

Texas Christian Advocate

EDITOR'S NOTICES.

WHEN articles are rejected, we must decline to give reasons therefor.

IN preparing articles for publication write on but one side of the paper; otherwise your communications may be thrown into the waste-basket.

ARTICLES refused publication will, in no instance, be returned to writers.

OBITUARIES should not be over twenty lines; eight words make a line.

PRIVATE letters to the editor should be marked "Personal."

Reminiscences of a Texas Itinerant.

NUMBER NINE.

The sixth session of the East Texas Conference was held at Palestine in December, 1850. Bishop Biscom having died a few months previously, the conference was without a Bishop. Samuel A. Williams was elected President, and the writer and R. B. Wells Secretaries. As there has never appeared much in print concerning the life and labors of that good man, S. A. Williams, permit me to pay a passing notice to his memory and worth. When I made his acquaintance in 1845, I judged him to be from thirty-five to forty years of age. He was "little of stature," small, keen black eyes, deeply set in his head, black hair, always neatly combed, plainly but always neatly clad, even in homespun. In his education, while not acquainted with the science of English grammar, yet he spoke the language so perfectly, that I was surprised to learn the fact that he had never conjugated a verb nor declined a noun. In the pulpit, he was a model. His texts were selected from the plainest and most practicable portions of the Scriptures. His style was logical, hortatory and pathetic. At times in exhortation he was sublime. As a preacher, he was effective in the broadest acceptance of that term. The most of the time after I became acquainted with him, up to the time he was placed on the superannuated list, (which was two or three years before his death) he was presiding elder of a district. And as I was also in the same position, and consequently intimately associated with him in counsel, permit me to say that I never knew a more cautious, prudent and considerate man. I have known him so deeply concerned for the comfort of some of the preachers of his district that, after leaving the Bishop's council-room, he could not sleep. He was modest even to a fault. On two occasions when he was elected President of the conference, he remained out of doors till the election was over. He took hold of duty under conscious responsibility, with a trembling hand, yet always gave satisfaction as a presiding officer. Having come to Texas as a missionary in 1837, he probably knew more from experience and observation of the rise and progress of Methodism in the young Republic than any man living, except Robert Alexander. It is to be deeply regretted that he kept no diary; or, if so, that nothing has ever been published. But another mortifying fact, and I close this notice of that good and useful man: It was announced on the conference floor in Paris, in 1865, that he was blind and almost penniless; that he and his family had suffered for the necessities of life during the year. I recollect to have made an appeal for help for that class in general and for him in particular; but such was the stringency in money matters just after the close of the war, that I think but little aid was obtained. He died in a few months afterward in great peace. Servant of God, well done! Will his labors and influences ever be lost? Never! especially by old Texans, in whose cabins and school-houses he preached the unsearchable riches of Christ. The last time I saw his widow, which was in Sulphur Springs, in 1872, at conference, I was glad to learn that she and her family were comfortable and independent, having disposed of some wild lands, etc. Let the church in Texas hold such families in esteem, for they deserve it. Nothing of extraordinary occurrence took place at this session except the arraignment of one Isaac M. Williams for a most disgraceful piece of conduct, who was afterward expelled, and finally died a drunken vagabond on the bank of the Trinity river, alone. Alas! alas! how may the mighty fall! He was a brilliant preacher, and, at the time the charges were preferred, was the presiding elder of Nacogdoches district. About this time the conference received some valuable transfers. Among them was Orcenith Fisher, from the Texas Conference. As we had no Bishop at this conference, and as our President was too modest to fill his place in the pulpit, Bro. Fisher was appointed to dedicate our new church—Bascom chapel—on Sabbath, which he did

to the entire satisfaction of everybody present.

Our membership had now so increased that we could afford to lessen the size of the circuits and increase the number of the districts, which we did. From our organization in 1846, we had gradually grown from three to six. And our circuits and membership had more than doubled. It is a deplorable fact, however, that with all our increase in membership and material prosperity, there was but little increase, if any, in proportion in finance. The missionary and conference collections and reports of the preachers on districts and circuits show but little, if any, improvement. While our people were buying lands and opening farms, and making cotton—more than they ever made with the same force in "the old States"—when called upon by the stewards and on public collection occasions, were, in the main, "too hard run to give. It is hard to imagine on how little a traveling preacher lived and supported a family in those days; and yet they toiled uncomplainingly, sometimes in weariness and affliction and want, till, like the sainted S. A. Williams, the Master said it was enough, and took them from labor and suffering to rest and reward. J. W. F. Buffalo Ranch, near Forney.

As a Father Pitieth His Children.

A Christian woman was in great perplexity and trouble. Such was the nature of her trials that she hardly dare speak of them in any human ear, though she felt that sympathy would be inexpressibly sweet, and would lighten greatly the burden of her anxieties. But friends passed by on the other side, and no one lifted the helping hand, or spoke the sympathizing word for which she longed. Then, as if to add to her distress, a dear child was taken ill, and she watched his sufferings with an almost breaking heart. Every pang that tortured him she also felt. "Oh, my darling! If I could bear your pain for you, how gladly I would do it," and her tears ran down like rain on his hot brow. He put his thin white arms around her neck, while he whispered, with quivering lips: "Your pity helps me so much, mother." "As a father pitieth his children, so the Lord pitieth them that fear him." As if spoken to her by an unseen angel came that precious assurance to her mind. She had longed for human sympathy, and had quite forgotten the promised pity of the Lord. Now the fullness of the blessing assured in that wonderful promise began to dawn upon her. Like her feeling for her suffering child, but stronger, tenderer, and infinitely more availing was that which her Father felt for her. There, by the bedside, she had learned a sweet lesson of faith and love and trust. She knelt humbly down, and in broken words thanked God that He cared for her—that He knew her trials and sympathized with her in them. A feeling of peace filled all her soul, driving away the disquiet and anxiety that had so much distressed her. "Surely," she said, "if the loving heart of my Heavenly Father yearns over me, His child, with such wondrous tenderness, I can bear patiently all the trials He sends me, in the sweet confidence that they are sent in love and are designed for my eternal good."

It is thought strange, sometimes, that no one knows the burial-place of Moses to this day. Somewhere,—By Nebo's lonely mountain.

but no man knoweth where. Perhaps it is thus obscured, because, if men could find his grave, they would idolize the spot. So with our blessed Lord Jesus. He rests in no grave upon the earth. He is risen. He was seen ascending on high. He is known to have led captivity captive. The center of His influence is henceforth in heaven, and at no Jerusalem or Mecca on earth. The whole round world is the Holy Land since the foot of the Prince of Peace touched the soil of Judea. He is Himself the Head of the church. He deputizes that dignity to no creature, man or angel. Heaven above and heaven within is the seat of His glorious majesty, and not Rome, nor any shrine. Jesus Christ is risen above all human limitations, and far above the association of any material facts. All local boundaries are dissolved away by His transcendent rising. He lives who was dead; and behold! He is alive forever! By the mighty power of His resurrection and ascension, He sends divine life into the hearts of all the millions who believe in His name.—Methodist Recorder.

Rev. Peter Cartwright.

The following incident in the life of the Rev. Peter Cartwright, who died in Illinois a few years ago, has never, so far as we know, been given to the public:

While he was yet a young man, he exhibited those peculiar traits of character that afterwards gave him the reputation of a "clerical wag." He was traveling the Barren circuit in Kentucky, a portion of which embraced Cumberland county. A lady, a member of the Baptist Church, had died, and her pastor lived too far off to be present at her funeral. Learning that the young Methodist preacher, Peter Cartwright, would pass through the neighborhood on the day she was to be buried, it was decided to invite him to preach on the occasion. His sermon was plain, pointed, and won upon the hearts of the people, and Mr. Cartwright was requested to leave an appointment for preaching in the neighborhood on his next round. The entire community turned out to hear him. And the meeting, which was protracted through several days, resulted in the conversion of about seventy persons.

As there seemed to be no inclination on the part of any of the converts to join the Methodist Church, no opportunity to do so was offered them.

In a few weeks a meeting was held in the same church by a Baptist preacher, the pastor of the church, when all who were converted under the ministry of Mr. Cartwright, related their experience, and were received as candidates for baptism.

The large audience, together with the candidates, adjourned to the Cumberland river where the ordinance was to be duly administered. Just as the preacher was about to conduct one of the converts down into the water, a voice was heard coming from the hill-top, crying, "Stop, stop, stop." Every eye turned in the direction, when a horse, covered with sweat and foam, with an excited rider, appeared in sight. The rider was Peter Cartwright. In a few moments he was dismounted, and standing in the midst of the excited crowd.

"You would not go with me, my children," he said to the young converts, "and unwilling to be separated from you, I have come to offer myself to the Baptist Church, that we may live together in the same communion and fellowship."

"Thank God," rolled up from many voices. "We've got the preacher too."

Mr. Cartwright was requested to relate his Christian experience, which he did in a concise manner, referring to his awakening, his repentance and his conversion, after which he was pronounced a Christian, and the right hand of fellowship extended to him by the church. "As Brother Cartwright is a preacher, I will baptize him first," said the preacher.

"I do not propose to be baptized," replied Mr. Cartwright. "I was baptized in infancy by sprinkling."

"You were neither a proper subject for baptism when you were sprinkled, nor is sprinkling the Scriptural mode," said the preacher. "I beg leave to differ with you," said Mr. Cartwright. "I can prove from the Bible, not only that sprinkling or pouring is the Scriptural mode, but I affirm that the Word of God nowhere teaches immersion as a mode of baptism."

"I would like to hear you on that subject," said the preacher. Mounting a stump by which he was standing, yet holding his horse by the bridle, Mr. Cartwright announced as his text: "Therefore, we are buried with him by baptism into death." For three hours he held the assembly in breathless silence, while he showed that Christ was baptized by sprinkling—that John the Baptist never immersed any one—that Philip administered the ordinance to the eunuch by sprinkling—that the Phillipian jailor, with his family, were baptized, by sprinkling, in their own house, and that "buried with him by baptism," has no reference to water baptism, but to the baptism that puts us into Christ. "For know ye not," said he, "that as many of you as were baptized into Jesus Christ, were baptized into his death. Therefore, we were buried with him by baptism into death." "The baptism," he added, "that puts me into Christ is the baptism of the Holy Spirit." "For by one spirit," says the Apostle, "are we all baptized into one body."

He concluded, by showing that God gives us the true mode of baptism in the pouring out of the Holy Ghost, which he calls baptism.

The effect was overwhelming. A stillness like that of death pervaded the assembly. No reply was offered by the preacher. The silence, after a few moments, was broken by a large, rough-looking young man who, turning to the preacher, said:

"Will you take Brother Cartwright?"

"Not with his views," replied the preacher.

"I am sorry," said Mr. Cartwright, "that we can not live together. I have done every thing in my power to go with you, but they will not take me, and now we must part."

Turning to the preacher, the young man who had previously addressed the Baptist preacher, said to him:

"Brother Cartwright is right. If you don't take him you can't get me."

"Stick to that, Bill," said Mr. Cartwright.

"I will stick to it; and so will all of us."

To Mr. Cartwright the sequel was full of interest. The entire number of converts joined the Methodist Church, and on the banks of the Cumberland received baptism, by the office and ministry of their spiritual father, in the Scriptural mode, which is sprinkling or pouring. A society was at once organized, whose influence has been felt more than two generations.

Is It Well With Thee?

These simple words of Elisha's message to the Shunamite in her sorrow, may excite no special interest or notice of themselves. But many a hearer with a tender conscience, receiving them from God, through the mouth of his servant, has known how searching and how broad a meaning they can bear.

A remarkable episode in a public religious service once occurred while a minister was preaching from that brief text, at a little church in Yorkshire, England, in the year 1831. The minister was a good man, with no little gospel power in his heart and manner; and he made it solemnly plain to the auditory that the Savior was present, looking into their thoughts with kind inquiry, and testing the spirit of every one. "Is it well with thee? Is it well with thee?"

Suddenly an exclamation was heard from one of the pews, and a boy, twelve years old, who had been intently listening, fell on his knees and began to weep and pray. A strange thrill ran through the congregation, and many rose to their feet. The minister paused in his sermon, and all attention was riveted on the kneeling boy. Everybody knew little Tommy, for he belonged to one of the oldest Yorkshire families, and his ancestors of Barnsley had won the arms of a baronet. He was a bright, gifted boy, now six years motherless, but carrying in his heart the indelible impression of his mother's early religious teachings. The honest Yorkshire people felt too deeply themselves the effect of the sermon to misunderstand Tommy's emotion. They did not think he was crazy. The minister did not. "Let us pray," he said, for he saw more need of prayer than preaching at a moment when, before men and angels, a young soul first spoke its want. The whole congregation at once assumed the attitude of devotion. Many strong and loving petitions went up to God for the little boy whom, like Samuel, He had called to His own tabernacle.

The scene was a strange one—that sudden prayer-meeting in the middle of sermon-time. The prayers were answered, too. Tommy rose from his knees with a radiant face. Thenceforth the seal of a divine anointing was on him. For the next eight years he continued to give increasing proofs of a Christian spirit and Christian zeal, and rare and happy fitness for winning souls. When very young he was licensed to preach. At the age of twenty he left his native land and came to the United States. Since then he has not neglected the gift that is in him. The voice that so long ago said to him on the other side of the sea, "Is it well with thee?" has ever been gladly recognized, and "he has followed Jesus all the way." It led him to Long Island; it led him to Albany; it led him down the Hudson again—and very many whom his words first taught the heavenly lesson, now know "it is well" with them. To-day few stand higher among the American ministry, or more honored of the Great Master, than Tommy, the Yorkshire boy—now Dr. Thos. Armitage, of New York.—Watchman.

The lightning-rod man applied to the president of a railroad to put lightning-rods on all of his cars. "Lightning-rod on our cars?" asked the latter. "Why, certainly." "What in the world do we want them for?" "Because they make good conductors," replied the man as he closed the door hastily behind him.

President Seelye, of Smith College for Women, reports that in no one department has there been a deficiency, not even in Mathematics and Greek. The girls are said to study better than boys and to show higher scholarship.

I HAVE selected the two men that have produced more effects in the world than any others that ever lived—Moses and Paul. Moses represents the power of law and institution, as well as of personal will and administration. He was a great primitive administrator and legislator. Whatever questions may be raised as to the authenticity of his literary efforts, there stands on the horizon of the past the stately figure of this great law-giver; and grouped under his name are institutions that have not ceased, that have scarcely begun, to do their work upon the human race. I know of no reason why we should discredit the historical statement that for forty years he abode in the luxury, the wisdom and the joyfulness of the Egyptian court; that having risen in the spirit of patriotism he fled to the desert where he spent another forty years; and that not until he was eighty years of age—the time of life when most men are glad to lay down their burdens—did he take up the business of his life; the rescue of his people from bondage, the forty years' wandering in the wilderness, and their preparation by laws and institutions for a permanent settlement.

Now, the detail of this history is simple and is childlike; the patience, the wisdom and the long suffering of this man are profoundly touching. His whole history is a romance. There are few that begin to equal it. And the magnificent close of his career was perfectly in the line of sympathy with ordinary human life. It was a career that waited long to begin, and then began by utter defeat and outcast, wherein he learned patience, the possession of himself; and in his last years, as it were, he began to begin, and with self-denial, with weariness in overmeasure, with incessant taxation, he carried the great work of his life to its very consummation; and then, at the command of God, he ascended into a mountain and looked into the promised land; and although his heart was filled with desire to go over into it, it was denied him, and he died without any more than the sight of the promised land, to which he had brought, by his own patience and labor, the people of his love.

One may well wonder how such a great nature as this, in the midst of a rebellious, quidding, weak, wicked people, lapsing all the time, full of insurrections, hard-hearted and stiff-necked, according to the description of their own countryman—one may well wonder how such a nature under such circumstances could accomplish what he did. There were no temples, no churches, no books, no companionships for him there. He stood alone in the midst of a wandering horde of liberated slaves that were filled with the vices of Egypt, without its virtues. How did he sustain himself during the work of his prolonged life? It is declared for him: "He endured, as seeing Him who is invisible." He had a sense of the existence of God, of the reality of his presence, and of his power; and by rising into the realm of the unseen, of the invisible, he refreshed his energies, and endured burdens that would have crushed a thousand common men.

I have placed Paul second in the order of the effects produced. There may be some who will contest this. Perhaps there are some who will say Aristotle and Plato have done more than or as much as Moses and Paul for the human race. They may be said to have done, in the way of purely physical thinking and metaphysical thinking, more, perhaps, than any other two men in the world. But Paul was not simply an intellectualist. He was not merely a thinker. He did think, it is true; but his thinking was to an end; and no other name can be mentioned whose soul has so inspired the profoundest moral feelings of the human race as his. No other name can be mentioned that has had such power in fashioning the theological thinking of mankind. Some men say that Paul is about worn out. Matthew Arnold, I think, has said that Paul has come to be hardly known or felt. That his career is just begun is the opinion of many. That he was a man of the largest humanity and spirituality; that he has given us some of the best examples of heroism; that he has represented some of the profoundest feelings in the highest forms which they ever attain on earth, can not be denied. No other man stands in spiritual thought comparable with Paul.

We know, from the whole tone of Paul's letters, that he was never morbid. He sighs, but he never whines. He rehearses, but he never complains, even in his deepest grief. His voice is one of hope, and continually gives forth notes of joy. Though he went through untold troubles; though his life was an exceedingly stormy one; though he was rocked on a turbulent sea, and rolled like thistle-

down through the air; though he was beaten as with a flail; though he was everywhere abused, it is today the apostle of a wholesome hope and of a sweet and cheerful mind; and he declares the secret of his endurance. Though it is stated in different words, it is precisely the same as that which is declared of Moses; for he says: "We look not at the things that are seen." In other words, he says: "We do not use our eyes." In another place he says: "We live by faith, and not by sight;" or: "We use the eyes that are behind the eyes."—Christian Union.

Thoughts on Heaven.

Heaven, sweet heaven, that blessed abode, where weary feet shall find rest when they cross o'er Jordan's stormy waves! How my heart thrills with joy at the prospect of entering the pearly gates of the Celestial City, "whose builder and maker is God," and forever to walk the golden streets with friends and kindred. Some have long since crossed the flood; others have lately gone over. They are waiting and watching for us. Oh! the happy greetings we shall have. Then we shall see the white-robed throng, and the angels as they flit from place to place with their beautiful brows all decked with glittering crowns, singing and shouting and making glad the City of God. Again we look, and behold a great white throne, proceeding from which is the River of Life, clear as crystal; and on the throne is God the Father, at his right hand is the Son, the Savior of the world, who died on Calvary to redeem a lost and ruined world. "God so loved the world that he gave his only begotten Son" to die the death of the cross. How we should praise Him; how we should love Him; how precious, how rich has been the gift! No words can express the joy we feel at the thought of the provisions made for all the people of God in those mansions not made with hands. If I could only paint on every human heart the picture as it comes before me—but words are useless in trying to give expression to the delight we feel while imagining so lovely a scene. I can only pray God to lead them gently by the hand until their blinded eyes are opened to see for themselves.—M. E., in Christian Neighbor.

A Touching Tale.

The beautiful and touching tale was told at a meeting in New York, to hear the experience of reformed men. A drunkard who had run through his property returned one night to his unfurnished home. He entered his unfurnished hall, anguish was gnawing at his heart strings, and language is inadequate to express his agony as he entered his wife's apartment, and there beheld the victims of his appetites—his lovely wife and darling child. Morose and sullen, he seated himself without a word; he could not speak; he could only look upon them. The mother said to the angel by her side:

"Come, my child, it is time to go to bed," and the babe, as was her wont, knelt by her mother's lap, and gazing wistfully into the face of her parent, like a piece of chiseled statuary, slowly repeated her nightly petition; and when she had finished, said to her mother: "Dear ma, may I now offer one more prayer?"

"Yes, my sweet pet, pray." And she lifted up her tiny hands, closed her eyes, and prayed:

"Oh, God, spare, oh spare, my dear papa!" The prayer was wafted up with electric rapidity to the throne of God. It was heard—it was heard on earth. The responsive "Amen!" burst from the father's lips, and his heart of stone became a heart of flesh. Wife and child were both clasped to his bosom, and, with penitence, he said:

"My child, you have saved your father from a drunkard's grave. I will sign the pledge."

A few evenings since a father and daughter at Wellesley, Mass., were mutually recalling incidents of the latter's childhood. "I shall never forget," said the young lady, "how you took me out of church one Sabbath, when I was about three years old, and punished me for playing in meeting. I can remember the tingling of that peach-tree switch to this day." "Very strange, very strange," remarked the father. "I don't recollect the circumstance at all." "Ah, well, papa, you were at the other end of the switch."

A clergyman in a Lawrence church, on a recent occasion, discovered, after commencing the service, that he had forgotten his notes. As it was too late to send for them, he said to his audience, by way of apology, that this morning he should have to depend upon the Lord for what he might say, but in the afternoon he would come better prepared.

Texas Christian Advocate

Christ in You.

A wonderful indwelling, and variously mentioned in the Scriptures. Christ himself repeatedly refers to the great idea. "If a man love Me, he will keep My words; and my Father will love him, and we will come unto him and make our abode with him."

Thus, manifestly, there is such a thing in Christian experience as an indwelling Christ; and this indwelling is salvation. The meaning seems to be that His Spirit has taken possession of our spirit—that the human spirit has become united, by an ineffable union, with the spirit of Christ, so that Christ and the man are no longer spiritually divided or separated—that the two minds no more vary, but are in blissful harmony.

There is one life, one heart, one drift and purpose, one endeavor and action, an absorbing and holy sympathy, a perfect and beautiful reconciliation and blending of the two beings as veritable as the vine and its branches are one.

Thus it transpires, as the certain results of this most blessed union, that the life of the true disciple is the Christ-life. So Paul describes it as he writes: "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me."

And how wonderful is this idea. This natural life of ours transformed into the Christ life, so that our breathing is His breathing, our words His words, our thoughts His thoughts, our desires His desires, our joys and sorrows His also, our loves and hatreds His as well, our endeavors and movements identical with His, our sympathies all His own, our life His life.

The General Missionary Committee of the M. E. Church which met on Friday last in New York is composed of the eleven Bishops of the Church, the Treasurer and Assistant Treasurer of the Missionary Society, eighteen ministers, and six laymen. The report of the Treasurer shows the total receipts of the year ending October 31, 1878, to be \$511,365.05, and the disbursements \$511,169.90. The present net cash is \$42,629.56, a decrease during the year of \$51,452.88.

The largest Sunday-school in the world is said to be at Stockport, England. The building cost one hundred thousand dollars, and has between eighty and ninety teaching rooms.

Trust in God. "Mother," said a little girl, "what did David mean when he said, 'Preserve me, O God, for in thee do I put my trust?'"

"Do you remember," said her mother, "the little girl we saw walking with her father in the woods yesterday?" "O yes, mother. Wasn't she beautiful?"

"She was a gentle, loving little thing, and her father was very kind to her. Do you remember what she said when they came to the narrow bridge over the brook?" "I don't like to think about that bridge, mother; it makes me giddy. Don't you think it is very dangerous, just those two loose planks laid across, and no railing. If she had stepped a little on either side, she would have fallen into the water."

"Do you remember what she said?" asked the mother. "Yes, mother; she stopped a minute, as if afraid to go over, and then looked up into her father's face and asked him to take hold of her hand, and said, 'You will take care of me, dear father; I don't feel afraid when you have hold of my hand.' And her father looked so lovingly upon her, and took hold of her hand, as if she was very precious to him."

"Well, my child," said the mother, "I think David felt just like that little girl when he wrote those words you have asked me about." "Was David going over a bridge, mother?"

"Not such a bridge as the one we saw in the woods; but he had come to some difficult place in his life—there was some trouble in him that made him afraid, and he looked up to God just as that little girl looked up to her father, and said: 'Preserve me, O God, for in thee do I put my trust.' It is just as if he had said, 'Please take care of me, my kind Heavenly Father; I do not feel afraid when thou art with me and taking hold of my hand.'"

Now, this art of living in that higher sphere which stoops down to brood us in this life—the capacity of standing with our feet in this lower realm while our head touches the clouds above, and receives the light of God's countenance—this is the art of great men. It is the art of heroes. It is the art of those who have been such powers that the world will never cease to feel the effect of their lives.

Although we had frequently heard Campbellite preachers, previous to that time, make the request of their audiences at the close of their sermons to ask any questions they might wish, we do not remember since then of any such privilege being granted.

Several years ago, when Campbellism was exerting considerable influence in Kentucky, the preachers of that sect were in the habit, at the close of their sermons, to announce to their audiences that they would be glad to answer any questions that any person might wish to ask, or explain any passage of the Word of God that might not then be understood.

One evening, in Mount Sterling, Ky., at the close of his sermon, one of the preachers of that church stated that he would take pleasure in removing any difficulty that might exist in the mind of any person present in reference to any passage in the Bible, and requested his audience to ask for any information they might wish.

The house was crowded to its utmost capacity. On a seat in the rear of the church there sat a tall, slender, roughly dressed man, who arose to his feet and said: "Mister, I have got a difficulty."

The preacher replied—"State it."

The stranger said—"Mister, it is a very grave difficulty, and I am afraid you cannot remove it."

The preacher repeated with emphasis—"State your difficulty."

"Mister, it is a very bad difficulty, and I hate to bother you with it, but I would give anything in the world to have it explained," said the inquirer.

The preacher, showing considerable restlessness, said—"If you will state your difficulty, I will at once remove it."

The stranger said—"Well, now, mister, I hate to interrupt you, but you told us to ask you any questions, and it is not my fault if you can't tell what I want to know. It is a big difficulty to me. In the Testament, you see, way over in the back part of it, there is an account of a beast that had seven heads and ten horns. Have you read of him?"

"Yes; certainly," replied the minister. The stranger continued—"Well, now, there must have been more than one horn on some of the heads; don't you think so?"

"Yes," replied the minister. "The stranger then said—"Well, now we come to the difficulty. It is this: How many heads had more than one horn, and did any of them have more than two, and if so, which heads were they?"

The audience became thoroughly convulsed with laughter, while the preacher, fully realizing the situation, said—"Let us arise and receive the benediction."

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The stranger said—"Well, now, mister, I hate to interrupt you, but you told us to ask you any questions, and it is not my fault if you can't tell what I want to know. It is a big difficulty to me. In the Testament, you see, way over in the back part of it, there is an account of a beast that had seven heads and ten horns. Have you read of him?"

"Yes; certainly," replied the minister. The stranger continued—"Well, now, there must have been more than one horn on some of the heads; don't you think so?"

"Yes," replied the minister. "The stranger then said—"Well, now we come to the difficulty. It is this: How many heads had more than one horn, and did any of them have more than two, and if so, which heads were they?"

The audience became thoroughly convulsed with laughter, while the preacher, fully realizing the situation, said—"Let us arise and receive the benediction."

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Regular Annual Publication. We trust that the ensuing edition may be superior to its predecessor. We contemplate some improvements that we think will do it to its merits. If we can obtain the "plan" of each circuit and pastoral charge, together with other data we will, among the additions, embrace a comprehensive map of their geographical position and boundaries. In other words, a map showing the work of our churches in Texas. We ask the cooperation of all friends of Methodism. Will not all the preachers, presiding elders and Conference delegates bring to the Annual Conferences as many subscribers as possible to "the Minutes"? Respectfully,

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We commend it as the best treatise of the kind of which we have any knowledge.—Nashville Advocate.

It will be helpful to all Christian parents and teachers.—N. Y. Observer.

Both in families and Sunday-schools this excellent book is calculated to do much good, and we should be glad to know that it received an extensive circulation on this side of the Atlantic.—Western Sunday-School Magazine (London).

We heartily wish a copy might find its way into the hands of every parent and guardian, and of every Sunday-school officer and teacher.—Christian Advocate (New York).

An excellent treatise equally adapted to all Christian parents and teachers without regard to denominational divisions.—S. C. Advocate.

It is a book for every household.—J. H. Vincent, D. D., S. S. Secretary, M. E. Church.

We most sincerely commend to everybody this valuable addition to our church literature.—W. G. Cunningham, D. D., S. S. Secretary, M. E. Church, South.

This is a work calculated to give right views, much assistance and stimulus to Christian parents and teachers.—Methodist Family (London).

This volume is timely and should be placed in the hands of every parent.—Texas Freeholder.

It is a book of gospel power. It is a genuine friend to the father and the mother.—Methodist Recorder.

Its chief attraction for us is its pure Anglo-Saxon force and sweetness.—Atlanta, Ga., Daily Times.

We have nothing but words of commendation for the book.—N. O. Christian Advocate.

We hope every father and mother will get the book.—Pacific Methodist.

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The author has been very successful in presenting his theme in fresh and impressive aspects.—Zion's Herald.

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It is indeed a book that will at once arouse and instruct.—Western Methodist.

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That Gold Watch.

MESSRS. SHAW & BLAYLOCK:

I write you these lines to let you know how gracefully Dr. John discharged the duty of delivering the annual premium offered by you to the agent obtaining the largest number of subscribers to the TEXAS CHRISTIAN ADVOCATE—"a gold watch." Just upon the adjournment of the first morning session, he arose, holding in his hand a very beautiful satin-lined watch case, gold hinges, gold clasp, etc., and in his inimitable, humorous way, asked permission to discharge this very interesting duty—"at least, to one member of the Northwest Texas Conference"—in the meantime bringing to the view of the large audience one of the most beautiful, solid gold watches to be found on sale anywhere. But the most interesting moment to your humble correspondent was, when in the midst of the greatest expectation of that large assembly, his name was called as the successful agent in the race. In the midst of the greatest excitement and enthusiasm, with gratitude to God, and a firm resolve to be more faithful to the church, of which I am an humble minister, I advanced and received it. Thus far it is as true to regular time as the best. I shall wear it with pleasure to myself, and leave it to my dear family as an evidence of fidelity and faithfulness to my church. I wish to say for your encouragement, that about a dozen preachers said they would get the next one offered; and I guess as many more said that they would order from T. E. Thompson, of Galveston, Texas, one for their own use. By the grace of God I am in the field again for all the premiums that may be offered, believing fully that "as thy day is so shall thy strength be."

SAMUEL MORRIS.

PROCLAMATION BY THE GOVERNOR.

EXECUTIVE OFFICE, AUSTIN, TEXAS.

To the People of Texas:—The President has recommended that Thursday, the twenty-eighth day of November, be observed as a day of National Thanksgiving and Prayer to Almighty God.

As the Governor of Texas, I heartily join in the recommendation.

Our whole country has been blessed with peace at home and abroad, and especially has Texas great cause to rejoice that the labors of the husbandman have been rewarded with bountiful harvests, our people happy in the anticipation of returning prosperity, and, above all, that we have been thus far delivered from the great pestilence which has cut down so many thousands of our kindred and countrymen in sister States. While invoking the mercies of God upon the orphan and the widow, the poor and the desolate, of those stricken States, we should, as a people, render thanks to Almighty God for the renewed evidence which these calamities have given that the American people are still one people in all the elements of Christian charity, brotherhood, and union.

From every village, city, and State of the North, South, East and West have poured contributions of subsistence and money, and in many instances have also gone noble, self-sacrificing men and women, who have died by the couch of the sufferers and at the post of duty. For all these blessings the people should return thanks to the ever-living God.

In testimony whereof, I hereto sign my name and cause the seal of State to be affixed, at the city of Austin, this 12th day of November, A. D. 1878. (Signed)

R. B. HUBBARD,

Governor.

I. G. SEARCY, Sec'y of State.

Notice—East Texas Conference.

The preachers and delegates, on their arrival in Tyler, will call at the Methodist church for instructions.

Visitors who failed to give me timely notice of their wishes, must provide for themselves.

The train from the South arrives at 4 o'clock A. M. All who come at that hour will call at the City or Commercial Hotels and breakfast, and then report as above instructed.

R. S. FINLEY.

TYLER, Nov. 11, 1878.

PENCLINGS.

The statistical report of our annual conferences furnish a very fair criterion by which to estimate the progress of its work. The growth of the church, like that of a tree, is an indication of its vitality. The reports of the preachers of the Northwest Texas Conference reveal a decided advance in many departments of Christian effort. There has been an addition of 2088 to the membership, showing that the church has kept equal pace with the increase of the population; 47 new Sunday-schools, and 753 additional scholars also show a growing interest in this important field. Six new parsonages have been built, and several church buildings. Possibly the most significant deficiency is found in the last named item. In this the Northwest Texas Conference is not singular. We fear it is a Texas failing. Our preachers are active in winning souls to Christ, and successful in adding members to our branch of the church, but other denominations are reaping the harvest in many places, because they are more active in securing houses of worship in which their people may worship God. The machinery of Methodism runs heavily where we have no houses of worship of our own. The Sunday-school, the class meeting, the protracted meeting, the quarterly meeting are constantly interrupted, and often wholly excluded when we share the church building with other denominations.

"What kind of preaching places have you on your work?" The question was asked by the Bishop of a preacher whose report showed that there was no church property in the bounds of a charge of eleven appointments. "We preach in private houses, under the trees and under brush arbors." It was the third on that district which had made a like report. This was so remarkable that we made special inquiry of the presiding elder who represented that district. He said that the region embraced in those three circuits two years ago was an unsettled wilderness; only those who live in that section can realize how rapidly it is filling up. Many of the settlers have had barely enough means to buy their land and secure supplies for their families while they are making a crop. In one county, our brother assured us, over fifty families were living in tents; others have put up temporary shelters for their families, and have been hard at work all the year breaking up the raw land and cultivating the crop, intending to build a home as soon as they had a guarantee against starvation. The people are literally camping out. They give the preachers a cordial welcome, and share with him gladly the few necessities of life the frontier affords. Often a place where he can spread his blanket in a tent, or under a rough shelter of plank, or the boughs of trees, is his resting place at night. With so many of the people living out of doors, the preacher is glad to get them together under brush arbors and the shade of trees that he may preach to them the Word of Life.

While this explains the absence of church buildings in portions of the work, there is danger that the people may become so well satisfied with this out-of-door worship of God that no effort will be made to build at the proper time. If the church in the wilderness can not build now, it can secure property for houses of worship and parsonages at very little cost. Each preacher can secure one or more lots in the newly surveyed towns, or five or ten acres at eligible points for parsonages, camp-grounds, or country churches. Annual conferences, district conferences, quarterly conferences should take this interest vigorously in hand. The preacher should feel he has a special call to the work. We are letting a grand opportunity slip through our hands. The Catholic Church never shows such shortsightedness. Other denominations are coming into our heritage. When Abraham left the home of his fathers and found a habitation

in a strange land, his first business was to build an altar where he and his people could worship God. His posterity inherited his religion. In ten or twenty years from this time the condition of our church will be a faithful witness of the fidelity or unfaithfulness of the men who now occupy the field. If our people are then found out of doors—simply camping—like the present settlers of this great border land, it may be because the preachers of the present day have failed to secure an abiding place in each community for the ark of God.

The presiding elder of the "outside" district in this conference pointed out to us on the map the boundaries of his field of labor. It embraces nine appointments, but it takes in a territory about equal to seven of the other districts in the conference. It requires 700 miles of hard travel to make one round. Last year, in addition to his quarterly meetings, he was busy hunting up new settlements and preparing the way for new appointments. His home was on another work, and during the entire year he was only seven days with his family. The missionary spirit burns brightly in the heart of that man who counts not ease, nor wealth, nor home, nor life dear, "so that he may finish his course with joy, and the ministry he has secured of the Lord Jesus."

"Will he go anywhere?" The question was asked when the name of an applicant for admission into the traveling connection was presented. "Yes, sir. If he were not willing, he would not have been recommended." That question and answer is an expression of the true itinerant spirit which sends out the Methodist preacher to the field assigned him.

"I never met a more plain spoken, independent body of men in all of my life," remarked a gentleman who had listened attentively to the discussions which accompanied the examination of character. The same gentleman was more profoundly impressed when he saw that body of men cheerfully accept the appointments to which they were assigned, though many of them were painfully disappointed. Nothing but a strong conviction of duty, animated by the constraining love of Christ, could carry the itinerant through his life-long career of trial and toil.

"Conference collection, \$1." The frequency of this item in the reports of preachers is significant. It awakens the suspicion that it is a compromise with the brother's conscience. For some cause he has failed to make an appeal to his people in behalf of this fund, and he pays a dollar out of his own pocket to cover his deficiency. One brother justified his neglect by the frost in the spring, which had cut short the crops. "It should take a severe frost to excuse a preacher for not taking up his collection for the widows' and orphans' fund," was the consolation he received from the chair. In visiting the conferences, we have become well acquainted with our superannuated preachers. Now and then we receive a letter from one of them that moves our heart. The story of privation in the home of some preacher's widow has been told us until our heart is becoming more keenly alive respecting this obligation than almost any other that rests upon the preacher. There is another consideration. There is a class of men in every conference who are approaching that hour when the appointing power will say: "Stand aside. Your work is done. We have no place for you among the efficient men of the church." Some of us are fast nearing that boundary which will place us among those who are willing to work anywhere, but the church has no longer need of our labor. We had better be educating the church to take care of these worn-out veterans before we find a place among them.

Conference closed on Tuesday night; the appointments were read out, and by Wednesday night

there were not a half a dozen preachers within the boundaries of Bell county.

There was a general expression of grateful pleasure by the conference over the generous hospitalities of the citizens of Belton. Some were apprehensive that so large a body of preachers and lay delegates could not be entertained in a town of only 4000 inhabitants; yet there was a good home and a most hospitable welcome for every one. If hard times have reached this community, its visage never looked across a table spread for the preachers and visitors at the conference. There were tokens of plenty in every home.

The cotton crop of Bell county is estimated this year at 18,000 bales. Corn in almost any quantity can be bought at from twenty to twenty-five cents, barley at twenty-five, and wheat at sixty-five cents per bushel. In 1870-1, all the flour used in this county was imported; now there is a surplus for exportation. At that time only a few of the farmers raised their own pork; now there is pork in every neighborhood for sale. Much attention is paid to the improvement of stock. Several steam gins have been put up in the past year. The latest improvements in agricultural implements are being introduced, so that the product of the labor of a single set of hands would be a sensation to the farmer of twenty years ago. Lack of transportation alone prevents this county from building up, and the town from increasing largely in population. The lands are rich, and, with the fine water power on its streams, it has the promise of becoming an important manufacturing as well as a successful farming region. When the road now pointing to Belton has reached that point, it is claimed that the trade of some twelve or fourteen counties will be drawn in this direction. The prospect of a road within a short period is already having its impress on the price of property.

At 9:30 A. M., with the Bishop in our buggy, we left Belton, and shortly after dark were cordially welcomed at the home of Sister Fort, in Waco. How impressive are the lessons respecting our mortality that we meet at every stage of life. Last year Bro. Fort was one of the pillars of the church at Waco. Now his place in the family circle and the house of God is vacant. May the mantle of the good man fall on those who inherit his name.

Parting with the Bishop, who was on his way to the German Conference at Industry, we turned the heads of our ponies toward the North Texas Conference. For eight miles after crossing the Brazos the road passed through a sandy, post oak region. Next a rolling prairie of sandy loam, not equal to the black lands, yet said to be very productive. As we approached Hillsboro the soil changed to the black, stiff soil, so general through North Texas. About noon we overtook a party of preachers and their wives taking their lunch beside a well in the bed of a prairie ravine. Owing to the long drouth every creek we passed during the day was dry and our teams had to depend on wells by the road side for water.

Leaving Bro. Warren's, at Hillsboro, next morning, in company with Brother and Sister Veal, we reached when some eight or ten miles from Hillsboro, on the Waxahachie road, a high ridge which affords a fine view of the surrounding country. Looking back, we discovered that Hillsboro which, while we were in it, seemed to be resting on an elevated point, commanding the region around for miles, was in reality in the midst of a broad undulating valley lying between the cross timbers and the high ridge on which we were standing. This ridge, which has been formed by some upheaval of the lime rock which crops out along its surface, runs parallel with the cross timbers, extending from the

Brazos across the Trinity to Red River. The valley opposite the point where we were, appeared to be some twelve or fifteen miles in width. The soil of the cross timbers is sandy and the timber chiefly post oak. Belting the country as it does across creeks and rivers, and shut in on both sides by the rich black soil of this region, it forms one of the most remarkable features of this beautiful and favored land.

We found a pleasant resting place at noon, at the home of Bro. Long, in the thriving town of Milford. Some twenty years ago we traveled from this point to Waxahachie. A large portion of these broad, black prairie lands could then have been bought for fifty cents per acre. Now well cultivated farms, snug homes, large pastures enclosed in plank or barbed wire fences or bois d'arc hedges meet the eye from nearly every hill top; and the hardy settler looking for land at a dollar and a half per acre has to find it hundreds of miles further out on the frontier. Night overtook us before we reached Waxahachie, but a kind welcome at the home of Brother and Sister Brown, who had reached the parsonage a few hours in advance of our company, and the cheerful conversation of half a dozen Methodist preachers, made us forget the fatigues of the day.

Appointments Texas District, Methodist Protestant Church.

J. N. MORRISON, PRESIDENT.

McCain Circuit—A. H. Williams. Halesboro—J. W. Temple. Bethel—J. H. Logan. Delta—D. T. Lake.

Sulphur Bluff—L. Hedrick.

Lone Oak—R. Boyd.

Mt. Pleasant—E. B. D. Johnson.

Tyler—J. C. Carroll; J. W. Ashcraft, assistant.

Leesburg Station—F. M. Rosser.

Henderson Circuit—Lambright.

Cedar Valley—J. S. York.

Daherty—J. T. Vainston.

Gilmer Mission—S. Rundell.

Montague Mission—Hindman.

Greenville Circuit—A. D. Honeycutt.

Tarrant—W. S. Wade.

Pine Creek—Proctor.

Evangelist—G. W. Johnson.

Left in the hands of the President: J. W. Wilson, Head.

Culpepper, H. P. Scott, Harmon.

MINUTES OF THE TEXAS ANNUAL CONFERENCES—1878.

We purpose issuing this work as soon after adjournment of last conference as possible. The expense attached to the publication of a work of this kind is necessarily heavy. We appeal to the preachers of the M. E. Church, South, throughout the State to lend us all the assistance possible, by canvassing their respective works, and procuring as many advertisements as possible.

Rates of Advertising—One page, \$10; half page, \$6; quarter page, \$5. The usual commission allowed on all advertisements sent by agents. SHAW & BLAYLOCK.

The interest aroused by the application of the electric light to social uses was strikingly apparent the other night in Sheffield, England, when nearly 30,000 people gathered at the Brammall Lane Ground to witness a football match by means of the electric light. The electric light was thrown on the ground, and the rays which were of great brilliancy, lighted nearly the whole ground, and the players could be seen almost as clearly as at noon-day. When the light was turned on, the crowd cheered wildly and then watched the game with great interest. Some amusement was caused by the brilliancy of the light, which dazzled the players somewhat, and caused some strange blunders. Behind each goal was placed a portable engine, each of which drove two dynamo-electric machines, one for each light. The illuminating power was equal to 8,000 standard candles, and the cost per hour for each light is seven cents.—New York Sun.

Through arrangements made with Messrs. Blessing & Bro., photographers of this city, we are enabled to furnish individual photographs of the members of the West Texas Conference at the low price of \$2.25 per dozen, or \$1.25 per half dozen, and will forward by mail, postage paid, any number desired—half dozen or more—on receiving remittance therefor. If

OUR POSTAL CARDS.

AUSTIN, TEXAS, Nov. 11, 1878.—In the Methodist church at this point Dr. Shapard yesterday called up the question, "Shall we invite the Texas Conference to hold its next annual session in this city?" The membership voted unanimously to extend the invitation through their representatives during ensuing session at Chappell Hill. Of course Austin's hospitable citizens will "lavishly" entertain, if their invitation has precedence.—CAR TOON.

MISSION VALLEY, VICTORIA CO., TEXAS, Nov. 7, 1878.—In traveling to the mountains and back I notice that the evidences are, that while we had a great excess of rain in June, July, and August, so that all crops were injured except wheat and oats gathered in May, yet from about fifteen or twenty miles above us to New Braunfels the amount of early rain gradually diminished so that at New Braunfels the farmers had just enough to make perfect crops, yet none too much. Our grass is unusually heavy and fresh; at New Braunfels the grass is unusually light and parched. No good rains here since August. No frost yet. Fevers disappeared; general health good.—G. ONDERDONK.

ACTON, Nov. 9, 1878.—Several times recently have the stages between Fort Worth and Granbury, and between Fort Worth and Weatherford been halted and the mails and passengers robbed of their money by highwaymen. A few days since two of these robbers, as they rode off from the stage after having obtained all the money they could, were fired upon by a man who passed near them on his return from the West, where he had been hunting buffalo, and was consequently well armed. One of the robbers and his horse were killed, the other escaped.—OSCAR HIGHTOWER.

MISSION VALLEY, VICTORIA CO., TEXAS, Nov. 7, 1878.—Many lambs are dying with lambric—a collection of worms in the stomach. My own lambs feed freely on "Jerusalem oak" or "worm seed," and none have died. This seed grows freely in the fence corners of every farm when allowed to do so. I believe it a remedy against lambric or any other worm complaint. It is the raw material from which vermifuge is manufactured.—G. ONDERDONK.

MISSION VALLEY, VICTORIA CO., TEXAS, Nov. 11, 1878.—On yesterday morning at about one o'clock there fell about 4 inches of rain (as measured in a tub). Yesterday was close; to-day it is again cloudy.—G. ONDERDONK.

COLD SPRINGS, TEXAS, Nov. 15, 1878.—Last church conference I appointed Miss Minnie McLanahan, Mollie E. Hansborough, Alice Butler, Hollie Jagers—whom I received in the church this year—to raise the assessment of this church for foreign missions; and they got on their ponies and went to each member and got it, not simply ask for it. Put the new members to work is my motto, and it pays, too. Not one of these young ladies are opposed (sorry any man is) to foreign missions. I believe I will try them as a committee for the ADVOCATE.—I. Z. T. MORRIS.

NEW FOUNTAIN, MEDINA CO., TEX., Nov. 11, 1878.—There was a good rain-fall here to-day—the first in four months. A negro was stabbed here the other day by another negro. The murderer went and gave himself up, and was confined in jail. It is likely he will hang.—H. B. SCURLOCK.

OAKVILLE, TEXAS, Nov. 12, 78.—The Oakville mission embraces McMullen and a part of Live Oak county. McMullen is a fine county for sheep raising. The wool sells for a better price than that of any other county, from the fact that there are no burs of any kind. A poor Irishman was killed at Tilden last Sunday night. Cause: whisky and six-shooters. His murderer escaped. The election passed off quietly. Very dry. A large portion of the country has been burned, either accidentally or by unprincipled men. McMullen is rapidly filling up with a good class of people.—J. E. VERNOR.

SALADO, TEXAS, Nov. 13, 1878.—I am very much delighted with my new field of labor. Will work earnestly for the beloved ADVOCATE and try to get it into every Methodist home. Pray for us. God bless the ADVOCATE.—H. M. GLASS.

The ADVOCATE of the 9th inst. announced the probable election of G. W. Jones to Congress. It now appears that the official count alone will give the result.

Notice.

The undergraduates of the first year will meet us at the church in Tyler, Tuesday morning, Dec. 10, at 9 o'clock. LACY BOWSE, W. A. SAMPY.

Texas Christian Advocate

Why he Fell Behind. A boy returned home from school one day with a report that his scholarship had fallen below the average. Said his father: "Well, you've fallen behind this month, have you?" "Yes, sir."

To Tell Time by the Sun. The 15th of this month, if the sky is clear at noon, may be of service to people who set their watches by the sun, for at that hour the real time and the ordinary clock time will differ by less than two seconds.

Education of Ministers.—It remains true that the church is called upon, by the providence of her Lord, to secure a ministry profoundly learned, and disciplined in all the higher range of intellectual exertion.

There are in London 1,030 charitable institutions, of which the total income for last year was £4,651,132. Of this sum, Bible and Tract Societies received £304,671; Missions, home and foreign, £1,294,516.

Grace must always be growing. He that sits down contented with the grace he has, and is not pressing forward toward perfection and striving to grow in grace, and to get the habits of it more strengthened and confirmed, and the actings of it more quickened and invigorated, it is to be feared hath no grace at all.

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The consumption of cotton by American manufacturers was greater by 110,000 bales in 1878 than in 1877. The yield of the staple in the United States exceeds that of any year on record, being 4,811,265 bales, of 1480 pounds gross each, up to Sept. 1st.

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Obituaries.

MITCHELL.—Sister N. B. C. B. Mitchel was born in Georgia, 1848, moved to Texas in 1870. This dear and much beloved sister was converted and joined the M. E. Church, South, in her eighteenth year. Her last illness was long and her sufferings great, yet she never murmured; she suffered and endured as seeing Him who is invisible. She testified to the last that there was not a cloud to intervene between her and the blessed Savior. In life she was faithful, consequently in death she was triumphant; which is always the legitimate and Scriptural result.

Resolved, That we tender to the bereaved family our sincere condolence and heartfelt sympathy in this their great bereavement. Resolved, That this lodge be draped in mourning, and that the members thereof wear the usual Masonic badge of mourning for one month, and that this preamble and these resolutions be spread upon the records of the lodge.

Resolved, That the secretary be instructed to transmit a copy of this preamble and these resolutions to the family of our deceased brother, and a copy be sent to the TEXAS CHRISTIAN ADVOCATE for publication. J. J. JOSEY, Secretary. November 8, 1878.

A sign posted up in a Wisconsin saw-mill reads: "The saws are running—no use to touch them to convince yourselves."

NO MORE BUZZING IN YOUR HEAD, DEAFNESS, BLINDNESS, SPINAL TROUBLES. Dr. J. H. McLean's Liquid Substitute for Quinine CHILLS AND FEVER CURE. A NEW DISCOVERY An Antidote for Malaria, Malarial Swamp Poison, etc.

THE WHOLE MISSISSIPPI VALLEY has cause to rejoice. This new discovery, Dr. J. H. McLean's Liquid Substitute for Quinine, will make glad many an anxious countenance, curing Chills, Shakes, Ague, or any Fever. Try it and be convinced. It is put up in Bottle, price \$1.00; and in a larger size, price \$2.00. It is sent by mail all over the world at \$1.00 per package.

A NEW PRINCIPLE! A NEW WAY! To cure THROAT and LUNG diseases. Dr. J. H. McLean's COUGH AND LUNG-HEALING GLOBULES. Take no more medicine down in the stomach to go up to cure the Lungs.

Dr. J. H. McLean's Celebrated Catarrh Snuff. This new and wonderful discovery cures by absorbing the poison in the nose, throat, or skin. Dr. J. H. McLean's Catarrh Snuff, get it at the drug stores, or in contact with the disease. It will absorb the poison from every sore and cure it.

ESTABLISHED 1833. Merchant's Gargling Oil! A Liniment for Man and Beast. Whether for use on man or beast, Merchant's Gargling Oil will be found an invaluable Liniment, and worthy of use by every resident in the land. We know of no proprietary medicine or article now used in the United States which shares the good will of the people to a greater degree than this. Yellow wrapper for animal and white for human flesh.

Shaw & Blaylock, GALVESTON and AUSTIN, BOOK PUBLISHERS AND STEREOTYPERS. Would call especial attention to the fact that theirs is the Only Establishment in Texas with Facilities for STEREOTYPING. This addition to their other facilities as Book Publishers places them far beyond any other Publishing House in the State.

Parties having work which they desire executed in the very best manner will remember that by writing to them they can get Prices Lower than from any other House in Texas, RIVALING ST. LOUIS AND NEW YORK IN BOTH WORKMANSHIP AND PRICE. GALVESTON AND NEW YORK Regular Weekly Steamship Line, Consisting of the following named steamers: STATE OF TEXAS, Capt. Nickerson; CITY OF SAN ANTONIO, Pennington; RIO GRANDE, Bolger; CITY OF HOUSTON, Stevens. FREIGHT and INSURANCE at the LOWEST RATES.

IT COSTS NOTHING! To try our organs, as we send one to any address on ten days' trial and refund freight if not purchased. Solid walnut cases, 12 sets, PRICE \$71 Five years' warranty. Direct from the factory. ALLEGER, BOWLBY & CO. Catalogues free. WASHINGTON, N. J. Mar 30-ly. GEO. O. CHERRY & CO., Produce Commission Merchants, 105 Tremont St., Galveston, Tex. Will give prompt attention to the sale of Poultry, Eggs, Butter, Fruits and all Country produce. Correspondence and Consignments solicited. Dr. Greensville Dowell, RESIDENCE—Corner Centre and Avenue K. OFFICE—Broadway, next to corner of Centre, north side, Galveston. Consultation in person or by letter.

Texas Christian Advocate

News of the Week.

TRADE.

Texas, in having escaped a visit from the fearful scourge, yellow fever, is to be congratulated. Though the trade of her seaports has been retarded by quarantine, the established fact that infectious diseases may be kept out by its exercise will be of greater money value to this State than all possible profits arising from uninterrupted trade.

Turning from exclusively Anglo-Indian interests, Lord Beaconsfield pointed to and said there was another aspect of the Eastern question, which involved the independence of all Europe, and especially of the Mediterranean powers. The government's policy would prevent the fatal supremacy of any individual State of England; and the other power at the Congress sought to do this by establishing the Sultan as truly an independent Prince.

They believed invasion would become possible if Asia Minor and the Euphrates Valley were held by a very strong or very weak power, and had therefore taken measures which he believed would soon be consummated, and of which the Anglo-Turkish Convention, which secured possession of these localities to our ally, is chief.

ROME, Nov. 12.—It is stated the Pope will make a direct appeal to the Czar on behalf of the Polish Catholics, and if the appeal be fruitless, he will issue an encyclical, denouncing the conduct of Russia. PARIS, Nov. 12.—It is stated that a telegram has been received from Berlin, announcing that the German government has decided definitely to occupy the whole of the Samoan archipelago.

A young lady hesitating for a word in describing the character of a rejected suitor, said, "He is not a tyrant, nor exactly domineering, but—" "Dogmatic," suggested her friend. "No, he has not dignity enough for that; I think pupmatic would convey my meaning admirably."

Foreign.

LONDON, Nov. 9.—The annual ceremonial of swearing in the new Lord Mayor Sir Charles Whetham, was performed to-day in the customary manner. The banquet which followed the inauguration of the Lord Mayor took place in the evening. Lord Beaconsfield was enthusiastically applauded when rising to reply to the toast: "Her Majesty's Ministers."

After a review of past events, he touched on the alarmist theories, relative to the imminent invasion of India, only to be averted by entering into a struggle with some great and unknown power. He declared that the government opinion was that an invasion of India was hardly practicable, as the base of operations of any possible foe was so remote.

It was true the northwestern frontier of India was not scientifically rounded, and possibly the foe might be able to cause embarrassment by compelling us to maintain a large and expensive force thereon. This possible evil had occupied the attention of successive administrations, circumstances arising which forced it on the immediate attention of the government.

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LONDON, Nov. 12.—The British foreign office announces that a note giving assurances of the Czar's desire to faithfully respect the treaty of Berlin was handed to Lord Augustus Loftus on the 9th inst. A movement is on foot to induce depositors of the City of Glasgow Bank to accept a compromise of 15 shillings on the pound, so as to relieve the shareholders.

LONDON, Nov. 12.—Iron firms at Ashton, Hyde, Italy Bridge, Newton and Guide Bridge have given notice of their intention to reduce the wages of skillful workmen two shilling a week and unskilled one shilling after November 14.

LONDON, Nov. 12.—The Paris correspondent of the daily Telegraph says that Prince Orloff, Russian ambassador to France, had a long interview on Monday with M. Waddington, French Minister of Foreign Affairs, at which he informed M. Waddington of the Czar's willingness to co-operate in securing the arrangement of the Turko-Greek frontier difficulty, and of his firm intention to carry out all the stipulations of the Berlin treaty.

A Vienna special to the Times says Russia would as a compromise accept instead of a treaty recognizing the validity of the unabrogated portions of the San Stefano treaty, a simple declaration from the Sultan to that effect. The Turks, however, appear obstinate. The daily Telegraph's Paris correspondent says the Czar has personally written a reply to Minister Waddington, declaring his firm intention to adhere to the treaty of Berlin.

At a meeting of the Chamber of Commerce yesterday an invitation was read from the municipality of New Orleans to attend the interstate and international convention to discuss measures for the advancement of American trade with foreign countries. After discussion, the invitation was referred to a committee to prepare a reply in the shape of a communication which shall show the injurious effects of American protective policy on the British trade.

GENEVA, Nov. 12.—The election for members of the great council of the canton of Geneva has resulted in favor of a democratic conservative party. This insures the return of the dispossessed Catholic priests, a cessation of the religious war, and the eventual separating of church and state, but it does not insure the return of Bishop Mermillad, as he was expelled by the Swiss federal government.

VIENNA, Nov. 12.—The Pesh Lloyd states that the expedition of Gen. Laemakine from the eastern shore of the Caspian Sea in the direction of Sheive in Turkistan by constant fighting has forced its way to the upper Attek valley. The same journal also states that the Russian corps, 8000 strong, stands on the road to Balkah and Herat. Great political importance is attached to this event.

MADRID, Nov. 12.—Congress today discussed the bill for the modification of the suffrage law. Castellar opposed the measure, defending universal suffrage and advocating a liberal democratic policy, which would allow the true vote of the nation to be known.

LONDON, Nov. 12.—The committee of the Kent and Sussex labor union have unanimously resolved to accept the offer of the Canadian governments to appropriate 5000 acres of land for the locked-out laborers who may emigrate to Canada.

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PARIS, Nov. 12.—The budget committee have reduced the estimated expenditure of the next budget 20,000,000 francs; the estimate for the army, 549,000,000 francs, being increased 8,500,000.

WEISBADEN, Nov. 13.—The Emperor William, replying to an address presented by a deputation of the council of Weisbaden, says he wishes soon to resume the government. He trusted that Germany would stand against the criminal tendencies, and that she would be initiated in other States.

PESTH, Nov. 13.—Schouvaloff had a private audience with the Emperor. He was the bearer of no new proposals, but came to Pesth to settle some minor matters, and to repeat the assurances of the Czar's desire to respect the treaty of Berlin.

CONSTANTINOPLE, Nov. 13.—It is stated that England is earnestly assisting the Porte in its endeavor to conclude a loan, to be guaranteed on the revenues of Syria, and the surplus Egyptian bonds.

BOMBAY, Nov. 13.—A serious insurrection has broken out in Nejd, a district in Arabia, against the Turks.

CAPETOWN, October 22.—Fighting has been renewed in the Transvaal Republic, and a British detachment 500 strong compelled to retreat before an overwhelming force of Kafirs, who subsequently made an attack on the English, but were repulsed with a heavy loss.

The colonial government is making active military preparations.

LONDON, Nov. 9.—The Times, in an editorial, says when we hear that the public opinion in the United States has suddenly been thrown into a ferment by the revival of the fishery question, and that Mr. Evarts has written two vigorous dispatches, the publication of which, a couple of weeks before the decisive election, has aroused a patriotic feeling in a manner no doubt profitable to the Republican party.

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was fully subscribed at 73, and the scrip is quoted in the stock exchange at 10 1/2 per cent. premium.

The Berlin correspondent of the Pall Mall Gazette telegraphs that the Russian mission at Cabul, Afghanistan, has been withdrawn.

The cotton manufacturers at Glasgow have resolved to reduce the working hours of their establishments one-third. This will affect 8000 employes.

LONDON, Nov. 9.—A Berlin dispatch to the Times says 218,000 recruits will be raised by the Russians this year.

PARIS, Nov. 9.—Reports that the Czar is indisposed are believed by the Russian embassy here to be untrue.

BERLIN, Nov. 9.—The German ultramontane declares that the center party will accept the result of the negotiations between the government and the vatican.

PESTH, Nov. 9.—The Emperor has granted general amnesty in Bosnia and Herzegovina. A proclamation to that effect will shortly appear.

VIENNA, Nov. 9.—The Political Correspondence contradicts the report that a treaty has been agreed upon between Austria and England, providing that if Russia should endeavor to continue her occupation of Turkish territory after May, 1879, they would insist upon a complete withdrawal of Russian troops.

LONDON, Nov. 10.—A Constantinople dispatch says a Greek vessel was seized in the Dardanelles by pirates, who killed the sailors. The vessel was rescued by a boat from the British fleet, but the pirates escaped with the booty. They are said to be deserters from the Turkish army.

A dispatch to the Times from Vienna says the insurgent committees on the frontier of Roumelia and at many places in Macedonia are recruiting men under thirty-five years of age, and arming the elders for the defense of their homes. The insurgents are well armed and provisioned.

PESTH, Nov. 10.—The Emperor, Francis Joseph, in receiving the delegations, declared the demobilization of the army, after the occupation, would be facilitated by the most satisfactory relations of Austria with all the powers.

LONDON, Nov. 10.—In Constantinople it is asserted that the Bussians have recaptured the district Malgaria, near the Gulf of Sara.

PARIS, Nov. 10.—The exhibition finally closed this afternoon. The receipts, since opening, were 12,653,746 francs.

LONDON, Nov. 12.—Nearly one-half the cotton mills in the Ashton Under Tyne district, have stopped work on account of the depression in trade.

LONDON, Nov. 11.—A dispatch to the Standard from Simla says: Information has been received from various sources, that Afghan troops are withdrawing from Canahar, the Emir having publicly announced that Russia will occupy Canahar and Herat. The governor of Canahar, however, has punished the agitators who endeavored to rouse the populace against the English.

ST. PETERSBURG, Nov. 10.—Reports of the ill-health of the Czar are again positively contradicted. It is considered in official circles that Russia must adhere solely to the treaty of Berlin, whatever events may arise in Turkey. It is certain that Russia desires an understanding with England, both in Europe and Asia, to fix the limit of their respective influence.

LONDON, Nov. 11.—Northumberland coal miners have agreed to accept 12 1/2 per cent. reduction of wages. Subscriptions in Glasgow to the fund for the relief of the City of Glasgow bank shareholders has reached to £93,000, and in Edinburgh £27,000.

Lord Beaconsfield's speech at the Lord Mayor's banquet, Saturday night, has created a favorable impression. The general tone of the dispatches and the press comments on the situation indicate a subsidence of the recent uneasiness.

HALIFAX, Nov. 11.—Her majesty's troop ship Pontes, from Cyprus, via Malta and Bermuda, arrived to-day. Much sickness was experienced, but no deaths occurred during the passage. Over two hundred sick were left at Malta, and on their arrival here sixty were taken to the hospital. The 20th regiment embarks Saturday for Cyprus.

The Massachusetts papers are discussing the question, "May cousins marry?" We should hope so. We don't see why a cousin hasn't as good a right to marry as a brother, or an uncle, or a son, or sister.

LONDON, Nov. 12.—Snow-storms of exceptional severity for this time of the year prevail in the north and west of England and throughout Scotland. Subscriptions to the Egyptian loan closed yesterday. The loan

Table of market prices for various commodities including sugar, flour, oil, and other goods. Columns list item names and their corresponding prices.