













Texas Christian Advocate

I. G. JOHN, D. D., Editor. Associate Editors: R. S. Finley, H. S. Thrall, W. G. Connor, D. D., S. J. Hawkins, R. T. Nabors.

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ON OUR CIRCUIT.

We congratulate the pastor and his congregation at Waco on the completion of their new and admirably appointed church building. It is one of the most tasteful churches in the State. The extreme height of the front is 57 feet, with a tower of 136 feet. Doors of Gothic design and of ample width give entrance into the vestibule, with two flights of stairs leading to the main audience room on the second floor. The building is Gothic, with an exterior size of 44 by 82 feet, without including the buttresses and the tower. The frontage, including the buttresses and the tower is 59 feet. The basement is 10 feet high in the clear, with vestibule of 9 feet; Sunday-school room, 44.6 by 46 feet; two rooms for pastor's study, of good size, and an infant class room 14 by 23, and library 13 by 15 feet. A private stairway leads from the pastor's study to the auditorium, which is 22 feet in height and 46 by 68 in size. It has seating for about four hundred, but with chairs from the Sunday-school room below, can comfortably seat six hundred. The pulpit, which is elevated but one step, is of solid black walnut, of elegant design and finish. The chancel is surrounded by a rail, also of black walnut. The organ is placed on a slightly elevated platform to the right of the preacher when facing the congregation; an arrangement in our judgment far preferable to the choir loft, which removes the choir and too often this beautiful portion of worship entirely out of the congregation. The buttresses, which strengthen the walls, are four feet in width and extend 8 feet above the parapet walls, with turrets, each having three Gothic gables. The house is heated by a large furnace, which at once warms the Sunday-school room and pours a current of warm air into the audience room above. The building was commenced the 15th of June, 1876. W. C. Dodson, architect. The congregations had been in it but a few Sundays prior to our visit. The entire cost, when the outside finish is given the walls, with its furniture now in place or to arrive, will be about \$21,000. It is out of debt, with means at command for several additional appropriations, or rather adornments, which the love of the people for their beautiful house of worship has already suggested. If we admired their church building, we fell in love with the congregation. Morning and night the house was filled. At night seats were brought up from the Sunday-school room. In fact, if Bro. Shaw's congregation continues to increase, the house will prove too small. The building barely meets present demands.

When a church building is complete, the next thing needed is a revival. A church that rests content with its house, no matter how ample its size, or how tasteful its architecture, or how elegant its interior, will fail in its true mission. The glory of God's house is not found in stately walls nor lofty towers, but in the Divine presence filling the hearts of the worshippers, and in the moral and spiritual forces that it brings to bear on the world around. When the completion of a church is not followed by a revival of religion, there is a strong probability that the congregation will crystallize into a formalism which is as destitute of spiritual vitality as a corpse is of life. More than a formal dedication of the house is needed. The baptism of the Holy Ghost is essential to its success. It is better to stay in the old house with the Divine blessing than to enter into a stately one from whence the Divine presence is withdrawn. "If thou goest not with us," said Moses, "send us not up thence; for where-in shall it be known that \* \* \* thy people have found grace in thy sight? Is it not that thou goest with us?" Our church at Waco is alive to this need. Though rain interrupted us during the week, yet the large and serious congregations and the prompt response of the church to every appeal of the preacher revealed their desire for a revival of religion, as well as their joy in the possession of their house of worship. We left them with deep regret to meet other calls, but we shall expect to hear that the spiritual advance of our church at Waco is measuring up to its noble opportunities.

One thing in the congregation especially interested us. A few moments before we rose to begin the services on Sunday morning, Bro. Wright, President of Waco Female

College, entered, leading a large group of young ladies. Soon a space which we had noticed as singularly vacant was filled. In our heart we said: "Thank God for Christian education!" What responsibilities rest on the teacher! The man who can carelessly mould character has not comprehended the teacher's vocation. The parent who is indifferent to the religious influences which surround the school-days of his sons and daughters has very low conceptions of parental obligation. We would as soon send a sick child to the fever-stricken ward of a hospital as to place them in the hands of an irreligious and unbelieving teacher at the most impressive period of life. We needed no further proof than that presented by that group of young ladies to assure us that Waco College is prospering, and that the teachers apprehend the higher demands of their work.

Waco is still growing. New houses are going up in all parts of the city. Among them are a number of large and substantial brick structures in its business center. It can boast of some of the most elegant private residences that are found in the State. Though the cotton season is about ended, the wagons on the public streets and the leading thoroughfares, the throng on the sidewalk, and the houses of business with shelves well-filled and with bales of merchandise piled to the ceiling, would indicate that Waco is still on the advance.

There was one form of enterprise we did not fancy. There were three fires in the town during our stay, and two of them near the business center of the city. The incendiary is evidently at work. They do not add to the comfort of the population. The prompt action of the fire department showed that this important safeguard of the homes and property of the city is in good condition. No city in the State is better supplied with water. At the first alarm, the water works, which day and night sends its stream of pure and crystal water from inexhaustible springs all over the city, is put in connection with the Brazos river, and through its pipes forces by its powerful engine the water from the hose in the fireman's hands directly on the flames. Other cities we can name are in need of a like admirable supply. We have seen solid blocks burn down, with the Gulf of Mexico in sight, for the want of water with which to quench the flames.

A pastor was recently conversing with a friend who seldom crosses the threshold of the house of God, when that friend remarked: "There is one class of men in the world against whom I have a stern complaint. I mean the men who endeavor to rob others of their faith in God and Heaven. There was a time when I believed, and that belief gave me peace. I was young. I heard the cavils of skeptics and read their books. They robbed me of my belief and of my hope. They have done me a wrong. I sometimes in my heart could curse the men who, without doing themselves a good, have injured me so deeply." The faith in God had been an assurance of present help and had in it the promise of future and richer joy. It had been taken away, and what had they given in return? They had made his life a desert and shrouded the grave in gloom. In the place of the rose with its fragrance, they had planted a thorn in his heart. Instead of the gospel of Esheol they placed in the parched and thirsty lips the apples from the Dead Sea, full of dust and bitterness of despair.

Two preachers were seated in the cars, when one related the following incident: A friend had asserted that he had examined the Bible thoroughly, and did not hesitate to pronounce it a fraud. "Have you read the Waverley Novels?" inquired the preacher. "Certainly," was the prompt reply of the skeptic, who felt his literary culture was impeached by the question. "Who are the leading characters in Ivanhoe?" The answer was at hand. He knew them all. "What of Red Gauntlet?" He was well posted, and the plot and the characters were admirably sketched. "How do you like the Heart of Mid Lothian?" He was at home in all its scenes, and revealed his high appreciation of Jeannie Deans, forgetting that her moral heroism was derived from the book he despised. It was evident he had read Scott's novels. "Well," said the preacher, "tell us what is the central thought that runs through the book of Isaiah?" The skeptic did not remember. "What principle is illustrated in the book of Job?" "It was a beautiful poem, but he could not recall its leading lessons." "Then tell me," said the preacher, "how many chapters there are in the three epistles of Paul to the Cor-

inthians." He was sure that he had read that third epistle, but had not troubled himself with the number of chapters. A Sunday-school scholar might possibly have asked him when and where he read that same third epistle; but the preacher said: "You told me that you had thoroughly examined the Bible. Let me say, you know nothing about it. You have studied Scott's novels, and can give an accurate analysis of every book, but the scope and purpose of a single book of the Bible has never yet been comprehended by you. That book claims to be a message from God. The profoundest intellects and the most extensive culture have accepted its claims. Before you condemn, you should at least examine. If you will not examine, be silent." That skeptic represents a multitude.

Glancing over the columns of a daily paper we encountered a table of statistics. There is something formidable in figures. We are told they do not lie. This may be true when they are properly adjusted, but men do a vast amount of the baldest kind of lying with them. This column before us professed to give the relative proportion of members of the Church of England, of the Dissenters and of the infidels of Great Britain. Then followed a statement of the number of criminals in prison from the different Christian churches and those from the infidels. From the results given one would infer that the prisons drew their chief supplies from the churches, while infidelity supplied all the honest men. We saw this, or a similar, table going the rounds about a quarter of a century ago. It was promptly met. Prison statistics were at once sent forth giving authentic figures with precisely the opposite results. That infidelity should send out such unfair representations of Christianity is not surprising. With them, nothing good can come out of Nazareth. It is to be regretted that journals which go into the households of Christian people should be laden with such feeble and inaccurate assertions. They are sent forth uncontradicted. No antidote follows the poison. Many who are not posted as to the facts will read and their faith will be staggered and their religion slain. A large portion of the secular press has become the vehicle of the most open infidelity. Let the Christian parent guard his household against these insidious assaults.

A portion of the secular press has accomplished an important work in one direction. Their clamor against the Sunday-law has aroused moral sentiment in its favor. Thinking men soon discovered the sources of opposition to this law. The liquor-dealer assailed it because it limited his traffic one day in the week. The Germans revealed their contempt for American institutions by their open denunciation of the law and their stolid opposition to its enforcement. Christian people and sober and law-abiding citizens approved the law, and were satisfied with its results. When the press became the mouth-piece of the liquor-dealers and the beer-garden, the friends of the law began to speak out. The pulpit, the religious press, and a large number of secular papers which had been silent at once rallied to the support of the law, and public sentiment gained an expression which will command respect.

The friends of the Sunday-law must not interpret the recent silence of its opponents to an abandonment of the field. The next legislature will reveal powerful efforts, backed by ample means, to secure its abrogation. Every good citizen should meet his obligations at the primary meeting, the convention, and at the polls. The best interests of society are involved in this contest.

We spent a pleasant morning with Bro. Bryce and family, of the East Waco charge. He has eight appointments on his work, with 250 members and two Sunday-schools under the charge of our church. He is moving to the erection of a church building in East Waco. Our church there, at present, is worshipping in a school-house. We trust the efforts of the pastor will command the co-operation of the people. The church in Waco is now complete, and we doubt not he will find help on the west side of the river.

EPISCOPAL DECISION.—Can a woman be a member of any body organized by the M. E. Church, South? Ans.—The above question was presented to the chair on the statement of a brother, that a worthy lady had been elected a lay delegate to this conference. In the election, qualifications and duties of the various offices in our church organization, the officer is spoken of in the masculine gender, which contemplates the man. (1 Tim. ii. 11, 12, and 1 Cor. xiv. 34, 41.) It is required that women should learn in silence; ask their husbands; not suffered to speak in the church. From these authorities, we conclude that women are excluded from the various official bodies of the church, except where she comes in as a help-meet to the man, in behalf of her sex, as the Woman's Missionary Society.—H. H. Kavanaugh.

LAW AND ORDER.

In a former article this subject was considered in relation to the material interests of the State, with reference to immigration. It was assumed that the extensive territory and resources of the State demanded for their development more and rapidly increasing population, and that the first care of the immigrant, in seeking a new home, would be the safety which only the safeguard of wholesome laws, rigidly administered, can secure. It was then argued, from a line of familiar facts, that though the laws in the respect referred to are sufficient, the State through its officials, has been delinquent in maintaining their majesty, and that consequently its fame as a law-abiding community has suffered, and immigration has been retarded.

In criticising the administration of the criminal law, it is not intended to be indiscriminating in censure, nor reckless in deduction. Undoubtedly there are many conscientious and able judges, and other officers of court, in Texas. On the other hand, there are some—enough to do much mischief—wanting in either nerve, ability or integrity. These may be harsh, but they are measured words. They are not said in bitterness, but from a sense of duty. If any shall think them not warranted, let them recur to the array of ghastly crimes, which within the past few years in Texas have shocked the public heart, the most notorious of which have not been expiated because of continuances following continuances; because the State's witnesses, numerous though they be, do not appear at the trial, and because of convictions made nugatory by defence to technicalities which the simplest understanding may perceive have no bearing on the innocence of the defendant. Nor is this all. A supreme tribunal, without overruling, disregards its own recent precedents, upon a ground of dissimilarity in facts extrinsic to the principle settled. It is unfortunate that such vacillation should ever occur; doubly so that it should occur in a case where enormous wealth and influence are arrayed against the people. Such instances are calculated to sap the foundations of public morality. They weaken the restraints of law. They cause a feeling of insecurity. They serve as examples of unsteadiness, which, spreading among the people, ripen into license, to be followed by anarchy, then by tyranny.

But it is not only in the administration of justice that the cause of law and order is injured in Texas. That cause must everywhere be injured when those in power fail to be an example to those beneath them, not only in civic, but in social virtues. Corruption descends from above. Reason suggests this, and history furnishes the proof. In the convulsions of society which have exhibited human nature in its worst aspects, the evil begun with those in power. Profligacy and dissoluteness became familiar to the masses, and spread among them. It was no matter that these vices emanated from their foes and oppressors. So rooted in our nature is the disposition to imitate what is above us that, if they have authority, we imitate the faults of those even whom we detest. These considerations are significant to all people, to be careful to exalt those only who have ability and virtue. It is a very striking fact that throughout the whole country this principle is disregarded. Texas is not more disregarding of it than other sections, but she is as much so. It will be admitted that if this is true, we should rectify our course. The question of whether we can exercise influence, external to ourselves as a State, ought not to be considered. We should do what is right, and leave consequences to God. The question is, whether it is true that we elevate unsuitable men to office. They are unsuitable if they are not, besides being honest and capable, chaste, temperate and reverent. It is not indispensable that they be professors of religion—though the elevation to office of a sincere and able Christian is a guarantee for the performance of duty and the influence of example, which cannot otherwise be readily supplied. Yet what do we see. It will not be denied that the reverse of all this is the rule. A large majority of the principal offices in the State and throughout the country is filled by men who are not only godless men, but who care little for the virtues of sobriety and chastity. As to profanity, they seem to think there is no strength in language not interlarded with oaths. It is the same with the minor offices. This character of incumbency, through the process sketched, has educated the people into the doctrine that honesty and capacity are the only necessary qualifications for office. In respect to honesty, the constituency are often deceived; and it

would be unreasonable to expect it to abound where there is otherwise a laxity of moral fibre. But suppose honesty always to prevail, the point is, that without a care in life and conduct for what is esteemed decent and moral, the community will become infected with the overshadowing vices. The example will enfeeble, as has already been done in some degree, the moral tone of society. It will accustom men to look with allowance upon grave faults. As the example continues, men will more and more embrace the faults. What is the reason for this state of things? The moral, if not the Christian population of this country, is in the ascendant. Is it possible that the good men are all incapables? If not, why are they not chosen to office? If a ship-wrecked party wished to select a leader, unquestionably they would choose their most capable, sober man. If among them, those qualities were not combined in the same man, they would choose one capable, though immoral. No reason is seen why the same course should not be pursued in the choice of government officials. And why is it not done? For two reasons. One, that those in power have a mind to rule or ruin. They consequently put in force the vilest machinery, the chief motor of which is whisky, by means of which primaries and conventions are welded to suit their views; and the body of the people is deluded into the belief that these assemblies promulgate their voice. It is not so. The solid, good men of the country neglect their duty in not attending these assemblies, or follow leaders instead of their own judgment; and it is this neglect which constitutes the second reason for the unnatural state of things which has been outlined. These remarks apply to all parties. It is time that the Christian people of this State should take a step to reverse the condition which exists. They should see to it, that good men—good in every sense of the word—are elected at the next election. It is much to be hoped that they will make a serious, united effort in this direction. There are such men—able men, enough and to spare—to fill all the offices. While this is so, it should be accounted a stigma upon a Christian constituency that any other men but moral men occupy the places in their gift. We speak in the interest of no sect. We do not so much as insist upon the profession of religion as a qualification. At the same time, we believe that officers having this qualification are to be desired; and we resent the imputation which will be ready to be made, that we seek a union of church and State. Church and State can only be united in the interest of a single sect, and these views do not point in such a direction. Let the people ponder these things, and take care that they are faithful to all the trust committed to them.

Memories and Reflections. To-day is the thirty-ninth anniversary. It was much such a day as this—and how vividly all the particulars reappear to me! It was during a protracted meeting in T— church, the largest Methodist church of the city. It was a bright, beautiful day in spring. Rev. Dr. W. C. Edwards, bishop, conducted the services. Rev. James S., then venerable in years; B. E., established in character and mature in ministerial experience; J. S., bordering on middle life—were in the "altar," as it was then called. W. C. had just closed a fervid exhortation, opening the door of the church, when J. S. (the younger) began singing— "Jesus, my all, to heaven is gone," from the "Methodist Hymn Book," followed by the "chorus," "There's room enough in Paradise to have some in Heaven." He had sung a few lines—there was solemnity and weeping and joyous Christian happiness over all the house—when we (I mean by we J. T. M., E. J. P. and myself) went forward, giving our hands to the preacher. We were all boys of the Sunday-school—one the grandson of a preacher and son of a widow, the other the son of a godly widow, and the other the son of a preacher. It was not necessary for us to give our names; they were already well known to the preacher. They rejoiced over us, and from that hour we were admitted to a religious life under the guidance of the Methodist Church. The next day we went to the parsonage, as was then customary, to have our distinctive position assigned us in the ranks of the church militant. There lies before me the little square paper given me that day, now yellow with age, upon which is written: "— is admitted on Probation in the M. E. Church, — 22, 1841. J. S.—y. Will meet in Class No. 21, 89, of the thousands of members, black and white, then members of the Methodist Church in that city, I, a small boy, had a definite position, as the oldest and best known. The leader of Class No. 21, from henceforth my drill master, was James J., a sturdy, honest, earnest, godly German. He could not speak English plainly, but how well and plainly and successfully could he talk of the Divine life in the soul! After six months' trial, I was received into full connection. My marching orders were then given me in the shape of a printed ticket, now before me, on which I read:

FIRST QUARTER. METHODIST E. CHURCH. Follow after the things which make for peace and the things which make for unity with another.—Rom. xiv. 12. CLASS No. 21. B. E.

What a rush of sad and pleasing memories follow the recall of these, to me, memorable incidents! None of the men of God who that day "ministered at the altar" are now living. They all made a glorious record of zeal, self-sacrificing devotion to the cause of God, and then passed triumphantly to their reward. I stood by the bedside of my old class-leader when dying. I was then a circuit preacher, and had gone to

visit home. I saw his last and glorious triumph as he passed from the shores of time to the celestial city. My fellow pilgrims in that day's start from the City of Destruction fell in the itinerant ranks after being worn out in the active work of the ministry. I am yet spared! For what? I said it was the largest Methodist church of the city. Up to that date that blot upon Protestant church operations known as "peevish churches" had not yet soiled the plain simplicity of Southern Methodism. We heard rumors of such anomalous Methodism existing in Boston and New York; we heard and wondered. We were poor boys, the sons of poor parents. Where had been the chances of our salvation had T— been a "peevish church" with rentals at from \$25 to \$200 per annum? We accompanied our parents—my father in his plain mechanic's garb, my mother in her calico gown. We each paid our ability for the support of the preachers, and felt the equal of any one present. We felt that we worshipped with a church that, like the God it worshipped, was "no respecter of persons." If they went into their assembly man with a gold ring, in gaudy apparel, an "usher" did not meet him and, with all possible respect to him that wore the gay clothing, "say unto him, sit thou here in a good place"—i. e., a \$100 pew; then, when a poor man came in, remind him of his poverty, and say, "stand thou there, or sit here under my foot-stool." (see James i. 2, 3, 4), in a pauper's seat or a cheap pew. Had this been the arrangement, it would have diminished the probabilities of our being reached by the religion of the lowly Jesus to a very serious extent. Thank God for the simplicity and power of primitive Methodism! To it I owe all I am in this world and heaven at last, if by grace I reach it.

I said Dr. C. had just closed a "fervid exhortation." That was a feature of the Methodism of that day. The preachers were all exhorters, though they by no means followed, as now, that the exhorters were all preachers. The very best preachers—aye! the city preachers—aye! the Doctors of Divinity—aye! ye! ye! even the Bishops, in those days, "exhorted" in the big city churches at the eleven o'clock Sunday service, and "called up mourners." Rev. Dr. W. C. was the sweet singer of our Israel in those days. We sang without choirs or organs. We were not near as anxious in those days about the harmony as about the effect and the feeling. So we sang, without fear of ridicule or criticism, "There's room enough in Paradise to have a home in Heaven," while the faces of godly fathers shone with joy and pious mothers wept in gladness.

He will meet in Class No. 21." That tells a great deal. Met odism then was a co-pletely organized, thoroughly compacted "salvation army." Every one had his position assigned him, and three absences from roll call brought reproof from the commander of that section. No straggling was tolerated. Study this picture, and then go to some great "peevish church" with opera-going, card-playing, horse racing, Methodist, and—shades of Wesley and Asbury!

GRANT OR EDWARDS—WHICH?

Gen. Grant's visit to Texas, and his contemplated tour of different portions of the South, recalls the late publication (by Dr. Edwards, we believe) of some remarks from the ex-President very offensive to this section. It was said that Gen. Grant, at a reception of Northern Methodist preachers, had declared that there is no doubt as to the loyalty to the Union of the Northern Methodist Church, and that there is as little as to the disloyalty of the Southern Methodist Church. During Gen. Grant's visit to Galveston, his attention was called to this statement. He was informed that the Northern press had used it in their criticisms of the South, and that the Southern religious press had resented it as an insult. Gen. Grant stated that he remembered the occasion; that he had alluded to the attitudes of the two great branches of Methodism during the war—speaking of the Northern as loyal to the Union and the Southern as not. He doubted, indeed, if the Southern M. E. Church would feel complimented if accused of disloyalty to their section during the war. He stated emphatically, however, that any attempt to make his remarks apply to the Southern Methodist Church at present, or to intimate that he desired to do anything calculated to inflame sectional feelings, was simply a willful perversion of facts. A gentleman was requested by the ADVOCATE to call Gen. Grant's attention to the use that had been made of his "reception speech" by the Northern religious press. The above is the substance of the interviewer's report. The question is now narrowed down to one of veracity between Gen. Grant and Dr. Edwards. Whatever we may think of General Grant, this one thing is certain: If we were called upon to decide a question of veracity between Dr. Edwards and Jobb Trotter, we are compelled to admit that Dickens' celebrated distorter of truth would be largely in the majority. Gen. Grant said all that he had not previously heard of the matter—having been absent almost continuously since the occurrence mentioned. We publish this not so much in justice to the "silent man," as to show the amount of the Northern religious press toward the South.

Our errand yonder (in the South) is not political, but the resistance to its political. We are there to stay, if left by Davis, President. R. E. Lee Secretary of War, Judas Iscariot Secretary of the Treasury, and the Philistines in Congress. We shall stay and win! Our first point, beloved brethren, is, we are there! Secondly, we shall win because we have won already, and we believe in growth in grace, and growth in "grit"—for you have ample need of development in both. You are certainly deficient in grace; and if it be true that a brave man does not strike a fallen and helpless one, every issue of your paper proves you an errant coward. Why is it that the member of the "Lodge" is so much more punctual in his attendance upon its meetings than the member of the church is in his duty toward upon the prayer-meetings?—Nashville Advocate. A great deal of unphilosophical reasoning was on one occasion employed to demonstrate why a bucket of water with a live fish in it was not heavier than without the fish. Finally some common-sense person suggested a pair of scales to prove if the statement were true. Notwithstanding prayer-meeting attendance is lamentably small, we think Dr. Fitzgerald ought to "weigh" the above statement. He is, we think, mistaken. We are not willing to grant that the "Lodge" is more attractive than the prayer-meeting to a religious man.



Texas Christian Advocate

Table with 6 columns: Space, 1 Mo, 2 Mos, 3 Mos, 6 Mos, 1 Year. Rows include 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.

The "Advocate" as an Advertising Medium.

Dr. A. P. Davis, of Corsicana, during a recent recreation trip to Galveston, inserted a notice in the ADVOCATE one time, one-half inch. He appended the following postscript to a late private letter:

Our Special Premiums

THE PUBLISHERS WILL GIVE A VALUABLE PREMIUM to each of the Texas Conferences at the ensuing sessions. The party to whom the premium is given may choose between:

SHAW & BLAYLOCK. To One and All.—Are you suffering from a cough, cold, asthma, bronchitis, or any of the various pulmonary troubles that so often and in consumption? If so, use "Wilton's Pure Cod Liver Oil and Lime," a safe and sure remedy.

Church Bells. We are in receipt of the Bell Catalogue of the Blymyer Manufacturing Co., of Cincinnati, Ohio. In addition to descriptive prices, etc., it contains some 1500 hundred testimonials from purchasers throughout the United States and Canada.

AMONG new advertisements this week, will be found the card of Meneely & Co., bell founders, West Troy, New York. This responsible firm has been represented in the columns of this paper, at intervals, for a number of years.

WE have received from Messrs. M. T. Quimby & Co., Jewelers, of Boston, Mass., one of the Best Winding American Watches, which will be found advertised in another column.

THE DEAF HEAR THROUGH THE TEETH.—In another column of this paper will be found the advertisement of the American Dentophone, which is of special interest to the deaf, or those having friends who are deaf.

"THE LIFE AND LABORS OF BISHOP MARVIN," by Rev. T. M. Finney, is now ready. Price, \$3. We are also the publishers of "THE EAST BY WAY OF THE WEST," also "BISHOP MARVIN'S SERMONS." These are the last two books from our beloved Bishop's pen. Price, \$2 each.

In order to meet the demands of the hour for greater capacity and intelligence in office, our printer asks us to announce the fact that he is now in the hands of his friends, Victoria Advocate.

Montreal's daily newspapers refuse to publish Bob Ingersoll's advertisements.

From a Hill County, March 25.—A brother writing for the Advocate from a certain locality says: "We endorse the Sunday law, and we learn a man in the vicinity plowed half the day last Sunday morning."

Q.—"What is the meaning of the term 'Babylon'?" A.—It means the Romish Church, the mother of harlots.

Q.—"If the Romish Church is the mother of harlots, who are the daughters?" A.—The Protestant churches.

Q.—"What false doctrines are taught by the Romish and Protestant churches?" A.—They teach the doctrine of baptism, both by sprinkling and by immersion.

Q.—"What will be the final result of this apostasy from the church?" A.—They will be the hold of devils and the cage of every unclean and hateful bird.

Q.—"How will this result (in a great measure) be brought about?" A.—By Spiritualism, which is now making sad havoc among the churches.

Q.—"Which is the worst onslaught on Christianity, the quotation from the Acts or the above?" A.—The quotation from the Acts is the worst.

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UNANSWERED LETTERS.

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MARRIED.

JONES—ROUSAVILLE.—At the residence of the bride's sister, in Q. Adams, by Rev. S. W. Jones, March 31, 1880, Mr. John D. Jones and Miss Nellie Rousaville. All of Wood county, Texas.

BRIDHAM—BURKETT.—March 21, 1880, in the Methodist church at Graham, by Rev. H. H. Johnson, Mr. J. B. Beckham and Miss E. Belle Burkett. Both of Graham, Texas.

GILLESPIE—MILLICAN.—By Rev. J. C. Mickle, at the residence of the bride, Mr. J. J. Gillespie, of Bryan, Texas, and Mrs. Lucy A. Millican, of Millerton, Texas, March 7, 1880.

HALEY.—At the residence of J. D. Kennedy, on the 17th of March, by Rev. J. H. Shaw, Mr. W. H. Haley, Jr., and Mrs. E. L. Ing. All of Red River county, Texas. May a kind Providence smile on this couple, and make such a blessing to the other.

PRICKETT—BROWDER.—By Rev. H. A. Bourland, on 28th of March, 1880, at the bride's residence, near Dallas, Mr. Edgar P. Prickett and Miss Annie B. Browder.

ESTELLE—CHRISTIAN.—March 21, 1880, at the residence of the bride's brother, near Perry, by Rev. R. O. Brazleton, Mr. J. V. Estell, of Milan county, and Miss Corinna Christian, of McLennan county. Long live the happy pair.

HARRIS—WEST.—United in marriage at the residence of Mr. Fleming, March 21, 1880, Mr. A. H. Harris and Miss J. H. West, by the Rev. G. W. Owen.

SIMS—WHITFIELD.—At the residence of Mr. Sims, by Rev. W. D. Robinson, March 23, 1880, Mr. W. D. Sims of Ellis county, Texas, and Miss Evelyn Whitfield, late of Tyler county, Texas.

Bishop Pierce, in a late issue of Rev. J. F. Hall, says: "My general health has improved, but I am under treatment for my throat, and the doctor has advised me for a season, to long to get well, and with great self-denial I am obeying orders. How long I must rest from preaching I cannot say."

At the residence of the bride's brother, near Perry, by Rev. R. O. Brazleton, Mr. J. V. Estell, of Milan county, and Miss Corinna Christian, of McLennan county. Long live the happy pair.

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Texas Christian Advocate

For the Advocate. APOSTROPHE TO A BUZZARD. BY J. E. WHARTON.

The author killed a snake one day while strolling in the woods, and took a seat near by. A buzzard found the snake, ate it, and went to sleep standing over its skeleton. The following lines were addressed to the buzzard:

Sir Buzzard, now you've had a meal; Soft sleep does o'er you gently e'er contain; Unconscious, too, from whence it came— Devoid of thanks, you nod the same. As if some spirit, or saint or sinner, Were made but to provide your dinner.

To My Young Friends.—Science and the Bible.

Long years ago men deep in scientific knowledge came to the conclusion that the world was round. They promulgated their theory and met with great opposition, and indeed, were in danger of losing their lives for teaching such an absurd (as it was then believed) doctrine. But these men had made no new discovery. The Bible, long before, in alluding to the world, called it the "round world."

Again, scientists were astonished at discovering that the air had weight, and they thought that this weight was the cause of water rising to a certain height in pumps, and again they were in danger of losing their lives, because the Roman Church did not believe them, notwithstanding the Bible said: "He maketh the weight for the wind."

Again, they discovered that the wind had certain laws by which it was governed, and that it had a certain circulation, and was just as obedient to its laws as the sun or any of the planets. Many of you have probably heard old men and women tell that the wind never changes to the North from the East, or to the East from the North, but that it turns back to the South, and goes North by the way of the West, and returns to the east by the same route. Well, the Bible says: "The wind goeth toward the South, and returneth about unto the North; it whirleth about continually, and the wind returneth again according to his circuits."

Again, astronomers with their powerful telescopes were astonished to find an empty space in the North—a place where there were very few stars; but the Bible says: "He stretched out the North over the empty space." And it is possible, if scientists will study the Bible a little more they will not be so much astonished at discoveries they may make.

Many of you, no doubt, are aware that the opinion is beginning to obtain, that the sun has no heat from the fact that the nearer you approach that body, in any climate, or at any time, the colder you get. Now, it is more than probable that this new theory will be found to be correct, for the Bible no where, I think, says the sun was created for the purpose of producing heat or warmth, but for the sole purpose of giving light, and for "signs, and seasons, and days, and years."

Again, the world has been astonished at railroads, and no doubt, many of you have marveled at the wisdom of man while riding through the mountains on some fast express train on our railroads, and observed where mountains have been overturned and tunnels cut through many of them. Well, the Bible, alluding to the wisdom of man, says: "He putteth forth his hand upon the rock; he overturneth the mountains by the roots."

In traveling over the different railroads, have you not seen where man has accomplished this? Have you not traveled over "a path which no fowl knoweth, and which the vulture's eye hath not seen." "The lion's whelps have not trodden it, nor the fierce lion passed it by." Have any of the young readers of the Advocate ever seen a canal? Canals were once thought to be impossible, notwithstanding the Bible, speaking of man's wisdom, says, "He cutteth out rivers among the rocks." Again, the idea of man trying to bind up rivers by building levees, was once considered impracticable, but the Bible knew he could and would do so, and says, "He bindeth the floods from overflowing," and the Mississippi and other rivers have had their "floods" prevented "from overflowing," and one river in Europe has been "bindeth" to such an extent that its bed or bottom in some places is on a level with the tops of cottages erected along its course. Now we come to the steam

engine, and especially the locomotive.—See Job xli. It is impossible for you to "fill his skin with barbed irons" nor can you "discover the face of his garment," and if you open the doors of his face, you will certainly observe his teeth, "terrible round about." You know a locomotive has a mask or casing around it to conceal its ugly face. It also has a "double bridle," and if one of them ever gets out of order it comes to a stand still, or can only move in jerks or jumps. By its breath, or "exhaust," it "kindleth the coals," and a flame goeth out of his mouth." For years engineers have been laboring to devise some way by which they can "kindle the coals" without using so much of "the breath" of the "leviathan." He uses nearly half his strength now simply to "kindle the coals." That is, if he did not have to use so much of his breath, he could pull 25 cars of freight where he now only draws fourteen. When he is put into a ship he "maketh the deep to boil like a pot," and one would "think the deep to be hoary." Man surely is wise, but his greatest wisdom is shown in believing and obeying God. "And unto man he said, 'Behold the fear of the Lord; that is wisdom, and to depart from evil is understanding.' HARD BRICK.

If you have a friend with a cough or cold, tell him to try Dr. Bull's Cough Syrup. He will thank you for your advice. The price is only 25 cents.

A poor talker and a bad cigar are alike—the more you draw them out the worse they become.

Ceremonies differ in every country; but true politeness is ever the same.

If all men were to bring their misfortunes together in one place, most would be glad to take his own home again, rather than take a portion out of the common stock.

Have courage to cut the most agreeable acquaintance you have when you are convinced that he lacks principle. A friend should bear a friend's infirmities but not his vices.

Missions.—Ask your conscience: "How much owest thou my Lord?" And having prayerfully answered this question, enclose the amount to the treasurer of the church. The church must sustain its missions. You may say the heathen will be saved without your help, but that is not the question. The question is: whether you will be saved if you do not help them.

Every Sunday-school teacher should be able to say to his pupils: "Follow me." If he can not do this, he fails in his work. What is his work? It is with the heart far more than with the mind; it is to produce better lives, not brilliant recitation; it is to win souls to Christ. There is no sermon so effectual for this end as the sermon of his own life. If teachers talk like angels and live like men, the quick eye of the child will pierce the mask and respect neither the teacher nor his truth. His position is one he fails to fill, and in which he will do more harm than good until he can say to his pupils: "Follow me as I follow Christ."

"She cast in two mites, which make a farthing." Two mites are about two-fifths of an American cent. And this is the contribution of which the Savior said, "She hath cast in more than them all." Surely, after this none should despair because of the smallness of their temple gifts. Two-fifths of a cent! and yet it gained the commendation of the "Savior of the world. Two-fifths of a cent! and yet it built a memorial window in history before which thousands have stood in admiration! Two-fifths of a cent! and yet it has rung from one end of Heaven to the other.

Two-fifths of a cent! Surely every child can give this. But while the poor and weak are encouraged, let not the rich and powerful shield themselves behind it, for it was "her all."—Briggs.

WICKED FOR CLERGYMEN. I believe it to be all wrong and even wicked for clergymen or other public men to be led into giving testimonials to quack doctors or vile stuffs called medicines, but when a really meritorious article is made up of common valuable remedies known to all, and that all physicians use and trust in daily, we should freely commend it. I therefore cheerfully and heartily commend Hop Bitters for the good they have done me and my friends, firmly believing they have no equal for family use. I will not be without them." Rev. —, Washington, D. C.

A New York man was accosted on Broadway by a bootblack the other night, who wanted a quarter to secure a night's lodging. "If you'll give it to me I'll give you a point on stocks," added the bright youth. Much amused, the man gave him the money. "Now," says the boy, "when you go down to Wall street in the morning you buy Iron Mountain; buy lots of it; it's going up." "Why, how do you know anything about Iron Mountain?" asked the astonished man. The boy mentioned the name of a prominent operator and said: "I blacked his boots to-day, and while I was doing it he said to a 'ferd' as was with him, 'Iron Mountain's going to boom,' says he. 'That's how I know it.' The man took his point to the street, bought the stock and made 25 per cent. on 1 is investment in the advance which, surely enough, took place.

Nothing but may be better. Hope without an object cannot live. Time is a ship which never anchors. Speech is of time. Silence is of eternity.—Carlyle.

There will be no collection Sunday night save the ordinary offertory. Sin has a great many tools; but a lie is the handle which fits them all. Prayer is a breath that fleets beyond this iron world and touches him who made it. He is not only idle who does nothing, but he is idle who might be better employed. If you would have your desires effectual, place them on things which are in your power to attain. There is a wealth of affection and kindness in every human heart, if properly developed. The faults that are committed through excess of kindness, it requires small kindness to excuse. BEAUTIFUL lives have blossomed in the darkest places, as pure white lilies full of fragrance on the stagnant waters.

A knowledge of art tends to self-knowledge, inasmuch as an analysis of the laws of beauty and taste promotes an understanding of the powers and purpose of the soul. It is impossible to make people understand their ignorance, for it requires knowledge to perceive it; and therefore he that can perceive it hath it not. If you long to bring forth all the fruit of the Spirit, strike you roots deep and wide in private prayer. That faith and support, that strength and grace, which you seek of God in secret, that they may be exercised in the hour of need, God will in that hour give you before men. ONE thousand dollars will buy an old world picture to grace your drawing-room wall; but one thousand dollars given to lift a debt from your church might hang a picture in your heart that would put to the blush all that Rubens or Raphael ever did. A real Christian seldom sees a defect in his neighbor. A pure lake reflects a beautiful sky, the clouds and the whole overhanging trees; but when it is ruffled, it reflects nothing that is pure. A bad man seldom sees a good trait in his neighbor. An imperfect glass reflects nothing correctly, but shows its own deficiency. A perfect mirror reflects nothing but bright and pure images.

WHAT you can effect depends on what you are. You put your whole self into all that you do. If that self be small, and lean, and mean, your entire life-work is paltry, your words have no force, your influence has no weight. If that self be true and high, pure and kind, vigorous and forceful, your strokes are blows, your work massive, your influence cogent—you can do what you will. If done to obey Thy laws, Even servile labor shines; Hallowed is toil, if this the cause: The meaneast work, divine.

How does it happen that the most liberal people are those who have little to give? We know of churches we would build, and colleges we would endow, and missions we would organize and supply, and many poor people we would relieve, if we only had the money. Then, again, we think we know some who have the means of doing all these things, who profess to love and serve our common Master and Lord, but they do not look at the matter as we do. Rich Christians must have some way of satisfying their consciences on this subject. Capital is perhaps fully absorbed in their business; they have grown rich by economy, and this economy clings to their benevolence. Then, if they were to foot the bills, it would be a wrong to the people generally, who should contribute according to their circumstances. If a certain church were to be supported by one or two rich men or women, it would be bad for the rest, who would probably be willing to let them do it. One man may build and endow a university, but would it not be better if it had been done by the gifts of several hundred or thousands of contributors? Because a man is rich it does not follow that he is to carry the entire burden. Giving is a duty and a privilege, and means of grace for all. Shall a rich man stand in their way by leaving them nothing to do? We imagine there is something of this devout and godly conservatism in the apparently strange course of some rich Christians. Between God and their own conscience they have settled the matter some way. It may be as we have indicated.—Selected.

Any spiritual blessing is worth more than the most costly temporal good. A devout thought, a pious desire, a holy purpose, is better than a great estate or an earthly kingdom. In eternity it will amount to more to have given a cup of cold water, with right motives, to an humble servant of God, than to have been flattered by a whole generation. Five things to observe with care: To whom you speak, To whom you speak, And how, and when, and where. A Christian is the highest style of man. Christ-life is strength, not weakness. MERCHANTS, READ THIS.—To those subject to indigestion, dyspepsia, and a feeling of debility and fretfulness, we say, without equivocation, take Simmons' Liver Regulator. It is unequalled in the cure of Piles, Constipation, Bad Breath, Sick Headache and Bilious Complaints. The Regulator is free from any injurious mercurial substance, not disagreeable; can be taken at any time, without interfering with business or pleasure. It is so gentle, safe, and such a good digester, that it is often used after a hearty meal to settle the food and relieve any apprehension that the meal may disagree with you. Having been a great sufferer for many years from general debility and indigestion, I concluded to try your valuable medicine, (Simmons' Liver Regulator, in small doses, and found it to be what it was recommended for. You can use my name at any time you wish in its praise. J. F. DUMAS, Merchant, Hatchcock, Ga.

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These celebrated Trusses are well known by thousands who are relieved or cured free of charge, except the price of Truss. The best ABDOMINAL and WOMB supporter ever invented anywhere. Braces for Deformities made and fitted. I am no Charlatan nor Impostor. HUNTER & GENSLINGER, Manufacturers of RUBBER STAMPS of every description. 46 Camp Street, NEW ORLEANS. Agents Wanted.

MARSDEN'S PECTORAL BALM. The Greatest Remedy Known FOR Consumption, Coughs, Colds, Bronchitis, Asthma, Whooping Cough, and All Diseases of the Throat and Lungs. No family should be without a supply of this standard medicine, the merits of which in the treatment of Pulmonary affections have been lauded by thousands who have been rescued by its timely use from the clutches of disease. PRICE: Large Bottles, One Dollar; Small Bottles, 50 cts. For sale by all Druggists and Dealers in Patent Medicines. G. R. FINLAY & CO., NEW ORLEANS. WHOLESALE AGENTS: JENKINS' ANNIHILATOR. A SURE CURE FOR Rheumatism, Gout & Neuralgia. It will not fail to effect a permanent cure in any ordinary case of either of these diseases, if used according to directions. PRICE, ONE DOLLAR per BOTTLE. For Sale by all Druggists. G. R. FINLAY & CO., NEW ORLEANS. WHOLESALE AGENTS: J. P. LYONS, Pianos, Organs, Sheet Music Etc BINKLEY HOUSE, SHERMAN TEXAS.

I propose to sell any Piano or Organ, cheaper than it can be bought either from the factory or through any dealer. JAMES B. GOFF, ATTORNEY-AT-LAW, AUSTIN, TEXAS. Will give special attention to questions of heirship, and the recovery of estates and lands in any part of Texas. J. J. COLLINS, Wholesale and Retail Groceries and Provisions, Cigars and Tobacco. FINE BRANDS OF FLOUR A SPECIALTY. No. 126 Main St. Denison, Texas. Branch House Galveston, Cooke county, Texas.

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Texas Christian Advocate

IT IS WORTH A TRIAL. I was troubled for many years with kidney complaint, gravel, etc.; my blood became thin; I was dull and inactive; could hardly crawl about, and was an old, worn-out man...

Obituaries.

The space to be occupied by obituaries is limited to twenty lines for each. The publishers will charge one-third of advertising rates for notices exceeding this space...

In Memoriam.

JESSE LEE JAMES, wife of J. P. Whitney and daughter of Col. Tallaferris and Fannie James, died at the residence of her parents in the city of Tyler, Smith county, Texas, March 25, 1880...

WILSON.—Our life is a span; our age is as nothing. "All flesh is as grass, and all the glory of man as the flower of grass. The grass withers, and the flower thereof falleth away..."

WHITEHEAD.—Mrs. Sallie Whitehead, wife of the preacher in charge on Marysville circuit, died on the night of March 14th, 1880, at her residence in Rockwell county, Texas...

McCREARY.—A. M. McCreary was born July 11th, 1812, converted July, 1830, and died at his residence in Rockwell county, Texas, February 14th, 1880...

WHITNEY.—O DEATH, THOU ART CROWNED was the involuntary exclamation when the intelligence of the death of Mrs. Jessie Whitney reached us on yesterday. She was the daughter of my very dear friend and brother, Colonel T. Whitney...

CHAPPELL HILL COUNCIL, No. 336, U. F. T. To the officers and members of Chappell Hill Council No. 336: Your committee appointed to draft suitable resolutions in memory of our departed sister, S. E. Stokes...

March 15.—This is the first day the sun has shone in seven. Sunday and Monday, 14th and 15th, the snow covered the earth. We have had the severest spell of winter in thirty years...

OVERWHELMED. The Entire Country Amazed at the Miraculous Power of a New Discovery, Which Overcomes the Most Stubborn Resistance and Overthrows the Logic of the Doctors.

The Supprisingly Incurable Kidney Diseases, which have Baffled the Efforts of Medical Skill, At Last Clearly Understood, and a Host of Despairing Ones Made Happy.

Testimony of a few of those who have been cured, and their Gratitude for Deliverance.

From Professor W. E. Ryan, formerly professor of natural sciences and mathematics in Pio Nono College, Macon, Ga. GENTLEMEN.—Be pleased to accept this as an acknowledgment of my gratitude for a permanent cure of a terrible disease of the kidneys...

Mr. Ryan gives the following named gentlemen as references: COL. JONES, Editor Telegraph, Macon, Ga. COL. H. J. LAMAR, Macon, Ga. JAMES A. GRAY, Augusta, Ga.

ORGANS. ESTEY, Mason & Hamlin ORGANISTS. PRICES: \$50 . . . \$60 . . . \$75 80 . . . 100 . . . 125 150 . . . 175 . . . 200 250 . . . 300 . . . 350

Second-Hand Pianos. PRICES: \$50 . . . \$75 . . . \$100 125 . . . 150 . . . 175

Second-Hand Organs. PRICES: \$30 . . . \$40 . . . \$50

WARNER'S SAFE BITTERS. A MEDICINE WHICH STIMULATES THE APPETITE, IMPROVES DIGESTION, RESTORES LOST STRENGTH, AND PURIFIES THE BLOOD.

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