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Christian Advocate

PUBLISHED BY THE TEXAS ANNUAL CONFERENCES OF THE M. E. CHURCH, SOUTH.

VOLUME XXIV.

GALVESTON, SATURDAY, JULY 1, 1876.

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Christian Advocate

GALVESTON, TEXAS JULY 1, 76.

Correspondence.

A Protest.

Mr. Editor—I have been grieved at the animus of several articles which have appeared in the ADVOCATE of late.

One was an invidious contrast between Northern and Southern society; and the other was a series of criticisms on the spirit and doings of the late General Conference of the M. E. Church, North.

The writers are good men, and no doubt, intended no harm; but I question their judgment. Much of what they say may be true, and yet the wisdom of writing and publishing them in a newspaper—much less in one of our church organs, and at this time—is not wise.

The picture of a great church, torn, rent and divided, in continuous strife for thirty years of belligerent warfare, is humiliating enough to bring every Methodist to his knees in agonizing prayer to God to still the tempest, and restore peace to these millions of Christian people. Again, steps have been taken by the two Methodisms—North and South—and seemingly in good faith, to adjust and remove the existing causes of strife, and establish permanently a Christian fraternity between the two branches of the same great family. The Fraternal Commissioners representing each Methodism are soon to meet and see what can be done to accomplish this Christian design, in which not only the whole Methodist family, in all her branches, but the world, is interested. It may fail; and in case it does, it will be cause of lamentation to all good people. If it succeeds, it will be cause of universal thanksgiving and praise throughout Christendom. It would be well for a day of fasting and prayer to be proclaimed throughout the United States with special reference to the negotiations of the Commissioners, and pray for the peace of Jerusalem.

Now, Mr. Editor, while these great interests are pending, how inopportune these scathing, blistering articles in the organs of Southern Methodism! Is it with design to keep the strife at fever-heat, and defeat fraternity? I hope not; surely it cannot be.

In the name of the M. E. Church, South, and that charity which never faileth, I do protest against anything more being published in the ADVOCATE, the effect of which would be to antagonize the pending negotiations for fraternity between the two Methodisms.

Let the addresses of our fraternal messengers tone up public sentiment, South, to the true standard of fraternity. The reverse, if indulged, will be a blight and a mill-dew upon our people.

R. S. FINLEY.

OVERTON, June 19, 1876.

SANDY POINT, TEX., June 15.—Our District Conference camp meeting closed last Monday. All the preachers of the district came up to the help of the Lord, save Bros. Parker, Morris, and John. The preaching was able, earnest and appropriate, while the prayers of the people went up to the throne of grace as from the heart of one man, with the same humble spirit of that man who would not even "lift up so much as his eyes unto heaven" when he cried out, "God be merciful to me a sinner!" Thirty-two were added to the church; twelve adults and nine infants baptized, and almost the entire people made to feel deeply the truthfulness of Christianity and the power of God to save. "Bless the Lord, O my soul; and all that is within me bless His holy name!"—THOS. R. CURTIS.

RUSK, June 20.—Our meeting at Rusk is still in progress with several penitents who are not willing that the services shall close. Up to this time about twenty have been converted, and nineteen have been received into the church. The hearts of quite a number who have long withstood God's grace have been touched, but still they are halting between two opinions. We are greatly indebted to Bro. Turner, of Tyler station; and Henderson, of Cherokee circuit, for faithful and efficient assistance during the meeting.—J. W. JOHNSON.

Galveston District Conference.

Galveston District Conference convened at Sandy Point, June 8th, at 9 o'clock A. M., Rev. N. H. Crane, presiding elder, in the chair; opened with religious service.

On motion of R. T. Nabors, J. T. Williamson was elected Secretary.

The reports from the various charges were encouraging. The financial interests of the district were fully discussed, bringing out the fact that outside of our cities there is no financial system. Consequently, the preachers are poorly paid. The Sunday-school interest received attention. A committee of four, with the presiding elder as chairman, was appointed on the arrangement of missions in the bounds of the district, to report at the approaching session of the Annual Conference. N. N. John, Judge Wynch, J. H. Shapard, and E. D. Ellison were elected delegates to the Annual Conference, with Capt. Cherry and S. S. Munger as alternates. The following resolution was adopted; and, on motion of R. T. Nabors, ordered published in the ADVOCATE:

Resolved, That it is the sense of this Conference that we do not permit our churches used for promiscuous public lectures; nor will we tender the use of our churches to any religious body which does not recognize the Methodist Episcopal Church, South, as a Scriptural church of Christ, or who will not allow our ministers to officiate in their houses of worship on terms of ministerial equality.

The following resolution was unanimously adopted:

Resolved, That we most cordially endorse the course of the TEXAS CHRISTIAN ADVOCATE as to the prevailing evils of the day, and pledge ourselves to extend its circulation.

Cedar Bayou was selected as the place for holding the next Conference.

Prominence was given to religious exercises with most happy results. J. T. WILLIAMSON.

COURTNEY, TEXAS, June 19—

We have just closed a very interesting meeting at Courtney, Grimes county. Our church was very weak at this point, having but a small number of live working members. To add to our difficulties, the modern mania of dancing had taken a fearful hold of the younger portion of the community. I mention this because I find it a greater hindrance than any other one thing in keeping young people from becoming Christians. Strange that there can be found one claiming to be a Christian who would advocate dancing. In view of the above facts, and others that we might name, you may know that it requires no small effort to make an aggressive movement against the empire of sin. Well, after nearly a month of continued effort in preaching, praying, visiting, etc., we have the net results of nine added to our church and some fifteen converts. Some will probably join the Baptists, and others will, we think, yet come in among us. Besides this, the members have been greatly blessed and encouraged. I will take this occasion to ask Christians of Texas to pray for a general revival on my circuit this year. We do not want to stop short of a hundred converts.—G. S. SANDELL.

HAMILTON, June 12.—I have not done as much as I wish to do; times are hard; the people that I labor with are poor; but I can meet this excuse, for I think they are too poor to do without the church paper; but there is an excuse that I cannot meet: we are too poor to pay for a paper and not receive it; and there is but one postoffice within the bounds of my work. Our people like the ADVOCATE. I cannot say anything for your encouragement without reiterating what has been said. I get my paper.—L. F. COLLINS.

JEFFERSON, June 19.—Enclosed please find \$2 50 for the ADVOCATE. I do not want to be without the ADVOCATE. I could say much of how your bold stand against gamblers is appreciated by the masses here; but it is useless. Suffice it to say you are doing great good. No news here. Work on the East Line and Red River Railroad is progressing. The President has purchased iron for 20 miles.—W. D. DENNIS.

North vs. South.

Northern Civilization and Radicalism vs. Southern Barbarism and Conservatism.

The writer proposes in this paper to contrast the civilization, secular and Christian, of the North with the barbarism of the South upon the subject of slavery. The cupid-ity of Northern civilization prompted the slave trade. This infamous traffic, which was pronounced by Mr. Wesley the sum of all villainies, and applied by fanatical negro phobists to slavery, was instituted and prosecuted by the ir-pressible Yankee, in Yankee ships to furnish Yankee labor, when his cruel exactions of the Indian failed to furnish it; and after negro slave labor failed to compete with free white labor in a Northern climate, the negro—a child of the sun—was transferred to our sunny land; not through philanthropy, but the ever-prevalent consideration with Yankeeism—the almighty dollar. The whole slave trade, domestic and foreign, was transferred from the North to the South against the protest of the South. After this system became thoroughly interwoven with the institutions of the South and embodied in the organic law of the land, forming a condition precedent in the adoption of the Constitution of the United States, the flaming philanthropy, having its birth in the North, that would compass its ends at other people's expense, commenced the agitation in reference to the slaves bought with trinkets or kidnapped by the very people who, after pocketing the money obtained for them, became powerfully exercised in their consciences about the people, who bought and paid their money for them, holding slaves; never, however, offering to disgorge the money received, which seems never to have disturbed their sensitive souls in reference to other people's sins. This hallucination of a distempered brain and perverted conscience that loses sight of the beam in its own eye and sees only the mote in the eye of a brother, continued to grow in intensity until the whole land was deluged in blood; for the lapping of blood is the essential sequence of a fanaticism that overrides all the restraints interposed by the laws of God and man, and only allegiance holds to the promptings of a lawless higher law. Whatever may be the opinion of the world on slavery, and no one now wishes to be its apologist or advocate, the pregnant fact stands out in bold relief that no heathen nation sunk so low in moral or intellectual degradation has advanced so rapidly in all the elements of material, moral and intellectual progress as the negro has done in his century of servitude, and whether in the providence of God the time had come for his release from the tutelage so beneficent and productive of good results to him in contrast with the heathens of his own race, the great fact is patent that slavery has been a blessing to the sons of Ham; and the great problem, whose solution has baffled the true humanitarians of our age—whether slavery is the normal condition of the negro; or freedom is his abnormal state—remains still insolvable, so far as the reckless experiment has been tested. The dominant and prevailing instincts of his lower and beastly nature seem to necessitate a more powerfully repressive force to curb than can be imposed by any moral power, inherent or acquired, even under the most favorable auspices in which he is now placed. Under the mild and beneficent tutelage of slavery, as ameliorated by the teachings of inspiration and enforced by the example of the Great Teacher and his apostles, the negro seems to have been as favorably circumstanced, and to have developed the most admirable character of which His inferior nature is susceptible. The miserable farce which has been enacted before High Heaven of making him a governing power in the State for sinister political purposes will forever stamp with infamy those who, inflamed with passion, inaugurated it. The negro, who learns by assimilation—without the power of origination by the evolutions of his own intellect—would never have aspired to the abnormal position that his pretended friends, par excellence, placed him in; not for love to the negro, but hatred to the master! Under the present regime of wicked counsel from base, unprincipled

men whose only hopes of preferment are predicated upon the ignorance and credulity of their dupes, the retrogression of the negro is assured unless the repeated disappointment of his hopes, founded upon the lies told him, shall open his eyes, and shed a ray of light upon his understanding, stultified as it is by his beastly instincts, which are appealed to by the base impostor who would use him. There is very little to hope for in his development by the religious culture he receives. Thrown off from his true friends—who, by association from childhood and the tendersympathies awakened in the nursery, felt a greater attachment for the negro than any other beings, however loud their professions—instead of being governed by their counsels, and instructed by their teachings, he is the dupe of evil advisers and ignorant, false teachers, and is involved in the mazes of superstition and false doctrine that involve the indulgence of his depraved passions and unholy lusts. The teacher and his dupe alike, in a great majority of cases, are the slaves of sin—living therein with no compunction of conscience, and deceiving themselves with the idea of being the children of God. This is what a spurious philanthropy-negrophilism has done for them. God can overrule the folly and madness of man, and restrain His wrath and make it contribute to His glory and the advancement of our race; but so far as human conception can discern, there has been enacted in the nineteenth century the grandest farce and most bloody tragedy on the roll of the deeds of human folly and madness. H. M. BOOTH.

COLD SPRINGS, SAN JACINTO, June 19.—There has not been a time in my recollection since our separation from the Methodist Episcopal Church that I would have voted for a reunion of the two branches, from the fact that there has not been a period since that event that they have ceased to abuse and revile, not only the Southern people as a class, but the Methodists of the South. There is no unity and fellowship without love. Can the Southern people tolerate fellowship with such Methodists as Bishop Haven and his numerous adherents? I say, they cannot, nor will not. They will not allow us to forget the past: continually calling us by hard names. They whisper "brother" in our ears, with the loving arm across our necks; and at the same time stab us with the other hand. When the Methodist Episcopal Church (North) purges itself of enmity, corruption and politics, then there may be some chance of reunion. The communication in the ADVOCATE of the 17th, giving a review of the proceedings of the General Conference, shows the animus of that body toward her Southern sister. I think that any propositions made by the Southern delegates ought to be, and I hope will be, voted down with "a storm of indignation." What "justice," however simple, are we asking for? I hope that not another fraternal delegation will ever be sent to one of their General Conferences pleading for "simple justice." It is to be hoped that the recently appointed lay delegate, Gen. Robert B. Vance, will not be guilty of such fallacy. What is to be gained, spiritually, by a reunion with the Northern Methodist Church? I answer, nothing spiritually. But it united, the odium that hangs over that body will be over us as a party to all her crimes and corruptions. I say we can and will do more good separated than united. Then let us steer clear of work in the Master's cause, and not in the interest of any political party. Keep the church (South) clear of politics, and of being corrupted by money. It is to be hoped that in every instance, and under all circumstances, that our elders and bishops will not hesitate to bring the gavel down promptly, and stop the voice of any delegate who should presume to introduce politics into any body of the church over which they preside.—Z. T. ROSS.

RUSK, June 15.—We have had a meeting going on in Rusk for six days which has grown in interest every day. Last night the altar was crowded with penitents, and five were happily converted. We will go on while God's spirit continues to work.—J. W. JOHNSON.

The First Contribution.

HEMPSTEAD, June 19, 1876.

I have this day received fifty cents sent to the address of Rev. U. C. Spencer, Hempstead, Texas, to aid in liquidating the debt hanging over the Methodist Church property in this place. If you have room, please publish our good Bro. Kilpatrick's letter in full, in that best of all religious papers, the TEXAS CHRISTIAN ADVOCATE, and oblige, U. C. SPENCER.

NAVASOTA, June 17, 1876.

I saw your request in the ADVOCATE that each one would send you twenty-five cents, to help pay for your church lot. Enclosed I send you twenty-five cents for myself, and twenty-five cents for my wife, Mary Martha K., who is an invalid, crippled and has been in bed four months, unable to stand. The amount you call for is so small that every one could easily, if not cheerfully, bestow it; yet people are generally so careless and so lazy that I fear you will scarcely get enough to pay the debt that way. I feel a very great desire to secure a safe footing in Hempstead, because I am satisfied it is bound to become a considerable town in a few years, and go on in growth as the years roll by. Hope you may succeed better than I apprehend, and as well as you desire. A. R. KILPATRICK.

SAN MARCOS, June 14.—The San Marcos District Conference met in the Methodist Church here, in the town of San Marcos, June 9, 1876. Every charge in this district was represented, some of them pretty largely, and hence you may see we had rather a large attendance. There was also an unusually large attendance of the citizens of the community. Altogether we had a very satisfactory and pleasant session, though there were some rather warm and sometimes sharp debates; yet, I think good feeling prevailed among all and throughout the whole session. Rev. H. V. Philpot, of Austin, was with us by special invitation, and on Saturday evening, when the "Report on Education" was read, he was requested to deliver an address on that subject, and responded in a short but forcible and eloquent speech. The history, progress and prospects of Coronal Institute were discussed at considerable length, and great interest was manifested in the matter, both on the part of the members of the conference and also the citizens. The conclusion of the whole matter is this: that we have an excellent school under the management of an excellent faculty, and a still more excellent place for some friend of genuine Christian education, who is a capitalist, or has more money than he can use in the interest of his soul, to bestow a few thousands. There are men in Texas who belong to the Methodist Church who are laying up money by the thousands, which will in all probability prove the root of great evil to their children, and which they would do well to invest in just such institutions as "Coronal Institute." Oh that God would open the eyes of members of the church that they might see the true value of money, and open their hearts to bestow it properly. Quite an extensive religious interest is following the labors of the brethren during the session of the conference, and there have already been several conversions. Five joined our church last night. The meeting still continues with unabated interest. Bro. Philpot remained with us until Tuesday morning, preaching very acceptably. I here append, or send to be appended, the resolutions passed by the conference.

[Allow me to say that I am made to say some very awkward things in my last, and I will now take occasion to ask the readers of that article to supply the place of "Master's communion" with "Master's commission;" "I can join," with "I can conjoin;" and "political causes" with "political causes," and they will see that it makes sense.—JOHN B. DENTON.]

Resolutions.

STATE OF THE CHURCH.

Resolved, 1. That we give more attention than ever before to the wholesale administration of discipline.

Resolved, 2. That we preach publicly and talk privately to our people upon the great question of do-

mestic piety, extracting a promise from each of those not already committed to the work that they begin at once.

FINANCE.

Resolved, That it is the sense of this District Conference that the pastors are required to give, in their reports, full and complete statistics of all the finances of their respective charges.

EDUCATION.

Resolved, 1. That this District Conference, in view of its responsibilities as representing the church within the bounds of the district, do now raise a contribution from each member for the purpose of inaugurating a movement to secure a fund to make the necessary improvements upon the buildings of Coronal Institute.

Resolved, 2. That the amount necessary to meet the demand be fixed at \$1,000.

Resolved, 3. That in order to secure this amount each preacher be required to approach, if possible, each member of his charge and solicit a contribution for this purpose. In view of the pressure of the times we recommend that only a small amount be solicited from any one, especially as such a contribution from each member within the district would meet the present demand. We recommend that each member be requested to contribute fifty cents.

Resolved, 4. That this amount be raised by August, 1876.

TEXAS CHRISTIAN ADVOCATE.

Resolved, That this the San Marcos District Conference take great pleasure in giving their hearty endorsement to the TEXAS CHRISTIAN ADVOCATE, and do hereby pledge ourselves to give it our support and co-operation so far as recommending and urging its claims upon our people.

AGENT OF CORONAL INSTITUTE.

Resolved, That we appreciate the labors of the active, energetic and indefatigable agent of Coronal Institute, Rev. O. A. Fisher, and pledge ourselves to co-operate with him in the great work in which he is engaged.

REV. W. J. JOYCE.

Resolved, That the thanks of this Conference are due and are hereby tendered to our presiding elder for the exact and thorough manner in which he has performed the arduous duties of his office, and that we cherish the hope that he may be with us in future years to perform like duties.

ATHENS, June 13.—Our crops are fine—corn, cotton, potatoes, rye, oats, etc.—the rains; health good; religion is at a low or almost dying rate. Our pastor is the right man in the right place, doing good work. Our community was thrown into the most intense excitement on the night of the 8th inst. Just after dark the stillness was broken by the report of a gun; in a few seconds all was the wildest confusion with the rumor that our ex-Sheriff, Col. Jno. C. Goodgame, was killed; we rushed to the scene. There in a large pool of blood lay the poor man dead, his neck pierced with two shots—one breaking his neck, the other cutting the left jugular vein. When the excitement had somewhat cooled, we began to look for our Justice of the Peace; he was nowhere to be found and is still missing. The name of the party who did the killing is Jess. Packwood, about twenty-four years old; he resided in this section since a small boy. Col. Goodgame and some of his friends were in the law office of Judge Longworth, taking a game of cards; the doors were open at the time the shot was fired, which could have missed the judge by only a few inches. So you see, my dear brother, others are suffering in the way of cards besides Galveston. I hope this may be a warning to some others. Please insert this for our good.—W. D. SCOTT.

HILLSBORO, June 20.—I write to inform you that God's converting power and sanctifying grace have been manifested on Ash Creek mission. The church is putting on her beautiful robe of righteousness in the larger portion of my territory. I was compelled to close a very promising meeting Sunday night, because the people so generally were engaged in harvesting and laying by their cotton crops. "The harvest truly is great and the laborers are few"—morally and religiously. Pray for more laborers.—H. N. HENRY.

Christian Advocate

GALVESTON, TEXAS, JULY 1, '76.

The Old Clockmaker.

Asa Tuttle was an illustration of the fact that man is partly responsible for his own conduct and partly not; and that the boundaries between responsibility are vague, variable and mysterious.

Every Saturday night he got drunk, went home and whipped his wife, cursed and swore, broke something, and had to be quelled by the police, who took him to the calaboose.

Upon all the physical faculties, and the man would be wound up again and set running for another twelve hours. It was very strange that after all his damaging remarks about clocks, Mr. Tuttle should find that he was nothing but a clock himself.

Whether something or somebody spoke to him, or how it got into his head he could not tell, but he was able quite clearly to understand that one of these clocks governed all the physical movements.

also, by a happy coincidence, to indicate the doubt his friends were in as to what had become of him.

BIRTH PLACE OF JOHN THE BAPTIST.—Near by is the ruin of a low, thickwalled chapel, of a pure Gothic style, a remnant of the Crusaders' occupation.

The information is sudden and seems improbable, especially as there are other places where he was born. "How do you know?" we ask.

FRIEND, when you hear a sermon, consider this: the truth is more than he who tells it. Be in sympathy with the truth, and the graces of the orator will be a secondary matter.

AN INGENIOUS INVENTION FOR BALLOONS.—M. Sivel, the Danish aeronaut, who crossed the Sound into Sweden for the sixth time last year, has invented an ingenious safety apparatus for preventing his aerial vehicle from alighting in the sea.

A Case of Winding Up.—Fifteen of us met at the creditors' meeting to decide upon winding young Splurjit up. He was a jolly, genial fellow, meant well, but had sold too many goods below cost and to poor customers.

With a scream of fear he awoke. His neck was across the back of a chair, and all the blood in his body seemed to have settled in the top of his head.

After breakfast next morning, which was Saturday morning, he went hastily to hunt up an elder of the church, to whom he related his dream, and insisted that he must be wound up every Saturday morning, or he could not run till Sunday.

At six o'clock, when she went to wind him up for breakfast, she found he had run down forever. His heart had ceased to tick.

Flour kept in barrels for a long time often acquires a peculiar odor, supposed to be derived from the barrel. The smell actually indicates an incipient decomposition prejudicial to bread-making.

WHEN the fires of affliction are kindled at me, do I glorify God in the flames? Does my patience, under tribulation, beam forth to the glory of God?

The danger of shaking young children as a mode of correction has been exemplified at Sunbury, England. A little girl, two and a half years old, was punished in this way by her mother.

TEXAS MEDICAL COLLEGE AND HOSPITAL, Galveston, Texas.

The regular course of lectures will begin Monday, Nov. 15, 1876, and close the 10th of March, following. Six lectures daily.

GREENSVILLE DOWELL, M. D., Professor Surgery. J. D. RANKIN, M. D., Professor Theory and Practice of Medicine.

SEPTOLINE SOLAR, CRYSTAL, INSULATED, HEAT-RESISTING, FLUORESCENT, TRANSPARENT, RESISTANT TO ACID, ALKALI, AND RADIANT DEVICES.

CHANGE OF TIME. G. H. & H. R. R. ON AND AFTER MONDAY, APRIL 17, 1876.

CHAS. S. SHATTUCK, WHOLESALE AND RETAIL GLASSWARE, CROCKERY, CHINA, LAMPS, LANTERNS, CHANDELIERS, BRACKETS, TIN AND JAPANESE WARE, CLOCKS, WOOD AND WILLOW WARE, BRONZES, STATUARY, AND HOUSE FURNISHING GOODS.

M. WOOLF'S NEW ORLEANS SHOE STORE.—has reopened at 129 Market Street, Galveston.

Vichy Kissengen Waters. AT PRESTON & ROBERTS' Drug Store, Market Street, bet. 21st and 22d Sts.

FRED BARNARD, ATTORNEY-AT-LAW. 112 Strand, Galveston, Texas.

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Christian Advocate

HALVESTON, TEXAS JULY 1, 76

Obituaries.

Rev. John C. Robinson.

This veteran of the Indian Mission Conference died at his residence, Paris, Texas, May 29, 1876, in the 70th year of his age...

Memories of the Court of Marie Antoinette, Queen of France. By Madam Campan, First Lady of the Bedchamber...

Memories of the Life of Mary, Queen of Scots. With Anecdotes of the Court of James VI. and I. of Scotland...

Memories of the Life of Anne Boleyn, Queen of Henry VIII. By Miss Benger, author of "Memories of Mary, Queen of Scots..."

Life and Times of George Washington. By Samuel M. Schmeiser, LL.D., author of the "Life and Times of Alexander Hamilton..."

Life and Times of Alexander Hamilton. By S. M. Schmeiser, LL.D., author of the "Life and Times of George Washington..."

Life and Times of Thomas Jefferson. By S. M. Schmeiser, LL.D., author of the "Life and Times of Alexander Hamilton..."

Life of Benjamin Franklin. The Celebrated Statesman and Philosopher. By G. L. Holley, with portrait on steel and illustrations...

Life of Daniel Boone. The Great Hunter and Pioneer. By G. L. Holley, with portrait on steel and illustrations...

Life of Colonel David Crockett. The Original Hunter and Improver of the Back Country. By G. L. Holley, with portrait on steel and illustrations...

Life of the Three Mrs. Judsons. The Celebrated Female Missionaries. A new and complete edition. By G. L. Holley, with portrait on steel and illustrations...

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Christian Advocate

GALVESTON, TEXAS, JULY 1, '76.

It is an unsettled question still whether the late Sultan of Turkey suicided or was murdered. At any rate, he is dead. This is an important item inasmuch as according to the law of succession in Turkey the crown falls to the senior male descendant of Othman the progenitor of the present race of sultans. Murad could not legally succeed to the throne while his uncle Abdul was living. It was very convenient for Abdul to die just then. He was not wanted about there any longer.

When Sunday school workers address children they often deal with sharp edged tools and need all their wits about them. Last Sunday the lesson was the choice of the seven deacons in the apostolic church. A brother was illustrating it, in connection with a black-board exercise. It progressed satisfactorily until at last the question was asked: "What then is the special duty of deacons?" when one of the boys yelled out: "To take care of the widows."

Some people say that religious papers are very nearly superseded by the great dailies. The latter, it is claimed, furnish all the important religious intelligence with much additional matter. We will not vouch for the quality, nor have we been impressed with the quantity of religious matter the secular papers contain: that they contain matter not religious, we have not the slightest question. One of the debates before the late Presbyterian Assembly in Brooklyn, involved vital questions of church interest, in which men of admitted culture and eloquence participated. A score of lines was all the space one of the leading New York dailies gave to the report, while all the details of a beastly prize fight occupied three-fourths of a column. Other papers devoted nearly as little space to an account of a debate in the Methodist Conference in Baltimore, while many of them gave nearly two columns to a horse race which came off the same day. Many of our people are moderate in their demands for religious intelligence, but as greedy as cormorants for the news. Columns about the turf, the theatre, the police courts, murders and riots are the attractions they call for. Again, many of these reporters are as unfit for the task of writing up the proceedings of a religious body as it is possible for a publisher to select. Very often a Catholic is sent to give an impartial report of a Protestant assembly. He does his best, perhaps; for writing in his trade; but he might as well try to give the peculiar tint of a rose after studying it through green goggles as to represent the tone and temper of a body which his creed pronounces to be heretical. In another case a skeptical reporter writes up a revival meeting. He wants to make a good thing of it, but he is far more at home in the green-room of a theatre, or among the beer-slingers of a dance house, or the haunts of the gambler; and, with the very best intentions, he makes a bungling business of it. We have read reports evidently gotten up in such fashion; in which terms and names were so muddled that the participants in the meetings could not recognize the account of their own proceedings. The way they run Methodism with synods and presbyteries, put bishops to moderating over Presbyterian assemblies, make doctors of divinity out of licentiates, put Baptists and Episcopalians in the wrong place, would be amusing were it not often perplexing to those who are on the hunt after exact information. Many a time an item of importance is laid aside because we are well assured of its impossibility. We give the gentlemen of the secular press great credit for their enterprize, but when they send a reporter to a religious meeting they should select a man who will be at home in this special line of business. Until this is done the secular paper will prove unreliable when religious intelligence is in demand.

EDITORIAL RESPONSIBILITY.

In another column our readers will find an article from Dr. Finley in which he not only deprecates the animus of certain articles relative to Northern and Southern society, and others respecting the spirit and doings of the late Northern General Conference, but protests against the admission into the ADVOCATE of anything which will "antagonize, pending the negotiations for fraternity, the two Methodisms." Upon a former occasion we endeavored to define our view of editorial responsibility. We said we did not regard the ADVOCATE the organ of the editor, but of the church. Through its columns the sentiments of the church may find expression. Its pages are the field where conflicting opinions respecting every interest to the church may be discussed. As long as there is a question, there will be diversity of opinion among the thousands of preachers and the hundreds of thousands of laymen, and the columns of the church paper, the floor of our Quarterly, District, Annual and General Conferences are the arena where these questions may be discussed. On the floor of each Conference, in the columns of each church paper and in the conflict of debate, many are unwise; and intemperate utterances will be heard. We have often listened in the Conference room to sentiments respecting questions of vital interest to the church which Episcopal wisdom could not approve, but which Episcopal prerogative could not repress. While the bishop apprehended very clearly the error in opinion or disapproved the animus in tone or manner, yet he recognized the right of the speaker to be heard. There are metes and bounds beyond which the chairman cannot permit a speaker to pass, but to determine the precise point where the gavel must fall and silence be enforced, calls for the highest wisdom on the part of the presiding officer. The department of correspondence is full of tribulation to the editor. Here the opinions of other men demand expression. To deny our columns to every man whose opinions the editor cannot endorse would simply be an act of arbitrary and unwarranted presumption, which would meet with just and speedy rebuke. If all men thought alike; if they would write of each question on one side; if every one held the same opinion with the editor; if the editor were the church; if he possessed the powers claimed for the Vatican, the embarrassments of his position would be diminished. As matters stand he must recognize the rights of others, and consequently articles which do not meet with editorial endorsement will sometimes have a place in our columns. When questions of vital interest to the church, such as those to which Dr. Finley refers, or when they involve questions of personal conduct, we append the name of the writer, who is the responsible party in the case. The editorial page alone represents editorial opinion. We deem the above remarks important because we wish to define clearly the question of editorial responsibility. While it is the editor's prerogative to rule out what he may consider improper articles, like the chairman's gavel, it must be used with becoming care.

The case before us is one in point. A question of momentous interest is before the church. Men's minds are divided. Each one thinks his views are the wisest. If we admit one side we must admit the other. Those whose opinions Dr. Finley deprecates may with equal right demand the exclusion of his articles on this special question. We deal with both sides alike—admit their articles or repress all discussion. In the heat of debate, unwise views are often stated and an intemperate spirit often displayed. This is always to be deprecated, yet discussion with its attendant evils is often the only process by which the solution can be reached. It would be more pleasant if the rain were unattended by the deafening roar, the blinding and often fatal flash; but rain is of too much importance to be dispensed with because of these accidents in its descent.

Fraternity born of Christianity is a "consummation devoutly to be wished." We join with our brother in the prayer that the hour may be near when in our Methodist Israel "Ephraim shall not envy Judah, nor Judah vex Ephraim." Methodism has a mission of such vital importance to the race that it may not without peril waste its forces in personal wranglings or sectional conflicts. At the same time, a fraternity which is fictitious can yield no lasting good. The wounds must not be slightly healed or they will break out afresh. Each branch of the church ere it join hands will act wisely to know its own mind, and give to the world a faithful, not a false, exhibit of the spirit which controls its movements. We are not sure but broader discussions would have enabled our commissioners to have represented more intelligently the feelings of our people. So far from repressing discussion, we are not sure but men like Dr. Finley have been remiss in not employing the power of the press in toning up public sentiment to "the true standard of fraternity." The South has no dread of investigation. If we bring our people to a broad comprehensive realization of the attitude we hold in the commonwealth of Christianity, we must accomplish that task by the bold and faithful presentation of the truth, even though the discussion calls forth sentiments we cannot approve.

Our own convictions and sympathies are in full accord with the position our church has taken on the question of fraternity. From the day Dr. Pierce bore to the Church, North, the olive branch, and returned with it rejected to the recent scene in Baltimore, where our fraternal messengers, with that venerable man as their leader, by letter and speech proclaimed the principles of Christian brotherhood on the floor of the Northern Methodist Conference, our soul has been in sympathy with its utterances on this question.

We have no fears that the commissioners to whom our church has committed its interests will not, in the pending negotiations, be consistent with the history of the church they represent; and with Dr. Finley we would invoke on the part of every Methodist earnest prayer that the spirit of Christian love may guide their counsels.

The late Dr. Norman McLeod gives in his diary an account of an invitation to preach before a court of Europe. Before the sermon the Prince of Wales requested "not to preach more than twenty minutes." He received the sturdy Scotch reply that the prince and court had nothing better to do than hear him preach, and he should preach, and he did preach, forty-seven minutes. The Prince had the good sense to listen respectfully and to thank him for the sermon. Long sermons are not the best on all occasions, and a preacher should exercise discretion in this matter; yet the spirit which prompts people to complain is usually that which, from all reports, actuated the Prince of Wales. He regards the gospel rather indifferently, and though his relations to the church compel his attendance, he regards preaching a bore. Long sermons are not likely to do such hearers any good; nor, for that matter, will short ones.

The younger Tyng, after working with Moody and Sankey and accepting their services in his church, and extending the same privilege to English women preachers, has recently baptized fourteen young converts by immersion. He has but little respect for some of the usages of the Episcopal Church.

The Southern Churchman says: "If Episcopal Churches cannot be built and supplied when built, except we have horse-races, balls and theatres, then we devoutly hope all such churches will be swallowed up by earthquakes."

The Methodists have established worship in Guanajuato, Mexico. A hall has been leased, and an hundred and fifty worshippers attend the services.

Bishop Andrews is to visit the conferences in Europe and India, and Bishop Haven the conferences in Africa.

Mr. Spurgeon is again suffering from ill health.

THE CHURCH VS. THE WORLD

SECOND PAPER.

In a former article we considered the error of the church in conforming to and practicing the follies of the world and the evils of dancing from a merely moral standpoint. In this, we propose to answer the pleas offered by the world and by church-going "worshippers of Terpsichore" in behalf of their practice, and to show the Bible laws in reference to it and other amusements of a similar character.

The advocates for dancing, card-playing, etc., claim that they are innocent:

First, because a genteel, social dance or game of cards has no immoral tendency, and is less harmful than many other things permitted by the church: such as "Sister Phoebe," "Grind the Bottle," etc.

We are no advocate for "Sister Phoebe" nor any of her kindred, for they are all members of that family whose father, the devil, has sent them to draw our youths from the religion of Jesus. There is no good in them. But in reply, we ask: What is a genteel, social dance? The answer generally given, is: "A few friends, gentlemen and ladies, gathered in a private circle with music and dancing." With this definition your plea seems reasonable. But how often do you see such a restricted gathering; and are the common dances of our country of this class? Your "socials," so-called, are generally gotten up by the wicked, the gay and dissolute; yea! the polished libertine is often the leader, and to most of these dances money and dress are the only passports. Into this society your children are introduced at an age when passion is strong and reason immature, and the results are often the loss of virtue and honor, and the induction into haunts of vice and infamy.

Again, admit for argument's sake that your social gatherings of this sort are pure; how long will it be, after the love of dancing and gaming are imbibed, before these youths will begin to frequent gatherings of the baser sort and to mingle in the promiscuous dance? If these evils could be arrested at any desired point, we could afford to run the risk; but like a small break in a dam, the stream at first so insignificant soon becomes a mighty torrent rushing with irresistible force onward to destruction. Parents, stop and reflect.

In the second place, it is pleaded, that "our natures demand recreation, and these dances and social games afford the least harmful of amusements."

We answer, the same plea is offered, and, if correct, will apply with equal force to the gambling dens, the rum saloons, (sale for loons) and the bawd-houses of our towns and cities. It is argued that these too are "necessary evils;" that these sinks of corruption, these festering sores on the body politic, are absolutely necessary for the protection of society. In the name of reason, of common sense, we ask, why and how. It may be argued, "to furnish a safety-valve in the legal gratification of lust and passion, by which society may be protected from their outburst by keeping them within legal restrictions."

According to this argument, to control vice we should legalize it. On this principle we must have legalized bawd-houses to control lust, and whisky saloons to control drunkenness, and gambling dens to control gaming and protect the unsophisticated. (!!) This is the plea of our enlightened age: "legalize vice to destroy vice." (!) You would control appetite by engorgement, and lust by gratification, and passion by indulgence. (?) You would keep our youth from temptation by placing temptation before them in its most glaring forms. And you would increase man's strength and disposition to refrain from sin and vice by cultivating and practicing it to full satiety. (?) Why the very school-boy knows better. Ask the old toper, or the moderate drunkard, or the debauched libertine, whether indulgence leads to control? Ask the poor deluded victim of the wine-cup, as the tears trickle from

the cheeks, why he does not abandon the ruinous habit? and he will tell you "its chains are riveted by habitual indulgence." Ask all these at what period they had the best command over their appetites and lusts? and they will tell you to watch over the beginnings of vice and guard against any indulgence.

Vice, as well as virtue, is susceptible of cultivation. All vicious practices are but confirmed habits, springing from simple indulgence in early life. Our innate propensities are easily controlled in childhood; but, if indulged then, they obtain the mastery at manhood, and bind us in galling fetters in later life. Every passion grows and intensifies with its gratification; and the only means by which to subdue lust and appetite is to curb them in our childhood and youth.

The same reasoning applies to dancing, and the same laws should govern us in reference to it. Indeed, the ball-room is the prolific parent of many vices which are almost inseparably connected with its scenes. Wines and cordials form a part of the entertainment, which lead to drunkenness; and wine and wassail pander to lust, which leads to death and dishonor.

"But our natures demand recreation." So they do; but are dances and other questionable amusements the only valve by which the exuberance of youthful spirits may find escape? Can we find no better recreation for our children? Church members, can you not provide some less dangerous amusements for your offspring? Would not good books, open air exercise, reading-rooms, and conversation parties, in the proper sense of the word, be much better for them? Is sending your children to dancing-schools "bringing them up in the nurture and admonition of the Lord?" Are these "diversions that may be taken in the name of the Lord?" Are they not lusts of the flesh? (See Gal. v. 19-21.) and are they not condemned by the inspired apostle?

We are commanded to "abstain from fleshly lusts that war against the soul;" to be "separate from sinners;" to "mortify our members that are upon the earth;" and to "bring up our children in the nurture and admonition of the Lord." John says: "Love not the world; neither the things that are in the world; for if any man love the world, the love of the Father is not in him." These are the injunctions of Heaven—the laws of God. How, then, can any true Christian become a partaker of these worldly pastimes, and "revellings," and "abominable idolatries," without a loss of Christian integrity?

Yet, again, it is pleaded that some churches allow pawn-plays, which are as bad as dancing. The question for us to determine is not the relative demerits of different sins and follies, but whether these under consideration are harmful and forbidden. We know of no classification of sins into great and small. "Sin is a transgression of the law," and any violation of the law is sin, and demands its penalty. He that sinneth by breaking one commandment is guilty of the whole; i. e. he law demands his punishment as if he were guilty of the whole.

But another pleads, "Some churches do not condemn these amusements, and many very prominent ministers advocate their harmlessness. True; but does that prove their innocence? Church laws are not always in consonance with God's law; and good men are very liable to err. Both churches and ministers too often pander to the world to gain adherents. The Catholic Church once sold "indulgences to sin," and claimed absolute control over the souls of men; but did that sanctify the former or establish the truth of the latter? The Puritans passed laws against witchcraft, and burned witches at the stake; but did their actions prove the existence of witches, or justify their cruelty? Henry W. Beecher is a very prominent man; but does his action and course justify any one else in committing adultery, or establish the foul doctrine of free-love? No man, however marked his antecedents, or

pious his life, can give laws to the church, or establish a precedent for her government contrary to the revealed will of God. God is the only law-giver; and His demands must be complied with, whatever may be the opinions of men.

The last plea for these things is: "They refine and polish our children, and fit them to make a good appearance in society." Indeed? Strange refinement! extraordinary polish! Then we ought certainly all to attend dancing schools—these schools of refinement; these exponents of the civilization of our age; and learn the art that is to distinguish us from the savage. How ignorant of the polish of social life are those who never attended a ball, or received the refining instructions of a dancing-master! And how exceedingly polite and refined are those who have enjoyed those extraordinary advantages! Let unprejudiced reason decide which class possesses most refinement. "Let not me and mine, O Lord, come into their secret or learn their fatal ways!"

It is not the touch of a hat or bend of the body; it is not the polished address, the elegant contour, or the smooth and easy motion of the body that constitutes the gentleman. Nor do grace of motion, witty repartee, and boldness of demeanor constitute "the winsome ladie." It may, in some circles, but reflecting men and women would prefer a higher, a better definition. A true gentleman is one who possesses gentleness of disposition; a true nobility of soul that scorns a little thing, and shows itself in all his acts. No dancing school can confer this; it is, in one sense, "to the manor born." Good breeding, a very desirable quality, is not the result of a few weeks' training. It is imbred, the result of constant guidance and teaching engrafted on a heart possessed of good qualities, and susceptible of tender emotions. No polish, however great, can compensate for ill-training or vicious indulgence in early life. The lamb's skin may be drawn over the body, but the ears of the hideous animal will, sooner or later, show themselves.

If, parents, you would truly polish your children, select for them instructors who will cultivate both mind and heart. Be polite yourselves, and instruct them while young in the laws of society. Urge it upon the teachers of your day-schools to watch the manners and morals of your child. Then send them to the Sabbath-school to learn the laws of God and their duties to Him and their fellow-men; and you will have a much better guarantee for their becoming gentlemen and ladies than if you sent them to a dozen dancing schools. They will thus acquire a polish, which, if properly appreciated by them, may fit them for the society of this world and of that to come. ***

It is said that during the past ten years the property of the Protestant Churches in this country has increased at about the rate of eleven per cent., while that of the Catholic Church has increased at the rate of forty-two per cent. This fact has in it a lesson our people may not overlook. It reveals the sagacity of the Catholic Church. They are laying a broad, material basis on which the future of their church will rest. They secure property at every available point, and improve it as opportunity offers. They have at this time as much property in Galveston as the Protestant Churches combined. They know the importance of the locality, and are entrenching themselves for future operations. The same policy is visible in all the other cities of our land. In this they are wise. It shows their activity. They realize that they are losing ground in the Old Country, and are planting themselves firmly in America. Their zeal should arouse others to activity.

Mr. Neesima, the young Japanese missionary who was educated in this country, has been married to the sister of Yamamoto, the blind counselor of the city of Kiyota. It is thought this alliance will promote the work among the Japanese.

Christian Advocate

GALVESTON, TEXAS JULY 1, 76.

MACHINERY. WIGGIN & SIMPSON.—Engines 12 to 50 horse power; Boilers, Saw Mills, Cotton Presses, Horse Powers and all kinds of Machinery built and repaired.

Read, Read, Read.

Great Inducements to Agents, Subscribers, and Clubs!

PREMIUMS OF SOLID VALUE!

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Premium No. 1.—Three Subscribers.—A beautiful silver-plated, Retall price \$1.00.

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Premium No. 27.—Thirty-two Thousand and Seventy-two Thousand Subscribers.—A beautiful silver-plated, Retall price \$14.00.

Correspondence.

SAN MARCOS, June 19.—There are several marks by which a true, spiritual church may be known. They may be summed up briefly as follows:

1. General and uniform attendance upon the preached word, and upon all the social services of the church.

2. The constant and general use of the Sacraments, and the maintenance of sound doctrine and wholesome discipline.

3. Personal and domestic piety as the basis of the rest, and having the foregoing as so many gracious results.

If every member goes by rule to the house of God to hear His word; if all attend and take part in the social meetings; if all be jealous with a godly jealousy for the maintenance of sound doctrine and wholesome discipline; if all use the sacraments; and if there be personal piety and family religion as well as the membership itself, surely such a church has the secret of power and all necessary elements of success.

Conscious of integrity, of moral uprightness and mighty faith in God, there remains little else to be done than to go up and possess all the land before it.

Such a church may well be regarded as invincible, because the glory of the Lord is upon it, and his mighty power puts in active exercise its whole machinery. But any break in the chain of devotion, any neglect of a plain duty either on the part of the minister or the membership, must impede the progress of the Church, and contribute just so much to its confusion and ultimate defeat.

The largest success will be coupled with the greatest faithfulness. There is a perpetual premium offered to perpetual faithfulness—but this must include all duty. God has visited his people in San Marcos in much mercy.

In the last few weeks about twenty souls have been converted; sixteen have joined the Methodist Church, others have gone to other communions. The church has been much revived. We are thankful.

We had the assistance from time to time of several brethren. Their record is on high; and yet we are under obligations to those for efficient services, and thank them all.

May God bless all.—JOHN S. GILLET.

ROCKDALE, TEXAS, June 21.—The outlook for Methodism in this county was perhaps never better than at present. As we have so many appointments, and the conference year short, we were compelled to commence our series of protracted meetings very early in order to cultivate all the fields; and up to this time our meetings have been well attended.

The church at some points has been considerably revived; and God's power has been manifested in the conversion of sinners. The Rev. H. J. Norwood, who was employed by the presiding-elder to assist me in the new territory east of Rockdale, is doing a good work.

Our labors in this new field have been wonderfully blessed. We have established three appointments; organized two societies with some thirty members, and a Sunday-school that promises to do well. Financially, we are doing very well—the preacher and his family are not neglected. Some improvements have been made on our parsonage grounds, which makes the preacher's home more comfortable. Crops are fine, and the people cheerful. The ADVOCATE is popular and powerful.—J. K. LANE.

EGYPT MISSION, June 15.—I have been pressing the claims of the ADVOCATE in every family, though times are hard, people poor, money scarce, and I cannot get subscribers now; but I have the promise of a number as soon as they can raise the money. May God bless the ADVOCATE, with all of its interests.—C. S. M'CARVER.

A revival in Texarkana, conducted by Rev. A. P. Silliman, Evangelist of the East Texas Presbytery, resulted in many additions to the church.

The congregation of the Rev. Dr. Storrs, of the Church of the Pilgrims, Brooklyn, has just paid off a debt of \$100,000.

The membership and contributions of the Reformed (Dutch) Church have been doubled in the West during the last ten years.

The net increase of the Wesleyan Church of Great Britain last year was eleven thousand.

The practice of rotary preaching in the Dutch Reformed Churches of New York has been partially resumed.

There are 220 Protestant churches in Glasgow, Scotland, apart from mission halls; of these 189 are Presbyterian churches.

During anniversary week in Boston there was a convention of women preachers to discuss the rights and duties of women.

It is suggested that Christians in America observe the night of July 3d with watch-night services, invoking the blessing of God on the second centennial of our national history.

The Baptists have now among the five tribes occupying the Indian Territory eighty-five churches, with an aggregate membership of over 5000.

It is said the Baptists of Great Britain contribute over \$3,000,000 annually for denominational purposes alone.

It is said that a prominent Presbyterian Church, locality not given, recently had eighty applicants for its vacant pastorate. It is still without a pastor.

Quarterly Meeting Appointments

DALLAS DIST.—THIRD ROUND. Seveyne, July 8, 9. Bethel, July 29, 30.

GALVESTON DIST.—THIRD ROUND. Washington Street, at Chapmanville, July 13 to 17.

AUSTIN DIST.—THIRD ROUND. District conference and camp-meeting at Colorado Church, July 13 to 17.

WAXAHACHE DIST.—THIRD ROUND. Chaffield, at Long Prairie, July 8, 9.

CHAPPELL HILL DIST.—THIRD ROUND. Burton, at Spring Hill, July 15, 16.

HUNTSVILLE DIST.—THIRD ROUND. Madisonville, at Wood Church, July 8, 9.

ROCKDALE DIST.—THIRD ROUND. Madisonville, at Wood Church, July 8, 9.

WINSBORO DIST.—THIRD ROUND. Winsboro, at Winsboro, July 29, 30.

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HUNTSVILLE DIST.—THIRD ROUND. Madisonville, at Wood Church, July 8, 9.

STEPHENSVILLE DIST.—THIRD ROUND. Palo Alto, July 8, 9.

JEFFERSON DIST.—THIRD ROUND. Coffeyville, July 8, 9.

WACO DIST.—THIRD ROUND. Waco City Mission, at Evergreen, July 15, 16.

PARIS DIST.—THIRD ROUND. Clarksville, July 8, 9.

MARSHALL DIST.—THIRD ROUND. Harrison, July 8, 9.

NOTICE. The District Conference of Weatherford District, Northwest Texas Conference, will convene at Weatherford, July 29, 30.

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A Beautiful Head of Hair. Rare tresses, glossy, black whiskers or mustache are ornaments desired by all, and admired by everybody.

The want of something that would restore this indispensable adjunct of beauty, when old age and disease have robbed us of it, has long been felt.

After many fruitless efforts, science has at last produced it. Chemistry has furnished an agent that acts like magic.

It is Dr. TUTT'S HAIR DYE—the wonder of the age. It imparts a perfectly natural black or brown color, and leaves the hair soft and glossy, and is free from the offensive odor found in the old preparations.

It is the greatest discovery of modern times.

A \$200,000 HOTEL. What Dr. Pierce is Doing—An Important Enterprise.

We learn that Dr. R. V. Pierce, proprietor of the "World's Dispensary," in this city, has perfected the purchase of a large lot of land, on which he proposes to erect a large hotel for the accommodation of his numerous patients.

coming either from all points of the compass. The land purchased by the enterprising Doctor is 234 feet front on Prospect Avenue, running through to Fargo Avenue, 332 feet; also an adjoining lot extending from the above to Connecticut street. It is in the midst of our extensive system of public parks, fronts the old and beautiful Prospect Park; is but a short distance from the "Circle," in one direction, and the "Lake Front" in the other.

The site selected is a fine one, being both beautiful and healthful; is one of the highest portions of our city, easily accessible yet sufficiently retired to secure quiet, and commands a pleasant view of the lake and river, as well as the surrounding city and country.

We understand it is the intention of Dr. Pierce to erect a hotel at the cost of at least two hundred thousand dollars, for those who come to enjoy the benefit of his treatment may find all desired accommodations under one roof, instead of being scattered all over the city, as at present.

We are further given to understand that our architects will be invited to submit plans for the proposed structure without delay.

Buffalo Express.

A gentleman afflicted with the chronic rheumatism says: "No description of my case can convey the vast amount of benefit I have received from the use of Johnson's Anodyne Liniment. I believe it is the best article in world for rheumatism."

If a horse has a good constitution, and has once been a good horse, no matter how old or how much run down he may be, he can be greatly improved, and in many respects made as good as new, by a liberal use of Sheridan's Cerebral Condition Powder.

THE SCHOOL FOR BOYS.—Rev. F. M. Grace, A. M., for years Professor in the East Tennessee University, and afterwards President of Hiwassee College, has now edited the Birmingham Iron Age, puts the following in his paper:

"Hiwassee College closed its annual exercises May 25. We learn from the biennial catalogue that the number of students was 180, many of them from Alabama and other Gulf States. There is no better school in the world for a boy than Hiwassee." Address, President John H. Brunner, Hiwassee College, East Tennessee.

CHARLEY ROSS.—The story of Charley Ross the Kidnapped Child, written by his father, C. K. Ross, Esq., is now in press and will soon be published by John E. Potter & Co., Philadelphia. It will contain carefully prepared portraits of the missing boy and his brother Walter, with pictures of other lost children and fac-simile letters from the abductors, with other information calculated to the discovery of the child. It promises to be a work of interest, and will be sold by subscription.

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Christian Advocate

GALVESTON, TEXAS, JUNE 24, '76

Correspondence.

Southwestern University.

Books—Minerals.

Mr. Editor:—In this issue of the ADVOCATE appears the announcement of the commencement exercises of the Southwestern University. Permit me at this place to add a word to our brethren and friends. Kind friends have donated upwards of three hundred volumes of books, and quite a number of minerals to the University. Herefore we have had no cases to contain these. Hence, though donated, they have not been delivered to us, as we were not prepared to receive them. What I wish to say in this connection is, that among the many recent improvements on the interior of the University building are to be counted book cases large enough to contain all the books that have been donated, and more. Also by Commencement we will have prepared a receptacle for minerals. We are now prepared to receive and take care of all the books, minerals and curiosities that may be given us. Let us see how large a collection of these things can be brought together at our approaching commencement. Let those who have promised anything bring their contributions or send them up by those who are coming; and let as many who come as can bring with them something to add to the interest or value of our institution. By general contributions from the church of God were the ark and the sanctuary built in the olden time, and the treasury of the Lord continually replenished; and what may not a great people, such as ours in Texas, accomplish, even by small contributions? The friends of the University will be gratified to learn that the institution is in a most prosperous condition. The number of students has been steadily increasing ever since its founding. During the last few weeks all the rooms on the second floor of the building have been ceiled; the chapel has been plastered, and much other work has been done. But come and see for yourselves.

The Sabbath and the Centennial.

Mr. Editor:—I have been observing the utterances of the secular press in relation to the opening of the Centennial Exposition on Sundays. It is remarkable that there is scarcely one of them that is in favor of the procedure, all basing their argument on a plea for the poor, who, they say, have only Sunday to devote to rest, relaxation, amusement and sight seeing. They do not for a moment consider the immoral aspect of desecrating the day, infringing the law of God as well as the law of the land, and involving the whole nation in this wholesale disobedience.

The influence of the Latin and Teutonic races, the great bulk of whom are Roman Catholics or infidels, has been gradually undermining the rigid religious principles of our people, which were so deeply implanted by the Puritans, Presbyterians and Episcopalians in the early settlement of our country, and which have so largely, if not mainly, conducted to our growth, prosperity and respectability. I have watched this growing laxity on the part of our people for over twenty years, and regret to see that, since the war, we have become rapidly demoralized, not only in neglecting the observance of the sanctity of the Sabbath, but also of the rules of common honesty and truth. The infraction of one law leads rapidly to the infraction of more, or all of the decalogue. I see no more propriety in a laboring man attending the Centennial Exposition on Sunday than in his going to a show, circus or theatre; or, in fact, doing his regular work on the Sabbath. And if the Commissioners throw open their gates on that day, they, as the agents or representatives of our government, would thereby bring discredit upon the whole country, and place us in a wicked and disreputable position before the world. The editors of the secular papers are presumed not to be familiar with the Scriptures, and they show by their conduct that they care little for religious teachings or the feelings of Christian people. Bible readers know that the Jews, when they existed as a nation, observed not only the seventh day, but the seventh year; and that every fifty years, they had a grand jubilee; debts were canceled, slaves of Jewish birth were emancipated, alienated lands were restored to former owners; and no work was done; no crops were reared—neither sowing nor reaping for the entire year—all depending alike on the spontaneous products of the earth and the produce of the preceding years. The design of this institution was to

check the rise of any great inequality of social condition, and to prevent the rich from oppressing and enslaving the poor, or appropriating their lands. It also strengthened the bonds of families, and bound the people to their country by leading them to cherish an affection for estates derived from their ancestors and to be transmitted to their posterity.

The centennial celebration may be considered as our national jubilee, and let us not desecrate and dishonor it by setting at naught the law of God and bringing his authority into contempt and disrepute. If laboring people are so regardless of God's law as to be willing to visit the Exposition on Sunday, it is the duty of those in authority to restrain them and teach them to pursue a better course. DAVID.

The Question of the Day.

An Address Delivered Before the Westminster Literary Society

BY W. C. CHAPMAN, M.D.

If we are able to judge of the inhabitants of past ages of the world by the form of thought displayed in the literature of the times, there will be no reason for any uncertainty in the minds of those who follow us, in determining the leading, it might be said the all-absorbing, thought of those who are now investigating the complex questions involved in an exhaustive study of nature, and the laws which govern the universe. The great minds of the world are endeavoring to solve the problems presented on every hand, and which, for the time at least, lie apparently beyond the grasp of human intellect.

At no time has there been such a wide-spread endeavor to understand the relations existing between the various forms of matter; or between the mind of man and his acknowledged material body; or, above all, the relation of the universe to an Almighty God. It is possible, at our age of the world, to fully discuss the questions involved in a consideration of all subjects connected with these various topics, with none to molest or make afraid; and there is no fear that anything but good to ourselves and posterity can eventually result from this turning and overturning of the momentous questions under discussion.

In former times to declare the rotundity of the earth condemned such an one to severest punishment; and Galileo, in his seventieth year, was inside the walls of a prison because he declared the earth revolved around the sun. Let us hope that these times of bigotry have forever passed away, and that no endeavor will ever again be made to prevent the full expression of the views of those who perhaps may differ with many who are considered "orthodox."

If one who had slept for twenty years should suddenly (as Rip Van Winkle) awake, and endeavor to read intelligently our modern literature, he would be at a loss to understand the meaning of all this commotion—everywhere would he see conspicuously, "Conflict of Science and Religion." He would reason within himself and say, "When I went to sleep everything went quietly along; there was no conflict then. I was taught to believe that the Almighty governed the universe, and that I had been created for His honor and glory. Now I cannot say whether I am myself, as God intended me, or whether I should be down among the tadpoles; or, just having cast off my tail, should be allowed to associate with the more advanced society of the bull-frog."

The question I would discuss tonight is whether in reality there is any conflict between true religion and true science. I make this distinction true for there are many scientists, falsely so-called, as well as false professors of religion, who would endeavor to wage war against each other by presenting views not held by those who certainly are best informed, and in whose demonstrations of truth all can rely.

To some theologians the very name of scientist conveys the impression of one who has neither the fear of God or man before his eyes; who persistently sets at naught the teachings of the inspired Words of God, and who even discards an Almighty overruling Providence. On the other hand, to some scientists the name theology implies all that is born of absurdity and superstition, and the theologian is at once a bigot and a hypocrite. It should be the duty of all who desire to benefit mankind, to endeavor to show where such opinions are fallacious, and that in reality, there is nothing that can be presented by the scientist which is demonstrable as the truth, which may not at the same time be accepted by the most rigid theologian.

Thus beautifully does a late writer express the idea which we have endeavored to convey: "This recent cry of the 'Conflict of Religion and Science' is fallacious, and mischievous to the interests of both science

and religion; and would be most mournful if we did not believe that, in the very nature of things, it must be ephemeral. Its genesis is to be traced to the weak foolishness of some professors of religion, and to the weak wickedness of some professors of science. No man of powerful and healthy mind, who is devout, ever has the slightest apprehension that any advancement of science can shake the foundations of that faith which is necessary to salvation. No man of powerful and healthy mind, engaged in observing, recording and classifying facts, and in searching among them for those identities and differences which point to principles and indicate laws, ever feels that he suffers any embarrassment or limitations in his studies by the most reverent love he can have for God as his Father, or the most tender sympathy he can have for man as his brother, or that hatred for sin which produces penitence for that constant leaning of his heart on God which produces spiritual-mindedness, or that hope of a state of immortal holiness which has been the ideal of humanity in all ages."

It is the boast of the scientist that he accepts nothing which does not admit of proof; that before he believes any statement to be a fact, it must be clearly demonstrated to him, and it should in no wise conflict with laws which have been previously established. I would here ask the question, are we of this age the only scientists that have ever lived? Surely the ideas held by our fathers only a few years ago were as truly accepted by them, and as clearly proven to their minds, as are the late ones to our own; and still in many cases they were diametrically opposite to the now accepted opinions. Every-day experience goes to show that many of the ideas which have been held as correct, must totally fall to pieces when viewed by the light of further investigation. It matters not in what direction we look. Chemistry, physiology, geology, astronomy, or each and all of the various scientific fields of observation, have changed and are changing so much day by day that the text book written twenty years ago is considered so far behind the times as to be worthless in a primary school.

What right, I would ask, has science to presume that in her assumptions she stands correct, and that those who differ with her, are therefore always in the wrong? Even now, there are so many schools of scientists opposed to each other, in so many ways, that it would be impossible for one who would follow true scientific leadings, to enroll under the banner of either. It is well known that bitter feuds, and unreconcilable differences exist among these various scientific brethren; and if these cannot harmonize, who are supposed to pin their faith upon purely demonstrable facts, what can be expected of us who must follow and cannot lead, and are expected to accept the edicts of science, because some one who presumes to scientific learning says to us they are clearly demonstrated?

I care not what scientific study you or I may endeavor to pursue, there is always a certain amount of recognized truth which must be taken as fact, that can never be proven as such, by any train of logical reasoning.

Take first, if you please, the science of mathematics, the one science that is always brought forward as an exponent of scientific exactness are all its rules demonstrable? It can be shown conclusively that two added to two will always amount to four; but can any one prove an axiom, a "self-evident truth," so it is; but, I ask the question, can you prove to any mind, by word or illustration, the accepted definition of any one of these truths which are received by the understanding, without a question, although not one has been logically demonstrated?

Chemistry, a science, which to fully comprehend must be investigated, with mathematical accuracy, presents many questions which have never yet been proven to be realities. Physicists are frequently propounding the question, "are the elements elementary?" and are doubtful whether the sixty-three so-called elements will not be so reduced in number, by future analysis, as to be represented by but two or three simple substances. We call the black substance from which our lead pencils are made, graphite, and consider it almost pure carbon. Science has not been able, by analysis, to discover in what way it differs from the diamond, the rarest and most beautiful of gems. In our scientific infancy we call them chemically the same, although to the organs of common-sense they differ in all respects. Time will surely show in what respects they differ.

We have of late years come to understand that light and heat are not, as once believed, material in character, but merely modes of motion transmitted through a medium,

called ether, pervading all space. We have even been able to accurately measure the waves thus set in motion and compute their oscillations.

We have been able to weigh an atom of matter, and determine the manner of its combination with atoms of unlike substances. Yet no one has even applied to it the rules of mensuration. From these infinitely small particles of matter, simple or compound, we have formed all inorganic or organic substances. The atom thus representing the ultimate division of which all matter is capable.

Astronomy, with just pride, points to the evidences in the heavens that she pursues her investigation in a field where she can show to the world that her laws are unchangeable. I never stand with my face to the sun, and painfully, I might say—wait for the instant when the moon shall begin her journey across its face, (foretold, years before, by the astronomers' calculations) without giving praise and glory and honor to the Almighty, who, while able to hold the spheres in their places, has also given the ability to man to calculate and forecast the events, which are certain to occur as time rolls on.

In this branch of science, while much has certainly been proved as fact, there remains much to be known only by the investigations of the future. What hosts of telescopes, both great and small, have been brought to bear upon the comet's tail. Some observers have shown it to be composed of solid particles; others that they are clouds of gases. Some have supposed that by a switch of this tail the world and all thereon would be hurled from its orbit into space; while others presume to know that if such a collision should occur, it would not be noticed more than a passing summer zephyr. There comes one now who shows that the comet's train is nothing more than its own shadow illuminated by the sun.

It was astronomy that gave to the world the "Nebular Hypothesis"—that great stumbling-block that stands in the way, and turns the world upside down, in the great scientific and religious discussions now going forward. What Darwin and Huxley have endeavored to prove in the animate world, as regards the origin and descent of all living species, so have Kant and Herschel and Tyndall endeavored to show that inanimate nature, as well, has developed from one primary nebulous condition.

Let me briefly state the idea conveyed by a study of this "Nebular Hypothesis." By scientific examination it is found that the bright patches of light, which are to be seen, like small, ill-defined clouds, scattered over various portions of the sky, are formed of vast masses of incandescent gases, or formed of ignited solids. Reasoning from this proven fact, scientists believe that these are but the beginnings of worlds like ours; that the earth and the whole solar system was, at one time in its history, an incandescent gaseous cloud. As an able writer (Draper) says: "It may, therefore, be admitted that physical evidence has at length been obtained demonstrating the existence of vast masses of matter in a gaseous condition and at a temperature of incandescence. The hypothesis of La Place has thus a firm basis. In such a nebular mass cooling by radiation is a necessary incident, and condensation and rotation the inevitable results. There may be a separation of rings, all lying in one plane, a generation of planets and satellites, all rotating alike, a central sun and engirdling globes. From a chaotic mass through the operation of natural laws, an organized system has been produced. An integration of matter into worlds has taken place through a decline of heat."

It is not the purpose of these remarks to consider the question of spontaneous generation, or especially to present the views of those who consider that world and every form of life existing in the world have developed from primordial germs, through various changes, from a common beginning. I would as clearly and briefly as possible endeavor to convey to your minds the fact that science is now endeavoring to determine the laws alone which govern the universe; that the supposed conflict arises from the attempts of those who are *theorists*, only, and who endeavor to investigate in directions which are as far beyond the reach of human intellect as are the thoughts of space, or an eternity with no beginning or no ending.

The true theologian—one free from all superstitious absurdities—has no conflict to wage against one who interprets nature's laws; he stands ready with heart and hand to assist in disseminating the truth, and recognizes the hand of the Almighty, who in the beginning created all things. Let either the scientist or theologian ignore or deny the existence of an Almighty Cause, if you so choose to call it,

and he is found drifting sailless and rudderless into the depths of an unknowable sea.

There are certain laws which govern the existence of all things. Not the faintest beam of light strikes upon the human retina without obeying a score of laws which can never be violated. Not the faintest whisper is conveyed to the ear, and does its work, without observing all of nature's requirements.

Almighty God is in no wise less reverently worshipped because we find that His law rules everywhere. And that the same laws which were impressed upon all nature on creation's morn are still the same that control its changes now. I see no less God's hand in all around because He does not interpose and work a miracle to demonstrate His power.

"We have often witnessed," says Draper, "the formation of a cloud in a serene sky. A hazy point barely perceptible—a little wreath of mist—increases in volume, and becomes darker and denser, until it obscures a large portion of the heavens. It throws itself into fantastic shapes, it gathers a glory from the sun, is borne onward by the wind, and, perhaps, as it gradually came, so it gradually disappears, melting away in the untroubled air."

"Now, we say that the little vesicles of which this cloud was composed arose from the condensation of water-vapor pre-existing in the atmosphere, through reduction of temperature; we show how they assumed the form they present. We assign optical reasons for the brightness or blackness of the cloud; we explain, on mechanical principles, its drifting before the wind; for its disappearance we account on the principles of chemistry. It never occurs to us to invoke the interposition of the Almighty in the production and fashioning of this fugitive form. We explain all the facts connected with it by physical laws, and perhaps should reverentially hesitate to call into operation the finger of God."

When we consider such a scene as I have just read to you; when we endeavor to fathom the mysteries of cloud formations; aye, truly, when we even endeavor to explain the origin of those little vesicles of which the cloud was fashioned—how mysterious is it all!—we know positively nothing of its genesis. We have been able to observe some of the laws which govern its production. We know that oxygen and hydrogen, combined under certain circumstances, in definite proportions, will always produce water. We know, as has been said, that condensation causes the watery vapor to become visible, or expansion withdraws it from our view. Separate these gases, and for one of them substitute another, and we have the atmosphere upon which the cloud is driven, as it follows others of nature's laws. I say this little have we been able to discover of nature's laws; but what can we say of the matter from which the air and clouds are formed? We know of the properties of oxygen, and hydrogen and nitrogen; but who can say what they are? They existed before they became visible in the cloud, and they exist after they have passed again from sight.

Look at this glass of water, pure, and clear and beautiful as crystal, one of God's best and most abundant gifts to man; what can our abundant scientific investigation tell us about it? It is called a liquid, and is formed of invisible gases. We know its taste and temperature; we have studied its physical properties; but has any one discovered from whence it came, and for what purpose?

Scientific observers may rest their belief in a development from a common beginning. The nebula may be precursors of worlds; or the primordial germ may have so developed that, through the mutations of ages, species and varieties of animate and inanimate objects have so multiplied as to form the worlds and system of worlds which whirl in never ending circles through space; and, yet, what has been proven as to the genesis of this primordial germ, this nebula of gases? I answer, emphatically, nothing. Admit that there must have been a beginning, even of a single germ or atom of which a nebula mass is formed, and creation is admitted. That power is none the less omnipotent if at the beginning such power was displayed in the creation of but an atom of matter, which should by its own laws of being, implanted when created, develop and redevelop until a world was formed in all its beauty. Admit, however, as even the most unrelenting scientist must, that even this single germ was created, and it is all that any one can ask. The fact of creation being admitted, all reason for conflict is at an end. Nor reasoning thus can any one conceive of a power able to create, which could not as well interpose, and by a breath, destroy everything before created.

Sunday-School.

OLD Trinity Church, in New York, does not boast of an old school so far as the present forms of schools are concerned. And yet she claims to have held regular a catechetical class for her children since she began housekeeping at the first, in 1696.

In New Zealand the annual meeting of the Sunday-school Union was celebrated on February 1st. The exercises consisted of a social tea-party and a public meeting. The speaker of the evening, in an address which is spoken of as "earnest and eloquent," urged the teachers "first to allure, then to instruct, and lastly to impress." Who would have suspected that such work was going on in New Zealand?

Let us be careful about the fancy pictures which are mounted on our Sunday-school cards. A prominent dealer in New England sent out a lot of fancy cards for distribution in a school. In a few days back came one of the cards, with this inquiry endorsed upon it: "Do you consider this figure-head specially appropriate?" Over a most solemn commandment the card was ornamented with a monkey head in a red soldier-cap.

SMALL beginnings in Sunday-school work frequently result in great achievements. In Jefferson County, Tenn., two hundred and eight persons have lately accepted Christ. The scene of this great gathering was in 1860, in one of the most irreligious neighborhoods. But two godly men then opened Sunday-school. It was but small; it had serious obstacles to surmount. The war shocked it terribly; but a few devoted workers kept it going, until finally, a small church was formed, and last winter the results of special work were as stated above.

If the Sunday-schools should all be abandoned, what a fearful stagnation in the church would ensue. Considering the activity of the hundreds of thousands who teach truth in the Sunday-school, and considering the still opening fields for such work, it is no wonder that in one of the Monday-Club sermons the preacher exclaimed: "What a field of usefulness is open to Christians in the modern institution of Sabbath-schools! Men and women can there vie with each other in endeavors to do good. It is work of the grandest character. No artist ever wrought for immortality with such sure success as every teacher may do."

TEACHERS in the Sabbath-school might well take some hints from Mr. Moody. He preaches with a purpose. He does not do it merely to interest or instruct—but to convert. He would not preach at all, we may be sure, unless he did interest and instruct; but we may be equally certain that he would cease to preach if he did no more than this. His great aim is so to interest and instruct that his hearers shall decide for Christ. When a teacher spends all his time on that which will secure the attention and give instruction, he may find that, after all, he has accomplished nothing. He has taken the easily captured outworks, while the citadel remains untouched. The heart, and not the mind or the fancy, is the real object of attack.

A man had a legacy left to him, but it was hampered with an unfortunate condition, which he hastened to announce to a sympathizing friend. The sum was \$10,000, but half the sum, according to the testator's wishes was to be placed in his coffin and buried with him. Was there ever such a waste of good money? But the sympathizer was equal to the occasion. "Where is the money now?" he asked, and was told, "In the bank." "All right," he said; "you write a check for \$5,000 and put it in the old gentleman's coffin, drawn to order."

During the Mexican war one of the generals came up to Captain Bragg and said: "Captain, the crisis has arrived! fire!" Whereupon Captain Bragg said to his lieutenant: "You hear what the general says—fire!" The lieutenant said: "But, Captain, I don't see anything to fire at." "Fire at the crisis," said Captain Bragg.

The Russian journals publish a long report of the Commission charged by the Physical Society, of St. Petersburg, to examine the phenomena of Spiritualism. The report concludes that these phenomena are the result either of unconscious movements or of conscious imposture, and that the doctrine of Spiritualism is a superstition.

The Hartford (Ct.) "Courant" says that *post mortem* examination of the body of the late H. P. Haven showed that "there was nothing the matter with him; no heart trouble—nothing to have caused death." He was tired to death, and, like a watch run down, his body was of no use to him when the vital force was gone.

Christian Advocate

GALVESTON, TEXAS JULY 1, 1876.

Scientific.

AFTER filing a saw, place it on a level board, and pass a whetstone over the side of the teeth until all the wire edge is off them.

A WRITER in the London Daily News, says:—"It is not, unfortunately, generally known that in the case of fire in buildings containing horses, if the harness be merely put on (however roughly), the horses will quit their stables without difficulty.

AN eminent physician of Chicago says he cures ninety-nine out of every hundred cases of scarlet fever, by giving the patient warm lemonade with gum arabic dissolved in it.

If onions are sliced and kept in a sick room they will absorb all the atmospheric poison. They should be changed every hour.

THE gunpowder now used for large artillery, and known as pebble-powder, consists of grains a little less than half an inch in diameter, but even this is not large enough for the two monster guns of thirty-eight tons and eighty-one tons lately made in England.

House and Farm.

THE Massachusetts Society for Promoting Agriculture, is going to offer \$3,000 in prizes, to be awarded in 1887, for the best grove of trees planted in the spring of 1877.

A BROWN paper lining will make an ordinary coat as serviceable as a top coat, and an under waistcoat of the same material is equal to a flannel shirt.

THE State of Michigan is entered for competition and premiums against the world, at Philadelphia, on her fruits of 1875. This fact should incite every man to do his best for the exhibition.

To destroy ants, wrap a piece of gum camphor in cloth or paper, and place it in or about your cupboard or sugar, and it will drive away those pests.

IN preparing nests for setting hens plenty of sulphate of sulphur should be sprinkled in the nest, and occasionally more added until the chicks appear.

PUTTING cream on onions instead of butter (or even a little milk if one has no cream) removes much of the strong flavor, and renders them less likely to affect weak stomachs unpleasantly.

The best plan to adopt where rats bother chicks, ducks, etc., is to have the hen house one foot from the ground, and floored tightly to keep them tight. Have the dirt piled up to the door so the little ones can get in, then close it.

THE west coast of South America has contributed two new breeds of sheep to the English flocks. One is a white-wooled variety, with long, curved horns. The other is a species of Lama and alpaca breed mixed, with long, dark brown and exceedingly fine wool.

CORN-FED hens do not lay in winter, for the simple reason that there isn't any albumen material in the corn. When wheat is fed, there is fat enough in it to supply all that is needed for the yolk, and gluten enough to furnish the shell; it does not thus seem difficult to understand why corn-fed hens should lay as they do.

CARE should be taken when cattle are first turned out to grass to give them plenty of salt. All ruminating animals are fond of salt and this natural appetite should be gratified.

SOME workmen engaged in digging a gravel pit at Ferre on Tardenis, in France, discovered the burial-place of one of the ancient Gauls, who had been interred there together with his war chariot.

A full Scientific, Classical and Mathematical course of instruction, with Military Drills and Discipline added. Military duties in no way conflict with studies.

LANDING AT JAFFA.—Since Jonah made his short and ignominious voyage along the Syrian coast, mariners have had the same difficulty in getting ashore that the sailors experienced who attempted to land the prophet; his tedious though safe method of disembarking was not followed by later navigators, and the landing at Jaffa has remained a vexatious and half the time an impossible achievement.

The town lies upon the open sea and has no harbor; it is only in favorable weather that vessels can anchor within a mile or so from shore, and the Mediterranean steamboats often pass the port without being able to land either freight or passengers. In the usual condition of the sea the big fish would have found it difficult to discharge Jonah without stranding itself, and it seems that it waited three days for the favorable moment. The best chance for landing nowadays is in the early morning, in that calm period when the winds and the waves alike await the movements of the sun.

It was at that hour, on the 5th of April, 1875, that we arrived from Port Said on the French steamboat, Erymanthe. The night had been pleasant and the sea tolerably smooth, but not to the apprehensions of some of the passengers, who always declare that they prefer, now, a real tempest to a deceitful ground swell. On a recent trip a party had been prevented from landing, owing to the deliberation of the ladies in making their toilet; by the time they had attired themselves in a proper manner to appear in Southern Palestine, the golden hour had slipped away, and they were able only to look upon the land which their beauty and clothes would have adorned.—CHARLES DUDLEY WARNER, in July Atlantic.

COLUMBUS, GA., claims the position of the Lowell of the South. She is now running 35,000 spindles and 1000 looms, besides many iron and other industrial enterprises. The city was destroyed in 1865, and all these have been replaced since with Southern money.

PROGRAMME

Commencement Exercises OF THE SOUTH-WESTERN UNIVERSITY!

Georgetown, Texas, 1876.

Monday, July 3d, to July 5th.

Oral and written examinations for the rise of classes.

Saturday, July 5.

9 P. M.—Annual meeting of the Board of Governors.

Sunday, July 6.

10 A. M.—Baccalaureate Sermon, by Rev. I. G. Jones, D. D., of Galveston.

8 P. M.—Sermon to Young Men, by Rev. W. F. Esterline, of Dallas.

Monday, July 10.

10 A. M.—Address before the Literary Society, by James J. D. Thomas, of Bryan.

9 P. M.—Dedication by Junior and sophomore classes.

8 P. M.—Public Debate of the Alamo and San Jacinto Societies.

7 P. M.—Is compulsory Education Public?

Tuesday, July 11.

10 A. M.—Commencement Exercises: Baccalaureate Address by Rev. W. G. Connor, D. D., of Waco; conferring of Degrees; Presentation of Diplomas and Prizes.

9 P. M.—Anniversary of Alumni Association.

8 P. M.—Social Reunion in Chapel, P. A. MOORE, Regent.

Ninth Annual Session OF THE TEXAS Military Institute!

COMMENCES

Wednesday, September 6, 1876.

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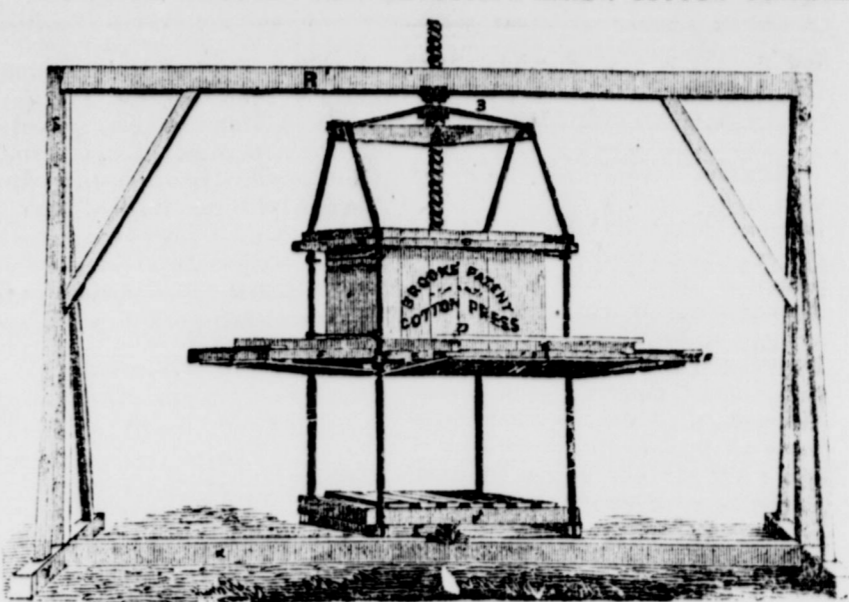
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Christian Advocate

GALVESTON, TEXAS, JUNE 24, '76

Correspondence.

Southwestern University.

Books—Minerals.

Mr. Editor:—In this issue of the ADVOCATE appears the announcement of the commencement exercises of the Southwestern University. Permit me at this place to add a word to our brethren and friends. Kind friends have donated upwards of three hundred volumes of books, and quite a number of minerals to the University. Heretofore we have had no cases to contain these. Hence, though donated, they have not been delivered to us, as we were not prepared to receive them. What I wish to say in this connection is, that among the many recent improvements on the interior of the University building are to be counted book cases large enough to contain all the books that have been donated, and more. Also by Commencement we will have prepared a receptacle for minerals. We are now prepared to receive and take care of all the books, minerals and curiosities that may be given us. Let us see how large a collection of these things can be brought together at our approaching commencement. Let those who have promised anything bring their contributions or send them up by those who are coming; and let as many who come as can bring with them something to add to the interest or value of our institution. By general contributions from the church of God were the ark and the sanctuary built in the olden time, and the treasury of the Lord continually replenished; and what may not a great people, such as ours in Texas, accomplish, even by small contributions? The friends of the University will be gratified to learn that the institution is in a most prosperous condition. The number of students has been steadily increasing ever since its founding. During the last few weeks all the rooms on the second floor of the building have been ceiled; the chapel has been plastered, and much other work has been done. But come and see for yourselves. N. T. BURKS.

The Sabbath and the Centennial.

Mr. Editor—I have been observing the utterances of the secular press in relation to the opening of the Centennial Exposition on Sundays. It is remarkable that there is scarcely one of them that is in favor of the procedure, all basing their argument on a plea for the poor, who, they say, have only Sunday to devote to rest, relaxation, amusement and sight seeing. They do not for a moment consider the immoral aspect of desecrating the day, infringing the law of God as well as the law of the land, and involving the whole nation in this wholesale disobedience.

The influence of the Latin and Teutonic races, the great bulk of whom are Roman Catholics or infidels, has been gradually undermining the rigid religious principles of our people, which were so deeply implanted by the Puritans, Presbyterians and Episcopalians in the early settlement of our country, and which have so largely, if not mainly, conducted to our growth, prosperity and respectability. I have watched this growing laxity on the part of our people for over twenty years, and regret to see that, since the war, we have become rapidly demoralized, not only in neglecting the observance of the sanctity of the Sabbath, but also of the rules of common honesty and truth. The infraction of one law leads rapidly to the infraction of more, or all of the decalogue. I see no more propriety in a laboring man attending the Centennial Exposition on Sunday than in his going to a show, circus or theatre; or, in fact, doing his regular work on the Sabbath. And if the Commissioners throw open their gates on that day, they, as the agents or representatives of our government, would thereby bring discredit upon the whole country, and place us in a wicked and disreputable position before the world. The editors of the secular papers are presumed not to be familiar with the Scriptures, and they show by their conduct that they care little for religious teachings or the feelings of Christian people. Bible readers know that the Jews, when they existed as a nation, observed not only the seventh day, but the seventh year; and that every fifty years, they had a grand jubilee; debts were canceled, slaves of Jewish birth were emancipated; alienated lands were restored to former owners; and no work was done; no crops were reared—neither sowing nor reaping for the entire year—all depending alike on the spontaneous products of the earth and the produce of the preceding years. The design of this institution was to

check the rise of any great inequality of social condition, and to prevent the rich from oppressing and enslaving the poor, or appropriating their lands. It also strengthened the bonds of families, and bound the people to their country by leading them to cherish an affection for estates derived from their ancestors and to be transmitted to their posterity.

The centennial celebration may be considered as our national jubilee, and let us not desecrate and dishonor it by setting at naught the law of God and bringing his authority into contempt and disrepute. If laboring people are so reverent of God's law as to be willing to visit the Exposition on Sunday, it is the duty of those in authority to restrain them and teach them to pursue a better course. DAVID.

The Question of the Day.

An Address Delivered Before the Westminster Literary Society

BY W. C. CHAPMAN, M.D.

If we are able to judge of the inhabitants of past ages of the world by the form of thought displayed in the literature of the times, there will be no reason for any uncertainty in the minds of those who follow us, in determining the leading, it might be said the all-absorbing, thought of those who are now investigating the complex questions involved in an exhaustive study of nature, and the laws which govern the universe. The great minds of the world are endeavoring to solve the problems presented on every hand, and which, for the time at least, lie apparently beyond the grasp of human intellect.

At no time has there been such a wide-spread endeavor to understand the relations existing between the various forms of matter; or between the mind of man and his acknowledged material body; or, above all, the relation of the universe to an Almighty God. It is possible, at our age of the world, to fully discuss the questions involved in a consideration of all subjects connected with these various topics, with none to molest or make afraid; and there is no fear that anything but good to ourselves and posterity can eventually result from this turning and overturning of the momentous questions under discussion.

In former times to declare the rotundity of the earth condemned such an one to severest punishment; and Galileo, in his seventeenth year, was inside the walls of a prison because he declared the earth revolved around the sun. Let us hope that these times of bigotry have forever passed away, and that no endeavor will ever again be made to prevent the full expression of the views of those who perhaps may differ with many who are considered "orthodox."

If one who had slept for twenty years should suddenly (as Rip Van Winkle) awake, and endeavor to read intelligently our modern literature, he would be at a loss to understand the meaning of all this commotion—everywhere would he see conspicuously, "Conflict of Science and Religion." He would reason within himself and say, "When I went to sleep everything went quietly along; there was no conflict then. I was taught to believe that the Almighty governed the universe, and that I had been created for His honor and glory. Now I cannot say whether I am myself, as God intended me, or whether I should be down among the tadpoles; or, just having cast off my tail, should be allowed to associate with the more advanced society of the bull-frog."

The question I would discuss tonight is whether in reality there is any conflict between true religion and true science. I make this distinction true for there are many scientists, falsely so-called, as well as false professors of religion, who would endeavor to wage war against each other by presenting views not held by those who certainly are best informed, and in whose demonstrations of truth all can rely.

To some theologians the very name of scientist conveys the impression of one who has neither the fear of God nor man before his eyes; who persistently sets at naught the teachings of the inspired Words of God, and who even discards an Almighty overruling Providence. On the other hand, to some scientists the name theology implies all that is born of absurdity and superstition, and the theologian is at once a bigot and a hypocrite. It should be the duty of all who desire to benefit mankind, to endeavor to show where such opinions are fallacious, and that in reality, there is nothing that can be presented by the scientist which is demonstrable as the truth, which may not at the same time be accepted by the most rigid theologian.

Thus beautifully does a late writer express the idea which we have endeavored to convey: "This recent cry of the 'Conflict of Religion and Science' is fallacious, and mischievous to the interests of both science

and religion; and would be most mournful if we did not believe that, in the very nature of things, it must be ephemeral. Its genesis is to be traced to the weak foolishness of some professors of religion, and to the weak wickedness of some professors of science. No man of powerful and healthy mind, who is devout, ever has the slightest apprehension that any advancement of science can shake the foundations of that faith which is necessary to salvation. No man of powerful and healthy mind, engaged in observing, recording and classifying facts, and in searching among them for those identities and differences which point to principles and indicate laws, ever feels that he suffers any embarrassment or limitations in his studies by the most reverent love he can have for God as his Father, or the most tender sympathy he can have for man as his brother, or that hatred for sin which produces penitence, or that constant leaning of his heart on God which produces spiritual-mindedness, or that hope of a state of immortal holiness which has been the ideal of humanity in all ages."

It is the boast of the scientist that he accepts nothing which does not admit of proof; that before he believes any statement to be a fact, it must be clearly demonstrated to him, and it should in no wise conflict with laws which have been previously established. I would here ask the question, are we of this age the only scientists that have ever lived? Surely the ideas held by our fathers only a few years ago were as truly accepted by them, and as clearly proven to their minds, as are the late ones to our own; and still in many cases they were diametrically opposite to the now accepted opinions. Every-day experience goes to show that many of the ideas which have been held as correct, must totally fall to pieces when viewed by the light of further investigation. It matters not in what direction we look. Chemistry, physiology, geology, astronomy, or each and all of the various scientific fields of observation, have changed and are changing so much day by day that the text book written twenty years ago is considered so far behind the times as to be worthless even in a primary school.

What right, I would ask, has science to presume that in her assumptions she stands correct, and that those who differ with her, are therefore always in the wrong? Even now, there are so many schools of scientists opposed to each other, in so many ways, that it would be impossible for one who would follow true scientific leadings, to enroll under the banner of either. It is well known that bitter feuds, and unreconcilable differences exist among these various scientific brethren; and if these cannot harmonize, who are supposed to pin their faith upon purely demonstrable facts, what can be expected of us who must follow and cannot lead, and are expected to accept the edicts of science, because some one who presumes to scientific learning says so to us they are clearly demonstrated?

I care not what scientific study you or I may endeavor to pursue, there is always a certain amount of recognized truth which must be taken as fact, that can never be proven as such, by any train of logical reasoning.

Take first, if you please, the science of mathematics, the one science that is always brought forward as an exponent of scientific exactness are all its rules demonstrable? It can be shown conclusively that two added to two will always amount to four; but can any one prove an axiom, a "self-evident truth," so it is; but, I ask the question, can you prove to any mind, by word or illustration, the accepted definition of any one of these truths which are received by the understanding, without a question, although not one has been logically demonstrated?

Chemistry, a science, which to fully comprehend must be investigated, with mathematical accuracy, presents many questions which have never yet been proven to be realities. Physicists are frequently propounding the question, "are the elements elementary?" and are doubtful whether the sixty-three so-called elements will not be so reduced in number, by future analysis, as to be represented by but two or three simple substances. We call the black substance from which our lead pencils are made, graphite, and consider it almost pure carbon. Science has not been able, by analysis, to discover in what way it differs from the diamond, the rarest and most beautiful of gems. In our scientific infancy we call them chemically the same, although to the organs of common-sense they differ in all respects. Time will surely show in what respects they differ.

We have of late years come to understand that light and heat are not, as once believed, material in character, but merely modes of motion transmitted through a medium, called ether, pervading all space. We have even been able to accurately measure the waves thus set in motion and compute their oscillations.

We have been able to weigh an atom of matter, and determine the manner of its combination with atoms of unlike substances. Yet no one has even applied to it the rules of mensuration. From these infinitely small particles of matter, simple or compound, we have formed all inorganic or organic substances. The atom thus representing the ultimate division of which all matter is capable.

Astronomy, with just pride, points to the evidences in the heavens that she pursues her investigation in a field where she can show to the world that her laws are unchangeable. I never stand with my face to the sun, and, painfully, I might say—wait for the instant when the moon shall begin her journey across its face, (foretold, years before, by the astronomers' calculations) without giving praise and glory and honor to the Almighty, who, while able to hold the spheres in their places, has also given the ability to man to calculate and forecast the events, which are certain to occur as time rolls on.

In this branch of science, while much has certainly been proved as fact, there remains much to be known only by the investigations of the future. What hosts of telescopes, both great and small, have been brought to bear upon the comet's tail. Some observers have shown it to be composed of solid particles; others that they are clouds of gases. Some have supposed that by a switch of this tail the world and all thereon would be hurled from its orbit into space; while others presume to know that if such a collision should occur, it would not be noticed more than a passing summer zephyr. There comes one now who shows that the comet's train is nothing more than its own shadow illuminated by the sun.

It was astronomy that gave to the world the "Nebular Hypothesis"—that great stumbling block that stands in the way, and turns the world upside down, in the great scientific and religious discussions now going forward. What Darwin and Huxley have endeavored to prove in the animate world, as regards the origin and descent of all living species, so have Kant and Herschel and Tyndall endeavored to show that inanimate nature, as well, has developed from one primary nebulous condition.

Let me briefly state the idea conveyed by a study of this "Nebular Hypothesis." By scientific examination it is found that the bright patches of light, which are to be seen, like small, ill-defined clouds, scattered over various portions of the sky, are formed of vast masses of incandescent gases, or formed of ignited solids. Reasoning from this proven fact, scientists believe that these are but the beginnings of worlds like ours; that the earth and the whole solar system was, at one time in its history, an incandescent gaseous cloud. As an able writer (Draper) says: "It may, therefore, be admitted that physical evidence has at length been obtained demonstrating the existence of vast masses of matter in a gaseous condition and at a temperature of incandescence. The hypothesis of La Place has thus a firm basis. In such a nebular mass cooling by radiation is a necessary incident, and condensation and rotation the inevitable results. There may be a separation of rings, all lying in one plane, a generation of planets and satellites, all rotating alike, a central sun and engirdling globes. From a chaotic mass through the operation of natural laws, an organized system has been produced. An integration of matter into worlds has taken place through a decline of heat."

It is not the purpose of these remarks to consider the question of spontaneous generation, or especially to present the views of those who consider that world and every form of life existing in the world have developed from primordial germs, through various changes, from a common beginning. I would as clearly and briefly as possible endeavor to convey to your minds the fact that science is now endeavoring to determine the laws alone which govern the universe; that the supposed conflict arises from the attempts of those who are *theorists*, only, and who endeavor to investigate in directions which are far beyond the reach of human intellect as are the thoughts of space, or an eternity with no beginning or ending.

The true theologian—one free from all superstitious absurdities—has no conflict to wage against one who interprets nature's laws; he stands ready with heart and hand to assist in disseminating the truth, and recognizes the hand of the Almighty, who in the beginning created all things. Let either the scientist or theologian ignore or deny the existence of an Almighty Cause, if you so choose to call it,

and he is found drifting sailless and rudderless into the depths of an unknowable sea.

There are certain laws which govern the existence of all things. Not the faintest beam of light strikes upon the human retina without obeying a score of laws which can never be violated. Not the faintest whisper is conveyed to the ear, and does its work, without observing all of nature's requirements.

Almighty God is in no wise less reverently worshiped because we find that His laws everywhere. And that the same laws which were impressed upon all nature on creation's morn are still the same that control its changes now. I see no less God's hand in all around because He does not interpose and work a miracle to demonstrate His power.

"We have often witnessed," says Draper, "the formation of a cloud in a serene sky. A hazy point barely perceptible—a little wreath of mist—increases in volume, and becomes darker and denser, until it obscures a large portion of the heavens. It throws itself into fantastic shapes, it gathers a glory from the sun, is borne onward by the wind, and, perhaps, as it gradually came, so it gradually disappears, melting away in the untroubled air."

"Now, we say that the little vesicles of which this cloud was composed arose from the condensation of water-vapor pre-existing in the atmosphere, through reduction of temperature; we show how they assumed the form they present. We assign optical reasons for the brightness or blackness of the cloud; we explain, on mechanical principles, its drifting before the wind; for its disappearance we account on the principles of chemistry. It never occurs to us to invoke the interposition of the Almighty in the production and fashioning of this fugitive form. We explain all the facts connected with it by physical laws, and perhaps should reverentially hesitate to call into operation the finger of God."

When we consider such a scene as I have just read to you; when we endeavor to fathom the mysteries of cloud formations; aye, truly, when we even endeavor to explain the origin of those little vesicles of which the cloud was fashioned—how mysterious is it all!—we know positively nothing of its genesis. We have been able to observe some of the laws which govern its production. We know that oxygen and hydrogen, combined under certain circumstances, in definite proportions, will always produce water. We know, as has been said, that condensation causes the watery vapor to become visible, or expansion withdraws it from our view. Separate these gases, and for one of them substitute another, and we have the atmosphere upon which the cloud is driven, as it follows others of nature's laws. I say this little have we been able to discover of nature's laws; but what can we say of the matter from which the air and clouds are formed? We know of the properties of oxygen, and hydrogen and nitrogen; but who can say what they are? They existed before they became visible in the cloud, and they exist after they have passed again from sight.

Look at this glass of water, pure, and clear and beautiful as crystal, one of God's best and most abundant gifts to man; what can our boasted scientific investigation tell us about it? It is called a liquid, and is formed of invisible gases. We know its taste and temperature; we have studied its physical properties; but has any one discovered from whence it came, and for what purpose?

Scientific observers may rest their belief in a development from a common beginning. The nebulae may be precursors of worlds; or the primordial germ may have so developed that, through the mutations of ages, species and varieties of animate and inanimate objects have so multiplied as to form the worlds and system of worlds which whirl in never ending circles through space; and, yet, what has been proven as to the genesis of this primordial germ, this nebula of gases? I answer, emphatically, nothing. Admit that there must have been a beginning, even of a single germ or atom of which a nebula mass is formed, and creation is admitted. That power is none the less omnipotent if at the beginning such power was displayed in the creation of but an atom of matter, which should by its own laws of being, implanted when created, develop and redevelop until a world was formed in all its beauty. Admit, however, as even the most unrelenting scientist must, that even this single germ was created, and it is all that any one can ask. The fact of creation being admitted, all reason for conflict is at an end. "Nor reasoning thus can any one conceive of a power able to create, which could not as well interpose, and by a breath, destroy everything before created."

During the Mexican war one of the generals came up to Captain Bragg and said: "Captain, the crisis has arrived! fire!" Whereupon Captain Bragg said to his lieutenant: "You hear what the general says—fire!" The lieutenant said: "But, Captain, I don't see anything to fire at." "Fire at the crisis," said Captain Bragg.

The Russian journals publish a long report of the Commission charged by the Physical Society, of St. Petersburg, to examine the phenomena of Spiritualism. The report concludes that these phenomena are the result either of unconscious movements or of conscious imposture, and that the doctrine of Spiritualism is a superstition.

The Hartford (Ct.) "Courant" says that post mortem examination of the body of the late H. P. Haven showed that "there was nothing the matter with him; no heart trouble—nothing to have caused death." He was tired to death, and, like a watch run down, his body was of no use to him when the vital force was gone.

Sunday-School.

OLD Trinity Church, in New York, does not boast of an old school so far as the present forms of schools are concerned. And yet she claims to have held regular a catechetical class for her children since she began housekeeping at the first, in 1696.

In New Zealand the annual meeting of the Sunday-school Union was celebrated on February 1st. The exercises consisted of a social tea-party and a public meeting. The speaker of the evening, in an address which is spoken of as "earnest and eloquent," urged the teachers "first to allure, then to instruct, and lastly to impress." Who would have suspected that such work was going on in New Zealand?

Let us be careful about the fancy pictures which are mounted on our Sunday-school cards. A prominent dealer in New England sent out a lot of fancy cards for distribution in a school. In a few days back came one of the cards, with this inquiry endorsed upon it: "Do you consider this figure-head specially appropriate?" Over a most solemn commandment the card was ornamented with a monkey head in a red soldier-cap.

SMALL beginnings in Sunday-school work frequently result in great achievements. In Jefferson County, Tenn., two hundred and eight persons have lately accepted Christ. The scene of this great ingathering was in 1860, in one of the most irreligious neighborhoods. But two godly men then opened Sunday-school. It was but small; it had serious obstacles to surmount. The war shocked it terribly; but a few devoted workers kept it going, until finally, a small church was formed, and last winter the results of special work were as stated above.

In the Sunday-schools should all be abandoned, what a fearful stagnation in the church would ensue. Considering the activity of the hundreds of thousands who teach truth in the Sunday-school, and considering the still opening fields for such work, it is no wonder that in one of the Monday-Club sermons the preacher exclaims: "What a field of usefulness is open to Christians in the modern institution of Sabbath-schools! Men and women can there vie with each other in endeavors to do good. It is work of the grandest character. No artist ever wrought for immortality with such sure success as every teacher may do."

TEACHERS in the Sabbath-school might well take some hints from Mr. Moody. He preaches with a purpose. He does not do it merely to interest or instruct—but to convert. He would not preach at all, we may be sure, unless he did interest and instruct, but we may be equally certain that he would cease to preach if he did no more than this. His great aim is so to interest and instruct that his hearers shall decide for Christ. When a teacher spends all his time on that which will secure the attention and give instruction, he may find that, after all, he has accomplished nothing. He has taken the easily captured outworks, while the citadel remains untouched. The heart, and not the mind or the fancy, is the real object of attack.

A man had a legacy left to him, but it was hampered with an unfortunate condition, which he hastened to announce to a sympathizing friend. The sum was \$10,000, but half the sum, according to the testator's wishes was to be placed in his coffin and buried with him. Was there ever such a waste of good money? But the sympathizer was equal to the occasion. "Where is the money now?" he asked, and was told, "In the bank." "All right," he said; "you write a check for \$5,000 and put it in the old gentleman's coffin, drawn to order."

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Christian Advocate

GALVESTON, TEXAS JULY 1, 1876.

Scientific.

AFTER filing a saw, place it on a level board, and pass a whetstone over the side of the teeth until all the wire edge is off them.

A WRITER in the London Daily News, says: "It is not, unfortunately, generally known that in the case of fire in buildings containing horses, if the harness be merely put on (however roughly), the horses will quit their stables without difficulty."

AN eminent physician of Chicago says he cures ninety-nine out of every hundred cases of scarlet fever, by giving the patient warm lemonade with gum arabic dissolved in it.

IF onions are sliced and kept in a sick room they will absorb all the atmospheric poison. They should be changed every hour.

THE gunpowder now used for large artillery, and known as pebble-powder, consists of grains a little less than half an inch in diameter, but even this is not large enough for the two monster guns of thirty-eight tons and eighty-one tons lately made in England.

House and Farm.

THE Massachusetts Society for Promoting Agriculture, is going to offer \$3,000 in prizes, to be awarded in 1887, for the best grove of trees planted in the spring of 1877.

A BROWN paper lining will make an ordinary coat as serviceable as a top coat, and an under waistcoat of the same material is equal to a flannel shirt.

THE State of Michigan is entered for competition and premiums against the world, at Philadelphia, on her fruits of 1875.

To destroy ants, wrap a piece of gum camphor in cloth or paper, and place it in or about your cupboard or sugar, and it will drive away those pests.

IN preparing nests for setting hens plenty of sulphate of sulphur should be sprinkled in the nest, and occasionally more added until the chicks appear.

PUTTING cream on onions instead of butter (or even a little milk if one has no cream) removes much of the strong flavor, and renders them less likely to affect weak stomachs unpleasantly.

THE best plan to adopt where rats bother chicks, ducks, etc., is to have the hen house one foot from the ground, and floored tightly to keep them nights. Have the dirt piled up to the door so the little ones can get in, then close it.

THE west coast of South America has contributed two new breeds of sheep to the English flocks. One is a white-wooled variety, with long, curved horns. The other is a species of Lama and alpaca breed mixed, with long, dark brown and exceedingly fine wool.

CORN-FED hens do not lay in winter, for the simple reason that there isn't any albumen material in the corn. When wheat is fed, there is fat enough in it to supply all that is needed for the yolk, and gluten enough to furnish the shell; it does not thus seem difficult to understand why corn-fed hens should lay as they do.

CARE should be taken when cattle are first turned out to grass to give them plenty of salt. All ruminating animals are fond of salt and this natural appetite should be gratified. There are those who claim that it is of no use, but we suspect such farmers love their ease more than the thrift of their flocks.

SOME workmen engaged in digging a gravel pit at Ferre en Tardenis, in France, discovered the burial place of one of the ancient Gauls, who had been interred there together with his war chariot. The chief part of the car and the wheels had resisted the inroads of time.

Several earthen vases, with various arms and ornaments, which had doubtless belonged to the warrior, were also found, together with a sword and the iron head of a spear.

LANDING AT JAFFA. — Since Jonah made his short and ignominious voyage along the Syrian coast, mariners have had the same difficulty in getting ashore that the sailors experienced who attempted to land the prophet; his tedious though safe method of disembarking was not followed by later navigators, and the landing at Jaffa has remained a vexatious and half the time an impossible achievement.

The town lies upon the open sea and has no harbor; it is only in favorable weather that vessels can anchor within a mile or so from shore, and the Mediterranean steamboats often pass the port without being able to land either freight or passengers.

In the usual condition of the sea the big fish would have found it difficult to discharge Jonah without stranding itself, and it seems that it waited three days for the favorable moment. The best chance for landing nowadays is in the early morning, in that calm period when the winds and the waves alike await the movements of the sun.

It was at that hour, on the 5th of April, 1875, that we arrived from Port Said on the French steambot, Erymanthe. The night had been pleasant and the sea tolerably smooth, but not to the apprehensions of some of the passengers, who always declare that they prefer, now, a real tempest to a deceitful ground swell.

On a recent trip a party had been prevented from landing, owing to the deliberation of the ladies in making their toilet; by the time they had attired themselves in a proper manner to appear in Southern Palestine, the golden hour had slipped away, and they were able only to look upon the land which their beauty and clothes would have adorned.

COLUMBUS, GA., claims the position of the Lowell of the South. She is now running 35,000 spindles and 1000 looms, besides many iron and other industrial enterprises.

PROGRAMME OF COMMENCEMENT EXERCISES OF THE SOUTH-WESTERN UNIVERSITY!

Monday, July 3d, to July 8th. Oral and written Examinations for the rise of classes. Saturday, July 8. 9 P. M.—Annual meeting of the Board of Trustees. Sunday, July 9. 10 A. M.—Baccalaureate Sermon, by Rev. I. G. JONES, D.D., of Galveston.

Ninth Annual Session OF THE TEXAS Military Institute!

Wednesday, September 6, 1876. ACADEMIC STAFF: Col. JOHN G. JAMES, Superintendent and Professor Mathematics.

MAJ. H. H. DENWIDDE, Professor Physics, Drawing, etc. COL. F. W. JAMES, Commandant Cadets and Professor Military Engineering and Tactics.

MAJ. W. L. BRISQUITZ, Ph. D., Professor Language, History and Literature. CAPT. W. H. TALLEY, Assistant Professor of Mathematics and English.

HENRY HENRICKS & CO. GROCERS, COMMISSION MERCHANTS. Agents for the most popular brands of FAMILY FLOUR.



This standard article is compounded with the greatest care. Its effects are as wonderful and as satisfactory as ever. It restores gray or faded hair to its youthful color. It removes all eruptions, itching and dandruff.

Buckingham's Dye FOR THE WHISKERS. This elegant preparation may be relied on to change the color of the beard from gray or any other undesirable shade, to brown or black, at discretion.

Wholesale Druggist, Agent Galveston, TEX. A LIST OF BOOKS. MISCELLANEOUS PUBLICATIONS. ORDER OF PUBLISHERS' AGENCY.

Any Book Furnished at Publishers' Price. Baptism: A Treatise on the Nature, Properties, Subjects, Administration, Mode and Use of the Initiating Ordinance of the Christian Church.

Hymns—A collection of Hymns for Public, Social, and Domestic Worship. Four sizes, as follows: 12mo; Sheep, \$1.25; Sheep with Ritual, \$2.00; Roan embossed, \$2.50; Roan embossed with Ritual, \$3.25; Roan embossed, gilt edges, \$4.00; Roan embossed gilt edges with Ritual, \$4.50.

Hymns, 12mo.—Sheep, 60c; Roan embossed, \$1.00; Roan embossed with Ritual, \$1.50; Roan embossed, gilt edges, \$2.00; Roan embossed, gilt edges with Ritual, \$2.50; Roan embossed, extra gilt, with Ritual, \$3.00; Turkey morocco, extra gilt, with Ritual, \$3.50; Turkey morocco, double boards, beveled edges, \$4.00; Turkey morocco, double boards, beveled edges, with Ritual, \$4.50; Velvet, \$5.00.

Family Bibles from \$2.00 to \$24.00. STATIONERY. Preschers and others ordering books, would consult their own interest by including in their order any STATIONERY they may want, either for their own use or for others.

Methodism in Tennessee, in three volumes. Muslin, per vol. \$2. Minutes of the Annual Conference, from 1840 to 1860, inclusive. Muslin, \$1.50; Sheep, \$2.00. Minutes of the Annual Conference, from 1860 to 1870, inclusive. Paper \$1.50.

Sunday-School. The First Brethren Library—Ten volumes; Illustrated; Muslin; 18mo. Price per set in boxes \$1.50. The John Ritto Series—Six vols; Illustrated; Muslin; 12mo. Price \$1.50.

The Young Protestant's Library—Ten vols; Muslin; 12mo. Price \$1.50. The Crusader's Library—Ten vols; Muslin; 12mo. Price \$1.50. Bible Readings Library—Six vols; Muslin; 12mo. Price \$1.50.

The Dawn Library—Ten vols; Muslin; 12mo. Price \$1.50. The Young Disciples Library—Ten vols; Muslin; 12mo. Price \$1.50. The Fletcher Library—Six vols; Muslin; 12mo. Price \$1.50.

The Teacher's Aid Library—Ten vols; Muslin; 12mo. Price \$1.50. The Doctrinal Library—Ten vols; Muslin; 12mo. Price \$1.50. The Foster Library—Six vols; Muslin; 12mo. Price \$1.50.

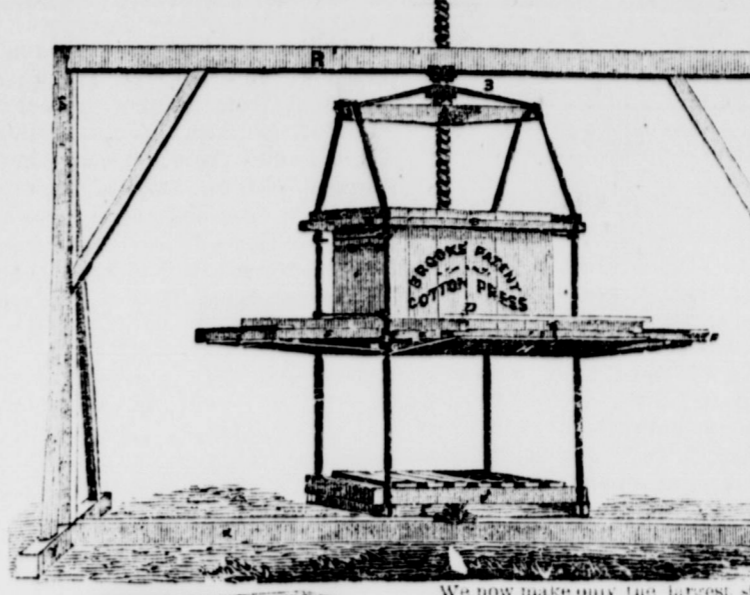
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Wanted! All persons who have read my double column advertisement in this paper, describing the Steam Washer, or Wagon's Friend, to send for new forms, 50c, to have sold. J. C. TILTON, Pittsburg, Pa.

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Christian Advocate

GALVESTON, TEXAS, JUNE 24, '76

Correspondence.

BURKVILLE, June 4.—Many have said much, but few have felt a deeper interest in our ADVOCATE of late. I can truly say that I am proud of the TEXAS CHRISTIAN ADVOCATE. It has had a hard struggle to live to see this day; but I believe that it has passed its probation and is now a fixture in Texas Methodism. I shall work unceasingly for it, not with the success of some; but I believe you will be pleased.—F. M. STOVALL.

DALLAS, June 21.—Allow me to say through the ADVOCATE that the piece of scandal reported recently from Dallas by the secular press affecting the character of a Methodist preacher is connected with the M. E. Church, North. No preacher of the M. E. Church, South, is implicated. I make this statement to do justice. It answers inquiries and corrects mistakes.—W. F. EASTERLING.

INCLOSED find \$2 50, subscription to the ADVOCATE for a German who was converted and joined the church at a meeting I held last summer. When taken into the church he subscribed \$2 for the support of the ministry. Before the close of the year he came to see me, called for his church letter, paid his \$2 and went to Upshur county. He wrote back to me some time ago how he was getting along. He is still religious and a Methodist, though surrounded by many adverse influences. I wrote him to send me the money and he should have the ADVOCATE. He has done so in a letter, and I now forward it. How is it, Mr. Editor, that Germans nearly always prove faithful when you get one converted and into the church? Is it their form of government, family discipline or what? I shall have more subscribers soon.—E. P. ROGERS.

CONCRETE, DEWITT COUNTY.—Through the mercies of God, the saving power of divine grace has visited DeWitt. Considering all that has been published for the last few years about the lawlessness of DeWitt county, this will appear miraculous. Yet truly, we can say with the great apostle that it is a faithful saying and worthy of all acceptance that Christ Jesus came into this world to save sinners, and that power is made manifest in our midst. We closed a meeting last night that had been protracted for a week, that we might have a few days rest, promising to commence services again next week. Twelve persons were happily converted; backsliders were reclaimed; the church revived; and night after night did Christians shout the praises of God. We closed with the altar crowded with penitents. I trust we shall have a shower of divine grace next week when we renew our meeting, and as I have a camp-meeting embracing the first Sabbath in July, at Sweet Home, in Lavaca county, and also one embracing the second Sabbath, at Brinkly, in Lavaca county. Bro. John, pray for me as you did three years ago and, peradventure, as then I may now have another gracious revival. And all the glory be his. More anon.—JAS. H. TUCKER.

The Bible Cause.

We publish the following at the request of Bro. Wesley Smith:

BIBLE HOUSE, ASTOR PLACE, NEW YORK, June 14, 1876.

Rev. Wesley Smith—Dear Sir:

I have the pleasure of acknowledging your report for the month of May, which came duly to hand. As you have now closed your labors for the A. B. S., which you have served so faithfully for so long a time, let me express to you my regret that our official relations are now ended. They have been so pleasant, and from first to last, without the least friction or unpleasantness. But nothing is enduring in this world. The difficulties in the way of the thorough prosecution of our work in your State render a change of method imperative. The auxiliaries do not seek out and supply the destitute in their fields, and thus your labors and the labors of other District Superintendents have not been followed by such results as would warrant their continuance. Of course, you are not responsible for this. You have done your duty and have this pleasing satisfaction. We hope that, though your official connection with the society is ended, your interest in it will still continue, and that from time to time we may be able to avail ourselves of your experience and advice.

ALEX. McLEAN, Corresponding Secretary.

The Bible Society exhibits at the Centennial the Holy Scriptures in 200 different languages.

Secular Matters.

We give liberally of our space this week to "correspondents. Doubtless our readers wish this sort of concession could be often made.

NORTHERN papers tell of a man in Harrison county, Indiana, who was taken from his home, tied to a tree and brutally whipped. When these things happen in Texas they are tokens of our barbarism. What do they tell about Northern civilization?

A RURAL friend who has several acres in cotton wants to know "what is good for the caterpillar?" We can't tell unless he informs us what ails the caterpillar. We can tell him what is bad for it: Paris Green and other ingredients in the worm destroyer hurt it very much. If the pests appear, don't bother about their health. They are hardly little rascals, and can take care of themselves if let alone. Most people want to kill them.

A SECULAR journal before us enters complaint against many of the leading city papers because in the present crisis of affairs they devote more space to races, prize fights, billiards and base ball than they do to politics. The political department of many of these papers might bear improvement both in tone and truthfulness; but that other part which caters to the popular vices cannot be made much more pernicious. One-third of the space of Cincinnati papers is said to be given to general reading matter; one-third to advertisements, and the rest to the doings of prize fighters, gamblers and rascals. Does the press of Cincinnati represent its civilization? It needs missionaries.

THE New York Mail reports a troupe of performers who advertised to give at Staten Island "the Can-Can—the bath of the sirens," and other indecent exhibitions. The police interfered and stopped the show, and now the managers have sued the authorities for damages, alleging that they merely advertised the ugly things to get the boys to come; but never intended to exhibit them. They evidently knew how to get a crowd. So do the dance-houses of Galveston; but if one-half is true that is told of their performances they never dodge their promises. One of the surprising things is the respectability of some of their patrons. They find such places without the help of advertisements. It is bad enough when these dens are accessible to young men; but when men of age, position and families visit such resorts, they merit handling without mercy.

NOTICE to the public at large, both country and city. Look at Sawyer's (The Lightning Newsdealer) list of fine stationery. The finest and best paper boxes put up in nice gift and plain boxes, for fifty cents a box, containing twenty-four sheets of paper and twenty-five envelopes. When ordering, send the name of paper you wish, as per following list:

WHEN YOU VISIT Galveston stop at the Girardin House. Messrs. Roumanet and Girardin, the proprietors, are well known and experienced hotel men; they understand and liberally supply the wants of their patrons.

J. E. MISE, surgeon dentist, is on a tour through Texas for his health. He will remain a few days in each of the towns through which he passes. Those of our readers who have dental work done by Dr. M., may rest assured that it will be first-class.

D. E. SCHOENFELDER'S elegantly fitted up pharmacy under the Opera House is now supplied with costly formulas from which ice cold Vichy and Kissengen water is dispensed at ten cents a glass.

C. W. ADAMS & Co., of this city, are now offering to the trade of the interior at prices to suit the times 30,000 sacks of cement and fine Liverpool salt, 3,500 barrels Rosedale cement, also plaster paris, plastering hair, marble dust, fire clay and fire bricks. Orders promptly and carefully filled. We commend this house to our readers as one of the oldest and most reliable in Galveston.

THE card of Wm. Penny, M. D. appears elsewhere in the ADVOCATE. We have personal acquaintance with Dr. P., and cheerfully attest his skill as a surgeon and oculist. He has to our knowledge effected some remarkable cures. As an evidence of his standing among the fraternity, it is only necessary to refer to the fact that he is Dean of the Texas Medical College.

PHILADELPHIA LETTER.

First Impressions—Opening of the Russian Department—The Turks Still Behind Hand—Egypt versus Mexico—Centennial Notes—Preparations for the Fourth.

(From our Regular Correspondent.) PHILADELPHIA, June 21, 1876.

Now, when the great Exposition has been open for more than a month, and that, with one or two exceptions, all the foreign countries that are represented here have occupied their allotted space and brought their respective shows in order, is the best time to form a general idea of the "impression" of the general effect of the whole as a whole. What will first strike the visitor now is the immensity of the display; one stand bewildered amongst these vast accumulations of the products and industries of both hemispheres, without knowing where or how to begin; where to go and what to see first, and how to get the very most out of a limited allotment of time. The visitor who has plenty of time to spare, can, of course, easily systematize his plans; and in the course of two or three months, he will have seen, not all by any means, but the most interesting exhibits of the great show; but he who has only as many days at his disposal will leave Philadelphia with his mind in a state of chaos; a few of the impressive things being, perhaps, clearly remembered, but all the rest jumbled up and mixed so that he would find it a difficult task indeed to give an intelligible account of the Exposition.

A friend of mine from a western State remained here two days on his way to New York, and actually "did" the show within that period of time. But when I asked him what he had seen, he remembered only two things distinctly: one was the huge silver cake in the Mexican department, which is one solid lump of silver valued at seventy-five thousand dollars; and the other was the large painting representing the battle of Gettysburg, in the art gallery. As for the ladies, who are similarly situated, and can only give two or three days to the show, I am convinced, from actual observation, that nine out of ten remember very little of their experience except the latest style twenty-two buttoned kid-glove; the cases containing Lyons silks and velvets; and Bussell's diamonds. If they have had time to visit the Vienna Bakery, they will remember that delicious coffee and bread too, but very little else except that the whole was "glorious" "delightful" etc.

Russia has, at last, got her court in the main building in order, and a very creditable display of furs and malachite ware she makes. There is a mantle-piece executed in malachite, Jasper, onyx, and ivory, valued at \$500,000. It is a thousand dollars; but it did not impress me as being particularly tasteful in design, and far inferior in point of beauty to the magnificent mantel which is the great piece de resistance in the French department. The tables of malachite are very numerous, very beautiful, and, withal, very expensive—ranging in price from a hundred dollars to ten thousand dollars, according to size and workmanship. The furs are beautiful, but small of sample; nor do they, in my opinion, compare with the furs exhibited in the Norwegian department; but, then, I am no judge. Turkey, whose court is near, is still closed to outside barbarians; but I had a peep in there the other day, and imagine that they are going to exhibit chiefly long pipes or chibouks, saddles, silver filigree work, and gold embroidery on velvet, etc. Half a dozen of the fellows are busily engaged all day in bringing their exhibits in order; and it looks now as if they would be ready to open their department to the public by the latter part of this week.

Those who saw Egypt's brilliant display at the last Paris Exhibition will be sadly disappointed here, where her magnificent history and resources are but poorly represented. The national museum at Cairo has exhibited some of her products of various kinds that have evidently done service at several expositions before; but the Khedive has, so far, sent nothing; and, although it smells musty enough, there is not a single mummy or sarcophagus on exhibition. Yet who thinks of entering Egypt and not seeing a mummy? The magnificent sculptures in stone and wood—some of them upward of eight thousand years old; the Memphis Gates; the lovely tulips from seeds five thousand years old; the growing wheat from seed almost equally old; and last, but not least, the mummies of Pharaoh and Prince, which graced both the London and Paris exhibitions, having been kindly sent by the Khedive. None of these are here. There is a tame model, in plaster of the great Pyramid of Cheops, and a smaller one of the pyramids of Gizeh in Cairo, of Kamose; only that and nothing more, except the dusty dainties of apricot paste, and other similar products that I have already referred to, and which look anything but inviting.

We Americans, when comparing Egypt with Mexico, have been in the habit of considering the former, under the administration of the Khedive, rather a "go-ahead" sort of place as contrasted with the latter. We know they are extending the railway system there; they have large numbers of American employed in the civil and military service of the country; and they have Mr. Lesseps and the Suez Canal. In Mexico, they are very backward with the railroads; they do not do much to encourage American immigration; they have no enterprising Khedive or enterprising Canal; but plenty of siesta, gambling and fandango. That, at least, is the popular notion of it. But look at the exhibit of Mexico in the main building, and you will be agreeably surprised. She has gloves on exhibition with many buttons as those exhibited by Jonvia, which shows that she is posted in the fashions; she has soap and candles of a superior quality; and she has an endless array of minerals and mineral products. Her silks and satins compare favorably with the French; and then she has a lump of pure silver that is larger and more valuable than any "brick" that was ever produced in Nevada in her palmy days. Mexico, evidently, is coming up in the world, and her display here at our Centennial Exposition is most creditable.

Rev. Henry Ward Beecher is here still, passing most of his time in agricultural and horticultural halls on the grounds.

Bishop White, will officiate at the congress of authors, which holds its session in independence hall on July 1st, and Whittier's hymn has been accepted as a part of the programme. This will be a most interesting event, and as the hall is not large, the number of admissions will necessarily be limited. Immediately succeeding the meeting, a demonstration will be held in the open square; but the programme of this has not yet been made public.

Among the ceremonies on the Fourth will be the unveiling of Bishop Allen's statue, which has been completed. As the time of our great national holiday draws nearer, the crowds increase, and Philadelphia will, on the Fourth of July next, witness a spectacle that few cities have ever seen equaled. It is to be hoped that the hotels and boarding-houses have profited by the lesson they have already received, and that they will not, as they did on the opening day, raise the price for accommodations to figures that are little less than ruinous to pocket-books of ordinary capacity.

MISSOURI LETTER.

Special Correspondence to the ADVOCATE. ST. LOUIS, June 23, 1876.

At the last meeting of the St. Louis District Conference the Dameron-Lewis matter was presented in a new phase, and in its reference to the General Conference, it is greatly to be hoped it may receive its quietus. Mr. Dameron was sent as a delegate by the Chouteau Avenue Church to the conference, but upon presenting his credentials, was declared by the presiding elder to be ineligible, because he was not a member of that church, and could not be a member until he had confessed his fault to St. John's Church, and received proper letter of dismissal. A discussion arose upon this decision, and the ruling of the chair was sustained by Bishop Marvin. Dr. McAnally, Hon. John Hagar, and others contended that the decision of the presiding elder was an assumption of authority wholly unwarranted. Thereupon Bishop Marvin reiterated his intention of sustaining the chair's decision, and if he was in error he was willing to answer to the General Conference. Both parties to this unpleasantness have their friends and warm supporters; but it is safe to say that their contentions have brought them little repute, and has been of great harm to the church. As to the rights of the question, it would be beyond the comprehension of an ordinary mortal to discover them from the mass of testimony that has been taken in the case; but it is very evident that there has been very little of that spirit of heavenly kindness displayed, which is one of the essentials in the make up of a christian character.

To uphold our own good name does not necessitate the denigration of another. The changes have been rung so often upon this tune that the public have become thoroughly nauseated, and nothing would be more acceptable than to hear its final chords.

The inhabitants of modern Gotham point with pardonable pride to their Central Park, and, as a triumph of art over nature it enforces our admiration and is justly entitled to every encomium that has been passed upon it. Philadelphians are convinced that a man who can visit Fairmount Park and not speak with enraptured admiration of its well planned drives, shaded walks, and beautiful symmetry, is undeserving the great boon of sight. Without detracting from the merits of Central Park, or slandering the well known beauty of Fairmount Park, in a few years it will truthfully be said that St. Louis has the finest and best arranged park in the country. By a lucky chance, a tract of land lying west of the city, and within four miles of the courthouse, covering an area of thirteen hundred and seventy-two (1372) acres, was left in its natural beauty, and from its formation peculiarly adapted for park purposes. Under a State enactment, this land was bought by the city at a cost of nearly eight hundred thousand dollars, and the work of laying out drives, building bridges and the necessary improvements to form a park was begun about one year ago, and is now in its finished state, it will not repay a visit. At the solicitation of a friend, your correspondent made a flying trip through the city parks and away from the dust-ridden streets, spent a few hours of unalloyed enjoyment amidst trees and flowers, listening to the melody of the tuneful forest chorus. After a hasty drive through the smaller parks, we turned our horse's head westward, and after a ride of twenty minutes entered Forest Park by a drive-way of magnificent dimensions. The roads are made of a layer of "rip-rap" carefully placed by hand, and then a layer of refuse of coal mines, then a layer of macadam, and upon this a top dressing of gravel. This is then subjected to the pressure of a heavy steam roller, and the result is a road both smooth and durable. Over sixteen miles of drives have been laid out, of which nearly one-half are now or nearly completed. In planning the walks for pedestrians, the commissioners have deviated from the rule established by most parks of making them follow the line of the drives, and instead have carried them to shaded nooks and romantic bowers, making them as secluded as possible. After leaving the main drive, we enter one of the smaller roads, and for a few minutes ride beside the river Des Peres, which wanders by a tortuous course through the entire length of the park. This stream is a river in name, but really is more deserving the unpretentious one of brook. This stream greatly enhances the charming beauty of the park, and gives cause for the numerous bridges, rustic and plain, which adorn the park. Its banks are covered with a carpet of green, and about comfort and rest to the wearying pedestrian. Now leaving the river, we ascend the hill in front through an archway of trees, through whose broad-stretching limbs, now and then a glimpse of cloudless sky is to be seen, and after casting a hasty glance upon the church spires and lofty buildings of the city afar, we descend by an open drive to the music stand, which has been placed in the centre of a miniature lake. It would be hardly possible to give even a faint idea of this beautiful forest garden, upon which generous nature has so kindly lavished her gifts, and it gives your correspondent great pleasure to invite all dwellers of the Lone Star State to give Forest Park a visit when in St. Louis, and be convinced, as he is, that it has no equal on this side of the water. As we turn our horse's head homeward, from the distance, borne on

the wings of a delicious breeze, comes the music of those evening bells: "Falling at intervals upon the ear in cadence sweet; now dying all away. Now pealing loud again and louder still, clear and sonorous as the gale comes on, with easy force it opens all the cells. Where memory slept."

We revisit the scenes of by-gone days, and live over again their joys and pains. We see forms and faces well-nigh forgotten, and recognize those who live only in our memory, for some, alas! have laid them to rest under the daisies. Our classmates in the little old school on the hillside crowd around us, and as they take our hand in friendship's grasp, we call to mind their many kind words and deeds, and that brotherly feeling which was the offspring of our association. We remember the bright and careless days of long ago, and forget the present, for the nonce, in living in the past. As we step upon the hard pavement of the city, we are rudely awakened from our dream of time past, and as we mingle with the crowd and are lost in the busy hums of men, we feel that it has brightened and cheered us to have spent a few hours in scanning nature's book and strengthening our belief that

"In contemplation of great things, By steps we may ascend to God." O. K. C.

PENCILLINGS.

Much editorial sharpness is due to the visits of the scissors-grinder. The little troubles of life are often the most trying ones. We have known a man of good sense and fine culture made miserable by the absence of a handkerchief from his pocket when dining among strangers.

We heard a man, some years ago, not noted for thrift and industry as a farmer, say that when his corn crib was empty he bought a new sprig. That is the way preachers often manage their churches—neglect class, prayer-meeting and family prayer, and then try to make it up by scolding them from the pulpit.

An exchange recently announced that a certain patron was "thieving" as usual. The word he wrote was "thieving." When the patron got through interviewing the office next day, the editor said "he never had a printer's blunder to make him so mad before."

A wise man may find a lesson in trivial events. A gentleman, on Market street, the other day, after endeavoring to balance himself on a banana peeling which an inconsiderate boy had deposited on the pavement, decided to sit down. The moral we derived from the incident was that when a man undertakes an impossibility, the best thing is to abandon it as gracefully as possible.

There are persons who have mortgaged their homesteads to raise money to take themselves and families to the Centennial. When they have spent their money, and lost their homes, we will engage ourselves to be sorry for them as they will deserve.

When a man parades the idea that church names and denominational lines are nothing to him, he needs watching; he confesses that he has no fixed religious principles. He is a religious parasite, fastening on anything that comes along. He might as well claim credit because he thought as much of his neighbor's wife and children as he does of his own. We respect a man who has principle and pluck enough to stand by it.

Visitors at the Centennial insinuate that it is cheaper to go to New York for your dinner than to appease hunger at Centennial prices. We have concluded it is still cheaper to stay at home.

Peter's Penn last year netted the Pope \$4,000,000. Emperor Ferdinand, of Austria, left him \$3,000,000. So there is not much probability of his suffering these hard times.

They are selling, at Philadelphia, small American flags for pocket-handkerchiefs; and now the banner that has waved in triumph on many a battlefield performs the ignoble duty of mopping the nasal organs of the thoughtless multitude.

An English reporter recently recovered \$500 damages from a man who called him a public nuisance. We can name several of our acquaintances who would not only endure such a reflection upon themselves for half the money, but would engage to merit it.

A New York paper tells us that a man is unking preparations to sail across the Atlantic in a fifteen foot boat. A man with no more use for his life than to risk it on such a fool-hardy exploit, might be very easily spared, but it seems foolish to lose the boat.

It is said that every cloud has a silver lining, but it has happened that the clouds which have come over some men these days are lined with greenbacks, bonds, shares of stock, and by no means comfortable to those who rest under the shade when other people take a peep at them.

The Sultan of Turkey pays \$40,000 for music in his harem.

Candy.—Good demand; assorted stick 12c; fancy 15c; rock 25c; cream 18c; gum-drops 25c; maple sugar 20c.

Coffee.—Stock in importer's hands 3000 bags. In first hands quotations are firm and unchanged. Fair 17c; Good 18c; Prime 18c; Choice 19c. Dealers are selling from store at about 10c advance on these figures for ordinary order lots.

Can Goods.—Per dozen cans: Peaches 2 lb 22 00@2 15; strawberries, 2 lb 22 00@2 15; pine apple, 2 lb, 22 00@2 15; damsons, \$1.00@82c; sters, 2 lb full weight, \$2 00@2 10; 1 lb full weight, \$1 00@1 10; oysters 1 lb light weight, 55c; 2 lb light weight, \$1 70@1 80; tomatoes, 2 lb \$1 25@1 40.

Cheese.—Western cream, 15c@16c; English Dairy, nominal.

Corn.—Light supply; prices nominal; retail 65c@70c in car lots; for Texas job lots, Western, 80c@85c, per bushel.

Corn Meal.—Dull. Selling at \$3 15@3 25 in round lots; jobbing from store, \$3 50.

Crackers.—In fair demand; Soda 54c; cream and ginger 94@10c.

Castings.—Hollow ware etc, 54c; sad iron 54c.

Molasses.—Prime reboiled Louisiana, 47c@50c; retailing at 50c@55c; Texas syrup, 47c@50c, per gallon.

Coffee Mills.—Per dozen: Parker's No. 50, 85; No. 60, 85; No. 7, 87 50, with 10 per cent discount.

Chains.—Trace, per pair, 64, 10, 3, 60; 64, 10, 2, 70; 64, 10, 1, 80; 10, 1, 20, per pound.

Drugs.—Acid Citric \$1 10; acetic 15c; tartaric 60c; oxalic 20c; sulphuric in carboys 34c; Alum P. 40c; Aloes Cap. 20c; alcohol 82c; Gum 5c; Anemona 30c; P. S.; ammonia, spirits atom, 85c; arsenic, common powdered 5c; Bisulph. subnitrate, 82; blue vitrol 5c; borax refined, 20c; caustic, lunar, pure \$1 05; chloroform \$1 10; Copperas 3c; Calomel, English, 82 50; American, 81 25; stock 81; Cinnamon bark 35c@60c; cream tartar, 4c@5c; morphine 25c@40c; Chloral hydrate 25c@28c; guaiacum, sulph, 84 50; logwood extract 18c; gum assafetida 25c; gum camphor 30c; gum guaiacum 75; hops 45c@40c; quinine 82 25.

Eggs.—Light supply and firm, selling at 15c@16c; per doz, packed in patent boxes; in barrels, nominal.

Flour.—Market dull and nominal. Prices are as follows for different grades: Good Treble, 86c@87c; Choice Treble Extra, 80c@87c; Choice Family 77c@77 75; Fancy Brands 87 50c.

Fruit, Dried.—Raisins, layers per box, \$2 80@3 00; figs, per lb, 15c@16c; prunes 10c@11c; currants, 7c@8c; per pound 11c@12c; apples, per barrel, \$10 13@10 15; dates 12c; almonds, soft, 22c@24c; shell, 45c; hard shell, 18c@20c; filberts 16c; pecans 10c@12c; Brazil nuts 14c.

Fruit, Fresh.—Lemons in fair supply Sicily \$4 00@4 50; apples, supply fair, Western 80c@7 00; Northern none in market; Oranges, Louisiana, per barrel, 85 50, nominal; Havana, none in the market.

Glaze Goods.—Per dozen in cases, Pickles, per gallon, 85 25@5 50; half-gallon \$3 50@3 60; quarts \$2 50@2 60; pints, \$1 25@1 30.

Hams.—Steady and higher: Choice sugar cured, 14c@15c; 21c quality, 13c@14c.

Hay.—Good supply; fair demand; Western, at 82c@80c in large lots; Jobbing at 85c@84c; Northern, 82c@84c.

Hides.—Dry selected, over 16 lbs, 15c@15 1/2; kips, 16 lbs and below, 7c@7 1/2; stack salted hides, 10c; do, kips, 6c; 13 lb damaged hides half price; damaged kips and glue stock, 4c; wet salted, 50 lbs and upwards, selected, 7c; below 50 lbs, 6c; as they run, 6c; butchers' green hides, 5c.

Hardware.—Axes, per dozen; Collins Kentucky light, \$11 00@12 00; medium, \$11 50; heavy \$13 50.

Hoops.—Per dozen, planters' A. B. No. 0, 87; No. 1, 86 50; No. 2, 87 50; No. 3, 88 00; H. B. N. 0, 80; No. 1, 80 50; No. 2, 87 00; No. 3, 87 50.

Iron.—Per pound, common bar, 34c; band 6c@6c; hoop 7c@8c; sheet, common, 7c; R. C. galv, 17c; Russia, 20c; imitation Russia, 22c; plow shafts 6c; nail rods, 13c; axels, 8c; horse shoes, Butler's 8c 50@8 75; muleshoes, 8c 00.

Lard.—Quiet and small demand. Tierce 12c; keg 14c; in barrels, 13c.