

Texas Christian Advocate

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LOOKING INTO OUR OWN SOULS.

A venerable and reverend editor of a religious journal was asked by a correspondent, "On what subject shall I write?" The answer was brief, but wise: "Look into your own soul, and write." His meaning was probably this: analyze your own consciousness; write the result. If this advice was more generally followed, it would be a happy event for our country and our times. Men are governed too much by unworthy bias, by forms of thought received from others, by motives of selfish interests, to place on paper the deepest and truest expressions of their consciousness. The floating honors of the party leader lead some to cramp the expanding vision of individual conception; the pride of professional aggrandizement operates upon men learned in the sciences to smother budding glories of the enlarging soul; the novelty and consequent elat of announcing the discovery of some "new thing" often leads men to disregard the pleadings of their innate conceptions of the true, the grand, the good. The consequence of all this is: there is a falseness, a hollowness, if we may be allowed the expressions, which permeates much of the literature of the present age. Men have concluded that all feeling, all self-consciousness, ought to be suppressed in the efforts to unfold the hidden secrets of nature's laws. Therefore it is that we find theories built upon the hypotheses which ignore the supposition that man has a higher nature—a nature infinitely above the brute creation. Now it is very certain that in their prolonged researches into the nature of things, these writers and scientists have neglected to analyze their own consciousness; have suppressed the yearnings of the soul to know of its origin and destiny; and have gone on endeavoring to make others believe that they are unconscious of possessing the elements of an immortal life. But we do not believe that any reasoning beings, or beings capable of examining the faculties of reason, have ever yet persuaded themselves that for man there is not or may not be a life beyond the boundaries of earth-existence; a life in the hereafter. Nor yet do we believe that men of strong, healthy, vigorous, intellectual force, have been successful in persuading themselves that the religious idea—the God-worship idea—in the world has been derived from correlations of forms of thought, or aggregated experience. They may have succeeded in suppressing all the rapturous feelings of a direct and personal faith, but we cannot credit them with being sincere when they tell us that they have no consciousness of an immortal life principle within the circle of their thoughts. And we think we have evidence, furnished by themselves, for entertaining this doubt. It is found in the acknowledged difficulty encountered in the effort to account for the appearance of life on this planet. If earth is an aggregation of glowing particles of saw-dust, which by correlation of force came together in a moulten mass, how came life to be? Every effect must have a cause. That cause must be the uncaused; and the uncaused is God. If life is an effect, it must have a cause; but a cause which is itself but an effect, is acknowledged to be insufficient to account for the phenomena. And even suppose that such is the case, it would prove nothing, since it would go back to rest, not upon any secondary, but upon a final cause which itself must be uncaused. This leads us to the creative energy that brought life into being; whether by one stage or many stages, whether in one week or in many millions of ages. Hence, life is an effect of a potential cause, and therefore derived. Without life,

there would be no mind; therefore, the mind is an effect of an efficient cause, and is derived directly from the Author of being, the source of mind. The scientists, in pondering these great problems, must have felt the difficulty in their way; must have realized the impossibility of entirely separating themselves from connection with the eternal mind, and must have experienced something like a consciousness of immortality. But they looked not into the soul. They suppressed the yearnings of the mind to know more of God, who must in their consciousness have been known as the potential cause of life. If God be at all conceived of, as the efficient cause of life, of mind, of thought, He is then so far known to our consciousness that we dare not refuse to acknowledge Him "in all our ways." It means something, then, when we say: let us look into our own souls. It tells us: "Thou God see me." The soul and its yearnings! What mighty motives do these conceptions arouse! If we look into the soul, if we heed its pleadings, if we listen to its reproof, and take with meekness and thankfulness what God has revealed of His purpose toward us, the spirit of all truth will seal us heirs of glory; and what we know only in part now will hereafter be fully known. Our efforts will be sanctified, and the whole world will finally be made to rejoice in the grand victory over the lust of the eye, and the pride of life—aye, and over the glory of intellectual power. It is well then for us to look into our own souls; which, with the sanctifying influence of the Holy Spirit, will lead us into all truth.

BEGINNING AT JERUSALEM.

During the sessions of the conferences held in Texas last winter, the cause of foreign missions was brought prominently to the front. By episcopal exhortations and missionary addresses, this was made pre-eminently the interest of many occasions. While the duty of carrying the Gospel to all nations is unquestioned, and the imperative obligation of all pastors to teach their people and to stimulate them to meet this holy obligation is fully acknowledged, there can be no disloyalty to the cause nor damage to the movement by discussing the best method for accomplishing the work. The proposition of this article is not to review the whole field, but to examine the question as it relates to Texas.

All healthy and permanent development must be from the life-centre. Imperfect action of the heart gives defective circulation to the extremities. Unnatural stimulants creating overaction in these vital functions is as dangerous as disease. All great reformations show the importance of keeping the center in active, but uniform action. Based upon this known law of nature and society, the New Testament principle commends itself to all ages and conditions of the church. The Gospel work was to begin at Jerusalem, and an active church at home was to furnish the teachers, evangelists and pastors for the mission fields. "The regions beyond" could have been supplied miraculously, but divine economy wisely selected the agency of the church for this work. To accomplish this, the "beginning at Jerusalem" was all important. That "beginning" meant an established church with all the organization and agencies for work. In the present missionary movement, there are great centres where the church is thus equipped. England and the older States of our country are examples. Sound economy would so arrange the agents that each may accomplish the most good under the circumstances in which God has placed them in His providence. What then are the special circumstances of the church in Texas, and what can we best do for the glory of God and the "spread of Scriptural holiness."

It is a fact well known that we occupy a large territory that has been attracting emigrants from the older States at the rate of two hundred thousand a year. These come to us, in most cases, with little or no money; many settle on

rented farms, and can do little or nothing for benevolent purposes. Others purchase wild lands, and are strained for four or five years in making a home. During this time, the tide of immigration continues to pour in its thousands, and before the new comers can help much, there are a million of people to be supplied with the gospel. Church edifices are to be erected, schools established, ministers to be fed and clothed, and yet it is not to be regarded as a missionary field. If Texas was an old State, well settled, a hundred thousand people could be easily absorbed and supplied by the regular ministry. But it is a new country, and its oldest Protestant settlements are only of yesterday. The demand for large missionary labor and missionary contributions must be made to meet the present demand upon our Christianity and civilization. Is it right to call off the attention of the church from this work before it is done and well done? We can't afford to do more for the perishing abroad than the perishing at home. Will it not pay a larger dividend to the cause of Christ to occupy Texas first, and then Texas will contribute its thousands to occupy "the regions beyond?"

The impression sometimes prevails that we already have possession of Texas. It is true that we have a powerful hold on this coming empire of the West, but it is far from true we are in possession. A man may have hold of a moving train, but it may be very questionable whether he shall get on board with his baggage and household. I submit some statistics taken from the published minutes of the last conferences of our State:

There were about 52 missions served last year. What church of our number has more? There were 142 charges which paid their pastors from 20 to 300 dollars salary, and 74 charges which paid between 300 and 500 dollars. This shows that 216 preachers lived on salaries ranging from 500 dollars to 20. They furnished their own houses and supported their families on the salaries—for the 97 parsonages reported were in the older and more settled portions of the State. From these figures, it is fair to conclude that there are 216 charges in Texas which may be set down as missionary work, though many of them are called circuits, and left to do the best they can for their minister.

There is another fact furnished by these statistics, and that is, Texas Methodism is largely out of doors—in tents, school-houses and private residences. In the five conferences, there were only 503 houses of worship reported; this would give one-third to each ministerial charge in the State. Will any one say that our beloved church is prepared to do any efficient work with such accommodation for its congregations and Sunday-schools? These figures are not far wrong, and they tell the actual condition of the church. The great need at present is enthusiasm in building churches and parsonages. The old philosopher knew that he could not move the world without a fulcrum, no matter how long and strong his lever. There must be a church at Jerusalem as the central power of missionary movements. Let the spirit of our home work be cherished and the contributions increased—not that we would have the church do less for foreign fields, but that Texas Methodism should do more than ever before to secure this country for the kingdom of our Lord Jesus Christ. w. g. c.

Can a Bishop of Our Church Resign?

It is not my purpose to make an issue with my esteemed Brother Thrall, but his answer to the above question, in the ADVOCATE of March 1st, is not entirely satisfactory to my mind. The case of Dr. Coke is hardly relevant; and, besides, his ecclesiastical record does not entitle him to be quoted as a fit example for the bishops of the M. E. Church, South. And as to Hamlin, neither his opinions nor actions can be a safe criterion for us. It is well known that he, and others of the North, held very lax views of the relation of the bishops to the General Conference, and that the

attempt to carry out these views in the General Conference of 1844, in the case of Bishop Andrew, resulted in the disruption of the church. They claimed that a bishop in the M. E. Church is but an officer—a creature of the General Conference—and that he could be deposed by that body at its pleasure, without charges or form of trial. This being the case, the said officer could, as a matter of course, resign his office at pleasure. The Southern delegates, on the contrary, insisted that the episcopacy is a co-ordinate branch of the government, and that the General Conference is as much the creature of the episcopacy as the bishops are creatures of the General Conference. In reply to Hamlin, Bishop Soule declared that he had never before heard this doctrine advanced; and it struck him as a novelty. And novelty it was. And I am inclined to think that Bro. Thrall's answer to the above question would be considered a novelty by such men as Bishops Soule and Andrew, were they living.

True, "the great law of free agency" gives a bishop the natural right to resign, and so it gave Hymenius and Alexander the power to make shipwreck of faith, and go to the devil. Dr. Hiecock says: "Reason can never deny itself and put forth unreasonable claims, and hence no rights of any number or degree of rational beings can come into any collision with each other. The one rule makes all rights harmonize." Then I ask Bro. Thrall if a Southern Methodist bishop has the moral or religious right to resign? I have too much confidence in his judgment to suspect him of such a novelty.

WESLEY SMITH.

What the Preacher Said.

ISA 28, 18. "I Lord our God, other lords besides thee have had dominion over us, but they only will we make mention of thy name."

After showing that we are idolaters, not that we bow down to "stocks and stones," but that we "worship many gods of the world," enumerating many "covetousness," he said, "which is idolatry, and which appears more frequently in the more refined and specious garb of worldly-mindedness. The love of money is the root of evil." How true is this utterance of the holy oracles of God. Independent of all divine inspiration in the case, its truth would be apparent at a single glance. Even nature itself could furnish a correct copy of the original. For what crime is there in the whole catalogue of human guilt to which "the love of money" will not prompt a man? What deed too atrocious for its dreadful sanction? The spirit of avarice, or covetousness, will violate every clause—every portion of the moral law. It not only tends to idolatry and image worship, but the apostle says is idolatry itself. It leads to the profanation of God's holy name. It breaks the quiet and repose of his holy day. It dishonors the authority and spurns the advice of parental love. It cuts the throat of a fellow-mortal, and crucified the Son of God. It weakens the power of virtuous principles in the soul, steals the property, and, what is more still, the good name of its nearest neighbor, and envies all that is his. Worldly mindedness is a milder form—a slight modification of the same pernicious principle, and tending to the same unhappy and disastrous end. It occupies the throne of Mammon; it is the god of this world—"the prince of the power of the air," etc. I wish I had time and space to tell you what he said about Ambition, Envy, Jealousy, Pride and Slander. Let us stop this idolatry, and worship the "true and living God."

WESMAR, March 21, 1879.

Support of Ministers.

Under this caption appeared an article over the signature of "J. E. W.," which can be found in the ADVOCATE of March 15th. I am truly glad that I saw the article, for I deem it time that some one was becoming interested on this subject, and while I look upon the construction of the article as being pointed and outspoken, I must ask permission of J. E. W. to disagree with him on one particular point. He says: "Let the ministry speak out boldly and without any sort of hesitancy concerning their own support." "J. E. W." is surely not aware that he here demands a favor which no high-toned Christian minister will comply with. Is it possible that our ministers have to descend from the high and holy calling of proclaiming a crucified Redeemer to a lost and ruined world, in order to beg their brothers and sisters in Christ to turn out and support them while they try to preach the Gospel—or, in other words, hold God in one hand and Mammon in the other? If Methodist preachers are made out of the stuff I think they are, nine-tenths of them will starve before they will suffer this reproach to follow them. In this day and time when Sunday congregations are the

order of the day, let a preacher commence a series of financial sermons and it would not be a month till his entire audience would consist of none but himself and stewards. It is his place to look after the finances of the church only so far as the conference collections are concerned, for we are taught by the discipline, page 169, "that every minister who, by the rules and usages of the church, is a claimant on its funds, shall, as far as practicable, have his claims estimated by those who are to pay it, or by an agent authorized to act for them." And not only this, but it goes further and states that "the salary and traveling expenses of the preachers on circuits and stations shall be estimated by their respective boards of stewards."

Here is a solution to the problem, and the sooner that we place the responsibilities where they belong the better will it be for the church. There will never be a healthy state of finances in the church until the people can be made to see that they are individually responsible, and that instead of the voice of the pastor thundering dollars and cents—I came very near putting it sense—that they must look deep and far down into that conscience as the great monitor which points out their duty.

A church that can sit and listen to its preacher Sabbath after Sabbath, and never once let it occur to them that the man standing before them needs bread and meat, medicine, and raiment, has not actually got religion enough to last them across the Colorado river, let alone the river of death. This all may seem like plain talk, but I can not see the necessity of going behind the door to state plain, unvarnished facts. I think it my duty to put in a word for the preachers; for this is their funeral, and they, of course, do not like to preach at it. The sooner we fall back on the plan of the discipline for raising our finances the better it will be for us. Let us shake off that abominable idea of waiting for the preacher to get up before a congregation and tell them that they must out with their pocket books and support him, or by modifying the terms, say that they "must support the ministry." The very thought is too humiliating to be religious. A STEWARD.

The Ministers' Pay.

As there are many who will never see the minutes of our annual conferences, and very many, when they do, will form no adequate idea of the support of the ministry, I have thought to present the readers a few facts based upon the returns, made by the several preachers of North Texas Conference. In order to comprehend more fully the general support of the ministry, I have excepted the following oases in this financial desert—Jefferson, Paris, Sulphur Springs (both station and circuit), Wills Point, Dallas, Floyd, Sherman and Pilot Point stations. The reason for so doing is this: Pilot Point and Sherman pay their pastors twenty-two hundred and fifty dollars; while only eighteen hundred and fifty dollars are paid for the support of the remaining nine ministers of the district—making an average of two hundred and five dollars to each minister. Under this regime we propose to show the medial sum of each minister. Gainsville district pays one hundred and seventy-three dollars; Terrell district one hundred and ninety-two dollars; Dallas district two hundred and seventeen dollars; Paris district two hundred and sixty-five dollars; Sulphur Springs district two hundred and sixty-five dollars; Jefferson district three hundred and thirteen dollars. Out of the sixty-five preachers included in this calculation, fifty of them have received sums far below the medial sum of Jefferson district. I might also have included the TEXAS CHRISTIAN ADVOCATE, for no one does more work or proclaims a purer Gospel for less money than it does.

Now, then, with these figures before us, how can it be said that ministers preach for money, or how can they hope to succeed financially? With the sum of two hundred and fifty dollars, and often less, they are to supply their families with food, clothing, fuel, medicines—in fact, all the necessities of life—pay their expenses to and from annual and district conferences; give liberally to church enterprises; and, above all, to parsonages. Then the poor must be looked after; it will only take ten or fifteen dollars to give each a small sum; and this is not much, you know! Sunday-schools are organized; they need books—must have them. The preacher subscribes \$10 in talk and \$5 in money. The former is easily paid and soon forgotten; but the latter leaves a mark that only self-denial will erase. Missionary and conference claims press him: in these things he must open his treasure-house as well as his mouth; often a two dollar bill is the best argument that a minister can use: It is grammar,

logic, rhetoric combined; it will move, when words are like chaff before the wind. Then at annual conference we are thrown into the compass of foreign missions, and only escape with five dollars less, or a wounded conscience. But what acute mind can reach the acme—none; anxiously and nervously we await the Bishop's climax; with ponderous weight it comes; young preacher or old must go one hundred miles to their fields of labor under all circumstances. KEEN.

COOPER, DELTA CO., MARCH 21.

Another Boy.

Let me tell you of a boy I received into the church once. He was not a beautiful boy with faultless attire or nicely combed hair. He was from the humbler walks of life, an orphan who had been brought up wherever he could get to stay and work for what he ate and wore. He came to church in copers pants, home-spun shirt, thread buttons on his shirt, a straw hat lined with red cambric, and a white string on his hat for a band. He was shoeless, his feet cracked open and rusty. He joined the church without a Discipline in his hand, for he could not read. Sister Jones never cried, Sister Smith never shed a tear, but the whole "congregation may have moved." (I never looked to see), but if they did it was probably with handkerchief to the nose, for he was highly perfumed, not with the delicate perfumery known to city boys, but a peculiar kind known only to the initiated; it was composed of sulphur and grease, because the poor fellow had a bad case of *itch*. However, he was received into the church, went to school until he got a good education, and is to-day a useful Methodist preacher in the conference of which he is a member.

R. M. POWERS.

P. S.—Allow me to brag a little, or blow my own horn, for unless I blow it I fear it will never "be blowed." I married a couple once too, and all I ever received in that case was a little lettuce, some onions and a load of wood.—R. M. P.

GRAHAM, YOUNG CO.—I have seen but few articles calculated to do more good than the one written by S., "on the use of tobacco," in the last issue. He truly said: "It is an evil of great magnitude; it creates unnatural thirsts and tastes that are sending thousands to their long home, annually." And they will stand up in that "last day" and accuse members of the church of God as the ones who taught them not the way to heaven and everlasting peace, but taught them the road to woe and misery.

Sallust wrote several thousand years ago that "the mind was the ruler and leader of the body." Now, sir, when men say, and even some ministers, that they can not give up the use of any useless habit that they have acquired, is it not saying that our tastes are ruling our body and mind? This question should be thoroughly brought before the people. And if our ministers will not unite in doing so, our papers should? I was told of a minister, sometime since, who commented on all the rules of our church, except the one relating to "needless or self-indulgences." This I consider one of the most important rules; and these things ought to be explained to our people. I know of members of our church who do not know that it is useless and sinful to use opium or tobacco, and ought not our preachers to teach the people. I thank God I heard one Methodist minister (Bro. S. W. Turner) comment very pointedly on that clause four years ago; and, sir, I saw members of the church slip quids of the filthy stuff from their mouths during his comments. And to-day I can show you men who were persuaded by that little talk to turn from the "error of their ways." What a glorious thing it is to hear the Gospel in its purity. Let us pray as did an old man at the Breckenridge District Conference, last year, who had used the filthy weed for more than a half century, when he was persuaded by that good man, Doctor Gaskill, that it was sinful to use tobacco, to quit it. He was asked by Bro. Warren, several months afterwards, how he quit the use of tobacco so suddenly? Listen to his answer ye men of prayer: "Well, sir, when I was convinced that it was wrong, I prayed God in faith to remove the sinful taste, and He did it, and I have never had anything to do with it since; God has said he would remove our sins from us if we would request it in faith." I have known one man who would not contribute to the church nor attend on her services because the minister used tobacco.—F. E. YOAKUM.

"DR. LOVICK PIERCE," says the Bishop, "is much better—sits up, reads, writes, but is very feeble. When these March winds are over, I think he will be out again."

Texas Christian Advocate

FOR THE TEXAS CHRISTIAN ADVOCATE. THE ADVOCATE.

BY PICK.

DEAR ADVOCATE, A WORD TO YOU— This only just conveying A simple breath of gratitude For all that you are saying.

You see within the haunted bell Of drink, and cards, and madness, Where satin fills the cup of hope With bitter drops of sadness.

You see where ever lies in wait— A life of degradation; A blot upon a noble state, A shame upon a nation.

You "brave the lion in his den," And throw a light around him That makes him see his frightful form, And by your words confound him.

You fill the country far and near With truth, more strange than fiction; And "write upon the living age" This horrible conviction.

For this, I write these words to you, And other no excuses; Believing God will bless you for Abusing such abuses.

Go proudly on, and battle for A victory worth the winning, Until our law-abiding few Put down the awful stinging.

Go, write upon the Congress wall In words of fire—reading: To-day a thousand feet are here, And mothers' hearts are bleeding.

And let the orphan's cry be heard, And let the widow's weeping Appeal to those who make our laws, And have our rights in keeping.

PHILADELPHIA LETTER.

(From our Special Correspondent.)

PHILADELPHIA, March 21.

Philadelphia has been making a fierce war on the variety shows. The defects in the laws of Pennsylvania are such that the officers are actually powerless in the premises, and the proprietors of these shows, which start so many youth heading on the road to ruin, grew bold, until at last one opened his place on a Sunday night, under the pretence of giving a free dress rehearsal. This raised public indignation to such a pitch as your correspondent had never before seen. It was found, on trial, that the law could not reach his case; but he was prosecuted, and is now in jail for selling liquor on Sunday. In the meantime, petitions without number have gone to Harrisburg for a law that will enable the mayor to close up all these dirty, filthy shows, not only on Sunday but on every night of the week. The mayor of Philadelphia has displayed an energy in the matter that the mayor of Galveston might emulate to advantage.

I see the public papers announce the formation of the "Lee Asphalt Paving Company." Our old Galveston friend, after many years of delay, seems to be in a way of bringing his numerous inventions into practical use.

Sometime since your correspondent noticed that Galveston had a tremor of excitement because of the proposed road from Sabine to Dennison. Of course we all know that Sabine has always considered herself—whether truthfully or not your correspondent cannot tell—as having the best harbor on the Gulf. Your correspondent saw a few days since a letter from Professor Hilgard, chief of the coast survey, which indicates that he expects to have a good deal more than 20 feet of water on that bar. So much for that. The statements published in the Galveston News and other papers of the condition of the Sabine Pass and North Western railway have not been strictly true. The facts, as "your correspondent" knows them, are about these: The Baron Pardonet, of Paris, has contracted to make a loan of three millions for the company. He informs your correspondent that the loan is substantially made, and we believe that it is. There is no reason save one why the road shall not be under construction in a very few weeks; but that one is so effective that all will probably come to naught, and Galveston have no rivals among the cities of the Gulf.

Jonathan Burwell, the president, left the business at this end of the line in the hands of some gentlemen who are perfectly ignorant of railroad management, and whose financial notions bear remarkable affinity to those of Archbishop Purcell. The result is that railroad men keep aloof from the enterprise, and are doing Galveston's work better than she could do it herself. Being in an amiable mood, we would advise the people of Eastern Texas to send the president of their road north by the first train. The road can be built under the contracts made, but it will not be unless it is speedily looked after.

There is not much of startling interest to the religious world transpiring here, but there is a quiet movement which promises to produce great results. All through the north, and in all denominations of Christians, there is a dissatisfaction with the business management of the churches and the charities of the respective sects. There seems to be a belief that too much of the seed is lost by the way side; that there are too many salaries to pay and too many general expenses. This is especially

charged against the various missionary boards. It is believed and charged that the methods employed by most of these boards (of all denominations) would bankrupt the most prosperous mercantile firm in the world. The interest and discount accounts of some of these boards are appalling to charitable donors. It is one of the signs of the times that the churches of the north are introducing business principles and business habits into their affairs, and the belief is general that if the collections and bequests are smaller than they were in prosperous times, they will go further and do more effective work.

You know this is lent, and that the Catholic and Episcopal churches are keeping the fast. The Lenten sermons for this year are remarkable for their intensity and fervor. This is the general observation of all church-goers. There seems to be a more serious mood prevailing among Christians of these denominations, and one hears even in the most fashionable and wealthy Episcopal churches, sin denounced and the horrors of eternal punishment portrayed with a vividness that calls to mind the preaching of the early Methodists. "Your correspondent" heard on last Sunday from the brazen pulpit of the gayest church in this wealthy city the most logical and terrible exposition of the "destructiveness of sin" that he ever listened to in all his life. It was personal and direct. It named the sins of that giddy congregation, and pictures were drawn that more than one of the congregation must have recognized. Such a sermon was not to have been expected in such a place. Does not this betoken a revival of religion in desolate places?

When in Washington at the assembling of the present Congress, your correspondent was delighted at the encomiums passed upon the Federal officials stationed at Galveston. He heard several Southern members declare that Col. Sinclair, Judge Sabin and Gov. Pease were an honor to their respective departments, and not a disgrace, as so many of the Federal incumbents were.

REV. W. M. ROBAY announces that he will retire from editorial connection with the Raleigh Christian Advocate.

Sunday School.

INTERNATIONAL BIBLE LESSONS.

BY R. M. MOORE.

SECOND QUARTER—SECOND LESSON—April 13, 79. Job xlii: 1-10: Prosperity restored: Time—about 2990 or 1800 B. C. Place—the land of Uz, east of Judaea; Rulers—likely Sethos, King of Assyria, and Amenophis, King of Egypt.

GOLDEN TEXT.

Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful and of tender mercy. Jas. v: 11.

This lesson, in time, is continuous with the last. Job had silenced the unwise accusations of his three foolish friends; and Elihu, wise above his years, had, in God's stead, justified the ways of God to men; but, being man, he had failed to present God as He is—sublime in His majesty, perfect in wisdom, complete in His perfections, and most tender in His mercy. It is a most conspicuous failure of the wisest of men to uncertain the deep things of God and make them clear to the comprehension of finite man. Elihu reasoned well and correctly, but he essayed things beyond his strength. He attempted to explain what God in His infinite wisdom has not revealed to us. He, it is true, reached the sound conclusions that afflictions were no evidences of sins, and that they were not always evils. There are men to-day, no wiser than Elihu, racking science for a confession of secrets that belong to the arcana of God. They are unwilling to accept as a rule of faith a "thus saith the Lord;" but, like Job's counselors, they "darken counsel by words without knowledge." As God approaches the scene of the controversy, Elihu falters in speech and wavers. God reproves the presumption of man that would dare question His wisdom or fathom His mysteries. He gives us His creation in its infinite variety, and also His revelation; and exacts of us obedience. In conclusion, he commends to us Job above his fellows, rewards him, and leaves him as a testimony, refuting Satan's false accusation against man.

V. 1 and 2. "Then Job answered the Lord, and said, I know that thou canst do every thing, and that no thought can be withheld from thee." "Then" follows what God had said in chapters 38-41. Job "answered" God here as man often has to. "I know" is positive knowledge. Job's knowledge

was based on a severe personal experience. "Canst do every thing;" art omnipotent; "no thought can be withheld from thee" declares Job's faith in God's omniscience. A better rendering of this latter clause would be, "no thought of thine can be hindered;" whatever God thinks to do, He does.

V. 3. "Who is he that hideth counsel without knowledge? therefore have I uttered what I understood not; things too wonderful for me which I knew not." "Hideth;" obscureth; "counsel;" God's purposes; "without knowledge;" unwisely; "therefore;" thus; "uttered that I understood not;" his opinions of matters heretofore expressed; "things too wonderful;" God's attributes and His dealings with man; "which I knew not;" wise as was Job, he failed to comprehend infinite causes. Hence Job herein answers God's previous question, and he begins by repeating His question: "Who is he that hideth counsel?" etc., as thou hast said, and then answers, thus or so "I uttered that I understood not."

V. 4. "Hear, I beseech thee, and I will speak; I will demand of Thee, and declare Thou unto me." Here Job, as a submissive subject desires to be heard; but he adds, "I will demand (ask is a better word) of Thee." And he further says, "declare (cause me to know) thou unto me." Heretofore he had presumed to assert his own purity and argue his cause before God, implying thereby that God had dealt severely, if not unjustly with him.

V. 5. "I have heard of Thee, by the hearing of the ear; but now mine eye seeth Thee." In the previous verse Job asked to be heard, and desires to be taught; and apparently while these petitions are on his lips the language of this verse showed that both requests were answered. Mark his present knowledge of God, as compared with his previous knowledge of Him. Then he simply heard of God; now he sees Him clearly.

V. 6. "Wherefore, I abhor myself, and repent in dust and ashes." He prayed to be taught of God, and as soon as he is thus taught, he abhors himself. So must every one feel, when he contrasts himself with God. "Dust and ashes" indicate the deepest possible humility.

V. 7. "And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, my wrath is kindled against Thee, and against thy two friends; for ye have not spoken of Me the thing that is right, as my servant Job hath." Observe that "so," in the first clause, and "the thing that is," and the last word "hath," are interpolated words; and, as such, are useless. We can well imagine, Eliphaz, Bildad and Zophar as looking on Job's discomfiture, in his attempt to justify himself before God, with much complacency. They had envied his prosperity, and had somewhat enjoyed his downfall. They had been more liberal with their advice than their sympathy. To these self-righteous judges Job's afflictions were God's swift witness against him. Job abhors himself in dust and ashes, and now comes a more fearful rebuke to these would-be wise counselors. God condemns them, as less correct, less just and more unwise than Job. While Job had not been correct, he had erred less than those who assumed to instruct him, and God so says.

V. 8. "Therefore take you now," etc., (for balance see Bible), "Seven bullocks and seven rams." "Seven," the usual number for sacrifices, and besides it is one of the sacred and complete numbers. "Go to my servant Job;" go as suppliants to him they had condemned as vile, as were his afflictions; "my servant Job will pray for you;" the condemned Job becomes their mediator and priest.

V. 9. So "Eliphaz, the Temanite," etc. "Eliphaz, the Temanite," was a descendant of Esau, Bildad, of Keturah, second wife of Abraham, and it is likely that Zophar came either from the stock of Lot or Nahor.

V. 10. "And the Lord turned the captivity of Job, when he prayed for his friends; also, the Lord gave Job twice as much as he had before." "Turned;" changed; "the captivity;" the wretchedness; "when he prayed;" while he prayed. So while Job prayed for his friends, he emerged from his own darkness into the joyous light of peace. He, who prays sincerely for another, prays successfully for himself.

APPLICATION.

1 and 2. The man who realizes that God can do all things and that no thought is hidden from Him is a penitent man, if not a trustful Christian. 3. We, in our weakness, often obscure God's plans, and utter what we do not and can not comprehend. 4. Like Job we should beseech God's guidance. 5. The unconverted only hear of God, while those who seek His face

will become as conscious of His presence, as if they had seen Him with their natural eyes.

6. "All, who look from themselves to God, will abhor themselves and repent of all self-conscience."

7. We all dislike those who are guilty of great crimes, and yet presume to censure their fellow-men for small sins. It was such men as Eliphaz and his two friends, that Christ advised to pluck the beams out of their own eyes before plucking the motes from their brothers' eyes. As God vindicated Job, and condemned them, so He will always vindicate His own, and confound them who persecute His children.

8. As all men sin, so all men need a sacrifice. The world rejected and condemned Christ, and yet all who are saved must come to God through His mediation.

9. Wise are they who obey even as Eliphaz and his two friends did.

10. They who love others, as they love themselves, pray for them, and God never forgets those who forget themselves in their prayers. That church, that never reaches out to save beyond itself, soon dies. It is the end of life, where the reward should be most desired. Job in his last days was richer from his bitter trials. Sinful man as he was, he was patient to triumphant end, and proved Satan, his enemy and our enemy, a liar.

DOCTORS GAVE HIM UP. Is it possible that Mr. Godfrey is up and at work, and cured by so simple a remedy? "I assure you that it is true that he is entirely cured, and with nothing but Hop Bitters, and only ten days ago his doctors gave him up and said he must die!" "Well-a-day! If that is so, I will go this minute and get some for my poor George. I know hops are good!"

Church Notices.

GALVESTON DISTRICT—SECOND ROUND. Shearn Church, April 5, 6. Houston cir, April 12, 13. Richmond, April 19, 20. St. John's Church, quarterly conference, April 21. Eagle Lake, at Quinn, April 26, 27. St. James Church, quarterly conference, April 28.

Cedar Creek, at Prairie Chapel, May 3, 4. Cedar Bayou, May 10, 11. Brazos, at Brazos, May 17, 18. Velasco, at Island Chapel, May 24, 25. Matagorda, at Canyon, June 1. San Felipe, June 7.

San Felipe, June 7. Dear brethren, it will be impossible for your presiding elder to meet all these appointments. Those who know him need no assurance that he will be incessantly grateful for the privilege of assuming the labors of his office. At present, the duty before him is to patiently suffer some painful consequences of service rendered. Let the quarterly conference elect delegates (which have not already done so) to the District Conference, to be held in St. John's Church, at a time to be announced hereafter. Below are the assessments of the district-stewards for the year. May the blessings of God rest upon you and your churches.

Table with columns: Church Name, Preaching, Sabbath School, Baptisms, Members, and Total. Includes churches like St. John's, St. James, Cedar Bayou, etc.

CHATELAIN HILL DISTRICT—SECOND ROUND. Independence and Burton cir, at Union Church, April 5, 6. Travis cir, at Nelsonville, April 12, 13. Breckinridge sta, April 19, 20. Cedar Creek mis, at New Church, April 26, 27. Wellbourn mis, at Wellbourn, May 3, 4. Bryan sta, May 10, 11. Brazos cir, at Brazos, May 17, 18. Chappel Hill sta, May 24, 25. Hempstead mis, May 31 and June 1. Houston cir, at Houston, June 7, 8. Caldwell cir, at Elizabeth Chapel, June 14, 15. Lexington mission, June 21, 22. Giddings circuit, at Giddings, June 28, 29.

AUSTIN DISTRICT—SECOND ROUND. Austin station, April 5, 6. Swice cir, at Austin, April 8. Cedar Creek cir, at Cedar Creek Branch, April 12, 13. Austin cir, at Merrittown, April 19, 20. Elgin cir, at Elgin, April 26, 27. Bastrop sta, May 3. West Point cir, at Alum Creek, May 10, 11. West Point mis, at West Point, May 17, 18. La Grange sta, May 24, 25. Waterloo cir, at Waterloo, May 31, June 1. Weiner cir, at Oakland, June 7, 8. Columbus mis, at Pleasant Grove, June 14, 15.

HUNTSVILLE DIST.—SECOND ROUND. Madisonville, at Midway, 1st Sunday in April. Cold Springs, at Camella, 3d Sunday in April. Montgomery and Shilley, at Montgomery, 4th Sunday in April. Deane mis, at Shilley chapel, 1st Sunday in May. Anderson, at Fairview, 2d Sunday in May. Courtenay and Plantersville, at Courtenay, 3d Sunday in May. Navasota and Milliken, at Navasota, 4th Sunday in May. Spring Creek, at Willow chapel, 1st Sunday in June.

BEAUMONT DIST.—SECOND ROUND. Newton cir, 1st Sunday in April. Jasper cir, at Magnolia, 2d Sunday in April. Jasper sta, 3d Sunday in April. Homer cir, 2d Sunday in May. Woodville cir, at Wolf Creek, 4th Sunday in May. Mt. Hope cir, at Spring Hill, 4th Sunday in May. Moscow cir, at Livingston, 1st Sunday in June. Liberty cir, at Wallisville, 2d Sunday in June. Beaumont and Orange, 3d Sunday in May. District Conference at Woodville, to embrace the 5th Sunday in June, commencing Thursday night before.

SAN AUGUSTINE DISTRICT—SECOND ROUND. Carthage cir, at Ebenezer, April 5, 6. Fine Hill at Calahona, April 12, 13. Boca Vista, at Tennessee, April 19, 20. San Augustine, at Dennings, April 26, 27. Carthage cir, at Carthage, May 3, 4. Pleasant Grove, at Asbury, May 17, 18. Lion Flat, at New Prospect, May 24, 25. Millam, at Myrtle Springs, May 31, June 1. Melrose, at Chireno, June 7, 8.

MARSHALL DIST.—SECOND ROUND. Overton and Troupe, at Overton, April 19, 20. Henderson sta, April 23, 24. Bellview cir, at Union Springs, April 26, 27. Marshall sta, May 3, 4. Harrison cir, at Concord, May 10, 11. Longview cir, at Summerfield, May 17, 18. Hallview, at Fort Crawford, May 24, 25. Beaumont and Orange, 3d Sunday in May. Garden Valley, at Holly Springs, June 7, 8. Grand Saline, June 14, 15. Mineola, June 21, 22. Elysian fields, June 28, 29.

Delegates to the District Conference will be elected at these quarterly meetings, and a full attendance of all the members is expected. R. W. THOMPSON, P. E.

PARIS DISTRICT—SECOND ROUND. Paris sta, March 29, 30. Brownsville cir, April 5, 6. Ladonia cir, April 12, 13. Honey Grove cir, April 19, 20. Paris cir, April 26, 27. Red Oak cir, May 3, 4. Wayland cir, May 10, 11. Clarksville cir, May 17, 18. Cooper cir, May 24, 25. Blossom Prairie cir, June 7, 8. Delegates to the District Conference will be elected this round. District Conference to convene at Clarksville, June 26 at 9 A. M. J. S. McLEAN, P. E.

BRECKENRIDGE DISTRICT—SECOND ROUND. Taylor mis, at Buffalo Gap, April 2. Pecon cir, at McKinnis' school-house, April 5, 6. Coleman mis, at Coleman City, April 8, 9. Sabana cir, at Mt. Pisgah, April 12, 13. Eastland cir, at Bedford's Chapel, April 19, 20. Palo Pinto's Sharp's Mill, April 26, 27. Brethren, remember the delegates will be elected to the district conference on the second round. Please attend promptly! J. G. WARREN, P. E.

JEFFERSON DISTRICT—SECOND ROUND. Queen City cir at Queen City, 1st Sunday in April. Sims sta, at Texarkana, 2d Sunday in April. Boston cir, at Three Springs, 3d Sunday in April. Jefferson sta, 4th Sunday in April. Coltonville cir, 1st Sunday in May. Pleasant cir, 2d Sunday in May. Delingerfield cir, at Hammet's Chapel, 3d Sunday in May. Kelleyville cir, at Minnans' Chapel, 4th Sunday in May. L. B. ELLIS, P. E.

PALESTINE DISTRICT—SECOND ROUND. Cherokee cir, at Mt. Comfort, April 5, 6. Busk and Jacksonville, at Busk, April 12, 13. Pennington cir, at Weldon, April 19, 20. Crockett cir, at Porter's Springs, April 26, 27. Palestine cir, at Palestine, May 3, 4. Palestine sta, May 10, 11. Palestine sta, at Field's Chapel, May 17, 18. Tyrer sta, May 24, 25. Athens cir, June 7, 8. Larissa cir, June 14, 15. Delegates to the District Conference will convene at Busk, June 27, at 9 A. M. JOHN ADAMS, P. E.

GEORGETOWN DISTRICT—SECOND ROUND. Belton, at Cedar Creek, April 5, 6. Salado and Davilla, at Salado, April 12, 13. Sugar Loaf, at Union Hill, April 19, 20. Georgetown cir, at Berry's Creek, May 3, 4. Georgetown and Round Rock, at Round Rock, May 10, 11. Liberty Hill, at Bagdad, May 17, 18. J. FRED COX, P. E.

WAXAHACHE DIST.—SECOND ROUND. Waxahache cir, 1st Sunday in April. Ellis sta, 2d Sunday in April. Ferris cir, 3d Sunday in April. Ferris and Palmer, 4th Sunday in April. Sims sta, 1st Sunday in May. Milford cir, 2d Sunday in May. Reuser, 3d Sunday in May. Delegates to the district conference will be elected this round. CHAS. E. BROWN, P. E.

TERRELL DISTRICT—SECOND ROUND. Willis Point, 1st Sunday in April. Sims sta, 2d Sunday in April. Elmo cir, 3d Sunday in April. Pleasant Grove, 4th Sunday in April. Terrell, 1st Sunday in May. Rockwall cir, 2d Sunday in May. Rockwall cir, 3d Sunday in May. R. M. POWERS, P. E.

SHERMAN DISTRICT—SECOND ROUND. Whitesboro cir, at Dixey, 1st Sunday in April. Dexter cir, at Cedar Mills, 2d Sunday in April. Sherman cir, at Friendship, 3d Sunday in April. Collinsville cir, Collinsville, 4th Sunday in April. Bonham cir, at Round Prairie, 1st Sunday in May. Savoy cir, at Belle Plain, 2d Sunday in May. Pilot Grove cir, 3d Sunday in May. J. M. BINKLEY, P. E.

WACO DISTRICT—SECOND ROUND. Bremond cir, 1st Sunday in April. Calvert and Hoarney sta, 2d Sunday in April. Mt. Vernon cir, 3d Sunday in April. Wheelock cir, 4th Sunday in April. THOS. STANFORD, P. E.

SAN MARCOS DISTRICT—SECOND ROUND. Seguin, at Mill Creek, April 5, 6. San Marcos station, April 12, 13. San Marcos cir, at Liberty, April 19, 20. Each quarterly conference will elect three delegates to the ensuing district conference. O. A. FISHER, P. E.

COMANCHE DISTRICT—SECOND ROUND. Llano mission, at Llano, April 5. San Saba cir, at San Saba, April 12. Llano mission, at Center City, April 19. Brownwood cir, at Brownwood, April 26. C. H. ELLIS, P. E.

COERCICANA DISTRICT—SECOND ROUND. Centerville cir, at Pleasant Ridge, April 5, 6. Marquez mission, at Marquez, April 12, 13. Buffalo cir, at Jewett, April 19, 20. North Leon cir, at Liberty, April 26, 27. JAS. MACKAY, P. E.

FORT WORTH DISTRICT—SECOND ROUND. Hillsboro cir, at Hillsboro, April 5. George's Creek, April 19. Fort Graham, at Towash, April 26. Covington, May 3. Fort Worth sta, May 10. HORACE BISHOP, P. E.

WEATHERFORD DISTRICT—SECOND ROUND. Acton cir, at Bear Creek, March 29, 30. Weatherford cir, at Bethesda, April 5, 6. Eldorado cir, at Pleasant Grove, April 12, 13. Weatherford cir, at Wade's Chapel, April 19, 20. Springfield cir, at Lolla Branch, April 26, 27. Christian mission, May 4. W. PRICE, P. E.

GAINESVILLE DISTRICT—SECOND ROUND. Decatur cir, April 5, 6. Lewisville cir, April 12, 13. Denton cir, April 19, 20. Maryville cir, April 26, 27. Houston mission, May 10, 11. West Fork mission, May 17, 18. Montague cir, May 24, 25. Rosston cir, May 31 and June 1. W. H. MOSS, P. E.

DALLAS DISTRICT—SECOND ROUND. Plano cir, at Frankfort, April 5, 6. Honey Creek, at Walnut Grove, April 12, 13. Bethel, April 19, 20. Grapevine mission, April 26, 27. Grapevine cir, at Grapevine, May 3, 4. W. H. HUGHES, P. E.

TEXANA DISTRICT—SECOND ROUND. Hallettsville cir, 1st Sunday in April. Moulton cir, 2d Sunday in April. Clinton cir, 3d Sunday in April. Lavaca River mission, 4th Sunday in April. A. KILLGORE, P. E.

CORPUS CHRISTI DIST.—SECOND ROUND. Helena cir, at Escondido, April 5, 6. Rancho cir, at Sandlie's Chapel, April 12, 13. J. S. B. DESTON, P. E.

STEPHENSVILLE DIST.—SECOND ROUND. Carlton cir, April 5, 6. Meridian cir, at Womack's, April 12, 13. Duffin cir, at Skippy's Chapel, April 19, 20. Jonesboro cir, April 26, 27. Gatesville cir, June 3, 4. J. P. MISSETT, P. E.

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NOTICE

I HEREBY GIVE THAT I SHALL APPLY to the Legislature now in session to pass a bill appropriating from the State Treasury Four Thousand Dollars to reimburse the estate of Geo. W. Peete, deceased, for losses to property caused by the storm that visited Galveston on the 15th and 16th of September, 1878. ROSA M. D. PEETE, Adm'r. of Est. of Geo. W. PEETE, dec'd.

Advertisement for Berkshire Poland-China Pigs, featuring an illustration of a pig and text describing the breed and its availability.

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Texas Christian Advocate

THE OLD LANDMARKS.

The time was when the Methodist Church was noted for the deep spirituality of its members; and there was a time when members of this church were religiously opposed to dancing and to theatregoing. And we have heard, and it is still recommended by that book which is little read—the Discipline—that stewards should be men chosen for their solid piety—men who honored the church, loved God, and showed it in their walks and ways. There was a time also when Methodist homes had family altars, around which the household gathered morning and evening to thank God for mercies past and future good implore. The time was when a Methodist home could not be converted into a ballroom, in which to indulge in the "exquisite embraces and musical hugs;" for fathers and mothers sought to train their children "in the nurture and admonition of the Lord." The time was when men, women, and even children, held sacred the vows they assumed when they became members of the church; and the time was when, as God's people, they were a peculiar people. And we have heard sons and daughters, even when their locks were frosted with many winters, tell with a sacred reverence of the religion of their parents, and with a tenderness as deep as the moan of captive Israel, when in a strange land they sat down by the river and wept. But the time

now is when Ichabod seems not only written upon the lintels of the doors, but upon the brows of a majority of the Methodist family; and when they dance and indulge in worldly amusements with a zeal that is worthy of a better cause. And these men, chosen for their "solid piety," are not always an exception, and many, if they dance not, can give a countenance and attention of which the pastor would be glad to have in church. The fact is that many Methodists, and not only Methodists, but members of all churches, seem to regard church vows a sort of respectable formality, and religion almost a seventh-day plague. With many, church membership is becoming a fashionable society, to attain to which is the coveted heaven of some whose whole biography is, they were born, they ate, they dressed, and they died. Indeed, we have heard of some who have been advised as to what church to join on account of the social and fashionable surroundings, where religion prevails only in a mild form, and in which religious instruction, no matter how faithfully administered, is taken in very attenuated doses. This "mild form" is contagious, and is rapidly taking in the Methodist Church for there are many who have theatre on the brain, dancing in the pedal extremities, and religion only in their Sunday clothes. The Discipline they regard as an obsolete work, almost antediluvian, framed by a set of old fogies, entirely ignorant of how little material it takes to dress a woman for the stage and the irresistible and perfectly charming embrace of the "Boston dip." Nor are the young people alone partaking of religion in homeopathic doses, but the old ones have "wheeled into line." The family altars have been removed; the old family Bible which has been handed down, and which many times in childhood was read to them by those who have been gathered home, is laid away. The vows that they took or which were taken for them when led to the altar by the sainted ones who have been welcomed home amid the bursting hallelujahs in the better land, like old garments, have been laid aside, and a shrine has been erected from which fashion sways the sceptre. The "peculiar people," God's chosen, are forgetting the things that are passed and are pressing forward, not to any "mark of high calling, but to gratify their own peculiar views." They have both peculiar views and elastic religious consciences, for they will

strain at a long sermon and a prayer-meeting, but swallow a whole circus performance. Yes, they say times have changed, and the religion of our parents will not do for the present age. Yes, times have changed, but religion has not. Men have changed, but God is the same, "yesterday, to-day and forever." He is as tender in love as when a mourner He wept at the grave of Lazarus; and as stern in judgment as when He said: "The soul that sinneth it shall die."

Religion impedes not progress, nor does progress change religion. The theatre, though boasted as a moral school more powerful than the pulpit, teaches no redeeming love; the dance imparts no knowledge of God, nor leads to any growth in grace; society gives no rank or station in heaven. The path of religious duty, over which the heavenly hosts have passed, is still pointed out by the old landmarks of love and truth, and are so plain that the way-faring man, though a fool, need not err.

THE GREAT FEEDER OF CRIME.

Public sentiment has recently been shocked at the slaughter of an unoffending man in Marshall by an unhappy victim of drink. It is pronounced an unprovoked murder. No one doubts but the brain of the murderer was frenzied by strong drink, or the senseless, brutal, bloody deed would not have been committed. Nineteen out of twenty of the affairs in our State, which leave men weltering in their gore and affix the brand of Cain on the brow of survivors, are committed under the influence of liquor. If any doubt this assertion, let them read the reports which lard the columns of our secular papers, and they will see the part that whisky plays in those dreadful tragedies which are placing so dark a blot on the good name of our State. It is seldom that our leading dailies leave the press without bearing in their columns a terrible indictment against the liquor traffic. Several are now before us. We will take one at random and hear its testimony: The first item tells of a man shot in his own saloon; crouching behind his counter, exchanging shots with another party, he received a load of buckshot in his side, breaking his spinal column. Then follows flight and arrests, and who can tell how much woe in the different homes of the murderers and the murdered man. Next comes the story of an unhappy suicide: an erring girl, the inmate of a house known as "Joe's Saloon," weary of her vicious life, ends it with her own hand. Then we have the story of a "fatal affray at Burton's variety," in a certain town. As one man draws a pistol, the other plants a dirk in his heart. "Cause—women and wine." That's what the paper says. Next we are told that a certain man was shot and killed in a certain town. We extract the following from his obituary: "Jim was a drinking character and was liable, when drunk, to get into difficulties." It excites no surprise when a drinking character is killed or kills somebody. We turn to the next page and we have a story of "death by dissipation." A poor fisherman is found dead in his hovel. The physician who makes the autopsy declares "that in all his practice he had never seen a man so thoroughly gone by dissipation."

It rots men's vitals and sends them to the grave; it breeds troubles and leads to murder; and yet people, with these facts before them, insist that whisky shall be sold in their midst.

EXPERIMENTAL RELIGION.

We are not willing to receive the false axiom that ignorance is the mother of devotion—that is, if true worship be intended. It is written that it came to pass that "after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching (the simplicity of the gospel) to save them that believe." The world without a revelation from the throne could never attain unto a saving knowledge of God. Admitting the necessity of a revelation

from God, we must also admit that such a revelation is also profitable to men only in proportion as it is comprehended by us; otherwise the Bible is no better than a charm. Yet mere mental culture, such as is imparted in our literary institutions, is another and wholly different thing from experimental religion.

The Scriptures uniformly associate the baptism with water with the baptism with the spirit, in the relation of shadow and substance. Neither water baptism nor priestly absolution can confer the blessings of pardon and peace. Experimental religion does not consist in the keeping of the moral law. Much less can it consist in monkish austerities. We are not saved by "works of righteousness which we have done," but by God's grace "the washing of regeneration and the renewing of the Holy Ghost," "shed on us abundantly through Jesus Christ, our Lord."

Experimental religion comprehends the idea of altered relations toward God. The Gospel meets man in a state of condemnation and bestows upon him pardon.

It embraces the fact of purification as well as pardon. The promise of Christ in prophesy is, "I will sprinkle clean water upon you, and ye shall be clean." A few words will not fully define God's work of grace in the soul of man. Spiritual regeneration is most emphatically styled a new creation. It casts out the strong man armed. It is a raising up of the new man in us. "We are created anew in Christ Jesus unto good works which the Father hath before ordained that we should walk in them." It reveals a divine power. "We have this treasure in earthen vessels that the excellency of the power may be of God and not of us." It is a life. The apostle says: "I live, yet not I—but Christ liveth in me." "The life that I now live, I live by faith in the Son of God, who died for me and rose again."

LET US TAKE COURAGE.

We have more than once referred to the change which public sentiment has undergone in Texas the past few years respecting the popular vices of the day. The tone of the secular press is one of the indications of this remarkable change. The action of the present Legislature supplies further proof that the moral sentiment of the State, long silent, has at last found a voice which the pliant politician does not disregard. The aggressive movements of liquor dealer-associations and the threatened combination of the saloon men to subsidize legislation have proved abortive, and the will of the people is crystalizing into law which, if enforced, will go far toward restraining vice and guarding our people from its ruinous effects. The people must see to it that the laws are enforced. The prosecuting attorney who contemplates at any violation of the law, the sheriff who fails to arrest the criminal, the police officer on his beat who closes his eyes in the presence of the violation of law, must be hurled from office; and men who will respect their sworn obligations must be placed in these positions of trust.

On recalling the sneers to which the ADVOCATE was exposed when it opened war on the gambling hells, we can but feel gratified that so much has been accomplished; but there is security only in the entire overthrow of these enemies of public peace. Let every friend of law and order be on the alert. Let them see to it that existing laws are enforced, and let them agitate these great moral issues until every citizen is fully alive to their importance.

Let every reader of this paper peruse carefully Bro. W. M. Patterson's letter from Mexico; then turn to the postals and read Bro. Norwood's postals about his "border school." If your heart does not then prompt you to aid in this grand work, we know not how else to appeal.

The Reverend J. W. Haskew, preacher in charge of Bartholomew Circuit, Little Rock Conference, died of bronchitis, March 2.

LONDON, April 1.—The House of Lords has agreed to motion for an official return of the British trade with the United States.

BAPTISMAL CEREMONIES OF THE CATHOLIC CHURCH.

All Protestants, as well as Catholics, should know that the latter use many ceremonies in baptism which are designed for the instruction of the people, and more especially to invest this sacrament with an air of mystery and venerableness.

They (the Catholics) justify these ceremonies by an appeal to the fathers and to apostolic tradition. The writings of the fathers and the traditions of the church being, according to their views, equally authoritative with the word of God.

We take pleasure in noting some of these ceremonies for the instruction of our readers, not a few of whom never witnessed, and perhaps never may (it matters not) witness, a Catholic baptism:

The priest, having ascertained the name of the child, inquires of him:

N, what dost thou demand of the church of God?

Response (by godfather and godmother): Faith.

Priest—What does faith give thee?

Response—Life everlasting.

Priest—If thou wilt enter into life, keep the commandments: Thou shalt love the Lord thy God with thy whole soul, and with thy whole mind, and thy neighbor as thyself. After this the priest blows three times upon the face of the child, saying, "Depart out of him (or her), O unclean spirit, and give place to the Holy Ghost, the comforter." Then the priest makes the sign of the cross on the forehead and on the breast of the child that is to be baptized, saying, "Receive the sign of the cross on thy forehead, and in thy heart receive the faith of the heavenly commandments, and let thy manners be such that thou mayest now be the temple of God." After the offering up of some prayers, the priest blesses some salt, and puts a little in the mouth of the child. The priest then says: "I exorcise thee, O unclean spirit, in the name of the Father, † and of the Son, † and of the Holy Ghost, † that thou mayest go out from this servant of God, N.; for He commands thee, O thou accursed and condemned wretch, who with His feet walked upon the sea, and stretched forth His right hand to Peter that was sinking; therefore, O accursed devil, remember thy sentence and give honor to the living and true God. Give honor to Jesus Christ, His Son, and to the Holy Ghost, and depart from this servant of God, N. For our God and Lord Jesus Christ has vouchsafed to call him to His holy grace and blessing and to the fount of baptism." The priest then signs the forehead with the sign of the cross, and continues: "And this sign of the cross, which we imprint on his forehead, mayest thou, O cursed devil, never dare to violate, through the same Christ, our Lord." The priest now lays his stole upon the child, saying: "N., come into the temple of God, that thou mayest have part with Christ unto everlasting life." Then the priest, conjointly with the godfather and the godmother, recites aloud the apostle's creed and the Lord's prayer. Then follows another exorcism, after which the priest wets his finger with spittle (his own) and touches first the ears of the child, saying: "Epheta; that is, be thou opened; then his nostrils, adding these words: "Unto the odor of sweetness. But be thou put to flight, O devil; for the judgment of God will be at hand." The priest continues: "N., dost thou renounce Satan?"

Response—I renounce him.

Priest—And all his works?

Response—I renounce them.

Priest—And all his pomps?

Response—I renounce them.

The priest then anoints the child with holy oil upon the breast and between the shoulders, saying: "I anoint thee with the oil of salvation, in Christ Jesus, our Lord, that thou mayest have eternal life. Amen." The priest then demands: Priest.—N., dost thou believe in God the Father? etc.

Response.—I believe.

Priest.—N., wilt thou be baptized?

Response.—I will.

Then the godfather and godmother both holding or touching the child the priest pours the water upon the head of the child three times in the form of a cross, saying: "N., I baptize thee in the name of the Father and of the Son and of the Holy Ghost."

The priest then anoints the child with a compound of oil and balm, saying: "May the Almighty God the Father of our Lord Jesus Christ † anoint thee with the chrism of salvation in the same Christ Jesus our Lord, unto life everlasting." Then the priest says: "Peace be to thee."

Response.—And with thy spirit.

The priest afterward puts on the head of the child a white linen cloth, saying: "Receive this white garment, which thou mayest carry unstained before the judgment seat of our Lord Jesus Christ, that thou mayest have eternal life, amen."

The priest then puts a lighted candle into the hands of the godfather, saying: "Receive this burning light, and keep thy baptism without reproof, observe the commandments of God, that when our Lord shall come to his nuptials, thou mayest meet Him together with all the saints, in the heavenly court and mayest have life eternal and mayest live forever and ever, amen." The priest then addresses himself to the child, saying: "N., go in peace and the Lord be with thee, amen." The priests concludes with instructions to the parents and the godfather and godmother as to the education and instruction of the child; tells them that the church requires of the parents not to let the child lie in the same bed with them or with the nurse, for fear of its being overlaid. He also informs them of the spiritual kindred contracted between the child and its godfather and godmother, as also between the parents of the child and the gossips, which makes it unlawful for them to marry with those to whom they are thus spiritually allied.

The foregoing, as we are prepared to state upon good Catholic authority, are the ceremonies connected with a regularly administered infant baptism in the Catholic church. The Protestant reader may deem these ceremonies numerous and imposing, superlatively so, but from a Catholic standpoint they are not only beautiful but remarkably simple.

The Catholics assure us that baptism produces wonderful effects: 1. It washes away original sin. 2. It remits all actual sin. 3. It infuses the habit of grace. 4. It makes us the children of God. 5. It gives us a title to the kingdom of God. 6. It imprints a spiritual mark in the soul. 7. It lets us into the church, out of which there is no salvation. Or, to express all in one word, they claim for the sacrament as much as the most zealous Campbellite can. Would it not be well for the latter also to adopt these most imposing ceremonies in connection with this solemn sacrament? Certainly their manner of administering baptism does not seem likely to lead men to subscribe to their views of its efficacy. We suggest to both a more careful study of this sacrament in the light of God's Word.

(From "Texas" in Wesleyan Christian Advocate, Macon, Georgia.)

Messrs. Shaw & Blaylock, publishers of the Texas Christian Advocate, have distributed gratuitously among the preachers of the five Texas conferences a large number of postal cards, with the request that they jot down and forward, from time to time, items of church news and points of general interest. It is a fine hit. (Secures short reports.—Ed. Wesleyan.) The preachers have taken hold of the plan quite eagerly. In this way precise and commonplace letters are substituted by lively and entertaining bulletins. These newsy and compact dispatches, fresh from the field every week, are very enjoyable and profitable. It is the best way to get the current news, in the nicest shape. I ever saw. This journal is doing a good work. Success to Dr. John and the enterprising publishers. (The Wesleyan says, Amen!—Ed.)

There is an error in the minds of many in regard to the reasons that influenced the TEXAS ADVOCATE to introduce the "postal card" system. It was not done to supersede longer communications, or in any way to economize space. A reference to our columns will show that the space now allotted to postals and correspondence is at least three times as great as previous to the introduction of this feature. This postal card system was to secure news, secular and religious, from all parts of the State over reliable signatures. The publishers of the ADVOCATE are determined, as long as they can afford to pay printers, to insert every article that is handed them under the editor's "O. K." They do not limit reading matter. There is another significant fact in this connection: Texas preachers do not often furnish articles that ought to go in the waste-basket—whether long or short.

Mexico—Oaxaca.

I think my last letter published in the ADVOCATE was marked "private;" but if its publication will accomplish the object designed, I make no complaint—especially since, in referring editorially to the work here, you have given to me the title of doctor. I had been doctor before, but not by so high a church authority. To this treatment I submit (with some feeling of modesty); for my boys' school in Mexico is not yet ready to confer the degree. It may be ready to do so at an early day. However, applications may be forwarded at once—accompanied with the money. As I desire your readers to be

come more and more interested in our work here, especially in a school at Oaxaca, I give them an item from that city. I have just completed the journey from Oaxaca to Orizava on horseback—a distance of two hundred thirty-four miles—to say nothing of the scorching sun, the sand and dust, the rocks and mountains. This distance I have made in little more than three days and a half, in company with a Mexican guide. Today I have ridden seventy miles, as I did on one other day, and you can well "guess" that I am somewhat tired. But the New Orleans steamer leaves to-morrow, and I must give you this item about Oaxaca.

Our young Bro. Solis has been preaching in Oaxaca for six months past. Bro. Escobar having been there about five months before him. The congregation has been growing steadily, and now numbers in all about one hundred and fifty. I took with me to that city Bro. Juarez, to be in charge of the station for awhile. On last Sunday our services were very interesting; at the close of which (Sunday night) we received in due form and order seventy-seven persons into the church, leaving "on trial" fifteen others.

Our Sunday-school at this place is held immediately after preaching on Sunday morning, and most of the congregation remain to take part in it. The people all sing heartily, but as they have not been used to singing, there is a necessity for some training.

We also opened a day school, beginning with twelve boys and girls, which number will gradually increase. Our people have been waiting anxiously for this school, and it will be of great service to them and to the church. It is this school at Oaxaca that I have been calling upon the good ladies of our church in Texas to support, and in behalf of which I still appeal to them. I hope, Mr. Editor, that you and your people will not consider it extravagant in me to say that I believe the ladies of the Southern Methodist Church, in the great Methodist State of Texas, can support well this school, and also two or three others in Bro. Sutherland's work on the border. Let us hear from them. Let others join the work that has already been commenced in Dallas. The demand for this work is urgent.—W. M. PATTERSON.

ORIZABA, MEXICO, March 29, 1879.

A LATE Presbyterian Synod in Kansas appointed a committee to draft a remonstrance against railroading on Sunday. Among other reasons assigned by the committee in their appeal is the fact that this Sabbath work deprives the laboring man of his natural right to weekly rest. This wholesale desecration of the Sabbath is not only a violation of the law of God, but is oppressive to man.

The five Annual conferences of our church in Texas publish their annual minutes all under one cover. An excellent plan for convenience, acceptability and durability. The conferences in Missouri would, we think, do well to follow the example. The publishers will please accept thanks for the copy sent and received. Very glad to have it. But, "where, and oh! where," are the General Minutes? Yes, the General Minutes. Where are they? We earnestly desire copies; need them. When will they come? Ever?—St. Louis Advocate.

We are indebted to the publishers, Messrs. Shaw & Blaylock, of Galveston—who are also the publishers of that vigorous sheet, the TEXAS CHRISTIAN ADVOCATE—for a copy of the Minutes of the Texas Annual Conferences of the M. E. Church, South, for 1878. Here in portly pamphlet are gathered full minutes, reports and statistics of the five Annual Conferences in Texas—an excellent arrangement.—Western Methodist.

REV. DR. JOHN, of the Galveston Christian Advocate, has been doing a good work and conducting a successful revival in Houston. The Telegram looks better than it used to.—Austin Statesman.

Perhaps if the Doctor will take Austin in his next circuit, the Statesman may improve. We would like to see our friend DuPre at the mourner's bench.

THE late Pope, Pius IX, it is said, never allowed a lady to kiss his foot at his audiences, always giving her his hand. Pope Leo XIII, on the contrary, sees ladies go through the ceremony with calm indifference.

THE people of Kansas are not immensely pleased over the immense influx of negro immigration to that section.

PERSIA has now obtained a regular and responsible postal department, and is ready to join the postal convention.

Texas Christian Advocate

The Advocate never inserts advertisements known to be of an immoral or scolding character. It refuses every year an amount of this character of patronage that would materially increase its revenue.

Club Rates.

The TEXAS CHRISTIAN ADVOCATE and the Nashville Christian Advocate will be sent one year, to one address, for \$1.00.

News of the Week.

TEXAS LEGISLATURE.

It is not with any degree of pleasure we chronicle the slow progress in our legislature. We thought last week that the House had reached a point where business would be disposed of with facility.

The deficiency appropriated to pay Hall's company for services on the frontier passed the House Saturday, after occupying much of its time during the week; was reconsidered Monday, and there is not only danger that this feature will be defeated, but it endangers the entire appropriation bill.

In Senate.—Bills passed: To attach Jones to Taylor county for judicial purposes; to require a day to be set for jury trials, so as not to keep jurors from day to day; to require log-floaters to have log-brands; to provide against evils arising from sale of liquor, making the seller responsible for damages arising.

Bills under favorable consideration: For terms of county courts six times a year in alternate months, beginning January. A substitute to provide prerequisite to right of suffrage, which requires that thirty days before voting voters shall have paid all taxes for the year preceding; it is shown that \$240,000 poll tax is now due. A railroad bill is pending, the substance of which is: that railroad companies may charge and receive not exceeding the rate of fifty cents per hundred pounds per hundred miles for the transportation of freight over their roads, but the charge for transportation on each class or kind of freight shall be uniform, and no unjust discrimination on the rates or charges for the transportation of any freight shall be made against any person or place, or any railroad in this State; but a carload may be hauled at a less rate than a small quantity. It provided the rate charged on cotton shall not exceed three mills per mile per hundred pounds for any number of miles the same may be transported; not exceeding 300, the rate charged on same shall not exceed two mills per mile per hundred pounds; and provided further, the rate charged on grain shall not exceed two mills per mile per hundred pounds; provided, the distance in not less than fifty miles.

In the presence of the joint session of the Senate and House, and quite a number of ladies and gentlemen, the portrait of Gen. T. J. Rusk was, on the night of April 1, formally received by the State from John S. Morton, the artist. A. S. Broadus is nominated and confirmed Judge of the 32d district.

CONGRESSIONAL.

The ADVOCATE is not a political paper, but our readers wish to be posted on the questions engaging the attention of Congress. Since the war a number of laws have been enacted that belong to the class of "reconstruction acts." One of these is the "jury test oath," requiring jurymen in the U. S. District Courts to take what is called the "iron clad oath." Inasmuch as ex-Confederates have been admitted to seats in both branches of the National Legislature, and to a seat in the President's cabinet, it seems altogether unnecessary to exclude them from jury service.

724 1/2; cash in the treasury, \$420,787,458 29; gold certificates, \$16,304,700; silver certificates, \$2,326,530; currency certificates, \$27,680,888; refunding certificates, \$53,070,681,016; fractional currency outstanding, \$15,925,662 14; United States notes held for redemption of fractional currency, \$8,458,991; called bonds not matured, for which 4 per cent. bonds have been issued, \$208,447,700.

MISCELLANEOUS.

WASHINGTON, March 31.—The cases of Ranger, Parsons, Peterkin, Warbrick and others against the city of New Orleans, to compel it to levy a tax to pay its bonds issued to the New Orleans, Jackson and Great Northern Railroad company, were decided in the supreme court this afternoon. The court holds that the city must levy the tax and pay the bonds, and directs that mandamus be issued.

COLUMBIA, S. C., March 27.—The corner stone of the Confederate monument, located in capitol square, was laid to-day by the masonic fraternity, the acting most worshipful grand master of South Carolina officiating, in the presence of a large assembly.

SIoux CITY, Iowa, March 31.—The Journal has startling reports of ravages of destructive prairie fires up the Big Sioux valley, and throughout Southern Dakota. The fires on Saturday were of unusual fierceness and destructive beyond precedent. A merchant of Eden in Sioux City to-day tells harrowing tales of the loss in that quarter. On Saturday from his store door, the town occupying an elevated position, he counted 13 farmhouses in flames, and he says more than 40 in that vicinity have lost everything. The flames traveled with such rapidity that the people were unable to save anything. Altogether, immense damage has been done, and the hardship to settlers is particularly severe. The grass grew very rank last year, and the protracted dry spell has made it powerful food for a fire.

FRANKFORT, Ky., March 26.—Judge J. M. Elliott, of court of appeals, was assassinated in the street, in front of the Capitol hotel to-day, by Thos. Buford, of Henry county. Judge Elliott had rendered an opinion adverse to a case Buford had for sometime in court. Buford loaded a double-barrelled shot-gun, and waited for Elliott to come to dinner, and walked up and shot him through the heart without warning, killing him instantly. The assassin was arrested, and is now in jail. There is great excitement and strong feeling against him. Buford, after his arrest, acknowledged that the other barrel of the gun was loaded for Judge Pryor, and he would have killed him also, had not some children been in the way. He is a brother of Gen. Abe Buford, of Woodford county.

CINCINNATI, March 29.—The Enquirer publishes a careful estimate of the wheat and fruit crops from nearly every county in Ohio, Indiana and Kentucky, from which it is indicated that the wheat crop will be bounteous, but gives a very poor prospect for peaches and apples.

MORRISTOWN, N. Y., March 28.—The indications at present point to the heaviest peach crop known for a long time. A million dollars exclusive of lands has been placed in nurseries and orchards in this country.

CHICAGO, March 27.—Gen. Sheridan, who has returned from the plains, regards the fears of a general Indian outbreak as almost wholly without foundation.

SENECA ILLS., March 30.—Nearly the entire business portion of this town was destroyed by fire last night. The flames originated under Hill's hall, and quickly spread to other buildings. About twenty buildings were burned, including sixteen business houses. Loss \$300,000; insurance \$10,000.

NASHVILLE, March 31.—Gov. Marks to-day signed the bill providing for a settlement of the state debt at 50 cents on the dollar and 4 per cent. interest.

PHILADELPHIA, March 30.—Dr. Geo. B. Wood, the eminent physician and writer, died this evening at his residence. He was 82 years of age.

SAVANNAH, March 31.—The storm yesterday did considerable damage in Effingham county. A son of ex-congressman Rawls was killed by a falling tree. A Nashville dispatch says ex-congressman H. Y. Riddle, committed suicide on the 29th. The widow Oliver failed to get any damages from Simon Cameron; verdict for defendant. Madame Bonaparte is dying. April first there was the severest storm of the season throughout New England.

It is thought that there will have to be a suspension of the minor works provided for in the congress river and harbor bill, or that some new source of revenue will have to be provided by congress.

MEXICO.—City of Mexico March 24 (via Havana, April 2).—Names have been published of seventeen generals of division with salaries of \$6,000 each per annum, with forty-five generals of brigade with salaries of \$4,300 each per annum, making a total amount of \$205,500 for those salaries. The opposition press is making political capital of such an excessive peace establishment of army, and of fact that many of these genls hold civil offices. As the meeting of Congress approaches, apprehensions are entertained that it may be unwilling to make the necessary appropriation for the international exhibition. The Senate is sure to sustain the measure but the opposition in the House will fight it. Senor Riva Palacio, minister of public works, is making strenuous efforts to insure the success of the exhibition. Minister Romero is accorded great credit for indefatigable labors to suppress chronic corruption in the custom-house service. He has incurred the enmity of the contrabandists by his efforts in this direction. It is calculated that the Romero internal revenue law will add \$5,000,000 annually to the national treasury. The Supreme Court has decided the existence of custom-house in the interior to be unconstitutional. On April first Mexico carries into effect the rate established by the universal postal convention.

LONDON, April 1.—The Times commenting on the semi-official announcement of the next call on the City of Glasgow bank shareholders will be for at least £2250 per share, fears that it is unquestionable that this portends ruin to nearly every shareholder. The first call was only paid in full by holders of £400,000 worth of stock, and it is only on these that a further destructive call can be levied. It is doubtful whether this second call can realize the four million pounds which is required, though it would nominally amount to nine million pounds. The Times recommends that creditors of the bank accept fifteen shillings on the pound.

CONSTANTINOPLE, March 31.—The grand vizier Keinpin pasha, as a counter project to that of the mixed occupation of east Romania, proposes that the occupation be entrusted to Turkish regular troops, while the powers appoint a governor, who shall be under the control of the international commission. In case his proposal is not accepted, the grand vizier will insist that Turkish regulars shall form a majority of the occupying corps, each power to contribute 2500 men.

MANCHESTER, March 31.—The Manchester Guardian's London correspondent telegraphs that journal that for months there has been a movement on foot among leading members of the Roman communion to carry into financial matters a bank of Catholic sympathy and confidence. The project has assumed the shape and title of the "Anglo universal bank, limited," with the directors in London and Paris, and counting among its patrons some eminent British, French and Catholic noblemen. The design of the bank is stated to be to take up and extend a valuable foreign collection and assume a more efficient protection and development of Catholic banking interest throughout the world.

NEW YORK, March 31.—A letter from Bangkok, Siam, contains the following: The American consul has at last succeeded in inducing the king of Siam to establish a general system of education throughout his dominions, and the Rev. Dr. McFarland, formerly an American missionary; has been appointed superintendent of public instruction at a salary of \$5000 per annum. There is a strong probability that an embassy will be dispatched from Siam to the United States for the purpose of arranging for the appointments of consuls and regulating the future commercial relations with that country, which it is expected will be large in the future.

BOMBAY, March 26.—Private advices from Mandalay represent that quiet prevails there. The king of Burmah, since the dispatch of reinforcements of British troops, is reported to have expressed a willingness to grant any concessions demanded.

LONDON, March 26.—The council of Liverpool chamber of commerce unanimously adopted the reports of its special committee to the effect that a fixed ratio between gold and silver, with unlimited freedom of mintage and recognition of the two metals as a full legal tender, would, if adopted, by a majority of the leading monetary powers, including England and India, be adequate to restore silver to its former international value as money. It is desirable with this view that the government should adopt measures for securing an international agreement.

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UNANSWERED LETTERS.

March 27.—Wesley Smith, J. G. Warren (not p. e.), James Melngard, W. L. Andrews, M. D. Fly, Haline Barnett, J. W. Pearson, G. H. Hiltner, White, D. R. Carmichael, J. B. Hall, G. D. Wilson, J. Z. Morris, Lizzie J. Single, W. Shapard, Fannie F. Amundson, L. E. Ellis—matters for publication.—John F. Cook, subscriber, and all satisfactory.—M. D. Fly, will publish over your name.—W. S. May, will look into matter; all papers received published.—J. W. Kelley, subscriber.—Jas. G. Walker, subscribers.—J. H. McLean, this issue.—B. J. Grace, better see the publisher.—Wilson, subscribers.—J. H. Wages, subscribers.—J. W. Johnson, subscribers.—J. Z. T. Morris.—A. D. Gaskill, subscribers.—March 28.—T. E. Yonkin, E. Harris, E. A. McClellan, S. Scott, Joe F. Hines, A. J. Potter, E. H. Holbrook, W. C. Blair, T. E. Sherwood, F. G. Stephenson—matters for publication.—E. H. McLean, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

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Texas Christian Advocate

Miscellaneous.

The Methodist Protestant Church has had a very successful year since reunion. Thirty-one out of 42 conferences show a total net increase of 12,500.

The attendance at twenty-nine churches in Philadelphia on a recent Sunday is reported to have been 32,388 persons, of whom 21,726 are classified as Catholics.

The old Testament Company of the American Bible Revision Committee has revised Kings and Chronicles a second time. The New Testament Company has finished the final revision of the Gospels.

The for-most paper in Southern Japan, in a recent issue, speaking of the progress of the Christian religion, says: "It is astonishing how this word is spreading."

Twenty-five Sabbath schools of the Baptist Church have contributed in payments and pledges \$2,650 to provide the outfit, the passage and the support for one year of a missionary to the Telegoos.

The wane of idolatry in the Oriental countries appears from what we see noted as an ascertained fact, that 33,000 Hindoos abjured their idols to embrace Christianity during the year 1878.

When Cardinal McCloskey returned from Rome he called to him the editor of The Freeman's Journal and delicately rebuked him for being more papal than the Pope. The Bishop of Alton has now interdicted the reading of that hyper-Catholic journal by the clergy of his diocese.

The Archbishop of Paris, in reply to Father Hyacinthe's invitation to be present at the dedicatory services of his chapel, reminds the priest that he has ceased to be a Catholic and none can honor his mission. Only the curious will attend the chapel. The sect will make no converts.

The government of Oudh, India, has publicly thanked Miss Blackmar, of the woman's foreign missionary society in Lucknow, for the admirable way in which she has administered the famine fund raised in that city, and of which Miss B. was treasurer.

The New York Methodist Book concern has a net capital of \$1,009,412. The sales for 1878 were \$610,423; the profits, \$35,220. The net capital of the Western Book Concern, at Cincinnati, \$446,331. The sales for the year were \$725,761; the profits, \$46,896. The combined capital of the two houses is \$1,455,743. The total sales of last year was \$1,336,184; of profits, \$82,116.

The American Sunday School Union must stand up and be criticized. One pastor puts in a plea against the agent for the Union in the Southwest, (name not given), who makes the Sabbath-school conventions, which he holds, occasions for ventilating his pre-millennialism—a subject on which he is reported to be very fluent and very dogmatic.

The Baptist Missionary Union supports two colleges, one in Burma and one in India, for the higher culture of Christian young men; and two theological seminaries for training a native ministry, besides a mission-school for each missionary to fit the native helpers for their work.

The Archbishop of Canterbury has received a letter from the Greek Metropolitan of Cyprus offering cooperation with the Anglican Bishop of Gibraltar in his offices toward Englishmen in Cyprus, and expressing a desire for the establishment of friendly relations between all Christian churches.

The foreign work of the Evangelical Protestants is thus summed up: They are now represented by more than two thousand missionaries, who have more than three hundred thousand converts under their care; they are assisted by more than four thousand native preachers and catechists, whose instructions reach an aggregate of one and a half millions.

The King of Siam has richly endowed a college for the education of his court and the princes, and called the Rev. S. G. McFarland to manage it. The college is to be a Christian college, and President McFarland is empowered to offer salaries to other missionaries to become professors.

According to the Southwestern Advocate the Methodist Episcopal Church has in Texas: Probationers 2,467; members, 14,207; local preachers, 308; traveling preachers appointed, 221; total membership, 17,203. Adults baptized, 1,482; infants baptized, 1,384; total baptisms, 2,866; Sunday-schools, 177 officers and teachers, 870; scholars 13,822; churches, 174; probable value, \$183,904; parsonages, 35; probable value, \$13,383; total church property, \$197,287.

At a funeral service in New York one of the members of the choir had a voice so much like that of the dead man that his little son, who could not see the singers, cried out: "Oh, mamma! mamma! that's my pa. He isn't dead. He'll go home with us to-night." There was not a dry eye in the congregation.

Ida Lewis, of the Lime Rock Lighthouse, in Newport harbor, R. I., who has saved many persons from drowning, at the peril of her life, has just been appointed a keeper of the lighthouse, at a salary of \$750. Her father, who died several years ago, was keeper of the light; after his death her mother was appointed, but as she was growing old, having resigned in consequence, Ida received the appointment.

The Arctic expedition suggested by Commander Cheyne, in which balloons should be used as a means for reaching the Pole, is now being considered by the Executive Committee of the Royal Geographical Society of England.

In 1770, an act was passed by the English Parliament, which provided: "That all women, of whatever age, rank or profession, whether virgins, maids or widows, who shall, after this act, impose upon, seduce or betray into matrimony any of his majesty's subjects, by virtue of scents, paints, cosmetics, washes, artificial teeth, Spanish wool, iron stays, bolstered hips, or high-heeled shoes, shall incur the penalty of the law now in force against witchcraft and like misdemeanors, and the marriage under such circumstances, upon conviction of the offending party, shall be null and void.

Elephants in a Quicksand.

On the river Ganges (says an English military journal) there are many quicksands, and during our expedition, a somewhat distressing scene happened. An elephant incautiously came within the vortex of one; first one leg sank, then another. In endeavoring to extricate himself, matters became worse; no portion of either of his legs was at last visible, and the bystanders had given up the poor animal as lost. Being fortunately unusually powerful, he, three times, with what appeared to all supernatural strength, drew a foot from the closely-clinging earth, placed it where, by sounding with his trunk, he found the most solid; not until the third time did the ground bear his pressure, when he gradually released himself. During the whole period of his troubles, his cries were exceedingly dolorous, and might have been heard a couple of miles; his grunt, when they were at an end, was indicative of satisfaction. The internal application of a bottle of strong spirits soon dissipated his trembling and restored his equanimity. Many unfortunate elephants are lost in these treacherous sands, when large quantities of grass or branches of trees are not at hand to form an available support for them. After a certain time the poor beast becomes powerless, and the owner can only look with sorrow at the gradual disappearance of his noble animal, and lament the pecuniary loss he thereby suffers, for all human aid is futile. They have been known to be twelve hours entirely sinking.

A Whole Family Drowned.

A heart-rending and distressing accident occurred recently at Lanesville, Ia. In the afternoon Mr. Lane, with his wife and two children, went on the ice in the Mississippi river to enjoy themselves. He improvised a hand sleigh and a large box, into which he placed his wife and children. Two handles extended from the rear of the sleigh, with which Mr. Lane shoved the sleigh on the ice. They were having a delightful time. The ice near the shore was about three inches thick. The river was open in the channel, and the ice near the open water was, of course, much thinner. Mr. Lane, unfortunately, ventured too near the open water. He felt the ice giving way, but before he could retrace his steps it broke through, engulfing in the stream the wife, the children and the father—all in a moment were launched into eternity. The maddening shriek of the drowning family was heard by a party of wood-choppers on an adjacent island, who saw the catastrophe. They hastened to the rescue, but were unable to arrive in time to be of service. Lane and his family were under the ice, their dead bodies probably floating down the river. It was sad to contemplate, and the bronzed faces of the hardy wood-choppers were moistened with tears they could not control. They went to the station and gave the alarm, and then proceeded to Lane's cabin. They found the door unlocked. Inside, a bright fire crackled in the stove.

The silver-bright tin kettle was singing for the return of the unfortunate family. The cat and dog were nestled under the stove awaiting the return of the two children who petted them. Everything about the house indicated happiness and neatness. Mr. Lane was the ticket agent at the station, and is spoken of as a man of industrious and frugal habits, and a man who thought the world and all of his little family.

Description of Comanche County.

(Published by special request.) Comanche county, Texas, is situated in the north-western portion of the State now settled, yet near the geographical centre, and between the counties of Erath, Brown, Eastland and Hamilton, about 110 miles from Waco and Fort Worth, 150 miles north of Austin, 150 miles South west of Dallas and 300 north-west of Galveston. The elevation above the sea is about 2000 feet.

EXTENT. This County extends over a territory some thirty two miles square, containing two hundred and fifty square miles or six hundred and seventy-two thousand square acres, which is nearly equally divided between timber and prairie, diversified so as to make timber convenient to every part.

TIMBER. The varieties of timber are post-oak, live oak, burr oak, Spanish oak, walnut, elm, pecan, cottonwood and mesquit. All these timbers are used for various purposes and grow in the creek bottoms as fine as can be found in any portion of the state, yet the upland timber is of rather small growth compared to other sections. The walnut grows here very fine, and is extensively used in the manufacture of furniture.

HOW WATERED.

The county has good springs in every portion of it; yet they only run for a short distance during the summer months, owing to the soil being porous, causing it to sink into the ground. Wells are to be found all over the county at an average depth of from 20 to 35 feet; yet sometimes water can be found at a much less depth, and occasionally at a much greater depth. The North and South Leon rivers pass through the county; the other streams are Resley, Duncan, Armstrong, Sowell, Stag, Coppars Rush, Sweetwater, Indian, Holmesly's, Mercer's, Warren's, Mountain, Blanket, Savannah creeks. Most of these afford plenty of stock water the entire season, yet all do not run the year round.

HEALTH.

No portion of the interior is more healthy. Chills and fever, so common to other sections, are unknown to this, there being no local causes for sickness, as not a swamp can be found in the county. The atmosphere is always pure and dry. Yellow fever and cholera cannot live in this climate.

PRICE OF LAND.

Good land can be bought at reasonable figures; at present, for unimproved, from \$1 to \$3.50 per acre, while the improved are rather more, with cost of the improvement added. Public School and asylum land of the very best quality can be purchased from the State, at \$1.50 to \$2.00 per acre, with ten years to pay for the same, on tenth paid annually, and ten per cent interest on all amounts due. These lands offer strong inducements to the poor man to procure a comfortable home on reasonable terms, and are fast being taken up. Tracts of good unimproved lands of any size from several thousand acres in a body to the smallest quantity, in almost every part of the county, can be bought on satisfactory terms, for cash or on time.

BUILDING MATERIAL.

The finest building rock can be procured in any portion of the county, at but little expense. This rock is coming into extensive use in fencing farms. Pine lumber has at present to be hauled from Fort Worth, Waco or Dallas, and costs \$30 to \$45 per thousand feet, which will be the cost until railroads reach us, when it will fall off one-half at least.

POPULATION.

Comanche county contains a population of about 15,000 and taxable property, with fair assessment, over \$2,000,000. Settlements are to be found all over the county, the population being distributed in every part. We have citizens from nearly every state in the Union; very few of foreign descent, and not more than a score or two of Africans. We have no Mexicans or Indians.

In no portion of the South or West can be found a more law-abiding, peaceable and industrious people than those of Comanche. Life and property are as safe here as in New England, and criminals are as promptly arrested and punished as there. We have churches, and public free schools in every settlement in the county. We

have no poverty or destitution, no beggars or tramps.

SOIL AND PRODUCTIONS.

The county is generally undulating and rolling; yet sufficiently level so the soil will not wash away. Two ranges of small mountains pass through the county; those mountains, though not fit for cultivation, are generally covered with fine grass, particularly adapted to sheep raising; while in the valleys between, is to be found some of the finest farming lands in the county. The soil is of a chocolate color on the uplands, while in the creek bottoms it is darker, and of a more adhesive nature, yet easily cultivated. The productions are corn, cotton, wheat, rye, barley, oats, and sweet and Irish potatoes. Peaches, pears, apples, plums, grapes are successfully cultivated, and year by year are receiving more attention. The same can be truthfully said of all kinds of vegetables.

AVERAGE YIELD.

With a fair season and proper cultivation, the average yield to the acre is: corn, 30 bushels; wheat, 20 bushels; oats; 60 bushels. Cotton does very well as a general thing, but is not so certain a crop as small grain. With a fair season the average yield is from one half to one bale to the acre.

COMANCHE.

The county site is beautifully located near the centre of the county on the banks of Indian creek. It occupies an elevated position, and is well drained, contains a population of about 1,000, has one weekly newspaper, (the Chief), four schools—with good attendance, four church organizations, (Baptist, Methodist, Presbyterian and Episcopal), one Masonic lodge, one bank, a building company, fourteen merchants, three saloons, one saddle and harness shop, one tin shop, four blacksmith shops, one gunsmith shop, one first-class bakery and oyster stand, one wagon shop, one tailor, two barbers, one flouring mill, one planing mill and furniture factory, four doctors and five or six lawyers. Any kind of merchandise can be purchased in the place, and it is always a good market for farm produce. Two railroads have been chartered to run directly through this town, and one of them has fair prospects for early completion thus far. Comanche now has daily communication with Fort Worth by means of the Arkansas, Texas and Pacific stage line.

Four years ago there was not a single brick edifice in the town. Since then, seven brick store houses have been erected on the square, five of which are two story buildings, besides a magnificent brick court house which cost nearly \$14,000. In addition to these, there are numerous dwelling houses of the same material. The moral character of the community is unsurpassed by any in the State, and is equalled by that of but few. It is unusual to see a drunk man upon the streets, and violations of town ordinances seldom occur. Every business and industry of the place is flourishing, new houses are constantly being built, and the value of property is rapidly increasing.

OTHER TOWNS.

Sipe Springs, Hazel Dell, Procter and Whitville are all thriving villages, located in favorite portions of the county, upon some of the finest lands. They all have well attended churches and schools, and can boast of the morality and refinement of their citizens.

In concluding this article, we extend to the industrious and good people of every State and country, who seek homes where they may live by honest labor upon farms and in workshops and who will strive to improve their own fortunes by advancing those of the county, a cordial invitation to make their homes here, but cannot recommend this as a field fertile for professional gentlemen or people who expect to gain a livelihood by other means than by working for it. We have in this description painted no fancy picture, but endeavored to give a simple and truthful statement of the advantages offered by this county to immigrants.

The honest and industrious, to men of enterprise and of capital desiring to settle here, we offer the hand of fellowship and the voice of welcome. We would not have them think that this is another El Dorado; on the contrary, we would strongly impress their minds that here, as in all new countries, they will miss many of the comforts and luxuries of their old long-settled homes; but we do say, that energy, industry and economy, even with no other capital than muscle and a determined will, will nowhere meet with a more speedy and valuable reward.

For more definite information, address W. L. Sartwell, Esq., an old-reliable citizen of Texas; post-office Comanche, inclosing a three cent stamp, who will cheerfully answer all inquiries.—Comanche Chief.

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Texas Christian Advocate

Calendar—April, 1879.

Table with columns: Day of Month, Day of Week, Sun Rises, Moon Sets, Moon Rises. Lists dates from 1 to 30.

April 6—Palm Sunday. April 13—Easter Sunday. April 27—second Sunday after Easter.

MOON'S PHASES. Table with columns: Day, H. M., D. M. Lists moon phases from Full moon to First quarter.

HISTORICAL EVENTS—APRIL.

- April 1, 1777—City Road Chapel founded. April 2, 1728—Wesley's first field preaching. April 3, 1765—Martin Luther born.

COMANCHE, March 19.—Health still improving; will be out of doors in a few days more.

In Madagascar, the enlarged plans adopted four years ago are now in full operation. The country stations have been established; model churches and schools have been built; the Girls' School has entered its new building; the new Normal School has been opened; and the college will be completed during the present year.

Vital Statistics.

"Cost of alcoholic drinks in the United States annually: Direct outlay for drink, \$725,407,028; seven per cent on the 10,000,000,000; which the nation should possess, but has been destroyed by the traffic, \$700,000,000; direct loss of wages, \$7,903,844; ten per cent on the capital employed in the manufacture, \$25,848,081; ten per cent on capital employed in saloons, \$36,254,700; charity bestowed on the poor, \$14,000,000; loss by sea and land, \$50,000,000; court, police, hospital expenses, charity, litigation, insurance, \$207,266,550; total, \$1,866,642,203.

"The returns for the fiscal year ending June 30, 1877, are as follows: Spirits distilled from whatever materials, gallons, 57,459,989; ale, beer, lager beer, and porter, barrels, 9,902,353; imported spirits of all kinds, gallons, 1,386,670; imported wines in casks and bottles, gallons, 5,723,468.

The following is a statement of the amounts of special or license taxes paid to the government by dealers in liquors during the same year. Retail dealers in spirituous liquors, \$25 each, \$3,840,469; wholesale dealers in spirituous liquors, \$100 each, \$449,729; retail dealers in malt liquors, exclusively \$20 each, \$147,801; wholesale dealers in malt liquors exclusively, \$50 each, \$42,000.

Thus it appears there were upwards of 166,000 liquor dealers in the country that year. From the above and other data, the Hon. Edward Young, Chief of the Bureau of Statistics, estimates the amount of money annually expended in the United States for liquor by consumers to be nearly \$596,000,000.

The Christian Signal of London says: "The Russian Synod, acting under instructions from the Imperial Government, is preparing to send a large party of missionaries to Japan. Permission has been accorded by the Mikado for the erection of a missionary college at Yeddo, and here, it is stated, will be collected and trained the eighty converts that have already been baptized last Autumn in the Japanese capital. The expenses of proselytism will be borne by the Orthodox Church, not by the Government; and it is for this reason that the Synod is now sending priests to the leading Russian towns to collect alms for the missions. At Moscow, Father Vladimir, a brilliant Japanese scholar, has thrown himself heartily into the work, and it is understood that he will very likely be appointed to the head of the church in Japan."

In Madagascar, the enlarged plans adopted four years ago are now in full operation. The country stations have been established; model churches and schools have been built; the Girls' School has entered its new building; the new Normal School has been opened; and the college will be completed during the present year.

The proportion of Catholics to Protestants ("Evangelical Christians") in the various countries of Europe is shown in the series of statistical tables known as Hubners. In France the number of Catholics is given as 39,390,000, and of Protestants as 600,000, while in Great Britain and Ireland there are 5,600,000 Catholics against 26,000,000 Protestants. In Italy there are 26,660,000 Catholics and 96,000 Protestants, and in Spain 16,500,000 Catholics and 180,000 of Protestants as 600,000, while in Great Britain and Ireland there are 5,600,000 Catholics against 26,000,000 Protestants, and 25,600,000 Protestants against 3,600,000 in Austro-Hungary. In Belgium and Holland the number of Catholics is 6,921,000 and of Protestants and persons belonging to the "Reformed Church" 2,021,000, the Reformers in Holland alone numbering 2,001,000. In Sweden and Norway the Protestants number 4,162,000 and the Catholics are estimated at about 1,000. European Russia has 7,500,000 Catholics and 2,680,000 Protestants, with more than 56,000,000 Greek Christians. Elsewhere in these European States the Greek Church has the following membership: In Austro-Hungary, 7,221,000 (including other Christians who are neither "Evangelical" nor Catholic); in Germany, 28,000; in Great Britain, 26,000; in Italy, 1,000,000; and in Sweden and Norway, 4,000.

to retire to a monastery, where they will be subjected to severe penance. The leader of this new party is one Makrakis, who preaches about "restored Christendom," and proposes a reform within the existing church which shall restore the conditions that prevailed in the first, second and third centuries. He stands aloof from the authority of the bishops and the synods, and is opposed to the system of fasts which prevails throughout the Greek communion. Confession is not abolished, but penitents confess on Sunday before the whole congregation, from which, after the ancient manner, they receive absolution. Makrakis permits a relation between the sexes which he calls "spiritual marriages." Several Greek priests have joined him and have been given places in his schools.

Why should Christianity be called a failure because it has not yet reached all the sons of men or transformed them into sons of science? Give her at least as much time to change millions of savages into enlightened humanity, millions of sinners into saints, as according to their own asking, it takes to change one species into another. We promise that the whole world shall be brought to the foot of the cross before an evolutionist shall find even a single monkey transformed into a man.—Bishop Simpson.

The superintendent of police of Washington City is also President of the Y. M. C. A. of the City.

Obituaries. WARD—Died Rachel, infant daughter of A. F. and S. B. Ward. In the beautiful bright morning hour the summons came, and sweetly sunk to rest her little body.

WOODRUFF—Rev. D. C. Woodruff died of pneumonia, March 21, 1879. After twenty days of painful suffering, his name was taken into the haven of eternal happiness, where affliction never comes. Died in the prime of life, and leaves a widowed mother and a brother, with many friends to mourn his absence, but in hopes of a resurrection. We all shall strike hands with him on the eternal shore, for none was ever more triumphant in death than he. He was just entering the third year of his ministry, when God said: "It is enough; come up higher." May God sanctify his death to our eternal good.

GEORGE—William E. George, son of John M. and Margaret George, was born July 28, 1855, in Union parish, Louisiana; came to Texas in the year 1869; was married to Mary A. James, August 22, 1873, in Tarrant county, Texas; he died in said county, January 18, 1879, of pneumonia. Bro. George was a good man, a consistent member of the church, and his death was a great loss to our church, but more to his family, and to those who were united with him in the innumerable hosts of God's children around the throne of God, where parting shall be no more.

BLANFORD—Lizzie Blanford, eldest daughter of Mr. and Mrs. R. B. Blanford, died this life in the city of Austin on the 24th of March, 1879, in the eighth year of her age. She was also the grand-daughter of Mrs. and the Rev. Joseph Blanford.

Loma—Died, after long suffering, of pulmonary trouble, Sister Mary A. Loma, March 17, 1879. Blessed God a religion that can calm and quietly trust and triumph over disease and death. "Sleepers can't see it; nor can they witness, and then sneer at it, for it confounds all their philosophy. And, sweetest, death, heroine of trusting faith, she desired her pastor and friends to assemble once more together to take the holy sacrament. This done, she waits the call. Ere long the summons comes, and she says: "Husband, meet me in heaven." "Fa, I am still trusting." Then quietly folding her hands upon her breast, without a single sigh, breathed her last. Asleep in Jesus; oh, how sweet! Thus sister Loma, consort of Bro. J. J. Loma, died, leaving husband and children, relatives and friends to mourn. Yet, thank God, "we mourn not as those without hope." Jo. F. HINES.

A MINISTER'S HOME MADE DESOLATE.—On the 15th inst., the Rev. J. B. Hall left home, leaving his wife somewhat unwell, but urging him to go. The next day, a telegram was sent him that she was dangerously ill. He reached home on the 17th, to see her expire within three hours after his arrival. This done, she was buried, and the daughter of Rev. James Hunter, formerly of the Georgia Conference, she was the daughter of a minister, wife of a minister, and she died in the arms of the writer of this notice—all of the M. E. Church, south—and, of course, devoted to its interests. She was an active, zealous member, an extensive, careful reader of the scriptures and literature of the church. A somewhat prolonged life as a Christian vindicated her character and piety. She did much for the comfort of the members of the church at her Master's; was always the friend and hearty supporter of her pastor—her house was the home of the sick, the aged, the orphan, the public worship, and all the collections of the church found in her a liberal support and advocate. Can such members of the church without regret and loss to the church? Will not the question arise, why does God take away the wise, good, liberal and useful, and leave so many who are more a burden than a blessing to the church? Why take her who has so faithfully fed his poor and clothed the naked? When a few more of the old, trained and consecrated ones, who are the pillars of every interest, are removed from us, will we not be poorer in all that enriches the house of God? And yet, in the midst of this great grief, and in the midst of this great grief, we are reminded that the soul in heaven saved. Mary C. Hall is gone to her rest—the "mortal has put on immortality." L. ALEXANDER.

In Memory of S. G. Hodges. Born Samuel G. Hodges was a native of Georgia; born September 9, 1819. From Georgia he moved to Alabama, where he professed religion in 1863. He moved to Arkansas in 1870. In 1872 Bro. Hodges came to Texas, and afterward united with Zion church, in Caldwell county. He moved from Caldwell to Lee county, where he was a member of the church at Purser's chapel. On the morning of July 22, 1879, the community in which Bro. Hodges lived was shocked and grieved by the intelligence that he had been killed by the accidental discharge of his gun. Thus, suddenly and in early manhood, with his honors ended and his earthly associations sundered. The following resolutions are an expression (quite inadequate, however), of the appreciation of Bro. Hodges' worth, by the church at Purser's chapel: Resolved, That by the death of Brother Samuel G. Hodges the church at Purser's chapel has lost an eminent member, and a valuable citizen, whose usefulness to the community was so extensive, and whose death has increased the number of the departed in heaven as he advanced in years.

Resolved, That we will not be mere form, but as the sincere expression of our feelings, we tender to the family of our deceased brother the poor consolation that we can offer, and trust that in the consolations of Christianity they may find that comfort which his human being is incapable of affording. M. T. SEALY.

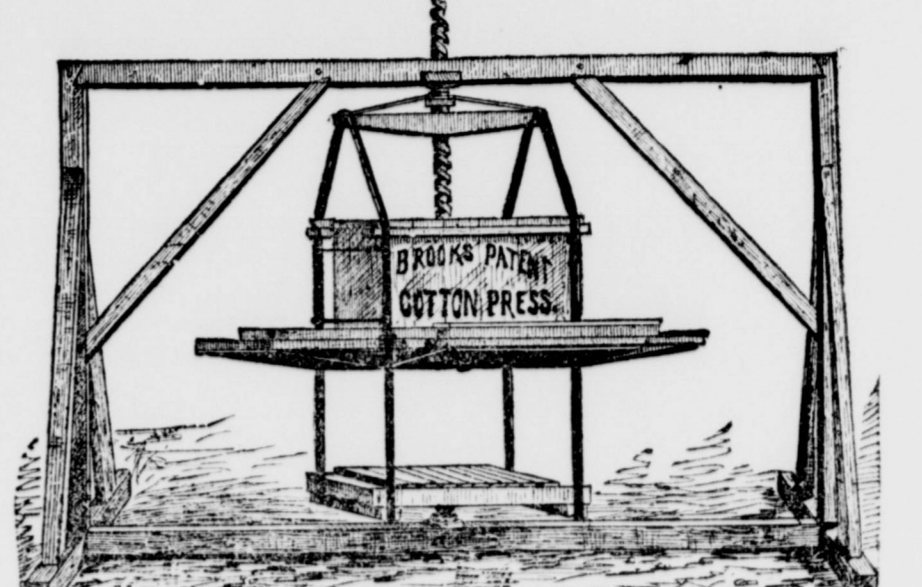
WILLIAMS—Mrs. Elizabeth Williams—my wife's grandmother—died at the home of her son-in-law (J. C. Ellis, Esq.) in Bowie county, Texas, March 19, 1879, being in the eighty-second year of her age, and contemporary with her fourth generation—great-grandchildren. She was a South Carolinian; her maiden name Pittman; was born in the past century, October 21, 1797; was married to Mr. Joseph Williams, January 5, 1812; and immigrated with her husband to Wayne county, Mississippi, about 1822. In 1836 she was left a widow, having been the mother of twelve children, only three of whom survive her. Her long widowhood of nearly forty-three years was spent with her two sons-in-law; the first eighteen years with Major James McQuigg, of Paulding, Mississippi; since that time with Mr. Ellis, who a few years since moved from Jasper county, Mississippi, to Bowie county, Texas. Baptized in her infancy, her religious impressions were long-lived, but she did not assume formal church membership until somewhat advanced in life, when she joined the M. E. Church, South. Her adorning was not that outward adorning of "plaiting the hair, and of wearing the ornaments of gold, of pearls, and of the hidden man of the heart, which is the ornament of a meek and quiet spirit, which is in the sight of God, of great price." Her husband was faithful and protected, but her end was peace. Thus, in a good old age, has she fallen asleep, leaving word that her relatives meet her in heaven. J. H. McLEAN.

SMITH—Sister Martha Ann R. Smith, daughter of Hardy and Rebecca Davis, was born in Bibb county, Ala. April 5, 1828. After the death of her parents in her infancy, she remained to Perry county, Ala., making her home with her sister. She was happily united in marriage to Bro. D. H. Smith, June 29, 1847. After thirty-one years of wedded life, she died, on the 21st of March 1879. Her blood-redemption has taken its flight to the everlasting home of the just, there to possess the incorruptible inheritance reserved in heaven for her. In her 51th year she embraced religion and joined the M. E. Church, South, and non-creedal church of her choice by her upright walk and holy conversation—exemplifying in her life the truth and vitality of religion. Sister Smith lived in a constant state of prayer, and did not being able to walk because of a spinal affection. Though thus afflicted, she never complained. In 1874, with her husband and children, she moved to Kiamia county, Texas, and in October, 1875, to San Saba county, where she lived until her death. As a wife she was affectionate and industrious; as a mother, loving and careful; as a friend, true and faithful. On one occasion an affectionate son read for her the 23d Psalm, and asked her if she could recall what the psalmist said, she replied, "I could not recall it, but I could feel it, and I did realize it. Soon the final moment came, and she passed through with triumph; death overcome by grace. She died without a struggle, sister who leaves a kind husband, two pious and afflicted daughters, and two worthy sons, with many relatives and acquaintances, to mourn their loss. Let us pray for her, as she has no hope. May the good Lord sanctify the bereavement to the good of the living!—J. H. McLEAN.

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