



Texas Christian Advocate

Our Postal Cards.

WEATHERFORD, May 5.—My wounds are healing slowly, and I intend to start out on my district this week; but not able to preach yet.—W. PRICE.

LLANO, Llano Co., May 10.—Can any one inform us where to find the poem of which the following verse is a part:

"There shall they muse amid the starry glow, Or hear the fiery streams of glory flow, Or on the living cars of lightning driven, Triumphant wheel around the plains of Heaven."—H. B. S.

SAN SABA COUNTY, May 12.—To Brother J. T. L. Annis: The Brother "Tistell" you inquire after lives four miles south of Williams' Ranch, in Brown county, Texas. Can any one give the postoffice of Lewis H. Risenhoover? If so, drop me a postal at San Saba, San Saba county, Texas.—D. H. SMITH.

TEXANA, Jackson Co., May 10.—Mr. Willie Stone, an excellent young man, fell from the parsonage yesterday, receiving a considerable shock and some injuries of a mild type. The wonder is how he survived such a fall. Our spiritual sky seems bright, and the dew-drops of love and good will touch every spire of humanity.—M. A. BLACK.

QUEEN PEAK, Montague Co., May 10.—Rosston council of temperance formed on the 7th with thirty-seven members. Montague council organized May 8th with fifty members. A. L. Matlock, Esq., W. P., and Robert Brown, Esq., W. S. Queen Peak council, with twenty-five members. Rev. Bro. Crutchfield doing well and beloved by his people.—YOUNG.

LARISSA, Cherokee Co., May 13.—I wish the postal writers of the ADVOCATE would let that "plummy" postal man alone. It seems when you once get a man started, everybody must give him a kick. It may be human nature so to do, but the abuse of the "plummy" card can be made worse than the card itself. Crops are looking fine in this section. Sabbath-school is progressing finely.—Y. R. CAMPBELL.

BOSTON, Bowie Co., May 13.—I preached here last Sunday, on the Christian Sabbath and its observance, a subject upon which preaching is much needed all over our land and country. It is a deplorable fact that there is too much desecration of the Sabbath going on throughout the entire land. The pulpit should give forth no uncertain sound upon this subject. Hope this "sermon" will be productive of good.—W. W. HORNER.

WINCHESTER, Fayette Co., May 13.—Second quarterly meeting over; presiding elder faithfully at work; ten accessions last quarter; eleven infants and five of riper years baptized; expect to build a church here, to cost \$1000. The young ladies presented the preacher with a new suit of clothes—many thanks. Prospects encouraging at all appointments. We earnestly ask all to pray for us.—M. S. HOTCHKISS.

SAN ANTONIO, Medina Circuit, May 7.—The drought ended by the most tremendous rains ever seen in Western Texas. Prohibition defeated and hung in effigy in Atascosa county. Twenty miles from Pleasanton a Mexican, Pedro Flores, attacked James Yates, sheepman—Mexican shot three times badly. A widow lady commits suicide in Pleasanton. Our 3d quarterly meeting at Oak Island the 2nd Sunday in June.—H. G. HORTON.

BELLE PLAIN, Callahan Co., May 10.—The pastors of Breckenridge district will please forward to me all the names of local preachers and lay delegates to the district conference, which will convene at the camp-ground on the head of the south prong of Pecan bayou, near the west line of Callahan county. We expect a big camp-meeting; it will convene on Tuesday night before the third Sunday in July.—GEO. W. RILEY.

PALESTINE STATION, Anderson Co., May 13.—Second quarterly conference closed last night; indications all favorable. A net increase of sixteen members during the quarter; finances considerably ahead. Parsonage rejuvenated, papered, repainted, at a cost of about two hundred and fifty dollars. It is now a nice and comfortable residence. Such liberality can not fail to strengthen the heart and hands of the pastor, and it is acceptable to God.—JOHN ADAMS.

COVE, Coryell Co., May 14.—Had heavy rain and some hail; some damage to crops; not serious in this immediate vicinity. Our circuit Carr on the track and working like a charm. You ought to hear him blow the ADVOCATE bugle. Religious interests well attended to;

four denominations; preaching every Sunday; Sunday-school—I don't know who it belongs to. The ADVOCATE a welcome visitor here.—W. G. DAVENPORT.

MADISONVILLE, Madison Co., May 14.—Preached on the 11th at Ellwood; congregation large; manifest feeling; some tears. At four o'clock p. m. preached to the children; still more feeling; one man joined the church. Sunday-school at Ellwood not doing much; some of the older members take little or no interest in it. Sunday-school at Madisonville improving. Committee on the parsonage have called a halt. Will have to let patience have her perfect work.—G. S. SANDEL.

LARISSA, Cherokee Co., May 13. I preached last Sunday morning at Box House to a very large congregation, and at three o'clock at White House to a good congregation. Sunday night my horse was taken sick and died yesterday, and left me afoot 18 miles from home. So here I am with a large circuit and no horse. Well, these things will happen some times. I will start on my work Thursday if I can get a horse to ride.—L. C. CROUSE.

MASON Co., May 12.—At Camp San Saba yesterday, we were favored with a sermon by Rev. J. T. Williamson; we like him. At Peter's Prairie, in the evening, I baptized, by immersion, three persons; witnessed by a very large congregation. I have just been over a part of Mason, McCulloch, Brown and Colman counties. Rain plenty; grass and water splendid; corn good; wheat poor. I have been to Brady city twice of late: town quiet, saloons all closed; so mote it ever be—but, alas!—I. K. WALLER.

DEANVILLE, Burleson Co., May 12. One of the most enjoyable occasions—which everybody enjoyed, which was full of enjoyment—and which the writer really did enjoy—was the Baptist Sunday-school picnic. I will come nearer writing the truth when I say it was a union picnic; and it was a unity in the bonds of peace. Four schools were in attendance. Had several speeches; good singing; and the dinner—why, I craved the capacity of the whale that swallowed Jonah. The table was so well managed and waited on, everybody got plenty. It was a decided success.—D. M. Y.

PLANTERSVILLE, May 12.—A Mr. Smith, tenant upon the farm of Mr. Frank Greenwood, Sr., of Grimes' prairie, came to his death by a strange accident on Saturday last. He was leading a cow to the pasture, when by some means he became entangled in the rope, the cow ran, dragging him some distance, and dashed him against a fence post with such violence that he survived but about two hours. He was thirty-five years of age, and leaves a widow and three small children to mourn their loss.—J. M. WESSON.

DEANVILLE, Burleson Co., May 12. The Sunday-school organized here a month since is a surprise in its success. The officers and teachers are zealous and earnest. Facts: full of encouragement; fine congregation yesterday; Bro. John Porter, the local itinerant, occupied the pulpit; he preached a plain, practical, gospel sermon; need more of such. These local preachers, when efficient, how helpful they are. Those in the bounds of this work are preaching every Sunday. Would like to see them handing in names. The Lord bless the local ministry. Corn scarcer than during the famine in Egypt.—DAN. M. YOUNG.

BUFFALO, Leon Co., May 11.—We had quite an interesting and I hope a profitable time at the Sale school celebration at Fairview. Miss Agnes Burl Smith, a lady of fine culture, was crowned queen, and she appointed marshals for the day. I wish Dr. John could have been there to address that large and attentive audience, and to partake of that dinner. Miss Agnes is teaching the day school there, and is also superintendent of the Sabbath-school. She is doing a noble work, and she is a true friend of the preacher. We hope good things of that community.—SAMUEL C. VAUGHAN.

ALVARADO, Johnson Co., May 13. A singular affliction: I visited a family last week where there is a child about seven years old which presents a scene of singular interest and pity. Her body and limbs are about the size of an ordinary two year old child, very lean in flesh; her head measures 28 1/2 inches in circumference; she has been blind for two years; her mind has been very good until recently; it is now apparently failing; she talks familiarly of heaven and wishes to go there; sings sweetly; her favorite song is: "Jesus, lover of my soul;" can sit up in a chair for a little while at a time, but can not stand alone; she is affectionate and modest.—W. R. D. STOCKTON.

BAZZETTE, Navarro Co., May 6.—Yesterday Mrs. Albritton, wife of Mr. Allen Albritton, of this place, was killed by lightning. The lightning struck the chimney of the house, tore the clock to pieces that sat on the mantelpiece, and struck Mrs. A. on the neck, killing her instantly. Trinity river is so swollen by the continual rain that it overflowed its banks, and is two or three miles wide over the bottom. Deer and turkey are very plentiful here now—the water has driven them out of the bottom. We went hunting, etc.; my neighbors laughed plenty; said I was lost.—STUMP ASHBY.

ELBEE POSTOFFICE, Burleson Co., May 14.—Preached last night on Birch Creek at the house of an aunt of the notorious "Bill Longley." An attentive little audience, who seemed to appreciate what was said, and enjoyed the services. They propose building an arbor next week, and as soon as they have time to do so, they intend building a school-house. Part of the lumber is on the ground. Was told there are children here thirteen years old who never heard preaching. Hope to have things stirring here—High Prairie—soon. Brethren, "have faith in God." "Be of good cheer."—D. M. Y.

HOMER, Angelina Co., May 12.—Our second quarterly meeting closed last night at Bodan—presiding elder absent; but the Lord was present; had a glorious time; fifty or more came forward for prayer; quite a number professed faith in Christ; had twenty-three accessions to the church, and six children baptized; organized a Sabbath-school on Sunday; this is the third Sunday-school we have organized lately; have formed a new church at Bodan, where one never has been in that community before; what a change in that neighborhood; they are at peace with each other instead of lawing and disputing.—J. M. BOND.

ARLINGTON, May 12.—We want no more postals in "our;" things are "getting too hot;" you haven't got "cents" enough to run a paper now, and every feller is trying to tell you how: One says you must not, 'tother says you must; one says yes, 'tother says no; one is for tobacco, 'tother says "no 'bacca;" one says "phun," the other says no "phun;" one shoots with a postal, and is answered with a columbiad, (column and a half.) Fact is: I don't know which side to join; can't tell which is the strongest. Therefore, count me out, lose me, unsubscribe me, scratch me off, send me word how to re-ship last postals received, and tell me who pays freight.—ZACH.

FREDERICKSBURG COLLEGE, May 11.—Notwithstanding the smallness of the American population of this place, I succeeded in organizing a Sabbath-school yesterday with sufficient material. A promising Bible class was formed. Money was subscribed for necessary periodicals. The English services are well attended and great interest manifested. Yesterday a young man, who has already reached his twenties, remarked that the Sabbath preceding was the first time he had listened to a sermon. How many such are perishing at our door for want of the bread of life. "Go out into the highways and hedges and compel them to come in."—J. C. STEPHAN.

JONESBORO, Coryell County, May 14.—The hail-storm on the 5th inst. did but little damage, comparatively, within the bounds of this circuit. The corn and wheat crop of Bro. Moore was completely destroyed; the wheat was cut as literally as if done with a reaper. He has replanted with corn and cotton, and looks as bright-faced as usual. Bro. Reno also suffered much loss. A few have had cotton to replant. Brothers Major and Blakely, living 12 miles north of here and 5 miles from Twin Mountains, have had to replant their entire cotton crop. We are humbly thankful that none of our dwellings were blown down and none of our loved ones destroyed. We have had about 200 cases of measles; a few cases still.—F. C. STEPHENSON.

CUERO, DeWitt Co., May 13.—Don't give up the Bible lessons by R. M. Moore; old theologians may not need them, but Sunday-school teachers do. I have a strong notion to complain of many of our preachers on account of their indifference towards the Sunday-school lessons. Why don't they use them in the families at the family altar, also at the prayer-meetings? Is there any objection to this plan? We have a splendid Sunday-school since we adopted the International lessons; it has worked like a charm. We have some life in prayer-meetings and are praying for a revival. We are looking for Bro. Vest in a day or two, and are praying that he may come full of power and unc-

tion of the Holy Ghost. God bless our pastor and our ADVOCATE.—M. B. R.

IREDELL, Bosque Co., May 12.—Not in the name of selfishness or pride we write, but hoping a few lines from the Glen Rose circuit will at least do no harm. We have had plenty of rain in this section; and we have had some good meetings; thirteen have realized the regenerating powers of the Holy Ghost; thirty-two have joined the church. In short, we believe we can say that the prospects are better. Our presiding elder, Bro. J. P. Mussett, is in bad health; hope he will be well soon. Mr. Editor, please tell those brethren who write postals that possess such a great amount of wit and criticism, to sign their own names to them. If we all live to get to conference, we would like to see them. Some of us have formed some peculiar notions about them. We all love to see great men. Pray for us.—MARION MILLS.

MARSHALL, Harrison Co., May 12. Sunshine on Hallville circuit again; dove flown: "dry land" visible. Sabine higher than in ten years. Sweet May, loveliest season of the year. Grass growth, the farmer hoeth, the green corn waveth and the voice of the plowman is heard in the land. District Court open, Judge Booty on the bench. Case of Currie, murderer of Porter, the actor, will be called June 23. New secret order: "Sons of Montezuma." (?) Elder G. W. Rogers called to Marshall Baptist pulpit. Marshall has an organized German M. E. Church. Negro killed by lightning. Warning: "negro, go North." Mrs. Smith, of Harrison county, accidentally shot; will recover. Postal, like preachers' pay, "too short enough."—W. B. PATTERSON.

MADISONVILLE, Madison Co., May 8.—The postal card department is a distinguishing feature of the TEXAS CHRISTIAN ADVOCATE. The thought which originated it was a happy one. It is not to be abandoned because it is capable of abuse. The very best things may be abused. Certainly, the one with whom this unique design originated intended that wholesome intelligence should be communicated. With proper supervision, this department of the paper is destined to subserv the interests of the church. Another favorable augury is in regard to the cash policy of our church schools. We have at last allowed the bitter experience of the past to teach us. Our own Southwestern has always done what the Vanderbilt is doing with the aid of \$1,000,000. The Southwestern never incurs debts.—JOHN. F. NEAL.

SAN JACINTO COUNTY, May 13.—The Commissioners' Court have ordered the election for local option on the 5th of June. All the Commissioners but one voted for it. Mr. Ballard, a white man and a member of the Baptist Church, voted against sobriety and good order; but the whole church is not responsible for this vote. The negro Commissioner voted for local option. Sorry we have one Commissioner who stands in favor of whisky—with the record whisky has in this county. The whisky men are hard at work for their cause, which everybody knows is anything but good.

May 15.—The following are the judges of the local option election: Cold Springs, Z. T. Ross; Evergreen, W. W. Beauchamp; Big Creek, T. W. Slade; Robinson's, Wheeler; Cooper's, Callie Hill; Bear Creek, Gillespie; Cedar Landing, Davidson. The record of crime in this county can be traced to one cause: whisky. Now, will any man—white or black—let this chance pass to put it out of the county, and not put himself on record the 5th of June against it? Will any Methodist stay at home that day? Of course not. We will see on the 5th.—VOX.

CLEBURNE, Johnson Co., May 12. On last night, at half-past nine o'clock, the county Sabbath-school convention closed its labors. Convention largely attended. Representatives from many of the schools of the county. We think the Sunday-school cause received a considerable impetus. There were quite a number of very good speeches made upon the various topics connected with the Sunday-school interests—their origin, objects and results; the best methods of success, including the facilities promotive of the grand end. So well satisfied was the convention (as well as the people) of the great good accomplished, that the convention provided for a reunion, in a county convention, about the 21st of August ensuing, extending invitations to adjoining counties to meet at some point hereafter to be designated, and camp on the ground some four or five days, in order to discuss the sublime interests of the rising generation, as contemplated in the

great Sunday-school enterprise. We hope to see some of the Sunday-school lights on that occasion. May heaven speed the triumph of the great cause.—GASKILL.

VOCA, McCulloch Co., May 8.—As I see nothing from this immediate section I will drop a card for the w.-b. or to be carried by the talons of some egotistical sharper. This is a new office on the direct route from Llano to Brady—a thriving community and quiet orderly people, belonging to different branches of the church. We have a good mill located here by Bro. H. A. Chadwick, of the Baptist church; one store, one blacksmith shop, a good stone school-house. Whisky is prohibited by deed to all lands sold in the vicinity. Wheat and oats a failure. Good rains recently, and prospect for corn and cotton good. Don't know where our preachers are; hope they are doing good. Like the postal system; but don't some of them glow with "pomposity?" Well, go it, boys: It affords a fine field for the study of the working of the human mind. Yes, let them come thick and heavy—but always quit when you have nothing else to write; and never try to remedy one blunder by making half dozen others in the attempt to "explain," when you see you are trapped; just sit down quietly and "grin" it out—remembering a true Christian spirit endureth all things in meekness.—SHORT GRAES.

DEANVILLE, Burleson Co., May 21.—Preached again at Dog Town Sunday morning. The proper name of this place is Tunis, which consists of some five or six stores, and is five miles from Brazos bottom. They, that is the ladies, are going to build a house here soon, and I opine it will be a nice one. I suggest they move it to a better and more convenient site. The colored people have already built a comfortable and commodious box house. I hope the "fair ladies and brave men" of Tunis will hasten this enterprise. I rode four miles, at dinner (somehow, I get mighty good dinners down in this country) and preached at the house of Bro. DeHart. This brother says there must be a church house here, if he has to build it. One man, anyhow, who wants preaching! I was told the people here did not want preaching but by a man who sells as much whisky as any other in the county.

A big storm passed through this section a short while since, killing an old settler by the name of Lawrence. It passed over Bro. DeHart's place, blowing his fence down, and demolishing two tenant houses, in one of which were two negroes at the time. The wind took one cow up and she has never been seen or heard from since. I never saw such terrible effects.

At night I preached to a large and attentive audience, at Clemens' school house.—DAN M. YOUNG.

LINN FLAT, Nacogdoches Co., May 13.—Is it so? We have frequently heard it said of late: "the TEXAS ADVOCATE has a powerful circulation." Here are the figures, according to the Minutes: West Texas Conference, with 6,288 members, take 350 copies; the North-west Texas, with 24,006 members, take 1,141 copies; the North Texas, with 21,057 members, make no report as to number; don't they take any? the East Texas, with 11,932 members, take 558 copies; the Texas, with 7,361 members, take 568 copies; total number as reported, 2,617; not very powerful for 70,744 members. Yet it is said the price is too high.—J. T. SMITH. [This is proof positive that a large number of preachers feel very little interest in the ADVOCATE. At the recent sessions of the conferences, our "list" was in frequent demand by those who did not know how many ADVOCATES were taken in their work. A number of brethren never make any report at all. The ADVOCATE'S bona fide circulation is now over 5000. It is our rule to cut off every name as the time expires—and that's why we call our list bona fide. We trust every preacher will be able to report the exact number of ADVOCATES on his work for the next conference statistics. When you question your members as to whether they do take the paper, it will be opportune to find out also why some do not—and to add a little exhortation on the "power, etc." of church literature and the obligations of members to patronize it; and all that sort of thing, you know.—PRO TEM.]

PALO PINTO, May 12.—Had ruined with drouth; everything else doing well. Times hard; no money, but hope for a better day. Good meetings; just closed one meeting with twelve or fifteen penitents at the altar; one conversion. A prospect of building two churches this fall. We have no parsonage, nor do we need one this year; but—there is no telling "what a day will bring forth."—J. H. TRIMBLE.

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The General Conference ordered the publication of our Sunday-school literature, and elected W. G. E. CUNNINGHAM, D. D., editor. The supply is complete and attractive, as follows: Sunday-School Magazine, with Exposition Notes and one Lesson Quarterly, 75 cents. Lesson Quarterly, thirty-two pages, with Music, 15 cents. Our Little Ones, four parts, each 10 cents. The Infant Class, a new weekly Lesson, suited to the youngest scholars, 6 cents per annum—one-half cent a month for four Lessons. Primary Edition, 25 cents. Semi-Monthly Visitor, 25 cents. Monthly Visitor, 14 cents. Send your orders, or write for specimen copies, to J. B. McFERRIS, Agent, Nashville, Tenn.

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Texas Christian Advocate Sunday School.

INTERNATIONAL BIBLE LESSONS. BY R. M. MOORE.

SECOND QUARTER—NINTH LESSON—JUNE 1, 1879. EZEKIEL XXVI: 7-14; The Prophecy against Tyre.

GOLDEN TEXT. Heaven and earth shall pass away, but My words shall not pass away.—Matt. xxiv: 35.

The words of this lesson were written just before the final destruction of Jerusalem and the capture of Judah by Nebuchadnezzar in 588 B. C.

V. 7. "For thus saith the Lord God: behold I bring upon Tyre Nebuchadnezzar, King of Babylon, a king of kings, from the North, with horses, and with chariots, and with horsemen, and companies, and much people."

V. 8. "The nations that forget God, forget His judgments until He has built against them His forts of doom, and His mounts of destruction, whence He hurls upon them death and oblivion."

V. 9. "God's engines of time touch man's highest walls and they crumble, and His battle-axes hew down loftiest towers of pride and prosperity."

V. 10. "The steeds of God's vengeance mark the line of their march with the dust clouds of terror, and tread the proud streets of the wicked to ruin, and trample their gods of clay to mire."

V. 11. "By reason of the abundance of his horses their dust shall cover thee; thy walls shall shake at the noise of the horsemen and the wheels of the chariots when he shall enter into thy gates, as men enter into a city wherein is made a breach."

V. 12. "And they shall make a spoil of thy riches, and a prey of thy merchandise; and they shall break down thy walls, and destroy thy pleasant houses; and they shall lay thy stones and thy timber and thy dust in the midst of the water."

mount: "cast up a town; "the buckler;" a long shield. The soldiers held these up and formed a protection under which they fought.

V. 9. "And he shall set engines of war against thy walls, and with his axes he shall break down thy towers." "Engines of war;" battering rams, or engines for hurling missiles; "axes" were used in cutting away bulwarks and towers on walls.

V. 11. "With the hoofs of his horses shall tread down all thy streets and he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground." Those who have never seen the line of march of seventeen thousand cavalry can not comprehend the meaning of the words, "the hoofs of horses shall tread down all thy streets."

V. 12. "And they shall make a spoil of thy riches, and a prey of thy merchandise; and they shall break down thy walls, and destroy thy pleasant houses; and they shall lay thy stones and thy timber and thy dust in the midst of the water."

V. 13. "And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard." "Songs" and "harps" show that music was cultivated, and that Tyre was a highly cultured city.

V. 14. "And I will make thee like the top of a rock; and thou shalt be a place to spread nets upon; thou shalt be built no more; for I the Lord hath spoken it, saith the Lord God."

APPLICATION. 7. God has His ministers of wrath whom He sends upon proud and haughty cities, and nations, as He did Nebuchadnezzar upon Tyre.

8. The nations that forget God, forget His judgments until He has built against them His forts of doom, and His mounts of destruction, whence He hurls upon them death and oblivion.

9. God's engines of time touch man's highest walls and they crumble, and His battle-axes hew down loftiest towers of pride and prosperity.

10 and 11. The steeds of God's vengeance mark the line of their march with the dust clouds of terror, and tread the proud streets of the wicked to ruin, and trample their gods of clay to mire.

12. God's providences despoil the proudest of their riches and the strongest of their merchandise; and they lay low all royal palaces.

13. God's judgments cause the voice of unhalloved mirth to cease, and the sound of the harp of revelry to be heard no more.

The Support of the Ministry.

This subject has given my mind much exercise of late, and I feel assured that I am not alone. But although many reflect upon the duty of Christians to contribute of the means with which God has blessed them to forward the spread of the gospel; yet all do not look at the subject from the same standpoint; consequently we are not all properly impressed with the true idea of its importance.

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candlestick out of His place, except it repent. And a church ought to die if its capacity for usefulness is gone. There is no place for it in the active, moving, breathing, onward march of Christ's kingdom on earth; "it only cumbereth the ground," and serves as a stumbling block in the way of the earnest seekers after truth.

LULING, Caldwell Co., May 16.—Business dull. The land on which our flourishing little city is built has been sued for by the original owners. So, we hold our breath, and ask: "What will the harvest be?" I think it will be a harvest of gold for the lawyers, anyway.

COMANCHE, Comanche Co., May 8.—On Monday the 5th inst. it rained and hailed. Such rain has not fallen here for a year or more. The hail destroyed fruit, cotton, corn, wheat, etc. Our new church ready for plastering and seating; building committee have the key in hand, and want it dedicated on the fourth Sunday in this month.

Age that lessens the enjoyment of life, increases our desire of living.

Church Notices.

JEFFERSON DISTRICT—THIRD ROUND. Atlanta cir, 4th Sunday in June. Soda Lake cir, 1st Sunday in July.

WAXAHACHE DISTRICT—THIRD ROUND. Waxahatche sta, 1st Sunday in June. Rice and Chatfield cir, 2d Sunday in June.

FORTH WORTH DISTRICT—THIRD ROUND. Cleburne sta, at Cleburne, May 31. Gallo Grove cir, at Margsville, June 7.

WEATHERFORD DISTRICT—THIRD ROUND. Weatherford cir, at Dean's School-house, May 29.

GEORGETOWN DISTRICT—THIRD ROUND. Milano cir, at Milano, May 24. Texas cir, at Live Oak, May 31.

TEXANA DISTRICT—THIRD ROUND. Boxville cir, May 24. Texas cir, May 24.

TEXAS DISTRICT—THIRD ROUND. Boxville cir, May 24. Texas cir, May 24.

Moulton cir, July 26. The Texas District Conference will convene at Mossy Grove camp-ground, July 19, at 9 o'clock.

BRECKENRIDGE DIST.—THIRD ROUND. Breckenridge cir, at Sandy Creek, 4th Sunday in May.

SAN ANTONIO DISTRICT—THIRD ROUND. Benton cir, at Friendship, May 24, 25.

SAN MARCOS DISTRICT—THIRD ROUND. Round Mountain mis, at Comanche, May 24, 25.

CORPUS CHRISTI DIST.—THIRD ROUND. Rockport, at Rockport, May 24, 25.

STEPHENSVILLE DIST.—THIRD ROUND. Sunday Creek mis, May 24, 25.

COMANCHE DISTRICT—THIRD ROUND. Flora Creek, at Scalls, May 31.

WACO DISTRICT—THIRD ROUND. East Waco cir, 4th Sunday in May.

MARSHALL DIST.—SECOND ROUND. Hallville, at Fort Crawford, May 24, 25.

GALVESTON DISTRICT—SECOND ROUND. Velasco, at Island Chapel, May 21, 22.

CHAMPLAIN DIST.—SECOND ROUND. Champlain Hill, May 21, 22.

AUSTIN DISTRICT—SECOND ROUND. Lagrange sta, May 21, 22.

HUNTSVILLE DIST.—SECOND ROUND. Navasota and Milliken, at Navasota, 4th Sunday in May.

SAN AUGUSTINE DISTRICT—SECOND ROUND. Linn Flat, at New Prospect, May 24, 25.

Hop Bitters are the Purest and Best Bitters ever Made. They are compounded from Hops, Buchu, Mandrake and Handelian—the oldest, best, and most valuable medicines in the world.

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## Texas Christian Advocate

SHAW &amp; BLAYLOCK - Publishers.

I. G. JOHN, D. D., Editor.

## Associate Editors.

R. S. Finley, East Texas Conference  
 H. S. Thrall, West Texas Conference  
 W. G. Connor, D. D., N. W. Texas Conference  
 S. J. Hawkins, North Texas Conference  
 R. T. Nabors, Texas Conference

The Woman's Foreign Missionary Society will hold an anniversary meeting in Atlanta, the latter part of this month.

REV. WM. E. HALL, of the Christian Church called at the Advocate office the past week. He is giving a series of lectures at Artillery Hall. He is an entertaining, forcible and polished speaker.

We acknowledge from the publishers, Macmillan & Co., 22 Bond street, New York, a copy of Dickens' Dictionary of London for 1879. "An Unconventional Hand Book." Price thirty-five cents.

THE city council of Galveston has given the "hospital business" to the Catholics at \$900 per month. Now, gentlemen, have a bowl of "holy water" placed at the entrance to the council chamber, and you are "fixed."

WHEN one is called upon either to speak or write, two things are of importance. The first is to have something to say; the second is to say it well. It is wise to follow this order. Many are more concerned as to manner than matter. Their sayings seldom amount to much.

THE protests received admonish us that the tobacco discussion has become wearisome to a majority of our readers. It has, we think, been sufficiently ventilated. We do not think it can be pursued further with profit to any concerned. Correspondents will please take notice and govern themselves accordingly.

Two things are necessary to make a prayer-meeting a success: First, to get the people to attend. Second, to get them interested. They will generally become interested and the meetings interesting, if every one is induced to take a part in the exercises, either in singing, praying or talking.

WE notice by the Associated Press dispatches that the Texas Conference of the M. E. Church will convene at Galveston December 10. The West Texas will be at Victoria Dec. 3. The "College" don't assign Bro. Bloody-shirt (Haven) to much down-South duty this time.

IN the judgment of men, he who makes the most racket is the greatest man. In the judgment of the Bible, he is the greatest man who does the most good to his fellow man. One is the standard of the earthly; the other the standard of usefulness in heaven. Alexander is celebrated for the worlds he conquered; Paul for the nations to whom he proclaimed the gospel.

AS AN illustration of the general spread of Methodism throughout the world, we see it stated that the Australian Missionary Society, which has in charge the missions in the South Sea Islands, annually collects and disburses about \$72,000. It has under its supervision twenty central stations; 1360 churches and preaching places; 10 missionaries, and 72 assistants; 2575 local preachers, and about 38,000 members and probationers.

AMONG the Northern Methodists the demand for a longer pastoral term is becoming imperious. Under the present rule, a missionary may be returned for an unlimited period. During the late session of the New England Conference, presided over by Bishop Simpson, three of the wealthiest and most popular churches, whose pastors had remained the three years allowed by their law, were put down in the appointments as "missions," and their pastors returned for the fourth year. One was in Boston, one in Lynn, and one in Newburyport; whereupon one of the papers intimates that that is whipping the old enemy around the stump.

## ON OUR CIRCUIT.

Nashville is founded upon a rock. Its hills are masses of solid stone, which would supply the material for a second Cheops. The city is located on the south bank of the Cumberland, is connected by an elegant and substantial wire bridge with Edgefield, and nestled in a broad circular valley surrounded on every side by hills; while in the centre of the city rises a commanding elevation crowned by the State House. Chaparoned by Dr. Sawrie, we visited the capitol the morning after our arrival. On entering the library the pictures of the Bishops of the M. E. Church, South, and of the General Conference of 1858, reminded us that Methodism is recognized among the forces at work for the advancement of civilization in this great State. The library is divided into three large rooms with shelves laden with valuable works, and the walls are adorned with portraits of men whose names appear in history. Sam Houston is there looking much younger than when we first saw him thirty years ago. Jackson, of course, is among them with his inflexible character stamped on his strong face, and beside him is his wife—with a domestic air about her person and countenance, that indicated a deeper interest in home duties than the affairs of State. As we passed over we paused a moment to look at an Egyptian mummy lying in a glass case. The care of that ancient people for the dead was linked with their belief that the soul after a long wandering would return in search of its earthly habitation. Their science could arrest the decomposition of the body, but could not restore the living soul. For 3300 years these remains have been waiting the return of the restless spirit which once gave it life. Should it come back, while its old tenement lies in the State House of Tennessee, the old Egyptian will have a favorable opportunity to contrast ancient and modern, as well as oriental and occidental, civilizations.

The State House is built of a bluish limestone. It is 238 feet in length by 138 in width. The main building is 75 feet in height, the roofing, 18 feet; the tower, 79 feet the roof of the tower and iron foliated final, 34 feet; making a total height of 206 feet. Guided by Mr. J. N. Alexander, the usher, we ascended the tower, and were very willing to pause and take breath when we stepped out on the narrow space the architect has allowed for spectators whose aspirations to rise in life may lead them to this elevation. We advise none but those favored with steady nerves to make the venture. The steps from the base of the building to the top of the tower number 386. The entire building, including the stairs, are of stone. The stairs are neatly joined, and are so elegant in appearance that we wonder at their evident solidity. The tower is divided into three rooms. The lowest is square, with walls ten feet thick. The two upper rooms are circular, with walls of about three feet. The skill of the architect is exhibited in so framing the main building that it can sustain this enormous pressure. The outlook from the top is magnificent, but is neutralized by the sense of insecurity which taxes one's nerves while standing on a narrow space but little more than three feet wide, with only a border of foliated iron not more than eighteen inches in height as a protection against a plunge of 80 feet to the roof of the main building. We were standing 175 feet above the drive around the building, and seemed to be looking almost directly on the tops of the heads of the people beneath. It is our opinion that somebody will tumble off that tower unless a strong banister of reasonable height is provided by the State of Tennessee. But few can stand and look down that sheer depth without that peculiar and terrible reeling of the brain, when

Without a dreadful wish to plunge within it.

Whenever a man realizes that sensation he had better go down stairs as soon as possible. We took our observations in a recumbent attitude. The usher told us of a man who climbed up to the lightning rod and hung his hat upon its point, and of a young lady who danced along the verge of the main building and up the narrow stair to its comb, to the alarm of her companions. We in-

timated that we had more sense than to play such pranks. The scene around us was one of the finest our eyes have ever rested upon. It has not the rugged grandeur of the Lookout Mountains; but the city beneath, with nearly every church and public building in sight; the Cumberland spanned by two bridges and winding through valleys and hills; Vanderbilt and the houses of its professors crowning a beautiful elevation; Edgefield, with the spires of its churches and neat residences embowered in fruit or native forest trees; the water works and several of the institutions of learning which cluster around this city, with the graceful outline of the hills rising like a green border around the scene, make up a picture on which the eye could long linger with delight. Far away in the east we could trace the dim outline of the Cumberland Mountains, one hundred miles distant. A lone tree, twenty-two miles away, and a little south of east, was pointed out as one of the signal stations from which communications were sent during the battle of Murfreesboro to a signal officer stationed on the tower where we were standing. The usher pointed out the residence of President Polk, where Mrs. Polk still resides, and the grave where the statesman silently sleeps, undisturbed by the alarms of war or the political changes which have shaken the nation since the hour when his hand was at the helm of State.

The new custom-house, when complete, will be the most elegant piece of architecture in the city. It is 156x80 feet in size. The height we did not ascertain, but were told that the spire will be 160 feet in stone, with a total height of 193 feet. The basement is of granite from South Carolina; the stone for the main building is white limestone, from Bowling Green, Kentucky. The architecture is Elizabethan gothic—the only building of that style, we believe, in the United States. The stones were all cut according to measure, and brought ready for their place in the walls directly from the quarry; but unlike the scene at the building of Solomon's temple, the sound of the hammer was heard as the walls rose from their foundations. The chief peculiarity of this style of architecture is seen in the fact that no two stones in the walls at any point in sight are alike in shape or size. In the elaborate carving around the different entrances the same diversity is seen. The basement will be used for storage and heating purposes; the first floor will be devoted to the postal department, and the second and third floors to offices for the customs and revenue and the United States' courts.

McKendrie is a beautiful specimen of church architecture. Its graceful front and lofty spire attract the attention of all who visit the city. The Sunday-school room in the basement, the various rooms for official meetings, and the large and elegantly furnished audience rooms above, render it complete in its appointments. Our church here is well supplied with houses of worship. There are five in Nashville and two in Edgefield.

The mission board spent four days on the work assigned it—holding two sessions each day. Nearly every member of the board was present. If the work was not wisely done, it was not for lack of earnest and prayerful consideration. Each one seemed impressed with the growing magnitude of our foreign mission operations. In every department the doors of usefulness are opening, and our self-sacrificing missionaries are earnestly appealing to us for means and men with which they may enter and occupy each opening field. More men are needed in China. Brazil is earnestly calling for help. Patterson, in the City of Mexico, pleads for men that he may answer the calls which come from the populous cities and towns around the capital of the nation. Our own Sutherland on the Mexican border finds that the work is growing on his hands more rapidly than the means placed at his command can enable him to supply it. The Indian mission needs increased support. Our Western work and the missions among our German population all pressed their claims upon us. Many of the calls we were unable to supply. It was hard to say "no" when the missionary pointed to a field "white unto the harvest," but our response could only correspond with means the church has placed at our command. God is making a place for us in the great evangelical army moving out to the conquest of the world. It rests with the church to determine whether, like the great Apostle, we will respond to this "cry from Macedonia." Though compelled to withhold help from many inviting fields, the appropriations made will require an advance of

twenty per cent. on the assessments. We call special attention to this fact. Let every preacher and member of the church bear it in mind. Our great Leader is pointing our branch of Methodism to a noble heritage in the mission field. We must go up and possess it. But few of the preachers last year in their collections exceeded their assessments. Every dollar appropriated this year will be needed. It would be a glorious record if at roll-call in the coming conferences in Texas each preacher would bring up at least the amount assessed his charge. Remember, twenty per cent. over the assessment of last year is needed, or our mission work must suffer.

Mrs. Hayes, the President of the Woman's Mission Work, with other elect ladies engaged in this movement, visited the board. The deep interest that is being felt by Christian women for their sisters who are groping in Pagan night is one of the most encouraging responses the church of to-day is giving to the question: "Watchman, what of the night?" Alabama, South Carolina, Virginia and Tennessee are making a blessed record in this field. The women of our church are finding a mission which has on it the seal of Divine approbation. Shall our sisterhood in Texas have no part nor lot in this matter?

The press of duties in the Mission Board allowed us but a brief visit to the Vanderbilt. The grounds are beautifully arranged, the building much more imposing in appearance when viewed from a near approach than from a distance, as we can then realize its massive proportions. From all sources we learned that the prosperity of the University measures up to the hope of its most ardent friends. Bishop McTyre called our attention to the resting place of Bishops McKendrie and Soule. A simple monument of South Carolina granite, shaped like a pulpit with an open Bible upon it, marks the place where they will wait the resurrection.

On Sunday afternoon the Sunday-schools of this city and Edgefield held a mass meeting in McKendrie church. It was crowded to its utmost capacity. The singing was excellent, being wonderfully like that we have heard at St. James and St. Johns; and the talks by Bros. Steele and Callaway, and Dr. Fitzgerald appropriate and instructive.

Monday evening, as the board was closing up its work, the whistle of the cars called us to the station, and in company with Dr. Winfield we were soon rolling westward.

## ADVICE TO THE COLORED PEOPLE.

From a German-Republican Infidel.

There is in the city of San Antonio a paper published in the German language, called the *Frie Press*. It is Republican in politics, and the bold apologist of infidel sentiments. A late number of the paper gave some advice to the colored people, of which we find a translation in the *Galveston News*. That in reference to politics, pleasures and immigration is very good; albeit, if the colored people choose to spend their money in excursions, picnics and pleasure parties, we see no harm in their doing so. The *Frie Press* says:

"Devotion to pleasure is another great weakness of the colored population. They not only squander a large portion of their wages, but they become weaned from all desire to indulge in physical exertion. Every week they have balls, excursions, picnics, etc. They have got to holding Mai-fests, with a May queen. Whatever in this line they can adopt from the whites they are sure to do it. Is it not possible for some reformer to arise among them to open their eyes and show them in what direction their true prosperity lies? It is certainly not in Kansas. They will not be as well off anywhere as they are right here, and whoever seeks to induce them to move away is a false prophet. The Republican party is as strong here as the Democratic party, and the colored man can reckon on just as much protection as the white man enjoys. They can vote as they please. They can hold meetings and express their own opinions, have their own churches and schools. They can always find work, acquire property, and generally receive respectful treatment. What more do they want? And where will anybody offer them anything more?"

In reference to the above topics the editor of the German paper may be very competent to give advice; but he has, and can have no sympathy with the religious exercises of the colored, or any other race. If we are correctly inform-

ed, he on an occasion of the burial of one of the prominent German citizens of San Antonio acted as master of ceremonies. It is true there was a minister in the front carriage as a kind of figure-head to the performance, but he took no part in the ceremonies. At the grave the editor announced, with due solemnity, that man was like the brute or the tree: he died—and that was the end of him. We are far from justifying the extravagances which sometimes appear in the worship of the colored people; but in that respect a marked improvement is manifest, and in many congregations the worship is conducted in a reverent and orderly manner. But what he calls "religious fanaticism" is infinitely preferable to the stolid stoicism of infidelity—a stoicism that ignores man's moral, and spiritual, and immortal nature. As to "scandals," one of the colored congregations in that city out of four has had a "scene;" but nothing to compare with a "scandal" in a German church in the same city, during the same time.

We give another extract from the *Frie Press*:

"There are, however, two things that retard the progress and advancement of the colored people; one is a disposition to cultivate a spirit of religious fanaticism, and the other is a mania to spend too much money in balls, picnics, excursions and the like. What large sums of money have these poor colored people contributed to building churches and supporting their clergymen—sums with which, if diverted to other and more useful purposes, much good might have been accomplished. And what have they received for all their devotion to their churches? Nothing but a succession of scandalous affairs of the most distressing character. And what else has been promoted except the laziness and impudence of their preachers, and a kind of craziness among the women? What they call religion is nothing more nor less than a disgusting farce. How much good would have been accomplished if the money they have squandered on churches and preachers had only been devoted to education."

There may, possibly, be some "lazy and impudent preachers," but this is not true of them as a class. We know, personally, a good many who are models of industry and modesty, and believe that as a class they do not deserve this character. But the editor of the *Press* has as great horror of "preachers" as the devil is said to have of holy water. We hope when he dies no preacher will be found to act as figure-head in the funeral procession. The liberality and enterprise of the colored people in building churches is something wonderful. So far from condemning them for this, we believe that as individuals, and for the benefit of their race, they could not have done a better work. Every echo from the pulpit is a call to virtue, honesty, truthfulness and purity. Every church building is a center of light and civilization. It also tends to localize and settle a population that might otherwise be migratory and unsettled. When a man puts his money into a church building, he feels that he has an interest in it, and in remaining where he can enjoy its benefits. An extensive observation has satisfied us that in those cities and country neighborhoods where there are good church and school buildings for the colored people, that population is more thriving and prosperous than where these adjuncts are wanting.

WOMAN was first in the transgression, and it needed woman's influence with the desire for the apple to lead man astray. Woman was last at the cross, the first at the sepulchre, and her voice first announced to the world a risen Redeemer. Her leadership is marked in all stages of man's moral history. The character of each man bears the mother's impress. She gives moral tone to society and the church owns her influence. In the world's conversion, the church needs her leadership. She has entered the field. She is just now waking up to the fact that "woman's work in missions" is essential to its success.

## PENANCE.

Penance, according to Catholic authors, is that institution by which the forgiveness of sins committed after baptism is secured. They admit that a sinner can not be forgiven unless he has, along with a hearty sorry for having sinned, a sincere purpose of amendment; nor unless he make a confession to the minister of all the mortal sins committed since his preceding confession, excepting, of course, those which he can not remember. Besides sorrow for sin, and purpose of amendment, and humble and full confession, the poor sinner must faithfully perform penance, as prescribed by the priest; and thus make satisfaction for the sins he has committed ere he has even the possibility of pardon.

Alas! for the sinner. Having done all this, he has to take the, "I absolve thee," of the priest, provided he will deign to give it. It must be borne in mind that the priest is made the judge of the fitness of the sinner for absolution, and that he can defer to grant it, or absolutely withhold it, should he determine so to do.

Should the minister be without what they style proper "faculties and approbation," his work is worthless and unavailing. To us this seems a very slow, difficult and uncertain method of obtaining forgiveness. Slow it must be, when the ministry are admonished by the Council of Trent that in prescribing slight penances they are in danger of bringing upon their own heads the punishment due to the transgressions of others. It is not strange that in former times they sometimes gave ten years' penances. A long time is ten years to wait for pardon; but is it not better for the priest to keep on the safe side?

It is a fearful thing to have charge of the vast treasury of the infinite merits of the Son of God, and to appropriate or withhold the same. Rather, we should say, the arrogant claims of the priesthood in this regard are without warrant in reason or Scripture; have in them the nature of sacrilege—nor do we know of any available plea by which they can escape the wrath of the Lamb, unless it be "invincible ignorance."

## TRUE SPIRITUALITY.

Closing his sermon on the mount, our Savior adds, hortatively, "enter in at the straight gate;" or, as quoted by another evangelist, "Strive to enter in," etc., "for I say unto you that many shall seek to enter in and shall not be able." The gate is difficult on account of the spiritual qualification required in those who would enter in thereat. These qualifications may be gathered from the beatitudes.

Reader, open your Bible and read—"Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you and say all manner of evil of you falsely for my sake."

He who possesses the graces indicated in the beatitudes offers up most fervently each petition contained in our Lord's prayer. This prayer together with the beatitudes presents a graphic and inimitable picture of religious experience, and spiritual life. That wisdom which is pure, peaceable, gentle, and easily entreated, accepts this picture as the product of the pencil of inspiration. Those words of Christ are worthy to be written in golden letters across the argent skies. May he whose finger "scorched the tablet stone" write them upon the fleshy tablets of our hearts.

We are as liable to be corrupted by books as by companions.



Texas Christian Advocate

THE BEING AND GLORY OF GOD.

BY JAY M. AHR.

[From the French of J. B. Rousseau.]

The skies instruct the earth Their author to adore...

Of God's omnipotence All nature speaks to man! Day unto day reveals...

With his own hand he placed In glittering vault above The sun, whose daily round...

The universe then seems From nothing to emerge He takes his way and reigns...

How great are all Thy works! How great, O God, Thy love! Those faithful unto Thee...

The Sabbath.

Remember the Sabbath-day to keep it holy. How solemn and weighty are these words. Written upon stone by the fingers of the living God...

the Sabbath? I reckon not: the mechanic wants his money—at least there is no more sin or Sabbath breaking in raising the money and paying for the work than there would be in the mechanic building the house on the Sabbath...

N. A. KEEN.

"Knotty Questions."

NUMBER TWO.

Dr. Finley has settled many of these questions, perhaps, to the satisfaction of a majority of thinkers; but with reference to one of them, he has declined to speculate.

Question 5. "Did the sin of Adam cause the temporal death of man?"

It is in perfect consonance with Scripture to say it did "not directly as a penalty; but indirectly as a consequence, it did." This is distinctly affirmed in Romans v: 14, and verified in the fact that infants that sin not at all, neither "after the similitude of Adam's transgression," nor another man's, suffer death as a consequence of sin; but it can not, with any Scriptural propriety, be said they suffer death as a penalty.

1. Christ restored what Adam lost. But this restoration is only partial in time; the restoration of all things will be completed at the general resurrection; and if man be restored simply to a contingent lease upon immortality, dependent upon this tree, the offer of Christ is a supreme tantalization.

2. This argument is sustained by Rev. ii: 7; also xxii: 2, and xxii: 14, where the tree of life is shown to be a part of heaven. In these texts, "the paradise of God," the "new heaven" and "city," certainly refer to man's immortal abode after the resurrection.

3. If man's immortality before the fall depended on the use of this tree, then the eating of its fruit was as compulsory (to escape sin and decay) as avoiding the forbidden tree. This can not be sustained by Scripture.

The key to the mystery of life should be sought, we think, in that duality of thought which makes the Scripture a series of continuous parallels. Many things temporal have their eternal counterparts; the physical has its intellectual counterpart; the natural its spiritual; the visible its invisible.

What the natural senses are to man since the fall, enabling him to comprehend natural things around him, such was the tree of life before the fall, enabling him to comprehend spiritual things. To narrow down to a single sense, we may say it was the means of perfect spiritual vision.

When I was quite a small boy, just starting to school, I was so unfortunate as to become associated with a bad boy nine or ten years old. He chewed and smoked. We traveled the same road to school. On our first trip we became acquainted. He was a hard looking fellow; could curse like a "trooper."

being, could avail. But as our natural senses, both organic and mental, might be blunted to insensibility, and we still, though so unfortunate, have good bodily health, not suffering perhaps a single pain or functional derangement—so, perhaps, the tree of life might have been unused by Adam while sinless, without affecting the latent fact of his immortality.

This is not altogether a conjecture. It has a basis in both the analogies and the direct statements of Scripture. First—Adam's superiority before the fall to any of his sons since, makes him, in the contrast, tower up by the side of his Maker. His knowledge, which was vast, penetrating and subtle to inscrutability, (Gen. ii: 19-24), can be deemed little less than miraculous, except upon the hypothesis that his intellectual faculties and natural senses were, by the tree of life, perfected almost to omniscience.

Children's Department.

LITTLE CHILDREN. Little feet may find the pathway leading upward unto God; Little hands may help to scatter seeds of precious truth abroad.

BAD COMPANY.

To the Boy Readers of the Texas Advocate—The Influence that Led me Astray, and the way I was reclaimed. When I was quite a small boy, just starting to school, I was so unfortunate as to become associated with a bad boy nine or ten years old.

retured the pipe to the pocket inside his shirt, that a boy "as didn't use tobacco, wern't much thought of" and "folks noticed a boy more when he chawed and smoked." This urchin—unknown to fame, soap or water—further said that a "boy was not apt tu have measles nor whooping-cough, ef he used tobacco. A feller is mity liable tu have cantankrous diseases ef he's 'thout it." But I still wasn't willing to try his tobacco.

WORKINGMEN.

Before you begin your heavy spring work after a winter of relaxation, your system needs cleansing and strengthening to prevent an attack of Ague, Bilious, or Spring Fever, or some other spring sickness that will unfit you for a season's work.

LAME BACK. WEAK BACK. Benson's Caprine Porous Plaster. Overwhelming evidence of their superiority over all other plasters. It is everywhere recommended by Physicians, Druggists and the Press.

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The reputation it has attained in consequence of the marvelous cures it has produced during the last half century, is a sufficient assurance to the public that it will continue to realize the happiest results that can be desired.

As a safeguard to children, amid the distressing diseases which beset the Throat and Chest of Childhood, it is invaluable; for, by its timely use, multitudes are rescued and restored to health.

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Texas Christian Advocate

Calendar—May, 1879.

Table with columns: Day of Week, Day of Month, Sun Rises, Sun Sets, Moon Sets. Lists dates from 1 to 31.

554 copies. The issues of the society during sixty-three years amount to thirty-six millions, fifty-two thousand, one hundred and sixty-nine copies, (36,052,169).

To the blessed eternity itself there is no other handle than this instant.

Ragged clothing cannot debase a man as much as a frayed reputation.

Employment is nature's physician and is essential to human happiness.

No one will dare maintain that it is better to do injustice than to bear it.

Obituaries.

WILSON—Mary Elizabeth Wilson, aged nearly five years, and youngest daughter of Mr. and Mrs. Wilson, of Jackson county, died on the 3d of May, 1879.

SHILNUTT—Penelope Winton Laughlin was born in Morgan county, Ala., Feb. 25, 1825; in 1843 her parents removed to Beseno county, Mississippi; March 13, 1851, she was married to Mr. James W. Shilnutt.

SULLIVAN—In Thiden, McMullen, Texas, on the 21st day of May, 1879, Mrs. Mary Sullivan, after a short illness, departed this life, leaving an infant four days old.

CARMACK—John T. Carmack, son of J. W. and Nancy J. Carmack, was born in Fannin county, Georgia, March 20, 1860; departed this life May 8, 1879, aged nineteen years, one month and eight days.

ESLEY—Benjamin Esley, died at his residence in Anderson county, Texas, on the 21st day of April, 1879.

MORRIS—The subject of this memoir, Thomas A. Morris, was born in Perry county, Alabama, on the 12th of February, 1827.

BROWN—Mrs. Sue E. wife of Jonathan Brown, and daughter of Dr. J. E. and Mary A. Brown, was born in Wilcox county, Alabama, January 25, 1840.

JAY—Sister Judith A. Jay, wife of G. W. Jay, and daughter of Joshua and Mary Ellis, was born May 15, 1850.

SCOTT—Departed this life at his residence in Harrison county, Texas, on the 29th day of March last, Brother F. M. Scott, in his 87th year.

ROTT—Francis W. Rott, son of J. W. and Tenaia L. Rott, was born in Madison county, Wisconsin, on the 10th of April, 1854.

THOMPSON—Sister Nancy Thompson, wife of Bro. J. A. Thompson, was born in Houston county, Georgia, in the year 1831.

WESTMORELAND—Bro. Robt. C. Westmoreland was called from this life on the 15th of May, 1879.

SADLER—E. Augustus Sadler was born in Whitesville, Harris county, Georgia, October 26, 1812.

LITTLE—Mr. Lorenzo B. Little, died at his home in Fort Worth, Washington county, Texas, March 31, 1879.

DALBY—Your committee to prepare resolutions to express the sorrow and grief of the church on the occasion of the death of Bro. F. M. Dalby, respectfully report the following:

THOMPSON—Bro. F. M. Thompson, died at his home in Harrison county, Texas, on the 15th of May, 1879.

ROTT—Francis W. Rott, son of J. W. and Tenaia L. Rott, was born in Madison county, Wisconsin, on the 10th of April, 1854.

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

HEALTH AND SICKNESS—Hints to the Well" is crowded with sensible suggestions on the preservation of health, and "Hints for the Sick Room" gives full directions for the care of the sick, and is a most valuable and best made of preserving food for invalids.

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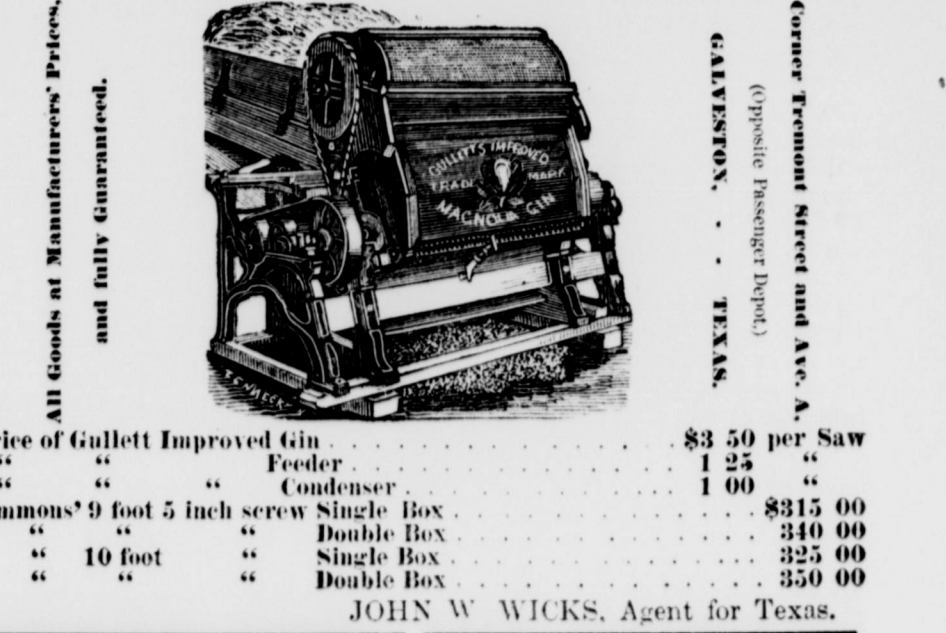
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Texas Christian Advocate

News of the Week.

CONGRESSIONAL.

The national legislature is no nearer harmony on the leading features of difference than at our last report. The divisions between the Democrats and Republicans seem irreconcilable.

The legislative, judicial and executive appropriation bill passed the Senate Tuesday. A definite programme of action on the President's veto is not yet made known on the part of the Democrats.

The Secretary of the Treasury states that including the amount already paid \$2,000,000 will be available for pensions prior to July 1, and \$2,000,000 monthly thereafter. At this rate nearly the whole of the next fiscal year will be required to complete the payment of arrears.

A joint resolution for further treaty negotiations with the government of Mexico, provides for perfecting postal arrangements between the two countries, and authorizes the President to appoint commissioners as he may deem necessary to carry out the requirements of the measure.

MISCELLANEOUS.

SAN FRANCISCO, May 19.—L. Longbehm, a German, living on a vegetable rancho, about five miles from Antioch, Contra Costa county, took his little boy and girl, aged respectively six and four years, into the field last Friday, beat them to death with a club, cut their throats, and then went to the house and blew his brains out with a shot-gun.

BOSTON, May 19.—Yesterday, while a number of children were at play in the nunnery grounds in Somerville, one of them—a ten year old daughter of Wm. H. Goodspeed—picked up a ball which several boys had been using. Upon refusing to return it to one of the boys, several of them pelted her with stones, one of which struck her on the temple, causing death early this morning.

MEMPHIS, May 17.—The graves of the Confederate dead in Elmwood cemetery were decorated to-day. The ceremonies were of the most imposing nature. Col. Luke Finlay delivered the address.

BALTIMORE, May 17.—The ninth annual conference of General Secretaries of the Young Men's Christian Association of the United States convened here, and will continue its sessions till Tuesday. About one hundred are present, including representatives from many of the principal cities of the country; also, gentlemen from Canada, Switzerland, Germany and Australia.

The colored people—or rather a host of colored politicians, tramps, and lazy louts that desire to live without work—are in convention at Richmond, Va. Ostensibly, their object is to better the condition, redress the grievances and stimulate the ambitions of their race; in fact, it is a move in the interest of the Republican party. The whereas and resolves of the convention show plainly that the "colored brother" would not object to enjoying greater liberty

and more privileges than any other element of citizenship. Whether white people will agree to their conditions is another question. "If you don't, we'll exodus," says Cuffy. To which an appropriate reply would be: "The South can better stand your exodus than exodus of the moral and political filth generated among you by Foulers, Havens, Chandlers and Blaines. If you want to stay with us and work to build up your race and the country—stay and welcome. If not—go! Stand not upon the order of going, but go at once!"

The Exodus.

There is too great a disposition to ignore strange doctrines as unworthy attention. Their disciples are left unmolested, until they have a dangerous following, and often perpetrate deeds the influence of which cannot be estimated. So it was with the craze of the Massachusetts Adventist—and a pure and innocent child was sacrificed on the altar of fanaticism. So it is with the craze of Mormonism. It is tolerated. In our postal columns last week was the record of one preaching this Mormon doctrine in Texas. He is laughed at. Does any reader imagine he will not make converts? This were to say that the fools are all dead. We advise our friends to see to it that he be dealt with. The law will not be tolerated. It is startling to contemplate the magnitude of this Mormon mania. A few weeks ago at Salt Lake City twenty-five thousand people assembled to do honor to one Wells, who, as a witness in the United States Court, refused to reveal the secrets of his religion! Four hundred matrons marched through the dust carrying flags bearing such mottoes as "Women in favor of polygamy!" "We care less for the cut of aprons than the loss of rights."

COMMENTING on the negro exodus, the New York Methodist says:

"The negro exodus has many causes; perhaps the chief cause may be briefly stated as the continued non-appearance of the expected 'forty acres and a mule.' In other words, freedom is not what it was expected to be. It is harder work to be a free man than to be a slave, and the late slaves have found this a very painful lesson. One of the parrot speeches on this subject runs to the effect that we have not kept our promises to the freedmen. Did somebody promise every man of them 'forty acres and a mule?' In general terms, it may be said that we have done wonderful things for this people. We emancipated them without the smallest reservation in favor of their owners; and we have lavished upon them an immense amount of educating and Christianizing work. We believe that every Southern State gives them public schools, mainly at the expense of the whites; and the amount expended upon them by churches and other organizations is certainly unparalleled. There are plenty of sorrows in freedom. The freedman must make and keep his own contracts. He can not be both a baby and a man—at once a word of the nation and a voter. He shares with the rest of us the pains of liberty; he bears the consequences of his own mistakes; he is cheated like the rest of us; and, unfortunately, he is more easily cheated than the white citizen, whose eye-teeth have been cut by long practice upon the hard nuts and the tough meats of competition and exchange.

If the counting has been accurately done, nearly, if not quite, 10,000 negroes have gone up the Mississippi to or toward Kansas. Some of the facts are pretty clear: 1. That the movement was artificially stimulated by politicians and speculators. 2. That it has in a few cases been unwisely and wickedly resisted by politicians and planters. 3. That from some small regions the negroes ought to have been helped to a more civilized spot long ago. 4. That the promoters of the movement may draw indefinitely upon the sympathies and purses of Northern men. 5. That as much political capital as possible is to be made of it. 6. That it will go far enough to have a wholesome influence, and that it can not possibly go too far, even if it removes half of the colored people from the whole South. 7. The movement does not grow out of any increase of violence, intimidation or terrorism; there is less of either than in any previous year, but the hope of controlling Southern States by a solid negro vote is expiring in great pain. The 'wrath of man' on both sides will be made to promote righteous and beneficent ends."

We feel like taking "Brother" Wheeler, the editor, by the hand and saying: in the name of the South, sir, we thank you for this fair, honest and intensely comprehensive statement of the case. We

take this occasion to say the Methodist is seldom extreme—never partisan, always fair, fearless and conscientious—though not always (according to our humble opinion) exactly correct.

LETTER FROM ST. LOUIS.

What the Newsboys Hollar—The Big Fires—The Ladies Who Demand the Ballot, and their Progress.

[From our Special Correspondent.] ST. LOUIS, Mo., May 12, 1879.

When on a former trip to this city, I saw a shivering dejected-looking newsboy standing upon a street corner silent and in evident distress. I asked him why he did not run along and sell his papers. He replied, in a pitiful tone, while a tear trickled down his blue-cold cheek, "my feet are cold and there ain't anything to holler." No St. Louis newsboys have been similarly troubled for the last week. It is warm enough for the gamins to go barefoot, and there is plenty to "holler." The usual "holler" is: "L-a-a-t-e-s-t n-e-w-s f-r-o-m W-a-s-h-i-n-g-t-o-n!"

For the last few days, however, it has been changed to: "A-l-a-b-o-u-t the w-e-e-m-a-n-s r-i-g-h-t-s c-o-n-v-e-n-t-i-o-n!" And yesterday it took an inflammatory turn, as the gamins yelled: "A-l-a-b-o-u-t the f-i-h-r-e!"

Even while this cry was ringing in the streets, and the people discussing the fire of East St. Louis that had consumed the Alton Railroad depot and freight to the value of \$60,000 only two hours before, they were startled by a general fire alarm, which called out seventeen engines and three hook and ladder companies to No. 401, Fifth Street. A fire had broken out just after closing the store, about six o'clock. This proved so much greater calamity than that one at East St. Louis earlier in the day, that people forgot the former in contemplation of the destroying element, which under the eyes of thousands of people consumed in less than an hour buildings with a frontage of one hundred and fifty feet, eighty feet in height and valued with their contents at \$300,000.

The lady "suffragists" were at the fire in force—it being only a block from their hotel. They cheered the firemen in their efforts, and would have passed the fire limits had the police permitted. Apropos of this convention, it calls to mind the ADVOCATE'S statement some weeks since that few were aware of the real strength the woman's rights movement has attained, both in this country and Europe. The convention is attended by leading lights in the cause of woman suffrage; it has been in session here the past week, and is in some marked features quite different from any your correspondent has known. There was a noticeable absence of that element who talk about "affinities," "wear short hair," and affect Turkish trousers. Evidently the Woodhulls, Jennie Claflins, and Dr. Mary Walkers have stepped down and out, and no longer disgrace with their presence the movement they well-nigh strangled at its birth. This is the eleventh annual meeting of the National Woman's Suffrage Association. There are two associations working for woman suffrage in the United States. One the American Association, which endeavors to influence State and local legislation favorable to woman. The other, the National Association, endeavors to lead Congress to submit a constitutional amendment that the privilege of citizenship confers the right of suffrage. The two associations cooperate for the accomplishment of woman suffrage. Among the leading minds in these associations, whose zeal and ability are recognized throughout the United States, may be mentioned Mrs. Matilda Joslyn, Mrs. Elizabeth Cady Stanton, Rev. Mrs. Olympia Brown, Miss Susan B. Anthony, Miss Phoebe W. Couzins, and Miss Virginia L. Minor.

OBJECTS OF THE CONVENTION.

The object of the convention in St. Louis was to advocate the principle that suffrage is the citizen's right, and that while the States may regulate suffrage, they should have no power to abolish it. It is claimed that suffrage inheres from citizenship, and is a birthright in the United States. Elective franchises should follow citizenship. The highest courts have decided that woman is a citizen, entitled to all the rights of the sterner sex, except the right to vote, and that exception is only founded upon precedent and not upon written law. They claim the ballot is needed for the security of women and the protection of men, and demand an amendment to the National Constitution declaring that the rights of citizenship and suffrage are inseparable; that the declaration of the first gives the second, and that no exception shall be made on account of sex, race, color or condition. One sitting of

the convention was given to the discussion of the social evil; but as no male citizen was allowed to be a listener, little is known of what passed. The convention was harmonious throughout, and has doubtless advanced the cause so dear to the hearts of these women, who have had the courage to face ridicule in advocacy of a principle; and they are forcing their opponents to respect the movement. The convention closed Friday. Saturday, the ladies, in response to an invitation, paid a visit to the Merchant's Exchange, where many pleasant things were said. Upon a vote being taken, almost a unanimous voice spoke for woman suffrage. After the visit to the Merchants, the ladies were driven to the Zoological Gardens—Shaw's garden—not "our Shaw", and other places of interest. No pains have been spared to make their visit here a pleasant one. It is rumored the merchants will pay their bills. In my next I will tell you something of business. I will only add: one sees a great many Texans here, especially if they happen to stop at the Planters' House. This is the Texan's headquarters, and it will give him a hearty welcome, and quite as good fare as he can get anywhere, and certainly as good as he is in the habit of having at home—which is saying a good deal, you know.

LEA.

WASHINGTON LETTER.

What Will be Done With the Army Bill?—The Caucus Silent—The Legislative Bill to be Passed—Weakness in the Democratic Phalanx—The Georgia Phoenix in the Role of a Mediator—A Majority Opposed to Adjournment—A Ceremony that May Cause Senator Thurman to Appear at the White House.

[From our Regular Correspondent.] WASHINGTON, D. C., May 15, 1879.

Since the last veto no caucus has been held to decide upon a plan of action. The idea of the majority seems to be to allow the matter to rest for the present, and to go ahead with other legislation. Senator Thurman and Representative Chalmers, the chairmen of the respective caucus committees in the Senate and House, have agreed in the opinion that nothing further should be attempted on the army bill until the legislative, executive and judicial bills shall be passed. The Speaker of the House, however, is of the opinion that a joint caucus should be called to consider the emergency created by the veto, at once, and it is probable that the committee will meet before the end of the week. It is admitted by the Democrats that their phalanx is not as strong as it was at the beginning of the session, and that if those who are disposed to yield will combine with the Greenbackers and Republicans they can pass the army bill without any of the restrictions that have heretofore been attached to it. Mr. Stephens, of Georgia, is the leader of a clique that is disposed to recede from the uncompromising attitude that has been so far maintained by the Democrats. Mr. Stephens thinks that an army bill can be devised that will receive the President's signature, and still be so worded that it will keep troops from the polls. It is said that he wishes to have the *clat* of a mediator, and draft a bill himself, and achieve the fame of rescuing his party from a dilemma. The leaders of the majority profess to have little faith in Mr. Stephens' mediatorial or diplomatic ability. They think that if an army bill shall be reported with even the mildest proviso to keep troops away from the polls attached to it, that a majority can now be rallied to strike out the proviso and pass the appropriation without any restrictions.

Unless there shall be a decided change in the opinion of a large majority of the Democrats, there will be no other regular army appropriation bill reported from the committee during the extra session. There has been much talk about extending the last year's appropriations until the first of January, 1880, but this can be done only by a two-thirds vote, and it may be said with certainty that a two-thirds vote cannot be obtained for this plan. The next important question will be that of adjournment, without passing the appropriations. The Republicans will of course oppose adjournment until the usual supplies have been voted. The Greenbackers will oppose adjournment, because they are anxious to sit all summer, and to go heavily into financial legislation. Mr. Stephens' clique opposes adjournment, because they also are in favor of immediate financial and general legislation. This opposition will make a majority, and a dead-lock appears inevitable.

If the President shall veto the legislative bill, as it is now expected he will, and also the supervisors and deputy marshals repeal law when presented in separate form, as well as the juror's test oath, it is expected that Congress will present a joint address to him. Under the

rules this can be done, and, if it shall be done, the address will be drawn up as a petition to be used for a campaign paper. The rules prescribe that: when the Senate and House of Representatives shall deem it proper to make a joint address to the President, it shall be presented to him in his audience chamber by the President of the Senate in the presence of the Speaker and both houses. Senator Thurman, President *pro tem.* of the Senate, will present the address.

CARR.

Superstition!

During a pastoral visit to a well-to-do Methodist family, my wife was suffering severely with the tooth-ache. She was given a slip of paper by a member of the family, and indorsed by the others, said to contain a passage of scripture; this she was to keep concealed about her person, having first memorized it. She was assured she would not only be relieved for the time, but forever. This is the remedy. As Jesus passed by, he saw Peter sitting in the gate of Jerusalem weeping, and he said: "Peter, why weepest thou," and he answered: "Lorde, my teeth acheth." Jesus saith: "Keep these sayings of mine, and thy teeth shall ache no more." My wife came to me, laughing, with the novel remedy. I read it and remonstrated with the family about believing such nonsense; but they were amazed, and I could not convince them, even after they had searched the Bible through, but what it was in that Book, and was one of the miracles of our Saviour.

I wondered where people could find such intolerable nonsense, and have just had my eyes opened by the following from the magazine, *All the Year Around*. Of course, it was sent out by a great church to enlighten the ignorant:

A TOOTHACHE SAINT.

In the Roman calendar, the patron of those afflicted with toothache is found in St. Apollonia. She is especially invoked by racked sufferers, according to Bishop Jewel; and the "Fantassie of Idolatrie," printed in Fox's acts and monuments, has:

"To saynt Syth for my purse; saynt Love save my horse; For my tooth to saynt Apolnye."

In the Royal Library at Stockholm is preserved a manuscript charm for toothache, consisting of a Latin prayer to this saint. At Bonn-on-the-Rhine a tooth, said to have been one of hers, is shown in a glass case in the church on the saint's day, and is devoutly kissed—i. e., the case containing the tooth, not the precious relic itself—by people of both sexes, as a preventive against toothache. One of the most popular charms against the complaint consists in carrying the following form of words somewhere about the person: "As Sant Peter sat at the gates of Jerusalem our blessed Lord and Saviour Jesus Christ passed by and said, What Eleth thee hee sead Lord my Teeth ecketh hee sead arise and follow me and thy Teeth never shall Eake Eney moor. Fiat-Fiat-Fiat." This is a transcript of a Lancashire version, and should be worn inside the vest or stays over the left breast. Under slightly differing forms this charm is very common throughout England, Scotland, and Ireland. Two copies are preserved in the Edinburgh museum which were worn as late as 1855 and 1869. Another form of written charm was given up by a young woman at Chelsea to the late Cardinal Weld. It was carefully sealed, the penalty for opening it being a return of the toothache, and consisted of the words:

"Good devil cure her, And take her for your pains."

A cure the girl would probably dislike at the cost. Bishop Hall, in his character of Vertuous and Vices, says of the superstitious men: "He wears Paracelsian characters for the toothache."

R. H. H. BURNETT.

Remarkable Instances of Second-Sight.

Archie Hessin, son of Mark and Emily Hessin, departed this life October 27, 1878, aged six years. Archie was afflicted all of his life. Twelve months before his death, he said to his mother: "Before this time next year, I will be dead," and got the almanac and pointed out to his mother the day he would die, and said that the sun would be obscured by a cloud. Strange as it may seem, it was true. He was once at play and ran into the house and told his sister, Fronie, she "ought to have been out there; that his grandma (who had been dead some six years—whom he had never seen) had been there and told him she was his grandma and wanted him to go with her." His mamma asked: "Where she was?" He said: "She went up through that cherry tree." Little Archie said to his parents on another occasion that they ought not to sleep so sound. Being asked why, he said: "I might die." One

day he asked: "What old man is it that comes and bothers me every night?" His mamma said she did not know. Said the boy: "He said he was Christ—and he showed me a big book and said if I would go with him, I might have it to read always." On another occasion, he said to his mother: "Oh, how lonely I feel; I have no one to read with me; mamma, you must learn Fronie to read—but not as easily as you did me; if you do, she will soon die." (Archie's aptitude at his books was a source of wonder to all who knew him.) He requested his mother to send for the pastor, as he wanted him to preach his funeral. I was in a remote part of the circuit, and she did not send for me. Up to this time, he was in as good health as usual. A short time after this, he took his Testament and asked his mother to hear him read his favorite chapter (John xiv). He then went out to play again. His sister called him to come in, and he asked why she had called him, and then said: "I will never call me again, for 'I am going to die.'" At four o'clock that evening, he was taken sick—and, after an illness of continued fever for four or five days, Jesus took the little lamb to himself. The parents of Archie are both members of the M. E. Church, South.

Jesus, the ancient faith confirms. To our great Fathers given He takes our children to His arms, And calls them heirs of heaven.

See Israel's gentle Shepherd stand, With all engaging charms, Hark, how he calls the tender lambs, And folds them in his arms. E. T. BRASHER.

Tobacco Again.

I am glad your correspondents are discussing that long tolerated sin, the needless use of tobacco. I heartily endorse some things in a recent number of the ADVOCATE under the caption of "What a Lady Thinks." One is, that the arguments in favor of the use of wine are more plausible than those given for the use of tobacco. The writer's appeal to "earnest men of God" should also be conscientiously considered. There is one feature of the subject which I believe no one of your previous correspondents has mentioned, namely: that the use of tobacco weakens moral resolutions and makes the individual less susceptible of religious impressions. On the latter part of this proposition, I shall offer no argument at present, but leave it for the scientific to consider—hoping to elicit thought from others. The first part, that the use of tobacco weakens moral resolutions, is very apparent. Those who indulge in it usually acknowledge that they are enslaved to its use. They can forsake other sins, but this one they have not the moral courage and strength to break off. Many resolve to quit, but after a time of trial return to its use. It is clear, therefore, that, even more than other sins, it weakens moral resolutions. Other sins they can and do overcome, but not this one. Again, the use of spirituous liquor weakens moral resolutions and religious impressions; tobacco has a similar effect. Therefore, moral resolutions and religious impressions are weakened by its use. But waiving all this, it may be appropriately considered as "needless self-indulgence," and therefore a *sinful* expenditure of money. Are we not expected to overcome all sin? Does not God promise that in every temptation he will make a way for our escape? Does the Bible authorize us to expect the favor of God while we live in any known sin? As the District Conferences are soon to convene, I suggest the following for their consideration and adoption:

WHEREAS, We are taught by our Book of Discipline and the Word of God that needless self-indulgence and useless expenditure of money are sin; and

WHEREAS, These and other evils are perpetrated by the use of tobacco; therefore, be it

Resolved, that we will, by precept and example, discourage its use except as a medicine, and that we hereby entreat all Christians to adopt the same course.

Let the practice be discussed till the people are convinced that, "unless in cases of necessity," it is a sin before God.—O.

"Is it a strong congregation?" asked a man respecting a body of worshippers.

"Yes," was the reply.

"How many members are there?"

"Seventy-six."

"Seventy-six? Are they so very wealthy?"

"No; they are poor."

"How, then, do you say it is a strong church?"

"Because," said the gentleman, "they are earnest, devoted, at peace, loving each other, and striving together to do the Master's work."

One cannot bear to pay for an article he use to get for nothing.