





Texas Christian Advocate

Our Postal Cards.

ROCKPORT, ARANSAS Co., April 14.—Allow me to ask of the brethren of the different churches in the West Texas Conference to carefully note the number of sound conversions in churches where organs and choirs are used in divine worship. By so doing and reporting the same to your valuable paper, they will confer a great favor upon many old Methodists.—B. MERCHANT.

HOMER, Angelina Co., April 14. We had a splendid rain yesterday; creeks all up this morning. Just heard of the death of Rev. Dr. Porter, of the Presbyterian Church. He died on the roadside on his blanket, while en route to his appointment at or near the northern part of this county. He was a good and faithful man. I hear he was not found for two or three days after his death. Bro. P. has a host of friends in this county.—J. M. BOND.

KOSSE, Limestone Co., April 15. Heavy rain-fall here last Sabbath, from 11 o'clock A. M. to 2 P. M. Farmers cheerful. Messrs. Robertson building a new brick store; other improvements in town. Negro melee Saturday night at a dance; several pistol shots; no one hurt. They have been dancing to music not so palatable before Judge Haley's court this week. Whisky, as usual, did its part.—W. L. ANDREWS.

WHITESBORO, Grayson Co., April 14.—We have had a good rain. Brick houses going up in town. Church-house still locked. We have dismissed seventy-one members by church conference during the last quarter, and are not done revising class-books yet. Our district conference will convene on Thursday before the second Sunday in July. Tell Dr. John he must come. Bro. Binkley is in bad health, very feeble while here attending quarterly conference.—I. S. ASHBURN.

SULPHUR RIVER, April 10.—Second quarterly meeting over; presiding elder present. Finances two-thirds up. No brass promises for the future. Board of stewards complain of hard times. Weather dry. Bad stands of corn; cotton can't come up till it rains. The preacher has the blues sometimes. A steward sent him a nice fish this evening, which made him feel better. Still working for the Advocate, but not with very good success. Peace and harmony prevail among the churches.—BETA.

CLIFTON, Cr., China Spring, April 14.—"Weather croakers, starvation prophets," hush up. Fine rains. Crop prospect fine. Peace and prosperity. Some revival interest. Many seeking salvation; two converts. We are praying and working for a more prosperous year than we ever had had. Last year's converts holding out well. "Our beloved presiding elder" always on hand at the proper time.—W. L. HARRIS.

TEXANA, Jackson Co., April 15. The lumber for our parsonage is on the ground and the contractor is at work. The subscription for the removal of the church in the lower part of the county is progressing finely. In Texana we have organized a Sunday-school; the opening bud gives promise of an attractive flower. At this time we need rain.—M. A. BLACK.

LEESVILLE, Gonzales Co., April 16. Yesterday there was the most tremendous hail-storm at this place this writer ever witnessed. The face of the earth covered with hail-stones between the size of a marble and a hen's egg within ten minutes after it began to fall. The first shower lasted only about twenty minutes, and after an interval of five minutes, it came again larger than before and with redoubled violence. I understand the town of Cuero is destroyed by fire; have heard no particulars.—JOHN B. DENTON.

BELTON, Bell Co., April 15.—Last Sunday Bell county was visited with a good rain. It was very dry and had been for some time. The few little rains which had fallen during the winter and spring were insufficient to meet the wants of the growing crops. Wheat was dying in some neighborhoods. The District Court is in session, and the criminal cases show the free use of whisky here and its relation to the shootings in this county.—J. S. CLOWER.

COVE, Coryell Co., April 11.—In reply to card of O. C. Garrett, who notices a postal from me in the Advocate, I will say that Cove is situated in the western corner of the county. Good prairie land, convenient to church, firewood, etc., can be procured at from \$1 to \$3. Prairie land black and sticky; valleys sandy. Good water can be

had by digging. This part of Texas is considered very healthy. Society good. Country rapidly settling with a good class of people from the older States. Come and look.—W. G. DAVENPORT.

TEXANA, Jackson Co., April 16. The vote on local option was taken yesterday (this being the second time), and prohibition carried by a fine majority. Texana voted about three to one for the law. From the reports to-day, it is safe to say that "prohibition" has carried all over the county by about three to one. Well, Jackson county has done its duty. We must say: God bless you. "Local option" has been a blessing to this people.—M. A. BLACK.

FERRIS, Ellis Co., April 16.—One of the most terrific and destructive wind and hail-storms ever known in this country occurred near Lisbon, seven miles from Dallas, about 3 o'clock yesterday. When the disaster came up, it not only destroyed property—such as residences, fencing, fruit trees, and stock—but worst of all, the loss of life. One house was burned by lightning. The storm did not last over three minutes. My people like the Advocate better the more they see of it. I am going to put it in every Methodist family on my work.—G. W. OWENS.

GILMER, Upshur Co., April 15.—Our second quarterly conference embraced the 12th and 13th of this month; was attended by Divine power and grace; one infant baptized; one Sunday-school organized; raised for Sunday-schools, \$5.90; raised for support of the ministry, \$52.04. Plenty of rain here now, and farming prospects brightening. Money very scarce, many being even hard run for money to pay taxes.—E. S. BOYD.

LEESVILLE, Gonzales Co., April 14. Held the quarterly conference for Rancho circuit last Saturday. The meeting closed last night with eight or ten penitents at the altar. We had altogether a very interesting meeting, and I think good was done for the Master. The country is literally parched, but some little prospect of rain. Farming interests have already suffered seriously, and unless it rains soon nothing can survive—I mean no farm produce. Health generally good and appetites excellent, adapted to the fare.—JOHN B. DENTON.

BOSTON, Bowie Co., April 14.—We had a very refreshing rain here yesterday, which was much needed, as it has been very dry, and gardens had begun to suffer and farmers had well nigh suspended operations, the ground being too hard to plow. There will be a heavy fruit crop in this portion of the county if no disaster comes. Preached here in Boston yesterday to the young people; congregation good and attentive. We have several good Sunday-schools on this work in good working order.—W. W. HORNER.

BUFFALO, Leon Co., April 14.—A Peculiar Hen.—Mrs. McAulis, of Leon county, has a hen that lays peculiar eggs. I saw one of them. It was exceedingly large; had two yolks without shells, and one with shell, all inclosed in the large shell. Another egg had two medium sized eggs in it, both with shells on. These are facts. Fine rains. Farmers cheerful. Sicknes subsiding. We are working for the Advocate and a revival.—SAM C. VAUGHAN.

HENDERSON, Rusk Co., April 16. We had a fine rain on Sunday, the 13th, after five weeks' drouth. Everything much revived. Corn crop looking well; good crop of fruit also. Think our missionary societies will be a success with us. Had a good congregation on Sunday at 10:30 A. M.; no service at night in consequence of rain. Our second quarterly meeting will soon be on hand. Sorry we were away when Dr. John was in Henderson, and that he did not tarry longer.—S. W. TURNER.

MERIDIAN, Bosque Co., April.—A storm tore our new church to pieces on the night of the 8th inst., and it set various other cabins off their foundations—mine among them; nobody much hurt. Of course that church must go up again. Twenty-five years a county seat and still no church. Tell it not in Gath, nor publish it not to Gilbert Haven; for he will make a bloody shirt of it. Poor Gilbert, we are sorry for him; he has to "pack" so much bile. But you are cooking him about right. He'll be sweet when he gets tender. Pray for him.—JOHN.

CARTERSVILLE, Parker Co., April 15.—We have closed our meeting. I have never seen more interest manifested at a meeting of this kind in life. We closed with sixteen persons at the altar; several were converted, while many that never came to the altar were greatly

moved by the spirit of God. Some sickness. Attended two burials last week. Some interest manifested at all of my appointments. Many present who want religion. Bro. W. Price is better.—J. W. KIZZIAH.

BROWNWOOD, Brown Co., April 14. Plenty of rain. Crop prospects good. Greatest discovery of the age—cure for drunkenness; King & Co.'s anti-malarial pills never fail of making a complete cure. Let those who doubt, write H. C. Knight, at this place, who, with numbers of others, have been effectually cured. He will take pleasure in answering any communication on the subject. King & Co. propose to insure any case when the patient puts himself under immediate treatment.—W. H. LIGHTFOOT.

LINN FLAT, Nacogdoches Co., April 14.—I had not intended to send another postal for some time, but finding that the last one or two had gone where they should have gone—to the "W.-B." and having three items, I send you this. Item 1: Two years ago Douglass beat, in this county, voted on local option and carried it. Doctors abused the law; and one year ago it was voted down; drunkenness and violence the result. Item 2: About a month ago it was voted up again. Item 3: But one vote against it; whisky seller voted that.—J. T. SMITH.

ANDERSON, Grimes Co., April 17. On Monday last an old and highly respectable couple of this place, E. W. Cawthorn and wife, were poisoned by their cook, a colored woman. The poison was put in the coffee, and as none of the family drank of it for dinner but Mr. and Mrs. C., the rest escaped the terrible ordeal through which my old friends have had to pass. Prompt and skillful medical attention has thus far saved them from death; but they have suffered greatly, and Mrs. C. is still prostrated, but there is hope of her recovery. The culprit has been arrested, and is now in jail awaiting her trial.—T. B. BUCKINGHAM.

VICTORIA, Victoria Co., April 13. I am just from Goliad. Everything dry as a powder-horn except local option. A night in Goliad reminds one of old war times, when the jay-hawker whoop was heard. Goliad keeps pace with Victoria, as she has organized a jockey club, and has her bar-room doors and gambling windows open, seeking whom they may fleece and drug. Crops auspicious. Small grain has gone where the woodbine twineth and the whangdoodle mourneth for his first born. Leadville fever in our county. Health very good. Bro. Wools with us to-day, working in the Master's vineyard. May God prosper his labors.—TEXAS.

CROCKETT, Houston Co., April 14. The Lord is still gracious; slow to wrath and plenteous in mercy. He sendeth the rain upon the just and upon the unjust. On yesterday (Easter Sunday), after the eleven o'clock services were over, and all perhaps had ample time to return home, the heavens again gave rain upon our thirsty land until it was thoroughly saturated, and to-day (Monday) the farmers are beginning the potatoe and tobacco crop. Corn and cotton looking finely. Health good. Preacher at his post. Congregations large and attentive. Six Sunday-schools. Twenty-one ADVOCATES taken; and want it, and many more must have it. Wherever the Advocate goes, good is done.—T. T. BOOTH.

ARLINGTON, Tarrant Co., April 15. Up to last Sunday there had not been what the farmers call a "season" since the first of last November. Last Sunday we had quite a shower; another to-day, followed by the most terrific hail-storm I ever witnessed, many stones falling as large as hen's eggs. Wheat and oat crop damaged by drouth; enough and to spare will be raised. So far as the price of land, the advantages of this county, etc., are concerned, I need not give them; for we are full. If any doubt this, let them come here to buy land. I have two bishops to whom I report, supposing them to have full jurisdiction. I shall make no report to the Advocate, but send my regards to Blaylock.—J. T. L. ANNIS.

ON THE ROAD, Texas, April 12.—I have just passed hurriedly over a portion of the counties of Gaudalupe, Gonzales, DeWitt and Lavaca. Rain is much needed in all of them. A few farmers have a good stand of corn and cotton, owing to early breaking and planting. It will not do to wait for a more convenient season. Procrastination is the thief that robs us of our bread as well as golden opportunities to do good. Special prayer for rain is the order of the day. Our people seem to have more time to be religious. It is an evil wind that brings no good. "God moves in a mysterious way His wonders

to perform." Three cheers for Bro. Horton on the "holiness tramp." One of them called me a "reb" because I would not hug him. Well, I rather liked the name.—J. W. VEST.

MOSS BLUFF, Liberty Co., April 15.—During a conversation a few days ago, in which the worth of the Advocate in comparison with certain secular papers, was being talked up, a man got off the following: "There was a suit for damages brought before a Justice of the Peace. The parties agreed that they would make their statements and submit the case to the court. The plaintiff testified, and the court remarked: 'Well, dat ish a very coot story.' The defendant made his statement, and the Justice said: 'Vell, dat ish a werry coot story. The court adjourns to Bill Scmitt's, and Mr. Coonshtable, you vill pay the cost.' I take up the papers of one political party; it tells a good story; and then the other, and it tells a good story; and the result is, I meet the fate of the poor constable: I have the cost to pay." I saw the point.—R. M. BAKER.

JONESBORO, Coryell Co., April 12. In beginning my postal I will exclaim, in the words of the young orator: "Don't view me with a critic's eye, but pass my imperfections by." Should I chance to make a mistake, don't curry me with "Peter's" rake; or, when I tell of a quarterly meeting, do, brethren, spare me the usual beating. And should I report a marriage fee received, do not, I pray, feel yourselves aggrieved. When I open the church door to a pious youth, oh, do not speak lightly of the sacred truth. Should they come from the hill of fame—"let them come!" Should they come from the mire of shame—"let them come!" From any walk of life they should be esteemed; for they are all, both great and small, the Lord's redeemed. A severe hail-storm on Neil's creek; corn and wheat injured. Wheat crops in this, Hamilton and Bosque counties, are looking well generally. The people are hopeful in regard to both temporal and spiritual interests.—KAPIR.

MARION COUNTY, April 11.—This county, though an old one, has been very much overlooked. We have almost everything the people can desire. Farming lands are plentiful, timber of all kinds in great abundance, the best water the world can produce. And best of all, in the way of business, we have a manufacturing county. Iron ore is plentiful in most all parts of the county. Mr. G. A. Kelley, the great plow man of the West, is doing a paying business in that line. He has a furnace some ten miles from Jefferson, where his iron is made. It is there worked up into plows mostly, and sent to all parts of this and other States. The East Line Railroad, though a mere sprout compared to what it will be some day, is doing a great work for Jefferson and all the upper country. It runs through our little town of Kellyville, and thence toward the setting sun. We are a religious people here at Kellyville; have a good church and a large membership; also a nice school-house, well furnished, and Prof. Wallace and lady are perfectly at home among the children, and are well calculated to advance larger scholars. I would not forget our little minister, Bro. Hill. Though he is a little fellow out side, yet in the pulpit he is a whale. I did not tell you he was a Methodist. Of course, I thought you would understand that to be the case.—C. W. BOOTH.

BURN'S STATION, DeWitt county, April 18.—What has become of Fort Potter? No discount on the corn recipe. He is a dead shot. Please enlarge and supply him with the non-snapper. We are in possession of an egg receipt, which we have not had an occasion to test, but will give it for the benefit of those that are taking stock. It is the same used by the old lady to preserve her barrel of apples. Bro. J. S. Gillett will please take due notice and govern himself accordingly. One block of Cuero burned. Loss thirty thousand dollars. No insurance.—JACKET.

ELBEE P. O. April 4.—I protest against your publishing postal insinuating, because we write our full names, that we love to see them in print; and that we write postals as a convenience to appear in print. As I understand it, you want the news, religious and secular, over responsible names. Some men make themselves the standard by which the world is judged.—DAN. M. YOUNG.

MARSHALL, Harrison Co., April 14.—Elysian Fields circuit first quarterly meeting over. Preacher in charge and wife, with a full attendance of officials, present. Salary of preacher in charge, \$30; presiding elder, \$10; paid \$25; mission assessment, \$40; paid first quarter, \$27.50. The preacher's wife is taking this interest in hand and making it a success. Will not the wives of other preachers do the same? Bro. Woolam is at work like a beaver, and the church is waking up. You may expect good news. Fine rain yesterday. The people happy. Cards came: thanks.—R. W. THOMPSON.

PLANO, Collin Co., April 15.—A fine rain last Sunday; no preaching; preacher got to rest; we are doing something here; I have obtained nearly enough to seat the church, sent for the lumber, will have the seats in by the district conference, which will embrace the fourth Sunday in July. Now, to sum up: 1st—We built a parsonage. 2d—We fenced the entire church lot and cut off the parsonage lot and divided it into three lots. 3d—We have dug a well; must do more.—W. S. MAY.

Be God my Judge, not Man. "God is in His heaven; All's well with His world." Perfect trust in God, entire resignation to His will, and a hearty, active, zealous co-operation with the Divine plans and purposes as disclosed to us in the walks and duties of life, constitute a state of Christian excellence which very few, perhaps, ever reach. But is it not the duty and privilege of every Christian to live habitually in the enjoyment of that state? So it should seem. For— "Shall not the Judge of all the earth do right?"

Yes, verily! "He shall judge the world in righteousness; He shall minister judgment to the people in uprightness. He shall not judge after the sight of His eyes; Neither will He reprove after the hearing of His ears." What, then, should His people fear? David's choice is the best that could be made: I am a great sinner; Let me fall now into the hand of the Lord; For His mercies are great; And let me not fall into the hand of man." Such is "man's inhumanity to man," that to many it is a consolation that they are finally to be judged, not by a fallible creature like themselves, but by a perfect being, as pure and holy, as just and merciful, as loving toward man and inexorable toward sin as He is wise and powerful.

For He knoweth our frame; That we are dust; He knoweth our weakness, As well as our frailties; He knoweth our provokableness, As well as our provocities; He knoweth our temptability, As well as our temptations. His judgment sitteth not in the bark, But pierceth to the very heart. He knoweth all the secret springs and sources of human act and motive—springs and sources which may not seldom be all unnoted by the very actor. Above all, He is the God of love and mercy, of truth and right, of justice and judgment; and He knoweth how to temper justice with love and mercy, and to reconcile them together; love and mercy, as well as righteousness and judgment, being the habitation of His throne.

It is, doubtless, a "fearful thing to fall into the hands of the living God." But better David's choice a thousandfold than "fall into the hand of man." We are man our judge; Who should not be lost? The very few Who row him on in his canoe; Not so with God. He cares not for talk; He cares not for creed; Unless pure the walk and upright the deed.

BE GOD MY JUDGE, NOT MAN. Should man be judge, who could be saved? Those who not once his will have braved! Those who have not once his joys craved! Those only who for him have slaved! Nor braved, be saved! As upwind fly the sparks of flame, So prone am I to thoughts of shame; To words of sin, to deeds of blame! How can I, then, just mercy claim? Love's flame dare shame And blame to claim!

In God alone I put my trust; He acteth not in passion's gust. He knoweth that my frame is dust. He only in love can be just. Be just, though dust, Who gust to trust! Behold, O God, as prostrate now In grief my heart, in dust my brow. Before Thy altar low I bow; For Jesus' sake my plea allow! Lift now thy brow, I bow, allow. From out the depths Thy will I praise; Will chant Thy mercy all my days; To sinners point the heavenly ways Of peace that lead through error's maze In mercy Thy ways All days I'll praise.

To Thy bright home, to Jesus' breast, We welcome grant, O Father blest. When that dread day of days worst best— Shall wake the dead from their long rest! Oh! breast, most blest, Where best I'll rest! JAY M. ABB.

Mr. B. G. Jenkins, England, is in dead earnest in predicting disasters to human health from coming planetary conditions. He ends a letter to one of the newspapers in the following words: "In conclusion I would say that within the next seven years there will happen that which has not happened for hundreds of years: all the planets at or near their nearest point to the sun about the same time. It is true of the earth that its magnetic intensity is greatest about the time when it is near the sun; the same is probably true of all the planets; therefore we may expect extraordinary magnetic phenomena during the next seven years, and great plagues, which will manifest themselves in all their intensity when Jupiter is about three years from his perihelion—that is, in 1883." The facts are all obscure—we mean the magnetic facts and their planetary relations—and we doubt the possibility of making these connections at all trustworthy; but there can be no harm in studying them up, as Mr. Jenkins desires.—N. Y. Methodist.

POVERTY AND SUFFERING. "I was drugged down with debt, poverty and suffering for years, caused by a sick family and large bills for doctoring, which did me no good. I was completely discouraged, until one year ago, by the advice of my pastor, I procured Hop Bitters and commenced their use, and in a month we were all well, and none of us have since a sick day since; and I want to say to all poor men, you can keep your families well a year with Hop Bitters for less than one doctor's visit will cost—I know it. A. WORKINGMAN."

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Texas Christian Advocate

"MISANTHROPOS"

Here alone at midnight in a reverie, Comes the weary moaning Of the restless sea.

Breaking on the ridges Ranged along the shore, Pouring into caverns With a sullen roar.

While a voice reproaching falls in between, saying, "Ah, there is not That which might have been."

Then an inward whisper: "Why this vain regret? What is that remembered You would fain forget?"

"What is that accomplished You would fain undo? Or that you'd do better As you wis'd grow?"

All those envied laurels In this life we crave, After death are merely laid upon the grave.

Epitaphs and symbols Of the life we led? To moulder like the cereants Wrapped about the dead.

While the costly tombstone Falls to hold the germ, That has sweeter flavor To the feeding worm.

Than the little green mound Bounded in the shade, Where perchance an outcast May be lowly laid.

For despite whatever Is, or e'er shall be, Death a sting possesseth, Grace a victory.

To the law of nature Worlds will still revolve, In their mystic cycles Horoscopes resolve.

Satan sees break moaning O'er the barren shore— O'er the rock of ages, As! forevermore.

—New Orleans Picayune.

Problems of Church Law.

1. Where a member of the church, supposed to be on his death-bed and out of reach of an elder, desires to receive the sacrament of the Lord's supper at the hands of his pastor, or of a local preacher, who in either case is not authorized to administer the sacrament, should it be administered by such unauthorized preacher?

2. If the preacher be not a deacon, and under the same circumstances baptism be desired, should it be administered?

These questions originate in the limitations of the law whereby a deacon is authorized to administer baptism in the elder's absence only, with no provision whatever for it to be administered by a preacher who is not a deacon. (Discip. p. 92). And if a deacon, he is authorized to administer the sacrament only in part, and that while assisting the elder presiding. (Discip. p. 92.) The first of these is a real case which came before the writer, and, admitting of no delay, called for a hasty solution. It was decided in the affirmative, and is given through the ADVOCATE that, if wrong, the error may be pointed out. The decision rests upon the following principles:

1. It appears to be of far more importance that a dying man be comforted and strengthened in faith than that the presiding elder be assisted in the administration of the sacrament; because, in the latter case, it is only a matter of convenience or a few moments of time in the distribution of the elements, while in the former it may be that of value which spans the chasm between despair and peace. This estimate of its value would seem to invest the sacrament with the character of an essentiality. While no intelligent minister would regard it (nor even baptism either) as (essential in an absolute sense, yet where a person has lived many years in the church, and through a morbid fear of unworthiness to take the sacred elements, has always declined and now sees his mistake, these circumstances seem to heighten the character of the ordinance as a means of grace of such rare preciousness as to amount almost to an essentiality. No ordinance, when well understood as a duty and willfully slighted, is then non-essential after so perceiving it.

2. It is the practice of some denominations to ordain their ministers without requiring of them probationary service as a prerequisite to ordination. 3. With the sanction of the annual conference, our bishops are authorized to dispense with the prescribed term of probationary service and study in case of those licentiates and deacons selected for missionary fields. (Discipline pp. 91, 92-94.) The latter fact (3) in contrast with the former (2) shows the rule of our church to be a prudential statute provided as a precaution against imposters, novices and worldly-minded ministers. This rule is suspended in favor of missionary preachers to hasten their ordination, because they are to be sent out of reach of regularly ordained elders, who might take part of their office. In the premises case of this problem (No. 1), the person desiring the ordinance is supposed to be near death, out of reach of a duly authorized minister, or does not wish to take chances of delay in sending a long distance for one. The two cases seem to be parallel, with this difference: The one is an emergency to act; the

other an emergency to receive orders to act. This emergency to act is of a nature superior to the emergency to receive orders to act, because action is what is required; whereas, in the other case, where the rule is actually suspended, the contingency or opportunity that may call for action—the administering of ordinances—may never arise, even after ordination has taken place. The demand in the one case is for the present administering of the ordinances; in the other, to get the preacher ready to administer them upon exigencies that may or may not arise in the future. Which is the higher? The real question involved is: Can a preacher perform all the acts pertaining to the ministerial office before he is by the church legally set apart to that office by ordination in full? Or, is the exigency requiring him to proceed without ordination higher than that requiring the suspension of the rule for ordination? We humbly and modestly conclude that in such extremes as the one premised, the exigency is the more imperative; because—

3. Every true minister of the gospel has two calls: 1. The call of the Holy Ghost. 2. The call of the church. These two calls usually coincide; or at least the church seeks to make her call coincide with the Spirit's, and all her rules are intended as a guard against mistakes or haste under what might be only a supposed call of God. But the genuine call of God is first in order of time and higher in authority than that of the church; hence we conclude that in such a case as the one in hand, the preacher ought to throw himself upon his higher Divine call, go forward with the duty and trust the wisdom and charity of the church (which thinketh no evil and forbiddeth to kill by the letter of the law) to heal all the wounds caused by the necessitated departure from the law.

Will the second problem be correctly solved by applying the same reasoning? E. M. SWEET.

That Bad Practice—Moderate Indulgence.

I am assured that I express the sentiment of a very respectable number of the members of my church upon the subject of tobacco, and the most decent part, at least, judging from the filthy, nauseous puddles on the church floor, by those who are enslaved to the vice. We do not think the Apostle Paul meant that we should practice drinking whisky, playing cards, dancing, swearing, using tobacco or any other such like sinful practice, in order that we might be temperate or moderate in their use. If so, he certainly would have told us to what extent we could or could not indulge, without getting "penny-wise or pound foolish."

Because of any sin or vice being practiced by a church member, minister, elder or bishop, does not prove it right, and such use as an argument reminds me of a poor skeptic who I heard a few days ago cite the sin of King David to prove that free-lovism or polygamy is taught by the Bible.

I know a man who preaches the gospel who often goes into and out of the saloon, often seen guzzling whisky from a bottle, often chewing tobacco, the juice running down his beard on his garments, presenting a very indecent appearance; he, too, like Spurgeon, thanks God for the blessing of these comforts and luxuries, which he so much enjoys and make him feel so good and happy. Therefore, let us be careful how we indulge our feelings and lusts of the flesh, lest we be led into sin, practicing these idolatrous habits. "Stop the moderate indulgence of these vices that godliness may abound."

I requested our old veteran of the cross, J. W. P. McKenzie, when dedicating our church, twenty-one years ago, to especially mention the sin of the use of tobacco, and had our moderate tobacco users heard and heeded the counsel of that good man, it certainly would be a greater blessing than their filthy indulgence in these vices.

The strongest opposer to the use of tobacco and such like practices is the spirit of God which led St. Paul to condemn it; the Wesley's, Pierces and many others to oppose it; that spirit which caused a great many, "myself being one of the number," to turn away from such vices and habits; that same spirit by which we are striving to be thoroughly cleansed. "And what agreement hath the temple of God with idols?" for ye are the temple of the living God, as God hath said, "I will dwell in them and walk in them, and I will be their God and they shall be my people."

"Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (II. Cor. vi: 16; vii: 1.) Now, I hope and trust that we in future may have an holy

ministry, free from habits, which, by their influence, may lead our children away from the teachings of our blessed Savior into these vices and bad practices.

JAS. LAF. LESLIE.

VAN ALSTYNE, April 15.

Small Critics.

Look along the list from "Aunt Phoebe" up. Many of them are pointless and so can do no harm. No one in this section has been found competent to perceive or conceive the meaning of many little flings in the ADVOCATE. They are too occult or recondite or something else to be understood. Great is our "postal card system" in the TEXAS CHRISTIAN ADVOCATE! It has furnished some brethren a chance to get off a large accumulation of fourth-rate innuendo. Others are plain and outspoken. Let me sample. Turn to the ADVOCATE of last week and read a criticism by Bro. R. M. Powers, headed: "Another Boy." Why did he withhold from the reading public that valuable (?) incident from personal history until this late date? If that is a specimen of his eventful ministry, ought not his friends to join me in a request for his autobiography? Why was that article written? Look at it. Read it again and decide. Judge ye of its animus. I shall set down naught in malice, but furnish him questions he may ponder and answer at his leisure.

The reader may remember that some Sundays ago a little boy joined our church in this city. There was in his extreme youth, appearance, devoutness of manner, and the circumstances of his training and being received what in the judgment of those present made it a most beautiful, impressive and useful scene. As stated in my account it rarely occurs in an ordinary life that a congregation is so "moved" to tears—rejoicing and resolving upon a new life—as that one that day. It was among the most thrilling incidents of my life, and will be repeated by those who witnessed it to their dying day. I question if a day has passed since that it has not been the topic of conversation in one or more social gatherings. There was a demand for its publication, and many a scrap book will preserve it. True, it occurred in Fort Worth, and on a given Sunday was a part of the regular services in the M. E. Church, South. We are not supposed to regret its occurrence or publication. It could not have happened anywhere else. I may have overestimated its general value to the church by its local fame. That might be a very natural and innocent mistake. But I beg my dear Bro. Powers to know that I was very sincere in thinking that such an account in the TEXAS CHRISTIAN ADVOCATE might honor the Lord Jesus, promote the piety of children, and encourage parents to "train up their children in the nurture and admonition of the Lord." His article implies a doubt, and therefore I must offer him the testimony of several hundred witnesses that I gave a correct account of what occurred. I regret that my good brother questions the good to be done by such publication.

Hence he seeks to burlesque the affair by giving an incident from an extreme class. He talks about "city boys" as if he had country prejudices, and there were no children in cities. He would make the impression that city congregations do not welcome to their ranks the ragged orphans in their midst. It might do him good to quit his "rural retreat" for one Sunday to witness the cordiality extended to the poor of this city congregation. By all the methods available we seek to emphasize the fact that the poor have special claims upon the church. It may delight him to learn, since he seems to have a penchant for such facts, that the ladies of our congregation are debating the propriety of worshipping in their cheapest and plainest attire, the better to secure the ease and comfort of the poor. But for fear of taxing his credulity, it might be stated that the pastor in a sermon suggested as much.

How strangely he writes. He would deprive our little member of all attractiveness, because his hair was combed (which fact I had forgot to mention), had shoes on his feet (I did not say as much), and did not have the itch. Are these things to be considered factors in the estimate of human worthiness among applicants for membership? Does he offer them as amendments to the "one only condition previously required of those who desire admission into these societies?" Why his lordly parade of "sulphur and grease"? Can there be any moral virtue in such an anointing before or at reception? Will he be understood as teaching that God in selecting preachers who "will be useful in the conferences of which they are members," must be partial to those who were received with uncombed hair, wearing "a straw hat lined with red cambric and a white string

for a band?" Does he mean to canonize the red and white? What does he mean by that fling at our use of the discipline on such occasion? Is he opposed to the use of our "form for the reception and recognition of church members?" Is the form or spirit of reception in any way vitiated by the applicant holding in his hand the discipline and reciting the answers from its pages? Why should he think it is his duty as a Methodist preacher to ridicule the terms said to have been shed on this occasion? Why does he quote with a sneer the line reciting the religious emotion in our congregation? I shall not ask him if he ever weeps. It would be a moral phenomenon for a heart that thus ridicules a religious service to realize that sublime emotion uttered in tears. His sneer at the "movement" in our congregation may be set down to the credit of "sour grapes." But I must do him the credit to say he has caused "a move." His article is well calculated to move the relatives and friends (and they are legion) of the little boy to indignation and mortification. Many will be moved to regret that any one should have thought it proper and for the glory of God to ridicule that service. He has given by that account of "Another Boy" a fresh impetus to a certain nameless (here) passion not at all creditable among preachers and writers.

My apology to editor, publishers and readers for this article is not in the fact that I can scarcely recall a line published in this ADVOCATE that has not been dignified (?) by one or more cheap flings from small critics. If sneers at my utterances and writings afford my friends any comfort, they are heartily welcome to it. I am glad to be a source of amusement to them. This cheap practice may make a perfect correspondent out of some one of them. But in this instance the fling is at the cause most dear to my heart, and I resent it. I wrote with the sincerest interests to honor Him "who bought our pardon on the tree." Not an intimation can be found in the account as to who preached that day and conducted that "beautiful and impressive service."

M. H. WELLS. P. S.—I came near forgetting that "horn blowing" business. When Bro. P. and others come in possession of my reason for sending that bragging postal, they will make the amende honorable. As for that matter, I once married a couple, and did not receive as much as a little lettuce for it. 'Twas not in Fort Worth, however, and that is the point in this postscript. M. H. W.

A PRAYER FOR THE TIMES.—Lord, save me from the sinfulness of my own heart and life!

Save me from the false doctrines, false authorities, and bigotries of sectarianism!

Save me from the ignorance, folly, and iniquity of fashionable religion!

Save me from the over valuation of any thing because it is popular.

Save me from the under-valuation of any thing because it is not popular.

Save me from the awfulness of infidelity—from all forms of godlessness and hopelessness!

Save me from all social and political corruptions and delusions!

Help me to live and die a faithful, holy, happy Bible Christian!—Anonymous.

One law stricken down through the indifference of the people opens a breach for universal lawlessness.

Church Notices.

GALVESTON DISTRICT.—SECOND ROUND. Richmond, April 19, 29. St. Johns Church, (quarterly conference), April 21. Eagle Lake, at Quinan, April 26, 27. St. James Church, (quarterly conference), April 27. Cedar Creek, at Prairie chapel, May 3, 4. Cedar Bayou, May 10, 11. Brazoria, May 17, 18. Clear Creek Mission, May 20, 21. Matagorda, at Caney, June 1. San Felipe, June 7, 8. 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 impossibly grateful for the privilege of resuming 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. Johns 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 5 columns: Name, Amount, Total, etc. Lists church names and financial data for the Galveston District.

CHAPPELL HILL DISTRICT.—SECOND ROUND. Brenham, April 19, 29. Cedar Creek, at New Church, April 26, 27. Wellbourn, at Wellbourn, May 3, 4. Bryan, May 10, 11. Bryan, at Concord, May 17, 18. Chappell Hill, May 24, 25. Hempstead, May 31, June 1.

Ellice, at Mt. Pleasant, June 7, 8. Caldwell, at Elizabeth Chapel, June 14, 15. Lexington mission, June 21, 22. Giddings circuit, at Giddings, June 28, 29. T. W. ROGERS, P. E.

AUSTIN DISTRICT.—SECOND ROUND. Austin, at Merriflow, April 19, 29. Austin, at Elgin, April 26, 27. Bastrop, May 3, 4. Winchester, at Alum Creek, May 10, 11. West Point, at West Point, May 17, 18. Matagorda, May 24, 25. Flatonia, at Schulenburg, May 31, June 1. Weimer, at Oakland, June 7, 8. Columbus, at Pleasant Grove, June 11. Columbus, June 14, 15. E. S. SMITH, P. E.

BEAUMONT DIST.—SECOND ROUND. Jasper, at 3d Sunday in April. Homer, at 2d Sunday in May. Woodville, at Wolf Creek, 2d Sunday in May. Mt. Hope, at Spring Hill, 4th Sunday in May. Moscow, at Bold Springs, 1st Sunday in June. Liberty, at Wallisville, 2d Sunday in June. Beaumont and Orange, 3d Sunday in June. District Conference at Woodville, to embrace the 14th Sunday in June, commencing Thursday night last. D. A. LITTLEFAIR, P. E.

HUNTSVILLE DIST.—SECOND ROUND. Gold Springs, at Camella, 3d Sunday in April. Montgomery and Willis, at Montgomery, 4th Sunday in April. Dodge, at Shockeye chapel, 1st Sunday in May. Anderson, at Fairview, 2d Sunday in May. Courtney and Plantersville, at Courtney, 3d Sunday in May. Nashville and Milcan, at Navasota, 4th Sunday in May. Spring Creek, at Willow chapel, 1st Sunday in June. S. C. LITTLEFAIR, P. E.

SAN AUGUSTINE DIST.—SECOND ROUND. Buena Vista, at Tennessee, April 19, 29. San Augustine, at Dennings, April 26, 27. Shelby, at Brooklyn, May 3, 4. Carthage, May 10, 11. Pleasant Grove, at Asbury, May 17, 18. Linn Flat, at New Prospect, May 24, 25. Columbus, at Spring Springs, May 31, June 1. Melrose, at Chireno, June 7, 8. W. M. A. SAMPY, P. E.

MARSHALL DIST.—SECOND ROUND. Overton and Troupe, at Overton, April 19, 29. Henderson, at April 23, 24. Bellville, at Union Springs, April 26, 27. March, at May 3, 4. Harrison, at Concord, May 10, 11. Longview, at Summerfield, May 17, 18. Hallville, at Port Crawford, May 24, 25. Starrville, at May 31, June 1. Garden Valley, at Holly Springs, June 7, 8. Pleasant Grove, at Liberty chapel, June 14, 15. Minerva, 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. Honey Grove, at April 19, 29. Paris, at April 26, 27. Bellville, at May 3, 4. Wayland, at May 10, 11. Clarksville, at May 17, 18. Cooper, at May 24, 25. Blossom, at June 7, 8. Delegates to the District Conference will be elected this round. District Conference to convene at Clarksville, June 26 at 4 P. M. J. H. McLEAN, P. E.

BRECKENRIDGE DIST.—SECOND ROUND. Eastland, at Bedford's Chapel, April 19, 29. Palo Pinto, Sharp's Mill, April 26, 27. Palo Pinto station, at May 3, 4. Delegates will be elected to the district conference on the second round. Please attend promptly. J. G. WARREN, P. E.

JEFFERSON DIST.—SECOND ROUND. Boston, at Three Springs, 3d Sunday in April. Jefferson, at 1st Sunday in May. Mt. Pleasant, at 2d Sunday in May. Dainersfield, at Hammet's Chapel, 3d Sunday in May. Kelleysville, at Mimms' Chapel, 4th Sunday in May. L. B. ELLIS, P. E.

PALESTINE DIST.—SECOND ROUND. Pennington, at Weldon, April 19, 29. Crockett, at Porter's Springs, April 26, 27. Crockett and Augusta, at Crockett, May 3, 4. Rogers, at May 10, 11. Palestine, at Field's Chapel, May 17, 18. Tyler, at May 24, 25. Albion, at June 7, 8. Larissa, at June 14, 15. The Palestine District Conference will convene at Husk, June 27, at 9 A. M. JOHN ADAMS, P. E.

GEORGETOWN DIST.—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. Belton station, at April 26, 27. Georgetown, 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. Ferris, at 3d Sunday in April. Ellis and Palmer, 4th Sunday in April. Sims, at 1st Sunday in May. Midland, at 2d Sunday in May. Rogers, at 3d Sunday in May. Delegates to the district conference will be elected this round. CHAS. E. BROWN, P. E.

TERRELL DIST.—SECOND ROUND. Elmo, at 3d Sunday in April. Pleasant Grove, 4th Sunday in April. Rockwall, at 1st Sunday in May. Kaufman, at 2d Sunday in May. Rockwall, at 3d Sunday in May. R. M. POWERS, P. E.

SHERMAN DIST.—SECOND ROUND. Sherman, at Friendship, 3d Sunday in April. Collinsville, at Collinsville, 4th Sunday in April. Bonham, at Round Prairie, 1st Sunday in May. Saylor, at Belle Plain, 2d Sunday in May. Pilot Grove, at 3d Sunday in May. J. M. BASKLEY, P. E.

WACO DIST.—SECOND ROUND. Mt. Vernon, at 3d Sunday in April. Whiclock, at 4th Sunday in April. THOS. STANFORD, P. E.

SAN MARCOS DIST.—SECOND ROUND. Thompsonville, at Liberty, April 19, 29. Each quarterly conference will elect three delegates to the ensuing district conference. O. A. FISHER, P. E.

COMANCHE DIST.—SECOND ROUND. Mountain mission, at Center City, April 19. Brownwood, at Brownwood, April 26, 27. C. H. ELLIS, P. E.

CORSICANA DIST.—SECOND ROUND. Centreville, at Pleasant Ridge, April 5, 6. Marquette mission, at Marquette, April 12, 13. Bentonsville, at Jewett, April 19, 29. North Leon, at Liberty, April 26, 27. The Third quarterly Conference for Corsicana District will embrace the second Sunday in May next. The District Conference for Corsicana District will convene on Wednesday before the third Sunday in July next, at Groesbeck. JAS. MACKAY, P. E.

HOP BITTERS. If you are a man of business, weakened by the strain of your duties, avoid stimulants and take HOP BITTERS. If you are a man of letters, tolling over your midnight work, to restore brain and nerve waste, take HOP BITTERS. If you are young, and suffering from any indiscretion or dissipation, take HOP BITTERS. If you are married or single, old or young, suffering from poor health, or languishing on a bed of sickness, take HOP BITTERS. Whoever you are, wherever you are, whenever you feel that your system needs cleansing, or toning or stimulating, without intoxicating, take HOP BITTERS. It may save your life. It has saved hundreds.

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## ON OUR CIRCUIT.

The "red lands" of Nacogdoches county well deserve the name. In dry times the houses, trees and fences are painted a deep red color without the aid of a brush. These red lands are considered stronger than the gray soil, but are more difficult to cultivate and require more rain to make a crop. Less attention has been paid to the culture of fruit in this section than in Rusk or Cherokee counties, yet the orchards we passed would indicate that fruit can be successfully grown in this region. Nacogdoches county could supply a score of our western counties with the best of timber for building and fencing purposes. The railroad will benefit both sections when these immense pine forests are accessible to market.

The sun was getting low when we passed Mount Enterprise, but we were unwilling to pass without making a brief call on the family of Rev. Aikin Ross, who reside in this place. The name of the faithful itinerant who has finished his work, is a precious legacy to the church, and their families are a charges we should never neglect. The memory of this good man is fragrant in the churches he served so well.

We reached Pine Hill in time for service Sunday morning. Bro. Hall gave us the characteristic welcome of a Methodist preacher by marching us into the pulpit and requiring of us two sermons during the day. We have a good church building at this point and a strong membership. At the close of morning sermon Bro. Hall met the church conference, and among other items of business heard the report of a committee appointed to investigate irregularities reported in the lives of certain members. The influence of the dance, the drinking saloon and the gaming table has been felt here, and the church is firmly but prudently defining its position respecting these popular evils. A dancing and dram-drinking church will never grow in grace, nor will it win souls to Christ. A faithful pastor will watch over the flock and guard it against the prowling wolf. We commend the example of the church at Pine Hill to others in the land.

The people in this section are fond of pet names for towns and prominent communities. Pine Hill is known as Rake-Pocket. We heard of Buck-Snort, Lick-Skillet, Sugar-Hill, Pinch-Tight, Doe-Bleat, Buzzard-Roost, Greazy-Kitchen, Nip-and-Tuck, and Gourd-Neck in this vicinity. Some of the places answering to these outlandish names are noted for the intelligence and good order of the people.

We preached on Monday night at Minden some ten miles from Pine Hill to a good congregation, who now worship in a new church. When completed it will be one of the neatest country churches we have met in our travels. The lands in this portion of Rusk county are among the best we have seen in Eastern Texas. Our attention was called to one field which had been in cultivation 40 years, and yet yields fair crops. The people claim the average crop in this section to be about thirty bushels of corn and a bale of cotton per acre. The ribbon cane grows finely. We tasted some syrup, which was equal to the very best product of the kettles of our large sugar plantations of Oyster Creek or Old Caney. Thousands of acres of unimproved lands can be bought in this region for from one to three dollars per acre. At Bro. Deason's, of Minden, we saw a round table—not King Arthur's—but a dinner table, so constructed that the center revolves so that the family or guests can bring the dishes within their reach without taxing their neighbors. Such a table, with plenty to put on it, would be a useful institution in any household.

We traveled the old road from Center to Rusk, and became sat-

isied that railroads or some other cause have diverted the attention of road overseers to other lines of travel. The bridge over the Angelina had no banisters, and many of the planks were loose. Our ponies, by the time they reached the top—for it was built in crescent form—were in a decided state of dissatisfaction, and got off of that bridge on their hind legs with a speed that was exhilarating if not agreeable. It will awaken within us no grief if we never see that bridge again.

We found a kind welcome at Rusk at the home of Rev. W. N. Bonner, whose age has called him from active service, but whose zeal for the church glows with the ardor of younger men. The pastor of Rusk station was absent, but we spent a pleasant hour with Bro. Johnson and family, of the Cherokee circuit. The circuit has disposed of the parsonage building in the country, and located their preacher's family where they can attend church and have the benefit of schools. We wish every charge in Texas would display equal liberality and good judgment. Had each circuit and station such a home, the wives of the preachers would be the grateful and gladdest company of devoted and self-sacrificing Christian women in all these lands. Brother Johnson reports Cherokee circuit in a prosperous condition. It has five Sunday-schools in operation and others in prospect. The membership on the circuit numbers about 500. The responsibility of such a charge might fill an angel's hands. The minutes show that last year the receipts for the support of the ministry on Palestine district were larger than any other in the State save one. Galveston district headed the list, Palestine was the second, and Georgetown district, of the Northwest Texas Conference, the third. It would be well for the churches located in the rich black lands of Northern, Central and Western Texas to note the fact that East Texas holds front rank in its contributions for ministerial support.

The ore cropping out of the rugged hills of Cherokee reminded us that we were in the great iron belt of East Texas, which extends from Houston county to the waters of Red River. Much of the land is as red as a brick; the timber is chiefly oak and pine, and though not so well watered as some counties in Southeastern Texas, is well supplied in this particular.

We found our old friend, Rev. H. W. Moore, as busy as a man who practices law, runs a plantation and preaches acceptably every Sunday, may be supposed to be. Bro. Cullen, of Crockett station, was at home, and gave a good account of his work. The church is united, the congregations large and the outlook promising a general revival. Houston county may be considered the dividing line between East and West Texas, with Crockett for its centre. East of the town the hills, water and the timber remind us that we are in the great woodland region of our State. West of the town long stretches of post oak timber, interspersed with prairies with an occasional clump of mesquite, suggest that we are entering the broad belt of post oak land which borders the level coast region and crosses the chief of our Texas rivers.

The foreman of the grand jury of Houston county furnished us with an item which we commend to the conscientious consideration of every grog-shop and saloon-keeper in the State. Five true bills were found for murder by the grand jury and each one was traceable directly to whisky. Nearly all the cases for assault had their origin in the same cause. Prohibition prevailed for a time in this region, and during that period there was not a single bill found for murder and but few for assault. The conduct of unprincipled physicians and mercenary druggists and the neglect of sworn officers of the law are the responsible parties for the failure of local option in many places where its benefits have been recognized by every thoughtful citizen. When will our people think and act wisely? The blood of five murdered men in a single county cry out against this traffic. To whose garments is the clotted gore of these victims of an unhallowed vice clinging? Men think lightly of their responsibilities; but many a man who stands well in church or society is responsible for the presence of this breeder of murder and crime in our land.

The pastor of a certain charge we visited during this round furnished an item which, in our judgment, is suggestive: Several young ladies, who were members of his church, had attended balls and participated in the dance. When he conversed with them, he was informed that Miss —, a young lady visitor in their community—a member of a popular station in

one of our Texas cities—said that all the young people in the church to which she belonged danced, and that her pastor never took any notice of the fact. "And now," said these young ladies to their pastor, "we do not think the Methodist Church here is any better than the Methodist Church in —; nor our pastor any wiser than the pastor of that church; and if we are denied the privileges the young people of that church enjoy, you may take our names off of the church book." Unwilling to believe the statement, their pastor replied: "I will write to the pastor of said church, and if he confirms this account of its condition, I will withdraw my objections to your dancing." Then, turning to us, he asked: "What do you think of my proposition?" It was a close question, but we promptly advised him to take it back. It was our impression, if reports respecting certain reputed centres of Methodism were correct, that the pastor of that charge would reply that the rules of the church respecting certain amusements, which the world claims as its own, are a dead letter and that dancing was no barrier to membership in his church. The young people go and official members are often known to appear as floor managers at balls. We suggested that if he did not want his young people to copy such a style of piety he had better select another standard of Christian propriety than is furnished by several of the popular and influential churches of the land.

Right at this point will be a good place to record the observation from rather extended travel on "our circuit," viz: that we have yet to find a church in city or town or country where dancing has prevailed among the young members, and met the approval of those who were older, from which a genuine revival of religion has been reported since the date of this departure from the usages of Methodism. In many of these churches a large proportion of members, if not as dead as was Siseria when the nail in Jael's hand was driven through his brain, they are as lukewarm as was the church of Laodicea, whom God threatened to "spew out of his mouth."

A central church, with a wealthy and influential membership, often gives tone to the piety of a large district of country. Let the rules of the church be broken down in these centers, and the pastors of charges, hundreds of miles distant, will find it difficult to stem the tide of worldliness and folly which will sweep through the breach. Many of our members apologize for dancing. Will they explain why it is that dancing and revivals of religion are never found in company, and why it is that those who partake of this popular folly never attain high position in Christian experience and are usually mere worthless lumber in the church? The church may be a blessing in some way to them, but they are no blessing to the church. Possibly this circuit preacher is an old fogey.

We crossed the Brazos at a ferry we shall hold in lasting remembrance. An accurate measurement would show that its gunwale was at least a foot high, and it was as guiltless of banisters as that bridge over the Angelina. From the way our ponies got out of that ferry-boat one would have supposed they saw something remarkably attractive at the top of the bank.

A large portion of Madison county is timbered land, diversified by beautiful undulating prairies. The soil is sandy, but fertile. Less attention is paid to orchards here than east of the Trinity; but from the character of the soil and the appearance of the trees, we are satisfied fruit, especially the peach, would do well.

At Madisonville we found Bro. Sandel snugly domiciled in the new parsonage. It cost \$500, and is paid for; and the ceiling has been purchased with which to complete it. It was comfortably furnished, and the preacher's family appreciate the thoughtful provision their people had made for them. The parsonage lot contains ten acres of land, furnishing a good garden spot and a woods-pasture for horse and cow, and plenty of fuel for the stove and fire-place. The membership on the work numbers about 240, with two church buildings and two Sunday-schools in operation.

Friday evening we found ourselves at home with Bro. C. H. Brooks, at Bedias, and on Saturday morning, after a ten miles' drive, were with Bro. B. and Littlepage at the quarterly meeting at Zion church. We here found a presiding elder, not only promptly at his appointment, but actually engaged in circulating sound religious literature. Bro. L. had in his buggy a box of books. There was "Marvin's

Travels" and "Sermons," "Our Children," "The Doctrinal Integrity of Methodism," and other works of similar character. Who can tell the value of a good book? Once introduced into a household and passing from hand to hand, it sows silently, but constantly, the seeds of truth, which will yield a harvest when the pen which filled its pages and the hand which scattered them over the land have ceased their work on earth. If every preacher and presiding elder would unite in this work and never rest until good books and papers are in every household, a fresh impulse would be imparted to every enterprise projected by Southern Methodism.

Possibly the preacher will plead, "I have no money with which to procure books." Do like this presiding elder. Go to some good clever sinner. Tell him what the good sound religious literature will accomplish. Agree that all the good these books will do shall be passed to the credit of the friend who will advance the money for the purchase of the books. A clever warm-hearted sinner will promptly agree to the proposition. Send for the books, with the money furnished. Sell them—sell only for cash, and when the time expires when it is due, be on hand with the money. If the loan is not renewed, some other friend can be found who will aid in this good work. Where there is a will there is a way.

We felt the inspiration of a warm-hearted responsive congregation on Saturday and Sabbath morning, though the latter service was abridged by a threatening shower. The thirsty crops, however, welcomed the rain. There was a large attendance at the Sunday-school at nine o'clock a. m., and the presiding elder and this circuit preacher were permitted to address the children.

The impression that class-meetings are obsolete in our church was abated by the report of the leaders at the church conference on Saturday. Bro. Brooks has appointed twelve leaders for a membership of about two hundred. It is made the duty of each leader to see all the members of his class at least once a month, and converse earnestly and faithfully with each one respecting his or her religious condition. In a sparsely settled region it is difficult to meet at stated times, and possibly this fact explains the decadence of this means of grace in these western lands. Requiring each leader to see each member monthly renders the class a valuable aid to the pastor. One brother who felt the cross a heavy one, after days of struggle started out on his round. In each household he conversed directly with all its members and prayed with the family. He returned to his home, in old Methodist parlance, "shouting happy," while there was an awakening in the church which gave new joy and hope to the heart of the pastor. When the society is divided into several classes, a general class-leader is appointed who meets all the classes once a month. At the last general class-meeting at Zion, not only were the membership present, but a large and serious congregation of unconverted persons. We commend the plan to all the preachers in Texas.

The quarterly conference on Saturday was well attended. This fact indicates a living church.

Monday night we preached to a large and attentive congregation at Bedias, and on Tuesday morning parting with Bro. Littlepage and the family of Bro. Brooks, turned the head of the ADVOCATE team toward Houston. Twelve miles brought us to the vicinity of Red Top, where we called with Bro. Brooks to see his brother, who for weeks had been near the gates of death. We found him better—willing to live yet ready for death. There is no life or property insurance equal to genuine religion.

Two days' drive through the beautiful prairies and open woodlands of the upper part of Grimes county, and the heavy pine lands of its southern portion and old Montgomery, on Wednesday afternoon we found ourselves at Bro. Dunnam's on Willow Creek, Harris county. An appointment was circulated and at night we preached at Dr. Roane's, who for many months has been unable to leave his house. The preacher was weary, the company small, but duty discharged brought peaceful slumber. Twenty-seven miles over a smooth road and the ADVOCATE team was on the cars, and next morning the circuit preacher takes his seat at the editor's table and closes up this report of his recent round.

We part with our ponies, which have been our companions for many a day of travel, with regret. Though swift of foot, they are too slow for our demands. Besides, our team would often be awaiting us on one side of the State when calls came

to us from the other. Hereafter we shall depend on public conveyance or such arrangements as we can make with the brethren for rapid transit while making the first round of "our circuit."

## THE MASS.

"The mass is the liturgy of the Catholic Church, and consists in the consecration of the bread and wine into the body and blood of Christ, and the offering up of the same body and blood to God, by the ministry of the priest, for a perpetual memorial of Christ's sacrifice upon the cross, and a continuation of the same to the end of the world." On the contrary, Protestants maintain that "Christ was once offered, and has entered into heaven itself, now to appear in the presence of God for us. Nor yet that He should offer Himself often; for by one offering He hath perfected forever them that are sanctified." (See Heb. ninth and tenth chapters.) In partaking of the Lord's Supper, by an act of affectionate obedience, we honor Christ and perpetuate the remembrance of His sufferings and death. The occasion demands the deepest humility and entire sincerity, as well as simplicity. Nothing theatrical can be in harmony with the design of this institution. How pretentious, vain and absurd is the Romish liturgy!

In saying mass, the priest pretenses to represent the person of Jesus Christ. His vestments are also symbolic. The amice symbolizes the rag with which the Jews are said to have muffled the face of Jesus when they bade Him prophecy who it was that smote Him. The alb, the white garment with which He was vested by Herod; girdle, maniple, and stole represent bands and cords with which He was bound; the chasuble, the purple garment of mock royalty; the cross on the back of it, that which Christ bore on His shoulder; and (climax of absurdity) the priest's tonsure, Christ's crown of thorns. The altar is a figure of Christ also; hence the priest kisses the altar to testify his reverence for Christ. (One figure kisses another to testify reverence for the common reality.) We are required to believe that the priest consecrates the bread into the body of Jesus Christ and the wine into His blood. Under pain of being cursed with "bell, book and candle," we are required to believe that the creature thus creates the Creator, "by the words of Christ pronounced by the priest in His name and as bearing His person." Alas! that men of reason should render adoration to they know not what!

## THE VETERANS.

Galveston was honored on San Jacinto day with the presence of the largest assemblage of veterans that has taken place, we believe, since the days when the call of patriotic devotion marshalled them to the ensanguined field. They were welcomed to the hospitalities of the city, their badge securing the liberty of the cars and homes at the leading hotels or in the families of their Galveston friends.

They were escorted to the Artillery hall by the military and fire companies. They were welcomed by Mr. E. S. Wood, on behalf of the city. Col. T. M. Jack was then introduced, who delivered an eloquent oration, in which he reviewed the thrilling events of early Texas history. Men who had shared with each other the perils of battle on the fields of Anahuac, Velasco, Nacogdoches, Gonzales, Concepcion, the Grass fight, San Antonio, Goliad and San Jacinto now sat with bending forms and bleached locks as the story of their heroic deeds was told anew by the son of one of their comrades in arms. Two only survive of the men who commanded companies at San Jacinto, and when the eloquent speaker called them to the front, that the present generation might look on the faces of men who had aided in winning for Texas her independence, there was a response which told that the deeds of early Texas heroism are not forgotten. The death roll shows that twenty-six of the veterans have passed away since the Association met in

June, 1878. The hand of time is thinning their ranks. When the roll call of heaven's heard, may those men who never shrank when the bugle summoned them to battle answer: "Here."

DOMESTIC SERVICE VERSUS A CRUST AND LIBERTY.—The above is the heading of an article in the London Figaro of March 22d, reporting a conference of ladies, or, as the Figaro would say, of women, whose avowed purpose it is to better the condition of domestic servants. One speaker declares "domestic service, at best, to be a kind of slavery." The Figaro replies: there are no laborers in the world so free as the English domestic servants, but admits that many girls prefer poorly paid machine work to well paid domestic service. There is now a movement in London for the establishment of trades unions for women to maintain the rate of women's wages. Mr. Myrick, chaplain of the Westminster prison, cites statistics which show that the ranks of fallen women receive many more recruits from that class who prefer "a crust and liberty" than from those who are content with roast-beef and restraint. Out of 1500 fallen women, 800 attributed their position to going out at night to concerts, balls and theatres.

QUITE a number of the old veterans called in at the ADVOCATE office during their visit to our city. We are glad to number so many of these gray-haired leaders in Texas history of other days among the fast friends of the paper. One of them said: "Send on the paper as long as I and the old lady live to read it." "May their days be long in the land which the Lord their God has given them."

## A "Stuck-up" Preacher.

MR. PRO TEM: Your itinerant editor is a success in more ways than one. He was with us at our second quarterly meeting, and by his splendid sermons, Sunday-school lecture, ADVOCATE talk, and earnest, genial manners, won all our hearts. His visit was a success for the ADVOCATE beyond my most sanguine expectations. A drummer said to the writer a few days since: "You see, the boss can sell more goods than we can; don't know why, but it is so, notwithstanding we sell at the same price." And I believe it is true of papers as well: for I had done my best for the ADVOCATE, and what a difference in results! Bro. John contributed much to the pleasure and profit of our quarterly meeting. The meeting over, Bros. Littlepage, John and I dined with Bro. R., who presented the presiding elder with five gallons of syrup manufactured on his farm from ribbon cane. Bro. John offered to relieve the presiding elder by placing it in his buggy, which kindness was accepted. Some tallow being provided to keep the syrup from fermenting, we started for my home. We had not traveled far when I heard the editor calling lustily for tallow. We halted. The syrup as well as the editor was in a ferment. Imagine the plight of the editor: syrup boiling out of the can, sticking to him, the buggy, and things generally, "closer than a brother." For once, Bro. John acknowledged that he was "a stuck-up preacher." The tallow soon quieted the syrup, and a little soap and water set the editor all right; and he preached one of his best sermons for us at night. The ADVOCATE and its editor are a grand success. May they live long to battle for the right. Don't submit this to Dr. John for his "o.k." I fear he would write "W.-B."

C. H. BROOKS.

BEDIAS, APRIL 15, 1879.

NEW LIFE.—We acknowledge receipt of a copy of "New Life," a collection of songs and tunes for Sunday-schools, prayer-meetings and revival occasions. It is prepared by Dr. W. G. E. Cunyngnam, Sunday-school editor, and R. M. McIntosh, Professor of vocal music in Emory College, Oxford, Georgia, and is published by the Southern Methodist Publishing House. We are glad to observe that with some new and admirable selections some of the choicest from the Amaranth have been preserved. This new song book will become a favorite in all our Sunday-schools and will be very convenient on revival occasions. An edition without notes has been issued for those who desire this more portable form. The execution of the work is excellent. The edition with notes will be furnished at \$4.00 per dozen. The word edition for \$1.50 per dozen. Address orders to Rev. J. B. McFerrin, D. D., Nashville, Tennessee.







Texas Christian Advocate

IF ONLY MOTHERS KNEW.

If only mothers knew, she said, How hungry children are for love, Above each little virgin bed...

The Missionary Prayer-Meeting.

Permit me to ask the attention of the church in Texas to an institution of great value, and yet not very widely used because, perhaps, it has not the sanction of law...

1. They are held every month. In this way the attention of the whole society is directed periodically, and in terms, to the missionary cause.

2. Information on the whole subject of missions—that is missionaries sent out, fields occupied, prospects, difficulties, successes etc, is calmly set before the flocks in such manner and with such persistency month after month that the people take in the situation and conclude that the annual parade of picked men with telling speeches is not "all talk."

3. Thought is inspired. No Christian can be brought regularly in contact with such a work in such a way, and remain thoughtless and indifferent.

4. They pray. They are there for that purpose. They ask God's blessing upon "our missionaries and their work," and as they pray their hearts warm into sympathy with those who are in darkness, and for those who bear to them the messages of light.

5. They give. They would not be consistent if they did not. No man can know and think and pray about missions and not give, or if it be possible for him to be guilty of so great an inconsistency, he must come ultimately to feel that he himself has no right at the throne of grace.

6. This method gets at all the people, trains them to constant, "systematic beneficence," and is, withal, the most pleasant way, as it is certainly the most profitable this writer ever tried.

HILLSBORO, April 15, 1879.

BOERNE, Kendall Co.—I have just returned from a tour through Kerr, Kimble, McCulloch and Mason counties. There has been rain in some localities, but it has not been general. I think the wheat crop has gone by the board.

Be silent, my brother, if you've nothing to say. Is poetic and witty, and good, as a rule; But to criticize hollily and care not who you try, Is unjust and unwise, and the role of the fool.

If bombast and buncombe be better than law, And bluffs of more value than oil, wine and corn; Then blaze away, brother, suite both cheek and jaw.

But it seems that postal space is sufficient for the brother to say nothing on as he has proven by repeated examples. It is a good thing to always have something to say, but just enough and not too much is the difficult amount.

How MANY WOULD BE LEFT?—A writer asks the following questions: When the following classes are taken out of our churches, how many would be left?

All who will not pay just debts. All who are deceitful, and talk about others behind their backs.

All who get in debt without a prospect of paying the same. All who are proud and scornful, holding themselves above their fellow-men, and shun those less fortunate than themselves.

All who worship money more than they do their creator. All who speculate on the ignorance of others.

All who are tattlers. All who think more of wicked rich men than they do of a pious poor one.

All who oppress the poor. All who make long prayers for the sake of being heard and seen of men.

All who are vain and self-conceited. When these, and a good many others that could be mentioned, are taken out, the church will not be left without a member.

The religion of Jesus does not have any of the above defects. It makes the true convert cheerful, hopeful, and charitable, disposed to visit the widow and orphan, and to keep unspotted from the world.

A WEDDING STOPPED AT THE ALTAR.—There was a strange scene at Cincinnati one day last week. A respectable and intelligent young lady was engaged to be married, and made discovery that her affianced was in the habit of drinking, and told him what she had learned. He promised never to drink again, and she forgave him. The wedding day was subsequently set, and all went well until the morning appointed for the performance of the ceremony.

During the interval he made his usual visits, and though he drank at times, his betrothed never learned of his faithlessness until it was nearly too late to punish him for it. They were standing side by side and a moment more would have found them man and wife, when he turned toward her and his tell-tale breath spoke of whiskey.

When the minister propounded the usual question to her, the response came faintly "No." In surprise the question was again asked, and this time the response was clear and decisive, "No." She turned to her lover, accused him of drinking, reminded him of his promise to her, and said that a man who would break a promise so solemnly made could not be relied upon, and she feared to trust her future to such a man.

Expostulation and entreaties were all in vain, and that little "Yes" still remains unsaid.—Cincinnati Times.

Sunday School. PREPARED FOR THE ADVOCATE. INTERNATIONAL BIBLE LESSONS. BY E. M. MOORE.

SECOND QUARTER—FIFTH LESSON—May 4, 1879.

Isaiah III: 1-12. The suffering Saviour. Time—about 700 B.C. Place—Jerusalem. Rulers—Hezekiah, King of Judah; and Sargon, King of Assyria.

GOLDEN TEXT. Who His own self bore our sins in His own body on the tree, that he, being dead to sins, should live unto righteousness.—1 Peter II: 24.

Isaiah, the poet prophet, continues his rapturous revelations of coming events, with cogent and burning exhortations to his people to heed God's commandments. He warns them of the wrath to come; and, by way of anticipation, comforts the church yet to be, and exclaims, "how beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

and get thee into darkness O daughter of the Chaldeans." He then portrays God's love for His church, Christ's redemption, and his defense of those who put their trust in Him. He then urges all to "look unto the rock, whence they are hewn," and follows this with the lesson of this week—our "Savior's sufferings."

V. 1. "Who hath believed our report? and to whom is the arm of the Lord revealed?" "Who hath believed" is a question that implies that a few only have believed. "Our report:" the gospel, or the words heard; "to whom is the arm of the Lord revealed?" by whom was Christ understood? "He came unto His own and His own received Him not," (John I: 2); "though he had done so many miracles before them, yet they believed him not," (John XII: 37.)

V. 2. "For he shall grow up before Him, as a tender plant, and as a root out of dry ground; He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him." "He:" Christ, the arm or power of God in the above verse; "before Him:" before Jehovah. The prophet looking through the telescope of centuries sees Christ beginning in His work and growing up like a tender plant.

"Root:" a shoot from the old Judaic stump; "dry ground:" the unpropitious soil of the Jewish stock at that day, and especially of that in Nazareth of Galilee; "no form:" no beautiful bearing, as He was of a humble and lowly bearing; "comeliness:" royalty; He had no kingly trappings; "and when we shall see Him there is no beauty that we should desire Him:" as the Messiah, He disappointed all as to His intentions, His meek, lamb-like character was the astonishment of all. James and John were intriguing but a short while before His crucifixion for high seats in His kingdom, and the two sad disciples on their way to Emmau, after the crucifixion, say of Him, "we trusted that it had been He, which should have redeemed Israel." Judah saw nothing to admire, as a royal son of David, in the meek son of Mary.

V. 3. "He is despised and rejected of men; a man of sorrows and acquainted with grief; and he hid, as it were, our faces from Him; He was despised and we esteemed Him not." "Despised:" looked down upon; "rejected of men:" rejected or thrust out by men; "a man of sorrows," a man familiar with sorrows, all on account of His sympathy for man; "acquainted with grief:" He knew the griefs of the human heart; "we hid, as it were, our faces from Him:" we turned our faces from Him as one displeased to see. As this is an ambiguous clause, we give another rendering equally as correct, "He hid, as it were, His face from us. This would imply that being thrust out, He acted as a leper. "He was despised and we esteemed Him not." The Pharisees hated Jesus with a fiendish hatred. This rejection caused His agony in the garden.

V. 4. "Surely He hath borne our griefs, and carried our sorrows; yet we did not esteem Him smitten of God and afflicted." "Surely:" most certainly; "borne and carried:" both these words mean to support and uphold; that is He has relieved us of our burdens of grief and loads of sorrow. "Yet we did esteem Him smitten of God." So, while burdened with our iniquities, we looked on His sufferings as a judgment from God.

V. 5. "But He was wounded for our transgressions. He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we were healed." "Wounded:" pierced; "bruised:" crushed; "transgressions:" going beyond the limits of right; "iniquity:" the reverse of equity; "chastisement:" correction inflicted in love or for justice; "peace:" pardon; "stripes:" the marks of chastisement; "healed:" cured.

V. 6. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of all. Those who are familiar with the herding of sheep, know how they are prone to go astray. No other animal has to be looked after so carefully, as a sheep. Hence the figure of a sinful man going astray like a sheep is a very forcible one. "Astray:" out of the right way; "turned \* \* \* his own way," as the stray sheep follows his own, so the sinner follows his way instead of God's way. As Christ volunteered to bear our sins, so God placed them on Him.

V. 7. "He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so He opened not His mouth." "Oppressed:" excessively burdened; "was afflicted:" submitted Himself to affliction; "as a lamb to the slaughter," "as a sheep \* \* \* dumb," are expressive terms; "as some animals,

when brought to slaughter, or are otherwise dealt with, express their fear of suffering with woful noises, but the sheep is dumb under suffering. Christ, when arrested, did not resist; when arraigned, He made no defense.

V. 8. "He was taken from prison and from judgment; and who shall declare His generation; for He was cut off out of the land of the living; for the transgression of My people was He stricken." Christ was never in prison, but He was a prisoner; and, as such, He was taken to execution, without a just trial. "Who shall declare His generation." It is difficult to say what the meaning of this passage. Some contend that it means, who can number His followers; others, who can describe the wickedness of the age that crucified Him; and still others assert, that it means, who can give correctly or trace the family line through one thus cut off.

V. 9. "And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth." Christ was crucified between two thieves, but was buried in the newly made sepulcher of the rich Joseph of Aramathea. (Matt. xxvii: 57-60.) "Because:" Joseph gave Him this burial, because of His sinless nature.

V. 10. "Yet it pleased the Lord to bruise Him; He hath put Him to grief; where Thou shalt make His soul an offering for sin, He shall see His seed; He shall prolong His days, and the pleasure of the Lord shall prosper in His hands." "Pleased:" God was pleased only in the accomplishment of His purpose to save man. God only put Christ to grief in the sense of permitting man to do it. God's inflexible law required suffering, and Christ would to suffer. "Thou:" God; "soul:" life of Christ; "seed:" Christ's followers; "He shall prolong His days:" though thus cut off, His kingdom, thus established, is to remain forever; "the pleasure of the Lord shall prosper in His hands:" the salvation of men shall be successful.

V. 11. "He shall see the travail of His soul, and shall be satisfied; by His knowledge shall my servant justify many; for He shall bear their iniquities." "Travail:" intense pain; "shall be satisfied:" this means that He will be satisfied with the result, or that divine justice will be satisfied with the atonement; "by His knowledge:" by the knowledge of Him; "justify:" cause them to be just in heart.

V. 12. "Therefore will I divide Him a portion with the great, and He shall divide the spoil of the strong; because He hath poured out His soul unto death; and He was numbered with the transgressors; and He bare the sin of many, and made intercession for many." "Therefore:" because of His atoning love. To divide a portion with the great and spoil with the strong is to be victorious, triumphant; "because:" points back again to the source of His power; "numbered with transgressors:" He was not only crucified with thieves, but He was treated as the vilest criminal; "intercession for transgressors:" among His last words from the cross, Jesus said, "Father forgive them; for they know not what they do."

APPLICATION.

- 1. He, who distrusts the statement of his fellow man, gives great offense. How offensive must then be the sin of unbelief to God, His Son and the Holy Spirit! 2. The first faint desire for God is pleasing to Him. Christ and His creation assume beauty only when divine light enters the heart. 3. When man fills his heart with prejudice instead of love; good seems distorted, and vice seems fair. Paul, with his heart filled with the dead letter of the law, was fierce in his persecutions of saints. If we hide our faces from Christ, He will hide His from us. 4. Ingratitude, like unbelief, wounds most deeply; but to charge His sufferings as judgments is the basest of all ingratitude, and must rank as a sin next to the sin against the Holy Ghost. 5. As Christ was wounded for our transgressions, so we wound Him and bruise Him afresh by transgression. 6. How sad to think of so many wandering, like thoughtless sheep from the folds of peace, and safety, with evil awaiting them like prowling wolves. 7. Christ is "oppressed" and "afflicted" daily because of His unsheltered sheep, and He follows them out over the barren roads of sin, pleading with them to enter His fold. 8. As He was rejected without cause, and condemned without a hearing, so many to-day reject Him without knowing Him, and condemn Him without hearing His words of life. 9. They, who live without violence and harbor no deceit in their

hearts, will find riches and crowns beyond death.

10. The atonement of Christ on the cross is the pivot on which eternity hinges; it opened the gates of eternal life; and placed God's seal of good on the human heart.

11. When we have passed through the vale of trials and sorrows, and have gained the heights of success, the remembrance of toils, but add to our joys.

12. Every one, however weak, has an assurance beyond question, that if faithful to Christ here, He will divide with him a portion of endless bliss with the good and great where there is no suffering, no sorrow, no death.

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have received the greatest number of unquestioned, reliable endorsements that any external remedy ever received from physicians, druggists, the press and the public. All praise them as a great improvement on the ordinary porous plasters and all other external remedies. FOR LAME AND WEAK BACK, Sciatica, Lumbago, Rheumatism, Kidney Disease, Neglected Coughs, and all Local Aches and Pains, they are the best known remedy. Ask any one who has used them, or any good physician and he will confirm the above statements. Sold by all Druggists. Price, 25 cents.

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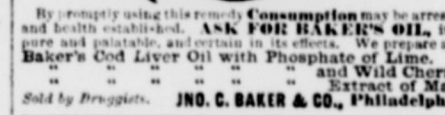
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Are self-applicable to any part of the body, for the speedy and effectual cure of Rheumatism, Neuralgia, Dyspepsia, Nervous Debility, Liver Complaint, Kidney Disease, Female Complaints, Nervousness, Urinary Diseases, General Ill-Health, Wasting Decay, Spermatorrhoea, Epilepsy, Paralysis, Sexual Exhaustion, Spinal Diseases, Indigestion, and other chronic ailments.

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Texas Christian Advocate

Calendar—April, 1879.

Table with columns: Day of Month, Day of Week, Sun Rises, Sun Sets, Moon Sets. Rows for days of the month 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., M. M. Rows for Full moon, Last quarter, New moon, First quarter.

HISTORICAL EVENTS—APRIL. April 1, 1777—City Road Chapel founded. April 2, 1759—Wesley's first field-preaching.

Jesus, our Martyr King.

In His preaching, Jesus very much dwelt upon what He sometimes called "the kingdom of the heavens," and sometimes "the kingdom of God."

In advance, if a man should employ the poetic faculty or the reasoning powers on this subject, he could scarcely fancy or conclude how the eternal God, incarnating Himself, would behave among men.

Seventeen Things. Seventeen things in which many young people render themselves very impolite:

- 1. Loud laughter. 2. Reading when others are talking. 3. Cutting finger-nails in company. 4. Leaving meeting before it is closed. 5. Whispering in meeting. 6. Gazing at strangers. 7. Leaving a stranger without a seat. 8. A want of reverence for superiors. 9. Reading aloud in company without being asked. 10. Receiving a present without some manifestation of gratitude. 11. Making yourself the topic of conversation. 12. Laughing at the mistakes of others. 13. Joking others in company. 14. Correcting older persons than yourself, especially your parents. 15. To commence talking before others are through. 16. Answering questions when put to others. 17. Commencing to eat as soon as you get to the table.—Selected.

mechanic's shop, there comes a man stouter than the most monarchic ruler, solemn as eternity, clear as the mid-day, deep as the heavens, purer than infancy, sweeter than womanhood, older than Adam, more solitary than Noah, grander than Moses, wiser than Solomon, more splendid than Alexander, broader than Plato, acuter than Socrates, more imperial than Julius, greater than Charlemagne, more glorious than Napoleon. He is very truth. He knows all that is in man and all that is in God, because He is God and is man. His wisdom will never be at fault. His goodness is unfailing, His power is unconquerable. He is each man's most devoted friend. By him all other kings reign, and He shall reign, when all earthly might and dominion and power shall be in the dust. Let us crown him! Bring forth the royal diadem! Bring crowns and coronets and garlands and wreaths! Pour out the anointing oil on that lofty head of strength and beauty. He has been the grandest Martyr to all grandest truths. He must be King, Emperor, whatsoever designates supremacy. The order of the universe, the demands of truth, the exigencies of humanity, require it. Henceforth can no man tear that crown away. It adheres to Jesus. He shall wear it for ever. For ever can He appeal to the utter kingliness of his nature, which is capable degradation or deposition. For ever can He appeal to that "for this end He had been born, and to this end He should come into the world, that He should bear witness to the truth." And that martyrdom is so splendid that there is no point of space so remote from his earthly history that shall not be made brilliant by the glory of the sacrifice of our Martyr King.

Let us remember, for the practical guidance of our lives, that men's tests of loyalty are nothing or worse than nothing. There is only one to whom we must be loyal, and in any act or fact or word or thought, a plan or purpose of life, faithfulness to Jesus is the highest treason in the universe.—Frank Leslie's Sunday Magazine.

Above His Business. "I wouldn't do that," said one clerk to another, whom he saw doing a disagreeable piece of work. "It must be done, and why shouldn't I do it," was the excellent reply.

In a few minutes the wouldn't-do-it clerk, ashamed of his remark, was assisting the clerk who was not above his business. In Scotland there is a branch of the legal profession known as "Writers to the Signet." A young gentleman was apprenticed to one of these writers. The youth thought himself a very fine person, much above ordinary apprentices.

One evening the master desired him to carry a bundle of papers to a lawyer whose residence was not very far off. The packet was received in silence, and in a few minutes the master saw a porter run in the outer office. In a few minutes the youth walked out, followed by the porter carrying the parcels.

Seizing his hat the master followed, and overtook the porter, relieved him of the packet and walked in the rear of the apprentice. The lawyer's house being reached and the door bell rung, the youth cried out: "Here, fellow, give me the parcel!" and slipped a sixpence in his hand without looking around.

"Here it is for you!" exclaimed a voice which caused the youth to turn around. His confusion, as he beheld his master, made him speechless. Never after that was he above his business.—Youth's Companion.

SENSATIONALISM.—There is, however, one custom against which all men of taste and decency must set themselves. While ministers may announce their subjects, it is an indecency for them to put the announcements in a clap-trap way and impart to them the flavor of a playbill. Crowds may be attracted to hear a man preach who announces that the subject of his sermon is to be "Why Jonah did not need an umbrella," or "The Devil's Hog-killing"; but they will be crowds of tramps, coming together in a spirit which utterly precludes any profit from the pulpit. A pastor who would sink to this piece of trickery is really contemptible. A man who has to resort to such a contrivance as this to put people in his pews will be compelled to be racking his brains from week to week to invent some new device, and so will be compelled to increase the stimulant and thus continually lower the tone of his audience.

Ordinarily, if a man preach the Gospel with simplicity, earnestness, honesty and power, he may commence preaching to two people; and they will tell it to others, and by-and-by men will come to learn where they can obtain the food which their souls need. Paul was willing to do anything which would not compromise his principles in order that he might save some.

On the one hand we may become too decent to be respectable, too conservative to be useful, and be afraid of going out of the ruts lest some solemn old churchwarden, or some fastidious rich dowager sister, should take offense. Some of our churches are dying of decency. The other extreme is to make the sanctuary a show—a kind of Sunday circus, in which the solitary horse that shall be trotted out shall beat once a parson and an ass—but this is a desecration. The duty of each minister and of each church is to have the gospel preached and the sacraments duly administered and the whole service so proper as to make it attractive to the young and to the old and profitable to all, having one single end in view: the glorification of our divine Saviour, by bringing as many men as possible to share the joys of His great salvation.

The Pacific Methodist has severe opinions on the introduction of politics into pulpit teachings. No man becomes so radical in politics as the preacher who breaks over the bar of the gospel and plunges into the sea of civil commotion. It has seemed to us that one of the most fearful dangers to the stability of our government was the possibility of ecclesiastical dictation. No church ever did or ever will exist that can perform the dual service of saving men's souls and legislating for their civil welfare. The latest exhibition of the foolishness of ecclesiastical interference in secular matters is in the Chinese question. In the East, especially the Northern section, where they are more in the habit of such things, Synods, Conferences, Associations and Preacher's meetings, were in a fearful state of excitement. Resolutions were passed dictating the course of the President and anathematizing all who dared differ with them in opinion. On this side the clergy took opposite ground. Some of the gentlemen of the East allowed their prejudices to run riot to such an extent that they could not tell the truth.

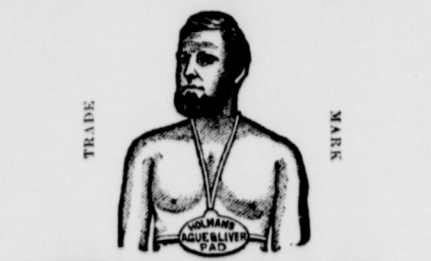
Amongst the religious sects registered in England at the close of the year were the following: "Baptized believers," "Believers in Christ," "Believers in the Divine Visitation of Joanna Southcote, Prophetess, of Exeter," "Christians owning no name but the Lord Jesus," "Christians who object to be otherwise designated," "Christian Eliasites," "Christians Israelites," "Christian Teetotalers," "Covenanters," "Glassites," "Glory band," "Hallelujah band," "Humanitarians," "Protestant members of Church of England," "Protestants adhering to Articles 1 to 18, but rejecting Ritual," "Recreative Religionists," and "Seventh day Baptists."

The New York Evening Post remarks upon the frequency of crimes of violence: "We do not hazard much in saying that the spread of unbelief, the disposition to set aside religious truth as a factor in the regulation of daily life, and the numbing of conscience that springs from the denial of accountability to a higher power now or hereafter, must have some share in producing the phenomena we have considered. So far as more material impulses have been at work, cheap whiskey, rather than dear bread, has plainly been of late the most potential."

Pennsylvania has a law compelling all unused lands held by speculators, corporations and others to be brought into cultivation, or the same will be taxed more heavily, or be sold by the State.

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Numberless cases, fully acknowledged to be beyond the reach of medicine, have been saved under the mild action of these remedies alone. Mr. J. M. Johnson, one of the proprietors of the Texas Herald, says: "I recommend the Holman Liver Pad Co.'s remedies, believing by so doing, I am assuring to relieve suffering humanity."

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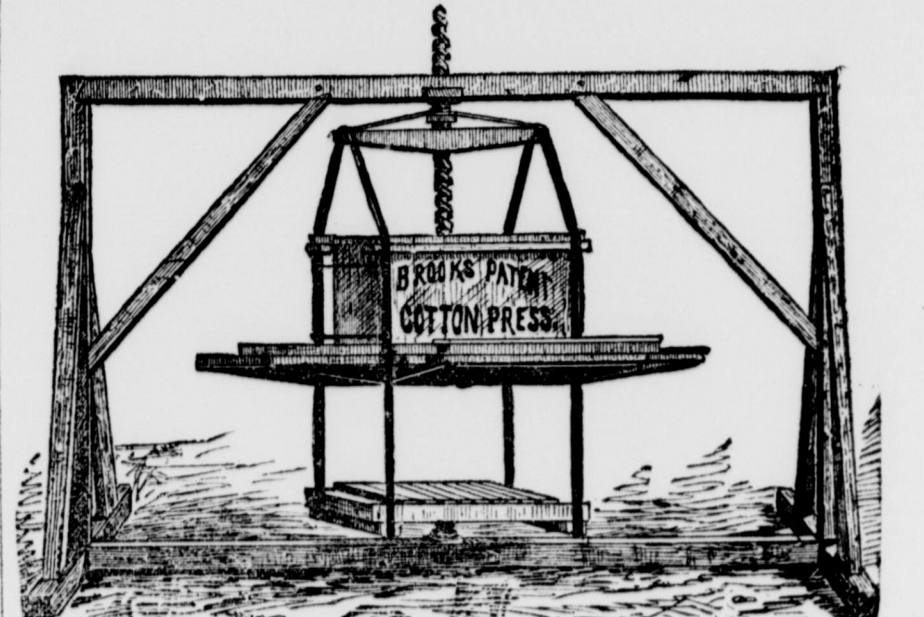
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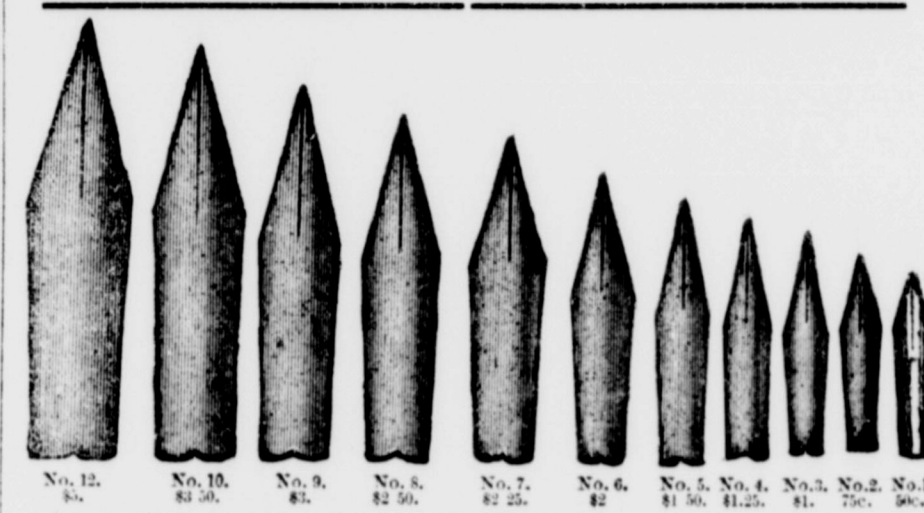
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## Texas Christian Advocate

## News of the Week.

## TEXAS LEGISLATURE.

In the Senate the following bills and resolutions passed: Senate bill to protect lands lying on or near county boundaries from double assessment. Senate bill creating lien in favor of proprietors of livery or other stables and to provide for the manner in which the same may be enforced. Senate bill requiring the Commissioner of the General Land Office to issue patents to parties purchasing University lands in accordance with the original subdivision made under the act of 1856. Senate bill amending article of the penal code, requiring motions to set aside indictments or informations and all exceptions to be filed at the first term of the court, after the arrest of the accused, or the same will be considered waived. Substitute for Senate bill providing for the payment of claims due County School Superintendents and Directors, for services rendered prior to the year ending August 31, 1876. Senate bill authorizing the Comptroller to sign and issue certificates of indebtedness remaining in his office and unsigned or unissued by the Auditorial Board, established by act of May 2, 1871, and to provide for the payment of said certificates. A bill, amending Title 53, Chapter 2, of the Revised Civil Statutes, by adding another Article, 2942, as to judgments against insurance companies. To attach the unorganized county of Runnels to Coleman county, for survey purposes. Bill requiring County Judges to keep their offices at their respective county seats, and attend from day to day; also, allowing them leave of absence not to exceed sixty days; the right of granting it vested in the County Commissioners' Court. House bill amending Section 40 of the stock law passed in August, 1876, containing counties to be exempt from the law; containing about seventy-five counties. Bill for Second Assistant Attorney General with salary of \$3000, subject to removal by the Governor when his services are no longer required. For conveying convicts to the penitentiary by contract. For colored normal school at Alta Vista, as amended by the house. Conference Committee's report on bill for assessment of taxes in unorganized counties. The bill does not now authorize the assessment of county taxes. Senate bill to regulate railway freight tariff 50c. per 100 pounds, 100 miles; 30c. for 50 miles or less, and providing stringently against discrimination. Senate substitute providing fees for collectors of taxes. The House amendment to bill with reference to limit to terms of county court. Joint resolution refusing bail to cases of felonious homicide until after two continuances, and then only at the discretion of the court. House bill to encourage and protect stock-raising. Substitute for Senate judiciary article providing for a Supreme Court of seven, and giving the Legislature more latitude in regulating county courts. A resolution appointing a joint committee to continue the investigation of land frauds after the Legislature adjourns. The report of the committee on land frauds reveals the fact that there is a great deal of rascality which has not yet been brought to light. House substitute for Senate bill prescribing manner of ascertaining the boundaries of counties. House bill providing for assessment and collection of taxes on lands that have not been rendered for 1871 to 1876, and repealing act enforcing the collection of taxes on land since January, 1870. House bill providing that the old board of school directors shall act as an auditorial board to audit claims, vacancies to be filled by the county judge, and in case the whole board fails to act, the new board shall constitute the auditorial board—the members to be allowed \$4 per day. Bill providing a more effective means of acquiring from assessor information for statistics and history, and imposing a penalty on assessor for not furnishing such information. In the House the following bills and resolutions passed: Senate bill providing for transcribing county records; Senate bill to protect fish; Senate bill to require rent of \$25 per section of school lands inclosed for pasturage; Senate bill amending the general law under which cities and towns may incorporate; Senate bill correcting omission in the fence law—the omission was in making a fence of two barbed wires lawful without a plank strip or rail; bill establishing nine hours as working day for the public offices of the State; Senate bill to require railroad trains to stop thirty minutes when reaching the State line—this bill does not go into effect until ninety days after adjournment; Senate bill to provide that district judges shall set days for jury trials; Senate bill providing that the Governor may remove the

Superintendent of the Lunatic Asylum and appoint a successor at will; Senate bill granting special privileges to irrigation and manufacturing company of this city; Senate bill requiring taxes on real estate to be paid before titles to same can be placed on record; bill to provide that notice of sale under execution be published; bill defining county boundaries, correcting error in revised statutes; bill providing plan of collecting back taxes in organized counties; bill providing for taking oral depositions without commission or written interrogatories; bill giving Attorney General authority to examine books of public officers, to ascertain who are defaulters to the State, and requiring him to sue; Senate bill to establish Sam Houston Normal Institute at Huntsville, to be supported out of the school fund, at a cost of \$14,000; Senate bill granting 640 acres of land to each veteran pensioner under the law of 1876; Senate bill amending the law governing guardians of minors, etc., so as to not require guardians who have given sufficient bond in one county, to also give bond in the transfer of trust to another county; Senate bill to provide means to ascertain amounts due school teachers and officers; bill to provide six terms instead of twelve of county courts—each term to sit till business is disposed of; Senate bill to provide owners of buildings leased for stores, dwellings, etc., shall for rent have preference upon property contained in said buildings; Senate bill to authorize reorganization of a company to suppress lawlessness and crime; Senate bill making it a penal offense to take up and use without consent of the owner horses, cows and other stock; the free conference bill for frontier defense, and also for reorganization of Hall's company; bill re-enacting law of 1876, fixing fees of officers; bill fixing fees of collectors of taxes. A report was read in the House by Rhoads Fisher, Chief Clerk of the Land Office, making astonishing revelations of the operations of land forgers and the extent of the frauds.

## WASHINGTON.

The debates in Congress over the army appropriation bill have occupied a large portion of the time of the Senate—the Democrats still demanding the repeal of legislation respecting elections which, having arisen during war time, is claimed to be needless in days of peace; while the Republicans demand the appropriations needed to maintain the army and other expenses of the government, without any guarantee that the demands of the Democrats shall be granted. The business remains at dead-lock.

The President has nominated F. W. Minor, of Paris, of U. S. Attorney for the Northern District of Texas. It is presumed the Senate will confirm.

The House passed the subsidiary silver coin bill, providing that silver coins of less denomination than one dollar may be exchangeable into silver coin of like amounts, but makes subsidiary silver coins legal tender for all debts, public and private, in sums not exceeding twenty dollars, and makes minor coinage receivable at postoffice for amounts to the amount of three dollars.

## FOREIGN.

There was a great demonstration at Rome, April 20th, over display of sacred relics in honor of Virgin Mary.

The Spanish elections are progressing without excitement. The opposition claim an increase in their strength.

Garibaldi has met marked attention from the royal family during his visit to Rome. He is moving in favor of universal suffrage.

The King of Bombay declares that hereafter he will not listen to proposals of accommodation with England.

It is not yet certain whether Yakob Khan intends to come to terms with England.

The recent attempt on the life of the Czar and developments of the Nihilist movements are the occasion of much uneasiness in Russia.

The arrest and punishment of the man who recently attempted the life of the Czar will not check the efforts of others. It is only by harsh measures the movements of the communists can be repressed. Popular enthusiasm over the escape of the Czar is not a safeguard against future attempts.

"NON-DENOMINATIONAL but evangelical," is a very common definition to certain would-be popular publications industriously circulated among our church members. The people would do well to know who edits these productions. There is generally some undercurrent scheme at the bottom. Be careful.—*Holston Methodist.*

Success depends on purpose. We hope each preacher has the purpose to extend the ADVOCATE'S circulation.

## WASHINGTON LETTER.

A Brief Social Revival at the National Capital—Hoar's Eloquent Peroration and Thurnman's Rejoinder—The Senate—A Parenthesis in Senator Dawes' Speech—The National Academy of Science in Session—Popularizing Abstruse Learning, etc. etc.

(From our Regular Correspondent.)  
WASHINGTON, D. C., April 17, 1879.

The Lenten season is now over, and there will be a brief revival of social gaiety, before Washington, enervated by heat and malaria, becomes a "deserted village." The wealthy will soon betake themselves to seaside and mountain resort, while the war government clerk will find a cheap boarding house a few miles out of the city where breezes from clover fields will in some degree counteract the effect of the miasma that he inhales during the day. Last week, in an eloquent peroration, Senator Hoar said, among other pretty things, that he had seen the sun rise over Mount Blanc. Senator Thurman in replying, said that he had never seen the sun rise over Mount Blanc, but that he had beheld the insidious malaria steal up from the swamps of the Potomac. Everybody in Washington has seen and inhaled the insidious malaria that steals up from the swamps of the Potomac. The only reason for keeping the National Capital here where ill health in the form of dyspepsia, and all malarial diseases penetrates everything, even legislation, is that millions of dollars have been spent to build a city amid swamps, and because there is too much jealousy among the cities that would contend for the Capital to make it possible for our legislature to agree on a locality. But the Capital must be moved; it will be moved sooner or later; there is every reason, sanitary, rhetorical and religious for its removal. Give us a Capital on a hill, on seven hills, on a mountain, a plateau, anywhere but in a basin on a level with the sea, but far from the healthful breezes of the sea, at the confluence of sluggish streams, that have not sufficient current to carry off the sewerage of the city, or the pestilent detritus of the large areas which they drain.

Last week the roar of debate was heard in the lower House; this week it rages in the Senate. Hoar, Blaine, Logan, Beck, and Dawes, have all made "great efforts," and Voorhees, Morgan, and others have yet to be heard from. Senator Beck concluded his speech yesterday, and was followed by Mr. Dawes, who consumed an hour or more. In the midst of Senator Dawes' speech, Senator Wade Hampton entered the chamber for the first time. Senator Butler, his colleague, announced his presence and desired that he be sworn in. He was conducted to the President's desk and the oath was administered by Senator Thurman, president pro tem.

Senator Withers, who has charge of the military bill, said he hoped the Senate would be able to reach a vote by the middle of next week, and in order to make that practical he suggested that the daily sessions be conducted to a later hour than usual. Senator Morgan has the floor to-day, and he may be relied upon for one of the most notable speeches that this contest will produce. He will be followed by Senator Voorhees, unless some Republican senator shall express a desire to speak to-day. Yesterday afternoon no notice had been given from that side. The orators of that side would rather follow Mr. Voorhees than have him come after them.

Unless the discussion comes to a close by next Wednesday or Thursday, it is probable that a continuous session will be ordered.

Mr. Kelley, of Pennsylvania, will speak to-day in favor of the repeal of the test oath, and a partial repeal of the supervisor laws.

Mr. Carlisle, of Kentucky, will submit a constitutional argument in favor of the Democratic position.

The sessions of the National Academy of Sciences, now in progress at All Soul's Church, attract large audiences of intelligent ladies and gentlemen who listen with appreciative interest to the learned discussions of the members. Until within the last few years all purely scientific lectures and essays were unpopular; the learned professor spoke a language that was not understood by laymen. Tyn-dall and Huxley set the example of popularizing science and reducing to familiar language, and explaining by familiar illustrations, those ideas which had before been expressed only in abstruse technical phraseology. Now we have their imitators all over the country. Astronomy speaks no longer *ecceheda*; even the great Lockyer has condescended to write a primer, and to speak and explain by chart from the rostrum. Dana has condensed his ponderous volume on mineralogy to a manual for schools, and many other distinguished specialists have followed in example. By those who thirst for scientific

knowledge, the annual sessions of the National Academy of Science are appreciated and improved, for, although some of the papers read are beyond the comprehension of those who have not received even a smattering, there is always something said or done that suggests rich, wonderful, and inexhaustible domains; the desire for pure scientific knowledge is stimulated and the succeeding generation, if not the present, will be benefited by the efforts that are now made for popular diffusion of natural and physical science. CARR.

## McCulloch County Items.

McCulloch County is no longer upon the outside row. Concho county is now organized and will in a short time locate the county seat. So long as this was a frontier county, the idea prevailed that there was danger from Indian depredations; many were deterred from coming on this account. We have some fine farming lands. I have never seen any where a finer range for cattle. Sheep do well. The Colorado river is the northern boundary line, the San Saba river runs through the southern portion, Brady creek, upon which the county seat is located, runs through the centre, and there are numerous other streams in different parts of the county. Water can be found almost any where at from thirty to sixty feet. We have been blessed with fine rains which have extended over most of the county. Corn and wheat looking well. Stock of all kinds are in fine condition. Cattlemen are gathering up the cattle they have contracted for; the stockmen are busy "rounding up;" and the irrepressible "cow boy" is happy as he ever is when the grass is fine. The prices paid for cattle, range from six to twelve dollars, yearlings are mostly in demand at six dollars per head. If Dr. John will make us a visit he shall be as comfortable as he would expect to be so far out on the frontier, and his ponies shall be staked on as fine grass as there is in Western Texas, and if it should rain while he is here I promise he shall have lots of fun catching prairie dogs; the best time to catch them is when it rains. I am pleased with the postal feature. J. T. W.

## Baboons Lording It.

A Calcutta contemporary has the following piece of information which sounds more like a piece of invention than veritable report: "One of the most curious facts we have heard for a long time was a complaint brought us from Angurpara, a little village on the Barackpole road, about three miles north of Cassipore. A colony of two or three hundred baboons took up their quarters in the village some six or eight months ago, and have made it almost uninhabitable. They are great brutes, we are told, four feet high, and as savage as wild beasts. They attack children, and even full-grown women, without fear, and have set up a reign of terror over the people, going in and out of their houses as they please, and "vittling" free upon the plantains, guavas, mangoes and other fruit grown in their gardens. The people are afraid to shoot them, as the whole colony would attack them instantly. The police will not interfere, and the people are not only ridden to death by these apes, but are in such a state of insecurity from budmashes that they have sent a deputation to us imploring us to represent their condition to the government. The village is but eight miles from Calcutta upon the river, and if the statement is true we should turn out a company of volunteers for their protection. The strength and daring of the animals are declared to terrify the people—the brutes selecting girls and women as the special objects of their attacks."

THE ALMOND.—The almond seems to have originated in the mountains of Asia. It has been known so long in the northern part of Africa that good authorities have pronounced it also a native of that country. Its resemblance to the peach is so very striking that it is easy to believe that they were originally the same species, and that the flesh of the peach is only a result of cultivation; that, in fact, the peach is only an almond with a luscious flesh, instead of the dry, inedible skin of its ancestor. The peach almond, which is cultivated in Texas as the hard shell, is an inferior variety, but has the merit of being proven to be adapted to our region. There is a soft shell almond also, which in some places has begun to produce, and is believed to be valuable here. We have procured different varieties from various sources with the design of testing their comparative value for our climate. We feel confident that it will be the work of but a few years of experiment to settle upon one or two varieties that will be found the most valuable here. When that point is reached, then we believe the time

will have come for almond culture to take its place among us as a profitable industry. But till then, prudence would suggest light experiments by our people. Almond trees should be treated in the orchard in precisely the same way as peach trees.—G. O'NDERDONK. MISSION VALLEY, TEXAS.

## Children's Department.

## Uncle John's Letters.

SUNSHINE, April 7, 1879.

Dear Little Children: Little Mattie's letter from Georgia received. Glad for you and all the little children in your great State and all the other States to join us. The good Lord bless you, and ma and pa, and all your little brothers and sisters, and relatives, and acquaintances, and friends. Write again.

Thanks to little Eleanor and Ruth for their names to read the Holy Bible. Lord bless you both and help you to understand its sacred truths.

Little Neel's sweet little letter received. The good Lord greatly bless you, and when you learn to read, incline you and all the little boys and girls to read His Holy Word. Ask the Lord to bless Uncle John. I am glad your ma and pa read the little letters to you, and that you love to go to Sunday-school and study the catechism. Be a good boy, and don't forget to pray.

Dear Little Mary: Your kind, sweet little letter from Tupelo, Miss., received. Uncle John is glad to receive you among us, and any other little boys and girls, in any of the States, that want to join in with us in studying the Word of God. The good Lord bless you, my child, and help you to understand His Word. Dear Uncle Bob is no more. He finished his work and went home to live among the angels and welcome the little children as they come. And no doubt, he is now visiting their play-grounds over among the sunlit hills—in the beautiful beyond. Let us be good, and after awhile, we may go and see him where he is, and by the rivers of God's pleasure and the tree of life—live forever. Let us follow him through the gates of pearl into the golden city.

The Lord bless little Adaline and Frankie, and little Annie from Georgetown, and our little friend, R. A. M., from Coryell. Read some every day, and try and understand what you read, and when you do not, ask pa or mamma, or some good preacher friend or write to Uncle John.

Be good children all—and don't forget to pray for—UNCLE JOHN.

CHRISTIAN, Palo Pinto Co., April 12.—Dear Uncle John: We are two little boys, reading the Testament through. We are nephews of the Rev. G. W. Graves. We are eleven and thirteen years of age. Put our names down in your class.—SAM'L. AND JOHNNY GRAVES.

JACKSON COUNTY, April 10.—Dear Uncle John: I will promise that I will read the Testament through this year if I live; I have read the first four books. My mamma takes the ADVOCATE and we like it so much. We have organized our Sunday-school and quite a number have joined.—JENNETTE M. FERRELL.

ROCKFORD, April 1.—Dear Uncle John: I wish to add my name to the list of those who will read the Bible through. I am a little girl, ten years old. I go to Sunday-school. Papa takes the ADVOCATE. Papa and mamma both belong to the M. E. Church, South, and myself also.—BERRY ANNA MERCHANT.

JACKSON COUNTY.—Dear Uncle John: I am a little girl thirteen years old. We live out in the country and are not handy to church. Our minister is A. G. Nolen. I have joined the church. I am reading the Bible; I am in St. Luke. When I get through I am going to write you word. I would like to get a peep at you.—EMILY KATE WILLIAMS.

HOMER, Angelina Co., April 12.—Dear Uncle John: We will try to read the Testament through this year. We have already read a number of chapters.—Mamie Jones, Dolly Fairchild, Lou Fairchild, Andrew Ryan, Wiley Weeks, John Weeks, Jack Weeks, W. R. Weeks, W. T. Arrington, Charlie Jones.

GOLIAD, Goliad Co., April 10.—Dear Uncle John: We are three little girls living in Goliad. We attend the Methodist Sunday-school, and go to day-school at the Goliad College. We are reading the Testament, and expect to read it through this year. We want to live the life of Christians and meet you in heaven.—Annie Green, Frankie Phillips, Emma Phillips.

THE GROVE, Coryell Co., March 14.—Dear Uncle John: We send our ourselves to enroll among the number of children who promise to read the Bible through this year. We have been Bible-readers three years, and it is our delight to read

about Jesus, think about Him, pray to Him, and sing His praises. We know a good deal about Jesus and expect to know much more about Him.—ELLA AND LULA ARMSTRONG.

CLARKSVILLE, Red River Co., April 5.—Dear Uncle John: My brother, J. A. Burrus, takes the TEXAS CHRISTIAN ADVOCATE, and he told me you were making up a class to read the Testament through this year. You will please put my name on your class-book, and I will be sure to read the Testament. My brother likes the ADVOCATE splendid.—SAM BURRUS.

ATLANTA, Cass Co., April 7.—Dear Uncle John: I write to give you my name. I am now to the fourteenth chapter of Leviticus. My pa takes the ADVOCATE; we all like it, and don't think we could do without it. Bro. Graham is our preacher this year; we all like him very much. I wish you would come to our camp-meeting. I will write again when I read through the Bible.—MOLLIE E. LINDY.

ROCKY MOUND, April 16.—Dear Uncle John: I am a member of the Rocky Mound Sunday-school. You requested your little nephews, etc., to ask you questions. I wish to know what woman killed a king with a nail and what was the king's name? Where was the deed done and what was the cause? Was it a righteous act? If so, why can't we kill our enemies and be called great? etc. We are getting along finely with our Sunday-school.—ARCHY WALKER.

RED OAK, Ellis Co., April 7.—Dear Uncle John: I want to join your Bible-class; have just got through Leviticus; I didn't begin at the first of the year, but am going to read through; I don't go to Sunday-school, but am studying a Bible catechism at home; I am ten years old. I like to read the children's letters in the ADVOCATE. Mother gave me a hen; I call her my missionary hen; I am going to try to have some money to put in the missionary fund; I have a dozen fine little chickens now.—HENRY BUTCHER.

GOLIAD, Goliad Co., April 12.—Dear Uncle John: We are needing rain bad, indeed. We can hear of it raining everywhere, but we can not get any of it. I am going to school at Goliad. My home is at Victoria. I am going to try to read through the Testament this year. I have read through the book of Job, and all about Noah. Corn is growing fast, but would grow much faster if it would rain. Birds singing and building nests. One is building a cozy nest in the corner of our garden. Cattle going to Kansas fast. About 5000 head have gone from Goliad.—REASE GREEN.

ROCKFORD, Aransas Co., April 13. Dear Uncle John: Please enroll my name with those in your Bible class. I attend Sunday-school every Sunday. I have gotten two prizes—one a Bible and the other a picture. The first Sunday in every month we have what is called the children's meeting. We all get verses to repeat. I am twelve years old. I have a mother and two brothers. We live with our uncle and aunt. My oldest brother is ten years old. He is a member of the Methodist Church. I go to school every day.—LIZZIE ALLEN.

FLATONIA, Fayette Co., Texas.—Dear Uncle John: I am quite a little girl, but your letters and the little children's are very interesting to me. Mamma reads them to me every week. I can read and write a little. I do not go to school, but study at home. I am reading the Testament, and think I can read it through this year. I will try. I wish to join your missionary society. I want to do all I can for the children who are not taught to worship God. I go to Sabbath-school, but do not learn much. The lessons are so hard. They are not like the good catechisms that mamma teaches us in at home. Pray for me that I may grow up to be a pious, useful Christian.—LUCY MORTON LANE.

YOUNG'S CHAPEL, Lavaca county, April 10.—Dear Uncle John: I wrote to you the latter part of February promising to read the New Testament through. A prize was offered to the scholar who would first fulfill their promise to you. Most of my schoolmates endeavored to gain it, and by almost constant reading during my leisure hours I succeeded in getting through first. I have my prize, which is a nice little book, "Young Lady's Counselor." I am going to begin anew and read the Testament through again. Bro. Walker visited our school one Friday evening and very kindly complimented us with a few words of encouragement; he promised to call again soon. I hope he will not forget his promise. I remain as ever your little friend—MAHALA BURKETTE.