIMORE AND NEW YORK HAVE INCREASED LARGELY, WHILE THE EXPORTS OF THE SAME ARTICLE FROM BOSTON AND PHILADELPHIA HAVE DECREASED.

Table showing exports of wheat for the month of August, 1879, compared with the exports in August, 1878. Columns for Bushels and Bushels.

THE REPUBLICAN PRESS IS JUBILANT OVER THEIR MAIN AND CALIFORNIA VICTORIES. THE DEMOCRATS ATTRIBUTE DEFEAT NOT SO MUCH TO REPUBLICAN UNION AS DEMOCRATIC DIVISION.

THE BOOKS OF THE LICENSE COLLECTOR OF SAN FRANCISCO SHOW THAT 1434 CHINESE FIRMS ARE ENGAGED IN THE DIFFERENT BRANCHES OF LEGITIMATE BUSINESS.

THE PLATFORM OF THE NEBRASKA DEMOCRACY THROWS THE RESPONSIBILITY OF INDIAN RAIDS UPON THE REPUBLICAN PARTY, TO-WIT: BY "MAKING TREATIES WITH THE VARIOUS TRIBES AND THEN VIOLATING THEM—THUS DRIVING THEM FROM LANDS CONVEYED AND TURNING LOOSE UPON OUR FRONTIERS BANDS OF ENRAGED SAVAGES SEEKING REVENGE ON OUR INHABITANTS FOR WRONGS PERPETRATED BY REPUBLICAN ADMINISTRATION."

THE NEW YORK STATE DEMOCRATIC CONVENTION, HELD AT SYRACUSE, SEPT. 11TH, RESULTED, AFTER A MOST REMARKABLE SESSION, IN THE RE-NOMINATION OF GOVERNOR LUCIUS ROBINSON, AND THE BOLTING OF THE TAMMANY DELEGATION, HEADED BY JOHN KELLY.

THE DEPARTMENTS OF LITERATURE, SCIENCE, MATHEMATICS, ANCIENT AND MODERN LANGUAGES, MUSIC AND THE FINE ARTS WILL BE THOROUGHLY AND STRONGLY ADMINISTERED. A NORMAL DEPARTMENT WILL BE ORGANIZED AND EFFICIENTLY CONDUCTED.

THE COMPLETE DOMESTIC BIBLE.

Containing the Old and New Testaments, together with the Apocrypha, Concordance and Psalms of David in metre. The work is translated out of the original tongues and with some translations diligently compared and revised.

Books for the People.

SHAW & BLYLOCK, GALVESTON, TEXAS.

TO THE EAST BY WAY OF THE WEST.—By the late Bishop E. M. Marvin, D. D., with a biographical sketch by Bishop H. N. McTear, D. D., and an introduction by T. Sumner, D. D.

POPULAR LECTURES ON THE ERRORS OF THE ROMAN CATHOLIC CHURCH.—This is a collection of lectures delivered by some of the most eminent divines of the different denominations.

THE CONVERSION OF CHILDREN.—Can it be effected? How young? Will they remain steadfast? Means to be used when resisted; and how trained in the Church.

THE PEOPLES' CONDENSED LIBRARY.—A compendium of universal knowledge, historical, scientific, mechanical and statistical, comprising the origin of many things generally known.

SOUTHWESTERN UNIVERSITY, GEORGETOWN, TEXAS. Next Term Begins Monday, Sept. 8, 1879.

YOUNG LADIES' SCHOOL, GEORGETOWN, TEXAS. Next Term Begins Monday, Sept. 8, 1879.

NORTH TEXAS FEMALE COLLEGE, HERMAN, TEXAS. Rev. E. D. PITTS, D. D., Pres't.

CENTRAL COLLEGE, FAYETTE, MISSOURI. Next Term Begins Sept. 18, 1879.

CHAPPELL HILL FEMALE COLLEGE, CHAPPELL HILL, TEXAS. L. M. ONINS, President.

For further information, address L. M. ONINS.