

The Texas Christian Advocate.

PUBLISHED FOR THE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH—BY SHAW & BLAYLOCK.

VOL. XXVII.

GALVESTON, TEXAS, JUNE 5, 1880.

NO. 38.

Texas Christian Advocate.

ENTERED AT THE POSTOFFICE AT GALVESTON, TEXAS, AS SECOND-CLASS MATTER.

OFFICE: NO. 73 STRAND.

SUBSCRIPTION PRICE.

ONE YEAR..... \$2.00

SIX MONTHS..... 1.25

THREE MONTHS..... .70

A Question and its Answer.

Has the Christian citizen of a republic the right, and is it his duty, to do all he can to contribute to good government? The answer to this question is emphatically, yes! In a nation like ours, where the government finds its lodgment in the hands of the people, affairs cannot be properly administered if citizens neglect to watch their liberties and to put wholesome checks on the execution of the law. If piety substitutes itself until it loses sight of facts which secure the best good to man in his social and political state, then it is time for it to be transferred from the mundane to the spiritual state, where the highest conditions of life flow from a citizenship imbued with perfection guaranteeing happiness without effort—the man has no longer any business in the world. In our rebound from an extreme which disgested every sense of duty, we are now in a position of headlong into a worse condition, and have impressed the public mind with the idea that, to mention the subject of politics or to participate in any efforts looking to a wholesome administration of national or state affairs, is wholly outside our sphere of action; and the politician, ready to seize such an admission, now charges that we are overstepping the bounds of religious proprieties, whenever a follower of Christ or a religious newspaper assails the wide-spread corruption which glares into the face of God all over our land. It may safely be held a duty—a duty of the highest importance—to discharge our obligations as citizens of a free commonwealth; chief among those obligations is, that we require of our agents an honest and successful discharge of duty. Nothing pleases the demagogue better than the attempt to restrict the religious press in the exercise of a rigid and severe censorship over the life and conduct of political aspirants and office-holders.

The old fable of the wolves asking the shepherds to kill the dogs that were might be peace between the guardians of the flock and the ravenous beasts of prey, is being re-enacted in this generation—in these United States—in this State of Texas. A sort of opinion prevails among the religious masses even, that the administration of public affairs has been relegated to the citizen outside of his Christian character. A sort of dualism is constructed which regards the honest and upright citizen as a citizen in his own right, and admitting that any truth exists in such a conviction, we find ourselves in so anomalous a condition that reason is baffled, and we are thrown upon a necessity that annihilates the very fruits of the religion we profess. Enlightened and Christian liberty demands of every man that he exercise of rights which will secure to her the best conditions whereby she may bless mankind. The argument that would strike this down, would engulf the entire social fabric in irretrievable ruin.

It is freely admitted—yes, positively required—that we must pay taxes, obey the laws, and discharge all and singular the duties required of us by municipal regulations. To those obligations the clergy are held, as well as the laity, and it is partially admitted, though reluctantly, that we may exercise the elective franchise, but it must be done modestly and unpretentiously. These rights are more freely admitted if support be given, without questioning, to the dominant party, and the more sectional said party may be the more exacting this blind following must be. The test of political fidelity is unflinching support of whoever the conventions and caucuses may put forward.

The independent voter is regarded as a traitor to all the sacred relationships of citizen, and must be humbled and lashed until he hides his diminished head or loses himself in the unthinking herd which follows the tinkling bell of party leaders. Such conditions of public opinion beget a tyranny as odious as that of the Czar of Russia, and can be endured only with bitter curses and secret hate. Such a condition of things serves to shield the drunkard, the murderer, the thief, the perjurer and the debauchee. Our national capital affords food for reflection. Sitting in a senatorial seat is a man whom many honor. He declared, some years ago, that it was his conviction that monarchy was not suited to man, and that ground Mormonism had developed in answer to a want of human nature, striking a blow at the most sacred relationship in the economy of social life. He has been talked of as a fit candidate for president. It is said, also, that he is a church member. Another senator is now charged with a debasing crime, which, if true, ought to drag him from his high post of honor and set him in the criminal dock. It is said too, also, that he is a church member. A prominent member of the present congress said to a friend of the writer: "Washington and congress are rotten as the grave, and are every species of sinking and disgusting corruption." The case of our votes have spread; a feast where putridity, monstrous, grinning and unblushing crime are served as viands upon which to sate the appetite for good government of Christian men—Christian voters—unless we are as bad as their time is short of honor and respect, the president of the prophet to tell where all this must end. The world's history is full of examples, warning all after times. The imagination may picture "many flowery islands in the waters of wide agony," but rest assured their coasts are iron and strewn with wrecks of engulfed and deceived mariners. We may hope for accidental winds to waft us away from those treacherous rocks, but we shall hope in vain. All winds set in that direction. If we shall escape it will be with toil and sweat of good sailors, of whom, thank God, a great number abound, and a fierce head to ward in the teeth of raging storms setting leeward.

Tilden finds its solution in the chagrin and disappointment of these political cormorants. Can it be supposed for a moment that this horde of office-seekers was composed of men whom a just sense of public need would have put in office?

Is solid principle the basis upon which these people act? Will they stand or fall on questions of great public moment? One has but to look about him for an answer. When one party has failed to flout the individual banner of the aspirant he has hurried to other combinations, and announces to-day what he yesterday asserted to be the very essence of truth. They are ready to seize the first popular breeze, however adverse to their former views. Having started for office, it matters little how they reach it. It is not a pleasing task to write thus of one's countrymen, but the time has come—has long been here—to awake from the sleep of indifference, from the deadly undertone, and assert the importance of Christian citizenship. Whether we think so or not, we are on the eve of a great revolution. If we have the reign of unrighteousness as we can see it to be, if the blotted votes to Baebus, if the violator of human and Divine law, if the gambler, the Sabbath-breaker, the true breaker—if these be the men we desire, are determined to have, we may prepare, and prepare at once, to follow them to the most dreadful calamities. If the color of the wine fat, of the beer hall, of the gambling den, is preferable to the odor of virtue, God will let us have our fill. One candidate posturing to the lascivious strains of the dance-room, asserting on the platform his right to drink when he pleases, bidding by the contemplation of argument for the view of his magistracy of this great State. Another, woefully given to self-indulgence, quibbling about points far beneath the high state-manship required in a man to represent the frank, the honest Christian integrity of a vast constituency—these are not amusing facts to be contemplated in the mind, they make one sick at heart and extort the cry: "How long?" What does our Christian franchise amount to in Texas? Not less than two hundred thousand people in this State profess to be the servants of God and to reverence His Word. Shall not these speak so as to be heard? Shall we not have a right and is it not their duty to speak? Shall the faces, dotted with lager beer and whisky, the deceitful and treacherous, who fill places of public trust, be yet honored with Christian confidence? Must we again be compelled to vote for men who are opposed to every regulation of the honest traffic, who are willing, if not anxious, to hand us over to our bound hand and foot, to the liquor association? Must we support men who are against the Sunday law, and who would make that day of rest—a wisely a part of the very economy of nature as well as of religion—into a source of pleasure, insulting you in your houses, in your pew, insulting you everywhere? Is there no solemn charge resting on the Christian citizens of Texas to hand down to their children a wholesome opinion, practically carried out by a righteous administration of law? Being in God, do we propose to elevate to high places men who deny His existence? One of the most prominent officeholders in this State rebuked a friend of the writer for asserting his belief in the Deity. That man has charge of the education of the young men of Texas. He would force upon the mind of the rising generation his frothy, German stupidity, and give a piece of worm-rot sponge instead of bread to the mind of longing humanity. These exercises can not elude to the body politic without our votes. It is for the Christian voters of Texas to raise a standard that shall defy the hosts of corruption and fraud. If the history of the last few years is to be repeated, it must be done by our act; there can be no mistake about that. Ah! says one, the Christian must not soil himself with such affairs. Away with this balderdash! No grander sight could be witnessed than a gathering of those who feel these things most acutely; wrong; not to form parties or enter the field for office, but to assert a resolve to be considered a factor in the future government of the commonwealth. Aspirants: Governors, Lieut-Governors, Legislators and Boards of Education, stand clear at the sight as with the pale of death. At that sight the "fair expectancies and roses" amongst the political hacks would rush forward, full of repentance, and the bitulous church member, who holds office over the counters of the saloon, would cease his potations. These fellows are quick to see their own advantage. Our national capital affords food for reflection. Sitting in a senatorial seat is a man whom many honor. He declared, some years ago, that it was his conviction that monarchy was not suited to man, and that ground Mormonism had developed in answer to a want of human nature, striking a blow at the most sacred relationship in the economy of social life. He has been talked of as a fit candidate for president. It is said, also, that he is a church member. Another senator is now charged with a debasing crime, which, if true, ought to drag him from his high post of honor and set him in the criminal dock. It is said too, also, that he is a church member. A prominent member of the present congress said to a friend of the writer: "Washington and congress are rotten as the grave, and are every species of sinking and disgusting corruption." The case of our votes have spread; a feast where putridity, monstrous, grinning and unblushing crime are served as viands upon which to sate the appetite for good government of Christian men—Christian voters—unless we are as bad as their time is short of honor and respect, the president of the prophet to tell where all this must end. The world's history is full of examples, warning all after times. The imagination may picture "many flowery islands in the waters of wide agony," but rest assured their coasts are iron and strewn with wrecks of engulfed and deceived mariners. We may hope for accidental winds to waft us away from those treacherous rocks, but we shall hope in vain. All winds set in that direction. If we shall escape it will be with toil and sweat of good sailors, of whom, thank God, a great number abound, and a fierce head to ward in the teeth of raging storms setting leeward.

When it comes to the selection of officers, how much liberty is enjoyed by the masses? What regard is had to the wishes and desires of the best elements of the masses, the newspapers, public meetings, conventions, and meetings. The forces of greed and polished ambition are well organized, while the rest of us, a vast majority, are helpless from lack of concert. The whole business is so managed that but a mere trifle of the people do all the choosing, all the legislating. At this to all but the soul moving heaven and earth to keep their hold on public patronage. The outs are surging to get in, and we sit silent witnesses of the disgraceful struggle.

What regard is had, we ask, to the wishes and desires of the best elements of society? None at all. We could enumerate many instances—one will suffice: Instance the Deaf and Dumb Asylum case. Attend a meeting of these representatives of the people if you wish to satisfy yourself as to the need of reform. It has been reported in the newspapers, and reported by hundreds of lips, that the annual gatherings at the State A. M. College are seasons of special debauch. The jolly guardians of that institution—sacred to learning, sacred to virtue, one would suppose, spend a glorious revel upon the occasion. Redness of face and disheveled hair from the scenes of their carouse, to address the young men of Texas and to inspire them with noble sentiments. The puerile chatter impresses the students, if we may believe a letter from one of the cadets, published in a Dallas paper, that their ebriety is a source of pride, speaking from the rostrum. Men of society? new virtue! are these the people to guide our affairs any longer?

Indignation, like a cyclone, should sweep them forever from the light of political day. Now, if to warn the people, if to hold up to just scorn and indignation men of property, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is a trite quotation: "When the wicked rule the young, the good, the noble men and women of Texas, by stepping beyond the bounds of propriety, then we receive the rebuke, assured that when the results come, as surely they will, our vindication will be complete. It is

Texas Christian Advocate.

I. G. JOHN, D. D., Editor.

Associate Editors: H. S. Finley, H. S. Thrall, W. G. Connor, D. D., S. J. Hawkins, B. T. Nabors.

SHAW & BLAYLOCK, Publishers.

OUR NEW DRESS.

Ladies love to appear in a new dress—so does the ADVOCATE. This week it appears in type fresh from the foundry. The small type which the press of matter on our columns has compelled us to use will seldom distress the eyes of our aged readers. The present type is known as brevier. Its clear-cut face brings out each letter so plainly that old and failing eyes can read it with ease.

With our present type we can add largely to the amount of reading matter. Even with the small type we employed we have not been able to find room for the matter that has crowded our columns. We are now giving an amount of reading matter which will justify us in comparing in size with the leading religious journals in the land.

An esteemed friend recently asked: "Are your advance movements wise? You have reduced the price to two dollars. You are now issuing one of the largest religious papers in this country. Will you be able to hold up at this rate?" Our reply was: "We think our advance movements are wise. They have been made confidently relying on the preachers and church for support. We pledged the conferences if they would enlarge the subscription to a certain point, we would enlarge and improve the ADVOCATE. We have not waited for the increased subscription asked for, but have enlarged the paper relying on the M. E. Church, South, in Texas to sustain us. We believe it will do." Now, brethren, shall our hopes be disappointed? With our large membership and growing every day; with our State swelling annually by hundreds of thousands in population; with the great moral and religious conflicts at issue in society, will our efforts to place and hold the TEXAS CHRISTIAN ADVOCATE in the front rank of religious journalism be sustained? We are endeavoring to make the ADVOCATE worthy of Texas Methodism. It is for you to say whether success shall crown our efforts. Will our friends respond? We ask not for kind words alone, but deeds. We wish to place the ADVOCATE in every Methodist home in Texas. We wish to send it to 20,000 Methodist families. Shall it be done?

DECLINING CORRESPONDENCE. "There is no duty more delicate than that performed by the editor when he declines an article from a correspondent whom he highly esteems. Many reasons may influence the decision of the editor which the correspondent may neither apprehend nor appreciate. The article may be well written, but the subject may have been discussed to exhaustion by others before the article reached the office. Several articles on the same subject may appear at the same time. All have merit, but several state the same points; to insert all will over-load the paper, break into other departments and diminish the variety in its matter, and make the discussion a weariness to the reader. How is the editor to decide? He can not burden the columns with all the articles. He is certain to offend some if he rejects any. What shall he do? If he is worthy of the position he holds he will publish that part which his judgment approves as the best and endure patiently the censure. Sometimes he may decide it is best to reject all. As to one point our mind is clearly made up: an editor who expects to escape censure has missed his calling. So has the preacher who expects to please everybody.

Not every subject that may be interesting to the writer may be profitable to the reader. Some matters ought not to be discussed in the paper. They are proper on the conference floor, for that body has jurisdiction over them, but their discussion in the paper would be unwise. A matter may be of personal interest to the writer, but of no interest to the reader. Yet it is the editor's first duty to consult the wants of the readers of the paper. He must meet that duty which he feels is of the first importance. An article appears very differently to the writer and reader. We have often known the writer after reading his own article blame the editor for a lack of judgment in publishing it. Editors are fallible. If they err in rejecting your communications give them credit for sincere motives.

REV. YOUNG J. ALLEN, D. D., LL. D., one of the missionaries of the Methodist Episcopal Church, South, at Shanghai, has been made a mandarin by the Chinese government—the only instance we believe in which a foreigner was ever honored with such a title. It gives Dr. Allen great influence and advantage among the Chinese, which, we are glad to believe, he is using to the furtherance of the gospel.—Southern Missionary Herald.

The Holy Spirit touches the human soul; we walk with God; we dwell in him; he dwells in us; we have fellowship one with another. He is no longer merely a great First Cause—a God in mechanics; he is no longer merely a divine Biography—a God in history; he is a personal friend; we dwell under his roof; we sit at his table, eat his bread, and receive the kiss of his greeting. This is the doctrine of the Holy Spirit.—Christian Union.

Dr. Moon writes from Georgetown: "We have a very interesting work of grace among the students."

WORK OF A RELIGIOUS PAPER.

Under the above head we find the following vindication of the TEXAS CHRISTIAN ADVOCATE in the columns of the Christian Preacher of Dallas. Senator Homan has the thanks of the ADVOCATE for this just and candid statement of its position on the great moral and social questions now before the people of our State:

A paragraph in a recent number of the Preacher, in which the Methodist paper at Galveston is styled "a political-religious journal," prompts this article. It is a great misfortune that many of our brethren decline to vote, hold office, or otherwise aid in giving a moral character to the earthly government of which we are citizens. It is, if possible, more unfortunate that some of our papers encourage the 800,000 and most of them wholly ignore any mention of the duties of citizens to government, or any participation in the discussion of questions which, though apparently somewhat of a political character, yet involve the very essence of morality, the welfare of Christians, and the peace of the church.

It is the mission of the Christian to do good. He ought not to be neutral in any contest between good and evil. A Christian paper should be a power for good, and that power ought to be exerted through every channel open to it. I understand the mission of a religious paper to be to advocate actively the good, and oppose fearlessly and vigorously the evil. Satan strives by every means to maintain the ascendancy among men. He works, I do not think, through his disciples, to fill legislative halls and executive offices. He uses his papers and sends his men to the ballot-box. What can please him better than the spectacle of thousands of Christians standing aloof, with folded arms, saying: "We have no concern for human governments, and no part or lot in making or administering the laws of men." Satan can have no objection to a religious journal so rigidly non-political that it will not oppose him at the very point where he makes his most effective attack.

As the Methodist paper mentioned (the CHRISTIAN ADVOCATE of Galveston), I do not think it at all a political paper in the sense in which that term is understood generally. I do think it exceeds any other religious journal in Texas in cultivating a part of the field of religion. It does not think because a paper discusses and urges the adoption by the government and people, of certain measures in the interest of order and good morals, it necessarily is a political paper.

Many questions of political character are also moral questions. If such, it is difficult to see how a religious journal can consistently be silent. For instance, gambling, the parent of the most terrible crimes, is prohibited by State law. That law being openly violated, with the knowledge of the officers who have the power to enforce the law, and the ADVOCATE very ably, and I think with strict propriety, discusses the nature and exposes the prevalence of this vice, condemns the delinquencies of the officers, and demands the enforcement of the law, in the interest of morality and the Christian religion. Who shall say that the ADVOCATE goes beyond its province as a religious journal in that matter?

Again, mainly through the efforts of one of our brethren, the local option law was enacted, by the adoption of which the people could banish from among them the most powerful instrument of evil the world has ever known—intoxicating liquor. The Methodist paper courageously began the fight, editorially discussing and warmly advocating the adoption of the law; not in the interest of a political party, but of humanity, and of peace, morality and the cause of Christ.

I happen to know that these efforts of that paper accomplished great good. The Methodists, with greater unanimity than any other class, worked to see that the law should be strictly enforced to the churches of the local option law; not that they were better than other religious people, but because they had been well taught and exhorted by their most powerful earthly teacher—their church paper. Had all other religious papers in the State stood by the ADVOCATE, that law would have blessed many localities which have suffered horrors for want of it; the happiness of families would have been preserved; lives saved; yea, and weak brethren who have been lured by the serpent of the ill, and have fallen away, might now be enjoying the peace of the gospel.

The whisky influence—that evil element, defiant to all law, human and divine, boldly rears its head in organized opposition to the laws of the State, and seeks to control their infamous business. The governor of the State issues his proclamation, calling upon all good citizens to sustain the authorities in enforcing the law.

The secular press as a rule do not dare give offense to the liquor men.

If the religious papers do not tell the people their duty and urge its performance, who will? The Methodist paper teaches its readers in no uncertain language, to set their faces against this turbulent set and support the law. Now, in all these things, I think the ADVOCATE exactly right as a religious journal. I have not observed that paper meddling in questions of mere political expediency. May the day not be far off when all religious journals will take decided ground, instructing them who read on these great moral questions with which the government and its citizens must deal. But I grow tedious, I propose writing more with reference to the mission of our papers.

W. K. HOMAN.

holds that position. Will the Preacher inform us when and where the M. E. Church, South, has ever legislated on political questions, or by any act shown itself to be a "great political sponge in this country, retaining political prejudices longer than any other body, religious or political?" The membership of the Methodist E. Church, South, embraces men of all political creeds. It confronts no man with any political "shibboleth." No question is asked any applicant for membership respecting the land of his birth or his political proclivities. Among those who knied at its altars are those who have faced each other on the battle-field. Here they meet as brethren. Will the Preacher inform us as to the grounds on which it bases this broad assertion?

The Preacher admits the magnitude of the evils in society which the ADVOCATE has assailed; but says it does "not urge the correction of existing evils by Christians going to the ballot-box." We do not recommend the ballot-box as the panacea for all our social and moral evils; but we do insist that the obligations of citizenship rest on every man who shares the protection and benefits of our free institutions. The land has been cursed by the control held, bad men have assumed executive offices. Whisky rings have ruled our legislative halls, and made executive officers the instruments by which their infamous business has been supported. Demagogues have elbowed good men out of positions of trust, and gamblers have taken their seats in places of honor and trust when they should have been arraigned before the bar of justice as offenders against law. So unwholesome is the political atmosphere in which party leaders move that good men have shunned it as they would a province afflicted by the plague, and as a consequence, the land has mourned because bad men have ruled the State.

The remedy for these evils is for good men to assert their citizenship and at primary meetings, at the county and State conventions, and at the polls demand that honest and capable men fill the offices which have so long been occupied by political tricksters or the tools of whisky and gambling rings.

INFIDELITY ON THE RAMPAGE. The Galveston News bristles with the weapons of infidelity. These weapons are venerable with age, worn, broken and rusty; and, as many good, simple people thought, were buried in the grave of oblivion, never again in this Christian country to be dug up and used in a nefarious strife against all that is good in human society. But a new champion has made his debut on the stage of American action, whose prowess in wielding these ugly, broken implements has—for the time—revivified the waning hopes and courage of devils and bad men.

It may seem strange—and doubtless does to many—that an infidel gladiator should attract so much attention. But it only elucidates a text from the Book against which his fiendish invectives are eloquently hurled. "Behold how great a matter a little fire kindleth! Bad men are no less 'haters of God' now than when St. Paul drew the inspired pen-picture of them in the first chapter of Romans. Let the reader turn to that chapter and look at the portraiture of that class of men who, 'professing themselves to be wise, they become fools.'" "Who changed the truth of God into a lie." "God gave them over to a reprobate mind." A deformed person will turn away from his picture, and a rogue will take no pleasure in the accurate lines which define his person as a guide to the detective or police.

Look! reflect and cease to be astonished. So long as there are bad men in human society who will consent to be "led captive by the devil at his will," so long will there be enemies to all that is good and advocates of all that is bad. The recent flutter and bravado in infidel circles furnishes one explanatory note on the howl against the Sunday law in Texas. The howl is worthy of the source of its birth—the father that begot it, and the mother that gave it birth and pap. These things go together; they have an affinity for each other; they are in concrete and can not be separated. The serpent is in the egg and only awaits to be hatched, poisoned and fanged for the work of death. If the tree is bad, the fruit will be bad. "By their fruits ye shall know them."

The occasion and exciting cause of this fresh outbreak of infidel rage seems to have been the delivery of a lecture on Ingersoll and Ingersollism in the city of Galveston by the Rev. Mr. Briggs, who, though a young man and inexperienced as a lecturer, yielded to the stress of public sentiment and dared to hold no more to scorn the sacrilegious invectives of this renowned infidel against God and the Bible. In the News of the 23d of May there are no less than four articles, professing, by correspondents; and judging from the contents of three of these articles, one might suppose that the writers had drawn their inspiration directly from the evil one. The ignorance displayed in some of these articles is only surpassed by their malignity.

Only a short time since the News' Washington correspondent went out to castles over Ingersoll, and boastfully said, in substance, that the clergy were dumfounded; that but few, if any, could "answer his sledge-hammer arguments." Now, when a young man in Galveston, in a lecture, exposes the man and his sophisms of atheism with ease and grace, and receives the applause of the virtuous and intelligent classes of society, these disciples of infidelity raise a doleful howl, rush to the columns of the News—four at a time—to spit their venom at the lecturer and the Book he defends. One of these correspondents is careful to state: "I am not his follower, nor his champion; my whole heart goes out to him and wishes him God-speed in the war which he is

waging against enslaving orthodoxy." He clearly reveals in the article (I will not burden these columns by further quotations) that he does not love Ingersoll as much as he hates the clergy, the church and the doctrines of Christianity. This is not so strange after all. Bad men never did love the good. Can grapes grow on thorns or figs on thistles? Jesus Christ gave the pedigree of this class of sinners 1850 years ago: "Ye are of your father the devil; and the lusts of your father ye will do." That unfortunate class of men, here defined by Christ, have had their successors down the ages, and judging from the deliverances of these later ministers, churches and orthodox, we do not hesitate to admit their claim to any home which may attach to this long line of successors; much less do we question their paternity.

But why—most respectfully do we ask—do these warriors of darkness hide behind masked batteries? Why write over non despatches? If there is nothing irreparable in exposing atheism—in becoming the satellites of Ingersoll—in hating ministers, churches, the Bible and orthodoxy, why not give your names to the world, gentlemen? Are you afraid of the enslaving orthodoxy, clergy, church and Bible? They hurt no one. They neither break bones nor shed blood. Indeed, they are not your enemies, and would do you good if they could. We insist, let us know who you are. Will you?

No, indeed; these correspondents know that to have affixed their names to these articles of infidel hate, would have been to invite a spot which would mark them in society, and might throw a shadow over the prospects of a rising family. "The fathers have eaten sour grapes and the children's teeth are set on edge." Is an old proverb which has lost its significance by the lapse of centuries, and may admit of more significant variations than one.

We are reminded of one infidel gentleman whom we knew, who on the death of his wife applied to a minister to preach her funeral, which he did. In his sermon he stated that he was sorry to say that the "dear lady" was not a Christian. At this the bereft husband took offense. It was disrespectful to his deceased wife to say she was not a Christian. A man must be lost to "natural affection," who would openly espouse infidelity with the responsibilities of a husband and father upon him. But few men, however vile they may be—if they have families—are so reckless as to make, in this Christian country, an open plunge into the infamies of infidelity. This plunge is generally made from the gambling hall or the whisky shop, and not from the virtuous portions of society.

It may not be amiss to remind the News that the frequency of these infidel articles, over non despatches in its columns of late, is exciting grave suspicions of sympathy with these infidel radders.

TYPE-WRITER MUSINGS.

First of all this type-writer congratulates the ADVOCATE on its enlargement and improved appearance generally. Now let all its contributors and writers of posts utilize its space by condensing what they have to say in the smallest possible compass; eliminate all personalities; avoid slang, and write in pure, plain, grammatical Anglo-Saxon language. This will give the editor room for some interesting clippings from his exchanges.

A word about our Sunday-school literature: For beautiful mechanical work, admirable matter, appropriate illustrations and useful matter explaining the international Sunday-school lessons, the series of publications issued at Nashville, under the supervision of Dr. Cunningham, are hard to beat; and the expostions of Col. M. in the ADVOCATE furnish a valuable supplemental commentary. We say with an emphasis: let every Methodist Sunday-school use our own literature.

This type-writer sincerely rejoices to see the interest now manifested in nearly the whole respectable family of *Advocates* in the importance of electing unobjectionable men to office. Political conventions are neither blind nor deaf, and they will be compelled in making nominations to office to respect the conscientious convictions of the really religious class of voters.

Methodism, if not an organic unity, is still homogeneous. What a grand assemblage will that be when all representative men of all the great Methodist class meet at the old City Road Chapel, in London, in August, 1881!

The quadrennial address of the bishops of the M. E. Church was a splendid document, presenting a most satisfactory exhibit of the progress of that body during the past four years. Would that the Church, South, could approximate it in its missionary and publishing departments. We are following after. May their example stimulate us to quicken our pace! Speaking of books, the Church, South, must, absolutely *must*, do better in the way of printing and circulating cheap books and tracts! As Methodism is essentially one in doctrine and church economy, the experiences of one may benefit all the other bodies. The bishops, in their address, point out an evil which we, too, may possibly feel. The very short period of probation in the itinerant ministry leads to the admission of men but poorly adapted to the work. When ministers were scarce, and the demand for laborers urgent, there was some excuse for this haste. There is none now. In almost every annual conference there are a few men whom the bishop finds it difficult to station. He hates to send them to a work so weak that they will receive no adequate support; and still worse to send them to an important charge for which they are not fitted. Such men, in justice to themselves, to their families, and to the interest of the church, should be retired; and no more of that class admitted.

In one instance, two small conferences, by a unanimous vote, had united and formed one. Is it good policy to go on making new and weak conferences in which there are not members enough to form a respectable court to try an accused member?

May commission on fraternity, were final—*res adjudicata*. A few hot spurs on both sides wanted the question of fraternity left open, as a kind of rowel with which to re-open old sores. Let them heal up; and as Sam Houston once said about know-nothingism, let these irritating questions be buried face downwards, never to have a resurrection.

And so in the next few months we are to have four bishops of the M. E. Church, South, in Texas. Bishop Keefer is to dedicate a church in Victoria; Bishop McTear to hold some district conferences in the Northwest Texas Conference; Bishop Pierce to hold four annual conferences, and Bishop Kavanaugh two others. Texas is a great State!

We last year reported a net increase of ten thousand members. Shall we have an extensive revival this year? and are we laying out plans for protracted and camp-meetings, and taking other measures for a general and sweeping revival that shall reach every portion of this great empire State? T.

The activity displayed by infidelity in giving circulation to the teachings of its leaders should arouse the faithful preacher to increased effort in giving circulation to a sound religious literature. On our late trip to Nashville, Cincinnati, and Louisville, a news-boy met us on every train, and amongst the cheap literature offered were Ingersoll's lectures or works of similar character. These secular papers too often make their columns the channel through which this tide of evil is poured. Extracts from Ingersoll's lectures, commendations of his life, flings at Christianity, the blunders of its advocates or the inconsistencies of its professors, meet the eye of the reader on nearly every page. Moral poison is thus doled into many a household. The father wonders after a while where the son imbibed certain infidel ideas, and the mother wonders who has cast the shadow of doubt over the mind of the daughter. If they will examine the literature admitted into their homes, they will find the serpent's trail. Against these evils each house should be guarded. Blind faith is defenseless against bold unbelief. It is not enough to exclude error—they must supply truth. Not only should their houses be guarded from these skeptical productions and pernicious influences, but their libraries and center-tables should be filled with a sound religious literature. It can be found in abundance. The religious press is active in providing the supply.

Camp-meeting seasons are most favorable for the circulation of our church literature. The church is then awake, and its movements should be in harmony with all the great enterprises of the church. A camp-meeting should ever aim to advance the church to a higher plane of religious activity. It should prompt the members to church building, to increased liberality in missionary collections, and to prompt and liberal support of the church at home. The camp-meeting is a good time to secure subscribers for church papers. The young converts must be brought into vital sympathy with the church in all its work if they ever become useful members. They ought to be trained at once for the life-work they have undertaken. If they are parents they will need counsel to help them in training up their children for God. The religious paper is specially designed for this work.

The paper cooperates with the pastor in his labors with his flock. It cooperates with the parent in leading their children in the right way. It cooperates with the Sunday-school worker in his labors with the children. It cooperates with the steward in supporting the ministry on his charge. The camp-meeting is a good time to obtain subscribers.

INGERSOLL AND INGERSOLLISM: A lecture delivered in the Opera House, Galveston, Texas, May 13, 1880, by Rev. G. W. Briggs. A careful examination of this lecture will satisfy any thoughtful reader that gross injustice was done the lecturer and the cause he represents by the garbled reports which were sent out by the Galveston News. That paper was careful to leave out of sight as far as possible the lecturer's review of Ingersoll as a critic of the Scriptures and his utterances as a teacher and seeker after truth. The lecturer's examination of Ingersoll's unscrupulous attacks upon the Christian's faith, his ignorance or his perversions of Bible history, and his answer to many of the most popular of the infidel's arguments are carefully overlooked; while attention is drawn to a distorted statement of what the reporter considered its most assailable points. The eagerness with which many papers have circulated this caricature of the lecturer's opinions, and their failure to give him credit for his prompt disclaimer of sentiments attributed to him, are not calculated to elevate the press in the estimation of truth seekers of every faith. We are pleased to note the fact that many of the most reliable papers of our State did not make themselves mere echoes for the Galveston News. Those who desire to decide on the claims of that journal as a faithful chronicler of passing events, can do so by procuring this lecture and comparing it with the News' report.

Bro. Z. T. Ross, of Cold Springs, was in the city during the week, and paid the ADVOCATE office a visit. An admirer of Mr. Huxley sent him a check recently for £1,000.

JOHN BRIGGS favors reading a portion of Scripture in the public schools, with out note or comment. In Greece the New Testament has been made a text-book in the public schools.

THE M. E. General Conference. By ballot of the entire conference, elected by secretary, John M. Walden was elected assistant treasurer of missionary society and David Demmon as treasurer of Sunday-school union. A report was adopted recommending the discontinuing of the National Repository and Golden Hours at the end of the current year. The conference determined to continue "on trial" for four more years its Southern literary effort, in publishing the New Orleans and Atlanta Christian Advocates. Fourteen hundred dollars subsidy is to be paid to each of these for two years, and \$1000 each for the two years following. If at the end of the four years they are not self-sustaining, then they are to be discontinued. That \$1800 could have been much more profitably and religiously expended on something else than an uncertain—in fact, an extremely doubtful—experiment. The Christian Advocate at Portland, Oregon, is to be discontinued at the General Conference and was resolved to pay its liabilities of \$2,500; and turn the paper over to trustees to be conducted as an annual conference paper. It was resolved to continue the Christian Advocate, published at San Francisco. A resolution was adopted regarding the paper (No. 343) is to be paid, and a subsidy of \$1,000 is to be given to the paper for the next four years. The Episcopal residences were fixed at New York, Boston, Philadelphia, Baltimore, Syracuse, Cincinnati, Chicago, St. Louis, Atlanta or Cincinnati, St. Paul, Minn., Austin, Texas; Des Moines, San Francisco. Another report says that after discussion, Washington, D. C., was substituted for Austin, Texas. We can not exactly determine which place gained the preference. A resolution was adopted regarding the bishops to select their homes from the places named, according to their seniority, and that they should not change their place of residence before the next General Conference. An Italian mission conference was authorized in Nebraska, Utah, the Black Hills, Dakota, Indian Territory, and Montana, outside the Montana conference and Black Hills missions. Resolutions were adopted: "To authorize Rev. Drs. Nast and Liehman to translate the discipline into German;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;" "Instructing the bishops to appoint fraternal delegates to the British Wesleyan church effort;" "That editors who have not been re-elected receive their salaries until the next meeting of their conferences, unless they are sooner employed;" "Asking the bishops to take a collection before October, 1880, to remove the bonded debt of Metropolitan church in Washington;" "Providing for the publication of a quarterly magazine in the interest of the benevolent departments, to be edited by the secretaries of the several societies;"

Texas Christian Advocate.

ADVERTISING RATES:

Table with columns for Space, 1 Mo., 2 Mos., 3 Mos., 6 Mos., 1 Year. Includes rates for One-half Inch, One Inch, Two Inches, Three Inches, Four Inches, Six Inches, One-half Column, One Column.

CHANGES—Any advertisement may be changed monthly from date of insertion. For double column advertisements 10 per cent. added to regular rates.

IN future, church notices will receive only two insertions. Let presiding elders, preachers in charge, and members of quarterly conferences bear this in mind.

WEATHERFORD DISTRICT—THIRD ROUND. Weatherford station, June 12, 13. Weatherford et al. at Weatherford, June 19, 20. Gilman et al. at Eldorado, June 25, 27.

MARSHALL DISTRICT—THIRD ROUND. Overton and Troupe, at Troupe, June 25, 27. Marshall et al. at Marshall, June 25, 27.

SULPHUR SPRINGS DISTRICT—3rd ROUND. Sulphur Springs sta. 2d Sunday in June. Pittsburg et al. at Pittsburg, 1st Sunday in July.

NEWS.

From Precinct, Sessions, Exchanges and Telegrams.

A LYCONE at Mitchell, Dakota, killed two persons and injured several others.

FOURTEEN cases of sun-stroke, twelve of them fatal, were reported in New York and Brooklyn May 28.

JUDGE T. M. Cooley of the supreme court of Michigan, has decided that Christmas is a legal holiday.

At the annual parade of the Brooklyn Sunday-schools, May 26, there were 20,000 children in the line.

The supreme court of California has released Dennis Kearney from prison on a writ of habeas corpus.

The weather in Massachusetts and New Hampshire on May 26, was the hottest ever experienced there, the mercury ranging from 92 to 102.

GEN. POPE has ordered a large detachment of Mexico to New Mexico, to cooperate with Gen. Hatch's command in the campaign against the Apaches.

The superior court in San Francisco sustained the demurrer of Mayor Kallach to the impeachment proceedings, and dismissed the case against him.

On Saturday, May 29, decoration-day, was observed with appropriate ceremonies in many places. All federal offices were closed by order of the president.

The clearing-house exchanges for the third week show an increase in comparison with the corresponding week last year, at all cities except San Francisco.

The temperance reform has extended to the base-ball clubs. The catcher for the Boston club has been suspended from playing in any league company for a year, because of intoxication on the field while playing.

The New England Free-love League convened in Boston last week. It is a little strange the Galveston News has overlooked this convention. Judged by its extreme partiality for such literature, one would have supposed that the News would have had a full report.

The situation at Chicago, where the National Republican convention is now in session, may be summed up: The Grant managers claim with the utmost confidence 41 delegates; the Sherman men claim 100, and the Blaine leaders claim everything.

The mercury has been interesting New York people by running between 94 to 100 in the shade. There has been no rain for several months, and hence denizens of the rural districts are discouraged. In many places farmers are plowing up potato fields planted early in the season.

The hostile Sioux at the Poplar Creek agency are about in the notion to surrender unconditionally. They are hungry, poorly clad, out of whisky and tobacco, and hence tired of fight. A hungry and needy Indian is generally disposed to peace. Ration, whisky, tobacco, and ammunition him at government expense, and he is always "spoiling for a fight."

The Illinois temperance people are in many portions of that State waging the right kind of war against the whisky vendors. At Rockford recently the prosecution of liquor-dealers was vig-

orous under the prohibition law. Fines and penalties went up into the thousands, and many of the dealers were glad to "pay up," and then "shut up." In order to escape further prosecution, The moral people of Texas are strong enough to secure prohibition. Why not have it?

The National Woman Suffrage Association assembled at Indianapolis, Ind., last week. Delegates were in attendance from fourteen States. This association has a different programme from that of the American for the accomplishment of the same object. The National is working for a woman-suffrage (16th) amendment to the national constitution; the American aims to accomplish its objects by working upon the different State legislatures. The two, however, work in perfect harmony. This body will be in attendance at the Chicago National Republican convention—where seventy-six seats have been reserved for its members.

It is not often that you find a politician that will, under any consideration, refuse to run for office, but this is of late occurrence as not to take the whole country by surprise when it does occur; but the resignation of Senator Gordon, of Georgia, from office after election and installation may be properly termed the biggest exclamation point politics has furnished for many days. All manner of reasons are assigned. Gov. Colquitt has been accused, in connection with ex-Governor Brown, of buying Mr. Gordon out; Mr. G. has been accused of a desire to go home to cover up his tracks in some financial rascality. General Gordon's own explanation, that he can't make a living and get a good deal of an offshoot does not satisfy the political world; too many of these "professionals" realize forty or fifty thousand dollars a year from three to five thousand dollars salaries for a tale like this to go down; but it may be true, nevertheless.

ONE of the complaints against the patriots who are ever willing to fill our offices is that they will not commit themselves definitely on leading issues affecting the people. None such deserve a vote; for they are not honest. Judge David Davis, spoken of as a possible nominee by the Democrats for President. In answer to a request, he publishes a letter defining his position on all leading matters in the clearest and most forcible manner. We commend his honesty to politicians of all classes. Briefly stated, he is in favor of silencing sectional strife; the observance of the constitution and all its amendments; discontinuing subsidies, grants of public lands, revising the tariff, and the fullest protection of the honest voter from intimidation by troops at the polls, and fraud by returning boards. He believes the constitution clearly defines the respective limits of the Federal and State governments; that so-called "strong government" would be destructive of home rule in the States; that the third term would be a fatal concession; that the rapid growth of corporate power should be viewed with alarm, and that an honest and fearless executive would be the best guarantee of civil service reform.

The Chilians defeated the Peruvians recently in a pitched battle at Locomba.

The supplemental European conference on eastern affairs will be held in Berlin on June 15.

A PARTY of two thousand Bulgarians recently defeated the native Turkish villagers in the Balkan range.

THE British have tendered the ownership of Afghanistan to Abdul Rahman Khan, who will think about the matter.

PRINCE WILLIAM, of Montenegro, son of Archduchess Marie Louise, once wife of Napoleon I., is insane over financial embarrassments.

RUSSIA has decided to issue a new 4 per cent. loan of the nominal value of 150,000,000 roubles, from which it expects to realize about 102,000,000 roubles.

AN American, in the person of lady Harcourt, has become the wife of an English cabinet minister. She is a daughter of the late J. Lothrop Motley, the historian.

GERMANY withdraws its objections to a European conference on the subject of enforcing the treaty of Berlin in Turkey, and all the great powers are now agreed that, if it becomes necessary, there shall be common action.

A PAPER containing a letter from Gambetta to the agent warlord denounced the house of Savoy and recommended that all prominent members of the right in the chamber of deputies be hissed in the street, has been seized at Rome.

A MEMORIAL, signed by many liberals, has been presented to Mr. Gladstone asking that Sir Bartle Frere be immediately recalled from the Cape, and replaced by Sir W. G. Buller.

THE ages of the members of the new British cabinet are: Mr. Gladstone, 70; Earl Spencer, 44; Lord Salisbury, 67; Duke of Argyll, 57; Sir W. Harcourt, 53; Earl Granville, 65; Earl of Kimberley, 54; Right Hon. H. C. Childers, 53; Lord Northbrook, 54; John Bright, 60; W. G. Buller, 41; G. C. D'Almeida, 55; Mr. Chamberlain, 44; Marquis of Hartington, 47.

HEAR what the unjust judge said in Hungary: Some time ago a man died bankrupt, and though he did not leave his wife a single penny, he bequeathed her a very large unpaid bill at a local public house. His creditor did honor to his memory by bringing an action against his widow for the payment of her husband's drinking account. She proved that she was absolutely penniless, but the judge condemned her to pay the bill with costs, on the ground that by her evidently capricious and impracticable temper she had driven her late husband to the public house in order to find there the comfort and peace which were denied him at home!

As to the execution of the Panama canal scheme, writes a London correspondent, a contract between G. M. de Lesseps and an engineering company is already signed. This company asks a year for the construction of machines, at the end of which time, if he finds the money to pay them for their labor, they will begin to work. They contract to make the canal, and the necessary dykes, embankments and drains connected with it, in six years. Each working-year is to comprise 250 days, and 8,000 laborers are to be employed daily. M. de Lesseps will place the financial management of the canal scheme in the hands of a universal syndicate of bankers; 400,000,000 francs will be required, and he proposes to raise them by shares of \$100,000 each. Should America desire it, 200,000,000 will be reserved for her, which would give her the primacy at the board of management.

The New York Tribune says: Col. Gordon, who has extended the influence of Egypt on the Upper Nile and done

what he could as Governor-General of Sudan to break up the slave trade, has written a "Memorial on the Treaty of San Stefano and Berlin." He advocates the following programme: 1. The complete purchase of Cyprus. 2. The abandonment of the Asia Minor reforms. 3. The union of Bulgaria and Roumelia, with a port. 4. The increase of Greece. 5. Constantinople a State, under European guarantees. 6. Increase of Montenegro and Italy, on that coast. 7. Annexation of Egypt by England, either directly or by having paramount and entire authority. 8. Annexation of Syria by France, ditto, ditto, ditto. By this means France would be as interested in stopping Russian progress as England is. 9. Italy to be allowed to extend toward Abyssinia. 10. Re-establishment of the Turkish constitution, and the establishment of a similar one in Egypt. (These constitutions, if not interfered with, would be as interesting to Egypt as their parasite pachas. Col. Gordon meantime looks to the re-establishment of the constitution of Midhat, and "its maintenance in spite of the Sultan," as the proper means of "preventing the inevitable crash of the Turkish Empire which is impending, imperiling the peace of the world.")

Our Postal Cards.

SAN ANTONIO, BEXAR Co., May 28.—I see in a postal from Bro. Pullum, Uvalde, giving the time of holding the district conference including the third Sunday in June. I have made no change. It includes the fourth Sunday in June, not the third.—W. T. THORNBERRY.

The district conference for Stephenville district will convene at Ireddell, June 28, at 9 o'clock, a. m. A full attendance is much desired. The preachers will please bring up full reports, for their respective churches. Bro. M. T. Taylor and Dr. John will be present.—A. DAVIS, P. E.

CHESTLAND, ARKANSAS Co., May 29.—Rain plenty; crops tolerably good;—light on the hills. We have some evils here: First, the "Mormons," or as they call themselves, "Latter-Day Saints." Second, an old infidel, that is a great pest to our community. What ought we to do with him, Mr. Editor? Tell us if you can.—J. D. ROGERS.

MERIDIAN, BOSQUE Co., May 27.—Our District Court adjourned to-day; many cases disposed of; one hung jury in a murder case. Crops fine, and plenty of rain. People in good health, and fine spirits as to the future. Sunday-schools are doing well, and good time expected. Candidates pressing their respectful claims to the dear people. Success to you and the ADVOCATE.—JAMES M. ROBERTSON.

TEXARKANA, JUNE 1.—Our Sabbath-school gave an excursion and picnic at Benton on the 28th ult., which was very enjoyable. It was joined by Pittsburg and Mt. Pleasant. A number of speeches were made, etc. Bro. Neely and Hill especially would I mention. Everybody seemed at the zenith of enjoyment. Our school realized, clear profit, \$112.35. With it we will at once purchase a library.—D. F. FULLER.

BUFFALO, LEON COUNTY, May 29th.—We are in the midst of another season. I have been in Texas twenty-six years, and never saw crop-prospects better—all delighted and rejoicing over these prospects. I often wonder if we ever stop to think at whose hands we are receiving these blessings and which is the most likely to remind us of the duty we owe to God; these blessings or a severe drought.—H. J. HALE.

DEXTER, COOKE Co., May 25.—I received the motion against Wesley Smith's motion in ADVOCATE of May 8. Let Bro. Young do as he says, and send me a copy and I will put all the names on it that I can. Prohibition is more anon. Let the ball in motion roll. Let the work commence. Let us have an until rain's oppression fall and intoxication's slaves are free.—L. HOLMESBAKE.

GORER, FANNIN Co., June 1.—The weather is rainy and warm. Crops look exceedingly well. Health of country very good. Politics raging high; candidates numerous. Religion progressing fine. Sunday-schools increasing. Many more religious. Examination and district conference commences soon at Honey Grove. Circuit Preacher, come up. ADVOCATE admired and endorsed heartily.—J. A. ALLISON.

INDEPENDENCE, WASHINGTON COUNTY, May 31st.—Have just ended eight days pastoral visitation among the members connected with our church at Burton. Find seventy-nine names. Visited all but four. Some excellent members; but few disorderly. Many, alas, at ease—like warm and some spiritually dead. Many young people in the community unsaved. Oh! for a gracious visitation from on high at Burton.—G. S. SANDELL.

IREDELL, HILL Co., May 27.—I have just completed the second round of quarterly meetings in the Stephenville district. Finances low. Preachers pressed and living hard. Two churches built this quarter. Church generally revived. Some conversions. Harmony prevails in all our borders. Wheat and other small grain an average. Support of the preacher must come at the end. We will hope and trust in God and the church.—A. DAVIS.

IRENE, HILL Co., May 29.—The Sunday law is appreciated by this people. The ADVOCATE is a power for good; could send you many subscribers if money was plentiful. We are progressing religiously. Additions to the church on every round. Missionary collections provided for. Salary coming up slowly. Crops are the finest I ever saw. Rain plentiful. The prospect every way good, and the people are thankful. O. L. ARMSTRONG.

LIBERTY HILL, WILLIAMSON Co., May 29.—There will be a camp-meeting held at Jinks' branch camp-ground, two miles and a half south of Liberty Hill, near the A. P. road, commencing 8th of July at 7 p. m. Let all who intend to camp be here and have their tents pitched and ready to commence to work and pray for a revival at the first service. We invite the brethren in the ministry to come over and help us; especially would we be glad to have the Texas Circuit Rider to favor us with his presence.—W. V. JOHNS.

SULPHUR SPRINGS, HOPKINS COUNTY, May 29.—Another fine rain this morning; crops are fine and grass growing; farmers in good spirits, and politicians bleating around everywhere; religion in spots, i. e., in the hearts of some and

in the trunks and sashes of others. J. T. Bouchard, chief of the slave trade, has sold himself for the ADVOCATE and his bond, etc., etc., etc., you know. He endorses the course of the ADVOCATE and says, Lay on, and never mind Bro. Mitchell. We are the friends of the paper, too.—M. M. WYEME.

ANTELOPE CREEK, LAMPASAS COUNTY, May 24.—I am at present chief cook and dish-washer of the Texas frontier telegraph construction party. After leaving Austin and Georgetown, we passed through Liberty Hill, Williamson Co., Burnett, Burnett Co., Lampasas and Searcy, Lampasas county, and will reach San Saba about Wednesday, the 26th, there being a telegraph office at each place mentioned. Corn and cotton look promising, but some needling rain. I long to be at home to read the ADVOCATE once more.—T. H. ANDERSON.

ANNUAL COMMENCEMENT, NORTH TEXAS FEMALE COLLEGE, SHERMAN, June 11th to 16th, 1880.—June 11th, 8 p. m., Ecce terra sermon. June 12th, 3 p. m., meeting of trustees. June 13th, 10:30 a. m., annual sermon, Rev. S. A. Steel, Columbus, Miss. June 13th, 8 p. m., Abundantia sermon, Rev. M. L. S. P. M., Waxahatchie, Texas. June 14th, 8 p. m., valedictory address. June 15th, 4 p. m., meeting of Alumnae. June 15th, 8 p. m., annual concert. June 16th, 10:30 a. m., graduating exercises, diploma award, address, annual literary address. June 16th, p. m., college levee.—REV. E. H. PUTTS, D. D., Pres.

KELLEYVILLE, MARION COUNTY, May 29th.—We have a large and flourishing temperance society at this place, over two years old. We also have a large school and a flourishing church with nearly one hundred members. Peace and contentment reign. Crop prospects are good, weather rather too wet. Health good and the people hopeful. Bro. Hill is still busily engaged trying to serve his people faithfully, and may look for a good report from him before the year ends. Improvement and progress the order of the day in all the departments of life in this county.—S. J. WHITE.

HENDERSON, RUSK Co., May 31.—I have just returned from a flying visit to old Canton, Smith county, where I was called to preach the funeral of Sister Mary E. Childers, a large and attentive audience. It is a treat to meet old and tried friends whom we have served in the gospel in other days. The corn, cotton and out-crops are very promising in this portion of Smith county. These farmers are masters of their profession; their farms and their growing crops prove what I have said. The 5th Sunday in this month will long be remembered by the writer. May those people live long to enjoy the blessings of God. The general health good.—J. S. MATHIS.

COLD SPRINGS, SALTACHES Co., May 21.—I have received \$5 in registered letter from M. G., Victoria, Texas, for the widows I am looking after on my circuit, which has been applied as directed. Our last quarterly meeting began with the greatest difficulties in our way; but we held on. Bro. Brooks' doing the preaching until it proved a great blessing to us all. This meeting has taught us when we begin a work in the church to "look not at the things which are seen." The outlook on the work is good. Finances low; but if the worms will let the cotton alone, you know how those people will pay up. It is very strange why the worms eat the Lord's part first!—L. Z. T. MORRIS.

WILLIAMSON COUNTY, MAY 31.—From Cuero to Georgetown the proportions of the corn crop are immense. The age is uniform, all having been planted near the freeze in March. I have never seen finer corn anywhere. The general aspect of the cotton crop did not strike me as being very favorable, though some farms are fine and in good condition. The out crop is abundant and good. When the cotton has turned heavy rains. Some of the wheat is now being harvested; it is said the yield will be pretty fair. Where I have traveled, the wheat crop is not large. Surely hard times has left this lively country. I have met abundant evidence that sin abounds; while only here and there I met the tokens of the home of our Master. I might say much more, but my card is full.—M. B. B.

EAGLE LAKE, COLORADO Co., MAY 28.—The prospect for corn crop was never better in this country. Some unbusiness about cotton. Examined the farmers. Garden vegetables are fine and in the greatest abundance. One of our friends brought us a fine cabbage-head; it was, indeed, a model one. Yes, we can say a great deal about that cabbage, but we will keep the secret no longer. When we began to turn it over and over, admiring its size and quality, she found, to her great surprise, a silver dollar snugly wedged under one of the leaves. That giver knew just how to make a cabbage-head worth a preacher's family. Major Fern expected here next week soon. Have you a white pitcher to give to my open, for the advertisement of our camp-meeting will appear in the ADVOCATE not many days hence.—H. B. STOCKING.

PILOT POINT, DENTON COUNTY, MAY 29.—Rain, rain; everything all right in the East, except the crops, which are damaged. How great are thy mercies, oh, my God; thy ways are past finding out. Revival going on at the Cumberland Presbyterian Church; several conversions; church greatly revived; other churches helping; Sunday law generally enforced and all considerably improved. The host, whose editor is a Christian gentleman, a fearless defender of law and order. ADVOCATE well received; may God's richest blessings rest and abide with its editor and publishers. You can't edit a paper to please every grumbler. Please say to your readers in the East, especially in the choker fraud; he died in Brooklyn a doctor whose name I have forgotten, and some other knaves have taken his livery of Heaven to serve the devil in; beware of all free gift concerns.—JAS. A. THOMAS.

DEXTER CIRCUIT, 1880; COOKE Co., June 1.—Time for Protracted Meetings: Calisburg—Third Saturday and Sunday in June; Dexter—First Saturday and Sunday in July; Rocky Mountain—Third Saturday and Sunday in July; Gordonville—Fourth Saturday and Sunday in July; Walnut Bend—Second Saturday and Sunday in August; Tartar—Third Saturday and Sunday in August; Shiloh—Fourth Saturday and Sunday in August; Cedar Mills—First Saturday and Sunday in September; Mt. Zion—Second Saturday and Sunday in September; Liberty Hill—Third Saturday and Sunday in September; Hubbard—Fifth Sunday in August; Bro. Holmbeck and Boyd will please begin the meeting at Dexter, Friday night before first Sunday in July; Bro. Moreland and Cooper will please begin

the meeting at Gordonville Friday night before the fourth Sunday in July.—L. F. PALMER, P. E.

TEXARKANA, RIO.—On Saturday, the 29th ult., one Dr. Cromwell, a Wisconsin negro, was reported as having made a violent assault upon the person of Mrs. Connor, wife of an employe of the Iron Mountain railroad. Further developments succeeded in bringing out these facts: Connors and the negro lived on adjoining lots. A difficulty grew out of a real or supposed encroachment of the negro in building a cow-lot on Connors's possessions. Harsh words were passed, and the negro left Connors with the assurance he "would lay for him"—that is, would kill him. Reducing the threat to action, he attacked Connors, and with a piece of wood felled him to the earth. Mrs. C. rushed to her husband, bearing him a gun with which to defend himself. The negro ran away. Saturday morning, when Mr. C. had gone to work, the negro attacked Mrs. C., leaving violent marks upon her person. Her screams brought relief. The negro was soon arrested and lodged in jail. C. and friends resolved upon immediately dispatching him. The officers however, prevented this by removing the man from the jail and secreting him. Of this fact the negro, I know, were notified and assured; the whites, of course, were not. But anxious for a difficulty, the negro proceeded to take possession of the story dwelling, thirty feet from the jail, and to fortify for the supposed attack of the whites. Observe: they were not to take aid officers of the law, but to invite a difficulty. At mid-night the Deputy Sheriff and posse approached the jail with a drunken man, who had disturbed the peace. The negro fired on the officer and company. In less than ten minutes firing was so rapid as to remind one of a spirited skirmish in war time. I suppose three hundred shots were fired. Yells of charging squads rose above the roar of firearms. The negro was easily routed. No white man injured; eight negroes wounded; one will die. Threats are made that the city is to be reduced to ashes. Of this, however, we have little fear, for the fully-stricken negroes the experience of Saturday night is a lesson. However, should it be undertaken, not one will be left to tell the tale. For those who oppose mob law largely in the majority will then withdraw the legs of their protection. Today the negro was returned to the city, but walked an examination. Proving again to be a drunken man, who if he would have an examination so he might be committed, violence would end. But no; violence is wanted. He was carried from the city by trusty officers, and his whereabouts are unknown. I hope all will soon become calm. Know it will, as the negroes and one or two white political tricksters can be controlled. If there are other developments I will give them, because the truth ought to be known. The difficulty is on the Arkansas side of the town.—D. F. FULLER. TEXARKANA, MAY 31, 1880.

CENTER CITY, HAMILTON Co., May 27.—The present cotton prospect in this section is gloomy. The worms have destroyed and are destroying several cotton crops, and the farmers have not time to replant. Should there be a failure in crop and the farmer growing to or before the Lord's table by the clergy and choristers; the use of candles in the chancel beyond what are needed for the purpose of giving light; the wearing of various kinds of vestments and ornaments by the clergy other than the usual and recognized vestments; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers, sentences, hymns and rites in the celebration of the holy communion; processions, prostrations, bowing to or before the Lord's table by the clergy and choristers; the elevation of the bread and wine during or after the consecration of the same, so as to expose them to the people as objects toward which adoration is to be made; prayers,

