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TO CORRESPONDENTS.

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GALVESTON, TEXAS, AUG. 5, '76

That Protest and its Critiques.

After an absence of six weeks on the district, I find myself at home with two days to read up and write up. And as it may be expected that I will say something by way of notice of the shower of criticisms on the "Protest" which you published above my signature in your issue of July 1st, I propose to do so; not in detail, but in bulk, thereby emphasizing the "Protest." My critiques are Revs. T. W. Rogers, H. M. Booth and A. R. Kilpatrick. There are others; but these appear at the front and lead the assault. As the latter (K.) wholly mistook the point in controversy, heading his criticism, "The Proposed Reunion with the M. E. Church," he may be appropriately left to enjoy the emoluments of victory over his man of straw without molestation. If there is a man, woman or child in the South who publicly advocates or secretly wishes a reunion with the M. E. Church, the writer is ignorant of it. He is sure that no demonstration in that direction has been made for years by any respectable number of Southern Methodists. Bro. K. tenders his kind offices to enlighten the writer by a wish that he would procure a copy of the address of the bishops to the M. E. Church, South, in 1865, and read it over carefully. Does my critique imagine for a moment that I never read; am ignorant of any official document of the M. E. Church, South? Shall I say he either underestimates my intelligence, or displays an extraordinary amount of presumption? He says "no insult is intended;" but that he believes I was born north of Mason and Dixon's line. Would such locality of my birth be discreditable to me? Would it throw suspicion upon me as a Southern man and member or minister of the M. E. Church, South? If the brother's language does not mean that, what does it mean?—it is without meaning. Has he duly considered, and did he intend to say in this age and country, and print it in a newspaper, that one's birth north of Mason and Dixon's line throws around him a cloud; a mist of suspicion; that the place of his birth must and should enter into the estimate of his character as a true and trustworthy member or minister of the M. E. Church, South? Memories of the sainted heroic dead—Joshua Soule, Jefferson Hamilton, Martin Ruter, (the latter's bones await a glorious resurrection from Texas soil), and a host of others whose identity, distinguished labors, holy lives, great talents and peaceful deaths, together with the living standard-bearers of the cross, with the insignia of the M. E. Church, South, upon their banners—rebuke the inconsiderate (or wicked) aspersion.

I am a native Alabamian, and never crossed the said noted Mason and Dixon's line; never saw an inch of terra firma north of it. I claim no credit for this isolation; but deem it a misfortune. (My own excuse for it is that I have never had extra time and means for such coveted excursions. My motto for forty years has been: "Duty first; pleasure next." My experience as pastor is that, he who appreciates his position, and feels the responsibilities of an itinerant pastor, will have but little time and means to spend on pleasure tours.)

The bitter denunciations of these critiques place them in antagonism with their own church. Shall I refer to the history of the negotiations between the two churches by way of showing this antagonism? My critiques are not ignorant of the official acts of our General Conference; they know that fraternal messengers were appointed by order of our General Conference; that they performed the functions of their office to the admiration of the entire church South, (I may except my critiques); that our General Conference has the honor of the initiative of the joint board of fra-

ternal commissioners, which met a hearty response from the Northern General Conference. Then it is not an open question, but a fixed fact that both churches, by their highest legislative bodies, and with a unity of action that was remarkable, are pledged to fraternal relations, provided the boards of commissioners, having plenary powers, can, and do agree upon a basis—a platform of fraternity. To say that any of my critiques are ignorant of these facts would be to impeach their intelligence. What then is their object? Surely they do not spill so much ink, and tax the printer without an object. Is it that they may enlighten our commissioners? Is it supposed that they have not read the addresses of the bishops in 1865? Do they need light from my critiques? Is it with a hope to defeat the church from her cherished design, solemnly expressed by the General Conference, looking to the removal of obstacles and the formation of fraternal relations with our big sister, the M. E. Church? One of these writers, who has expended an immense volume of thundering verbosity upon the supposed "Civilization and Conservatism" of the North and South, avows this as his object. Then let the church in Texas know and understand that these writers place themselves in direct conflict with the M. E. Church, South, on the question of fraternity with the M. E. Church. Our church as a whole is committed to fraternity on such terms as our commissioners may agree to—if, indeed, they can agree to such terms as may be offered by the M. E. Church. The parties to the conflict are, the M. E. Church, South—for fraternity on such terms as shall preserve her honor and integrity. Revs. H. M. Booth, T. W. Rogers, A. Kilpatrick & Co., constitute the opposing party. R. S. Finley is not a party; his "Protest" does not make him such; he is only one of seven hundred thousand moving with harmonious tread to friendly greetings and fraternal relations with an advancing host—seventeen hundred thousand Methodists. He does not distrust the commissioners of the M. E. Church, South, either as to their ability or integrity. He hopes and prays for the removal of every opposing element and the restoration of a true Christian fraternity with the entire Methodist family on such a basis as will be creditable to all and humiliating to none.

Neither a sound policy, church loyalty or Christian charity would indicate the wisdom, at this time, of digging up the old bones of ecclesiastical and national strife, nor stirring the embers of sectional hates and social discords. The church is for peace—my critiques are for war. It is worthy of note that the church papers, so far as I have seen, have held their breath and treated the present crisis as an ecclesiastical armistice until the commissioners meet, hold their councils and report. This is said to be true of the press North, as well as South. The TEXAS CHRISTIAN ADVOCATE is the only exception to the rule which has come under my eye. The editor of the St. Louis *Advocate* struck the key note by advising that all pens be laid down and silence be observed and wait for the result. This was good advice, as it was respectful to his own church, and demanded by the circumstances. The word "quies" has run riot. It was first used to tantalize the tears, prayers and religious fraternal greetings of Bishops Kavanaugh and Doggett, McFerrin, and other fathers and leaders of the M. E. Church, South, at a camp-meeting held at Round Lake. I had hoped never to have seen it used again in so disreputable a sense. But in this I am disappointed. I find it with the same earmarks used by one of my critiques. Protest! I do protest and insist that my hot-spurred brethren for the time, at least, restrain their wrath, even though, like Tam O'Shanter's wife, they nurse it to keep it warm.

If the subject of fraternity had not been ventilated to exhaustion by the leaders of Southern Methodism for four years, the case would be different. The question is now settled upon one, and only one condition: that the commissioners agree upon a basis of fraternity.

Now I am done; and will not write another word on this subject until I read the report of our Fraternal Commissioners. God bless my critiques.

R. S. FINLEY.

Civil-Religious Government.

What we want to show is that religious people have a right to a voice in the government of their country; that Christianity does not exclude them, but makes it their duty to support and maintain the government, and to aid in enforcing the laws, voluntarily, when they do not conflict with any Christian duty. Did not God establish civil rule and authority? Has He ever repealed it? If so, when and by whom did He speak? If this cannot be refuted, and I don't think it can, is it not every one's imperative duty to support what God has established, especially when it checks vice and crime? In Romans xiii. 1-3, we have this language: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou, then, not be afraid of the power? Do that which is good, and thou shalt have praise of the same."

I do not think it would be necessary to say any more if party spirit and prejudice did not exist in the world. Do not those who deny this resist "the powers that be"? These anti-voters also deny the right of professors to hold office. Their reason for this notion is that Christians are called on to "come out from the world," a misunderstanding of the language that if they do exercise in such a capacity they are disobeying the divine injunction. Now, to see the fallacy of such an argument, we have only to investigate the result which will necessarily follow such a state of things. Government is essential, both in civil and religious organizations; for without it there could be no organizations. Man's nature makes government essential: essential to the subjugation of the passions, desires and propensities, which are carnal and opposed to government, in order that the Golden Rule might be perpetuated through all time, and that peace and harmony might prevail among all nations, kindreds and tribes. We, without further effort to prove the establishment of government, proceed to the question naturally arising from the subject: Who, then, should be invested with the right and power to govern the people?

The response comes from Scriptures, the angelic host, and from the Great I Am: those who have been changed from nature to grace by the Spirit of Almighty God. Why this response. Because, those who have not power to govern themselves should not be invested with authority to rule others.

"The wicked walk on every side, when the vilest men are exalted." (Psa. xii. 8.) "It is not good to accept the person of the wicked to overthrow the righteous in judgment." (Prov. xviii. 5.) "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn." (Prov. xxix. 2, 4, 12, 14, 26; Prov. xxxi. 4, 5; Acts v. 38, 39.)

These are various passages of Scripture, which teach the same; and others, bearing on every point of the subject can be adduced if necessary. Reason, aside from the Word of God, teaches us that it is best for every one that the righteous should rule—best for State and church. Then, why should any one have the presumption to stand up against God, and say that religious men have nothing to do with governmental affairs. Only religious fanatics would come to such a conclusion—prompted by the spirit of the evil one.

Suppose this theory were adopted, what would be the condition of any government in a short time, no matter how good a condition it was in? It would cease to be a government; moral degradation would destroy the church; equity and justice would be strangers; carnage, bloodshed and cannibalism would be the legitimate result; arbitrary rule would be set up; and not only would be trampled under foot civil rule, but the church would be attacked with all the malice and rage that the friends of hell could muster against her; a darker period would overshadow the world than during the "dark ages;" crimes would be perpetrated against the Christians; vice would be indulged to the bot-

tom dregs; engines of torture would be used to stop the gospel; while the wicked would go about as "roaring lions seeking whom they might devour." They would be like Alexander who wept because he had no other world to conquer; all the evils which originated from violation of the moral law would be augmented; there would not be an evil in the whole catalogue of evils, but would be indulged; in a word, man would be anything but what God intended him to be; times would be worse than "in the days of Noah."

B. T. HAYES.

What is Needed.

How natural it is for parents to feel an abiding interest in their own offspring, and to desire and strive to promote, by all possible means, their largest success. This feeling exists too, I believe, without any disposition to hinder the success of others. It is not that they love the children of others less, but their own more. It is not that they desire that others should fail in the race of life, but that their own should keep pace with the foremost. This is as it should be. God so intended it from the beginning. Unfaithfulness at home makes unfaithfulness abroad an easy certainty. From man's very constitution an habitual neglect and failure at home would argue neglect and disgraceful defeat at every point. If a man is unfaithful in that which is his own, who will commit to him that which is another's? The man who would not cultivate his own farm could scarcely be relied upon to cultivate his neighbors'. But the man who keeps everything in order at home will find time and means, and inclination too, to help those who need. This principle holds good in most of the departments of life. The religious individual desires the salvation of his race, and works for it, too. The industrious are ever ready to help their fellows; while the cultivated do what they can to spread their own refinement and culture abroad. It argues nothing against my success because my neighbor has an interest of his own, nor vice versa. On the contrary, if our interests are identical as to kind, and he succeeds, his good fortune ought to turn to my account; and so both of us climb the hill of prosperity, for every man is entitled to the benefits of his neighbor's experience in some sense, and to his neighbor's help.

Now, the opposite to all this is in the thoughts of all men; and this most universal and unfortunate thought finds expression in a thousand ways. The constant fear that others rights will infringe upon ours (alas! that so few think that their rights might possibly infringe upon others) constitute men, most men at least, a race of selfish ingrates. Hence the divine and beautiful thought which authorizes individual and family culture in the best sense—indeed which makes it imperative that a man should look well to himself and to his own house—degenerates into the most miserable selfishness and sin. The only interest becomes that of self-interest, and nothing is touched except it be supposed to contain either socially or otherwise the elements of personal success. Now, it must be evident to all that such a spirit as this is at war with all enterprises of a public character, and will if persisted in, dry up the very sources of public prosperity. What then? Shall I give up my private and personal interests in order to secure the public good, or shall I sacrifice the public weal upon the altar of my own selfishness? Neither. No legitimate individual good ever antagonizes a public benefit. At this point there is room for all. Here there should be no confessions, no antagonisms; and yet neither the public nor the private need be neglected. Let individuals educate. Let families and communities combine. Let conference associations and church authorities unite upon something worthy, something grand; and, having done so, let there be no looking back, no failure through inattention or neglect. Even a Vanderbilt would languish and die without proper attention and care, and how much more an institution, young, without endowment, and in a new country. "Men and brethren help." Rally to the standard of the South-western University. It is the child of Methodism; your child, ours;

let nourishment flow to it through sixty thousand channels; and let its Board of Curators attend its commencement exercises or resign, and its Trustees look to all its interests until it attracts universal attention, and rests forever sure. Let prayer be made for Dr. Mood, whose health is poor, but whose zeal is unabated. We bless God for success thus far.

JOHN S. GILLET.

MARQUEZ, July 20.—The state of the church in Bro. Turner's charge, in Redland circuit, is in an average condition; we have had some glorious revivals. I am now so old (71 years) and feeble that I do not go far from home to meetings as I once did; but I still preach all I can. I always have been faithful in exposing those base popular crimes so common in our country; but since our dear *Advocate* has placed those destructive engines so clearly before the public mind, I now feel stronger—and declare to my congregations the unsearchable riches of Christ. I could say a great deal concerning my approbation of your bold stand. I see the legislature has given us all the help it can with the law. I expect to meet you in heaven.—J. D. LEWIS

COURTNEY, TEX., July 27.—I rejoice to report that we have had another gracious revival on the Plantersville and Courtney circuit. We closed a meeting that had been attended with great interest on the 23d inst., in Wallace Prairie. The membership was much blessed; some eight or ten reclaimed; twenty conversions, and twenty-five additions to the church. Bro. P. C. Archer preached two sermons for me. We have had sixty-three added to the church this year on this circuit by certificate and conversion.

G. S. SANDEL.

CLEBURNE, July 17.—We have just closed a meeting here of great interest—resulting in seven conversions, the same number of additions to the church, and six infants and four adults baptized. The conversions were demonstrative. Not modern ones: a simple assent of the mind to a belief on the Lord Jesus Christ; but deep pungent conviction; strong and bitter weeping; earnest prayer at the mourner's bench; and then, faces bright with the love of Jesus, while loudly and joyously they shouted: "I am happy! O, so happy! I love Jesus! O I love Him, and will serve Him forever!"—R. H. H. BURNETT.

WACO, July 31.—Meeting closed last night; we are exhausted by heat; conversions 87; members received 83; reclamations many; present membership 402.—M. H. WELLS.

LAVERNA, July 24.—I have received from the National Art Co., Cincinnati, Ohio, four pictures, viz: "The Three Graces," "Love," "Truth" and "God's Promise." I am very much pleased with them, indeed.—CHAS. GOODLOE.

Outlook.

The old Swedish Church, of Philadelphia, has celebrated its 176th anniversary.

The Congregational churches of Massachusetts have a membership of 85,677, which contributed last year \$407,000 to benevolent objects.

The Swiss Federal Council having sanctioned the establishment of the Old Catholic bishopric for Switzerland, Prof. Herzog was elected.

Not far from Santa Fe, New Mexico, there is an old Pueblo named Hosen Maria Maquache, who is known as the "Old Protestant." He was led to the Evangelical faith many years ago by a Baptist missionary. He is thought to be one hundred years of age and is of venerable and commanding presence.

The church at Guadalajara, Mexico, under charge of Mr. Watkins, now numbers over a hundred members. It recently received thirteen accessions. It is evidently a working church having several out-stations. The members have visited one hundred and seventy-three pueblos and ranches for religious conversation.

Total Abstinence is meeting favor in the English India army. The names of 7,400 non-commissioned officers and men are enrolled in the societies.

including probationers is 8,529, of whom 1,950 are Hindus. There are 8,324 Sunday-school scholars. About 20 of the missionaries are supported by their churches.

The missionary contributions of the Christian Micronesians are paid in coconut oil. The "Morning Star" carries the oil to Honolulu where it commands a good price.

The Presbyterian mission in West Africa is prospering. A station has been occupied on the Ogowe river one hundred miles from the coast. At Gaboron, Corisco and Bebeta forty persons were received last year, making the number of communicants 243.

Before the mission was established at Marash, Turkey, not two women in the city could read; now two hundred are under instruction. Many Armenian and Roman Catholic women are beginning to learn.

The Protestant Episcopal diocese of Pittsburg has resolved to raise \$3000 a year to carry on the work in Mexico in connection with the Church of Jesus.

In a late sermon, the Archbishop of York stated that the people of Great Britain spend annually the sum of \$700,000,000 in drink. Ten years ago they spent only \$550,000,000.

The Paris *Univers* gives an account of a child at St. Palais, a small town in the Lower Pyrenees, to whom the Virgin has appeared five times. At the second appearance he says the Virgin entrusted him with a secret, which he was charged not to reveal. The local priests and an increasing crowd now accompany the child to the spot where he says he sees the vision.

More than one thousand churches in Great Britain use unfermented wine at the communion service.

Some years ago, two Syrian brothers, Saluby by name, founded a number of schools in the mountains of Lebanon. They used the Arabic Bible, and gave their instruction a Scriptural tone. These schools have now passed into the hands of the Free Church of Scotland, and are under the charge of a male and female superintendent, and a physician. The Bible and shorter catechism is taught. Mahomedans, Druses, Menonites, and Greeks attend the schools.

A circulating library and public reading-room have been added to the agencies employed by the Presbyterian Mission in the ancient city of Damascus.

It is said that a prominent Presbyterian church in the North has eighty applicants for its vacant pulpit.

Rev. Dr. Riley, Episcopal bishop elect to Mexico, declares that a large number of the clergy and laity, and three hundred churches, formerly of the Roman Catholic faith, are connected with the church of Jesus.

The three great Presbyterian churches of Scotland raised \$1,305,036 last year for all purposes. The Free Church raised \$534,450; the United Presbyterians \$419,965, and the Established \$350,000.

The salary of Mr. Beecher is again placed at \$20,000 per annum.

The increase of the Old Catholics for the year as shown by the reports at their third Annual Synod at Bonn, has been 1500. The total number of members and adherents is put down at 50,000.

According to the *Tablet*, the Pope is about to publish an encyclical which will peremptorily settle the question about Freemasonry in Brazil.

The report of the Annual Conference of the Methodist Episcopal Missionaries in India held Cawnpore in January shows 56 missionaries besides missionaries wives, seven unmarried ladies from America engaged as teachers, zenana workers and physicians. The membership

ONE of the rules of Mount Holyoke Seminary, forbidding one lady from introducing a gentleman to another lady, was neatly avoided the other day by a Northampton girl, who, when her father came with a trunk to her room, while her friend, a Miss Blank, was present, said, "Father, I am sorry I cannot introduce you to my friend, Miss Blank, of Blank; but the rules forbid it." "Yes," said the father, shaking hands with the young lady, "and I am sorry too."

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GALVESTON, TEXAS, AUG. 5, '76

Family Circle

The Bad Boys in France.

They built twenty "Homes," with a church in the centre—in fact, a nice, tasteful little town, all by itself, pretty and compact; the streets lined with trees, the whole surrounded by cultivated fields; the establishment owning 500 acres and renting 330 in addition.

Each "Home" accommodates forty boys and has its own "House-father."

One of the houses, prettier than the rest, and with more flowers, and surrounded with the most attractive and showy of the shrubbery, is set apart for the "littlest" of the children, those under ten years of age. Only think! not a boy of the 800 but has been under arrest for being either a vagrant or a criminal, and has been sent hither by the law.

You may well believe that the people of the surrounding country were "up in arms" when they found a "Reformatory" was to be established in their midst. Eight hundred bad boys, and under no confinement—why they expected their chicken-coops to be robbed, their vineyards and orchards stripped, and their houses burned over their heads!

Well, I suppose there might be much of this trouble, were there not some charm in the management that begins to act on a boy the moment he arrives, so that he starts that very second, toward being a good boy.

I suppose that the sight of flowers, and nicely-laid tables, and nicely-prepared food, and nicely-made beds, and plenty of clear water and clean towels, and clean clothing, and the firm and kindly faces and voices, do exert a strange and blessed magic on the dirty, wretched little fellows. Everything I have ever seen or ever read goes to prove that this would be the case.

Once introduced into this homely-looking town, the boys are immediately brought under training.

Boys certainly do like military drill and order. They enjoy a touch of the "barracks" in their training. There is the make up of a soldier in every boy, provided he is soon enough taken in hand. I think M. de Metz had this opinion. I think he believed the habit of obedience to be the corner-stone habit in building up a boy's character, and that the other habit of doing a given thing at a given time would steady the most fickle and shiftless young lad.

But the main force in the government is the "Father" idea. The boys feel it from first to last. They feel it all their lives through—it was in the plan of M. de Metz from the very first. They twenty Fathers are chosen, selected with the greatest of care—twenty kind, sympathetic, patient, fatherly men.

Co-existent with the Father-idea is the Home-idea. The Mettray boys—Merraty is the name of the little Reformatory—are trained by the bugle. At the morning bugle-call each boy hops of his hammock, kneels for prayer, dresses, marches away into the yard for a wash. He goes to work by the bugle, comes home to his meals by the bugle. At the hour of retiring, at the bugle note, each boy comes into position by his hammock, at the next note he unrolls and hitches it to the post; then kneels, undresses; and all are into bed, in silence, and like soldiers!

When the bad boys become good boys, and are about to be discharged and go out into the world, they are warmly urged to come back every holiday, every Sabbath if they can. Should they be sick, and can reach the place, the Mettray hospital is open to receive them. Many come back when in trouble, or to die, as to a father's house. They grow to look upon Mettray not as a House of Correction, a place of punishment and discipline, but as the homestead. The "Fathers" will show you hundreds of affectionate letters from their boys who have gone out and made themselves a place in the world.

There is one Father resident in Paris, to watch over the discharged boys who come to the city, to befriend and counsel them. An eminent French lawyer, M. Verdier, filled the place eighteen years without salary.

MOUNTAIN OF SALT.—A mass of 90,000,000 tons of pure solid, compact rock salt located on an island 185 feet high, which rises from a miserable sea marsh on the route from Brashear to New Iberia, up the river Tech, Louisiana, is one of the wonders of the world. How this island, containing over three hundred acres of excellent land, ever came into existence in such a locality is a matter of conjecture. Vegetation is prolific and the scenery is beautiful and varied. Here is an immense bed of pure rock salt whose extent is as yet only estimated, and scientific men are puzzled.

Saving Against Starving

A young man, a clerk in one of the Wall street moneyed institutions, applied to one of our distinguished merchants, who is a director, and asked him for his influence to get his salary raised.

The merchant said to him: "How much is your salary now?" "Twelve hundred dollars," was the reply.

Question—How much do you save a year?

Answer—Not one dollar; with a wife and two children I can only just make both ends meet.

Q.—What! don't save anything?

A.—No, sir; I can but just exist.

Q.—I make it a rule to assist no one who does not save something every year. No matter how small his pay, something should be saved. How many cigars do you smoke—and their cost?

A.—Well, some three a day; costing, together, about twenty cents.

Q.—Do you go to the theatres, and how often; and how many persons with you?

A.—I go some half a dozen times during the winter, with my wife and sister, costing, including railroad fare, say \$30.

Q.—Do you drink ardent spirits, wine, beer, etc.?

A.—I generally take two glasses of whisky daily, and sometimes a glass of ale, with my wife, at the gardens in the evening.

Q.—Do you say you cannot save anything? while your unnecessary yearly expenses for cigars, drinks and amusements, by your own showing, cannot cost less than \$200. Until you begin to save, raising your salary would do you no good. Begin to-day to save, if only five cents a day. Try saving for six months and report to me the result.

At the end of the time the young man brought the merchant his expense book, showing a clear saving of \$104 20. This induced the merchant to take him cordially by the hand down to the institution, and urge the president to increase his salary from \$1 200 to \$1 500.

In another six months his savings amounted to almost \$300. The merchant on this showing said to him, "Young man, you are now on the road to wealth and position. Go down to my brokers and ask them to buy \$20,000 of such and such stocks, and I will pay for them and give you the profits." This young man is now worth some \$30,000—all due to the saving of the first \$100. The merchant, no doubt, is now daily made happy every time he sees the institution by the delightful reflection of having saved this man, as well as his family.

There are now hundreds of families in this city who are highly cultivated that do not know where their next meal is coming from. Could they have had the advice of this old merchant, and followed it, they would now be in affluence, and reduced to beggary. Only yesterday a highly respectable lady, with three daughters, applied for immediate assistance to buy bread. Her husband had recently died, after enjoying a salary for some 20 years of \$2,500 to \$3,000 without having saved anything. The practical result of this case is that this lady, for twenty years, has secured every luxury within her reach, while I am indebted for all I now have to the denial of luxuries for myself and family, and am now asked to support her, out of my savings, such as she would not make for herself. With her present views of economy she sees how she could have lived on half his salary. Had she done so, it would amount to fifty thousand dollars, the interest of what would have made her and her children independent for life. Such cases do not warmly commend themselves to my charity; such people must be taught, by natural laws, that they must save or be liable to starve.

Another case occurs to me. A young man, recently married, has put up his carriage with livery on a salary of \$4000 a year. One of three things will soon probably follow. The carriage will be laid down, or defalcation will come next, and ruin and beggary follow. All this reminds me of the old maxim that "nineteen persons out of every twenty who are now respectable would not be so if they could get the means to make themselves otherwise." This man with his carriage on \$4000 is one of the nineteen.—N. Y. Evening Post.

If we cannot keep up our digestion, the human race will certainly go to the dogs. A universally dyspeptic world would be intolerable; each individual would be perpetually quarrelling with his neighbors and himself, and would live in a state of chronic peevishness. Science, art, civilization, religion, would wither and perish. If we aspire to leadership among the nations, let us treat the American stomach with gentleness and justice; not imposing upon it Herculean tasks, and then, when the tortured viscous begins to remonstrate, attempt to pacify it by a mild course of medicine.

The Laboring Man.

In a large city, a laboring man leaving a large saloon saw a costly carriage and pair standing in front, occupied by two ladies elegantly attired, conversing with the proprietor. As it rolled away he said to the dealer: "Whose establishment is that?" "It is mine," replied the man complacently. "It cost \$3,500; my wife and daughter cannot do without it." The mechanic bowed his head a moment in deep thought; then looking up said with the energy of a man suddenly aroused by some startling flash, "I see it! I see it!" "See what?" queried the dealer.

"See where for years my wages have gone. I helped pay for that carriage, for those horses and gold mounted harness, for the silks and laces and jewelry for your family. The money I earned, that should have given my wife and children a home of our own, and good clothing, I have spent at your bar. My wages and others like me have supported you and your family in luxury. Hereafter my wife and children shall have the benefit of my wages, and by the help of God, I will never spend another dime for drink. I see the mistake and a cure for it."

It is notorious that young men and laboring men of moderate means spend the most money at saloons. No tradesman or eight-hour law will relieve the burdens of the laboring classes of the country, so long as they impoverish themselves at the dram-shop.

A BRICK-MASON was drinking at the bar, when the landlord's wife called the bar-keeper to dinner. "What's for dinner?" asked the man. "Roast turkey," replied the woman. "Is there cranberry sauce?" "No." "Well go make some; I don't eat roast turkey without cranberry sauce."

The mason came to his senses. "Here's that man can't eat roast turkey without cranberry sauce, while my wife and children are often glad to eat a herring. Whose money, I should like to know, provides this fellow with good things? Mine and others as blind as I have been. Well! what's done can't be undone, but my money shan't provide roast turkey for other men any more."

Central Africa.

The Rev. William Walker, who has been a missionary for thirty years in Western Africa, recently delivered a lecture in Cincinnati, on the Ethiopian Races. He claimed that they came originally from Western Asia and Southern Arabia. He defended them from the charge of stupidity preferred against them by superficial observers. The languages of the southern half of Africa were wonderfully flexible, and as Italian. The people who spoke them could only be thoroughly understood by those acquainted with their language, and who listened to their talk among themselves. They were very superstitious, believing that every death, natural or accidental, was in some way the result of witchcraft; and their great purpose in life was to escape being bewitched. Supposed wizards and witches were tried by the ordeal of drinking a decoction of the poisonous sassa wood, or made to walk over twigs laid in their path. If they vomited up the former, and did not tread on the latter, they were declared innocent. If the sassa draft killed them, or they stumbled on the sticks, they were considered guilty, and killed when the poison did not put an end to them.

Apart from their superstition, the blacks were very kindly, and so intelligent as to understand the questions connected with what is called transcendentalism in our own land. He had seen gorillas, and lived in their country, but had never discovered the missing link that connected them with men. The speaker went on to say that he felt as safe from bodily harm during his long residence in Africa as if he had been among his own kindred in America.

Mr. Walker gave it as his opinion that there were not more than 100,000,000 of people on the whole continent of Africa, although often placed by geographers as high as 250,000,000. He also paid a high tribute to the character of Dr. Livingstone as a traveler and observer, giving him great praise for candor and truthfulness, and added that he could indorse nearly all that Livingstone had written concerning the Ethiopian races.

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Christian Advocate

GALVESTON, TEXAS, AUG. 5, '76

Correspondence.

PARIS, July 21.—We closed a protracted series of services in the Methodist Church last night, which resulted in the happy conversion of twenty souls, and in seventeen additions to the church. Bros. Binkley, McDougal and Proctor rendered very efficient and valuable service, both in the pulpit and the altar. The church was greatly revived. God was, indeed, with us in great power. This was quite a victory for Christianity in Paris, for it is a place noted for its infidelity.

They publish a little sheet here under the misnomer of *Common Sense*, that is sending out its baneful influence upon society, and especially poisoning the hearts and minds of the young. But the truth of God was mighty, and it did prevail, though error was organized into a band for the promulgation of its pernicious principles; and though the movement was headed and led on by men whose hatred for Christianity is remarkable for its impudence, even to the extent of coming to the church for the purpose of ridiculing the services while the penitents were seeking for pardon. I am sorry to say that I cannot exonerate the secular press of our city from the charge made some time since by Dr. Ditzler against the secular press of the country. Their influence is not in favor of the church and Christianity; but it is just the reverse. For instance, a protracted meeting where a score of souls are converted from the error of their way, and during which the pulpit is filled by some of the ablest men of conference, only elicits a single comment covering two and a half lines in a weekly paper; while a dance, engaged in a few hours by the worldlings, a woman lecturing in the interests of infidelity, a theatrical performance by mere imitators, an entertainment by a wandering band of adventurers, or a common "catch penny" show, elicits the highest encomiums from the pen of the editor. These facts should stir every Methodist heart to take the *ADVOCATE*, that gives forth no uncertain sound upon these subjects. May God bless you in your grand crusade against sin.—M. C. BLACKBURN.

PLANO, TEXAS, July.—We are moving on as usual on our work; hope, however, to accomplish more as the year winds to a close. Only a little over two months until our conference will assemble at Longview. What we do must be done quickly. As ministers, doubtless, we all approach the closing hours of the year with mingled emotions. We are to hold a protracted meeting in Plano, embracing the first Sunday in August. Hope it will be a success in the salvation of sinners and the awakening of the church. We desire to see the work of the Lord prospering in this part of His vineyard. Several have joined the church, and we look for more to enter the fold. I think the outlook of the church is very good. If money matters does not shut down too close, it is to be hoped that our charge will report nearly up to or quite in its finances. Our district conference embraces the third Sunday in August at Bethel. Bishop Pierce is to be with us and, of course, we are glad. Mr. Editor, to have you with us, as we think a trip into this northern part of the State would do you good, and add interest to the occasion.—D. J. MARTIN.

WATERVILLE, July 18.—I have heard of the *ADVOCATE* for a number of years, but never subscribed until this year. I will not be without it, and I hope it may find its way into all Christian homes. Never have the farmers had a better prospect for a crop than at present in Wharton county.—E. WALLIS.

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Christian Advocate

GALVESTON, TEXAS, AUG. 5, '76

FIGHTING THE DEVIL WITH FIRE.

We imagine that if the best linguist among the angels of heaven should come to this earth, take his seat upon the "tripod" and assume the editorial control of a Christian journal, there would be many hypercritical flings at his selection of words to convey his meaning. The very first time he touched the scab of a "sore-head," or raked his pen along the outer edges of a "moss-back," or rammed a plain English word down the throat of a "chronic grumbler," he would be literally besieged by numberless letters of advice. This may appear a strange preface to an editorial; but we think its application will be seen when we say that quite a number of objections come to us of the manner in which we have been handling some of the damnable curses of society and of the church. They say we talk too plain and use unnecessarily harsh language. They quote the old adage—"you can't whip the devil with fire"—as though it were an axiomatic truth. In reality, there is very little truth in it. A moral iceberg never makes much impression on the devil. A red-hot Christian and a red-hot religion are what he dreads. It takes the fire of the Holy Ghost to destroy the fire of hell. We don't want a reservoir of cold, rhetorical words turned loose through the so-called hose of the Christian religion upon the fire of the devil. Christianity is not a system of water-works to put out fire. It is a system of fire to consume fire. And if we use soft, honeyed, sentimental language in dealing with sin, it is like throwing just enough water on the fire to make steam. We must learn to call things by their right names. If a Woodhull and Claflin firm begins to deal out their hellish nostrums to society, we will never exterminate the evil by saying they are simply misguided women; but we must hold them up as they are: female devils moving through the world incarnated. And if gamblers defy the laws of society and of God by erecting elegant mansions for their diabolical practices, must we hold them up as good citizens, though unfortunate in morals? No! we must brand them with their mark: as murderers—hot of body, but of widows' and orphans' hearts; as rogues who steal away that which is lawfully another's. In dealing with some vices it may be proper to grow sentimental and cry over them. The Son of God wept over Jerusalem; but in dealing with other classes of sins and sinners He denounced them as "fools, blind, whited sepulchres, children of hell." But some people say: "denounce sin, but spare the sinner." That would do no good. Sin in the abstract never hurts anybody. It is only when it gets into a personal being's heart that it does damage. And the only way to get to the sin is by ripping open the sinner's heart with a plain, unvarnished word. The only way to get at a fountain of water in a rock is by chisel and mallet and gunpowder, and by producing an explosion that will send some fragments sky-high. You can never melt the heart of a rock by sitting down and crying over it. This is the reason we are using plain language in dealing with gambling, free loveism, whisky-drinkers in the church, et id omne genus. If we knock a scab from a sore-head occasionally, we can't help it—that's all. If we produce a croaking in a certain direction, we will find solace in the reflection that all the croakers in this world are not confined to frog-ponds. If a sensitive nerve projects itself too far beyond the surface and gets hit with a hard word, it is the fault of the nerve—not the word. We have been

whitewashing these gamblers, and free-love advocates, and whisky drinkers, and ball-room Methodists, long enough. We must knock off these coatings of lime, even if some of the rubbish should get into the eyes of the whitewashed. The eye may smart a little at first; but the visual organ will be clearer afterwards. When Hercules cleaned out the Augean stables, he did not use a parlor brush. He required stronger material. He stirred up an unpleasant stench, but that was better than covering up the thing with a layer of sand. We hope those of our readers who think our language too severe in dealing with sin will be so kind as to put on their spectacles, and hunt up their old-fashioned Webster's spelling book and read again the account of the old man who caught a young rogue up in his apple tree. As long as the old man used grass, the young thief kept on eating apples; but when the old man tried an angular rock about mid-way between the eyes, the effect was electric. It is not necessary to make the application.

SATAN'S TRAP.

We take the following extract from the *Hempstead Messenger*:
The entertainment given last Thursday night for the benefit of the Methodist Church was well attended, considering that the day of performance having been twice changed many were in doubt as to when it would take place. The plays were not so well rendered as they usually are, which was due to the fact that only one rehearsal was held. However, the audience were satisfied, and the delightful dance at the close of the performance more than made amends for any short comings of the performance.

Now, we candidly believe that this is a newspaper paradox perpetrated on our Methodist brethren of Hempstead. We cannot credit the rumor that the devil has turned himself into a moralist and gone into the charitable and commendable work of lending his services toward the erection of houses to be devoted to the worship of the most high God. We could have but little faith in the conversions that might be brought about in a building that owes its origin, from foundation stone to steeple top, to the charities of the devil. But, as we have said already, we do not believe that the Methodists of Hempstead have given themselves to this method of raising funds to expend upon a building which is to be the property of Heaven's King. We shall look for a denial of the statements quoted above. In this connection, however, we cannot desist from expressing again our entire and most hearty disapprobation of a senseless and sinful amusement that has led its millions into the pathway that terminates in the great darkness that covers the valley of the shadow of death. The young are easily tempted. They give themselves wholly and entirely to the wild excitements of this great popular vice; and as the maddening strains of "delicious music" fill their ears, their minds run wild with all the soberer thoughts of duty, until some fatal step has been taken; some great unrecalled sin has been accomplished; until the heart has been serried, and its capacities for the reception of good impressions have been blurred and deadened; and then the end is seen; then it is too late to go back and repair the wrongs that are all registered in the aggregate judgment of eternal death! The glittering lights of the ball-room dazzle the eyes; the gay dresses (too often scant ones that can hardly be classed as decent); the wild strains of music that fill the head and heart with peculiar influences; all invite the unwary into the tempting delights of the dance. The close embraces of the waltz, the loving clasp of a vulgar arm, the hot breath of excited lust fall upon the purity of womanhood like a blighting frost, and ere a consciousness of sin is experienced, a life of shame may begin. The brothers of every city are preaching sermons every

day and every hour of time against the evils of the dance. The frail, fallen women, that are to be pitied as well as blamed, all have a history of their own, and the birth-place of the ruin that has fallen upon many, finds its home in the intoxicating, enthusiastic excitement of the dance. Mothers, who have spent days and nights of prayerful watchfulness over the young lives of their daughters, know how horrible are the consequences that are suggested by the dance. They love their offspring, and how they can smilingly, joyfully see their pure children taken into the embraces of a libertine and receive the damp of his hot breath upon their pure brows, as they whirl off in the mazy delights of the dance, is something that is strange, indeed. How these same mothers, who say that they are Methodists, and believe in the wholesome discipline the church throws around the morals and manners of the young, can keep up their fellowship with their church and countenance such palpable violation of its laws, is passing strange. Oh! that our mothers in Israel would think before they consent to the wicked pleadings with which they are besieged by the young whenever the devil opens his wholesale purchase of souls and tempts his victims into his bargains amid the false pleasures that are fancied to exist nowhere but in the ball-room. Oh! that our mothers would be firm, and at each assault of the emissaries of death, would rebuke them and spurn them with that heroism and firmness their religion requires at their hands. When they do so, we will have fewer falls from virtue to recount, and fewer souls to nourish through life, that they may live, indeed, in the agonies of eternal death.

THE PRICE OF CRIME.

In the Criminal Court just closed the following gamblers were thus licensed to proceed with their illegitimate calling:

George Crozier, permitting gambling; plead guilty and fined \$10.
George Dirmeyer, permitting gambling; plead guilty and fined \$10.
Sam Harlan and J. H. F. Chapman, permitting gambling; plead guilty and fined \$10.
In addition, the following were indicted, and as soon as they "plead guilty," will doubtless be licensed for \$10:
—Solair, permitting gambling.
Charles Brady, exhibiting a gaming bank.
Bill Massey, exhibiting a gaming bank.
Yankee Bill, exhibiting a gaming bank.
John Millford, exhibiting a gaming bank.
Allen Branch, exhibiting a gaming bank.
Nelson Montgomery, betting.
Morgan Vanlew, betting.
Jack Hewey, exhibiting a gaming bank.
Wm. Mead, betting.
Louis Psayer, exhibiting a gaming bank.
Gus Hewey, exhibiting a gaming bank.
Louis Psayer, betting at a gaming bank.
Charles Atkins, betting at a gaming bank.
Eddie Jefferson, exhibiting a gaming bank.
Harrison Alexander, exhibiting a gaming bank.
—Shan, betting at a gaming bank.

This proves two assertions we make to be true; and while it does this, it vindicates, beyond any question or cavil whatever, that the warfare the Advocate has been waging upon gambling hells and their proprietors was not without its just foundation. It shows that gambling has prevailed in this city, and that the grand jury have succeeded in unearthing just twenty-one of the guilty parties, whom they have presented to the Criminal court in due form, to be turned loose upon the city again after paying the small license tax of \$10. To call such a fine a penalty in sight of the awful sin and criminality of gambling, would be a species of generosity that the circumstances of this case cannot admit of. But we have said that gaming has prevailed as a profession in this city. We have said that the officers of the law, charged with the suppression of crime, knew of its ceaseless practice in our midst.

We have pointed out to them the guilty parties in terms so plain that they could not mistake us. We have lashed them with the whip of command, and have charged home to them the fact that they dared not molest these rotten dens of vice, because they were the paid hirelings of the infamous men who assail our laws, defy the moral reputation of our city and lead our young men into the dangerous paths that terminate in disgrace and death. We have urged by every means at our disposal an enforcement of the laws. We have plead by every holy impulse that can give its indescribable sanctity to the official oaths they had taken, and shown how palpably each and every officer of our county and city upon whom rests the duty of suppressing criminal practices, had soiled their souls with the horrible stains of perjury. We have prayed and plead; we have complained and commanded, in the name of the moral and social reputation of our city and country, and in obedience to the high mission of duty we owe to God, that the crime of gambling should cease; but all to no avail. Many of our officials are gamblers themselves. They are the companions and paid guardians of vice; and so long as they shall continue to wear the robes of office that now hang so loosely from their guilty shoulders, just so long may we expect to see Galveston cursed by the hordes which now infest it, and who live alone by the wages they derive from their labors around the card table. We have a standing army of policemen in our city; but their instructions are to molest no gentleman (!) who can furnish the mystic sign by which the "knights of the green baize" may be known. Their duty is to ration out poisoned meat to unoffending curs, and to pummel into sobriety the poor unfortunate creatures who may seek to drown the culminating sorrows that rise up from the ruin occasioned by the "turn of a dice" in maddening draughts from the intoxicating bowl. So stands Galveston, so far as her claims to protection are concerned against a class of highway robbers, who parade with unblushing effrontery the principal streets and thoroughfares of this, our afflicted city. So it will continue to stand until the moral element of the city shall rise up in their outraged rights and place such a quietus to this curse as God and morality requires that they should. So it will stand until official imbecility and official complicity are made to give place to those higher and nobler qualities of manhood in which intelligence shall aid discernment and honor inspire the motives of those who may be placed in authority over us. But what can we say of the jury which has measured the extent of criminality there is involved in this horrible crime of gambling? How shall we proceed to measure the manhood, the intelligence and integrity of those citizens who say that the men who keep open doors and entice the young and unsophisticated into the darkness of death, may cleanse themselves of "every stain" by the payment of the paltry penalty of \$10? That is a stain blacker by far upon the moral character of Galveston than any the gamblers have placed upon her brow. That is the undeniable evidence of the virtue and its extent that prevails among the representative citizens of this community. Woman's tears, the sighs and sobs of weeping wives and helpless children, can convey no idea of pity to a jury of this stripe. The hearthstone that is lonely indeed, with its black badge of death floating from its portal, can call no feeling of sympathy from such creatures. The pleadings of breaking hearts, and the hot tears that roll up from the depths of despair are powerless to impress such bipeds, who must be ignorant of virtue and foreigners

to the simplest impressions of refinement. To thus advertise, as it were, the shameful evils that hold their sway in our midst, and to thus animadvert upon the characterless deeds of our citizens, is not a pleasure to the Advocate; but there is duty in the course we have laid out; a duty that takes its origin from the commands of the Most High God; a duty that is all the more imperative because of its painfulness; that urges us onward, and that will continue to urge us until the traces of gambling shall all be wiped out, and the gamblers themselves seek honest employment or other quarters of the world in which to carry on their devilish work.

IN MEMORIAM.

The Gulf City Club is no more.—*Galveston News.*

If there be joy in Heaven over sinners who repent, there must also be joy over the downfall of those temptations that lead men into sin and death. If this can be true, no greater messenger of delight ever leaped into the misty realms of space to tell the angels of an earthly consummation more worthy of their joy than the one that proclaimed the end of the Gulf City Club. Conceived in sin, it came into existence surrounded by every conventionalism that could contribute anything to the respect it might demand from the people of the city. Gentlemen of recognized social merit and distinction lent their names to its muster of membership, and thus became sponsors for a wholesale outrage that has watered with tears many, many, homes and hearthstones in this city. Under its high sounding and aristocratic title, it laid a prize upon virtue, and sought as members those only whose social positions could add caste and countenance to the sinful practices that were daily and nightly carried on within its secluded walls. There, men who were ashamed to parade their fickleness before the vulgar gaze of the populace, resorted in order to drink and gamble and offend God. There, young and old met upon a level plane; and there the gray-haired sire pitted himself against the young, not only as a peer in vice, but as a teacher in sin. There "wine and song" were recognized as virtues, and the "rattling dice," upon whose uncertain whims lives have been wrecked and fortunes blasted, were heard by day and by night, as young and old worshipped around the god and goddesses of their day and time. Worse, still! Within the Gulf City Club members found their way. Men who claim to be "heirs of heaven," who sing earnestly and pray with all the devotedness that ever marked the devotions of the Publicans, were accustomed to congregate and enjoy those baneful passions and sinful tastes so abhorrent to the first elements of religion. There men, who would sooner die than walk into a gambling hell where gaming is carried on professionally, would visit the club-room and bid heavily for the flatteries of fickle fortune as they piled up their money upon the results of some chance game, invented to tempt and then to ruin mankind. There wandered the fathers, the husbands and the sons of pious women who have often besieged heaven with tearful supplications that the blight of destruction might fall upon the temple where vice reigned and sin prevailed. Night after night the goblet has been filled with sparkling wine and quaffed off amid drunken revelries that were both deadly and disgraceful in their character and effects; and with every drop of wine that flowed into the maddening influences of that place, a tear has fallen from women's eyes as they watched in the darkness for the approach of a form that came not, but tarried with those who despised God and delighted alone in those vicious habits that lead to hell.

But the club is no more; and as we thank God for this blessing that is indeed worthy of our deepest gratitude, our mind involuntarily wanders back from the reality to the superinducing cause that has thus terminated in a consummation that is joyful beyond the reach of words in description. Can it be that the prayers that have been plumed with faith and sent outward to God from so many hearts have at last reached their destination and effected this moral victory for Galveston? Can it be that the spirit of the Most High has yielded to the importunities of praying, bleeding hearts, and at last has touched some tender chords that have never before expressed a melodious measure? Can it be that the revelers at the club-rooms have lost their relish for the vicious scenes and sinful practices of their association, and at last are about to awaken to a realizing sense of the apparent fact that, in such things there is indeed no pleasure?

God grant it; God grant that the hypocritical neophytes who have carried their hymn books in their hands and their club cards in their pockets may ponder upon the deliverance that has so propitiously come to their rescue; and thus warned, thus satiated with sin, may they now seek the kingdom of heaven, where "neither moth nor rust doth corrupt," and where, in due time, eternal delights shall render their reward for "every good deed done in the body."

Mr. Moody says he "never saw an infidel who wanted to live in a country where there were no Christians and no bible." That has been our experience. We have met many men who had little use personally for religion, but wanted their wives to be pious, God fearing women. This may seem singular, but a bad man always wants to have a good wife; one in whose hands his honor can be confided. The fact that they seek for them among Christians is significant. We were once conversing with a neighbor who was an avowed Universalist, and who, in the course of his conversation, said: "I intend to send for a Universalist preacher, and then he will stir up you evangelists."

"Perhaps so," was the reply; "we need stirring up; but I will promise to help you to get one on one condition."

"What is it?" he asked.
"You must permit him to preach his doctrines to your servants." He had a large force on his plantation. His answer was as prompt as it was emphatic:

"No, sir; he may preach to me, but not to my people. I want you men who believe in future accountability to preach to them."

He dropped the discussion, for his good sense told him that the gospel of the evangelists alone met the moral demands of man's nature. He afterwards became a member of an evangelical church. He said he had some moral wants to be provided for.

It will be seen by our advertising columns that the session of the South-western University opens Monday, October 2d. Students should be present the day of opening.

WESTERN CAVALIERS.—Permit me call the attention of our Texas preachers to this interesting, readable, and instructive book, written and recently published by Dr. A.H. Redford, agent of our Publishing House at Nashville. It embraces a history of the Methodist Episcopal Church in Kentucky from 1832 to 1844. A number of our leading men of the church, South, among them several of our bishops, have spoken in the highest terms of the book. I need not speak of its merits. I have twenty copies on hand, and will mail a copy to any one sending me one dollar and sixty-five cents, the cost and postage to Winchester, Fayette county, Texas. Retail price at Nashville, Tenn., \$2. Come, brethren, send on your orders and get a good book, and relieve an old fellow-laborer from temporary embarrassment.—L. ERCANBRACK.

Gavazzi is lecturing in England on Rome and the Gospel.

Christian Advocate

GALVESTON, TEXAS, AUG. 5, '76

Correspondence.

The Demurrer.

In demurring courteously to what I deemed an intemperate exhibition of malevolent feeling on the part of H. M. Booth against the North, I did not intend to exacerbate a vindictiveness already bordering upon frenzy. But it would seem that my remarks have had simply that effect. I regret it, for the Christianity, which from my earliest childhood I have been taught to revere, impels me whether in word or deed to do nothing whereby "my brother stumble, or is offended, or is made weak." Indeed, considering as I do, that I have by noticing Mr. Booth's infirmity, provoked a further most unseemly manifestation of it, I feel almost tempted to apologize to those—of whom I doubt not there are many—whose feelings of propriety must have been outraged by the torrent of scurrility my "demurrer" unfortunately has evoked. To such it is, I am willing to believe, a sufficient calamity that grave causes of dissension exist between the South and the North; a dissension which the wisest counsels and constant exercise of Christian charity on both sides alone can heal. Nor can it be regarded by them as other than an outrage, that any one save a madman or a fool should take pride in wholesale abuse of either section to make the dissension irreparable. The character of Mr. Booth's article under the caption, "The Demurrer," renders it unanswerable: at least the wise king of Israel is my authority for so thinking; but as he also tells us that "a soft answer turneth away wrath," the softest suggestion that I can think of is the Quaker's advice to the profane sailor: "That's right, friends; swear away—let it all out, for thee will never get to heaven with that aboard."

WM. D. SHEPHERD.

My Visit to Cleburne.

Notes by the Way.

The early beams of the morning sun were breaking through the light clouds, which yet remained after the rain of the previous night, when I started in company with my kind friend and kinsman to the town of Cleburne to attend the District Conference of Weatherford District. The air was cool and refreshing from the effects of the late shower; the roads were in a fair condition; our team fresh, so we soon crossed the Trinity river, and were in a short time rolling along over the prairie road. Our destination for the first day was Bowman's Springs, twenty-two miles west of Dallas, where my brother had an appointment to hold quarterly meeting. We arrived there rather late for service, which was being held in a small log-house, situated near a beautiful little stream called Walnut creek, and we found Bro. Warren was already preaching. At the conclusion of service, we were introduced to many of the good people present, and as I was traveling with the presiding elder, I received many kind attentions. We accompanied Sister Bowman home to dinner at her request, and remained her guest for the remainder of our stay through that day and Sabbath, and I must say I have never more fully realized the extent of genuine, Methodist hospitality than we found here with this good family. I do not remember ever before attending divine worship conducted in an humble log-house; but I soon found that an imposing church edifice with gleaming spire and towering dome is not essential to the worship of God, and as the words of that beautiful hymn,

"The sweet by and by,"

came on waves of melody to my ear, causing the rude walls of the house to echo with the sweet strains, I felt my heart thrill with holy love and fervor, such as I had seldom felt before. On Monday we resumed our journey, and had the pleasure of spending the night with the family of Bro. Sneider, and attending divine service at night in the country church known as Sneider's church. Tuesday morning found us again en route for Cleburne in company with Bro. Warren, of Mansfield Circuit, who was also going to attend District Conference. The day was lovely, a cloudless sky above us, a gentle breeze blowing, and as we traveled over the smooth prairie roads, scenes of rare loveliness charmed our eyes on every side. On one hand the dark green heights of Cedar Mountain arose in contrast to the blue expanse of heaven, while far off in the distant horizon, the dim outline of the cross timbers towered in vernal beauty. For several hours of the forenoon we traveled in sight of a high elevation known as Caddo Peak, and by noon we had reached the little village of Caddo Grove,

which nestles among the green trees, almost at the very base of the peak. Here we stopped for dinner with a friend of my brother, Mr. G. I had never met the family before; but I found Mr. G. an elegant gentleman, and his wife a charming lady. We found on our arrival that we had about an hour of leisure time; so, in company with Bro. Warren and my brother, we concluded to ascend Caddo Peak, which stood at a short distance from the house. The weather was very warm, and the ascent tiresome, but we soon gained the summit of the Peak, and were amply repaid for our exertions. There was a grove of oak trees on the top, and here the breeze found full sweep, cooling our heated brows, acceptable, indeed, after our toiling ascent. I stood upon the topmost elevation and allowed my eyes to wander over the lovely landscape around us. A few light, fleecy clouds were floating about in the upper air, their shadows falling upon the earth, producing a lovely panoramic scene of lights and shadows upon the fields of waving grain and cotton, which stretched as far as the eye could reach on either hand. The land seemed teeming with promises of a bounteous harvest rewarding the husbandman for his toil, and as I viewed the lovely scene, thoughts of the promised land of old came to my mind, and I could almost conceive what must have been the feelings of rapture and gratitude filling the heart of the Prophet of old as he stood upon the mount and viewed the prospect o'er. My thoughts even took a wider range, and my imagination pictured the wide expanded plains of the heavenly world, and among all the shining throng of that heavenly world, I could see one—a radiant little angel, wearing the features and form of my little blue-eyed boy of six years; my only child, who, a short time before this, had left my side among the walks of this world to join that heavenly band beyond the skies, wandering there in celestial beauty with

singing the little hymn he had loved so well on earth,
"I want to be an angel."

The thoughts passed in rapid succession through my mind, as I stood only a few minutes in silent contemplation of my surroundings; then the voices of my friends recalled me, reminding me that it was time to return. A tempting dinner of various vegetable dishes prepared by the hands of our kind hostess awaited us; and after partaking of it we resumed our ride, feeling grateful for the kindness we had received from our friends there, and fully realizing that never more will the visions of that morning fade from our minds.

We reached the pleasant little town of Cleburne about four o'clock in the afternoon, and went directly to the house of our uncle, Mr. S. I had never become acquainted with the family of our uncle, but I found them kind and affectionate, and their hearty welcome all we could desire.

On Wednesday morning District Conference opened, and quite a number of delegates and ministers were present, although many were prevented from coming by the heavy rains, which had so lately fallen in many portions of the country.

Friday was the day devoted to the Sabbath-school Convention; and a more pleasant occasion of the kind I have never attended. The Sabbath-school of Marysville, a little town near Cleburne, was in attendance, and by their sweet singing of many beautiful Sabbath-school hymns, contributed much to the entertainment of the day. There were several very interesting addresses on various subjects of vital importance to the success of the Sabbath-school cause, delivered by different members of the conference; and taking the exercises of the whole day all together, the occasion was one long to be pleasantly remembered by many.

On Monday morning following we started on our return home, and arriving there in due time found all well; but among the loved ones at home, who came to greet our return, there was one missing: for me no little hands outstretched in fond welcome, no blue eyes dancing with glee at my return; but in my heart that aching void, that lonely feeling of something bright and lovely gone out from my life forever. A burden seems resting upon my heart, which, but for that hope of a blessed reunion hereafter, would crush it; and while trying to be submissive to the will of our heavenly Father, the words come from my heart to my lips:

"O, blossom! so tenderly cherished;
O, light from my pathway withdrawn;
Tis only on earth thou hast perished,
To bloom in eternity's dawn!
My gem from its casket is gone."

Once more shall my vision behold thee.
The parting is but for awhile;
With rapture my arms shall enfold thee,
My soul shall exult in thy smile—
In the light of thy beautiful smile."

FLORENCE E. PIPKIN.

Southwestern University—Report of Visiting Committees.

The committees which were present at the commencement of the Southwestern University, after discussing various interests of the institution, appointed a sub-committee to report on the following topics:

1. The location: Georgetown is a small interior town, the county seat of Williamson, nine miles distant from the International Railroad. The position is such that the citizens do not expect any great development as a business town. Round Rock will draw some of the present trade from Georgetown, and the university will be left in a town where there will be nothing to attract any but the best class of citizens. In the first movements of the university, its friends were anxious for a university town, and in all probability their wish will be gratified. A few quiet merchants will continue to supply the staple articles of trade, and the inhabitants will consist principally of those interested in education. The situation of the town certainly promises well for health. It is located near the base of the high ridge which separates middle and Western Texas, thus being far removed from the epidemics of the coast and the malaria of the river bottoms. With these surroundings of the University, let the church accept the location as permanently settled.

2. The organization: The literary and scientific departments have been formed and put under the direction of competent teachers. The work is distributed through twelve schools. This arrangement admits students of all grades, and allows them to adapt their course of studies to past opportunities, and to adjust them to the avocation or profession of their choice. The curators have been eminently successful in the selection of teachers. Men in the prime and vigor of life, with ripe scholarship and high religious character, cannot fail in giving thorough instruction and true moral training. No parent or guardian need hesitate a moment in committing their sons and wards to the education of such scholars and Christians.

3. The boarding department: There is no university commissariat. Students find board and lodging in the families of the town at the low rate of \$15 per month—bed, board, fuel and lights included. The wonder is how all this can be furnished without loss to those who keep the boarding-houses. Young men, to be contented at school, must be supplied with good food, and wood and lights in abundance. In Georgetown they have this advantage: if one house does not suit them, they can go to another. Parents desiring information as to the most desirable places for their sons, can get it from either of the following named gentlemen: J. C. Morrow, J. L. Rucker, F. J. Price.

We learn that there are many young men who desire to attend the University, but can not meet the expense of board even at the present price. The committee suggests to these parties that the bachelor plan may be adopted here with success. A room may be rented by four or six, who could furnish their own food and do all the housekeeping themselves. In addition to this, parents can put up temporary houses on the University lands, and send the whole family with their sons, giving all the advantages of education. We hope the subject will be agitated and the plan adopted by many.

4. The moral and religious status: Many of the students are members of the church, and all have been distinguished by excellent deportment. The college exercises are opened in the morning by reading the scriptures in concert, singing and praying. There is a good organ, and a well trained choir of students in the University, and the music furnished by them at commencement proves the interest they have taken in this most admirable accomplishment.

The Sunday-school and prayer meetings have been well attended, which shows that those services which are voluntary have received as much attention as those which are enjoined by college rules. Let parents who know the danger of college life, estimate these advantages aright before they send their sons to schools where there are no guarantees of moral and religious training.

5. The commencement: There were representatives from West Texas, Northwest Texas, and North Texas Conferences. The reunion of old friends was refreshing, and the new acquaintances formed delightful. What an intellectual and religious feast, as well as social, the annual meeting in Georgetown may be made! We are strongly impressed that much may be done for the improvement of ourselves, and much for the advancement of the University by a more general attendance on these occasions.

The exercises gave general satisfaction, and the graduates did more: they delighted the large audience which heard them. The matter of their speeches was good, the style dignified, and their delivery natural and manly. The four young men who received diplomas will be honorable representatives anywhere.

6. The wants of the University: This great work of Texas Methodism was started with the understanding that \$500,000 would be raised for endowment. The financial condition of the country since the location has been made has been too much depressed to expect the fulfillment of this arrangement; but we hope the time will come when the endowment will be completed.

While we reluctantly consent to the postponement of the endowment fund, there is another which admits of no delay: we mean the want of a library and apparatus. These are considered indispensable to a liberal education; and we shall soon find that healthy location, efficient teachers, and moral society cannot retain our students if other facilities are not furnished. A few thousand dollars are wanted for this important furniture. Who shall give it? The professors of a college or university are not expected to supply the institution, even if they are able. The Methodists of Texas must come forward and supply this deficiency, or else surrender all hope of a high-grade literary institution. We propose to each Conference to raise one thousand dollars by the surest and quickest method after their next session. Can any one consent to give up all our labor now when within sight of success? There is no debt to encumber us—no reason for failure. The schools are well organized; the patronage is increasing, and the students pleased; nothing is wanting but a few thousand dollars to furnish the building, and thoroughly furnish the departments for efficient work.

W. G. CONNOR,
S. C. LITTLEPAGE,
W. F. EASTERLING,
J. F. GILLET,
Committee.

Weatherford District Conference.

The Weatherford District Conference convened at Cleburne, July 5, 1876. Rev. Wm. C. Young, presiding elder, in the chair. The conference, in the opinion of your correspondent, was a decided success, and I will say a brilliant success. I have never attended a district conference fraught with more interest in all my life, and I can heartily say that Bro. Young is a man that magnifies the high office of the presiding eldership. Nothing that involves the welfare of the church passes unnoticed by him, as his conduct fully showed during the session of the district conference just passed. He knows precisely what is for the interest of our Zion, and knowing it, he has no hesitancy in speaking out in her behalf. The conference did away with the cumbersome business of committees, and the work went smoothly on. All the interests of Methodism were duly attended to and the verbal reports of the various pastors indicated improvement in the condition of the district, and that the spiritual state of the church is good for the present and full of hope for the future. We thank God that Methodism, which is only an earnest Christianity, is still alive on the Weatherford District, and is able to go forth in all her loveliness and gentle beauty regaling the hearts of the multitudes by her persuasive ministry. The reports of the ministers showed that in many places class-meetings, prayer meetings and other meetings of the church, in the main, are well attended. Our class-meetings are not held in as much esteem by some of our people as they deserve. It is a little difficult to define why it is that they have declined so much. I am not prepared to say that they are an institution that ought to go into disuse, for they have been too great an instrumentality for good for me to arrive at any such conclusion. Bro. Young exhorted the ministers to keep up this grand means of grace; and wherever they are kept up I am fully satisfied that great good will be the happy result. The idea by some means has crept into the minds of some of our Methodist people that our General Conference did away with class-meetings. This is by no means the case, for our General Conference was too wise to take any such action as that. The reports on the finances of the charges were not very encouraging. I am satisfied that our ministers endeavor to do their duty in the vineyard of the Lord, and I am really sorry that these faithful servants are not better paid. Our people must look to this thing. Our faithful ministers must be sustained. A Methodist who is able to give, and will not do it, is certainly very derelict in his duty—and I believe I will make this a little stronger: the Methodist whom God has given the means,

and to whom God has sent His faithful servants, who will not pay for the ministrations of His Word, is without—I will not say Christianity—but a proper religious manhood. I do not wish to be too strong in my language on this subject, but I wish to set forth a fact. Bro. Young says that he is going to preach on the subject of giving, of bringing tithes into God's storehouse. Well, this is a good subject. God says, "Prove me now herewith." God has blessed us this year in giving us good crops; and let every Methodist in Texas, who has thus been blessed, show his gratitude by giving liberally to the support of the ministry, and thereby lending to the Lord.

Our church property received due attention; and we are sorry that our church does not own more property than it does. There are a great many places where we do not own any church-house at all. What a blessing it would be to Methodism if we had a church-house at every appointment. These union houses give much trouble, from the fact that it seems to be very difficult to organize a Methodist Sunday-school in one of them. We must organize our own Sunday-schools wherever we can. This is vitally important to Methodism. Our children must be brought up in our own doctrine and discipline; and if they are not, we will lose them. The president gave some wholesome advice on this subject; and we trust that it will be carried out. He advised that the best thing that could be done was to organize Methodist Sunday-schools wherever the requisite number of children could be found, as per Discipline; and I am fully persuaded that this is the proper position in the premises, and whenever it is done in the proper spirit it will have a happy solution. Nobody can blame us for taking care of our own children, for they certainly belong to us, and we have a moral right to make such disposition of them as in our opinion will best subserve their interest. Every other church has the same right with its children, and if it does not exercise this right, it fails to perform a very important duty. I have observed that whenever other denominations can conduct Sunday-schools of their own, they generally do it, and this is what they ought to do, and Methodists out to do the same thing; but, I am sorry to say, that we have some Methodists who are so shilly-shally that they will not take stock in anything unless it smacks loudly of union. I do not object to union Sunday-schools; but I do object to Methodists not having schools of their own when they can, and this sentiment will be endorsed by every member of the District Conference that met at Cleburne, and every Methodist in Texas will accord with the position taken if he will look at the matter and weigh it as it should be weighed. The following motion was adopted relative to the educational interests of the Weatherford and Stephensville Districts:

Resolved, That a committee be appointed by this District Conference to confer with a similar committee from Stephensville District, with a view of a concentration of the two districts on the Granbury High School.

Bro. Shirley has charge of this school, and has just closed a prosperous session. He is calculated to make it a first-class school, for he is very industrious, and has the qualities both of heart and head. We think that there is a brilliant future before the Granbury High School, and we are fully persuaded that the education given there will be thoroughly consecrated.

The TEXAS CHRISTIAN ADVOCATE has many hearty friends in this district, and the members of the Weatherford District are fully pledged to use all means to extend its circulation. We feel proud of the ADVOCATE for the mainly course it has pursued in bringing its Coleridge to bear upon vice and sin in high places. We invoke Heaven to bless you in your efforts to demolish the popular vices of the day. May it continue to be said of the ADVOCATE:

From peak to peak the rattling crags among
Leaps the live thunder.
Of its wrath and indignation against
The Baden-Badens of our land. The
Sunday-school workers on Friday
of the conference carried out their
programme elegantly. It was rich,
rare and racy. The speeches
ranged from ten to twenty minutes,
and were made by Rev. W. C.
Young, B. F. Williams, Esq., W.
Davis, Esq., Rev. R. H. H.
Burnett, Rev. C. H. Ellis, Rev. A.
D. Gaskill, Judge J. W. Thomas-
son, O. A. Addison, Wm. Price and
S. E. Burkhead. The speaking
and singing alternated. All the
speeches, excepting your corres-
pondent's, were brief, forcible and
effective. The speech made by
Bro. Young on "Jesus as a Model
Teacher," was certainly a massive
one. O, what a grand teacher was
our blessed Master! How the
speaker did hold him up as a model!

The singing by the Sunday-school

would have charmed Calypso and all her nymphs. I imagine that it was somewhat like a section of the choir of heaven! It was so charming, so full of melody, and so soul-inspiring that we thank God for the service of song, and for children to pour forth volumes of praise unto Him.

The love feast on Sunday was really refreshing to our souls. Our hearts were indeed fired up. The union of the Holy Spirit was upon the people. It did seem to me that the joys above were antidoted, and that Jesus, who was bidden to the feast, did "come and sit and banquet there." One brother said that forty-seven years ago he enquired for the way, and found it, that leads to Zion's hill. Forty-seven years ago a member of the Methodist Church! We thought this a long time, but another brother arose and said that he hastened to the temple of God fifty years ago. This brother is a watchman on Zion's hill, and a good one too. It will not be long before these two aged brothers, glorified by grace alone,

Shall cast their crowns before the throne,
And all the echoing courts above
With praises of redeeming love.

The conference closed on Sunday night. The following brethren were elected as delegates to the annual conference: Rev. J. C. G. R. Paton, W. W. Davis, Esq., Judge J. M. Thomason and B. F. Williams, Esq.; Rev. C. H. Ellis, Judge J. M. Thomason and S. E. Burkhead, Visiting Committee to the Granbury High School.

S. E. BURKHEAD.

RICHMOND WORK.—Our camp-meeting at Sulphur Springs, Wharton county, closed on the morning of the 12th of July. The beginning of our meeting was very gloomy and discouraging from too much rain. On Saturday morning, however, the clouds gave way, a clear sky appeared, and at 11 o'clock A. M. we had our first service. The people gave good attention to the Word of Life, and at night many came forward giving evidence of a desire to flee the wrath to come and to be saved from their sins. The gracious work increased from day to day, so that many embraced the Savior, rejoicing in God's forgiving love. We expected to have continued the meeting over two Sabbaths, but the rain did so much damage to the clothing and provisions of the tent holders, that on the morning of the 12th it was thought best to close. That you and your readers may understand the interest of the work I present a copy of a letter sent to me and Dr. Archer:

EAST BERNARD, July 11, 1876.
Reverends Whitworth and Archer, Sulphur Springs Camp-ground:

Dear Sirs—We learn that there are persons from a distance on the camp-ground who have by their generous and kind hospitalities in feeding so many more than they anticipated, run short of provisions, and are about returning home. We dispatch a wagon-load of provisions to the ground, such as flour, meal, bacon, sugar, coffee, etc. Please announce the fact from the stand, that those who are out, may supply themselves without money or price. We give of what we have willingly, freely and prayerfully, that the good work begun through you may continue to go on without any hindrance. When the present supply is out, please let us know. We have plenty more. Please appoint some good friend to take charge, and see that all get some and none be wasted. If the number of persons become so great that they cannot be fed without too much tax on the few campers on the ground, please have arrangements made, if cooks can be found, and draft on us for expenses of the same. Enclosed please find \$5 to be used as you like best, to procure yourselves some little personal comfort.

MYRICK & BLAND.

No comment is needed. Sixteen persons united with the church. May God's blessing rest upon all the people. THOS. WHITWORTH.

FRATERNITY, ETC.—I am truly surprised at some of the brethren who are writing on this subject. One, Bro. Kilpatrick, heads his article with a caption like this: "The Proposed Reunion with the M. E. Church." Why, in the name of virtue and common sense, whoever proposed such a measure as that? Does that brother understand "fraternity" and "reunion" to be identical? And even if that were so, could we as Christian men afford to cherish and cultivate an unforgiving spirit? So far as reunion is concerned, it is in my humble judgment not an open question. If it were, then with might and main I would oppose it. Oppose it, not because that church has wronged us; but because it is like trying to mix oil with water to unite the two. We are two manner of people. But after all, brethren, just rest easy: for our little squibs away out here in Texas will not be heard by our commissioners. Their "heads are level." GEO. W. GRAVES.

Christian Advocate

GALVESTON, TEXAS, AUG. 5, '76

Sunday-School.

It is said of Pericles, the Athenian orator, that before he went out to address the people, he prayed to the gods that nothing might go out of his mouth but what might be to the purpose. The custom of this conscientious heathen might well be a lesson to some un-conscientious Christian teachers.

FINE ROOMS.—The Sunday school rooms of the First Baptist church in Chicago were dedicated January 2d. They are twelve in number, but can, by means of drop doors or windows, all be thrown into one area capable of holding fifteen hundred persons. In the centre is a beautiful skylight, with chandeliers to give light at night.

The Sabbath-school Society for Ireland recently held its annual meeting at Belfast. The Rev. James MacDermott, in urging better work made the following suggestive statement:—"The Sabbath-school fills a somewhat large gap between the one-sidedness of the pulpit on the one hand and the one-sidedness of the family on the other. It seems to unite those two influences. It has something of the breadth and publicity of the pulpit, something of the public training of the church on the one hand, and something of the intense love and deep affection of the home on the other."

An improvement has been introduced into book-binding, which will be welcomed by the clergy and Sunday-school superintendents who are forced to witness the rapid destruction of Sunday-school Hymnals, text-books, and library books by careless scholars. By this new process books are sewed with wire, so that it is almost impossible to tear them apart. The Riverside Press has secured one of the costly machines for this work, and the first book to which the process has been applied is the Rev. C. L. Hutchins' "Sunday-school Hymnal and Service Book."

ALTHOUGH China contains many coal-beds, it is nevertheless forced to import nearly all the coal used along the sea coast. This is caused by the difficulties of transporting it in large quantities to any distance from the mine, a road being distinguished from the surrounding country by the ruts left by the wagons which have previously gone that way. In the province of Shansi, coal is worth twenty-five cents a ton at the mine, but at a distance of thirty miles will bring six dollars per ton. A writer on iron thus describes their method of hoisting coal from the mine: The shafts are not perpendicular, but are inclined plains, 400 to 500 feet in length, running down a slant of about forty-five degrees. Up this slant the men carry the coal in baskets, one being attached to each end of a carrying pole, which is borne on the left shoulder. The shafts are about seven feet high, and about the same width, with a wooden roof, beams on both sides for support, and wood along the floor so arranged as to form steps, up which the miner pulls himself by catching the projection of a step above him with a small curved staff, which he carries in his right hand.

As the train stopped for ten minutes, and that individual who goes along tapping the wheels with his hammer was passing rapidly by the smoking car, one of the windows was hoisted and a torrent of tobacco spit was ejected which completely deluged him. The machinist paused for a moment; and, wiping some of the streams from his person, said to the offender: "Mister, what part of the country did you come from?" "Me!" said the spitter, puckering his lips for another exhortation. "I came from Kansas." "I thought so," said the machinist, "for if you had lived in Massachusetts or Connecticut, they would have had a water-wheel in your mouth long ago."

A CERTAIN parson, who is also a school-teacher, handed a problem to his class in mathematics the other day. The first boy took it, looked at it awhile, and said: "I pass." Second boy took it and said: "I turn it down." The third boy stared at it awhile, and drawled out: "I can't make it." "Very good, boys," said the parson; "we will proceed to cut for a new deal." And the switch danced like lightning over the shoulders of those depraved young mathematicians.

FORMERLY rain was unknown upon the northern part of the Red Sea, but it is stated that since the building of the Suez Canal, showers have fallen regularly about once a fortnight. The result has been to start vegetation up, even upon the Asiatic side, in the most wonderful manner. If things go on as they have begun, the sands of the Isthmus will be covered with forests in another fifty years.

AN old powder-house in Portsmouth, N. H., which is now undergoing repairs, has stored within its walls a quantity of powder belonging to no one knows whom. Cartridges prepared in the war of 1812, on which are written, "This is for the heart of General Hull," "This is for the heart of General Gates," etc., are lying in the house. These missiles seemed not to have performed their work of death, but to have slept in the quiet of the powder-house for over sixty years.

TEXAS Medical College

HOSPITAL, Galveston, Texas.

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

Clinics Free at City and St. Mary's Hospitals, by each member of the Faculty.

FACULTY.

GREENSVILLE DOWELL, M. D., Professor Surgery.
J. D. RANKIN, M. D., Professor Theory and Practice of Medicine.
SAM R. BURBOLDS, M. D., Professor Chemistry and Toxicology.
WM. PENNY, M. D., Professor Institutes of Medicine.
HAMILTON A. WEST, M. D., Professor Materia Medica and Therapeutics.
L. H. R. PAINE, M. D., Professor of Obstetrics and Diseases of Women.
J. H. BRY, M. D., Professor of Anatomy, and
M. BROWN, M. D., Demonstrator of Anatomy.
R. K. FONTAINE, Assistant Demonstrator of Anatomy.

FEES.

Matriculation..... \$ 3 00
Professors..... 105 00
Graduation..... 30 00
Demonstrator..... 10 00

The candidate for graduation shall attend two courses of lectures, the last in this college. Four years practice equivalent to one course of lectures.

Board can be procured as cheap as in any city.

For further information address

WM. PENNY, M. D., Dean,
Galveston, Texas.

ROANOKE COLLEGE, SALEM, VIRGINIA.

Next session begins September 6. College and preparatory courses. Unsurpassed location; healthy mountain climate; moral community; five churches in town. College quite prosperous. Students from all sections of the country; twenty-four from Texas. Expenses for ten months, including board, tuition, etc., etc., from \$100 to \$200. For catalogue, etc., address SECRETARY OF FACULTY, Roanoke College, Salem, Virginia, July 30-31.

HOLLINS' INSTITUTE, BOTETOURT SPRINGS, VA.

Will open its next session on the fifteenth day of September. Faculty, fifteen ladies and gentlemen, all of the most cultivated ladies; proposing to enter will please announce the fact at once. Charges range from \$20 to \$40. No extras. No outside expenses. Preferences to patrons in twenty states given on application above. C. L. COCKE, Supt., July 30-31.

CENTRAL COLLEGE, Fayette, Missouri.

This popular and growing institution belongs to the M. E. Church, South, and is conducted in accordance with the purest Christian principles. It is situated on the Missouri, Kansas & Texas Railroad, between Sedalia and Moberly—being only twenty-four hours run from Dallas, Texas. The climate is exceedingly healthful; and well suited to brace up and strengthen students from the South. For catalogue containing full particulars, address J. C. WILLS, President, July 22-23.

FARMERS' COLLEGE, College Hill, Hamilton Co. Ohio.

Full term opens SEPTEMBER 6, 1876. Ladies and gentlemen admitted to all classes, and may take all or any part of the course. Tuition per year, \$20. Free to owners of scholarships. Boarding in private families per week \$4. Club boarding provided for. Seven daily railroad trains between Cincinnati and College Hill. Catalogues free. Address J. S. LOWE, President, July 22-24. College Hill, Ohio.

WESLEYAN Female Institute, Staunton, Virginia.

Will begin its twenty-seventh Annual Session, Sept. 21, 1876. Rev. W. A. HARRIS, D. D., President, with an able corps of twenty-three Teachers and Officers.

Modern languages taught and spoken in the College by a European Teacher. Music by able Professors and Teachers, among whom are some of the most cultivated teachers of vocal music in the South.

This is one of the healthiest climates in the Union. Its marked effect is the rapid promotion of the health and vigor of our pupils. Those who come here from the South with feeble constitutions, and climate diseases, are generally restored.

Buildings elegant—furnished by the purest breezes, commanding the most magnificent scenery, and combining such varied attractions as to make it one of the most delightful college homes in the Union.

This school is usually attended by pupils from fifteen to seventeen different States. Great economy and simplicity of dress is required. A simple uniform is worn. No unnecessary expense allowed. Strict economy practiced to limited expenses of pupils.

From Bishop D. S. Duggett, D. D., The Wesleyan Female Institute, located at Staunton, Virginia, under the presidency of Rev. W. A. HARRIS, is in my judgment, one of the best institutions for young ladies in the South. I have occasion to know and appreciate its value by the advantages enjoyed by one of my daughters there. Its course of study is simple; its Faculty, accomplished, and its instructions both solid and elegant. Its personal accommodations are all that can be desired for health and comfort, or taste. No location could be more eligible; no scenery more magnificent; no atmosphere more salubrious. Not the least of its merits is that sacred regard for religious training, without which no Female College especially, would be a blessing.

From Bishop E. M. Marvin, D. D., The Wesleyan Female Institute is an honor to the Church. Instruction is thorough. In music, advantages are offered of very high order. The most talented Professors are employed, and neither pains nor expenses are spared to make this department eminent.

Terms for the Entire Collegiate Year. Board and tuition in the College. Single Course..... \$240

For catalogue, address REV. W. A. HARRIS, President, STAUNTON, VIRGINIA.

Arkansas Female College!

—LOCATED AT—
LITTLE ROCK, ARKANSAS.

Will open its Third Annual Session on Monday, Sept. 4, 1876.

The Collegiate Year consists of Forty School Weeks, or Ten School Months, which is divided in Two Terms of Twenty School Weeks each.

The College is owned and managed by the Three Annual Conferences of the M. E. Church in Arkansas, and is chartered by the Legislature with full powers.

It employs from ten to twelve of the ablest teachers in the United States, paying large cash salaries to secure the best talent.

The location is one of the healthiest in America, as the statistics will show. Its buildings cannot be surpassed.

Four great railroads coming from the cardinal points of the compass, center in Little Rock, and others are being constructed.

The College occupies the former residence of Gen. Albert Pike. Large additions are being made to the buildings.

The College has had an existence of two years, and in that short time presents an unparalleled development. Last year its students represented five States. The instruction is thorough, and the course extensive.

GOVERNOR A. H. GARLAND is President of the Board of Trustees.

Its charges are less than any school in the United States, having like facilities.

Expenses per Term of 20 Weeks each: Board, Washing, Fuel, Light, and Tuition..... \$115
Board, Washing, Fuel, Light, and Tuition in Academic Department..... 130
Board, Washing, Fuel, Light, and Tuition in Collegiate Department..... 130
Contingent Fee for whole year (invariably in advance)..... 2

Extra Branches.

(All of which are optional with Parent or Guardian.)
Instruction in Music—Piano, Harp, Guitar, Organ, or Violin each..... \$20
Instruction in Vocalization in separate course..... 25
Oil Painting..... 25
Drawing..... 15
Fruit and Flowers, each..... 15
Hair Work, Head Work each..... 15
All charges are due at date of entry, but for convenience of patrons, can be paid in advance as follows: One-half at time of entry, the other half at middle of the term of five months.

These are easier terms of payment than most of the schools. Supporting the student to enter at the beginning of five months, she would have to pay cash either \$90, or \$20, or, or \$50, or, or \$100, or, or \$150, or, or \$200, or, or \$250, or, or \$300, or, or \$350, or, or \$400, or, or \$450, or, or \$500, or, or \$550, or, or \$600, or, or \$650, or, or \$700, or, or \$750, or, or \$800, or, or \$850, or, or \$900, or, or \$950, or, or \$1000, or, or \$1050, or, or \$1100, or, or \$1150, or, or \$1200, or, or \$1250, or, or \$1300, or, or \$1350, or, or \$1400, or, or \$1450, or, or \$1500, or, or \$1550, or, or \$1600, or, or \$1650, or, or \$1700, or, or \$1750, or, or \$1800, or, or \$1850, or, or \$1900, or, or \$1950, or, or \$2000, or, or \$2050, or, or \$2100, or, or \$2150, or, or \$2200, or, or \$2250, or, or \$2300, or, or \$2350, or, or \$2400, or, or \$2450, or, or \$2500, or, or \$2550, or, or \$2600, or, or \$2650, or, or \$2700, or, or \$2750, or, or \$2800, or, or \$2850, or, or \$2900, or, or \$2950, or, or \$3000, or, or 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Christian Advocate

GALVESTON, TEXAS, AUG. 5, '76

Read. Read. Read.

Great Inducements to Agents,
Subscribers, and Clubs!PREMIUMS
OF SOLID VALUE!

GIVEN AWAY!	25¢	SILVER!	25¢	MAKING!	25¢	BOOKS!	25¢	AWAY!
GIVEN AWAY!	25¢	SILVER!	25¢	MAKING!	25¢	BOOKS!	25¢	AWAY!

It is a condition that payment on subscriptions sent must be made before any Premium is forwarded.

Those desiring to work for a Premium will please so state; as we do not offer both Premiums and Commissions.

Premium No. 1.—Three Subscribers.—A beautiful silver napkin-ring. Retail price \$1.00.
Premium No. 2.—Eleven Subscribers.—A silver set, (table, fork and spoon), just the thing for a birthday present. Retail price, \$2.50.

Premium No. 3.—Twenty-two Subscribers.—A handsome Silver Butter Dish. Retail price, \$2.00.

Premium No. 4.—Eight Subscribers.—A Child's Cup, (gold lined). Retail price, \$2.75.

Premium No. 5.—Six Subscribers.—One-half dozen Teaspoons, (double-plated). Retail price, \$3.00.

Premium No. 6.—Sixteen Subscribers.—One-half dozen Tablespoons, (double-plated). Retail price, \$6.00.

Premium No. 7.—Thirty-nine Subscribers.—Silver Pitcher of beautiful design. Retail price, \$15.00.

Premium No. 8.—Thirty-four Subscribers.—A beautiful Silver Cake Basket. Retail price, \$15.00.

Premium No. 9.—Sixty-eight Subscribers.—A beautiful Silver Communion Set, (five pieces), to-wit: 1 plate, 2 cups, 1 chalice. Retail price, \$30.00.

Premium No. 10.—One Hundred Subscribers.—No. 5 Wilson Sewing Machine. Price \$55.00.

Premium No. 11.—One Hundred and Ten Subscribers.—No. 6 Wilson Sewing Machine. Price \$60.00.

Premium No. 12.—One Hundred and Thirty Subscribers.—No. 9 Wilson Sewing Machine. Price \$75.00.

Premium No. 13.—One Hundred and Fifty Subscribers.—No. 7 Wilson Sewing Machine. Price \$80.00.

Premium No. 14.—Two Hundred and Twenty Subscribers.—No. 8 Wilson Sewing Machine. Price \$115.00.

Premium No. 15.—Two Hundred and Fifty Subscribers.—No. 5 Wilson Sewing Machine, (extra finish). Price \$120.00.

Premium No. 16.—Twenty-two Subscribers.—Clarke's Commentaries. Price \$24.00.

(Descriptive catalogues and circulars of the above Machines forwarded on application to HESSING & BRO., of this city, from whom we shall purchase the Machine.)

Secular Matters.

It has been suggested that the Joint Board of Publication meet at the North-west Texas Conference, Calvert, November 24th. If possible, we would be glad to see a full attendance, as matters of importance should be discussed. Names of members of the board are published in the first column of the fifth page.

We have received from the author, Mr. Geo. P. Darden, Austin, Texas, a copy of a spiritual chart, which he has copyrighted. It is a scriptural diagram in which the positions of mankind are portrayed from infancy to the final judgment. It is truly a meritorious production; grand in conception, and complete in finish. We cannot so describe it that any adequate idea of its worth may be formed. Those desiring to purchase or secure agencies should write to Geo. P. Darden, Austin, Texas.

ERRATA.—Please correct in my article of July 24th: in the first column, eleven lines from the bottom, for "Redeemed Fathers" read "Reverend Fathers," as I wrote. Then in the second column, eight lines from the top, for "evenings of their days," read "evening of their days." R. CRAWFORD.

AUSTIN, July 27.—Our camp-meeting commenced yesterday under as favorable auspices as have witnessed the beginning of any similar meeting in this section. I have attended.

H. V. PHILLPOTT.

GALVESTON, July 27, 1876.
Editor News.—Our Mr. N. N. John has just returned from his farm in Wharton county and reports the cotton worm appearing in alarming numbers. The continuous rains appear to prevent the worms from "webbing up," and their ravages are injuring the crop to such an extent that should the weather remain showery for three weeks, not more than a half crop, he thinks, can be made.

The use of Paris green gives no satisfaction, as the rains wash it off before its effect can be seen. The only remedy used so far with any success, and which he is now using, is "The Texas Cotton Worm Destroyer," sold by Messrs. Preston & Robira, of this city, which kills on application, and by its use the planters hope to secure their crops.

Respectfully yours,
WM. HENDLEY & CO.

Attention is called to the advertisement of Messrs. Wallis, Landes & Co., dealers in groceries, Galveston, Texas. The members of the above firm are now offering great inducements to the trade in disposing of their large and varied stock of goods at very low figures. Merchants visiting the "Island City" should call at this establishment before purchasing elsewhere.

Cotton planters are respectfully referred to the card and communication setting forth the merits of the celebrated Texas Cotton Worm Destroyer, sold by Messrs. Preston & Robira, sole agents, Galveston, Texas. This well known compound should be in the possession of all cotton planters. Send for printed catalogue.

JOTTINGS.

A Trip to Pennsylvania and Virginia.

Wednesday afternoon of the 7th of June, I left Houston for the Centennial and a visit to my aged mother and other relatives in Virginia, whom I had not seen for nearly a quarter of a century. Friday morning following found me in the city of St. Louis. Here I tarried a day to view the city and some of its places of public interest. I can not now speak of these specifically; it would require too much space in your valuable paper to enter into such detail. I was impressed, however, with the fact that much of enterprise appertains to the citizens of this rapidly growing city of the West. I called at the Southwestern Book and Publishing House and made the acquaintance of the able and gentlemanly proprietors. Just as the sun disappeared in the west I turned my back upon the scene that had so deeply interested me during the day, and was speeding my way toward the city of "Brotherly Love." I would like to speak of the towns, the cities and the country through which I passed, but I cannot without transcending the limits of a single communication. My route of travel took me through the capitals of Indiana, Ohio and Pennsylvania. The scenery along a portion of this line of travel is truly sublime. Sunday morning I breakfasted in Baltimore, and worked at Mount Vernon Place Church, situated on the corner of Monument and Charles streets. Rev. J. O. Peck, D.D., pastor. This is a magnificent structure, the most costly Methodist Church in the world. The material of which it is composed is granite of a gray hue. I visited the Sunday-school, and by invitation of the able superintendent, Mr. John H. Hurst, closed the exercises by pronouncing the benediction. Monday morning, I left this beautiful city for the Centennial. In a few hours I was in the city of Wilmington, Delaware. This was commencement week at the Wesleyan Female College, located here, presided over by Rev. Dr. Wilson. I felt an interest in the occasion, for a niece of mine was a member of the graduating class. The commencement exercises were quite interesting, but did not surpass, in any way, similar performances which I have attended from time to time in the Lone Star State. Here I met my oldest brother, a member of the Central Pennsylvania Conference, M. E. Church, whom I had not seen for twenty-six years. From Wilmington, in company with my brother, I went directly to the Centennial. I had read much that had been written about this mammoth exposition, and heard some verbal accounts from persons who had been there; but when I saw it for myself, I felt like the Queen of Sheba when she beheld the glory and splendor of Solomon's kingdom; the half had not been told. After having been there two days, employing all my time in seeing and hearing, I was impressed with this thought: that any man who would attempt to describe this stupendous concern in a newspaper article exhibits a great weakness; it is simply indescribable; it is one of the wonders of the world.

From the Centennial I accompanied my brother to his beautiful home in the town of Bloomsburg, Pa. I was with him at some of his quarterly meetings, did all his preaching, and the cordiality and the Christian courtesy extended to me by these warm-hearted brethren of the M. E. Church, was truly pleasant and refreshing. Could the two great branches of the Methodist Church in America mingle more together socially and religiously, it would do much towards destroying bitterness of feeling, and uniting each other together in the bonds of fraternal union and godly love.

Pennsylvania is a great State; great in its mineral resources, in its manufactures, in its agricultural productions, in its internal improvements, and educational facilities. At Harrisburg, on the 26th June, I parted with my beloved brother, he proceeding to Carlisle to be present at conferring of the degree of A. M. on his elder son; and I to Washington city to view the beauty and splendor of the metropolis of this great nation. As I passed up Pennsylvania Avenue, I fell in company with Judge Reagan, who kindly invited me to a seat at his desk in the House of Representatives. I was interested in much that I heard, and in all that I saw. The capital of the grandest State in the Union, the United States, covering the entire dome, which is 150 feet from the floor of the rotunda, is the most magnificent painting I ever beheld. Signor Barni was the artist; he was eleven months in completing it. It cost \$50,000, and covers a space of about 5,000 square feet. A bronze statue of Liberty 191 feet high stands upon the top of the dome, and weighs six tons. The cost of the dome of the rotunda was over \$1,000,000. The whole cost an immense sum, and it requires many thousands annually to keep it up. Washington is an attractive city, and is destined to be one of the largest on the continent.

While taking a general survey of things, I did not neglect the Metropolitan M. E. Church, at which the President and his family worship. It is an attractive building, constructed of brown stone; but it is not so imposing and costly as Mount Vernon Place, Baltimore. Twelve hours travel from Washington brought me to Christianburg, Va., near which place I was born. The evening of the 28th June, I met with my mother, and other loved ones that I had not seen for twenty-four years. The elasticity of body and mind with my mother is truly wonderful. She has reached the advanced age of eighty-two years, and is more active than twenty-four years ago. She can walk about with comparative ease, and frequently rides on horseback without any inconvenience. She is a godly woman, a ripe sheaf, ready for the garner of her Lord. How wonderful the changes which time has wrought amidst my native hills! Nothing scarcely looked as in years ago. It was my happy privilege to preach to a large congregation in a church standing near the spot where I first experienced a sense of God's pardoning love. It was good to be there, and to see the graves of my father and mother. The blessed spirit that once made his ministry so powerful seemed on this occasion to rest on his unworthy son while he talked of Jesus and the resurrection. How happy the reunion of loved ones here! How sad to part when expecting to meet no more on earth! How pleasing, how blissful the hope of a reunion in our Father's house above, where no farewell tears are shed.

T. B. BUCKINGHAM.

PHILADELPHIA LETTER.

PHILADELPHIA, July 26, 1876.

(From our Regular Correspondent.)

It is natural for Philadelphians "to indulge in the illusions of hope." The return of cool weather has brought no increase of Centennial visitors, and now they are waiting until fall when the husbandman shall have garnered his grain and hung up his sickle, and until the men and women of fortune and fashion shall have become tired of summer resorts; then they say there will be a "rush" that will inundate the Centennial grounds, cause the boarding house keepers to say "ha! ha!" and fill the depleted exchequer of the commission. And thus they and the Philadelphia newspapers beguile and are beguiled. They have never from the first looked the situation square in the face. It is our first exposition, and the fashion has been set of self-deception with regard to its good can come of this Centennial. The Philadelphia papers that whistle to keep up hope, to tell their tales, the boarding house keepers, that the experiment has been fully made, and that the average of attendance has been pretty well fixed at about 20,000 visitors daily; that while there may be a slight increase in the fall, it will be at best, very slight; that then the children and teachers will be in school, and that many whose habits are unbusinesslike will have been created now, will be compelled to stay at home; that the attendance will be of a different class, but probably not in larger numbers. This mutual and universal self-deception is a phenomenon worth studying; it is said that individuals in a mob will do that for which they would blush as units, and the fashion of the Centennial gratulation has become so common and chronic, that the denizens of the Quaker City that are unable to stand change, and will do nothing but having the thousands come to wave in Fairmount Park, and until the immense buildings are removed, and leave not a rock behind.

THE DISPLAY OF BRITISH INDIA.

is choice, and it is not as extensive as we might have expected from a country that has a population six times as large as that of the United States; we must take into consideration the immense distance that separates us from that beautiful English colony. In this section may be seen the fine art work in damascening, repoussé, and carving in black wood, of a people older in civilization than any European nation; that had made great progress in arts and science, when our forefathers were still barbarians; that had a polished, refined, and cultivated literature, and most subtle and abstruse system of philosophy, and whose philosophers have for many centuries been monotheists and acquainted with the doctrines of penance, atonement and expiation for sin.

The India of the present day is more like a continent than a nation. Its sects differ from each other in language, religion, manners and dress in a more marked degree than do the nations of Europe. The number of States is 400; of these, some only acknowledge the British rule; others pay tribute; others agree to govern equitably; some have power of life and death; while others refer all capital cases to the British Government.

In manufactures the Hindus attained to marvelous perfection at a very early period, and the courts of Imperial Rome glittered with the gold and silver bric-a-brac of Delhi. The muslins of Decca were famous ages ago throughout the civilized world.

In the International Exhibition splendid specimens of the rare manufactures illustrating the patient industry of the Hindus are shown. Textile fabrics of great fineness; tapestry, rich embroidery, and brocades; carpets admirable for their exquisite harmony of color; silver filigree work resembling lace; silver vessels; cups and goblets of chased design; elaborately carved furniture; swords of curious workmanship; and fine temper, are amongst the objects that prove the skill of the artists of India. It must be remembered that all these are produced with tools that we would call primitive, and without any machinery in its sense of the word. But the Hindu, though exceedingly skillful, is totally devoid of ingenuity. For this reason, arts and manufactures have made but little progress in India for several centuries. The system of caste extends to the regular hereditary transmission of trades and handicrafts from father to son, precluding much of the progressive element of competition. One of the most interesting exhibits here is a collection of miniatures twelve in number painted on ivory by artists of Delhi, and showing great delicacy and finish in treatment. They are set over by the Queen, being a portion of the India museum. These paintings are usually of two kinds, portraits of emperors, their wives or ministers, or views of buildings and cities. In producing the latter, the artist makes a large drawing in colors on paper from an actual view of the building or city, which he afterwards reduces on the ivory. The painting on ivory or mica and on leather which may be seen in this department is very curious and although the figures have the fault of stiffness, the colors are very smooth and brilliant. The Hindu artist, like his neighbors in China and Japan, is deficient in perspective, and when he depicts from conventional and ornamental forms and gets beyond flowers and arabesques he at once shows his want of acquaintance with nature. For coloring, harmonious combination, and in design for flat surfaces, the Asiatic artists are not surpassed by those of Europe, but in perspective and chiaro-oscuro he has almost everything to learn.

Many specimens in the Indian, as in other departments, are not appreciated, because there are so few who are familiar with the arts which they represent. Very beautiful specimens of Damascening steel with gold are exhibited; formerly this work was applied exclusively to the ornamentation of weapons, but the manufacture of these is no longer the paying industry of medieval times, and damascening is now applied almost exclusively to plate, vases, and articles for domestic use. Some specimens are very beautifully made by cutting out the steel and hammering gold wire into the cavities. The work is too costly to be in great demand, but the specimens displayed in this section are not surpassed by any in the Japanese or English.

CARR.

The London Standard special says Austria proposes to annex Bosnia. Russia will object.

WASHINGTON LETTER.

WASHINGTON, D. C., July 25, 1876.

Enloughed-On the Wing—Seething Gotham—Hay Breezes—A Dip at Long Branch—Slow Cities—Monumental Baltimore—The Capital—Stewing Congressmen—Nothing Like Leather for the Tramps.

From the center point of all creation on which the universe at present revolves, your correspondent took a short leave of absence. Why? For the same reason that a duck goes into and emerges from the water: divers and sun-dry. A run to New York; for there are many things to be had in our metropolis, after all, and nowhere else a day of jostling among the steaming masses of humanity was full enough; it seemed more melting than before a voice seemed to say: flee for thy life; and I fled. The morning boat to Long Branch; a loll in an easy wicker on the companion deck; drinking in the cool enjoyable bay-breeze without and glancing at the babies within; listening to the flute and string band discoursing operatic music really well rendered by those musicians so well known to the habits of the favorite New Jersey Southern. Who would think of enduring the kinder showers of an "all rail" route in preference to the "boat and rail," via Long Branch. Well, here we are, and dodging the runners of a dozen hotels, we stroll leisurely up the beach to enjoy a few hours "laziness" en route to Centennial Philadelphia. Creeping into a summer house overhanging the bluff, we look out seaward over the grotesque groups of bathers dotting the white beach. The scene is irresistible, and in a few minutes we too are luxuriating in the briny elysium, tossed delightfully in the embrace of old Neptune; coming out and resuming the seat and a fresh cigar, we feel that we have taken a new lease of life; and, having dined with a keen appetite, take the train with a sense of gratitude to the men who devised a route to the Exposition lower than any other, and embracing a "layover" at so delightful and invigorating a resort. Our train sweeps through towns and hamlets of rustic simplicity, making one think how strangely sweet it would be to drop into the Arcadian life for a time and rest from the ceaseless routine of the world's glitter and glare. Just a day among the dear old broadbrims of Philadelphia to make sure they have not gone to sleep this warm day and neglected their hundred year old baby, and then we steam out in the river on a lovely afternoon, sitting on the canopied deck and enjoying the rich scenery and the cool air from the water. Here we sat until the shades of evening fell about us; and the early morning found us, refreshed, in the city of monuments. Waiting an hour for the street cars, reminded one that we were not in New York, compared with which other cities seem "slow." Boston has fined a man for hanging out a flag on the Fourth twelve inches beyond the house line. We find a primitive condition of things nearly everywhere outside of Gotham. Finally, hiring our luggage taken, we walked over in time to catch the 8:45 A. M. train, and were soon in sight of the grand old dome of the capitol, beneath which the Congressmen who have worked up such a family broil about the appropriations, are stewing away in keeping. We spent the night in Bladenburg, six miles north, celebrated for its beautiful springs, and historic as a battle-ground, and the old dueling ground where General Bull. A couple of tramps quartered themselves last night on a family of ladies, and having levied contributions, frightened them and refused to leave. A young store-keeper near by heard of their presence and caught one of the miscreants and tested the efficacy of leather in a severe castigation. We will never recommend Prince George county to a brother tramp. We attended Sunday services at Rock Creek Church, near the Soldiers' Home. This is the pioneer church of the district. It stands in a magnificent tract of one hundred acres, romantic and beautiful in the extreme. A spreading oak near the door shades a diameter of 125 feet with its foliage. Washington attended here in the early days of the Republic. The birds sang sweetly without and mingled their music with our own. The pulpit Bible regularly used is 1840 edition. The place is full of historic interest.

A want has been felt and expressed by physicians for a safe and reliable preventive. Such a want is now supplied in *Parson's Purifying Pills*.

Henry K. Bond, of Jefferson, Maine, was cured of spitting blood, soreness and weakness of the stomach, by the use of *Johnson's Astringent Liniment* internally.

To the Ladies.

Butterick's celebrated patterns are rapidly advancing to a pre-eminent position in this and foreign countries. A few years ago it was difficult for ladies to get reliable patterns, by which to make their own or their children's clothing. Messrs. E. Butterick & Co. do not hesitate to warrant every pattern sold by them or their agents; and in war ranting they mean to assert that by each pattern may be made a perfectly formed garment of the size and kind designated on its label. Our lady readers should forward their address to the Singer Manufacturing Company, the Butterick Agency, Galveston, Texas, who will forward by return mail an instructive and valuable catalogue, containing the latest styles in patterns, etc. Spring and Summer Styles now ready.

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

"HIXSWASSEE COLLEGE closed its annual exercises May 25. We learn from the biennial catalogue that the number of students was 125, many of them from Alabama and other Gulf States. There is no better school in the world for a boy than Hixwassee." Address, President John H. Brunner, Hixwassee College, East Tennessee.

Later dates respecting the Serbian and Turkish war state that on the 29th Haidz Pasha entered Serbia at Grenada, encountered and defeated 4000 Serbians. On the 30th Haidz Pasha joined Ahmad Rhyoor Pasha at Derben, and a heavy battle was fought—result not known.

PASSING EVENTS.

There are 2841 more foreign inhabitants in Boston than natives.

Fire crackers for 1876 in the United States cost \$5,000,000.

A few days ago a woman and four children were drowned during a rain storm at Freedom, Pennsylvania.

Lord Derby, in his concluding notes to Mr. Fish, deplores the misunderstanding with the United States Government, and is ready to join in negotiating a new treaty.

Don Carlos, the late pretender to the Spanish throne, was in Washington city on the 29th ult.

A. T. Stewart's will has been contested, but the contestants have failed.

An immense ice-berg about fifteen hundred feet in height has grounded just outside the N.Y. harbor, and temperature of the town has been reduced thereby to a delightful state of coolness. Wish one would float into the vicinity of Galveston Island.

An immense number of unemployed clerks and salesmen are now besieging the business men of San Francisco for work. Many other cities are in similar state.

A cotton factory will soon be opened in Atlanta, Georgia, with machinery for 21,500 spindles and 500 looms.

The thermometer in Great Britain has been 96 in the shade. There have been numerous sunstrokes.

Successful experiments have been made of sending carrier pigeons from ship-wrecked vessels with a small line attached. They have carried a thread four hundred feet long and two thousandths of an inch in diameter. People on shore pull the string to which a larger cord is attached and at length a strong rope by which communication is had with the ship.

In Turkey there are 30,000 persons in prison for debt due the government.

It is said the Pope has \$3,570,000 standing to his credit in the Italian treasury. It is the accumulation of the annual sum of \$645,000 allowed him by the government.

The national debt of England is about \$3,880,000,000; of France \$4,700,000,000; of the United States \$2,240,000,000. These are the heaviest national debts.

At Philadelphia the street car and transportation companies have lost heavily on horses during the hot weather.

Brigham Young has dedicated a new huge and unsightly temple at St. George, Utah. He asserted that the project was revealed to him from the Lord. Its estimated cost is \$5,000,000. The people are grievously taxed to pay for it, but blindly submit to the exaction.

The average deaths in New York for twenty-five days of children under five years old has been nearly 100 per day.

The death rate in Brooklyn week before last was 533, of whom 330 were children.

Some agents from Serbia went recently to invite Garibaldi to take part in the contest with Turkey. They found him at home making hay. He expressed his regret that his rheumatism would not permit him to fight against the Turkish despotism by the side of Prince Milan, but he promised to send them in Bosnia all his former followers that he could find unemployed.

The rates of postage hereafter on transient newspapers will be one cent for every two ounces or fractional part thereof. Instead of one cent per ounce as heretofore.

At a banquet given by Sir Salar Jung, at Greenwich, England, he proposed the health of the "Empress of India." One guest, said to be John Bright, declined to respond; and others simply drank to the Queen. The Prince of Wales was present, and it is said demanded an explanation.

A lady, Miss Irbly, writes to her friend in England from Boppart, Turkey, that at the accession of the new Sultan three Christian heads were tossed about the market place like balls, from one Turk to another.

The last time the money in the United States treasury was counted the job cost \$6,000.

Lunacy is on the increase in France, and out of proportions to the population.

California has put up 2,500,000 cases of strawberries this season.

Mr. Blaine's condition is not improving. His physicians recommend a trip to Europe.

Dom Pedro's expenses while in this country were about \$2,200 per week; but he never disputed a hotel bill.

Miss Jane Bay, who recently died in Baltimore, left \$200,000 to a charitable institution known as the Jane Bay Home for boys.

Native Quicksilver is said to have been discovered on the banks of the Mississippi, a few miles below New Orleans.

Italy has so far developed her military resources that she can put 300,000 men in the field in two weeks notice.

The London *Times* says Serbia and Montenegro must be permitted to fight it out without intervention of the great powers.

The machinery for the Keely motor will be constructed and ready for the test in Philadelphia in a few days.

One thousand Mennonites a few days ago passed through New York for Kansas. They have money to buy land, and evidently know how to work.

A quack has been sentenced in Paris to a month's imprisonment. He has been selling patent medicine as a specific in affections of the nerves. It is found to be an infusion of tobacco leaves and burnt sugar in brandy.

One half of the county of Northumberland, England, belongs to twenty-six persons. The Duke of Northumberland owns 181,616 acres.

The jetties at the mouth of the Mississippi are proving a success. Large vessels go through without obstruction.

They are testing a gun in London which weighs 31 tons, consumes 300 pounds of powder at a charge, and throws a ball weighing 1650 pounds.

Hon. Lot M. Morrill has entered on his duties as Secretary of Treasury.

The Bessemer steamship which was to relieve travelers of sea-sickness, which cost \$1,000,000, has been sold for \$100,000.

Eagle who was at Standing Rock with twenty lodges in May, says he was forced into the fight and wishes to return to the agency.

The news from the Eastern war is conflicting, making it a matter of doubt whether the insurgents or the Turks are gaining ground.

A *Times* special says, at Ubeza after an hour's fighting the Turks fled in an uncontrollable panic.

The Turkish army is reported to have crossed the Serbian frontier at Thessa, and a heavy battle was imminent.

Great excitement at Zalwar among the Christians' army owing to the proclamation of Dervish Pasha, Turkish commandant in Bosnia, prohibiting quarters to the Christians.

An official dispatch of July 20th, announced that the Turks were defeated in attacking the Montenegrins near Melun.

Some of the Russian diplomatists assert that it will be impossible to repress the war spirit in Russia if the Turks invade Serbia.

The Sultan is reported very ill.

The Turks were reported to have been repulsed in attempting to cross the river Tomak.

Turkey will be forced to issue a forced paper currency.

The Roman Catholics subscribed a considerable amount of money for Turkey's war expenses.

The strength of the Serbian army is 45,000 men and 250 cannons including one Krupp gun and fifteen bronze pieces.

There is considerable excitement in Crete, Greece and Roumania.

Turkey is apprehensive of hostilities with Russia.

The Servians attribute Gen. Lesch-jarm's defeat on the 18th to his incapacity and misconception of the Turkish movements.

Captain J. S. Pollard writes from Standing Rock, July 24, an account of Custer's fight. Sitting Bull was not hurt. He remained in his council tent directing operations. Crazy Horse and Big Horn were the principal chiefs killed. The Indians claim that they captured in three fights 4000 stands of arms, carbine rifles and revolvers not counted, much ammunition and some commissary stores.

It is reported that a large number of Sioux and Cheyennes are to leave Rose Bud mountains for the agency to compel the Indians there to join Sitting Bull. If they will not join, their ponies are to be stolen.

There is no important change in the state of the Indian war.

On the first of August the Senate reached a vote on Belknap's impeachment. The vote stood, guilty 35; not guilty 25; as there was not a two-third vote he stands acquitted.

It is expected the Sultan will abdicate.

Ex-Marshal Bazaine directs the Turks at Zentza.

The Turks have opened the offensive. The defeat of the Turks at Ubarzi is confirmed.

TEXAS ITEMS.

The Corsicana *Observer* says that while the little child of Mr. George Saxton was playing in the yard the mother heard it scream, and going to it found a large centipede had bitten it on the arm in two places and crawled on to its back where it had buried its claws in its back. The child suffered terribly. The physician hopes to relieve it.

The Bellville *Beacon* says that twenty four per cent. more of corn will be made in that section than any previous year, and fifteen per cent. more cotton.

Silver mines are being worked in Llano county.

Within one year the population of Kimball county has increased from about one dozen to about eight hundred inhabitants.

Some farmers in Hood county are working for two crops on the same land. After reaping their wheat they planted the land in cotton.