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[FOR THE TEXAS CHRISTIAN ADVOCATE.]

JESUS OF NAZARETH

—AS—

THE BABE OF BETHLEHEM.

—AS—

THE CHILD JESUS.

—AND AS—

Jesus Christ, the Messiah.

BY R. M. MOORE.

See, the night watches wane,
And the Day Star appears,
And the long winter's reign
Has completed his years;
And the nations are restless; they toss in their
dreams;
And they dream of a promise; the promise re-
deems.

And they hear a refrain
In the temple on high;
"To the LAMB that was slain;
And the spirit is hushed;
And they scale a new Babel, and bow there in
awe;
And they climb the bright ladder that Jacob
once saw.

And a perfume is sweet
From a censer unseen;
The ATONEMENT complete,
And no veil is between;
For the princeliest Priest of the promise has
come,
As the eyes for the blind, and the tongue for the
dumb.

'Tis a dream, and is gone,
And their spirits sink low;
They had hoped in the dawn
Their Redeemer to know;
And they sigh on in darkness, and pray for the
day,
When their SUILOH shall come in His kingly
array.

There are voices abroad,
Which the heart only hears,
There are visions of God,
As the visions of Seers;
And they long and they listen for a speaker un-
seen;
But they long and they listen for a veil's
between.

But the air is stir,
As if cloven by wing;
And the wings are awing
With a weird like ring;
And the ages are breathless, they listen intent,
As they walk in the twilight with silent lament.

How they long for the light
They had seen in their dreams,
In the long winter's night,
For the glory that beams
In the temple of Life, with a Priest from on
high,
There revealing the spirit, unveiling the sky.

And the blood in their veins,
Is a torrent of fire,
In their hearts, in their brains,
And, with burning desire,
They would tear down the veil in the temple of
Life,
And would soar up to God from their torturing
strife.

Now the world is in pain,
And it whispers in sighs,
And the tear stains remain,
And its sorrowful eyes,
And it shudders with dread, in its terrible fears,
At its travail of darkness, its travail of tears.

Lo! the world is aglow
With a glory new born,
And the shadows, once low,
Are all tinted with morn;
For the promises made in a future sublime
Are in travail for birth in the fulness of time.

For the promise to Eve,
Thro' the centuries taught,
That her seed would relieve
From the ruin she wrought,
Like the olive is budding with tokens of spring,
And the nations are waiting the wonderful King.

On the hills of the East
Lie the shepherds in dreams,
And, in fancy, they feast
By their murmuring streams,
When a song fills the air, like the pean of dawn,
And the shepherds awake, and the darkness is
gone.

And the welkin's afire,
And there's One like a King
With an angelic choir,
And they list as they sing;
It is dawn, it is dawn; let the nations all sing:
"For the Manger of Bethlehem cradles a King."

And the prophets of morn,
In their wonder, ask where
Is the King that is born
Of the Jews, to declare
A new Kingdom of Peace? And the angels all
sing,
That "the Manger of Bethlehem cradles a King."

See His Star in the West,
With its rainbow of fire;
As it harbingers rest,
And a life that is higher,
It is dawn; it is dawn; how the angels all sing:
"For the Manger of Bethlehem cradles a King."

On the mountains they sing,
Let us haste evermore;
Give us speed, give us wing,
Till we bow and adore,
Till we echo the song, which the angels now
sing;
"For the Manger of Bethlehem cradles a King."

But the Edomite King,
In his palace, is wild
At the tidings they bring
Of the Bethlehem Child;
But he feigns to adore, as the Magians sing,
From the Manger of Bethlehem cometh a King.

All the populace shouts
With a frenzy of joy,
While the Pharisee counts
At the Bethlehem Boy,
But he feigns to adore, as the Magians sing,
From the Manger of Bethlehem cometh a King.

And then Herod, in fear,
Bids the prophets explain
All the prophecies clear,
Of the coming King's reign;

From Ephrata they say, while the Magians sing,
From Ephrata or Bethlehem cometh the King.

To Ephrata of old,
Make ye haste, till ye see
The Messiah foretold,
And then hasten to me;

I would worship Him, too; still the Magians
sing,
From the Manger of Bethlehem cometh the
King.

Now they hasten to seek,
In Ephrata once more,
The young mother so meek,
And her Babe to adore,
And they seek, and they find, and they worship
and sing,
While the Manger of Bethlehem cradles the
King.

But the Star is on fire,
As it heralds the King,
While an angelic choir
Touches notes that will ring
Thro' the ages to come, as the angels all sing,
That the Manger of Bethlehem cradles a King.

Let the nations have peace,
And their good will abound;
Let their garners increase,
And their anthems resound;
Let them shout to the dawn, as the angels all
sing,
For the Manger of Bethlehem cradles a King.

How the mother's deep bliss,
Doubly sweetens their joy,
As she presses a kiss
On her wonderful Boy;
And then "glory to God in the highest," all
sing,
As the Manger of Bethlehem cradles the King.

From on high comes a voice,
From the Evergreen shore,
Let the angels rejoice,
Let the ages adore;
And then "glory to God in the highest," all sing,
As the Manger of Bethlehem cradles the King.

With their frankincense sweet,
And their myrrh for a King,
And the gifts that are meet
For their mission they bring,
And then "glory to God in the highest," all sing,
As the Manger of Bethlehem cradles the King.

The redemption of man,
Thro' the travail of Earth,
By an Infinite plan,
And a mystical birth,
Is the song of the ages, which the nations now
sing,
As the Manger of Bethlehem cradles the King.

An aureole bright
Lights the scene with a blaze
Of a heavenly light,
While they worship and praise;
And the centuries shout, and the ages all sing,
As the Manger of Bethlehem cradles the King.

Let the mountains bow down,
And the ocean be still;
As they proffer a crown,
And acknowledge His will;
With the ages expectant, they shout and they
sing,
As the Manger of Bethlehem cradles the King.

Now the Maji return,
Without tidings to him;
For the tyrant would learn,
But to slaughter their King,
List, the songs of the mountains, they shout, and
they sing;
Into Egypt they flee with the Bethlehem King.

But in Rama, the wall
Of her Rachel is laid,
As each, frantic and pale,
Is bewailing a shade;
Ay, for Herod is wild, but the echoes still ring,
Into Egypt they flee with the Bethlehem King.

He had spared not his own,
In his merciless wrath;
Wife and children are strewn
In his murderous path,
He is blind in his rage, but sweet zephyrs now
sing,
Into Egypt they flee with the Bethlehem King.

On the walls of his fate,
A handwriting appears;
In his blasphemous hate
He is stricken in years;
He is dead, he is dead; and the angels all sing,
Out of Egypt they come with the Bethlehem King.

Arche'as, the son,
Would his father repeat;
So Judea they shun
For a safer retreat,
And in Nazareth haste, while the angels still
sing,
Out of Galilee cometh a Savior and King.

Like the flowers He grew,
Shedding glory around;
To His mission so true,
His Hosannas resound,
And the nations awake, and thus sorrowing
sing,
Out of Galilee cometh the Savior and King.

See the Carpenter's son,
As He tells for His bread!
Yet this wonderful One
Will awaken the dead,
Let the poor and the needy in sorrow all sing,
Out of Galilee cometh the Savior and King.

Oh! the wonderful Child,
With a mission so high,
And a spirit so mild,
Born to suffer, to die!
As a Lamb for the slaughter, the prophets now
sing,
From the wine-press of Bozrah there cometh a
King.

An obedient Son,
He can never forget
That His work must be done,
Tho' His time is not yet,
But His mission begins as the echoes still ring,
Out of Galilee cometh a Savior and King.

In an angry debate,
The Chief Rabbins demand
To know which is the great,
The absorbing command;
But they can not agree, then the angels all sing,
Unto Zion now cometh the Savior and King.

But a child at their feet,
Then inspires them with awe
With an answer complete,
That, to love, is the law.

Both to God and to man, and the Rabbins all
sing,
Let Mount Zion behold her Savior and King.

All these sayings are hid
In the mother's deep heart;
But their wonders forbid
That she ever impart.

To the world her estate, but the angels all
sing,
That the Virgin's dear Son is Redeemer and
King.

In the wilderness vast,
There's a trumpet-like sound;
Lo! the darkness is past,
The Messiah is found;
He is treading the earth; let the nations all sing,
And hosannas proclaim Him Redeemer and
King.

By the Jordan He stands;
The *forerunner* proclaims,
But obeys His command,
While his words are as flames,
Lo, the voice, and the dove, and the angels all
sing,
'Tis the Son, 'tis the Son, the Redeemer and
King.

On a mountain, the world
In review, is aglow
With its banner unfurled;
But He conquers His foe
The Deceiver is hushed, and the angels all sing,
The Messiah has come as a conquering King.

In the temple are seen,
Those who barter for gain;
But he scourges them clean
Of that horrible stain;
As He scourges them hence, lo! the angels all
sing,
Let the ages adore Him, Redeemer and King.

There's a funeral train;
And a sigh in the air
For the widow of Nain
Is in deepest despair;
But He speaks, and her son is alive, and all sing,
The Messiah has come—our Redeemer and
King.

There's a storm in the sky,
And a storm on the sea,
But "fear not, it is I,
Calms the wild Galilee,"
And its waves are asleep, as the angels still
sing,
That the earth and the sea know their Master
and King.

On the Gadarene shore,
Here the devils exclaim:
"Get thee hence," we implore;
"For we know Thee by name,
Nor torment us before, that the angels all sing,
That our leader is chained by the Nazarene
King.

In the desert, He feeds
The five thousand with bread,
While the remnant exceeds
Far the loaves that were fed,
And these thousands adore and they joyfully
sing,
Let the hungry behold their Redeemer and
King.

To the mountain He hies
With His favorite three,
And unfolds to their eyes
Of His glories to be,
With Elias and Moses the happy three sing,
See the glorified Son, our Redeemer and King.

Now, His sorrow is deep,
As he stands by the grave
Of a loved one asleep,
Whom He came there to save,
But dead Lazarus lives, and the people all sing,
Let us bow and adore our Redeemer and King.

There's a fig tree that's green
To His hungering eyes;
But no fruit can be seen
And He speaks and it dies!
What a lesson to man! and the angels still sing,
That all nature must own Him Creator and
King.

See Judea's alive,
A tumultuous throng;
And her prophets revive
To re-echo the song,
With hosannas and branches of palm trees
they bring
Him to Zion, their Ruler, Redeemer and King.

For the city He weeps,
As He sees her distress—
Her rood temple in heaps,
With no prophet to bless,
He is weeping alone, but the angels all sing,
Let Jerusalem own her Redeemer and King.

It is night; He's alone;
The hosannas are hushed;
In the garden, a groan;
But He sinks; He is crushed
With the sins of the world, while the angels
still sing,
From the wine-press of Bozrah there cometh a
King.

In the darkness they come,
With a kiss to betray;
As a Lamb, He is dumb
At their poisonous array,
And they mock and they smile, but the angels
still sing,
From the wine-press of Bozrah there cometh a
King.

Lo! the Judge of the world,
By his creature arraigned!
While his venom is hurled
At His mercy dislained,
He is mocked with a crown, but the angels all
sing,
That the scoffers must bow to the crucified King.

How they clamor for blood,
With a vindictive hate,
As did they of the food
At their impending fate,
And the creature condemns, while the angels
still sing,
That the scoffers must bow to the crucified King.

He consents to the crime,
And then washes his hands;
But the waters of time
Will all fall his demands;
The incarnate strain to the creature will cling,
When the crucified comes as a conquering
King.

And the rabble is fierce,
As He hangs on the tree;
And the soldier pierce
Him in wanting glee;
He in agony cries, as the angels all sing,
From the cross He will come as a conquering
King.

And the temple is rent,
And the veil is withdrawn;
For to us He was sent
To crush the dawn
Of the Day-spring of Life, and the archangels
sing,
And, in ecstasy, hail Him Redeemer and King.

Lo! the Sun veils his face,
And the Earth, with a groan,
Now is reeling in space,
At his heart-rending moan,
His "Eloi, Eloi," the archangels sing,
And in ecstasy, hail Him Redeemer and King.

The Redeemer expires,
And the graves yield their dead;
The grim Monster retires
At Immanuel's tread,
The Earth groans to its center, the archangels
sing,
Let the universe welcome the conquering King.

He is lying in state,
In the tomb of the just,
While His angels await,
To awaken their trust;
And Eternity shouts, and the archangels sing,
Let the universe welcome the conquering King.

Now the gates are ajar,
In the city above,
As His angels unbar
Them by whispering low;
Hell and death overcome, and the archangels
sing,
As He comes from the tomb as the conquering
King,
SAN ANTONIO, TEXAS.

THE OLD YEAR AND THE NEW.

So flows the "Tide of Time,"
No ebb. Onward forever, bearing
us all, with a steadily accelerating
movement, to the sea that hath no
shores. Thus, Time is always be-
coming Eternity. From that shore-
less sea no returning currents bring
us tidings of "being," or of the
conditions in which it exists. We
can not stop and stand still to con-
template upon the resistless stream;
therefore, let us seriously ponder,
on the passage, where, and when,
and what we are to be. So much,
assuredly, we know, as was said in
the terse language of John C. Cal-
houn:

"Hostilities never cease; intelligences never
die."

Our work in this world is known
and estimated in the next. The
results of that work must cling to
us, in some form or another, until
otherwise divinely ordered. It is
folly to deny that, in the beyond,
the high responsibilities of Time
are merged in the imperishable
interests of Eternity.

On this subject we do not here
mean to write a homily, to indite
a sermon, or to suggest disputa-
tion. We are speaking as to think-
ing and sensible people—people
who, whether religious or not in
our sense of the word, yet recognize
obligations that belong essentially
to this life, whatever may be their
reflex from another life—people
who know the certainty of the ter-
mination of our earthly existence,
and the possibility and the proba-
bility, if not to them, the equal
certainty of a future.

The departure of the Old Year,
the incoming of the New Year, is a
time to invite thinking people
especially to profitable retrospect.
What have we done the last twelve
months, even in a material or
moral point of view, to improve our
own conditions or those of the
world? Have we caused two
blades of grass to grow where one
grew before? Have we rendered
fairly unto Caesar the things that
are Caesar's?

First the Natural; then the
Spiritual. Have we given to the
"natural," which is the "earthly,"
the material, the temperance, prob-
ity and industry which is its due?
Have we thus, by obedience to the
laws of mortal life, increased the
fitness of our bodies to be the
temple of the soul—the immortal
life? All powers that we possess
of body and mind are a loan for
"increase" by proper use. Have
we folded these in a napkin and
laid them away in safety and ease,
beyond the range of the activities
which would give to the capital so
advanced to us a large "interest,"
not only for ourselves but for our
fellows?

We dwell upon this matter be-
cause it is a common mistake into
which even good people fall: that
a religious newspaper has to deal
only, or almost exclusively, with

distinctively religious subjects. We
are not in that category. The AD-
VOCATE has decidedly its secular
side. It is our business to be a
sentinel, within our limitations,
over the physical, material and
moral well-being of men, as over
the religious.

It may be safely doubted, if the
"good seed of the kingdom," even
if sown, will take root in a human
body that is polluted by destroying
vices, or in a mind corrupted by
vicious imaginations. Such seed
will, probably, share the fate of
that which was sown among stones,
or by the way side, or it will be
choked by the tares.

The rather uncharacteristic vio-
lence which beat the money-chang-
ers out of the Temple may have
been intended as a lesson, not only
to the people of that time, but to
people of all time, to teach them
that the "House of God," whether
animate or inanimate, whether
built or created, shall not be a
"den of thieves," or an abode of
impurities. Paul says:

"Know ye not that ye are the
temple of God?"

"If any man defile the temple,
God will destroy; for the temple
of God is holy, which temple ye
are."

On our ground, from our stand-
point, we designate that power as
FAITH.

which is defined as the assent of
the understanding to any truth;
an assent not reached by any
purely mental process. To it we
turn; on it we lean for the voyage
that hath no end. We do so, be-
cause we do not, cannot, believe
that the Creator, when one set of
forces are for us exhausted or use-
less, will leave us adrift any-
where in mists and darkness.

We invite our "thinking" and
"reasoning" friends to the example
of the

TIDE OF TIME
furnished to us by the season now
upon us.

Put off the old, put on the new.
Ring out the false, ring in the true.

Of course everything that we
have here said to an especial class
applies with tenfold force to our
OWN BELIEVERS.

In the ratio of their profession
and knowledge men appear to be
held to an accountability by the
divine as well as by human gov-
ernment. Professing more than
those to whom we have referred,
the season in which we are is doubly
impressive to the Christian.

LET US IMPROVE IT.

ALBANY, TEXAS, December 9.—
We held our first quarterly con-
ference at Breckenridge, Stephens
county, on Saturday and Sunday,
embracing the first Sabbath in
December, 1878. On our arrival
at Breckenridge, we discovered
there had been several good houses
erected since our last visit to that
place. The town and county are
worthy their names. We found the
Rev. W. M. Goode, preacher in
charge, at his post; well received,
and doing a good work, talking for
the ADVOCATE. You may look for
a good report from Breckenridge
this year.—J. G. WARREN.

FORT GRIFFIN, TEXAS, Decem-
ber 9.—I am in charge of a very im-
portant field of labor. Shackelford
county is a beautiful country, rich,
healthy and well watered. Persons
wishing homes in Northwest Texas
would do well to come to this
country. The Clear Fork of the
Brazos is a beautiful stream, valleys
rich, grass good, cattle fat, people
clever and sociable. We hope to
have a good time. Pray for us,
Bro. Warren, the presiding elder, is
with us, preaching with power and
demonstration of the Spirit.—L. W.
HARRISON.

LAGRANGE, TEXAS, Dec. 12.—To
all of our itinerants, especially of
the Texas Conference: You re-
member the confusion about the
financial part of our reports this
last year. This can be easily reme-
died: At the next conference, let
each preacher write on the envel-
ope containing his conference
money, and all other envelopes hav-
ing money, thus: Conference mon-
ey assessed, —; collected, —; de-
ficit, —. Give his circuit and
name.—F. L. ALLEN.

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SUPPLEMENT.

VOL. XXVI.

GALVESTON, TEXAS, DECEMBER 21, 1878.

NO. 16.

Texas Christian Advocate

BECKVILLE, PANOLA CO., TEXAS, Nov. 30.—I scarcely ever see anything in our beloved ADVOCATE from this vicinity, so I thought I would try and write you, to let you know there is such a place as the above. We have a flourishing church at this place, of which Bro. J. R. Wages is pastor. Our fourth quarterly meeting was held here on the 16th and 17th inst. Our beloved presiding elder, Bro. J. C. A. Bridges, was unable to attend on account of severe illness. It was indeed a sad disappointment. He was to have preached the funeral sermon of our little boy on Saturday, and on Sunday that of Bro. Lentz. Bro. Wages was in feeble health himself; was present, however, but not able to preach. Bro. G. W. Langley preached for us on Saturday. At 3 o'clock p. m. conference convened; Bro. Wages in the chair. We had a very quiet, nice, and peaceable session. The spiritual condition of the church was reported by the preacher to be good; but sorry to say the financial condition was otherwise. The financial reports were indeed meager. This is attributable I presume to the stringency in money matters at this time; and also to a disposition on the part of individuals to hold fast all they get. Cotton is our only crop in this section of country that we can dispose of for money, and it is so low now that money is scarce indeed. A great many individuals (and members of the church, too) consider the preacher's claim of secondary importance. After they have disposed of their crops and supplied all their imaginary necessities, then, if they have anything left, they are willing to give something to the preacher; otherwise they are not. This state of things ought not to be. The membership ought to be more thoroughly educated in the importance of supporting the ministry. Then it would be an easy matter for a steward to approach a brother and ask him for money for the preacher. At the present crisis, he is afraid of having his feelings harrowed by a rough, blunt refusal. Hence the arduous task for stewards to present the preacher's claims. God speed the time when this state of affairs will undergo a radical change; when every member of the church of Christ will deem it a heaven-bought privilege to help support the gospel.—E. J. NEWTON.

SEGUIN, TEXAS, Dec. 7.—I notice a communication, written from Seguin, in the ADVOCATE of Nov. 30. Being a citizen of Seguin, I note its contents with some degree of interest. The writer's thought is good; to the point; language cutting, forcible, well edged, practical, applicable. The piece is prompted from a sense of duty. This gives an additional force. The writer's idea as to the elements of religious progression will apply to the Methodist Church in general, and to the one at our city in particular. We feel the necessity of a unity of action—the vital ingredient to progression in anything—especially do we feel its indispensability to spiritual progression. However, I apprehend the brother, or sister, (as the case may be) did not touch the root of the matter. In spiritual discipline it is required that we adhere, rigidly, to the rules and regulations of our faith before we can expect a unity of action from those not more immediately concerned. To illustrate the point in question let us make a few words from the writer the subject of comment: "If in every pastoral charge the entire membership were to form a circle around their minister, hold up his hands by encouraging words, and pledge him their sympathy, prayer and hearty co-operation." Every one must see the power with which such an action would clothe the ministrations of the word of God. But to the "circle." Now, with some denominations, the group composing this "circle," have each a voice in selecting the Moses whose arms they are willing to hold up. But when the "circle" becomes Methodist, we concede the power of sending the preacher as resting with the bishop and presiding elders. When this is agreed to, harmony will exist; the church will array itself in a solid phalanx; its movements will be focal, aggressive, powerful. However, suppose in the "circle" there is a brother, or sister, of local influence, who presumes to go to

conference and advise the bishop and presiding elders who to send, and as guardians of the church, grant that they disband their own judgment, and for fear of incurring displeasure, yield the request. Can we abuse the members for not forming a "circle" around the preacher sent? True, it is hard for the preacher to suffer from their laxity. Here he's like Esop's donkey—gets a whipping because the robber is found upon his back. But where must rebellion against such a betrayal of trust begin? Certainly with the constituency. When a congregation of brethren put their trust in the religious discretion of these superintendents, and then find that one of their own midst has a ring in the nose of one of these officials, and that they are so stupid as to be led by him, her or it, can strict morality demand their support in any sense? Would it not be asking them to participate in a disciplinary infraction? This is a breach of our church polity that must be healed. It is the most vulnerable point for successful corruption to which we have ever been subjected. This method of requesting has ever been practiced by our church to a modest degree, but now it assumes ugly proportions. I think I can safely say, one-half our preachers know where they are going before they are sent. Some of us lay members overrate our ability most fearfully when we presume to tell a bishop, or any other power, what presiding elder to send to this district, and what preacher to send to that circuit or station. These presuming brothers and sisters have buried poor ministers alive. It seems to your humble writer that a membership tolerating such an impropriety have but very little true Methodism in their breasts. I love to see zeal—zeal emanating from a desire to further the cause—zeal humble, uplifting—zeal, capacitating us for our own sphere—not overriding zeal. However, we all have a place, and by remaining in it can realize the existence of the offices of bishop and presiding elder. God grant that we may all find our places and remain in them.—LATTY.

GRAHAM, TEXAS, Dec. 10, 1878. A brief description of Graham and surrounding country might not be uninteresting to many of the readers of your most excellent paper; but as our enterprising property-holders and land agents have advertised extensively, I would simply state that we have a good country, and a very rapidly growing town. I have entered upon my second year at Graham, and I must say that I rejoice to be here. Since my return from conference (Nov. 14) I have visited nearly every family in and near Graham, in which was to be found a member of our church, besides visiting some families, members of other churches, and others not belonging to any church. Everybody seems to be in good spirits, and the church alive to her interests.

At our last annual conference held at Belton, Graham was made a station. Two years ago, I was included in what was known as Graham mission. One year ago, Graham and Monk's Chapel, an appointment eight miles distant on the Brazos, constituted a work. Then there was not a church-house in Graham. All denominations used the courthouse as a place of worship and the place for holding their union Sunday-school.

Early in last conference year a Methodist Sunday-school was organized in the academy and has been in successful operation ever since. Now, there are two good church buildings in town. The Presbyterians have a neat frame church, 24x48, on Elm street, a very desirable location. Here the union Sunday-school is still carried on. The Methodists have a nice and substantial brick church on the corner of 3d and Cherry streets, a high, dry and beautiful ground. Here the Methodist Sunday-school, of from 75 to 95 members, is held.

The population of Graham is near four hundred. The members of the M. E. Church, South, eighty. I rejoice to state that our ladies are at work. They have a Ladies' Aid Society regularly organized, with President, Secretary, Treasurer, etc., and conduct their affairs on business principles. Indeed they have made a grand success of everything they have undertaken as yet. They appropriate the proceeds of their labor to the finishing and furnishing of our new church.

They have already furnished a large and elegant stove, drum and piping, which is highly appreciated both by preacher and congregation. They have also made arrangements with Mr. Connor, the contractor and builder here, and who is certainly a very fine workman, to furnish the church with pews and altar. Mr. Connor generously donates the pulpit, which will certainly be a nice one. We have also a good organ, an able chorister and an excellent choir. But I must desist, or draw more largely on the English language for adjectives. For further particulars, please wait till Brother John comes round, and then we will refer you to penellings. GRAHAM.

How to Treat Your Pastor.

It is somewhat surprising that there is so much appreciation of preachers—men sent of God to teach the way of life, and minister to the spiritual wants of the people—and I propose to give a few hints about the treatment of your pastor.

On his first appearance meet him with indifference, and assure him he was not the one you expected; that you were looking for brother Gass, as all thought he was the very man to get members into the church, so that the rest would not have to pay so much; for it is a very heavy burden upon you to pay as much for the gospel as you pay for the dog-tax. That the P. E. certainly did not represent your church properly. And you doubt whether the work will support him. That you all are very poor, and can scarcely get enough money to pay your taxes and buy your tobacco; and you fear he will have to teach school, or plow, or in some other way support himself, and preach on Sundays. But tell him, besides preaching three times on Sunday, he will be expected to organize, and keep up prayer-meetings, and visit the sick, and bury the dead, and hunt up the children and provide means to keep in operation all the affairs of the church, and if need be, without the aid of the members, as they have to work all the week and are quite tired on Sunday. And then you should call on him to serve you at any time, as he is the servant of the church, and you demand his services, though he may have to leave his plow or dismiss his school. Tell him if he is not willing to stand all this, probably he had better go somewhere else. Tell him it matters but little about pastoral visiting, as the people will be too busy most of the time to receive him; neither does it matter about his sermons, so they be very short and frothy, and have a little of the syllabus about them; they will be all the better for that. Tell him exactly how he shall preach, and how long, and how he shall act, and what he ought to do; that he should do as Brother Jester did. That he must not try to awake the sleepers in Zion, as they are quite comfortable, and do not wish to be disturbed. Tell him the young people must have recreation, and he should permit them to talk and write notes to each other and scribble in church hymn-books, and if they wish to do so, eat what peans they desire during divine service, for all the young people control their parents, and to cross the young self-important would be to offend the whole generation. And then, too, some who are members of the church are very fond of dancing, and some like to go to the grog-shop. Considering all these things, it would be very unpopular for him to touch upon these topics, especially as some of the old members encourage them. Say to him that there is a gentleman who is a very large liquor dealer, and a nice family who are spiritualists, and a wealthy infidel who attends your church, and sometimes gives you a lift in raising money; and he must be careful not to preach about liquor-selling or spiritualism, or infidelity, but he may preach against Pharaoh and the Jews with all his might; that will delight his audience.

Should the preacher not pay you all the attention which your individuality demands by neglecting others, get angry towards him and declare you will not give a dollar towards his support; and, maybe, you will prosper more by such a course. Should he intimate that your course is not altogether what it should be, as a member of the church, tell him you are no worse than others, and justify yourself in the neglect of Christian

duty; this may make him feel more interest in you. Absent yourself from church meetings and prayer meetings, because you have no inclination to go, or your work in secular matters has fatigued you. Absent yourself from preaching, because Sunday is a day for rest, and you want to sleep; this may encourage him to preach better. When you go to church take a back seat, and never think of going up to the preacher to greet him cordially. Oh! how this will stimulate him! Be sure to keep away on communion occasions, or when a collection is to be taken up. When he calls to make you a pastoral visit, treat him as you would a stranger making a fashionable call, and avoid, as much as possible, conversation on religious topics; this may encourage him to call again.

Should your preacher have a wife, consider her a fifth wheel to a wagon, and one who could easily be dispensed with; or complain if she does not wash and scrub, and take in sewing to support the preacher. And then she must attend all the meetings, and act on all committees, and be a general servant for all the church. If you have a carriage or a buggy and she has none, never call to ask her to take a drive for recreation, as she never needs any; never think of offering your conveyance to visit you, or any one else. Such attention would make her feel proud, and she ought to be very humble, and ought to be kept at home working for the children. Should she, in the practice of economy, remodel an old dress, or an old bonnet, and make it appear as new, say she is extravagant. If you are a steward, never call to inquire if your preacher needs anything, and be as slow in collecting his salary as possible, or make it a mere convenience, knowing, if it is not paid at the close of the year, the obligation to pay is cancelled; this may strengthen his hands; and make him a more zealous pastor. Should you have a fine garden and plenty of fruit and fresh meats, never send him any, not even a Christmas turkey, always thinking he has plenty, and don't need what you may send, or that he may not be able to return the compliment. Should the preacher ask of you a favor, offer many excuses, or if granted at all do it with reluctance. Should there be an excursion of ladies and gentlemen, never think of the preacher and his wife; they do not take any pleasure in such things.

Should your son or daughter marry, do not invite your pastor to perform the ceremony, for he is home folks; but send off and invite a minister from a distance—his distance lends enchantment, you know. Your preacher will appreciate such courtesy, and has no need of the marriage fee, as you pay him an extravagant salary. How pleasant it will make him feel!

Always object to any plans your pastor may propose to collect funds for church purposes; and especially when he suggests that raffling and extortion at fairs are unchristian. When you think he will call upon you for missionary money, always plead poverty, though you have many tenants, or have thousands of dollars at interest. There is one thing you must not fail to do, as it may make your pastor more useful to you and the community, and aid him in his work; should he be severely criticised by any one, but especially by persons not of your church, be sure to join in the unkind act, or acquiesce by assent or silence. When an unfavorable rumor is started by the world, or any designing person, to injure his usefulness, do not tell him about it, but visit your neighbor and whisper it all around under the semblance of profound secrecy; maybe he will hear of it when every one else has, or when the minds of the community have been poisoned against him. Be certain to join in any opposition to him that may arise from any quarter, and never offer any word of commendation, nor assist him in the work assigned him. Should he urge upon you a higher standard of Christianity, say to him he had better get after the sinners and let you sleep on; that you do not expect to be any better; and that you joined the church before he was born. Be very active in your opposition to the efforts for a revival, for fear you may be converted, or become a little too much excited, and thereby expose yourself to the derisive smiles of the ungodly. When you get sick, and probably

may die, send for the preacher whom you have failed to sustain either financially or morally, and for whom you have felt contempt in your heart, because of his sincere discharge of sacred duty; maybe he will gladly serve you, and may exercise unusual faith in praying for you. Should his prayers be answered in your recovery, treat him as you did before; it may bind his heart to you, and he may become your friend till death shall lay him in the grave, when all his toils and sufferings and sorrow shall end.—NEMO.

RICH PRAIRIE CIRCUIT, TWENTH MONTH.

LIFE'S DISCIPLINE.

"The poor ye have always with you," said our Savior. And is it sacrilege to ask why? O no, the gospel must be preached and exemplified to be effective. And where do we find the most unselfish, heroic devotion to its principles? Amid the humbler walks of life. From the ranks of those in ordinary circumstances the true and the noble are ever coming to the front. Many who have been through the deep waters testify that they have found blessings there. This is a mystery to some. Perhaps only those who have suffered and know from experience can understand it.

The Bible is full of instruction and comfort to the poor, the humble, and the "weary and heavy laden." None are so poor that they cannot drink from its inexhaustible well, and give refreshing drafts to their children, if they will. Many of the most distinguished and the most useful of men have acknowledged their indebtedness to their mothers' early instructions from its sacred pages; that they have been the light and shield of their lives and made them what they are. Teach the infant to repeat the beautiful promises and precepts of the Bible, though it may not understand them; and when the mind unfolds to take them in, the memory holds a rich legacy of sacred truths, as the foundation of a good character.

Among the sad things that poverty brings to the parent's heart, is to feel the deprivations of the little ones. But there is a God that knows; yes, and permits such things for some wise purpose. And to the Christian heart there comes the voice of the Savior, whispering words of consolation, saying; "What I do, thou knowest not now, but thou shalt know hereafter." The winds that shake the growing tree, thereby send its roots deeper and firmer into the earth. So the rough discipline of childhood and youth often prepares the way for the sterner realities of manhood. The struggles and conflicts to overcome the hard conditions of poverty expand the intellect and furnish a moral discipline necessary to form strong and useful characters. The conditions which seem so irksome, and from which we would flee away, are often the best schools of our lives.

Jesus suffered poverty, ignominy and the most humiliating death. He was "made perfect through suffering." Did He not choose that way to teach us the lesson of life? And does He not present to us a great law in the divine government, in the development of human nature for a higher life, here and hereafter? May it not be an honor He has conferred, that He thinks us capable of coping with such difficulties? Truly, if we overcome, we win a moral prize. Thousands have won glorious prizes from the most unfriendly and rugged conditions.

There are persons who have drunk so deeply of the spirit of Jesus they can quietly submit to wrongs inflicted. One of the lessons taught in His sermon on the Mount, is that of submitting to wrongs for His sake, showing that it is better to suffer than to resist. The wisdom of this lesson is seen in the fact that it is the most successful way of conquering, as those who have the grace to test it know. The dying breath of our great exemplar was a prayer for his enemies: "Father, forgive them, for they know not what they do." And Stephen, the first martyr, utters a like sentiment when he said, "Lord, lay not this sin to their charge." If one can patiently submit to wrongs inflicted, whether in person or in reputation, he gains a great victory over self, and sails upon a sea whose calm depths are undisturbed by the rage of storms. He will be the gainer and not the loser by it. For He who numbers

the hairs of our heads will not permit our enemies to triumph over us while we look to Him, and will even cause our sufferings and afflictions to be productive of good to us and to His cause. We are to wait patiently and to possess our souls in the calmness of confiding trust, while we listen to His words: "vengeance is mine, I will repay, saith the Lord."

In impetuous youth, trials and cares hang over us as dark and gloomy clouds, and we fret and chafe under them, as afflictions from which no possible good can come. But when in the serenity of old age we consider what workers of good these burdens have been, disciplining our minds, strengthening our hearts, and purifying our souls, making us more useful instruments in this life, and fitter for the heavenly home, we would not, if we could, change God's way of dealing with us or erase one cloud or trial.

It seems hard to suffer for others' sins, but Jesus did, and may not we? Study the moral heroism of Paul's unselfish though suffering life, and catch his courage that you may realize his triumphant joy as he contemplates his departure from the scenes of his conflicts: "I have fought a good fight, I have finished my course, I have kept the faith." 'Tis the trial or the hardship that makes the calmness a joy forever. 'Tis the cloud that makes the sunshine more pleasant, and the night that brings out the stars. Therefore, "quit you like men," "endure hardness as good soldiers," and be "more than conquerors" at last. Those are they "who have come out of great tribulation," and have suffered for Jesus' sake, that wear the white robes in the home of the good.

When trials come, and conflicts sore,
With deepest gloom your path o'erstore,
Be not dismayed—God's grace inspire—
The darkest hours will soon be past.

ANDERSON, TEX., DEC. 16, 1878.

FEMALE SOCIETY.—What is it that makes all those men who associate habitually with women superior to others who do not? What makes that woman who is accustomed to and at ease in the society of men superior to her sex in general? Surely because they are in the habit of free, graceful, continued conversations with the other sex. Women in this way lose their frivolity, their faculties awaken, their delicacies and peculiarities unfold all their beauty and captivation in the spirit of intellectual rivalry. And the men lose their pedantic, rude, declamatory, or sullen manner. The coin of the understanding and the heart changes continually. Their capacities are rubbed off their better materials, polished and brightened, and their richness, like gold, is wrought into finer workmanship by the fingers of wisdom than it ever could be by those of men. The iron and steel of their characters are hidden, like the character and armor of a giant, by studs and knots of good and precious stones, when they are not wanted in actual warfare.

GALVESTON DISTRICT—FIRST ROUND.
Shearn church, December 28, 29
Houston, at Washington street, Dec 28, 29
Columbia, January 4, 5
Matagorda, at Caney chapel, Jan 11, 12
Valence, at Idarby chapel, Feb 22, 23
St. Johns, Galveston, Jan 25, 26
St. James, Galveston, Jan 25, 26
Cedar Bayou, Feb 1, 2
Cedar Creek mission, at Cedar Bayou, Feb 1, 2
Richmond, February 8, 9
Eagle Lake, at Quilman, Feb 15, 16
San Felipe, at Ashbury chapel, Feb 22, 23
The district stewards will meet in Shearn church, Houston, December 29, at 7 p. m.
B. D. DASHIEL, P. E.

CHAFFPELL HILL DISTRICT—FIRST ROUND.
Independence and Burton, at Burton, Jan 5, 6
Brenham station, January 12, 13
Travis circuit, January 15, 16
Chappell Hill station, January 26, 27
Hempstead, February 2, 3
Bryan et al. and Wellborn mts, Feb 9, 10
Bryan station, February 16, 17
Ellice circuit, February 23, 24
Caldwell circuit, March 2, 3
Lexington mission, March 16, 17
Giddings circuit, March 16, 17
The official brethren of Cedar Creek mission will please meet with us at Burton, January 5 and 6. The district stewards will meet at Brenham, Saturday, January 12. It is very important that there be a full attendance. Let us start off right, brethren.
T. W. ROGERS, P. E.

BLESSING & BRO.,
The old Established and Reliable
Photographers of Texas.

Are still at their old stand, 174 Tremont Street, Galveston, where they will be pleased to see their friends and patrons. All kinds of pictures executed in the finest style of the art and at reasonable prices. PHOTO-BROMO MATERIAL, and CONVEX GLASS for sale. Send for price list. 34-17.

E. E. RICE & CO.,
Galveston, Texas.

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Have on hand a large stock of fresh Garden and Flower Seeds. Orders from the country promptly filled at lowest rates.
Seeds to the amount of four pounds can be sent by mail at 1 cent per ounce. 49-6m

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The Old Established and Reliable
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Articles for repair can be sent by mail, registered, with safety. Prompt returns guaranteed.

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Finest Quality Dress Shirts, 6 for \$9; second quality Dress Shirts, 6 for \$8; Best Jean Drawers, Good heavy Knit Undershirts, 35 cents. Best Cotton Flannel Undershirts, per suit, \$1 to \$1.75. Best Red Flannel Undershirts, per suit, \$1.75. Quality guaranteed. Send for price list and directions for self-measurement. No stamp required.

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SUBSCRIBERS, TAKE NOTICE.

A GREAT MANY OF OUR SUBSCRIBERS will notice on the direction slip pasted on the Advocate, containing also date of expiration of subscription...

A BOLD ATTEMPT.

We are in receipt of the following letter:

Mr. Editor.—The enclosed circular was picked up in the street in this place and handed to me. Please use it. The people should know what the whisky dealers are endeavoring to do...

Here is the circular. We give the parties concerned the benefit of an advertisement free of charge:

TO SALOON MEN.

SHERMAN, TEXAS, Nov. 30, 1878.

Dear Sir.—You are well aware of the oppressive and well known prohibitory license law levied upon the keeping of billiard tables in Texas...

You are also urged to use your influence with the Representatives from your county to bring about this reduction of tax. Please remit the amount you will give at once to the above address...

By publishing this circular we relieve the "Ex-member of the Legislature," who is "well acquainted with the ins and outs of legislation," of the necessity of making his business known when he reaches Austin...

"Of course the work can not be done without considerable expense." Mark that down. In the slang of the gambler, the Ex-member must be able to "grease the wheels of justice."

Then some men have a troublesome habit of raising questions of conscience on such occasions. They believe whisky is a curse and gambling a crime...

Then again the vote may be unpopular with the constituency of these legislators. They have been sent there to make wise and righteous laws for the benefit of the people, and it may prove an ugly

campaign document at the next election to have some rival candidate point to a vote which was in the interest of a business which all good men pronounce an unmitigated evil.

Having furnished gratuitously this information for the benefit of all concerned, it may not be out of the way to add a word to the legislators, voters, and lovers of law and order, respecting this daring proposal to subsidize the legislation of the State in the interest of a business which is blighting thousands of homes and blasting the characters of multitudes of the young men of the State.

We suggest to the legislators who will assemble next month in Austin that possibly the eyes of their constituents may be upon their acts, and their votes on this question may pass under the rigid scrutiny of an outraged people when they return to give an account of their stewardship.

We suggest that it will be well to record the votes and speeches of all the members who favor this measure which is to be carried through the legislature by the money contributed by the saloon men of Texas.

It would be well for the men of honor in the Senate and Lower House to resent, as it deserves, this effort to control their votes. Such a document is an impeachment of the integrity of that body.

As an organized movement is on foot to change our laws respecting an evil which is sapping the defenses with which society seeks to guard itself against—one of the most pernicious evils of our day—it is the duty of all good men to combine to resist it.

Then some men have a troublesome habit of raising questions of conscience on such occasions. They believe whisky is a curse and gambling a crime, and the adjustment of some men's consciences to a square vote in favor of the saloon man may be expensive.

CHRISTMAS.

BY H. S. T.

This is the festival of humanity—the jubilee of the world. As the light of its early dawn streaks the horizon in the far distant Orient it will be greeted with ringing of bells and other demonstrations of delight.

Great events are commemorated, first by monuments, and secondly, by festivals recurring at stated periods. We have our prominent national festivals on the fourth of July, the 22d of February, and our annual thanksgiving, appointed by executive authority.

The Sabbath commemorates the completion of the work of creation. To the Jews the Passover commemorated the singular deliverance of their race from destruction in Egypt.

Among the early Christians, the first "Holy Days" observed, were in connection with the events attending the death and resurrection of Christ.

TIME OF CHRIST'S BIRTH UNKNOWN.

The actual time of Christ's birth is unknown, and will, probably, always remain unknown. Different ancient writers widely disagree as to the month, and even the season, of the year; and every month of the year has been fixed as the one which gave the Savior birth.

During that and the subsequent centuries there was a growing tendency to multiply feasts and holy days, commemorating some incidents in the life of Christ, or His apostles and martyrs.

The Church of England has ten movable feasts, and twenty-four immovable. Among the Wesleyans in Great Britain, and the Methodists in the United States, the Christmas and Easter festivals are generally observed.

The entire Christian church having agreed to the time for commemorating the nativity, the 25th of December soon became the most important of all Christian festivals; and was regarded as the beginning of the ecclesiastical year.

dressed to the multitudes, "Repent ye, for the kingdom of Heaven is at hand." The evening of the 24th was a vigil; the church imitating the shepherds who watched their flock by night.

HEATHENISH ABUSES.

It is not strange that at a period when the name of a heathen goddess was given to the festival which commemorated the resurrection of Christ; and when a statue of Jupiter, found in the Roman Pantheon, by replacing the head with one of a Christian pattern, received the name of St. Peter, should incorporate Heathenish rites with the Christian festivities.

Our English ancestors were carried away with these Heathenish diversions. In the court of Henry VII there was an officer called "My Lord of Misrule," whose duty it was to make diversions, by acting the clown during the Christmas season.

TRULY OBSERVED.

Notwithstanding these abuses, Christians of every age have entered into the true Christian spirit. The apostolic constitutions direct that "servants be permitted to rest from their labors on the day of Christ's nativity, because on this day an unexpected blessing was given to men, in that the Word of God, Jesus Christ, was born of the Virgin Mary for the salvation of the world."

The giving of presents, especially to children, has long been one of the pleasing features of the Christmas festivities in the Roman and Greek Churches. St. Nicholas, of Myra, is revered as the special patron of children.

IMPROVEMENT OF THE OCCASION.

In entering upon this festive season let us not forget that we are Christians, and that our Christian privileges were the purchase of His precious blood whose birth we celebrate.

The normal spirit of Christianity was embodied in the message of the angels to the shepherds: "Behold! I bring you glad tidings of great joy, which shall be unto all people."

Let us be joyful, and let it be emphatically a religious joy. Let us also make others joyful, by a liberal sending of portions to the poor and needy.

Let us be joyful, thankful, grateful to the Divine Redeemer. But let our joy be chastened, and hallowed by the thought, so overwhelming, so transcendently grand—"That Christ Jesus came into the world to save sinners."

BACKWARD—FORWARD.

Every five years since the notable one of panic, some five seasons ago, the country has witnessed a steady, sometimes gradual, oftentimes rapid, decline in all species of values...

To every suggestion of improvement or amelioration by the more sanguine, there have not been wanting numerous croakers who foresaw nothing but evil in the signs of the times.

In a few days—scarcely a fortnight—and the current year will have rolled into the limbo of the past, leaving behind, to most of us, little save added experiences, which shall continue as memories, more or less pleasant or sad...

With nothing at its opening to indicate special features, still the year now closing will be marked in our annals as the year of superabundance—the one of extraordinary crops and unusual exports of every article produced in our common country.

And yet—and yet we are not happy! Says the murmuring farmer: What boots it that I stand ready to supply my near neighbors with ample stores of corn, wheat, sugar, syrup, pork and beef...

These reflections tend to the conviction that the past period of declines has reached a termination; that we have been brought to a period of more honest exchangeable values.

Gratefully accepting the past good, then let us walk into the New Year with all brightening prospects prompting us to hopeful anxieties, while urging forth our best efforts toward the accomplishment of happiest results.

Praise God for wheat, so white and sweet, of which we make our bread! Praise God for yellow corn, with which His waiting world is fed!

Received from W. G. Holmes, Chicago, Ill., "Select Notes on the International Sabbath-School Lessons" for 1879, by the Rev. F. N. and M. A. Peloubet.

We desire to obtain the statistical report of the following works in the Texas Annual Conference, viz: Columbia, Velasco, Brazoria.

Please send these statistics as soon as you see this, that the minutes may be issued at the early day, and oblige, H. V. PHILPOTT, Secy.

HAVE WE ADVANCED IN MORALS?

It is a little more than three years since the ADVOCATE began its crusade against vice in high places. The attacks were made all along the lines of sin, and the strongholds in which the devil had fixed his dominions were carried in every instance.

A few timid Christians thought that the ADVOCATE was too severe, too rough, in the arguments employed and too loose in the phraseology it used while waging this warfare.

The Galveston News, the most powerful secular journal in the State, unable longer to remain silent in a conflict where the appeals of the ADVOCATE had stirred the masses into a realization of the fact that a great war was being waged, sent its reporter into the dens of the gamblers of this city...

A general caucus for a good man to fill the mayor's chair was had. Many men were discussed for the position. The Galveston News sent a reporter to each aspirant, and asked if he would put an end to the gambling hell of this city in the event of his election.

In a few brief months there will be another election, and it would be well for all lovers of law and order to give notice that they will accept no more promises unless they are carried into effect.

GAMBLING A BREEDER OF CRIME.

Galveston boasts of possessing about twelve gambling houses. The most frequented or fashionable of these are on Market street, between Twenty-second and Trenton.

Crime is bred in these pestiferous fifth-hells. Lately a man visited Galveston to buy supplies. He was ignorant of the character of the hell he was being led into, but once there, he lost the money he had brought to pay for his goods, and, in the effort to win back, forged a draft for \$500 on one of our cotton merchants.

We have a District Attorney, who is paid a salary and gets fees for doing his duty. Is the suppression of these houses not his imperative and sworn duty?

In view of the fact that this is the season in which everybody desires to enjoy a little recreation, the proprietors have issued an extra size paper in the hope that their readers will take the big effort thus made, and by dividing it by two consider that they have received two numbers in one.

Texas Christian Advocate

Sunday School.

INTERNATIONAL BIBLE LESSONS. BY R. M. MOORE. FIRST QUARTER—FIRST LESSON—JAN. 5, 1878.

And all the people shouted with a great shout, when they praised the Lord; because the foundation of the house of the Lord was laid.—Ez. iii: 11.

We resume in this lesson the history of the Jews—God's chosen people—where we left it in the last lesson of the second quarter of last year.

It was at this time that those people were first called Jews and their country Judaea. They had been carried away captive to Babylon by the great Assyrian monarch, Nebuchadnezzar, during the period included in 614—599 B. C., under their kings, Jehoiachin, Jehoiachin and Zedekiah.

They had remained their seventy years in bondage; and Cyrus, urged thereto by Daniel, had issued his decree for their restoration to their kingdom. Besides this, he had restored to them all the treasures taken from their former temple.

The Persians, like the Jews, worshipped one God. The other nations of the overthrown Assyrian Empire were polytheists and base idolaters. The one-God worship was the tie that bound the Persian to the Jew.

But great as was Cyrus and as wise as he was, Daniel must not be forgotten. This restoration of Israel was a marked event in the Persian monarchy, then just established, that was only overthrown by Alexander more than two hundred years afterwards.

A glance at the world's history of that day will reveal the fact that it was one of the marked eras of time. Confucius, the great Chinese philosopher, was on the threshold of his fame; Buddha, the great reformer of Judaea, was in his prime; Pisistratus had just founded his library in Athens; Solon had just endowed Greece with his wisdom; Pythagoras had given her and the world the foundation of mathematics, and Esop had given us his incomparable fables; and Tarquin the proud, was just ready to mount the throne of Rome.

The world was not dead, and Cyrus was abreast with it. In our last lesson of Old Testament history we had the decree of Cyrus, and in this we have the foundation of the new temple laid.

V. 1. "And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem."

V. 2. "Then stood up Jeshua, the son of Jozadak, and his brethren the priests, and Zerubbabel, the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses, the man of God."

ber, according to the custom as the duty of every day required."

"Feast of Tabernacles:" the feast of thanksgiving at the close of the ingathering of corn, oil and wine. It lasted seven days, and during that period the people dwelt in booths or tabernacles; "as it is written" as the written law required (Lev. xxiii: 34-43, and Deut. xvi: 13-15); "according to custom;" sacrifices mentioned in Num. xxix: 12-38.

V. 5. "And afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the Lord that were consecrated, and of every one that willingly offered a free will offering unto the Lord;" the continual burnt offerings; "the daily sacrifices mentioned before;" "new moons;" the beginning of each month (Num. xxviii: 11-15); "set feasts;" other feasts, such as the Passover and Pentecost; "consecrated;" set apart; "free will offerings;" special offerings.

V. 6. "From the first day of the seventh month began they to offer burnt offerings unto the Lord. But the foundation of the temple of the Lord was not yet laid." They renewed the altar two weeks before they began to lay the foundations.

V. 7. "They gave money also unto the masons," etc., (see Bible). A holy zeal inspired all as with a common impulse, and they did not hesitate, as is too often the case with some who build a house for God, to pay the masons and carpenters liberally. Their law required as much at their hands, but here, they gave joyfully.

V. 8. "Now, in the second year of their coming," etc. "Second month;" in April or May of the following year; "began" began work on the foundation of the temple; "remnant;" those left after the destruction of Jerusalem under Zedekiah; "twenty years old and upward;" (1 Chron. xxiii: 24,) and (Num. viii: 24.)

V. 9. "Then stood Jeshua with his sons," etc. Not Jeshua of verse 2, but one of the heads of the two Levitical houses, as "Kadmieel" was the head of the other; "sons Judah;" likely the Hodoviah of verse 40, ch. 11, (see Neh. vii: 43; "Hemadad;" a third Levitical family, as is apparent from the terms, "their brethren the Levites."

V. 10. "And when the builders laid the foundation," etc. They had been fully six months getting ready, and now they begin; "they set the priests in their apparel with trumpets;" for priests' apparel, see Ex. xxix. The trumpets were used as bugles now are in military camps to sound calls; "sons of Asaph;" sons of music, musicians descended from Asaph. It is likely other musicians were joined with them, (see 1 Chron. xiii: 8; xv: 16-19, and also ch. xxv.)

V. 11. "And they sang together by course," etc. They responded one to the other. While one party sang "praise ye the Lord, for He is good," the other responded, "for His mercy endureth forever;" that is, they sang such songs as the 106th, 107th, 118th, and 136th psalms. And as these responsive choirs repeated these joyous songs "all the people shouted with a great shout." A nation praising God in chorus was a grand occasion, but they had cause to shout.

V. 12. "But many of the priests," etc., "that had seen the foundation of the first house when the foundation of this house was laid before their eyes, wept with a loud voice, and many shouted with a loud shout." Longe says "there might well be old men present who had seen the former temple, since only 72 years had passed since the beginning of the exile, and the temple was not destroyed until 18 years later." They had tears for the past glory, and shouts of joy for the temple soon to rise on the foundations thus laid.

V. 13. "So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people;" for the people "shouted with a loud shout, and the noise was heard afar off." Eastern lamentations are always loud and shrill.

by day as soon as you have raised your altar. Do not suppose your Christian duty complete when you have built your church.

5. We need "set" occasions for extra services to God to keep us alive.

6. We can worship God before we build His temple.

7. All can aid in God's work; some can build, and others can give; some, money, meat, drink, and oil.

8. As all desire an interest in heaven, so all should aid God's cause.

9. The ministry, as did Jeshua, Kadmieel and other Levites, should be prompt to lead in God's work.

10. The priests stood by with their robes and trumpets and the Levites with their cymbals, all praising God.

11. There is great inspiration in a national work where priests and people unite therein as one man.

12. This weeping and rejoicing is typical of man's journey of life, sowing and reaping, dancing on the hill tops for joy, and groping through dark valleys in sorrow. Life's duties at times make us sad, and at other times they afford us unmeasured pleasure.

13. It is so with the world; there is weeping and rejoicing, but both are mere noise and as such are unheeded. The indifferent world passes by the suffering widow and orphan on the other side as easily as it would the well fed and wealthy.

Correspondent from georgetown graphs. We submit the above as the last—the latest if not the final—offshoot of the "graph" family. It needs no words of commendation from its author. It speaks for itself.

will assume the duties of this new school, and the new incumbent will take the chair of mathematics, now filled by him. As ordered by the curators, we opened the normal and young ladies' department in October.

We are surprised at the success of the movement. Accommodating those having both sons and daughters to educate, has already added a number of families to our town, and others are arranging to move in. The young ladies' department temporarily occupies the Presbyterian church, but will shortly occupy our own building. This department is altogether distinct, both in its building and routine, from the University.

The hearty endorsement of the Southwestern University at the sessions of the several conferences just passed; and the visit and the very high commendation of our operations by Bishop Keener—a man who knows all about what a church college ought to be—while it has largely increased the public confidence and popularity of the Southwestern, has greatly encouraged its trustees, curators and faculty. We have got into open sea, God be praised. Let us still have the prayers of God's people.—F. A. Mood. GEORGETOWN, TEXAS.

Superb Raspberries—How to Plant and How to Grow Them. This delicious fruit is rapidly coming into favor in all parts of our land. Some of the newer kinds have revealed such qualities of real excellence and prove so well adapted to general cultivation throughout the country that many persons are now commencing to grow this fruit who have never done so before.

Though many of the old varieties of raspberries give very good berries, yet the want of hardiness in plants has been a serious obstacle in the way of growing them in the extreme northern parts of the country, while their inability to stand the hot sun and drouths of the South have prevented them from being grown there to any extent. Within the last few years a number of unusually desirable varieties have made their appearance, some from their hardiness, being especially adapted to the North, while others give promise of proving very desirable acquisitions to the fruit gardens of the South.

At this time I will limit myself principally to describing the latter kinds. Early Prolific—Is a new variety that is now attracting considerable attention. It is a seedling of the well-known "Philadelphia," but is considered in some respects decidedly superior to that variety, and especially when the fruit is desired for market purposes. The berries are of a rich red color, of a roundish shape, and of very good quality. Correspondents two or three hundred miles south of me say that it also succeeds finely with them on their warmer soils, and from this fact I am led to believe that it will prove of value even at the extreme south.

New Rochelle.—The wonderful productiveness of this variety is perhaps its most prominent quality. Small plots with plants placed three and a half feet apart have yielded at the rate of over 600 bushels to the acre, or an average of 4 1/2 quarts to a plant. The fruit is of a dark red color, sufficiently firm for shipping, and sells readily in New York at 15 cents a quart. Earlier berries would command higher prices. As most "black-cap" varieties succeed at the South, and as the New Rochelle is closely allied to the black-cap in habits of growth, it will probably meet with a cordial reception in the Southern States.

Henrietta.—This proudly boasts of being the largest of all raspberries, as no other variety has yet been enabled to attain the size of some of its larger specimens. It certainly deserves to receive the name of "Queen of the Raspberries," as a variety that yields a berry measuring 4 1/2 inches around is well worthy of some special distinction. The berries are of a fine red color, and of excellent quality. It grows luxuriantly upon any grounds, even on warm sandy soils, and from this fact it can probably be safely recommended for planting at the South. I have already mailed quite a number of plants to my correspondents there, but it is too soon as yet to receive any definite reports.

Florence, Caroline and Brink's Oranges are beautiful yellow varieties that combine many good qualities. Gregg, with its mammoth black berries, and Reliance, Queen of the Market and Cuthbert with their rich red berries, are perhaps as worthy of note as any of the other twenty or thirty varieties on my grounds. The fall or early winter months should always be selected at the South for making plantations of this fruit. Planting should never be deferred until spring when avoidable, as the hot weather coming on soon after, destroys or seriously injures the plants before they are firmly established. Place the plants 3 or 4 feet apart, enrich the ground well, hoe or cultivate frequently during the early spring, and delicious berries will soon be the reward.—R. H. HAINES, SACRAMENTO—HUBSON, N. Y.

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HALL'S VEGETABLE SICILIAN HAIR RENEWER advertisement with illustration of a woman's head.

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MESHANE BELL FOUNDRY advertisement for bells and machinery.

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BELL FOUNDRY advertisement for bells and machinery.

RUMSEY & CO., Seneca Falls, N. Y., U. S. A. advertisement.

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25 CENT SAFETY FROM SPARKS advertisement for a spark cap.

TO ADVERTISERS! We fill orders for the insertion of advertising notices.

American Agriculturist advertisement for a farming journal.

APPOINTMENTS OF THE EAST TEXAS CONFERENCE.

BISHOP J. C. KEENER, D.D., Presiding.

Table with 3 columns: APPOINTMENTS, PREACHER, and POST-OFFICE. Lists appointments for various districts including Marshall, Palestine, San Augustine, Beaumont, and Moscow.

Supernumerary. Transferred—L. Armstrong and A. L. Griddle to the Northwest Texas Conference; J. W. Simmons to the Kentucky Conference.

EAST TEXAS CONFERENCE. The thirty-fourth session of the East Texas Conference opened December 11, 1878, in Tyler, Bishop Keener presiding.

The roll was called by the Secretary of the preceding conference. There was a better attendance of lay delegates than at the last session of the sister conference, on the west side of the Trinity.

Communications from Dr. Wilson, Missionary Secretary; Dr. McFerrin, the Book Agent, and from the Book Committee; from Dr. Hinton, respecting the projected Quarterly Review; from the publishers of the TEXAS CHRISTIAN ADVOCATE, and from W. C. Young, of the Northwest Texas Conference, respecting the material for the coming history of Methodism.

The conference received by transfer: A. L. Griddle, from the Northwest Texas Conference; W. R. Manning and H. H. Booth, from the North Texas Conference; M. M. Baker, from the Holston Conference; J. W. Simmons, from the Kentucky Conference; and H. C. Holloman, from the Alabama Conference.

Advanced to the second year—Hundley H. Vaughan, E. C. Finley, Buckner H. Scott, E. T. Brasher. C. Stovall was discontinued, at his own request, to pursue his studies.

Continued in the third year—J. R. D. Taylor, Littleton M. Fowler, Joseph T. Smith. Advanced to the fourth year—J. F. Henderson, C. H. Smith, E. M. Sweet, J. B. Hall, George D. Wilson.

Elected elders—N. T. Burks, Walter T. Burk, J. C. Huckabee was readmitted. Located at their own request—Milton H. Jones, Nell Brown.

On Sunday the following were ordained: Traveling deacon—Albert Little. Local deacons—Perry O. Tunnell, Benjamin Z. Powell, Vickyney J. Waldrep, Thomas McKnight.

Traveling elders—N. T. Burks, Walter T. Burk. Local elders—James C. Walker, William H. Willie. The report on the TEXAS CHRISTIAN ADVOCATE, and the welcome "Our Shaw" and the editor received, were as cordial as their best wishes would have suggested.

The report on the TEXAS CHRISTIAN ADVOCATE, and the welcome "Our Shaw" and the editor received, were as cordial as their best wishes would have suggested. There has been a large increase the past year in the subscription list from this portion of our field, and from tokens received, the report next year will more than double that of the year gone by.

Every path of duty has its rugged spots; but our hearts grow stronger when the strong voice of encouragement comes to our ears from those men we love more than all others.

The interests of the Publishing House were duly considered, and \$200 in bonds were taken. The educational interests of the church received, as they ever should—special attention.

The Southwestern has some of its staunchest supporters in this conference. We wish every Methodist in Texas could have heard the testimonial paid by the Bishop. He had visited Georgetown, and mentioned in terms of warmest praise the discipline and prospects of the school.

Alexander Institute is doing an important work. It rests on a solid basis and has before it a future of growing usefulness. The statistical reports furnish the following data, from which we may estimate the condition and growth of the work in this conference:

Local preachers, 129; number of members, 11,922. The net gain of members was 221. The additions by letter and ritual were 1620, but the removals and deaths reduced the net gain to the above named figures.

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ECONOMY.—A spicy and very valuable article on "Fragments," treats of economical management in cooking, and providing for the table.

TABLES OF WEIGHTS AND MEASURES.—All such tables necessary to the housekeeper are given in full, in very convenient form, and besides very full tables of time required to cook various articles of food and the time required for their digestion are added.

HOUSEHOLD DEPARTMENT.—All subjects pertaining to housekeeping are treated in the most practical and common sense manner, and a large number of invaluable directions and recipes are given.

THE KITCHEN receives a full share of attention, and hints, and plans, and recipes of the greatest value to every housekeeper are crowded into the pages devoted to it.

MARKETING.—Directions are given which will enable the most inexperienced to buy meats, fish, vegetables, poultry, etc., to the best advantage—a very valuable department.

CARVING.—A brief, clear chapter tells how to carve and serve meats.

CUTTING AND CURING MEATS.—Instructions are very full and thorough, and of the greatest value, especially to those living in the country.

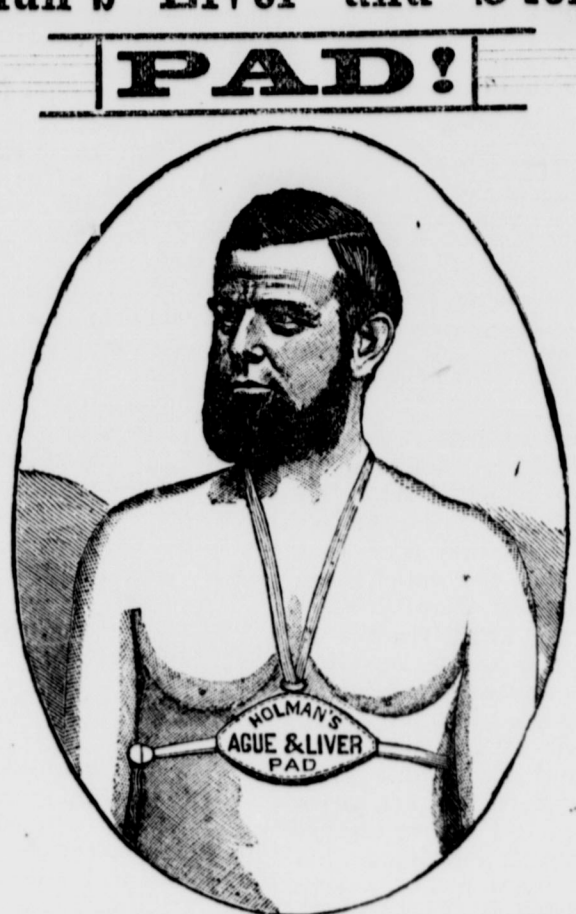
THE LAUNDRY.—The chapter devoted to washing and ironing, is so practical and clear that the most inexperienced can follow its directions successfully, and the recipes given for washing blouses, removing stains, etc., are of the greatest value.

CHILDREN.—Mrs. Elizabeth Cady Stanton's article, "something about Babies," has attracted especial notice from the press, and ought to be within the reach of every mother.

HEALTH AND SICKNESS.—Hints to the Well is crowded with sensible suggestions on the preservation of health, and "Hints for the Sick Room" gives full directions for the care of the sick room, nursing, proper food and best mode of preparing food for invalids.

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