

Texas Christian Advocate

Our Postal Cards.

TEXANA, Jackson Co., April 21. A praiseworthy act: Port Lavaca has gone down, and the few Methodists there are left without a preacher. A good lady came all the way from that place to Texana to have her child dedicated to God by baptism. She is certainly a Methodist; would that all our people were Methodists in the sense of having their children baptized. M. A. BLACK.

TEXANA, Jackson Co., April 21. Yesterday, being the funeral occasion of Sister John S. Menefee on the Mustang, there was a large concourse of people present. A profound stillness prevailed the assembly. At the close of the services there were two additions to the church. The first settlers of this county are fast passing away. One by one they are going; how we miss them! Will the oncoming population be equal to the one now disappearing?—M. A. BLACK.

JASPER, Jasper Co., April 18.—The amount of traveling to reach my appointments, with a touch of pneumonia and other causes, have precluded the possibility of furnishing an account of the state of the work on the Beaumont district. Can only say, at present, that the preachers were early at their posts, have labored faithfully, without exception, and are much beloved by the people of their charges. Soon (D. V.) you shall have an account of my first round.—DANIEL MORSE.

HOUSTON, Harris Co., April 23.—I had a friend whose name was I. C. Roberts. He was from Georgia, was a Methodist. I had letters from him at Waverly, Walker county, Texas. Can any one tell me the address or family. Please drop me a postal card. I wish also to learn the address of Miles and Hilliard Stevens. They also were from Georgia and wrote me from Cold Springs, Polk county, Texas. Information in regard to these parties or their children thankfully received.—S. G. COTTON.

BOSTON, Bowie Co., April 21.—Our second quarterly meeting for Boston circuit was held last Saturday and Sunday. Our presiding elder, Bro. L. B. Ellis, was with us and preached three capital sermons, all of which were appreciated by the thinking ones of the congregations. Some progress has been made during the past quarter. Some church repairing has been done, and some of the collections have been taken up. I have sold a good many books on this work, and our Sunday-schools are replenishing their libraries.—W. W. HORNER.

HACKBERRY, Lavaca Co., April 17.—Second quarterly meeting over; very cold spiritually; none joined the church; no children were baptized; cold sacramental occasion; presiding elder got in on Saturday of quarterly meeting; left Monday morning; one adult and two infants baptized since. Missionary collections up to date, \$30.00 for domestic; full amount assessed circuit. The parsonage is enclosed by good plank fence; lumber on hand to build smoke-house and ceil cellar. There is no excuse for failure in church enterprises yet. Tell the brethren to put on a little more steam.—Wm. G. COCKE.

JEWELL, April 18.—Second quarterly meeting for Sabanna circuit is over; presiding elder on hand, though very unwell; meeting well attended; finances low; presiding elder and pastor in charge zealous for the Master's cause; stewards look blue; farmers also blue; weather very dry; wheat gone up; grass short; water scarce; no money in circulation; squatters' claims can be had cheap; preacher's claims very much neglected; when shall we begin on Bro. Follin's plan of collecting for the ministry? Let us hear from the stewards; who will be the first to commence?—JAS. DESPAIN.

HUTTO, April 12.—In the Advocate I see a man pretending to defend tobacco; now, I wish that no one calling himself a Methodist would give us such a silly expression as "he is as good as those who do not use it." I have been using tobacco longer than I can remember, but few have been the times when I could honor God with it. I used to chew it for toothache, but I had toothache anyhow, and I became almost its entire slave. I wish that for the honor of your Advocate, and Methodism and God, that every man and woman would ask themselves the question—in eating, and drinking, and dressing, and everything—can I honor God with this? And then you had better follow the dictates of the spirit and you will be a better Christian and worthy the name of a Methodist.—N. JACOBSON.

GEORGETOWN, Williamson County, April 21.—Your postal card department is a very interesting one, but we cannot quite agree with Bro. Ashby that "everybody reads the postals—funny ones and all." The "clownish postals" give some of your readers pain rather than gladness. We must enter our protest against such postals as those of "Cincinnati Big Heart" and "Peter P." in your issue of April 19th. If they gratify the tastes of any of your readers, we respectfully suggest that such tastes need education rather than gratification. The Advocate is a great educator. The minds and hearts of hundreds of young people receive lasting impressions from it each week. This consideration alone should prevent the introduction of anything of an undignified, not to say "clownish," nature in its columns.—S. G. SANDERS.

GEORGETOWN, Williamson Co., April 23.—Preacher in trouble. Why? Because on the night of March 28 my horse was stolen. A large grey horse, branded A X on left shoulder, and left ear cut off a little; seven years old. Will each friend who reads this cut it out and keep an eye out for said horse? Will reward any one for his trouble who will deliver him to me; information appreciated.—G. W. GRAVES.

BENNETT, Red River Co., April 21. Minutes to hand all right. Wayland circuit is doing well this year, all things considered. We have great hopes of success yet. The Lord is with us; Sunday-schools are at work; prayer-meeting at work; souls convicted and we trust will be converted soon. Second quarterly conference the second Sunday in May at Walker Station, Texas.—L. F. PALMER.

BRECKENRIDGE, Stephens Co., April 12.—Raining at this time; been falling for twelve hours; first rain for eight months. Second round closed save one appointment; good time generally, with fine prospects; good preachers, all at work in earnest. Would write at length, but expect editor with us at district conference.—J. G. WARREN.

BRECKENRIDGE, Stephens Co., April 22.—Glory to God in the highest, on earth peace, good will to men. In our great extremity the good Lord has sent us an abundant rain, and our earth is enriched as from the river of God, which is full of water. O that God in His great mercy may send upon the church refreshing showers of grace, and to His name be glory forever.—W. C. MANLY.

SAN MARCOS, Hays Co., April 25. The drouth is at end at last. God has remembered us in mercy, and the ground is thoroughly wet once more. Our hearts rejoice and we are thankful. But we are not what we should be religiously. We need a revival. A meeting looking to that end was abruptly closed by the rain. Will the people be more devout now? What shall we render unto the Lord for all his benefits toward us? Vows! vows! let us pay them.—J. S. GILLET.

PRAIRIETOWN, Travis Co., April 21.—Quarterly meeting closed last night; congregations large and deeply interested; love-feast a delight to many; the communion season observed by at least sixty persons; the church pledged to be better Christians in the future. It was a profitable meeting. The discourse of the presiding elder on the mission of Methodism gave great satisfaction. Bro. J. W. Whipple, improved in health and looking unusually cheerful, put in an appearance both days of the meeting. May we have many such.—N.

ACTON, Hood Co., April 21.—Our little village is quiet. People doing well. Fine seasons. Sunday-schools moving on well; trying to increase the interest. Our minister, Bro. Stone, very prompt, and preaches with zeal and power. Our village sober; no whisky sold here. Looking for a good time soon. Send the Advocate along; can't do without it; it is the best paper in the South or North; hope it will get better.—JERE REESE.

BRECKENRIDGE, Stephens Co., April 23.—Fine rain; deep down in the ground the moisture extends. Had fine congregation Sunday; deep union rested upon us. We are having Sabbath-schools—union, of course. Church building talked about considerably; will evaporate in gas, perhaps; hope not, as many of us are in dead earnest. Bro. McClusky gives the preacher a fine milch cow. Bro. Dye gives the preacher half of a fine milch cow and somebody else the other half. Brother, in telling this does the pastor place his appetite above his religion? Well, religion and food are both essentials.—ITINERANT.

WEATHERFORD, Parker Co., April 22.—I write this to inform your readers that Rev. Wm. Price is recovering, and will doubtless soon be able to take his place on the district. Railroad prospects fine. Our city is building up rapidly. My health improving slowly. God bless the church and Advocate.—T. W. HINES.

MARLIN, Falls Co., April 22.—"A Jug of all Sorts."—Fisherman's Luck.—1. The rain has been falling at intervals since 12 o'clock today, for which we feel grateful. 2. Subscriptions to the parsonage coming up slowly, yet they are coming, nevertheless. 3. A few days ago an old negro man, near this place, while digging fish-bait dug up \$750 in gold, which had been buried perhaps for many years. Lucky Bill!—SAM JIM FRANKS.

MONTAGUE, Montague Co., April 21.—I have just closed a protracted meeting three and a half miles north of town; a glorious revival; church much revived; many sinners pricked to the heart; some conversions; eight accessions to the church; four baptisms. We are needing rain. Health of our county good. Methodism on the increase in Montague. We expect Dr. Younge to lecture here the 8th of next month. Come on, doctor; you are much needed here.—S. CRITCHFIELD.

TRAVIS INSTITUTE, Travis Co., April 23.—The long dry spell closed yesterday evening with a fine rain, and it has rained nearly ever since. Creeks up for the first time since last June. Our prayer-meeting was organized in June, 1874, for Sunday nights; has been kept up regularly ever since. We are working and praying for a revival this year. Have a splendid team of revival preachers: Bro. Nelms, Smith, Wootton and Baker. Hope many will be converted under their ministrations. Bro. Nelms, our circuit preacher, is liked very much by the people.—LAYMAN.

WEATHERFORD, Parker Co., April 23.—I was met in the altar of one my appointments by some bright-eyed girls and boys (we will not call their names) and asked to share their savings. Of course I accepted, and it was prized higher by me than any other money received. May God bless them with long life and their parents to guide them in the way of truth and holiness. Bro. Price is not able to be on his district yet. His wound seems to be slow in healing. He is badly missed by us all, and especially at our quarterly meetings. We pray God to restore him to health and usefulness again.—S. B. ELLIS.

COLLEGE STATION, April 23.—Quarterly meeting for Salado and Davilla circuit, held at Salado, proved measurably successful; some revival interest; mourners at the altar, and others concerned. Bro. Glass is doing a good, solid work; made a fine report of his charge. Sister G. is a model assistant, whose large influence is all for the Savior. Stewards have only paid one-fourth on salary; this ought not to be. Sugar loaf quarterly meeting well attended, but do not seem to have large views of ministerial support. Bro. King was not present until Sunday morning, having been detained as a witness by the district court. Can a man support a family on \$250 a year?—J. FRED COX.

THORNTON, Limestone Co., April 13.—We have had an abundance of rain since yesterday evening; almost ceaseless for the last twelve hours. Only one gambling-hell in Thornton, and it was completely demolished by the wind last evening. No other buildings injured. Will commence the building of a Methodist—yes, Methodist—church in Thornton in about six weeks; the same to be built of brick, 36x60. Tell our 'Posson-foot brother that after ransacking every nook and corner for the money to pay for it, we still have a good opinion of those brethren who say let us worship in our own houses. Religion interest increasing; have good prayer-meeting.—M. K. LITTLE.

DRESDEN, Navarro Co., April 18. To-day Kilpatrick Presbytery, of the Cumberland Presbyterian Church, in session at Blooming Grove, by a unanimous vote revoked all authority held by T. M. Goodnight, W. H. Groves and R. B. Groves from said church to preach the gospel and administer the sacraments. These men, together with one Haynes and Sims, have produced much discord in this section; some of them going so far as to advise good women to forsake kind husbands and dependent children. I write on good authority. May God deal with these men as will be for His glory. Brethren, let us "watch and pray."—G. W. SWOFFORD.

HACKBERRY, Lavaca Co., April 25.—An abundance of rain in this section; creeks up; tilled land

boggy; farmers universally smile; some grateful to God; from appearance the rain was general; want to send more subscribers soon; I love your style; want you to succeed; tell our Shaw a good howdy for me; would like to see him; once in a while you publish a postal that ought to go into, deep into W. B.; keep your (our) paper clean.—Wm. G. COCKE.

ALVARADO, Johnson Co., April 19.—A man by the name of J. H. Hazelwood committed suicide by hanging himself this morning. The unfortunate man was a renter on a farm near Alvarado. No cause is known except an expressed gloominess the day before as to crop prospects. He leaves a wife and several children to mourn. Mr. H. is said to have been a very sober, industrious farmer and a Christian of Baptist persuasion.—W. R. D. STOCKTON.

ALVARADO, Johnson Co., April 23.—Many hearts are made glad; yesterday and to-day the rain fell in gentle but copious showers for several hours; the earth is well saturated and still it rains. Farmers were almost out of heart, and a general gloom pervaded this section. Will the people be thankful? We shall see! We had just commenced our first protracted meeting for this year; we yield to the protracted rain for the present. It has the appearance of a general rain.—W. R. D. STOCKTON.

BELTON, Bell Co., April 21.—The natal day of Texas independence was celebrated. The business houses closed for a short time this afternoon and the people repaired to the court house, where the Belton brass band discoursed some excellent music, and Col. Anderson, of Waco, Judge Alexander and Dr. Ramsey, of Belton, entertained the large audience with a brief outline of the important events of the Texas revolution and a view of the present prospects of this great and growing State.—J. S. CLOWER.

HURST, Coryell Co., April 24.—We had a rain on the 23d inst., and on the 23d it rained from 7 o'clock A. M. until 4 o'clock P. M., almost without intermission, and it appears like it extended from Dan to Bersheba; wheat and oats almost ruined, but may come out and make half or two-thirds of a crop; corn looking well; cotton not all up; as the good Lord has saturated the earth with water may he send down showers of divine grace in like manner, and saturate the souls with divine love that we may bring forth fruit unto everlasting life.—S. W. McLENDON.

ARLINGTON, Tarrant Co., April 22.—I am requested to inquire for Rev. John Tisdell, originally from Tennessee; he in Texas forty-five years; is now about eighty years old. Friends and relations are anxious to know his whereabouts, if living. Some time since I wrote you that prohibition had been defeated in the exercise of local option. This was done by parties outside of town. Two grog-shops were at once opened in our midst; the last left yesterday for want of support. When hard times come, whisky men as a rule are out of money. Voting whisky in don't put money in.—J. T. L. ANNIS.

DEXTER, Cooke Co., April 20.—The funeral of Bro. A. Givens was preached at Post Oak the second Sunday of this month by Rev. J. C. Weaver; also, the funeral of Bro. Tillery at Dexter, on Monday. Bro. Jo preached at several other places on the work, while with us, in demonstration of the spirit and with power. He has many friends in this part of the vineyard. The Lord bless him in all his labors. Our work is prospering. The Lord is with us. Some thirty accessions up to date. The fire burns. Bless the Lord.—J. R. CROWDER.

GEORGETOWN, Williamson County, April 26.—The anniversary debate of the Literary Society of the Southwestern University "came off" on Monday evening, the 21st inst. The young gentlemen did great credit to their institution and their society. They have very nearly raised the amount necessary to build one of the society halls. The contract is being let so as to have it finished by commencement. The Female College building is very nearly completed. When finished, it will be one of the neatest college buildings in Texas. On Monday the heavens smiled, and tears of joy poured from the clouds, and gazing nature refreshed by the lacrymal flood, put on a new dress. (Copyright to above reserved by the author.) It was a good rain.—Wm. ALEXANDER.

COMANCHE, Comanche Co., April 22.—A fine rain now falling which appears to be general in this section. The wheat crop is beyond redemption, but the prospect is now good for other crops. Our church is now completed except plastering walls. Ladies Aid Society

has contributed ninety-five dollars and will do more. The society gave an entertainment the 1st inst., consisting of tableaux and charades—was that right? Prof. Deason is teaching a class of about forty in vocal music with a view to preparing them to sing in church—quite a necessity in Comanche. The money realized from the cotton crop, which was pretty good, has been absorbed by debts and taxes, consequently money is a little scarce. The wheat having failed, there will be but little relief till another cotton crop is made. There is some interest in religion here.—J. T. TUNNELL.

CLEBURNE, Johnson Co., April 21.—I have refrained writing because I did not see room for anything more. The church here claims an advance movement. In some respects it is so; but no one has been converted yet that I know of. The preacher who expects his crown to be thickly set with stars, must preach for immediate results. When I first entered the church persons were frequently converted during a sermon. If religion be a living entity, and men are lost without it, is the man a faithful and true minister who can spend his time in the discussion of abstract propositions, however logical and beautiful the sermon, even eliciting the most fulsome eulogies? Brethren, let us preach with reference to immediate salvation. Some sinner may be dead and in hell before the next Sabbath. Quite a number of neat residences have gone up here within the last two months. We are in the dry district. Prospects gloomy. All the orthodox denominations represented here, and some of the unorthodox. At the Methodist church we have good attendance, and frequently a degree of seriousness. Persons rise in the congregation for prayer. Received sixteen in the church, two by ritual and fourteen by letter. Prayer-meetings getting better; class-meetings not very well attended; Sunday-school has excellent superintendent, officers, teachers and workers. We have a superior choir, an accomplished organist. It follows that our music is excellent.—GASKILL.

The following is taken from the Lampasas Dispatch of April 10th: "Quite an amount of rock and sand is on the ground for the foundation of the new Methodist Church. A neat, substantial and church-like house will be built, such a one as will reflect credit upon the church, the town and the community. One church in a town of the population and respectability of Lampasas is not enough to afford the church facilities necessary for the people. The enterprise meets the approval of many not members of that church, who are willing to contribute to the comfort and well-being of society. Our Baptist friends have been generous in letting other denominations have the use of their building, and they accommodated the people by letting it be used for many purposes when desired, for other uses besides religious worship. But the church going people are increasing, and the demand for more church accommodations forces itself upon the minds of the people, and at last they have determined to build another house. Within a year or two we hope to see another and still another, until every order and denomination of Christians will have a house in which to worship God, whenever and in whatever manner they may please. We cordially endorse the enterprise, and trust that those whom God has prepared with means, will cheerfully aid the good work."

Burnet and Llano were not noticed in the general account of the district, recently published in the Advocate. The reason of this was I had not seen them. These beautiful country towns located in the counties the name of which they bear, deserved a place among others named. How much they need houses of worship? Not a church, except a union church and school-house. These speak well for the energy and intelligence of the people, but the time has fully come for them to give place to houses devoted exclusively to church purposes. C. H. ELLIS. SAN SARA, TEXAS, April 16, 1879.

THE METHODIST preachers of South India, to the number of twenty-six, held their annual conference at Madras, in December last. The total membership, including members on probation at the end of the year, is 2,011. The total contributions for religious and benevolent objects, during the year, was rs. 95,000, or an average of rs. 50=\$25 per member. Very few of these being in anything like affluent circumstances, this must be called very generous giving.

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Texas Christian Advocate

WHAT IS LIFE?

- A little crib beside the bed,
A little face above the breast;
A little rock behind the door,
A little shoe upon the floor;

Indiscreet Correspondence.

"If ye bite and devour one another, take heed that ye be not consumed of one another."

I regret exceedingly to see anything in the columns of a Christian paper that is out of place there. The editor of the ADVOCATE is a charitable man, and very properly puts the best construction on communications submitted to him;

Horace Bishop.

Tobacco--What a Lady Thinks. It is a matter of surprise that ministers of the gospel should become apologists and advocates for the use of tobacco, their mission being to teach men to do all things unto the Lord and to impress Christians with the important truth: that their bodies are the temples of the Holy Ghost, therefore should not be defiled.

Setting aside the objections usually made against the use of tobacco, namely, that it is injurious to health, that it is unclean, that it stimulates the animal passions, is extravagant, etc., one main objection is, that it is useless. No one ever had to commence its use from necessity. The arguments in its favor are not so plausible as those given for the use of wine. Indeed, no man that uses tobacco can consistently oppose the moderate use of wine, and does not the latter tend to the most serious evils in the church? And the former are told, exciting a thirst for drink, often results in that confirmed habit. But the main point should be whether or not it tends to positive good; not satisfied, merely, that there is no harm in it. Very few that use tobacco will testify to its benefits, though some may imagine some physical good, just as the opium-eater or the toper under the exhilarating influences of his first draughts. Many consumers of tobacco say they would like to break themselves of its use, but they find it so difficult; it has been confirmed. If they, who have learned something of divine strength and grace given, can not overcome what is considered by many, probably a large majority of the Christian world, unclean, injurious and extravagant, how can they expect to persuade sinners to forsake innumerable confirmed habits of sin? Then let not earnest men of God induce others, directly or indirectly, to fall into this, to say the least, doubtful habit; but as they en-

deavor, daily, to offer their bodies a living sacrifice, holy, acceptable unto God, may they be enabled to see whether or not they are doing all things unto Him and for His glory.

A Pleasant Letter.

Our readers will share with us the pleasure with which we read the subjoined letter from a college boy to his mother. The freshness and vivacity of its tone, the genuine pleasure with which he sees the world of which he has heard so much, will call up in many a heart the feelings of earlier life:

Dear Mother: You ask me to tell you all of the incidents of my journey. They would fill a volume; much more a letter. I will give you as many as I conveniently can. From C. H. to Houston I traveled with the gentleman to whose care Papa assigned me. When we reached Houston, and found that we would have to stop over 9 hours, we went to the "Germania House," a hotel of no pretensions, and designed for the accommodation of workmen. I ate dinner and supper, and left my satchel there, while I walked over some parts of the city. I went first to the late Mr. Cushing's and inquired for Mr. Adey, but he had gone to New Orleans. I looked all over the establishment and saw many things that were new--especially in the line of "games" and musical instruments. I saw one instrument made after the style of a harp, but with the addition of a sound-board and cavity; something on the same principle as the fiddle. The strings were all numbered, and the music instead of notes has numbers. I had frequently seen the advertisement of this instrument, but saw it then for the first time.

The next object that interested me was the "pictures"--some of which were very fine; and lastly the "statuary." I had never seen anything of statuary before, and had no conception of the wonderful results that could be achieved in that art. I was struck by two statues in particular. I. "The Volunteer's Return; the fort was taken." The scene is a blacksmith's shop. The brawny old blacksmith rests his elbow on his right knee, while his right foot is supported by the anvil; his left hand is supported by his hammer which rests upon the anvil. A little girl has hold of the fingers of his right hand. On the left a little in front of the anvil kneels a soldier, looking up into the old man's face, and pointing to a row of hammers and horse-shoes and bits of iron arranged to represent a fort and an assailing army. The expression of the faces and the attitudes of the figures were to me simply marvelous in their perfection. The next was a piece entitled, "The Examination." An old man sits in an easy chair with a book in his hand and a humorous smile upon his countenance; opposite to him stands a girl of about eleven or twelve summers, who has the most puzzled expression upon her downcast countenance I ever saw depicted upon any one's face; a little to the rear and between the two main figures stands the older sister and teacher, with a pitying look in her eyes, and although the sentiment is not as fine and affecting as the first I described, the execution is so fine that I admired it almost as much as I did the first. From Mr. Cushing's I took a stroll about the city, looking through a good many wholesale business houses and took my first ride in a street car.

I left at 9 p. m. and reached Galveston at 12 o'clock, followed papa's directions, found the Central Hotel, registered, went to my room and retired to bed. Arose rather late, ate breakfast, and conversed with Miss. Ida a little. I then went to St. James Church. Mr. Briggs was very glad to see me, and went with me around the city. He showed me the "Tremont Hotel," and the view from the "Tower," "the Cathedral," the "Cotton Exchange," and other points of interest. We had only three or three and a half hours at our disposal, but we made the most of them.

The passage of the gulf was monotonous, and my only amusements were smoking, eating, sleeping, and watching the sea-gulls. It was very cold, and the wind was against us and blew strongly, but I was not the least sick. When we left the boat at Morgan City, I formed the acquaintance of a young man on his way from Waco to Nashville to be married. In New Orleans we went to the St. James Hotel and spent the night. The next day we spent in sight-seeing. We went first to the celebrated "French Market," of which I already had some idea from Scribner. But I could truthfully have said with the Queen of Sheba, "the half was not told me." It beat all I ever saw or heard of. I saw coconuts, the hulls of which were still green, and bought a dozen of the largest oranges I ever saw for 15 cents. We visited the

"cemeteries" and found many new made graves. The monument erected by the ladies of New Orleans in memory of the virtues of the Confederate soldiers attracted my attention more than any other. It is first a mound, with a level space on the summit, paved with granite, with granite parapets, and mounted by a double row of granite steps. The monument proper is of grey granite, and is a square pyramid resting upon a right quadrilateral prism on the south side of which is the "inscription." On each side resting upon the pedestal and leaning against the shaft are four busts: one of Lee, one of Jackson, one of Johnson, and one of Polk. There were also many fine private tombs. I went to the Custom House and to the St. Charles Hotel and several other places of note. The post office is conducted on a scale far exceeding anything I ever imagined.

From New Orleans to Opelika nothing of interest occurred. You have a very good idea of my reception at the latter place. I have kept you pretty well posted as to my life since that part of my journey. Yours etc.

W. A. PITTS.

"Knotty Questions."--No. 1.

I, too, have been waiting for others to take up these questions, fearing that my views might be only of that class of "conflicting conjectures" which Dr. F. deemed not worthy of a place in the make-up of his article. There is much in these questions that is purely matter of speculation, or at best only inference from what is revealed and, as such, is not necessary to correct Christian faith, nor to sound theological views. We may, therefore, with greater boldness indulge our conjectures, which, though to one better informed may present a conflict of logical relation, yet we trust will always bend to the teachings of Scriptures rather than to the supposed revelations of science. Whenever there is a supposed variance between the revelations of science and those of the Bible, two points must be clearly established, viz: 1. That what science teaches in the premises can be demonstrated as absolutely true. 2. That what the Scripture teaches in the premise, is not misinterpreted. All the so-called conflict lies in the broad field between these two extremes; all the silence of Scripture and the misinterpretation of its teachings are used as fortifications in which to entrench error. It appears, in our humble view, that by both the writers who have been heard, there is a too hasty dismissal of the interrogatory: an answer in what might be deemed correct terms as a dogma, but with little or no argument either from Scripture or reason to recommend to those of unsettled opinion. I hope, therefore, to be excused for noticing some of these questions at length.

Question 1. "Did the sin of Adam cause the death of animals?" If it did, then what is asserted by geology that animals lived and died in pre-Adamic times is purely an assumption. But it can not be demonstrated as absolutely true that the geological period referred to was pre-Adamic. There is too much that is mere theory in geology to admit, with Bro. Spencer, that "this is unquestionably proven." Nothing can be claimed as "unquestionably proven"--especially in its conflict, real or seeming, with Scripture--till verified by a demonstration. A theory is something assumed as the basis (of experiment usually) to discover the manner of procedure by which a thing takes place. If it verify itself by fulfilling the condition assumed upon it as a basis, it proves the theory correct; otherwise some other theory must be substituted for it. The claims of geology rest in a great measure upon theory without any possibility of such verification. It is an infant science "not yet out of its swaddling clothes," and yet it presumes to judge of the ages. We do not discard geology, but we do demand certainty in its principles and facts, not theory only; and, with all the certainty of more exact sciences, we demand a rank for it in authority below that of Scripture. As an individual I believe however that the sin of Adam did not cause the death of animals; this upon Scripture testimony, not upon the uncertain theories of the most unreliable of all sciences: Because, if the sin of Adam did cause the death of animals, then immortality is not the boon of mankind alone, but belongs alike to all animal creatures. If they died not till after the introduction of sin, then they were immortal in their bodies and would have remained so but for Adam's fault. If they were rendered mortal by his fault, justice would require that their immortality be restored to them by the same remedy which corrects man's fault. If God made them first immortal, man's fault would not and could not change God's purpose concern-

ing them, except upon adequate compensation for the injury they suffer. Hence upon both grounds--the original grant to them, and the demands of justice--they would be sharers in the resurrection without being sharers in Christ's purchase. This would be a solecism in language, an absurdity in reasoning, a contradiction in theology. Hence I conclude that the sin of Adam did not cause the death of animals, because it would imply the universal deathlessness of all creatures, and necessitate a universal participation in the benefits of the resurrection. This could not be outside of Christ, and animals are not subjects of Christ's kingdom.

Moreover, while we differ diametrically from Bro. Spencer, we think him right in his limitation of Rom. 5:12. The term "world" is here used in that limited sense (as it is frequently used in Scripture) just as we in the present day say, the literary world, the scientific world, the theological world, etc. The expression "sin," "one man," "death passed upon all men," "all have sinned," fix it in its application to the world of mankind. As the blessing, all through this chapter, is offered to the world of sinners, we must conclude that the world of human creatures, is the one that was entered by death; whereas, it may have reigned before in the animal world, if it be true that the death-reign of geology was pre-Adamic. It is my humble opinion that the threat of the death penalty (Gen. 2:17) implies that Adam was familiar with the idea of death, if not its form, and must necessarily have had such familiarity to comprehend fully his exposure. "The day thou eatest thereof thou shalt surely die," was saying to Adam: "in that day thou shalt come down to the death level of the brutes around thee." And it was because the Tempter had said the death penalty could not be enforced, but that rather the blessing of wisdom would follow, that the terror of the threat was removed from Eve's mind, and she persuaded to commit the offense. This is confirmatory of the supposition that the first pair were familiar with death as an actual exhibition. Hence I conclude that animals were made subject to mortality, and Adam had the contrast between their condition and his as a standing proof of his being made in the only deathless image, that of his Maker. And even after the fall, he had the same pre-eminence, that though slain by sin he should, with all his race (not animals) be made alive in Christ. 1 Cor. 15:22.

Questions 1 and 2. "Was there any change in the construction (structure) of animals after the fall of Adam, and if so when?" None, perhaps with the single exception of the serpent. Immediately upon the fall, the serpent was probably deprived of his limbs and upright form, as well as beauty and intelligence, and cursed into his present loathsome and terrifying form, that man might have, in his constant presence as constant an incentive to hate sin and Satan as to hate serpents. Compare Gen. 3:1 with 1:14.

Question 3. "How did carnivorous animals live before the fall, if there was no change of structure?" This is settled by Gen. 1:30, contrary to the argument of Bro. Spencer. Carnivorous teeth do not always imply carnivorous appetite, any more than the spiral horns of some species of goats or deer imply that they were designed for cock-screws or girdlets; or that the horns of the ox were given him to make post holes for his feet.

The most interesting of these questions remain yet to be considered. With the editor's permission they will be resumed next week. E. M. SWEET.

The American Board has eight self-supporting Churches in Japan.

Church Notices.

- CORPUS CHRISTI DIST.--THIRD ROUND. Beeville cir. at Pleasant Grove, May 3, 4. Collied and Victoria, at Victoria, May 10, 11. Colton, at Blackburg's chapel, May 17, 18. Rockport, at Rockport, May 24, 25. Corpus Christi, May 31, June 1. Success River, at the Motts, June 7, 8. Oakville, at Barlow's Ferry, June 14, 15. Rancho, at Biddle's, June 21, 22. Helena, at Biddle's, June 28, 29. The District Conference for Corpus Christi District will convene at Beeville Thursday, July 3, at half past three o'clock. Let the brethren all be on hand, and the preachers come in the fullness of the blessing of the gospel of Christ. J. B. DIXON, P. E.

Brownwood, August 2. District Conference at Lower Cherokee, in San Saba county, August 14, at 9 a. m. C. H. ELLIS, P. E. San Saba, Texas.

WACO DISTRICT--THIRD ROUND. Waco cir. 2d Sunday in May. Waco sta. 3d Sunday in May. East Waco cir. 4th Sunday in May. Roscoe cir. 1st Sunday in June. Marlin, 2d Sunday in June. Calvert and Hearne, 5th Sunday in June. Bremond cir. 1st Sunday in July. Kosse cir. 2d Sunday in July. Mt. Vernon cir. 3d Sunday in July. Woodcock cir. 4th Sunday in July. District Conference will convene at Calvert, embracing the 1st Sabbath in August; conference will convene Thursday before, at 9 o'clock, a. m. on Thursday night by Sam P. Wright. May we have a full attendance. THOS. STANFORD, P. E.

MARSHALL DIST.--SECOND ROUND. Overton and Truett, at Overton, April 19, 20. Henderson sta. April 23, 24. Bellview cir. at Union Springs, April 26, 27. Marshall sta. May 3, 4. Harrison cir. at Concord, May 10, 11. Longview cir. at Summerfield, May 17, 18. Hallville, at Fort Crawford, May 24, 25. Starrville, at --- May 31, June 1. Garden Valley, at Holly Springs, June 7, 8. Prairieville, at Wesley chapel, June 14, 15. Mineola, June 21, 22. Elysian Field, July 5, 6. District Conference will be held at these quarterly meetings, and a full attendance of all the members is expected. Residing elders to call, at Marshall, June 26 to 29. Conference will be called to order at 9 o'clock a. m., on the 26th. The ADVOCATE is earnestly requested to answer to roll-calls. We propose to have a full attendance of all members and a large number of visiting brethren. Will Bishop Keener come? R. W. THOMPSON, P. E.

GALVESTON DISTRICT--SECOND ROUND. Cedar Creek, at Prairie chapel, May 3, 4. Bryan sta. May 10, 11. Brazoria, May 17, 18. Houston Church, at West Point, May 24, 25. Matagorda, at Caney, June 1. San Felipe, June 7, 8. Dear brethren, it will be impossible for your residing elder to meet all these appointments. Those who know him need no assurance that he will be inexpressibly grateful for the privilege of resigning the labor 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. B. D. DASHIELL, P. E.

Table with 5 columns: Church Name, P. E., P. E., P. E., P. E. Lists churches like St. Johns, St. James, Cedar Bayou, etc.

CHAPPEL HILL DISTRICT--SECOND ROUND. Wellbourn mis. at Wellbourn, May 3, 4. Bryan sta. May 10, 11. Bryan cir. at Concord, May 17, 18. Chapel Hill sta. May 24, 25. Hempstead mis. May 31 and June 1. Woodville cir. at Spring Hill, 6th Sunday in May. Caldwell cir. 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. Bastrop sta. May 3, 4. Winchester cir. at Alum Creek, May 10, 11. Rockport cir. at West Point, May 17, 18. Lagrange sta. May 24, 25. Flatonia cir. at Schulenburg, May 31, June 1. Weiner cir. at Oakland, June 7, 8. Columbus cir. at Pleasant creek, June 14, 15. Columbus sta. June 21, 22. E. S. SMITH, P. E.

BEAUMONT DIST.--SECOND ROUND. Homer cir. 2d Sunday in May. Woodville cir. at Wolf Creek, 5d Sunday in May. Woodville cir. at Spring Hill, 6th Sunday in May. Moscow cir. at Bold Springs, 1st Sunday in June. Liberty cir. at Wallisville, 2d Sunday in June. Bremond cir. at Orange, 3d Sunday in June. District Conference at Woodville, to embrace the 3d Sunday in June, commencing Thursday night before. DAN L. MOISE, P. E.

HUNTSVILLE DIST.--SECOND ROUND. Dodge mis. at Shockey chapel, 1st Sunday in May. Anderson, at Fairview, 2d Sunday in May. Courtney and Plantersville, at Courtney, 3d Sunday in May. Navarro and Millican, at Navarro, 4th Sunday in May. Spring creek, at Willow chapel, 1st Sunday in June. S. C. LITTLEPAGE, P. E.

SAN ANTONIO DISTRICT--SECOND ROUND. Shelby, at Brooklyn, May 3, 4. Pleasant Grove, at Ashby, May 17, 18. Lion Flat, at New Prospect, May 24, 25. Millam, at Myrtle Springs, May 31, June 1. Melrose, at Chitren, June 7, 8. W. A. SAMPY, P. E.

PARIS DISTRICT--SECOND ROUND. Dodd cir. cir. May 3, 4. Wayland cir. May 10, 11. Clarksville cir. May 17, 18. Cooper cir. May 24, 25. Rainey cir. cir. June 7, 8. Delegates to the District Conference will be elected this round. District Conference to convene at Clarksville, June 26 at 9 a. m. J. H. McLEAN, P. E.

JEFFERSON DISTRICT--SECOND ROUND. Colleville cir. 1st Sunday in May. Mt. Pleasant cir. 2d Sunday in May. Hammett's Chapel, 3d Sunday in May. Kelleysville cir. at Minna's Chapel, 4th Sunday in May. J. B. ELLIS, P. E.

PALESTINE DISTRICT--SECOND ROUND. Crockett and Augusta, at Crockett, May 3, 4. Palestine sta. May 10, 11. Taylor cir. at Field's chapel, May 17, 18. Tyler sta. May 24, 25. Athens cir. May 31, 1. Trinity cir. June 7, 8. Larksville, June 14, 15. The Palestine District Conference will convene at Rusk, June 27, at 9 a. m. JOHN ADAMS, P. E.

GEORGETOWN DISTRICT--SECOND ROUND. Georgetown cir. at Berry's Creek, May 3, 4. Georgetown and Round Rock, at Round Rock, May 10, 11. Liberty Hill, at Bagdad, May 17, 18. J. FRED COX, P. E.

WAXAHACHIE DIST.--SECOND ROUND. Sims sta. 1st Sunday in May. Milford cir. 2d Sunday in May. Reager, 3d Sunday in May. District conference will be held this round. CHAS. E. BROWN, P. E.

TERRELL DISTRICT--SECOND ROUND. Terrell, 1st Sunday in May. Kaufman cir. 2d Sunday in May. Rockwall cir. 3d Sunday in May. R. M. POWERS, P. E.

SHERMAN DISTRICT--SECOND ROUND. Bonhom cir. at Round Prairie, 1st Sunday in May. Pilot cir. at Belle Plain, 2d Sunday in May. Siltot Grove cir. 3d Sunday in May. J. M. BINKLEY, P. E.

FORT WORTH DISTRICT--SECOND ROUND. Cowtown, May 3. Fort Worth sta. May 10. HORACE BISHOP, P. E.

WEATHERFORD DISTRICT--SECOND ROUND. Christian mission, May 3, 4. W. PRICE, P. E.

GAINESVILLE DISTRICT--SECOND ROUND. Henrietta mission, May 10, 11. West Fork mission, May 17, 18. Montague cir. May 24, 25. Rosston cir. May 31 and June 1. W. H. MOSS, P. E.

DALLAS DISTRICT--SECOND ROUND. Grapevine cir. at Grapevine, May 3, 4. W. B. HENNESSY, P. E.

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HOP BITTERS. If you are a man of letters, tolling over your mind night work, to restore brain and nerve waste, take HOP BITTERS. If you are young, and suffering from any indiscretion of 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 injury, take HOP BITTERS. Have you dyspepsia, kidney or urinary complaint, disease of the stomach, bowels, blood, liver, or nerves? You will be cured if you take HOP BITTERS. If you are simply ailing, are weak and low spirited, try it. Buy it. Insist upon it. Your druggist keeps it. HOP BITTERS. It may save your life. It has saved hundreds. Established in 1845.

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The subscriptions to the thank-offering which the English Methodists are making to their connectional funds now amounts to over one million of dollars.

At the late session of the Foochow Methodist Conference, China, two thousand five hundred and ninety-six Chinese members were reported. There are five presiding elders' districts in the conference.

At the late session of the Italian Mission Conference Bishop Bowman stationed ten Italian preachers. While holding the session he, the Bishop, heard of the death of his wife in America.

A CAPITAL idea comes to us from the Wesleyan Advocate. It is a "Balaam box," in which is deposited the crude productions of unfledged writers. Every newspaper needs one.

ONE of the trials of life these days is found in that class of newspaper articles, which under an attractive head line and a well written introductory, winds up in an advertisement of some well known patent nostrum.

WE heartily enjoyed a call this week from Col. Frank W. Johnson, of Austin, and Col. Moses A. Bryan, of Brenham, whose records in early Texas history will become brighter as the years move.

COL. GUY M. BRYAN, fresh from his legislative labors, called in for a few minutes this week. It is his impression that an extra session will be called at an early day, growing out of the exigencies of our State affairs.

THE East German Conference lately held a session in Baltimore. At the close of the session the whole body proceeded to Washington and a reception was given them at the White House by the President and Mrs. Hayes. Speeches were made in English and German. The German speech was replied to by Hon. Carl Schurz.

THE attention of the preachers of the Northwest Texas Conference is called to the appeal of Bro. Cox, the Treasurer of their Board of Domestic Missions. We are glad to note the number of reports of early and liberal collections for our mission work. Those men who supply fields on our frontier have special claims on the prayers and aid of their brethren. Hold up their hands.

WE see it stated that there are now 600,000 drunkards in our land; 164,000 licensed liquor shops; and that in the year 1872 the cost of drink in the United States was \$735,000,000. Can we take in the aggregate of misery that will be linked with the history of that vast army of drunkards? How near this world is to pandemonium in its moral condition when 164,000 men make it their business to brutalize and destroy, soul and body, their fellow-men? What did those who paid out that \$735,000,000 get in return? A momentary glow of pleasure followed by an eternity of sunless gloom.

DR. EDWARDS, of the Northwestern Advocate, in an article on "Facing the Crisis," threatens as follows: "If rebels persist, the people will not fail to speak on the subject. We have a notion that the world has never seen such wrath as will be shown by a patient North in case it reassumes original jurisdiction. Appomattox was a lovefeast in comparison!" To which Dr. Lafferty responds: "Brother Arthur Edwards, don't 'resume.' The humble writer of these friendly lines did, in the year of grace 1861, 'resume his original jurisdiction.' Four years of sorghum molasses and unsifted meal, while the government was after his 'original jurisdiction,' made him wondrous kind towards any one who is rash to 'resume original jurisdiction.'

THE CAMPAIGN OPENED.

We are glad to report that the Chief of Police in Galveston is fulfilling, in part at least, his official obligations. The presence of disreputable houses in our city, and the boldness with which the vicious have flaunted their infamy in the face of all who walked our sidewalks, have been reproaches on our civilization. The complaints of good citizens respecting disreputable houses have hitherto secured no relief. Even the earnest demand of the last grand jury failed to procure an abatement of the evil. Capt. Atkins has inaugurated a campaign against these haunts of infamy. He has arrested several notorious characters and will, we trust, follow up this raid on vice until its unblushing visage is no longer an offense to decency in our midst. This action of the Chief of Police will meet the support of all right thinking citizens. We trust he will have more than passive approval. This leprous evil has fastened deeply in society, and the officer who does his duty will need the moral support of every good man and woman in society. We are also informed that City Attorney Davidson is co-operating with the Chief of Police to the fullest extent.

Having entered the campaign we trust the work will be thorough. The social evil is an infamous blot on our civilization; but there are other offenses which demand the attention of the sworn officer of the law. Our present Chief of Police is not ignorant of our State and city ordinances against gaming; and we are sure that those laws, which, under the imbecile administration of the predecessors of the present incumbents have been dead letters on the statute book, will be enforced. We accept the present action as a pledge that this will be done.

A SCHOOL OF VICE.

There is one particular evil to which, in the name of every father and mother in our State, we desire to call the attention of the Mayor and the Chief of Police. In some of the dens of sin in our midst there are often seen crowds of boys steeping themselves in the lowest forms of vice. We have been informed that at one establishment, which can be seen from the Postoffice corner, almost any night, but especially on Saturday nights, a crowd of boys can be found engaged in various games. At one of those games, known as "pigeon hole," boys so small that they have to stand on chairs or boxes are sometimes seen aping the airs and profanity of grown-up gamblers while they drive the balls. Around them are larger boys engaged in games of domino, pedro, casino and other sports, for drinks or cigars. The air with which these youthful devotees of vice turn off a glass of foaming beer would be amusing were it not that the ghastly visage of the drunkard looks with a mocking leer on these boys from the not far distant future. Often a boy who ought to be at home near his mother's side, or certainly under the watch care of his father, is engaged in these games for cigars and drinks with men of middle life; and often a gray-haired veteran in sin is seen leading these boys to ruin. The glowing cheek of youth and the gray hairs of hoary headed sinners almost mingle as they bend together over the pit. While men are so utterly lost to moral principle that they will make the ruin of young boys a matter of profit, there ought to be vigorous efforts on the part of the custodians of law and order to suppress their dens, while every father and mother should unite in demanding that the work be well done.

DR. LAFFERTY, of the Richmond Advocate, some times speaks in riddles. What can he mean by the following: "We would suggest to certain writers, and, with humble diffidence, to certain speakers, that if they would graze out into pastures new and fresh fields, it would oblige the public. A man may look as wise and solemn as an owl laying an egg, but if he chews the same old cud somebody is going to gape and yawn."

THE MORALITY OF THE CITY.

Galveston City Charter has the following language:

Section 4. To license, tax and regulate billiard tables, pin alleys and ball alleys, and to suppress disorderly houses, tipping shops and groceries, gambling and gambling houses, lotteries, and all fraudulent devices and practices, bawdy houses of prostitution or assignation.

From this basis the City Council created the following ordinance, which may be found in Article I., Chapter 31:

Section 5. If any person or persons shall play at any tavern, inn, storehouse, house for retailing liquors, or any other public place, or in any street, or in any other public place, or in any out-house, where people resort, within the limits of the city of Galveston, a game or games with cards, or dice, for money or other valuable consideration, such person or persons so playing shall be guilty of misdemeanor, and for each and every such offense, on conviction thereof before the Recorder of said city, shall be subject to a fine of not less than one dollar nor more than one hundred dollars.

Section 6. If any person or persons shall hereafter be guilty of keeping or exhibiting any gaming table called A. B. C. or E. D. or roulette, rowley-powley, rouge et noir, or shall keep or exhibit any other gaming table or bank, of the like kind, or of any other description, under any other name or denomination, or without any name therefor, or shall be in any manner interested or concerned in keeping, exhibiting or carrying on any such table, bank or game, at any place whatever within the limits of said city, each and every person so offending shall be deemed guilty of a misdemeanor, and on conviction thereof for each and every such offense, shall be fined in a sum not less than fifty dollars nor more than one hundred dollars, to be recovered before the Recorder or any court of competent jurisdiction.

Section 7. If any person or persons shall be concerned at betting at any of the gambling tables, bank or banks, enumerated in section four and every such person so offending, for each and every such offense, on conviction thereof before the Recorder of said city, or any court of competent jurisdiction, shall be fined in a sum of not less than ten nor more than one hundred dollars.

Surely there is nothing complex in the above. The charter gave the aldermen the power to enact ordinances of this class, and by so doing they discharged their full duty to the city. Can the same be said of the present city administration which has been in power now for upwards of one month. The grand jury that sat during the March term, in language pointed and forcible, announced that the police were instructed by their superiors not to interfere with gambling hells or houses of ill-fame unless a disturbance took place therein; and, this too, in face of the plain language of charter and ordinance. It is a burning shame that night after night the glare of gas flaunts itself in the face of a heavily-ridden tax-paying community, flowing with flaring brilliancy from these houses. Almost every block in the business portion of Market street has up stairs a faro bank. Were they suppressed by the authorities, whose sworn duty it is to put them down, dupes would not be attracted to them by "strikers" and "outside men" paid for this work. The money thus squandered would be spent for the benefit of their families. Every retail store in the city loses custom by gambling hells being permitted to ply their vocation, as the working man, when paid off, would spend his money for the necessities of life instead of having it consumed by a band of profligate society vampires. If Mayor Leonard wishes to make his administration a success, he will instruct the Chief of Police to place an officer at the door of each gambling hell and report the names of their frequenters. There is a gambling shop on Postoffice street, near the corner, where colored people resort; and it has been said that this concern is owned in whole or in part by a present or former city officer. There is great present need of having men in power who value their official oaths.

A few days ago a party was upbraided by a gambler on Market street for daring to quit a game while he was winner. Words were banded on the public street between the keeper of the gambling hell and the fortunate winner, but there the matter ended. It was a severe shock to the owner of the house that any person could leave there with more money than he had risked on the game, and the occurrence being such an unusual one, he could not restrain his indignation which found vent in public expression. Where then were the police or State authorities who inform every grand jury of the difficulty they labor under of getting evidence to convict gamblers of keeping such houses?

(NOTE.—This article was in type before we received information of Capt. Atkins' raid on houses of ill-fame.—Ed.)

POSTAL POINTS OF ORDER.

The meeting of long separated friends always touches our sensibilities. We remember witnessing the reunion of a husband and wife, the latter of whom had been absent many months in search of health. It took place in the cars, and as we happened to be standing in the aisle as they approached from opposite directions, we were much impressed by their meeting, for we were caught in their embrace. Being the smallest of the three, the fervor of their meeting took away our breath. We had more than our share of that touching scene.

We remember the case of a disinterested friend who was endeavoring to adjust a difference between two excited individuals. On such occasions each man usually wants to have the last word; and from words these parties went to blows. The disinterested friend persisted in his well meant efforts, and came out of his peace-making more badly mauled than either of the belligerents.

While our position between that loving couple was embarrassing—as everybody was laughing at our predicament—we rather liked it; but we confess that the man who was pounded while seeking to perform the blessed work of the peace-maker comes in for our tenderest commiserations.

Both these cases illustrate the awkward attitude the editor of a church paper often occupies with his correspondents and readers. Now and then he comes in for a loving embrace which may not properly belong to him; and then he has to take a share of the hard knocks the sturdy belligerents aim at each other. As an umpire when so many conflicting opinions and tastes are involved, he is very certain that if he tries to please everybody he will please nobody. One of the embarrassments of his position arises out of the fact that he is held by many responsible for all the opinions which his correspondents express. We presume very few who have been called to preside over deliberative bodies have been satisfied with every utterance, either as to style, matter or spirit, of each participant in the discussions. It is not expected that each argument and appeal, each gesture and tone, with the temper they reveal, will be the exact reflection of the tastes or opinions of the chairman. Each man speaks for himself. Without this independence of expression, there can be no freedom of debate. It is the business of the presiding officer to hold the discussion within proper bounds. The frequent rap of the gavel tells how liable the best of men are to transcend proper limits. At times some departure from the rules of order may escape the attention of the chairman, in which case it is the right of any member to rise to a point of order, and if the point be well taken, both the chair and the assembly should sustain it. Editorial responsibility is analogous to that of a presiding officer. He may not demand that each correspondent shall reflect his sentiments; at the same time he is expected to restrict all utterances within proper limits. Should he in the judgment of any of his readers fail to do so, it is their right to "rise to a point of order." Some of our correspondents have done so, and we frankly confess that many of their points are well taken.

Our postal column is a new departure, and in getting it fully into operation we have allowed larger latitude than is usually done by a religious journal. This column is unquestionably a success, but we would suggest one or two points to those who appear in it: Personal references, either in love and admiration or in a spirit of criticism, require sound judgment. Too much of the "mutual admiration" style may disgust; while the thrusts of censure or sharp wit may wound. When there is a too liberal supply of praise, though intended for others, we remember our confusion when sharing the embrace of that loving couple; and when a keen shaft wounds a brother we must share his pain. Let us be brethren.

While we have given unusual latitude to a rather loose style, etc., in the postal columns we would suggest that "slang" is not in good taste anywhere, and much less in the pulpit or religious

ress. Bret Harte has styled slang "sabre cuts of Anglo-Saxon" and many slang phrases may have in them peculiar sharpness and force, yet it would be well in their use on all occasions to "let your moderation be known to all men." We would again suggest that in the postal column "facts and not comments" are the special demand.

A MAN in jest told a story about a neighbor which, if true, would have been inconsistent with that man's Christian professions. Lightly spoken words do not always as lightly die. Some who were present and knew the parties understood it as a jest; others who knew them but partially, and failed to note the tone and manner of the speaker, accepted the statements as true. They told it to others, and tales seldom lose anything by repetition. The thoughtless jest ere the week was ended became a slander which damaged the good name of an earnest-hearted Christian man. It reached the ears of the victim and caused him the keenest pain. He traced it to its author who was deeply distressed that his thoughtless speech could have wrought such mischief. He at once offered in any shape or manner possible to correct the evil report. The aggrieved person asked him if he had heard of the penance an aged hermit placed on one who admitted that her words had wronged the good name of an innocent person. "No; what was it?" "Simply to go and procure a head of thistle-down when the seed was ripe and scatter them by the roadside. After the seed were scattered, the hermit required the penitent to gather up each seed before they would take root and yield other fruit." "I see it," said the repenting friend. "I have scattered the thistle seed of slander; I can never gather them." We append another moral: Words spoken may live in their influence when we are dead; but words written may have a broader field and yield a larger harvest. What a man puts on paper can not be blotted out. It may be read by thousands who will never see an explanation and may inflict wounds which may fester in many a heart when the hand which made them is cold in death.

"If you have not been to theatres you have no right to find fault with them; you do not know what you are talking about."

We have more than once read the above rebuke to the clergy who have had the manliness to denounce the modern drama. It is not necessary that a man should handle coals to be sure that by so doing he shall be besmirched; nor take a serpent into his bosom to be convinced that its poison is deadly. He need not frequent the gambling saloon to be assured that gambling is a vice fatal to honor and happiness; nor click glasses at the bar with the sot to know that a serpent lurks in the wine-cup; nor need he frequent houses of prostitution to learn how destructive to human happiness is the social evil. He finds in the newspapers themselves sufficient proof of the moral ruin which lurks along these paths of sin. The slime of the serpent trails through their columns and proclaims its deadly nature. The miasma of sin floats through all the walks of society, and no one need plunge in the fetid swamp to seek it out. Men may be satisfied that a plague is desolating a city or province without testing in person the power of the insidious disease. Man may comprehend the moral quality of vice without herding with the vicious.

A good brother of the Calvinistic persuasion, and an old subscriber to the ADVOCATE, in renewing his subscription expresses surprise that we can doubt the doctrine of the final perseverance of the saints, and asks: "How can you doubt the word of Him who says: He is able to keep that which we commit to him?" We have no doubt on that point. God will keep all we commit to His hands, but the fear is that we may fail to persevere and becoming lukewarm—viz: "neither cold nor hot"—and God will "spew us out of His mouth."

THE RAINS.

The long drouth in Texas has ended in floods of rain. On the evening of the 23d White Oak bayou at Houston began to overflow its banks and by morning bridges, barges, warehouses, cotton compresses were under water; also all the railroad bridges, including that of the Great Northern and the Buffalo bridge over Buffalo and White Oak bayous. The bridges connecting the main part of the city with the Fifth Ward were under water and all communications except by boats cut off. The flood reached its height on the 26th. Contrary to the fears of all, the Long bridge resisted the pressure. It is estimated that the loss of property and bridges will be at least one hundred thousand dollars. It is thought that this flood is higher by two feet than the great flood of 1854. The flood damaged the bridges on the different lines of railroad and for a time stopped the wires and trains.

THE April number of the quarterly Review of the Methodist Episcopal Church, South, came to hand in good time. It contains 192 pages of closely printed matter. We have not had time to give it a careful reading, but will give our readers the table of contents: 1. Miracles and testimony—By the editor, Dr. Hinton. 2. Anglo-Catholicism: some radical questions concerning Episcopalians in England and America—By Rev. J. J. Tigert. A. M. 3. The study of nature and her laws, compatible with the character and functions of a Christian minister—By A. Means, D. D., LL. D. 4. The human will—By Prof. W. C. Richardson, P. H. D. 5. Constitution of the soul—By R. H. Rivers, D. D. 6. Sinlessness of Christ—By T. O. Summers, D. D., LL. D. 7. Meditation—By Joseph West, D. D. 8. The supernatural in the New Testament—By A. W. Wilson, D. D. 9. The English language; its age and origin—By A. B. Stark, LL. D. 10. The poetry of Tennyson—By J. B. Wardlaw, Jr., A. M. 11. Present state of astronomical science—By H. S. Thrall.

This table presents an attractive variety of subjects, and the names of the distinguished writers guarantee a rich treat. These leading articles occupy 141 pages of the Review. Next follows a literary table occupying twenty pages. Among the book notices by the editor, are—sermons and lectures, by Munsey; course of English thought, by Leslie Stephens; life of Lord Macaulay, by Otto Trevelyan; life of Hon. A. H. Stephens, by R. M. Johnson; lectures on preaching, by Bishop Simpson; Biblical and theological library, by Crooks and Hurst; smiles and tears, and Cook's Monday lectures; And Professor Starke furnishes notices of an English grammar; a French dictionary of popular education; illustrated history of ancient literature, by Quackenbos; Marlow's tragic history of Dr. Faustus, etc.; American colleges, by C. F. Thwing; Shakespeare's tragedy of Hamlet; Lessing's Lalkoon; and aspirations of the world.

Next comes views and reviews, occupying eight pages; magazine notices, and editorial notes. In these notes the reader is informed that the prospect of the "Review" is most encouraging, the supply of the January number having been exhausted. Of his work the editor says: "It aspires to be a medium for the interchange of lofty, ennobling thought, for the discussion of profound problems in every department of learning. We shall study to give variety in contents, well knowing there are not readers enough of any one specific order to sustain a first class periodical, solely devoted to their special cast of mind. We are thankful for the measure of success attending our earnest effort to meet a felt want." We should be glad if Texas would give the new enterprise a hearty support.

A CORRESPONDENT of the New York Advocate proposes to eliminate from the discipline the obsolete rules against wearing gold and laying up treasure on earth, etc.

Texas Christian Advocate

HOLY BIBLE.

Holy Bible, book divine, Precious treasure, thou art mine. Mine to tell me whence I came, Mine to teach me what I am.

The Great Ocean.

Under the title "Land and Sea," Dodd & Mead have brought out five small, illustrated volumes, on the "Frozen North," the "Ocean," "Builders of the Sea," "India," etc., from which we take some facts for the children.

Pictorial History of Texas.

The author, Rev. Homer S. Thrall, and the publishers, Thompson & Co., of St. Louis, have performed a good service in the preparation and publication of the work named above, which presents in a condensed form most that is of interest and value to the general reader in the past history of Texas.

AFRICAN SPIDERS.—Livingstone was once bitten, when asleep, by a light colored spider. Feeling something running across his forehead, he put up his hand to wipe it off, when he was sharply stung on the hand and head, and the pain was very acute, but ceased in two hours.

saw a very large black hairy spider, an inch and a quarter long, and three quarters of an inch broad, which had hooks at the end of its front claws, similar to that at the end of a scorpion's tail. When these hooks were pressed the poison came out. There are spiders in South Africa which seize their prey by leaping upon it from a distance of several inches.

DR. R. M. Hatfield, through twenty-five years, has been pastor to the most conspicuous Methodist churches in Chicago, Cincinnati and Philadelphia, and is now at Evanston, the Methodist educational suburb of Chicago.

The scandalous law of the Territory of New Mexico which gave the control of public education to the Jesuits has been, very properly, abrogated by Congress.

The evangelical Protestants of France continue to express in the strongest terms their belief that the French people are ripe for the reception of Protestantism than they have been at any time since the Reformation.

A single incident shows how the Reformed Episcopal Church in England is likely to profit by the dissensions of State Church parties. At Sideup, Kent, an evangelical vicar died; the ministrations of his successor were not agreeable to a large number of the worshippers in the parish, who proceeded to erect another church building.

The great English orator, John Bright, thus expressed his views of the future of the American continent: "I see one vast confederation stretching from the frozen North in unbroken line to the torrid South, and from the wild billows of the Atlantic westward to the calmer waters of the Pacific main; and I see one people, one language, one law, and one faith, and over that wide continent the home of freedom and a refuge for the oppressed of every race and clime."

RATIO OF THE SUNDAY SCHOOL TO THE CHURCH.—The following figures, showing the relative strength of the Sunday-school forces of the several religious denominations, as compared with the regular church population, are condensed from the "United Brethren": United Brethren, 116 to 100. M. E. Church (North), 106 to 100. Presbyterian (North), 104 to 100. Protestant Episcopal, 101 to 100. Methodist Protestant, 90 to 100. Presbyterian South, 50 to 100. Cumberland Presbyterian, 55 to 100. M. E. Church (South), 55 to 100. Regular Baptist (North and South), 43 to 100. African M. E., 42 to 100. South-west Missouri Conference, 27 to 100. These figures are very suggestive, but not very consoling.

SINCE the beginning of modern missions, the Bible has been translated into 212 languages, spoken by 850,000,000 human beings, and distributed at the rate of nearly twelve every minute.

Sunday School. INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER—SIXTH LESSON—May 11, 1879. Isa. lv: 1-11; The Saviour's Call: Time—Between 715 and 688 B. C. Place—Jerusalem; Rulers—Hezekiah, King of Judah; Sargon, King of Assyria.

GOLDEN TEXT. In the last day, that great day of the feast, Jesus stood and cried, saying: "If any man thirst let him come unto Me and drink.—John, vii: 37.

This lesson is an inseparable result of the two preceding lessons. Man's sin required atonement, and the atonement required the Messiah. To save men it was necessary that He should suffer for them; and when man's debt of sin was paid He alone could invite him to share in His bounty.

V. 9. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." This is a beautiful illustration of the previous verse.

V. 10. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater."

"waters;" figurative word to express God's blessing; "he that hath no money" is invited, so that none are without excuse; "buy;" buy without paying for; "eat;" enjoy; "wine;" that which cheers; "milk;" that which supports.

V. 2. "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?"

V. 3. "Incline your ear and come unto Me; hear and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David."

V. 4. "Behold I have given Him for a witness to the people, a leader and commander to the people."

V. 5. "Behold, Thou shalt call a nation that knoweth not Thee, and nations that knew not Thee shall run unto Thee, because of the Lord Thy God, and for the holy one of Israel; for He hath glorified Thee."

V. 6. "Seek ye the Lord while He may be found; call ye upon Him while He is near."

V. 7. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

V. 8. "For my thoughts are not as your thoughts; neither are your ways my ways, saith the Lord."

V. 9. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

V. 10. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater."

V. 11. "So shall my word be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

unblessed heart is like the sterile earth. The snow in the colder regions is another of God's wonderful mercies. It serves the place of rain, and in addition it prevents the intense cold from killing much vegetation.

V. 11. "So shall my word be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

1. As small as the heart is, it has its hunger and thirst—so great at times that the earth could not measure them.

2. How many spend their money for perishing bread! and how little is spent for that which profits the soul!

3. As the serpent-bitten Israelites died because they would not look to the remedy—the brazen serpent—so men die to-day because they will not listen to the pleading voice of Jesus.

4. Jesus, the God-man, is the only link to bind man to God and heaven. He is man's only witness of God and of His mercies for those who believe, and of the sorrows that await the unbelievers.

5. Unless Christ had been crucified and glorified, He could not have drawn all nations to Him, as He has.

6. Now Christ is near us, and is entreating us to seek Him before He departs from us forever.

7, 8 and 9. God's way of saving man is simple and easy; and while the salvation is priceless, anyone can have it by turning from his own way and returning to God's way.

10. God rains His mercies upon us from the cradle to the grave, and if they return to Him void, sad are the consequences to us.

11. Christ's mission to man will not fail; while individuals who refuse to accept His offers will sadly fail.

A WISE GOVERNOR.—Midhat Pacha, while governor of the vilayet of Bagdad, emulated the methods of Caliph Haroun Alrashedid in dealing with the lawless tribes under his sway.

FACTORY FACTS. Close confinement, careful attention to all factory work, gives the operatives pallid faces, poor appetite, languid miserable feelings, poor blood, inactive liver, kidney and urinary troubles, and all the physical and medicine in the world cannot help them unless they get out doors or use Hop Bitters.

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Texas Christian Advocate

Calendar—May, 1879.

FOUR SUNDAYS—31 DAYS.

Table with columns for Day of Month, Day of Week, Sun Rises, Sun Sets, Moon Sets. Lists days from Thursday to Saturday.

May 4—Third Sunday after Easter. May 11—Fourth Sunday after Easter. May 18—Ascension Sunday. May 25—First Sunday after ascension.

MOON'S PHASES. Table with columns for Full moon, Last quarter, New moon, First quarter.

HISTORICAL EVENTS—APRIL. May 1, 1745—Saint Patrick killed. May 1759—Wesley's first public preaching. May 3, 1814—Coke died. May 4, 1824—Revs. Rice and Hannah. British fraternal messages. May 9, 1787—Perrotin died. May 10, 1836—McKendree's funeral. May 11, 1824—Sumnerfield in Baltimore. May 12, 1759—First corner stone of a Methodist chapel (Bristol). May 13, 1820—Bishop Soule elected. May 14, 1758—Wesley returned to America. May 15, 1816—Bishop Roberts and George elected. May 16, 1838—Martin Ruter died. May 17, 1857—Mrs. Bishop Early died. May 18, 1808—McKendree ordained bishop. May 19, 1828—Canada Conference set off. May 20, 1832—Bishop Emory and Andrew elected. May 22, 1834—Eleventh Conference, London. May 23, 1838—R. R. Grace born. May 25, 1771—Second American Conference, Philadelphia. May 27, 1796—Bascom born. May 28, 1850—Bascom elected bishop. May 29, 1824—Bishops Soule and Hedding ordained. May 30, 1841—Famous slavery debate closes.

SERPENT WORSHIP IN SOUTH AFRICA.—Most, if not all, native tribes in South Africa are snake or spirit-worshippers. With the Zulus it is a specialty. If certain kind of snakes are found in a kraal, a Zulu would no more dare to kill them than he would take his own life. The poor native is often horror-struck by witnessing the unceremonious destruction of somebody's grandfather by the fearless white man. Zulus go so far as to say that they have seen a serpent with one eye, and that it must be the embodiment of the spirit of an old man who died in Zulu-land long ago, who had been deprived of one of these members. When argued with on the impossibility of the spirit serpent crossing the numerous rivers between Zulu-land and the place where it was seen—it not being a water-snake—they reply: "It surely crossed somehow." According to Zulu theology, good and evil are attributable to the benevolent or malevolent agency of the ancestral spirits. If prosperous in an undertaking, lucky in hunting, harvesting a good crop, or returned safely from a long journey, a thank-offering is paid to the friendly spirits. If unfortunate, seriously ill or bereaved, a propitiatory sacrifice is offered. A fat cow or sheep is slaughtered, and a portion of the beef of mutton laid aside for the offended spirit, which is taken—the Zulus say—at midnight.

THE AXE OF MAHMOUD.—There is a proverb current in Northern India which says of any one who meets with unexpected good-fortune, that "He has struck with the axe of Mahmoud the Ghaznevide." This curious saying takes its origin from an historical episode of the first conquest of India. When Mahmoud of Ghazni (Ghizni), descending upon the Punjab from Afghanistan, entered the city of Sonmath, in which stood the most sacred of all Hindoo temples, the Brahmin priests met him at the gates of the shrine, offering an enormous ransom if he would but spare their temples and its idol. The eyes of the rapacious Afghans sparkled at the sight of the treasures thus spread before them, and murmurs of approval were heard here and there. But Mahmoud sternly bade them be silent, and pointing to the huge idol that stood in the midst, strove, "God has raised up, not to throud in idols, but to sweep them from the earth. Behold my answer!" One downward blow of his battle-axe sent the hideous image crashing on the pavement, and as it broke asunder out pouted heaps of gold and jewels worth fifty-fold the offered ransom—this strange hiding-place being in fact, the treasury of the cunning Brahmins, who were thus sacrificing a part in order to save the whole.

It is more profitable to look up our defects than to boast of our attainments.

SNAKES IN INDIA.—The Lancet says that in the report on "Sanitary Measures in India," which has just been presented to Parliament, it appears that last year 21,682 fatal cases from attacks of wild animals had occurred in ten provinces, the largest number being in Bengal, namely, 10,062. The deaths from snake bites alone in the Punjab last year were 828, against 979 the preceding year. As showing the rapidly fatal effect from the bite of the cobra, the commonest and most deadly of Indian poisonous snakes, Surgeon A. J. Wall states that one night, about half past twelve o'clock, a Hindoo punkacooly, aged forty, while sleeping in the veranda of the doctor's house, was bitten on shoulder by a snake about three feet long. The noise and confusion soon awoke Mr. Wall, who at once hastened to the assistance of his servant, and after waiting for a short time for some ammonia, he proceeded to inject it, as recommended by Sir Joseph Fayrer and Professor Halford, previously giving the patient plenty of brandy, walking him rapidly about, etc., yet, notwithstanding all this little effect on the symptoms as it had on the result.

ONE DROP OF INK.—"I don't see why you won't let me play with Will Hunt," pouted Walter Kirk. "I know he does not always mind his mother, and smokes cigars, and once in a while swears just a little; but I have been brought up better than that. He won't hurt me, and I should think you would trust me. Perhaps I can do him some good." "Walter," said his mother, "take this glass of pure, cold water, and put just one drop of ink into it." "O mother who would have thought one drop would blacken a glass so!" "Yes, it has changed the color of the whole, has it not? It is a shame to do that. Just put one drop of clear water in, and restore its purity," said Mrs. Kirk. "Why, mother, you are laughing at me. One drop, nor a dozen, nor fifty, won't do that." "No, my son; and therefore I can not allow one drop of Will Hunt's evil nature to mingle with your careful training—many drops of which will make no impression on him." —N. Y. Weekly Witness.

STRUCK AT THE TAP-ROOT.—The New York Tribune says among other good things touching the tenement-house question: "When our clergyman last Sunday made a combined attack on these pest-holes, they struck at last at the tap-root of the monstrous outgrowth of vice in New York, as in every other great city. They have been fighting Satan faithfully a long time by warring against doctrinal unbelief, the carelessness, the love of the world of their thousands of hearers; but the devil takes other shapes than those to drag down the tens of thousands who never hear them. Physical corruption is the shortest road to hell. Filth, foul air, sleeping rooms crowded with men, women and children, and all the certain and horrible and immediate results from these causes, are degrading the moral nature of millions to-day while the teaching of refined skepticism touts but few."

THE FOE TO AMERICAN SOCIAL LIFE is the tendency to luxury and effeminacy among the well-to-do young women of American cities and large towns. They do not realize how this dreadful mania for expensive pleasure, and a life of alternate idleness and amusement is destroying their health, abolishing true marriage, feeding the flames of gross sensuality and intemperance among young men, and saddening the hopes of the best parents in the land. Some of them will never know it in this world. But most of them have no real purpose to waste their lives in this wretched way. And it is a high crime in mothers, teachers, ministers of religion, and the public press, to pander to this insanity. Thousands of good-hearted young girls are sacrificed every year, when a little wise and prudent guidance would save them. But we feel that they should be told that unless they change this life, they will pass away like the flowers of June, and a more hardy and resolute class will occupy their places.

Obituaries. DOTY.—Died, in Palo Pinto county, Texas, February 11, 1879, Sister Emeline Doty, wife of T. G. Doty, in the full triumph of faith. She professed religion and joined the church at the age of fourteen; and it is useless to comment on her death. She lived and died a Christian. She leaves an aged mother, a husband, four children, and many friends to mourn her loss. But our loss is her gain. May God lead the children and husband and aged mother to everlasting life. J. H. TRIMBLE.

ADAMS.—Mrs. Callie Adams, daughter of John W. and Sarah J. Adams, was born in Tipton county, Tenn., March 27, 1851; professed religion in 1869; was married to Albert S. Adams some two years since; and died, in full hope of heaven, March 25, 1879, near Lancaster, Dallas county, Texas. The writer preaches her funeral and laid her away to rest in the arms of Jesus. We will meet Callie after awhile in the far-away home of the soul. God bless the bereaved ones. M. D. FAY.

LAVESAY.—Bro. W. B. Lavesay died in Travis county, Texas, February 22, 1879. He was born in Bedford county, Tenn., December, 1807, and was brought up in Murray county, where he was married to Miss W. Dorsey in 1827. He then moved to Washington county, Ill.; professed religion in 1839, and was licensed to preach in 1857; emigrated to Texas in 1853, where he performed the functions of his office with great efficiency till the day of his illness, as local elder in the M. E. Church, South. He bore his afflictions for four months with a heroic fortitude, and passed away with a vivid knowledge of a blissful immortality beyond this vale of tears. R. A. ALLISON.

MCCURT.—Mrs. Mary McCurt, wife of Patton McCurt, died at her father's residence, on the Brazos river, Johnson county, Texas, March 20, 1879, after a painful sickness of four weeks, at the twentieth year of her age. She was a member of the M. E. Church, South, having been converted at her father's house, in 1871. The writer saw her a short time before she passed away, and heard her full confession of her sins, while joining in singing the hymn— "On Jordan's stormy banks I stand, Her joyful spirit broke forth in praise and thanksgiving. Her end was peaceful—triumphant. Let her who would imitate her, ever get her touching appeals to them to meet her in heaven. Let me die the death of the righteous." O. M. A.

GOODING.—Lemuel Gooding was born in the city of Portland, Maine, August 11, 1807, and died of pneumonia at Gainesville, Texas, March 25, 1879. Bro. Gooding was a devoted man of religion and a member of the Methodist Church for about forty-five years. His house has been a home for ministers and every denomination for many years. He loved the cause of his Master, and labored diligently in His vineyard. He established the first Sabbath school at Gainesville, and at the time of his death was superintendent of the union Sunday-school at this place. He loved the children tenderly, and in return they loved him with affection. He was who knew Bro. Gooding would expect, he was resigned to death. During his sickness he expressed and gave the assurance that he believed in the triumph of the Christian faith. "Blessed are the dead which die in the Lord." May heaven bless the bereaved wife and children. L. F. SMITH.

BERGIN.—John W. Bergin was born in Houston, Harris county, Texas, March 15, 1840; joined the M. E. Church, South, at Chapmanville, Wash. street, charge, Houston, Texas, July 1, 1864; died on Blanket creek, in Comanche county, April, 1879. In the death of this dear brother the church has lost a worthy member, and the country a noble citizen. He was ready to do every good work in the Sunday-school, ever meeting anywhere and every where, a devoted Christian has entered the abode of the blessed; a faithful workman has been called away from his earthly and every-day duties. His cross has been discharged from the army of occupation to return to his long-sought home in the mansions of superior bliss and glory. The funeral services of the church were performed by the writer on the 14th instant in the presence of a large and deeply affected audience. May the dear departed be able to sustain his dear afflicted wife, aged mother and little children, who mourn the loss of one so dear to them. "Mark the perfect man and behold the upright: for the end of that man is peace." —P. W. GRAVES.

ARMSTRONG.—Sarah A., wife of Rev. J. T. Armstrong and daughter of Hon. W. J. and Frances M. Smyth, was born in Jasper county, Texas, December 13, 1826; was married to her now sorrowing husband, James W. Armstrong, in this world in triumph, at Irone, Hill county, April 8, 1879. She joined the church as a seeker of heaven in 1856, and was converted in faith. Her life and labors were a most triumphant one. Though she suffered for seven long weeks, no murmur or complaint was heard from the patient, amiable sufferer. The sister witness of her conversion and ministered the consolations of religion in her dying hour and bequeathed the same expression of victory, the radiant smile of peace and joy in the hour that she was so gracefully when she first enjoyed the presence of the savior. She said, as she was going down into the cold arms of death, "I will sustain my dear afflicted wife, aged mother and little children, who mourn the loss of one so dear to them." "Mark the perfect man and behold the upright: for the end of that man is peace." —P. W. GRAVES.

JACKSON.—Mrs. Anninda B. Jackson was born in Alabama, September 13, 1817; moved with her parents, James and Mary M. Simpson, to Hinds county, Mississippi, June 20, 1835; was married to J. Jackson, February 20, 1854; joined the M. E. Church in Mississippi, May, 1843; moved to Texas in 1857, and resided at various places where she and her husband have lived ever since, until December 16, 1878, after a short illness, she was transferred to the church above, and buried in the cemetery of the church, filling all the relations of life with fidelity, she was an affectionate wife and mother and a kind neighbor. The writer was present at her funeral during her sojourn in Texas. Her trust in the savior and confidence in God sustained her in all the trials and sorrows of life, and when her Master called, she was ready for the summons, and said: "Jesus can make a dying bed as soft as pillows of down," and sweetly fell asleep in Jesus in the house of a sister in faith. She left a deeply afflicted and sorrowing husband, and a daughter in Louisiana, to mourn the loss of an affectionate mother, and to mourn the loss of the family life she passed over the river. The remaining members are on the way, in expectation of a reunion in heaven. R. ALEXANDER.

CARWELL.—Thou shalt come to thy grave in a full age, like a shock of corn cometh in its season. A long and faithful life is a blessing to be prized and treasured as the best of possessions in this world. Long life is the gift of God; faithfulness is our own work. The two combined make the full and complete fulfillment of duty and usefulness. Mrs. Elizabeth Caldwell, at the age of seventy-seven years one month and nineteen days, died April 12, 1879, at the residence of her son, H. C. Carwell, in Flatonia, Texas. She was born near Indianapolis, Indiana, February 23, 1802; was married August, 1825, to her husband, H. C. Carwell, and had and children in 1846, and has lived in this vicinity since 1852; had been a member of the Methodist Church thirty-five years. She was left a widow in the fall of 1876, and was a consistent Christian life, faithful in all her relations, kind and thoughtful to all about her, and loved and loved by all who knew her. Her husband, she suffered much and long in her last illness. She was attacked with paralysis in 1876, which increased until she was unable to leave her room for many months. She died, all of which she bore with patience and uncomplaining fortitude. She calmly and quietly awaited her release, desiring to depart when her Master should call for her. "Blessed are the dead who die in the Lord." R. W. KENNEDY.

BROWN.—Sister Julia E. Brown was born May 14, 1838; was happily united in marriage to Bro. M. R. Brown, February 17, 1850; but, alas! how soon has death severed the happy union. Sister Brown is no more on earth; her pure, blood-washed spirit has winged its way to a more congenial clime. On the 23rd day of June, 1879, after bidding her friends adieu and leaving her last kiss of affection to her sweet babe, she breathed her last, leaving behind her many friends, two brothers, one sweet little boy and a heart-stricken husband to mourn their loss. Sister Brown was a native of Texas. Professed religion and joined the M. E. Church, South, in 1854, in which she lived a consistent Christian life. For a few years it was the privilege of the writer to be intimately acquainted with Sister Brown, serving as her pastor for two years; but to recount her virtues would require more space than the editor can allow, but may say that she was one of the best women I ever knew. Mild in her disposition, courteous in her manners, loving and kind to all. Through the short period of her Christian life, she loved the church, loved its services, loved its pastors, and in every relation in life sought to have a conscience void of offense toward God and man. So when the end came it did not take her by surprise, but she was ready. Her faith was strong and her hope in God was bright and beautiful, and now, as everything adjusted, she calmly fell asleep in Jesus, fearing no evil; for Jesus was with her to give her the victory, and to buy her life and health and blood-washed through where sickness and death never come, and where parting is known no more forever. O death, where is thy sting; O grave, where is thy victory. May the angels minister from the family circle to-day on earth, but the sepia may not be for long. Earth has no sorrow which is not a blessing, for Jesus is the resurrection and the life. He that believeth in Me, though he were dead, yet shall he live. May God sanctify this bereavement to the good of the sorrowing ones; so that death to us, too, may be gain. T. T. BOOTH.

BIRDWELL.—Fell asleep in Jesus in Bremond January 8, 1879, Mrs. Lula Birdwell, wife of T. J. Birdwell, and sister of Bro. H. G. and B. S. Carden. We are never so well prepared to appreciate earthly blessings as when we have enjoyed and then lost them. What can repair the loss of wife, mother and sister? Our dear Lula was one of those godly women who adorn their life with Christian virtue. God's will was hers. When hearing her final hour she made her request: "When I am dead, take my body to the church—that sacred place I so much love—and have Bro. Givaway make a few appropriate remarks: it is not necessary to say much about the dead." Her mind was bright and clear to the last word she said, and her death as bright as the morning sun. Towards the last, Sister Harvey, standing by her, repeated these words: "Jesus can make the dying bed as soft as pillows of down," and dear Lula finished the verse— "While on His bosom I lean my head, And breathe my soul out sweetly there." These words were spoken by our darling just a few minutes before entering the golden gates of our Father's house—spoken with perfect composure, while her eyes brightened with supernatural splendor. Loved ones sang these beautiful lines just as her happy spirit was taking its everlasting flight from earth to the far-away home of the soul: "O come, angel band! And we are satisfied the angel band came and bore her away on their snowy wings to her immortal home, she heard the noise of wings, she raised her eyes heavenward with a smile, and whispered, "Hush! hush!" She was wholly satisfied more than a year before her death; therefore she could sing: "Jesus comes—He fills my soul: Perfected in Him I am: In every whit made whole: Glorious glory to the Lamb!" Her afflicted husband has lost a precious wife, her two little children a godly mother. God help them to imitate her pious example, and let us all be diligent in prayer, for then he answered in their salvation; and may the whole family on earth and in heaven be reunited with the trump of God shall raise the sleeping dead. ELIZABETH JOINER.

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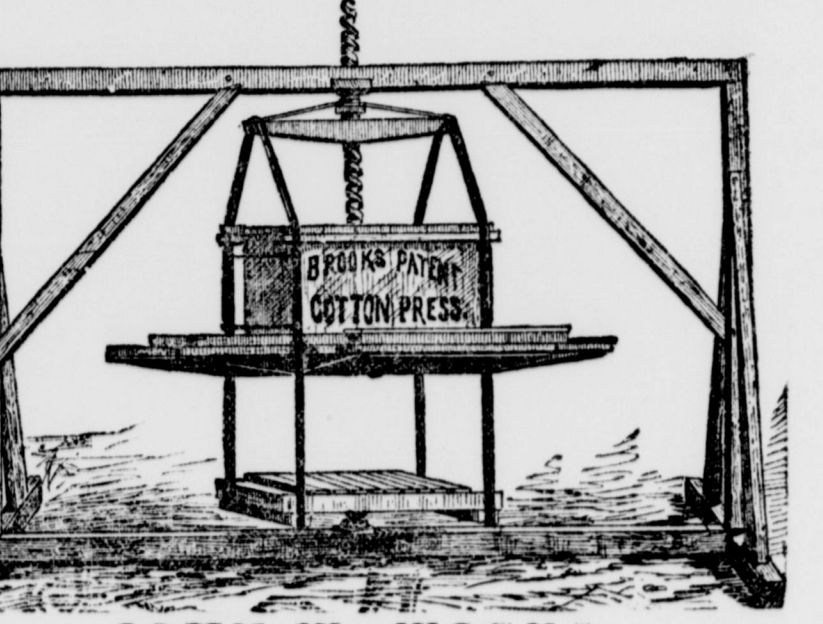
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Texas Christian Advocate

THE CONFERENCE PICTURES.

It may not be inopportune to remind our readers that Shaw & Blaylock, publishers of the ADVOCATE, can supply all desiring them with group-pictures of the Texas Conference, which met in Galveston in 1877; the West Texas Conference, which assembled in San Marcos in 1878; and a group of the Missionaries engaged in the Mexican border mission, taken at San Marcos the same date.

The Texas Conference group has an excellent photograph of Bishop Wightman in the center, surrounded by the clerical and lay members—seventy-two in number.

The West Texas Conference group contains seventy members who are grouped around Bishop Keener, who presided at the session. The Bishop pronounced this one of the best he had ever had taken, remarking suggestively, "my wife will be proud of that."

The Bishop's photograph also appears in the group of Mexican missionaries. This group contains excellent photographs of Rev. A. H. Sutherland and wife and Rev. Joseph Norwood and wife, with twelve Mexican preachers engaged in this work. This picture marks the advance of our church in that great field and should be preserved for its historical interest.

Some, whose photographs are found in these different groups, have already passed from labor to reward. Others will soon pass away. Many who have shared the benefit of their labors on earth will be glad to possess this memorial of those who served God and their generation faithfully during their sojourn on earth.

All these pictures are executed in the very best style of the art. Either of them will be sent by the publishers for five subscribers to the ADVOCATE, accompanied with \$12.50, or for \$2.00 cash. The publishers have made arrangements by which they can furnish photographs of any member of these groups for \$1.25 per half dozen.

A CORRESPONDENT of the Wesleyan Advocate has taken the trouble to look through several numbers of that paper and see from what source its subscribers come. He finds that comparatively few subscribers and but little money are sent by the preachers in what are called first class stations. This is also true of the Texas Advocate. One of our correspondents, who has been alternately in stations, on districts and circuits gives us the reason. In cities the morning daily excludes from many families the weekly papers, even the church papers; and the result is anything but satisfactory. Children raised in such families reading these local sheets, come to think that police headquarters are the most interesting places in the city, and the most noted characters are the regular "dead beats" who figure each morning in the papers. They know nothing of the operations of the church, or the labors and successes of its ministers. On the contrary, members living in the country are dependent very largely upon the ADVOCATE for even secular news; and from our columns learn our doctrines—our missionary labors—and, in general, learn to appreciate and love the church of their fathers.

We suggest that some of our Northern Methodist exchanges would define their position accurately if they would insert the name of their political party into the name of their papers. They claim to be Christian Advocates; none of their readers are in doubt as to their political proclivities. There is more politics than piety in some of their pages.

Missionary enterprises ought not to be considered unproductive, so long as we have such testimony as this: "Thirty-six years ago the island of Samoa had a population of 34,000, all of whom were barbarians. The population now numbers 80,000, the majority of whom are Christians. In the theological seminary are sixty students, and twenty missionaries are sent out every year to the neighboring islands."—United Presbyterian.

WHO IS TO BLAME?

DEAR BROTHER—During the late war I had under my charge five grandsons. Four had fathers to protect them. The other lost his father in the army. The boy fell under the influence of those legally licensed agents for making drunkards, and they did their work well, for, under the influence of drink, he became involved in an act that makes him now a fugitive from justice. Who is to blame?

R. G. R.

We are in receipt of the above from an old friend whom we knew years ago on the Colorado; and, no doubt, have seen under his roof that boy who is now fleeing from the officers of justice. Who is to blame for that young man's ruin? Of course the chief responsibility lies at the door of the unhappy young man himself. Each man has his own battle to fight. This does not lessen the responsibility of those who have aided directly or indirectly in the fearful ruin. A man may expose himself to the assaults of temptation, but the tempter is not less devilish nor is his temptation less destructive on that account. It was the business of the young man to guard against the pernicious influences which assailed him, but the culpability of those who aided in ensnaring him is not lightened by that fact. The tempter must bear his full share of the blame. The man who can see a youth entering on a career of dissipation without knowing that he is driving to inevitable ruin, is simply irresponsibly stupid. That dissipation leads to drunkenness, and drunkenness to death of soul and body, are facts none can question. No man becomes a drunkard of choice. There are few who do not have terrible paroxysms of remorse. There are times when they recoil with unutterable horror from the abyss into which they are plunging. If there were no temptations in their way, and if friends, instead of luring them on to ruin, would seek to warn and shield them, how many could be saved! On those men who make money out of this work of human destruction; on the law-makers, who obstruct wise legislation; on the officers of the law, who fail to execute the law; on the physicians and druggists, who help the victim of a depraved appetite to evade the law; on society, which countenances the presence of this wide-spread evil; on every man and woman who fails to raise his or her voice against the traffic, a measure of the blame is resting.

We have read a very pretty story of two little children in an English church who became weary with the services, which were rather above their comprehension, and being well trained, walked hand in hand before the preacher and lisped out: "Please, sir, may we go home." Permission was kindly given and the little ones quietly went out. In contrast with the above we record a custom many young people have adopted in certain congregations. They enter the church and remain quiet until the preacher announces the text and then noisily stalk out of the house. Others wait a little longer, and, regardless of the preacher's feelings, or the fact they are disturbing the congregation, deliberately drag their heels out of the assembly. If their purpose is to attract attention they are usually successful. Could they read the thoughts of those who are disturbed, their complacency might be diminished. If, like the children, they find the sermon above their comprehension—this is possibly the case in many instances—they may have a plea for retiring, but, like the children, they should respect the rights and feelings of others on such occasions.

Two persons in Astoria, Illinois, have been poisoned by arsenic in the cheese manufactured in that town, and the result is people are afraid to use the cheese made in that factory. It has been proven that nearly all the whisky drunk in Texas, as well as the rum, brandy and wine are heavily charged with drugs, some of which are labeled "poison" in the drug stores. We would like to see the drinkers choked off with strychnine, or anything of that sort. Arsenic in cheese and nux vomica in whisky are different things.

The Problem of Moral Evil.

The problem of moral evil has elicited the attention of the most serious and thoughtful minds in every age of the world, and conflicting theories of philosophers and theologians, and may by many still be regarded as a dark problem. As in the days of Copernicus and Kepler, astronomers and philosophers had so scribbled over the skies that it was scarcely possible for them to observe the traces of the original design; but when by patient, believing perseverance they found the key which unlocked the door of nature's magnificent temple of worlds, there burst upon their vision a scene of perfect harmony, order and beauty. As moral science should at least keep pace with physical science, may we not expect to find a key to the inner sanctuary which will discover to our minds the harmony, beauty and glory of the moral world? But what key did they find? The same that we are to find. It was simply the inquiry of truth, which, as Bacon says, is the wooing of it. We are to look not to the imaginations of men, nor to long established theories; and, if need be, we are to look away from all the creeds. There must be independence of thought before there can be any freedom of action. A wise instructor has said: "No man can teach another; he can only help him to teach himself."

Acknowledging my indebtedness to others, and especially to the writings of A. T. Bledsoe, for assistance in the formation of my present views in relation to the problem of evil, I propose to condense into a short article my ideas on this subject. My first suggestion is that the question of God's foreknowledge should have no part in the answer as to how came moral evil in the universe, seeing it can not effect the main question. The old adage, "whatever is to be will be," is a truism which can not be controverted. If a thing was, is, or is to be, it is no more nor less so because God knows it to be so. If an occurrence is going to take place in the future, will it be less likely to be by God's knowing it or not knowing it? A mere knowledge of a fact can not change any more than it can cause its being. We set this question aside, as to retain it would be a mere jangling of ideas by which our judgment would be bewildered. Our inquiry is: How came moral evil or sin in the universe? Instead of wandering up and down through the labyrinth of conflicting theories we shall endeavor to come directly to the question. Is God the author of sin, or did he merely furnish the occasion of it? If under the first hypothesis we make our deductions, the purpose of our inquiry is virtually at an end, and with silent dread we must abide in the darkness until we are conducted to a source of light which will vindicate the goodness of the Divine procedure; for surely the best service we can render is passive obedience to the powers that be, whether under the garb of vice or virtue; as both are good alike, seeing they proceed from the same throne. As this sequence utterly fails to harmonize with what appears to be more plain in the orderings of Divine providence and grace, we reject it, and shall adopt the view that God only furnished the occasion or opportunity after having erected the plane upon which sin had its birth and bears its fruit. Thus shifting the point of observation, we trust we shall see a moral fitness and a Divine goodness in which we shall find our greatest delight and the utmost soul freedom. Our first observation from this standpoint suggests the question as to what was the occasion and what the plane upon which sin originated, to which there can be but one answer, viz: The presence of good and evil give the opportunity, and freedom was the plane. From this point we behold the Son of Righteousness in the exercise of His creative genius, making man after His own image and in His own likeness—inherently good and relatively free in His moral action. The last creative act which was necessary to complete man's holy estate was a provision for his social demands. It was not good for him to be alone, so God supplied this lack in the person of the woman—his equal. To ask why God created man free, is to ask why He created angels capable of "losing their first estate." This is to ask why the Creator did not content Himself with the praises of the spheres, and occupy His infinite mind and all His divine attributes with merely attending to the movements and developments of His material creation, without having an intelligent, moral agent in the universe. A great king in his palace without an attendant; a husbandman without a laborer in his vineyard; a father without a child capable of imitating or adoring him. Even in our low estate, the idea of no one to share in our bounties robs us of

the pleasure of possession. Why create a world, a system of worlds, a universe of magnificent systems, with none to study or admire? The thought is preposterous. O, mighty Father, be it far from Thee to live alone. Let even me come into Thy courts where praise is comely.

The higher the order of intelligence, and the more voluntary the adoration they pay to the great Sovereign of the universe, the more does His glory shine! Or, if you please, the wisdom and glory of the Great I Am is the most clearly shown in the wisdom and goodness of His creatures. Approach to God is approach to holiness, and approach to holiness is approach to God. This approach could never be made upon any plane lower than that of moral freedom. Upon this plan there must, *ex necessitate rei*, appear the capability of sin as well as righteousness. To make a creature incapable of moral evil is to deprive him of liberty, and hence necessitate His obedience, which extracts all the elements of virtue from his acts, attributing them to their real cause; and to remove the evil or temptation out of His reach is to produce the same result by another method, and thus you may vary the proposition as often as you please, but the result will be unchanged. "Sin is the transgression of the law." The holier the law the greater the sin. Holiness is the end of the law. All moral agents are under law, and the law specifies the limit of their freedom. Acting within their proper orbit, harmony is inevitable, for their orbit is moved by an agent occupying a more extended sphere. Transcending the limit of our freedom, brings disorder, which is sin or moral evil. Satan, when (as we suppose) was in his archangel state, enjoying a very wide field of activity and strength, upon a very high plane of moral freedom, said I will be like unto the Most High, etc. he transcended his bounds and fell like lightning from heaven, drawing after him the third part of the stars of heaven. So man, when he transcended the bounds of his liberty to "freely eat of all the trees of the garden," except the fruit of the tree of the knowledge of good and evil, was driven from the garden. It is the law of liberty kept that blesses us. It is that law abused that curses us. Christ restores believers to the liberty God's children, where all possible good is set before them as an eternal heritage, and furnishes them with a rule by which they may never fall. When He taught us how to use it by His own example in the wilderness, in the presence of all evil, His appeal was: "It is written."

Would we feast our immortal souls forever on the inexhaustible provisions of our Heavenly Father and vie with the angels in promoting His glory and contemplating the wonders of His love, then let us heed His precious Word: "Be ye holy, for I am holy."

W. R. D. STOCKTON.

Building Churches.

"Push church building in Texas" says Bishop Keener in a postal just received. I am trying to push and some of the brethren are pushing with me. Brother Smith, at Gainesville, pushed patiently and perseveringly, till with the aid of brethren, and especially the sisters pushing with him, he succeeded in rearing a beautiful temple to the Lord, which was dedicated by Dr. Read, of Sherman, on the first Sunday in April, after he had preached an impressive discourse suitable to the occasion.

Thanks to the members of other churches and those who are members of no church who aided in this enterprise, which honors God and is an honor to the town of Gainesville. I hope it will not be long till we can report a church built at Decatur, where our cause is suffering greatly from the lack of it. Do our brethren not see and feel the necessity of building houses of worship on every charge. We have many large circuits with a large membership, and no house to worship God in. The consequence is that in the winter season we fail to meet together. In the spring all cannot get into the little school-house, and our only time to accomplish anything is a few months in summer under brush arbors. A preacher once shouted at a camp-meeting in Louisiana. "We want straw. Souls are going to hell for the want of straw." There was truth in what he said. Sinners were backward in going to the altar because they disliked to kneel in the dirt. Very little things take people to destruction sometimes. The cause of God is suffering and souls are going to hell for want of houses in Texas. Brethren awake, awake! It is time to build. Do not wait till you have money to throw away. It will cost some sacrifice whenever you commence. The sooner the better. Build a house for the accommodation of your community, and you will be glad of it. It may pain you a little at the

start, but joy will come when the work is done.

"Push church building in Texas." W. H. Moss.

WILTSHORO, April 24, 1879.

A PREACHER ARRAIGNED.

He is Secretly Watched, but Publicly Granted Time.

[The following "speech" delivered by Rev. J. S. Clower, on behalf of Rock Church, (Bell county), will explain itself. The culprit is Rev. N. F. Law. The public are entitled to the facts.—Ed.]

My dear brother, it becomes my painful duty, imposed by Rock Church and community, to inform you that a careful observance of your conduct evinces the fact that you bear watching. But few duties are more frequently enjoined in holy Scripture than that of watchfulness, and this church and community, eager not to be wanting in this important particular, have extended the observance of this requirement to yourself, and, allow me to say, that while it has been anything but pleasant to you, it has been done with a degree of toleration and christian forbearance that reflects great credit upon the watchers. I humbly trust, my brother, that by this ordeal you will be humbled before God, and also be induced to a more rigid and persistent watchfulness of your spirit and conduct, so that you may never hereafter be brought before a large congregation, as on the present occasion, to be publicly notified of the results of being watched.

Not to multiply words, permit me briefly to state the immediate and tangible result of this watching. I bring forward no imaginary defects, no fancied objections, no old foggy complaints as the end of this watching exercise; but I present facts that will bear the most rigid investigation. Here, my brother, is the fact. You are watched. Do you see it? Can you realize it? In the name and in behalf of Rock Church and community I present to you this beautiful, solid silver watch as a token of the regards and Christian affection in which you are held by this good people. May the lustre of this spotless silver be as naught compared to the light of the knowledge of the glory of God as it shines in your daily life and work. As this watch marks off the hours as they fleetly pass, may you be watchful to garner up rich stores of divine wisdom that you may be abundantly successful in "spreading Scripture holiness over these lands." May you never grow less worthy of being watched, and may this good people never lose interest in this profitable exercise. And, finally, may you all increase in your watching unto prayer until you shall find yourselves at the feet of Jesus, watching and enjoying the illimitable and eternal triumphs of our blessed Master.—J. S. CLOWER

Reading for Profit.

It is most certainly a great satisfaction to any man to be able to converse intelligently upon matters of religion, history and science; to comprehend conversation or lectures upon these subjects, and to make private investigations into them with some hope of success. The majority of men only reiterate the sentiments of others upon these things, having few independent views of their own. It is therefore important that the views which they receive upon these subjects be correct and true, or as near so as may be possible. Reading and study of good proper books are the only means by which men may certainly reach some degree of knowledge. The greater part of men have had no opportunities for complete education, and despairing of success through their own efforts, they fail to pursue proper means of attaining such success. The great difficulty with many seems to be that they know not what course to pursue to secure knowledge. To such it may be of benefit to say that there is a national organization numbering some eight or ten thousand members, pursuing a course of study upon topics of religion, history and science, dictated by some of the greatest minds in the country. This course of study is to be of the greatest value to each individual mind, opening to it avenues of learning, almost entirely closed hitherto to men in the ordinary walk of life. It is to embrace a period of four years, with the privilege of continuing, intended to occupy only about forty minutes of a man's daily life. The members are aided by instructions from the headquarters of the organization. The necessary books are not costly and may be easily procured. Those passing a successful examination at the end of the course are to receive honorary diplomas. Those desiring to join this organization may do so by sending name, address, age, occupation and denominational position, together with a promise to faithfully pursue

LIBERTY HILL, APRIL 24th, 1879.

The effects of the definitive establishment of a well-ordered republican government in France begin to appear in every direction. The Baptists, for instance, assured of practical religious freedom there, have resolved on the establishment of a theological school in Paris. Hitherto the government has played into the hands of the Catholics, and all new Protestant movements have been hampered. Now freedom of Protestant action is fully conceded. The proposed school will be supported by the Baptists of England and the United States; the managers will be taken from these countries and from France.

AFTER all, what is christianity but a life? A life separated from the world—spent in doing good. A life that exhibits the christian spirit; full of good works and kindly deeds. It is the spirit that giveth life. The letter killeth. "I beseech you therefore, that ye present your bodies a living sacrifice, holy acceptable unto God; which is your reasonable service."

the prescribed course, to the Rev. Dr. J. H. Vincent, Plainfield, New Jersey. If any should be induced to join this organization through the means of this article, they will be kind enough to give credit to the ADVOCATE in their letter to the Rev. Dr. Vincent.

[We have received from Dr. Vincent circulars setting forth the scheme of the association. Its design is to promote habits of reading and study in nature, art, science and in sacred and secular literature, in connection with the routine of actual life. The scheme is an admirable one, and if faithfully pursued must result in large mental development.—Ed.]

About A District Parsonage.

Mr. Editor: Of course every preacher in this district is laboring to build a parsonage on his work, or to make some improvement on the one he has; and no doubt our P. E. is doing all he can to help on this important work. But what is doing for a shelter for the P. E.? Oh nothing as yet, but we must make some arrangement at our next district conference, for then we will have all the pastors, local preachers, and a goodly number of laymen together, and of course in the midst of so much council, there will be safety in this matter. Now some of us boys thought from the eloquent speeches, made by elder brethren, at our district conference held at Jinks Branch camp-ground in 1875, that our P. E., Bro. Stockton, could very soon move out of the Waco district into the bounds of his own district. But not so. What about our next district conference held at Belton in 1876? Well, there were more speeches made, if possible, on the subject, and some exhortations in the way of resolutions, all of which was unanimously adopted by the conference. A building committee appointed, and now our P. E., Dr. Fisher, can no longer live in the bounds of the Texas Conference, but he must come up and occupy the district parsonage. But not so. What about our next district conference, held in Belton in 1877? What had been done? Well, we, the preachers, were depending on you, the committee, to do the work, and we, the committee, could not possibly succeed without the co-operation of you preachers, so that's all of it. But some said, we hope this is not the last of it. We must have a district parsonage and if the brethren will give us the next district conference near the geographical center of the district, we will try and get all the members to attend, and have a big camp-meeting, and surely we can do something in this matter; our P. E. must live in the bounds of the district. What about the district conference held at Davilla, in 1878? Well on calling the roll very few responded to their names. Our P. E., Bro. Stanford, told us of the sore afflictions of his wife, and living so far away from the district, he could not meet some of his quarterly meetings. He said he was troubled and distressed, and thought of giving up the district. But everybody said: not so, come when you can, but stay with your family when you think it best. We had a good time at Davilla, we heard the brethren preach, sinners were convicted, mourners were converted, but all this, grand and glorious as it was, did not build a district parsonage, nor did we hear one word on the subject. How much longer will thirteen itinerant preachers, with fifty-three local preachers and four thousand members, keep their P. E. living, not only out of the bounds of the district, but out of the bounds of the annual conference? Suppose we go to work now, in earnest, and build a district parsonage in Georgetown. What say you.

J. K. LANE.