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A CORRESPONDENT of the Cincinnati Gazette notices the dedication of the new M. E. Church in Rome as an event of great importance, as it is the first Protestant place of worship built in Rome for Italians. The two other Evangelical churches were built, one for the English, the other for American Episcopalians. It is in close proximity to a Catholic Church, having been built on what was the garden of the church, and sold by the government at a sale of church lands. This puts Methodism in the front rank of Italian Evangelism.

THE NEW YORK Herald has a cable dispatch asserting that a company of extreme Ritualists, numbering 100 clergymen, with a congregational constituency of 25,000 men and 150,000 women, are intriguing with Rome, with a view of seceding from the Church of England. It is said they have submitted a memorial to the Pope, in which they recognize the Pope as the head of God's church on earth, and accept his teachings, the Vatican decrees not excepted. This report, however, is not well authenticated, and we greet it as one of the rumors of the day.

Correspondence.

LETTER FROM CALIFORNIA.

From Texas to California—Sights along the Way.

(Special Correspondence of the ADVOCATE.)

One who has been four years in Texas would be a brute to ever forget her prairies—her resources—her rivers—and, more than all, her people. Texas is the empire State; she has been baptized with the tears of her early missionaries, and with the blood of Travis, Crockett, Bowie, and Fannin, and the four-score who perished with them at the Alamo. With such a history as she has, and such a future, the light of the once "Lone Star" shines not less brightly than any of the constellations of the Great United States. Whoever planted foot upon her soil, and has enjoyed the hospitality of her people, can never cease to remember Texas. May the once "Lone Star" shine with increasing brilliancy—blessing her numerous children with light, till their eyes shall behold the angel of light—beckoning them to eternal life.

As to sights along the way, Mr. Editor, I don't know where to commence or where to end. Mr. Editor, will you please, sir, allow me to say that of all the objects of wonder, there is nothing to be seen more interesting than what nearly all of your readers can see at almost any time. They are a little surprised when I say that I refer to the steam engine; but just let any of your good people mount the iron wagon and behold with what speed and strength this iron-horse draws them from the Gulf of Mexico to the Pacific Ocean, and they will be constrained to acknowledge that we have great cause to thank the one above us—the giver of every good and perfect gift—for our good friend—the engine. We always like to think of the nobility of the common horse, and who treats the horse with cruelty, sins against the maker of the horse and his own soul. But for many purposes, the iron-horse is much superior to that animal. He never tires, never takes the epizootic, travels over mountains or under them if you choose, jumps the rivers and never stops till he shows you the golden gate.

Even though it is winter, one can enjoy the trip very much; snow in the mountains two to four feet deep. One can say with David: "He groweth more like wool; he scattereth hoar frost like ashes; he casteth forth his ice like morsels. Who can stand before his cold?" With all the surrounding scenes on the journey, one can truly say, in the poet's language, regarding the trip: "Singing through the forests, rattling over ridges, shooting under arches, tumbling over bridges, whizzing through the mountains, buzzing over the vale, hessing! this is pleasant—riding on the rail!"

Mr. Editor, I would like to tell you about the ten thousand things to be seen on the way, the mountains—silent witnesses of God's power; the rivers—flowing onward, like the streams of salvation, forever; the animals, and birds to be seen; the wolf, the antelope, sage hens; the grand old American Eagle himself. Mr. Editor, yes, and then there's the ugly, dirty Indians that came to the trains to beg, carrying, like some other animals, their little ones on their backs. Mr. Editor, when their women come to the train and say, "Muck-a-nuck," you give them some bread, for they're hungry—especially in winter. Oh, but they're rascals, those Indians; some of them are almost respectable, but the majority are degraded. None of these tribes are as pretty as you see them in the pictures. May God take care of them, for man cannot do much with them; no, not even Grant.

Mr. Editor, just let me tell you one word about Mr. Jno. Chinaman. He is a good worker, is John. The railroads employ them to do the hard labor. The Chinese are all along the road in the mountains.

Well, now Brother John, your readers are getting tired; and I am not going to say another word; I shall not tell them of the "thousand mile tree," nor of the "Maid's Grove," with a beautiful cross at the head of it; nor of the grand scenery in Weber canon—the "Devil's Slide," the "Devils Gate," and forty thousand other things that it would take me a month to tell about.

Mr. Editor, please tell your readers, who know your humble servant, "how'd-do" for me; and greatly oblige— Very truly yours,
 M. C. FIELDS.

SANTA CLARA, CALIFORNIA.

(FOR THE ADVOCATE.)

A New Departure.

"A Methodist preacher has the right, and it is his duty, to refuse immersion for baptism."—Dr. O. D. Fisher in Advocate of September 18th.

Dr. Fisher's reply to my review of this sentence seems totally to have overlooked all my arguments. If my premises were correct—and they have not been questioned—the conclusion to which they lead, that a "Methodist preacher" has no such right as is here claimed, is indisputable.

My strictures clearly set forth: 1. That while our church recognized affusion as the scriptural and preferable mode of baptism, it still attached no possible importance to mode at all, simply because the Scriptures do not. 2. That though the church believes affusion to be the proper mode of baptism, she yet sets up no claim, either to authority or infallibility in matters of private judgment; and as plenty of good people who wish to join us desire to be immersed, she has wisely provided for their admission by allowing them the right of conscience in their choice of the mode of baptism. 3. That as many who attach importance to the mere mode of baptism were led into bigotry and narrow sectarian exclusiveness, it might be reasonably inferred that a Methodist preacher with extreme views on the mode of baptism would naturally likewise drift into the same illiberality and intolerance. 4. That whatever liberty other ministers may claim, a Methodist preacher, as such, has no rights in the premises but such as the church allows him, and that each man in becoming "a Methodist preacher," not only acknowledges this principle, but binds himself to observe the rules and regulations of his church. 5. That no one, who is not a member of the church, is authorized by the persons to be baptized.

These were the main points in my arguments against Dr. Fisher's proposition. Instead of refuting them he raises a new issue. Instead of showing that the church does attach importance to the mode of baptism, and that she has no law requiring a "Methodist preacher" to immerse for baptism, he chooses to denounce the law, and unwarrantably assuming it to be in conflict with the Scriptures, proves by this easy and convenient style of logic that though the law of his church requiring immersion for baptism is in full force and effect, and "Methodist preachers" have promised to obey it, they are still not only justified in violating it, but it is their duty to do so.

If Brother Fisher thinks one or all the rules of his church in conflict with the Scriptures, it is his privilege, to enjoy the opinion; but when he attempts to make this opinion authority for overriding the law and setting it aside, all must perceive his mistake.

The law was in force before Dr. Fisher became a Methodist; it suited the church to have it so, and she had the undoubted right to adopt it; she further had the right to require all who chose to unite with her to observe this law.

If Dr. Fisher knew the rules of the church, he gave them his sanction when he united with her. If he has since changed his views, is it fair that he should assume authority to require the church to come to his standard? If he did not know the rules, and find out since he comes to a knowledge of them, that they are not in accord with his notions, and that he cannot give into the church, is it fair and honorable that, while enjoying all her immunities as an acknowledged minister, he should act the part of an enemy, and denounce her before the world as holding unscriptural views?

If a church law does not suit the views of a minister, and he cannot have it repealed, had he not better silently submit than to openly array himself against his church? But if he considers the point of such importance that he must denounce and oppose it, would not the church have the right to expect him to openly side with her common enemies, rather than to claim fellowship and attempt, while still of the church,

to disturb and divide her? I put these questions in all honesty, and I ask Brother Fisher to ponder them.

What more authority has Dr. Fisher to nullify this law of the church than other men to change other existing laws? Suppose I were to take it into my head that class-meetings were in conflict with the Scriptures, and were to publish to the world that a Methodist preacher has the right, and that it is his duty, to refuse to hold class-meetings? and suppose that on being called to an account, I were to set forth that though the law of the church required me to hold class-meetings, yet that, in my judgment, the law in question came in conflict with the Scriptures; and suppose I were to exhort my brethren to stand by the Word of God in this respect, as I chose to interpret it, in preference to the law of the church, would anybody think such utterances compatible with my position as a Methodist preacher? Yet in what respect does Brother Fisher's conduct differ from this?

I do not propose to be diverted from the proposition under discussion as to the right and duty of a Methodist preacher to disobey the rule of his church, requiring him to immerse for baptism, by the side issue raised by Dr. Fisher, that said rule is in conflict with the Scriptures. Long years ago the church to her satisfaction decided this question as her exposition of what the Scriptures required, and as she still retains the conviction that the rule is in full accord with the gospel Brother Fisher will hardly be offended if his opinion to the contrary is not very readily received.

The privilege of a choice of mode in the reception of baptism has ever seemed so reasonable, and in such complete harmony with the Scriptures, that from the very organization of the church, in 1781, it was incorporated in her discipline. From that day to the present it has remained, both in the law and practice of the church, a faithful witness of its wisdom and its brackets—whatever he may mean by that—the inference is that this position lessens its significance. But is such, in fact, the case? Does not Dr. Fisher use brackets? and does he not mean what he says in these brackets? I find the rule in question, within a parenthesis or brackets; but instead of this circumstance in anywise lessening its sense or importance, it rather makes it the more emphatic. Webster defines a parenthesis to be "a sentence, or certain words inserted in a sentence, which interrupts the sense or natural connection of words, but serves to explain or qualify the sense of the principal sentence." The principal sentence in the rule was in relation to baptism, and the parenthesis explains how it is to be performed. When first adopted, however, there was no parenthesis about it; it was enacted in the following form:

Question 45—Is there any direction to be given concerning the administration of baptism?

Answer—Let every adult person and the parents of every child to be baptized have their choice, either of immersion or sprinkling, and let the elder or deacon conduct himself accordingly.

So important has this rule been considered, and so much in harmony with the genius of true Christian liberality, that amid all the changes of the past, it has retained a prominent place in the discipline, and under all the amendments since 1784, it has only been modified to its present form. Bishops Coke and Asbury, at the request of the General Conference of 1796, appended explanatory notes to the discipline, with which they were ordered printed by the General Conference of 1800. With regard to baptism and this rule, so bitterly denounced by Dr. Fisher, they say:

"We need only observe here that we are conscious that sprinkling, pouring and immersing have been practiced by different churches, in each of which the pure gospel was preached, and the life of God more or less experienced; and that all these modes are more or less acceptable to God when administered with sincerity. At the same time we know well that as much, or more may be said in favor of sprinkling as of immersion, from the account given us in Scripture of the baptism of John himself;

and the primitive churches in general, we believe, favored the practice of sprinkling. However we should meet the tender mind, and in matters unessential condescend as far as we conscientiously can to the feelings and sentiments of all."

What a noble utterance! How Methodist! How Scriptural! It is still the sentiment of Methodism, as alike of the Pseudo-baptist world.

Dr. Fisher says: "Brother Addison thinks I violate my ordination vow," and takes occasion to show that the rule he denounces is one of the errors his vow binds him to banish and drive away. Brother Fisher entirely misapprehends me. It was not to his ordination vow I referred, but to the solemn promise of obedience to the rules of the church all Methodist preachers make on being received into the conference, as follows:

"Are you willing to conform to the discipline of the church?"

"And will you especially observe the following directions? * * * And do not mend our rules, but keep them, not for wrath, but conscience sake?"

These questions are publicly answered in the affirmative by every preacher admitted into full membership in the conference; and yet, as binding as most men would consider so solemnly made, Dr. Fisher contends that its violation is a virtue. Is this keeping our rules or mending them?

In this day, when so little respect is paid to authority, either human or divine, it is sad to see one in Dr. Fisher's position so utterly radical as to denounce as unworthy of observance or respect a usage to which his church is so much attached that according to his own admission, though attempts have been made by other men to have it changed, the General Conferences have persistently refused to show the measure any respect. So scriptural, so equitable has been this rule, and so well satisfied has been kindly toward Brother Fisher, much less use reproachful words, but surely in a matter of so much moment, I may be plain. Brother Fisher has not certainly considered his true attitude before the church. If the question were mooted, or if the practice enjoined under the rule was but a dead-letter on the statute book, it might offer some justification of his course. But when he flies in the face of a rule, the existence of which no one doubts, and that always has been and is still respected and observed, we can see no vindication for his conduct, but when he further charges the terms of the rule with being a violation of the Scripture, it is hard to keep from feeling that a direct insult has been offered both to the piety and intelligence of the church. Such conduct would not be tolerated on the part of a private member, as witness the following:

"If a member of our church endeavors to sow dissension in any of our societies, by inveighing either against our doctrine or discipline, such person so offending shall be first reproved by the senior minister or preacher of his circuit; and if he persist in such pernicious practice, he shall be expelled from the church."—Discipline, p 143.

The law defines the same conduct to be an offense on the part of a preacher.

"Question 4—What shall be done with those ministers or preachers who hold and disseminate, publicly or privately, doctrines which are corrupting to our articles of religion?"

"Answer—Let the same process be observed as in the case of immorality."—Discipline, p 131-32.

Our xxii. Article of Religion says: "It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have always been different, and may be changed according to the diversity of countries, times and men's measures, as that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely, doth openly break the rites and ceremonies of the church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against

the common order of the church, and woundeth the consciences of weak brethren."

How far in conflict with this article of religion Dr. Fisher's course has led him, others may determine. As for myself, in the absence of a law, or article of religion, I can but fear that in the stand he is taking, he is misleading many of his younger brethren into dangerous erroneous views, both as to their obligation to respect the authority of the church, and as to the undue importance to be attached to mode in the sacrament of baptism.

OSCAR M. ADDISON.
 RETIREMENT, JAN. 15, 1876.

At the recent Baptist Conference, in New York, Dr. Armitage introduced a resolution, denying the right of unimmersed Christians to the Lord's Supper. After several hours debate the resolution was amended only to make it more stringent. As adopted it restricts administration only to regular members of the Baptist churches. The vote stood 44 to 9. Three did not vote. It is not stated whether or not they declined because the resolution was not strong enough.

Mrs. WALL, wife of the English Baptist missionary in Rome, holds an interesting service among the beggars. A meal of bread is provided for them, and the opportunity is used to inform them about the gospel. As Rome abounds in beggars there is no trouble in securing a large congregation; and when fed by the hand of kindness, listen eagerly to the message of love and mercy.

A SMALL Christian band in Oriedo, Spain, recently celebrated the Lord's Supper. The youngest was a boy of twelve years of age. Since then he has several times been brutally assaulted by the choir boys of the Cathedral, and on one occasion, received a painful knife wound from one of the acolytes of the Church of Cuba.

A BENGAL Missionary hired a boat for a water journey and found that the boatman was fond of singing the filthy songs of the country. He gave them a new Bengali hymn-book prepared by a native pastor, and in the Bengali meter. After a time another missionary hired the same boat, and, to his surprise, heard the boatmen in their intervals of work singing Christian hymns.

THE Pope is thus described by a Brazilian bishop: "The Pope is an Abraham in his patriarchate; a Metehisdek in his priesthood; an Aaron in his dignities; a Moses in his authority; a Samuel in his judgment; a Peter in his might; and lastly, a Christ in his consecration by the Holy Ghost." That last has a sacrilegious sound.

SEVERAL Protestants in Corruna, Spain, asked permission of the governor to open a chapel in that town. He positively refused. After waiting a few days they opened the chapel without license, and hundreds attended the services. The governor telegraphed to Madrid for instructions. The reply is reported to be: "Let them be. It can't be helped." It is well for religious liberty that the lion is chained.

MESSRS. Cree and Hall of the Young Men's Christian Association who visited many prominent Southern cities last year have arranged for another and larger tour this year. Among the points to be visited will be Nashville, Feb. 25-28; Louisville, March 1-6; New Orleans, March 10-13; Galveston, March 22-23; then Houston, Little Rock and St. Louis.

A SOCIETY has been formed in England for the suppression of the opium trade which that country has been so long forcing on China. So long as English guns force this drug on a people to their injury and ruin because it is profitable, people will believe they would have sustained the slave trade, if it had paid them as well.

THE Baptist Year Book claims for the denomination an aggregate membership of 1,761,171. In 1875 87,874 baptisms were reported, showing a net increase of 54,127.

Christian Advocate

I. G. JOHN, D.D., Editor. GALVESTON, TEXAS, FEB 12, '76

The Family Circle.

A Wound Well Healed.

"Mamma, if you please, I'll not wear this dress to school any more," said Jenny Bliss, beginning to rub the pretty garment in the making of which her mother had taken so much pains.

"Now, mamma," she said, "don't you worry. I'm not unhappy about it. But you know it is a little tantalizing, if papa owes Mr. Dale money, and Rebecca should see me dressed up when she can't. So we'll just fix over my old frock, and I'll feel comfortable in them until papa pays up his debts."

Still Mrs. Bliss did not speak, but now it was surprise that kept her silent. Here was the child that such a short time ago she had rocked in her arms, something in her trouble, and an angling her own course in a family difficulty. At last a bright thought struck her and she said: "Jenny, do you know where Rebecca Dale lives?"

Jenny replied that she did. "Well," said the mother, "go round there, and ask her to come and spend the evening with you. You can study your lessons together; and if the child needs clothes she shall have them."

Jenny was delighted to go; and both Rebecca and her mother were surprised at the invitation, as the Bliss had always held their heads a little high. But the evening was spent pleasantly. When Mr. Bliss came home his wife had a little gentle talk with him; and the next day she further surprised Mrs. Dale by calling on her, and offering to give her so much a week until the debt liquidated.

THE LITTLE FOXES THAT SPOIL THE VINES.—One little fox is "By-and-by." If you track him, you come to his hole.—N. Y. V.

A fourth little fox is "I forgot." He is very provoking. He is a great cheat. He slips through your fingers like time. He is seldom caught up with.

Fifth little fox is "Don't Care." Oh, the mischief he has done!

Sixth little fox is "No Matter." It does matter whether your life is spoiled by small faults.

There are many other little foxes besides these. Some young folks, and older folks, too, are beset by foxes that gnaw holes in and spoil every sentence they utter.

SEVENTEEN Sunday-schools for the Chinese are in operation in San Francisco and Oakland. The first English Sunday-school for Chinese on the coast was begun in the Oakland Congregational Church, under the pastorate of Dr. Moorar.

WISDOM and truth, the offspring of the sky, are immortal; but cunning and deception, the meteors of the earth, after glittering for a moment, must pass away.

APATHY is one of the worst moral diseases, as it not only incapacitates us from combatting the encroachments of vice, but closes every avenue of our souls to the approach of virtue.

TOO LATE.—"Come, Ned," cried Tom Ross; "my father is going to give us a sleigh-ride, and he says you may go too. Father starts at 2 o'clock, and he don't wait a minute, so be sure you are in time."

"The Father of Railways."—Geo. Stephenson, who is now justly called the "father of railways," was the child of poor parents in England. Unable to send him to school, they employed him at home as a nurse for the younger children until he was eight years old. His chief duty as nurse was to keep his little brothers and sisters from under the hoofs of the horses which drew the coal-carts on the "tramway"—a wooden railroad leading from a coal mine, which ran near his father's door.

THE IDEA did not pass away from the brain of George Stephenson when he was removed from his home at nine years of age, and lived out, at four cents a day, to tend the cows of a neighboring farmer. He had enough of leisure while watching the herd in the field to think over the subject. He even built him an engine of clay, with hemlock branches for steam pipes. I suspect that, like Little Boy Blue, he sometimes let the cows stray into forbidden meadows while he sat thinking about engines on wheels and roads of iron.

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Christian Advocate

GALVESTON, TEXAS, FEB. 12, '76.

Correspondence.

Design of Christian Baptism.

Faith of the Campbellite Church.

BY WM. PRICE.

Elder Daniel Lipscomb is my tenth witness, whose testimony I claim in support of my position. In debate with Elder G. W. Griffin, (Baptist) he says: "God has ordained baptism as his law to the penitent, for the remission of sins. God's laws are universal and without exceptions to those to whom he gives command. God's laws are perfect and without exception. To all whom it comes, he gives the law, and they are bound to be governed by law. How God will deal with those to whom the law does not come, is not our question." Gospel Advocate, No. 14, p. 319.

In this feature of Mr. Lipscomb's evidence, he asserts that God ordained baptism as his law to the penitent believer for the remission of sins. In the second feature he affirms that God's laws are "universal and without exception." Thirdly, he assumes that they are perfect. Lastly, he maintains that all "to whom it (the law of pardon) comes must be governed by it." He, like the elders and leaders of his church, does not propose to show how God can save sinners (who have not the law) without water. God is infinitely wise, hence did not ordain the Campbellite law of pardon. To say that God ordained immersion (a physical act) as his law of pardon, is an ungodly reflection with respect to his wisdom and justice. Such a law of pardon as that which originated in the brain of Alexander Campbell, and now practiced by his disciples, is beneath the dignity and character of God. Baptismal remission of sins as a law of pardon, may be attributed to Satan, (the father of all false religions,) but not to God. By yielding to the "wiles of the devil," men have sought out and set in order many damnable heresies. The friends of perdition have seen the fruits of this Campbellite law of pardon; hence, have just grounds for rejoicing—and would rejoice over its horrible consequences were it possible for them to do so. It is remarkably strange that intelligent people will embrace such an unscriptural theory. No law, human or divine, can be justly considered perfect which does not meet the demands of humanity. If God ordained immersion as his law of pardon, he knew that it was imperfect. An administrator is not always at hand; neither can immersion always be practiced with safety—to say nothing of its indecency. There is not a Christian elder in the so-called Christian Church who can successfully deny these simple facts. Mr. Lipscomb tacitly admits the imperfection of his law. He says: "How God will deal with those to whom the law does not come is not our question." Why is it not? The reason is this: It is one which they cannot solve on Campbellite principles. Mr. Campbell and his followers deny the scriptural law of pardon, (which is faith) and also the direct personal agency of the Holy Spirit in the conversion of the soul; hence, believing as they do, they cannot tell how God will save sinners without water and Campbellite dippers. I have examined the evidence of some of the most eminent writers (living and dead) on the baptismal side, and there is not one of them who have, do or will positively deny that there are none Christians but those who have been baptized for remission. They are bound to admit that there are good Christians in other denominations. With this universal accession staring Mr. Lipscomb in the face, he has the hardihood to affirm that the baptismal law of pardon "is without exception" to those to whom he gives "command." Command, not commandments nor laws, but the command to be baptized "in order to pardon." If this law of pardon is obligatory on all who have heard the command, "without exception," there is not a Christian on earth outside the pales of the Campbellite Church. In view of this fact, I boldly affirm that the elders who admit that there are Christians who were never immersed for remission, do not believe the doctrine which they preach. I further assume that if all the elders were of the same faith as that expressed by Mr. Lipscomb, they would proclaim on the "house-top" that all Christian denominations who will not be immersed for the remission of sins, will certainly "be damned." Consistency demand that they should do this, but public opinion, based on the truth of God, forbids it. Alexander Campbell came as near sending all Pedobaptists to hell—in a logical way—as he could possibly do in safety to his creed. Less

this statement be doubted, I will quote his own words, as follows: "Infants, idiots, deaf and dumb persons, innocent pagans, wherever they can be found, with all the pious Pedobaptists, we commend to the mercy of God." (Campbell and Rice Debate, p. 591. By what law were penitents pardoned before the institution of Christian baptism? By what law were they pardoned before Mr. Campbell mapped out his watery way to Heaven? Let the elders respond, one and all. By what law are penitent believers pardoned now, who never were and never will be immersed for remission? Will the elders say that all Christians who have not been immersed for remission of their sins are in a state of "condemnation and woe?" Should any one of them make such an allegation, he would immediately be denounced a wild, deluded heretic. When the faith of Campbellites is tested on this topic, they will commence filing exceptions. In doing so, they demonstrate to the world that their law of pardon is a falsehood. No man can reasonably file an exception to the baptismal law of pardon and, at the same time, believe that immersion is essential to salvation. The elder, in trying to extricate themselves from their baptismal dilemma, have filed exceptions enough, which are now on record, to satisfy every unprejudiced mind that Mr. Lipscomb's law of pardon is imperfect, and therefore an unsafe reliance for life and ultimate happiness. Campbellite preachers, who are honest in their convictions and true to the faith which they profess, ought to deny the possibility of salvation to all who positively refuse to reform and be immersed for the remission of their sins." The elders will not deny that professing Christians are proper subjects to obey their law of pardon. But as they have not obeyed it, and never will; and as there is no exception to the law, they will live and die in a state of disobedience, and, therefore, be eternally lost; provided, Mr. Lipscomb's position is true. If God ever saves them, He must do so by deviating from what Mr. Lipscomb styles his "law of pardon." Campbellites make exceptions, but God and his laws are unchangeable. On the hypothesis that he does make exceptions to save one man, all men may be saved on the same principle. Again: If one man can be saved contrary to Mr. Lipscomb's law, it is strong presumptive evidence that God is not the author of it. It is unreasonable to suppose that God would "ordain" a law making the salvation of one man depend on the physical act of another. The thought of God having done such a thing is enough to chill the blood of every Bible Christian.

(To be continued.)

The Evils.

Mr. Editor—Through a sense of gratitude and duty I write you this letter to express my hearty approval of the stand you have taken against gambling and its kindred vices in Galveston. I say through a sense of gratitude and duty; for I am glad that in these times of moral and social evil there is one blessed with sufficient moral courage to denounce the evils of the day, let them be found in low or high places. And I think it the duty of the laity of Methodism to speak out and encourage and support your every effort in that direction.

I truly think those of us who profess to be law-abiding citizens and God-serving people, are responsible to a great extent for much of the corruption that to-day is sapping the foundation of civil and religious liberty in this country. There is a good element in almost every community, and if that element would boldly and without reserve denounce error in any or all places and persons, a reformation would be brought about with the rapidity with which back-pay Congressmen "went back on their salary grab." We as members of the church are living at too great a distance from the principles of our profession. We are too apt to wink at vice, because we find it in high places, and keep our mouths shut concerning that which we should openly condemn, for fear of injuring our financial or social standing. As citizens we do not demand that strict performance of duty of public officers that our rights justify and reason dictates. We permit men elevated to places of public trust by our vote to violate their official obligation and treat with contempt the sacred rights of those who placed them in power, and, through a false notion of policy, are, as sheep before the shearer, dumb for fear of wounding the feelings of their official honor? Go on with your good work; and, if possible, impress the people with the truth, that "he who spares vice wrongs virtue" go on, until the work is accomplished, or until it is evident that we are lost to all true Christian manhood, and that immorality and anarchy must reign throughout the land; and then let God see, if he is waiting for a fit

time, that it has come to blot the universe from existence. I am of the opinion that when a newspaper takes the position that the representative paper of Texas has with regard to things sacred, the time will come when it will not be the leading journal of a great State. It appears to me that notwithstanding the News is not a member of the church, it might have respect enough for those who do profess the faith to refrain from throwing slurs at Christianity, and scoffing at all that has a moral tendency. And while the News is financially able to live without the aid of Texas Methodism, I suggest that Methodism live without the News.

F. A. PATRICK.

WEATHERFORD: Mr. Editor—I arrived with my family at Weatherford on the 11th Dec., to which place I was sent for the present Conference year. Found my people in waiting, with some degree of impatience, for which they had cause. My appointment to this work necessitated a removal of my family, and consequently a disposition of our immovable effects—though not extensively, yet enough to require some time for its accomplishment. We came during the only cold spell we have had this winter. Anxious to get here, and fearful of worse weather, we faced the north, (which was quite severe on the high prairie), which together with the wear and tear of the trip, precipitated my wife (in an already greatly debilitated state of health) to a condition of weakness and suffering which threatened for days her removal across the river. We are, thankful, however, to Almighty God, that she has obtained a respite from suffering, and we trust from the journey for a while at least. If kindness of actions prompted by noble and generous impulses could atone for the sad results on my wife's health, then I could not accuse myself for having subjected her to any ordeal that had well nigh proved fatal, and even yet may contribute largely to the fixing of a premature period to her earthly existence. The kindness of the people of Weatherford is proverbial. And in its exuberant bestowment in the hour of affliction, you can but feel that it is an outgushing of the higher, nobler, springs of life. The heart must be cold and dead, indeed, for all the noble impulses of nature that is chafed and such a profusion of kindness. I trust a door is opened to me here, and by the grace of God I will try to make it effectual? I have been greatly hindered in my pastoral work by the affliction of my wife, not having left the room but a few minutes at a time for about three weeks. My congregations have been in the main large and orderly. They have listened to the Word with apparent interest. Our Sabbath-school is in excellent working condition. Bro. Burkhead the superintendent, and his teachers are live workers in this grand, sublime, and responsible department of Christian enterprise. I have been moving the Advocate question among the people, and think I shall make a direct appeal in its behalf on to-morrow. I hope to be able to give at least some good results. We only lack a deep seated, thoroughly developed revival here to make Weatherford one of the very best appointments in the Conference. Pray for this accomplishment.—A. D. GANLEY.

BEVILLE, January 21: "Then Moses said in the gate of the camp, and said: 'Who is on the Lord's side?' let him come out to me. And all the sons of Levi gathered themselves together unto him." (Exod. XXXII, 26.)

Mr. Editor—Heretofore I have been content to read your columns as a mere recipient of "Heavenly Dew," but now that "The Watchword" is given, and you stand in the gate of the camp, all the sons of Levi will gather themselves unto you. You are in your "People's vineyard of spiritual labor and moral suasion." You are an authority and a help to the brethren. The wild branches from which you cut the grafts for our Master's vineyard will always bleed for a season. Go on, my dear Advocate. We will gather ourselves unto you—as the sons of Levi did to Moses. Every rational and intellectual being who will divest himself of prejudice, and calmly reflect for one moment, will at once admit that your bold and determined denunciation of gambling is in every way commendable. I verily believe that you have "given the watchword" that it is given in "due season," given "word" and "little" (enough) at a time. While sin, and especially the sin of gambling, is disgraceful, ignominious and quite odious, it leads to a manner of ruinous consequences in this life; intemperance and profanity are always brooded in and feed on the sin of gambling; and guilt is depicted on the very countenance of all its victims. If a church organ will not speak out for its Master, I have no use for it. In conclusion, I for one will send you all the subscribers and advertising that I can obtain.—UNCLE THOMAS.

EXPLANATION: Mr. Editor—I feel it due that I explain my connection with Georgetown district. Since I joined the Conference, I have always been ready to go anywhere, and have never had the least anxiety to return to a place where I should go; knowing that hundreds of prayers were offered that the great head of the church would direct the appointing power. I always receive my appointments as from God. I never had a hard appointment; though I think I have traveled as diligent works as any of my brethren. During last year, circumstances made it necessary for me to locate my family; and while my appointment to Georgetown district took me from home most all the year, I received it cheerfully and without complaint. At East Texas Conference, Bishop Pierce told me that after talking to some of the brethren he thought he had given me a hard appointment; it being so far from my family, and without any solicitation, on my part, proposed to exchange me to a work nearer home. I objected to the change, until the brethren who had urged my appointment to that district, could be consulted; which I promised to do and notify him. I wrote to Dr. Mood and other brethren at Rockdale. (At my first quarterly meeting, I received an answer from Dr. Mood, saying "the interests of the university required me to remain in charge of the district." The Texas Conference was then in session at Brenham; and knowing that the Bishop would soon leave the State, I dispatched to Bro. Mood at that place: "Your letter

received; I can keep the district." When delivered, it read: "I don't keep the District." I much regret the mistake, as it has caused all the trouble. The dispatch was shown to Bishop Pierce, who appointed Rev. O. Fisher, D.D., to the district. I have written all the facts to the Bishop, and if Bro. Fisher can be provided for, I will be returned to the district soon.—W.G. VEALE.

GONZALES, Jan. 21: Mr. Editor—I have just completed the first hand on Victoria district, and thought I would pen you a few lines. The preachers are all at their post and fully enlisted, working like good soldiers. The prospect is good for revivals; the preachers have their hearts set upon it. They are also very much in earnest about the circulation of the Advocate—which is daily growing in favor with the people. We want to build a church house at Cero; a lot has been given to us by a clever gentleman and Bro. Biggs and others are doing what they can to get a house. But we are a feeble folk at Cero, and if we succeed in building we must have help. Bro. Biggs says it is a ground hog case; that means we are bound to have it. And now we appeal to all our friends within the bounds of the West Texas Conference, and beyond the bounds, to give us a lift in this very important work. A little from many will do us more good than a large sum from one. Give us as much as you feel like giving; send to me at Gonzales or to Rev. W. H. H. Biggs.—A. & KILGOUR.

ALONG THE CENTRAL RAILROAD: Mr. Editor—I struck this road last Friday at Brenham, and have been moving along up the track at intervals between appointments—working in the interest of the cause of the people. At the close of the sixth day I found myself waiting for the up-train at Mexia, expecting to breakfast in Coahoma. It should recount labors and successes, speeches private and public, with their visible and material result. I would doubtless elicit sympathy from many who are experienced in begging for public and church enterprises; but, as is the case with most ministers, there are requisites coming in to relieve in a great measure the necessities. The wealth of friendship we enjoy, together with many encouraging words and well wishes, is not least among them. At Brenham I found Bro. Conpton comfortable in his parsonage, strong in hope and full of plans for building churches. Brenham needs a church, and will soon have one; they are saving their money for that purpose. At Kosse they are in a like condition, but in better circumstances. Here I spent the Sabbath, addressed the Sunday-school and preached in the morning; took a collection amounting to \$30. At Groesbeck the case is no better; must have a church before they can contribute to anything else; preached for them at night; collection very small. I mention next the beautiful and thriving town of Mexia; have spent two days here, but had no opportunity of addressing the people publicly; here they have the same story to tell; no church; there are two churches here, one Presbyterian and the other Baptist, but no Methodist. Bro. Shaw, the preacher in charge, showed me their plan of a church which will cost four or five thousand dollars, and a good subscription towards its erection. This enterprise covers the scope of their vision at present, but two gentlemen from the neighborhood gave me \$20 each, and the brethren came back when our church is built, and we will do something respectable of course I'll do it. You will rejoice with me that this building spirit is so rife along the line of the Central. I believe it is throughout our broad land. Coahoma has a fine church; I am going to beat their record as regards the contributions to our Conference school. My old school is in a healthy, prosperous condition, with increasing patronage.—W. H. D. STOCKTON.

TRINITY CREEK—Be certain to send me the Advocate regularly. I am going to work faithfully for the paper this year and if my agency is fruitless, it shall not be my fault. People in this work read; but too few read religious papers. Send one paper to take the place of the Advocate. Give to the cause of missions—or sustain the benevolent enterprise of the church. There is, or seems to be, but one way to reach them with the Advocate; that is to give it to them. Do you wonder that some of this class of members favor scripping and copying editorial? Mr. Editor, can't you give us an editorial on these two points? It is much needed just now. We mainly depend on you for news in regard to the view of gambling in Galveston; is that your snatching rebukes salt your locality or latitude. Go on, East Texas Conference is with you to a man, I believe, in this assault upon the strongholds of sin.—W. A. MOORE.

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Those enterprising dry goods men, Messrs. A. & S. Levy, proprietors of the popular resort, No. 121, Market street, have determined to see all their goods (left over from last year) sold out within two months to enable them to make room for the large and varied stock of new goods arriving by every steamer. These gentlemen are offering their beautiful assortment of dry goods, fancy goods, notions, carpets, matting, oil-cloths, window shades, etc., at cost. They are offering special inducements to strangers.

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VISITORS to the city will see one of the most varied assortments of jewelry and watches to be found in the State, by calling at the establishment of L. Rouvart, No. 113 Market street, next door to the News office. Mr. Rouvart, being a practical watchmaker, warrants every watch sold (or repaired) by him to be as represented.

WINTER FASHIONS.

Our lady readers should immediately avail themselves of this favorable opportunity for procuring the celebrated Butterick's fashions for the winter of 1875-76. By addressing Ira Godfrey, Jr., 123 Market street, Galveston, you will receive by return mail an illustrated catalogue containing hundreds of the latest patterns, comprising every kind of garment worn by ladies, misses, girls, little children and infants. We commend this little book to our lady friends, as it will prove both invaluable and instructive. Every dressmaker, and all those who prefer making their own garments, should immediately apply to Mr. G. for one of these books.

LADIES who can procure sewing machine needles for any machine now in use, at R. Gannewald's music store Houston, Texas. oct23-coswin

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ATTENTION.—Mr. R. Gannewald, proprietor of the well known music establishment in Houston, (corner house of Louis Gannewald, New Orleans), has constantly on hand a select stock of music, pianos, organs, etc., which he is selling at popular prices. The name of Gannewald is familiar to every household in Texas. He is agent for the Steingway, Knabe and other pianos of celebrated make. Write to him and get his descriptive catalogue. oct23-coswin

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Christian Advocate

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

GALVESTON, TEXAS, FEB. 12, '76

BAD POLICY.

The increase of subscription to the TEXAS CHRISTIAN ADVOCATE has, since the late session of the Conferences, been more than double that of any previous year during the same months. If it continues at the same rate we will have 13,000 bona fide subscribers before the Conferences meet next fall; and this without any reduction in price.

We are glad to see from the *St. Louis Christian Advocate* that at no former period in the history of the paper has its subscription list increased so rapidly as at this time. The *St. Louis Christian Advocate* has not reduced its price.

Other papers in the connection which have adhered to agreement, and still hold their ground, receive cordial support from their patrons.

We commend these facts to our friends at Nashville, who were compelled to reduce their price in order to retain their subscribers. What was the matter? Better make a paper the people cannot do without, and then the small item of fifty cents will not cause an alarming decrease in the subscription list.

There is another fact worthy of note: Those papers which have not reduced their price, have not reduced their reading matter. This may be accomplished in two ways: one is to reduce the size of the paper; the other is to enlarge their type. So far from cutting down their reading matter, the papers which maintained the price unchanged, have increased it.

The TEXAS CHRISTIAN ADVOCATE has added to its reading matter at least twenty per cent since the Nashville *Advocate* cut down its price; and fifty per cent more editorial labor has been added to our columns. Our people want a *live* paper, and they are willing to pay for it.

The policy of cheapening our church literature, so that it can only be published at a loss, is bad policy. Dr. Redford does not commit that blunder with the books that he sends out from the publishing house. He has a monopoly of our standard works. No other imprint but that of the Publishing House at Nashville can be placed on our Book of Discipline, Hymn-book, and many other publications which our people must have. No amount of complaint or clamor can force the Book Agent to reduce the price of those books. He not only sells them at a price which covers the cost of publication, but he makes for the House a large profit. In this he acts wisely. Unless a large profit is made on our publications, the interest on large indebtedness cannot be met; and the principal, when it matures, cannot be paid. We have ever urged our people to sustain our Publishing House by the purchase of its publications. When it is firmly established, it can afford to be liberal and reduce the price of the books; and not before.

He does not have the monopoly of the ADVOCATE, and here, where he has competition, the price is reduced. The ability of the publisher of that paper to reduce the price without loss arises simply from the fact that being connected with the publishing house, he has facilities that the other papers do not possess. No rent to pay; no presses to buy and keep in repair; one-half of the editor's salary paid by the book department; with other advantages, places it in a position that it may be issued for less cost than can other papers belonging to the church.

That book concern, however, is the property of all the churches; of Baltimore, South Carolina, Missouri, Arkansas, Texas, and the Pacific—as well as a few Conferences about Nashville. The result of this policy is that those few Conferences in the vicinity of that center, enjoy advantages which those more re-

that belongs to all that a few are benefited.

The circulation of the Nashville *Advocate* is about 13,000; the aggregate circulation of the other *Advocates* is between 50,000 and 60,000. If all these are forced to reduce their price, the aggregate amount of the reduction will be over \$25,000 per annum; more than enough to cover the annual cost of the entire publication of the Nashville *Advocate*. Is it just that one paper should thus burden the other organs of the church? The reduction of price endangers the publication of each paper that adopts this policy. Is the Nashville *Advocate* of such importance that the others must be endangered or sacrificed to keep it alive?

With the generous and liberal support our preachers and people are giving the TEXAS ADVOCATE, we have no apprehensions. So long as we give them a paper that meets the wants of the church and of the times, it will be supported. Our policy is to improve and enlarge. The opposite policy is that of contraction. When the price is put down to a figure that forces the paper into a constant struggle for existence, there is no room for expansion. Our preachers in the Conference room, by vote and speech; our agents in the field, by their cordial and successful efforts to enlarge our subscription list; and our people, by their unceasing patronage have endorsed our course. *The future history of the church papers will prove the wisdom of our policy.*

SPIRITUALISM AS A RELIGION.

THE CHRISTIAN ADVOCATE.

Our cotemporary above named devotes nearly two columns to us because we did not see the logic in a religious article which assumed not to treat Spiritualism as a science; of its assertion that there was danger in "the manifold claims of this pretended science." It then talks a great deal about religious doctrines of which we know nothing, and certain company it has kept with which we have never been favored. We find consolation in the promise of the Good Book, "Seek and ye shall find." There is a conditional promise in the close of its article which we hope it will keep, and "have something to say about the famous Dr. Slade that once produced a spiritually-written epistle, which was long on exhibition at the office of our cotemporary." There we wait for you on the field of facts, and hope our brother will not delay his coming.—*Civilian*.

Our ghostly cotemporary fails to state the case as we understand it. The ADVOCATE speaks to the Methodists of Texas. It may not be egotistic to say that we have some influence upon the minds of those who are attached to our church. By virtue of our position, it becomes a bounden duty for the faithful discharge of which we are accountable, to warn them of whatever religious errors may be abroad in the community. In the discharge of this duty, we spoke against the ridiculous claims of Spiritualism to be a religion. It is true that we have no more respect for its scientific claims than we have for its religious pretensions. And it is also true that both assumptions are closely allied; for if Spiritualism is false as a science, it must be false as a religion. If our ghostly cotemporary is not familiar with these pretensions of his avowed faith, he had best make a speedy beginning on the study of its creed. If he does not know the parties we named, he is unaccountably unfamiliar with the apostles of his church.

We do charge that Spiritualism is an insidious error; that it is subverting the faith and making moral wrecks of thousands; that it attempts to prove its religious teachings by the tricks and falsehoods of a pretended science. That in truth it is nothing more nor less than mountebankism and infidelity. Our ghostly cotemporary seems anxious to hear what we know about Dr. Slade, who is the father of Spiritualism in Texas, although we believe he never visited this "neck of woods." We have styled Dr. Slade the father of Texas Spiritualism because he made the first converts of respectability, and claims to have produced the materialized spirit of at least one distinguished Texan. We believe that the same story is told of several; but of one we are assured. If our

Maker, No. 40, Endell street, London, he can procure the latest apparatus for the performance of all and any manner of *spiritual* phenomena by the means of very *tangible* machinery. There are, doubtless, machinists on this side of the water who do a thriving trade of the same kind, but the ADVOCATE has not received their business cards. The whole history of Spiritualism is that of exposed tricks. Their most marvelous phenomena are, after awhile, discovered to be tricks of legerdemain. The first that is known of Slade is that he was a poor boy in Michigan, and that all the education he received was in the county public schools. He then went into business as a doctor without a diploma (there are many such doctors) at Jackson, but the atmosphere getting a little warm, he moved in rapid succession to Albion, and then Kalamazoo; but soon after appeared in New York as a professional medium, where he rapidly assumed the leadership of spiritualistic society. He took for a partner one Simmons, who acted as the business man of the firm. Slade & Simmons were the most successful of mediums. Although there is no evidence that Slade ever saw the inside of a medical book in his life, their rooms were thronged with those who wanted healing. Nor was this all. One of the New York papers, the *Mercury* if we mistake not, said of them: "Under spiritual inspiration they give advice on ordinary business matters, such as gold and stock operations; discover lost property, and develop mediums; they give manifestations of spiritual phenomena to the inquisitive and the incredulous for a consideration; and display all the curiosities of their science in their perfection; table-tipping, chair-turning, writing on slates and the ordinary developments of the *seance*-room are produced with great skill and perfection as well as profit; and scores upon scores of men and women flock to their rooms to witness the marvels there to be seen. The patrons of this spiritualistic shop are by no means confined to the thin visaged portion of humanity who usually pursue such phantasies; but embrace some of the best known citizens of New York and Eastern cities, (and the ADVOCATE will add of Galveston), who spend their money freely in the chase after the incomprehensible. He came here a few years ago a stranger." He at once sought out the circles of the believers, and entering them, boldly assumed the leadership. It was a most pleasing sight, worth a long journey to behold, to see him stretch forth his immaculate hands over the heads of the devout and bestow a blessing upon them. He had a way of doing it that was irresistible. Tables tipped for him as they would for nobody else; chairs danced about his rooms more wildly than anywhere else. Strange and unseen hands clutched the visitors, slapped their faces, and tugged at their garments as they would in no other place. Anybody could get a message from anybody's grandmother, written out in plain English before their eyes. The big guns of Spiritualism were roped in: Robert Dale Owen became an humble follower; Victoria Woodhull courted before him more devoutly than before her attendant spirit—Demosthenes; Theodore Tilton sat at his feet; Dr. Crowell, of Brooklyn, went to consult him; Dr. North, of Philadelphia, and five or six from Galveston, paid him handsome fees. But as yet he had never materialized a spirit, nor thought of producing the spirit of one, until the day the *Sun* announced that May Andrews, a woman in Moravia, Cayuga county, New York, practiced that trick. We have endeavored to give our ghostly cotemporary some facts connected with the early biography of one of the chief apostles of its faith.

ADDRESS OF REV. A. M. BOX will hereafter be Jefferson instead of Scottsville; announced by request.

We want the the address of Rev.

AN OUTWARD SHOW OF INWARD GRACE.

When the meek and lowly Savior of mankind came into the world to work out the great plan of salvation, he taught no doctrine with more fullness and clearness, as essential to the eternal success of the soul, than that of humiliation. He blessed the meek and honored the humble, and promised an exalted place to all those who would abase themselves in the sight of his Divine Father. His own life was but a continued series of sufferings, seasoned with the most trying acts of mortification. He delighted in simplicity, and despised the vain glories of this world, that linger for a moment like a shadow and then vanish forever. There was nothing in His bearing that was haughty; nothing that even savored of ostentation, and in all things there was apparent that submissiveness, gentleness and plainness that scattered to the four winds of the heavens all of the splendors that were arrayed together in His persecution. All these things he endured for a purpose; all these mortifications he submitted to in order to give to the world a living evidence of the kind of piety that was most acceptable in the eyes of His "Father in Heaven." Alas! how far some who profess to be His followers have wandered away from his teaching! Gorgeous temples send their cloud-piercing steeples into the skies, inviting worshipers to "draw near" to the mercy-seat and to drink freely and fully of the sweet waters that flow in an unbroken stream from the fount of all goodness. The meek and the humble, the rich and the poor, old and young, without reference to age, color, sex or condition, all meet, or are presumed to do so, within these houses erected to the Most High, on equal terms—for God is no distinguisher of persons. But, alas! have we kept the true practice of the faith that Christ gave us? How many of us are ready and willing at all times to humble ourselves in order to be exalted by God? Let us stop in front of any of our splendid churches on a fine Sabbath day and watch the worshipers as they flock together at the call of the service bell, and a single experiment will suffice to evidence the motive that too often moves men and women to gather at the temples of the Lord. Grand equipages drive up to the curbing and deposit their contents of jewels and silks and rare laces, that move with studied stateliness into the building, down the aisle and into the pew selected—not from any advantages it may have on account of acoustics, but because it affords a fine point from which the dress, the toilet and the new bonnets worn by the occupants may be observed with the greatest degree of scrutiny. The true hearts mantled in plain fabrics crowd by them, but they never notice them, notwithstanding the happy smiles that have their fires in the faces of those who delight in being poor for Christ's sake. They never hear the whispered prayers that send their holy perfume to the throne above, a sweet incense in the sight of God; they never feel the presence of that great faith that has been mellowed by years of constant practice, that kneels just by them; but God knows that it is there, and in His own good time He will say, "well done, thou good and faithful servant; thou have borne the cross, and now you shall wear the crown. Do you ask if God is lost sight of in the hearts of those who go to church? If they go there simply to display their fine clothes and not to worship their Maker? We answer: that it is not our province to judge; but we say that the custom of wearing diamond rings on the outside of the hand glove does not impress a pure heart as having its origin in that true sort of piety that is worthy of emulation. If diamond rings are pleasing to God, they will shine just as brightly underneath the glove as they do when worn over them. Don't stare! Do you ask if Christian ladies so wear their jewels? We answer: yes, some of them, and do so just as though diamonds were the price of salvation; and as if they come with

them to God, and to take from Him their value in blessings. Alas! is not this a terrible course fashion is taking? Is it not another and a fearful means the devil is using to usurp God's place in the hearts of his chosen people? Now is the time for the press and the pulpit to concentrate their thunders, and forever blight this novel fashion while it is yet in the bud and before it blossoms out in all the vigor of well established custom.

THE DANCE.

In all the multiplied forms of amusement that have been given to the world by the inventive labors of ages, there is not one that stands more singularly destitute of common sense in all its features than that of dancing! In ancient times it was used as an extraordinary expression of delight; and, robbed of the conventional rules by which more modern customs have regulated it, there can be but little doubt that the dancer must have necessarily been wrought up to an exceedingly high pitch of excitement in order thus to *work off* the sensations that possessed him. It is not to review ancient customs, and to seek some justification for our fore-fathers in exercising their legs, that is attempted by these reflections; but to advert upon the sinful excesses to which persons of the present time are disposed to carry this particular recreation; or, in more correct words, this fashionable vice. Dancing is a sin, because it is senseless; it consumes valuable time that should be devoted to better purposes; it leads to excesses, and is a prolific producer of vicious thoughts and carnal desires. All of these evils are brought into society by what is known as "square dances;" but what shall we say of the "round dances"—those licentious performances that have laid such a hold upon the affections of the young people of this age, and that are carrying their thousands in a whirling vortex to ruin. Byron, with all his vices, aimed one of the bitterest satires that ever fell from his pen against the waltz; and in terms that tell their own story of the wrong involved in this senseless, but suggestive amusement, he has shown the inevitable tendency that must always follow from the liberties it affords in its execution. How a sensitive, retired, modest and pure girl can consent to surrender herself into the embraces of a stranger—a man who would not dare to harbor an evil thought against her—and thus give him every excuse, not only to think evilly, but to speak disparagingly of her purity, while telling of the *rapturous* (?) delight that thrilled his being while clasping her in his arms, is something that is passing strange! How fond fathers and loving mothers who cherish their offspring, and who would sooner die than to hear a single word of reproach aimed at their daughters, can ever obtain their own consent to educate them in this *amorous* art, and smile at their success as they go whirling round in the delirium of dizzy delight, is even stranger!

There never yet was defined any place on earth where the devil was permitted more absolute sway than in the ball-room. There the territory is all his own, and every heart that fills out the list of the merry-makers holds itself subject to his will. Music, with its "voluptuous swell," gives to the brain all the intoxicating influence of its melodies. The brilliancy of the chandeliers, that send out their flaming glare in a flood of light, dazzles the eyes and gives to the scene an air of enchantment. The merry laugh, the rich dresses, and the combined splendors, and tumult of the ball-room, are the very elements the devil requires to effect the conquest of the human heart. With every nerve excited, the blood all aglow with the intensity of delight, and the brain reeling in the mazy whirl of the dance, what place, what time, could be more propitious for the production of evil thoughts; for the beginning of a life of shame? Alas! the lives of too many who are day by day dragging out their mis-

powerfully how prone to evil is this vice. Too many unhappy victims of the dance can look back to the purity of their girlhood days and smile with delight while contemplating their innocence; but they shudder when they think of the ball-room, and the consequences it brought to them.

"Whosoever loveth danger shall perish in it!"

If there be danger in the dance, will not the coming mothers of this land despise it; will not those who are mothers now, pause and reflect upon this social evil, and teach their daughters that its pleasure are fleeting and its tendencies are all towards sin?

SUNDAY REFLECTIONS.

Gentle reader, now that the sun has turned down the heavens and is riding with increased rapidity for the shadows of the coming night, leaving a trace of golden glory behind him, suffusing the skies with a mellow glow, and filling the earth with the quietest and softest of peaceful repose, listen to your Sunday visitor which comes to talk and to think with you upon some subject that may suggest a tenderer feeling in your heart for the great God who rules over all, and dispenses His blessings with His mercy throughout a world steeped in sin, and that is longing to rush right onward to ruin. Look at the long shadows that go flitting out upon the ground mocking with their phantastic outlines each passer-by that moves along the street. They are weird looking indeed, and with every step that is taken they grow longer and longer, as if they would reach back into the past and bring up some memory that has claims upon our thoughts. Oh! can it be that even the shadows mock us? Can it be that God uses so thin a substance to generate an idea of Himself, and call up into freshness and vigor a receding sense of the deep love that should fill every heart for Him! Yes; the shadows go backward, and the mind follows them. It reaches out beyond the shadows, penetrates the gloom that lies away out in the past, and toys with the pictures painted upon the soul, taken from scenes in our own lives. Do you not remember when you were a child and followed your mother—sainted woman, who has past the dark river and lives again in the new life beyond the grave? Do you not remember how she used to laugh as you chased the shadows, shouting in your childish joy as you reached out your hands to grasp the immaterial phantom with which you played? Do you not remember the lessons she taught you, and how patiently she explained all the causes that made the shadows, and why they grew longer as the sun moved further down the skies? Can you not catch a gleam—in the visions of thought—of her eyes as they sparkled with the tenderest delight when she listened to your queries and touched your infant ideas with the hallowing influences of her own heart? Drawn nearer to your manhood and womanhood, and do you not still see the loving form and feel the tender touch of her hand shaping and training all the virtues that have grown up in your lives? Can you not sometimes catch a whispered sound in the winds that bears a murmuring resemblance to the prayers she used to say when imploring God's blessing on your head? Oh, sainted mother! how memory mingles thy name with every holy thought of our souls; with every tender feeling of our hearts! How empty is her place still in our affections. How the tears come to our eyes, and how every fibre and feeling of our nature melts into love as we call up the last sad scenes that gathered around her just before she took the plumage of an angel and winged her flight to God. The hot blood no longer goes rushing madly through our hearts as it did when we first felt that we were orphaned. It is quiet now. A soft sweet peace fills up the cavern where raging anguish with its torrents of grief swept along with fearful fury when we looked upon the lifeless form and felt the cold icy touch of death upon the cheeks we had crimsoned with kisses in childhood. The wound is healed over, but the cicatrix still remains to remind us that mother is

Christian Advocate

GALVESTON, TEXAS, FEB. 12, '76

EVANS & CO., TEA DEALERS AND GROCERS.

Our stock of TEAS is complete, embracing every grade and quality. We make a reduction on 5c, 10c to consumers purchasing pounds and upward on all TEAS under 5c, 10c, and 15c on all TEAS at 5c and upward.

Country Consumers can have TEAS shipped by express or boat C. O. D. in any desired quantity FREE OF FREIGHT, or they can pay the FREIGHT on delivery, and we will allow the discounts named.

We can offer great inducements to GROCERS or families clubbing together to order large quantities and in such instances, on application, we will furnish special price list. For terms and samples, address EVANS & CO., 54 & 63 Market St., Galveston, Texas.

To Housekeepers.

The attention of heads of families is respectfully invited to the superior quality of Burnett's Floorings. They are entirely free from the poisonous oils and acids which enter into the composition of many of the factitious floorings now in the market. They are highly concentrated, have all the freshness and delicacy of the fruits from which they are prepared, and are less expensive. Meats, soups, etc., may be greatly improved by Burnett's Extract of Celery.

A Recent Invention.

About nine years ago, the problem of constructing a practical Writing Machine was taken up by several ingenious inventors and mechanics. During the time required to perfect such an invention, upwards of fifty machines were constructed, and some of them, even in that early stage of development, proved to be of so great practical utility that they were eagerly sought after by persons who learned to depend upon them in the labor of writing, notwithstanding the seemingly extraordinary prices which were demanded—some of them bringing \$250, and even more. Within the past few months, however, a machine has been constructed simple, durable, and much more economical, combining the best results of long experience in its use.

In size and appearance the TYPE-WRITER resembles the family sewing machine. Writing is done by simply touching keys, which are arranged in four rows of eleven each, and are operated by any finger of either hand. Its simplicity is such that one who can spell can write upon it. It will write on the commonest wrapping paper as well as the finest letter. It receives ink from a moving ribbon twelve yards in length, so prepared that it can be used for months without being re-inked. It is adapted to the use of carbon paper, and will write on envelopes, Merchants, and all who have large correspondence or other writing. Correspondence, and any composed matter may be done at half the trouble, and in half the time that written matter can be prepared, besides producing a clearly printed copy. It makes a beautiful copy, but that is an unimportant feature compared to its performance; not only can writing be done at the rate of 2000 to 3000 words per hour, but five to twenty copies may be made at the same time.

Every one who has any considerable amount of writing to do, will find that this machine will pay for itself within a month. PRICE \$125. Address: TYPE-WRITING MACHINE AGENCY, 114 Tremont Street, Galveston, Texas. They are recommended by R. G. Dunn & Co., Mercantile Agency, who have purchased agencies of a hundred of these machines, and are using them in their various offices. W. B. Wilson, of this city, says that he could afford to buy one every year and throw it away. He has used it about six months. Sayles & Bassett, attorneys at law, Beaumont, recommend it; also W. H. Thacker, District Clerk of Washington county; O. N. Hollingsworth, State Superintendent of Public Instruction, at Austin; S. G. Stuedel, Austin, and many others in Texas give it their highest endorsement. The above are all practical business men, well known throughout Texas.

We call special attention to the editorial notice headed "A Recent Invention." The "Type-Writer," an elegantly constructed machine, invented to abolish the use of old-fashioned pen and ink, is attracting much attention. It is about the size and shape of the ordinary sewing machine; is easily operated, and prints the letters required in bold, clear characters. The inventors claim for it a capacity of sixty words per minute. It is so simple in construction that its operation is readily acquired with only a few hours practice. Call at 114 Tremont street, where the machines are constantly on exhibition.

To those needing groceries we would advise a visit to Messrs. R. W. Sanders & Co., 69 Market street, where they will find everything to suit the taste of the most fastidious and at the lowest figures. Give them a trial and be convinced.

ATTENTION is called to the card of Col. S. L. Allen, Cotton Factor at Houston, Texas. During the past season this experienced and energetic gentleman has met with unprecedented success in his business, owing to his widespread popularity, and the satisfaction given his patrons during previous years. His superior advantages are known throughout the interior, owing as does he large and extensive warehouses, thus having facilities at his command for storing and caring for all cotton consigned to them; the storing, receiving, pressing, etc., of said cotton being immediately under his own supervision. Mr. Allen gives special attention to the sampling of cotton.

Passing Events.

THERE are eight pen factories in the United States which make 47,000,000 daily, while 25,000,000 are imported every day. Add these two sums together, multiply them by the days of the year, and then tell us what becomes of the pens.

A FULL house of the New Hampshire legislature numbers 385 members. The same ratio would give New York an assembly of 600 members.

A TERRIBLE gale two weeks ago swept the Pacific coast, said by sailors to be the severest known for many years.

It is asserted that the ruptures of the Direct United States cable have been known to certain operators in the Stock Exchange before the brokerage took place and that in each case the cable was sound up to the moment when communication ceased—and that the ruptured ends prove beyond all doubt that the rupture was caused by violent means and at a depth exceeding that of dragging anchors under ordinary circumstances. In other words stock speculators ruptured the cable in order to control the market.

THE corpse of Chevalier Rossi was publicly cremated at Milan a few Sundays ago.

INTELLIGENCE has been received from Col. Gordon dated at Duflles, stating that he was safe and well. The surgeon had died and Col. Gordon is the only white man remaining. He had reached the rapids which he feared were impassable. If so, further exploration of the Nile in a steamer would be impossible.

THE Central Pacific trains were blocked up by snow last week near Wells Station, Utah.

THE Denver (Colorado) News predicts that the Roman Catholics will defeat the New Constitution of Colorado, if the Convention inserts a clause forbidding the division of the school fund. Of course, the politician will consult the Catholic before he decides the question.

FIFTY-FIVE votes in the Massachusetts Legislature are claimed by the woman suffragists.

THE storms in England have interrupted telegraphic communication.

E. D. WINSLOW, late of the Boston Post, but henceforth to be known as the Boston forger, was at one time publisher of the Texas Herald. He was said to have been popular as a preacher. He was also a member of the Massachusetts House of Representatives.

ONE good result has attended the Prince of Wales visit to the East. At Madrid the royal feast was attended by 14,000 children of all classes and religions: Christian, Pagan, Hindoo and Mohammedan all met and feasted together. This strikes a death blow to Caste, one of the barriers to Christianity. Such an innovation on the laws of Caste has no parallel in the history of that land.

THE people of New York pay annually \$106,000,000 for the liquor they drink. How many poor would that make comfortable? How many churches would it build?

SPEAKER KERR, the Democratic Speaker of the U. S. House of Representatives, insists that no intoxicating drinks shall be sold in the restaurants of the capital. We take off our hat to the Speaker.

DR. S. G. HOWE says after careful investigation that two-thirds of the imbecils in the Massachusetts Asylums are so by inebriety of their parents.

THEODORE TILTON has repeated his assertion that wine was drunk to excess on the funeral train which bore the remains of Vice-President Wilson from Washington to Boston.

THE New York Tribune is indignant over the fact that the Centennial Exhibition is to be made a national pot-house and drinking saloon. The monopoly of the beer trade has been sold for \$50,000, and it is probable that stronger drinks will find a very convenient location for the traffic. The Sabbath, it seems, is to be desecrated, with this sale of liquor, the morals and religion of the Christian world will be at discount.

THE heavy rains on the Ohio river have caused disastrous floods. In Kentucky and Southern Indiana the damage was severe.

PAUL BOYNTON swam from Alton, Illinois, to St. Louis, a distance of twenty-five miles.

A BILL is before the Ohio Senate to make habitual drunkenness for one year a sufficient cause for divorce.

SPANISH bishops have decided that the bodies of persons only civilly married must be exhumed from consecrated ground. The intolerance of Rome, when it has the power, is its surest antidote among enlightened nations.

THE Egyptian contribution to the Centennial will be among its richest offerings. It will embrace over 6000 items, many of them from remote tribes in Central Africa.

FOURTEEN Chicago distillers have pleaded guilty of conspiracy to defraud the government.

ONE week last month 493 persons were arrested, in Brooklyn, for different crimes.

THE Supreme Court of Michigan has decided that the Sunday liquor law, passed by the legislature of that State is unconstitutional.

THE business failures this year amounted to \$200,000,000. Last year they reached \$150,000,000.

IN the United States there are 543,470 Master Masons, and 40,410 Knights Templar.

CHINA is foolishly preparing the way for a war with England. They refuse to aid in the capture of the murders of Lieutenant Margary, and decline to publish copies of the treaties with England. In case of war, England will very probably add China to her oriental possessions and the world will not be loser by the transaction; nor will China lose anything.

IN a hotel at Bennington, Vt., a lamp exploded while no one was in the room and set fire to the table and cloth on it. The heat of the fire burst a globe filled with water for gold fish, and the water put out the fire and saved the building from the flames.

THE bell which called together the Virginia Convention, at the term when Patrick Henry made his "liberty or death" speech which set the ball of revolution in motion, is still in use in Martinsville in that State.

THE Louisiana sugar crop, this year, is put down at as the largest for the past thirteen years, and about one-half the average yield of the crops ten years before the war.

McKEE's conviction at St. Louis in the crooked whiskey case has increased the apprehension of Babcock's friends.

THE returns from French elections, though incomplete and conflicting, indicate the absence of a majority willing to dissolve the Republican Assembly and also the discomfiture of the Bonapartists.

ADVICES from Rome state that Cardinal Simeoni has been instructed to quit Madrid if the Cortes approves the proposed clause in the Constitution relative to liberty of worship.

THE Alfonsists government asserts its ability to end the Carlist war speedily and will then send more troops to Cuba. The practical grievances specified in the American note are not denied, nor is any counter complaint alleged against the nationality of the United States.

THE announcement in London that the United States had invited the co-operation of the European powers relative to Cuba, raises the enquiry what has become of the "Monroe Doctrine?"

THE Porte has promised to consider Count Andrassy's note and acquaint the powers with its decision.

OFFICIAL returns represent that the Senatorial elections have resulted favorably to the government.

BISMARCK will demand the extradition of Von Arnim from Italy.

It is said that Princess Beatrice, youngest daughter of Queen Victoria, is engaged to Prince Louis of Battenburg—now in India with the Prince of Wales, and that Parliament at the coming session will be asked to grant a dowry.

It is asserted that Cardinal Manning's contemplated visit to Rome will be to defend before the Sacred Congregation a scheme which has been submitted to him, and at which he has been engaged for two years, for the union of a portion of the English ritualistic clergy with the Roman Catholic Church. The Pope is supposed to favor it, but the Sacred Congregation is opposed.

NEGOTIATIONS for compromise between church and State at Berlin are said to be at a complete stand still. Ultramontanes retain their old bitterness and will insist on the deposition of Dr. Falk, Prussian Minister of Ecclesiastical Affairs and Public Instruction.

ON the evening of the 5th, during the performance at the Robinson opera house, Cincinnati, Ohio, the alarm of fire was raised by a mischievous boy on the gallery. The matinee audience was mostly composed of women and children. The house was densely packed. The alarm was given as the red lights used in the play flashed on the stage. The door and passages, as well as the house, were much crowded. The scene was terrible. Some leaped from the balcony on the crowd below. The narrow entrance was soon blocked by a surging mass. Inside, the people were pressing to the doorway, and women and children were overthrown and trodden under the feet of the frantic crowd. Ten were killed and a large number seriously injured. The alarm spread rapidly through the city, and those who had wives and children at the theatre rushed to the scene.

Don't Beg the Question.

It is an infallible sign that a cause is weak when its claims are sought to be established by mere bold assertion without argument or substantial proof. Dr. Tutt asserts that his Hair Dye is the best, and he adduces undoubted evidence to substantiate the truth of the assertion.

READ WHAT EXPERTS SAY.

NEW ORLEANS, May 10, 1871.

DR. TUTT: Dear Sir—We, the undersigned, wish to inform you that we have tried your Hair Dye, and find it to be the best we have ever used. For its natural black color, it far exceeds all other dyes. Our customers will have no other. Since we began its use, our business in the dyeing department has rapidly increased. We think it a great triumph.

ANTHONY HAAS, Barber, CHARLES HOHN, No. 6 N. Royal Street.

MISSISSIPPIANS ATTENTION!

If you want to get your home news from all parts of the State, Marriages, Deaths, etc., subscribe for THE INDEX. It contains eight pages, and it is printed entirely at home. Published at Columbus, Mississippi. Price \$2 50 per year. Specimen copy 10 cents. Try it one year.

Neglected Coughs and Colds.—Few are aware of the importance of checking a Cough or "Common Cold" in its first stage; that, which in the beginning would yield to "Beane's Bronchial Troches," if neglected, often works upon the Lungs.

Unanswered Letters.

Feb. 4.—J. M. Langston, H. Bishop, E. L. Armstrong, John S. Mathis, G. H. Blair.

Feb. 5.—T. M. Smith, (no back numbers), E. T. Bates, R. W. Thompson, (paper sent), W. F. Compton, O. M. Addison, T. W. Hines, M. D. Fly, J. A. Hiner, T. B. Buckingham, A. H. Redford, Geo. W. Graves, J. Burford.

Feb. 7.—S. W. Turner, W. Vaughn, W. M. Robbins, T. J. Milan, J. J. Davis, (half price agreed to), I. N. Reeves, A. F. Nash.

Feb. 8.—L. S. Chamberlain, J. W. De Vilbiss, (no back numbers).

TO CORRESPONDENTS.

SPECIAL PREMIUMS! Five Dollars.—For the highest number of subscribers—a Wilson sewing machine price \$25. Success.—Honest Newman—a set of Clarke's Commentaries on the Old and New Testament, (six volumes, Royal, octavo style), Price \$24.

AGENTS sending us new subscribers or renewals, will please affix to their signatures the word "Agent."

We desire to send the Advocate to every preacher in Texas, but we expect all who do not forward us their subscribers, to pay \$1.25 as subscription.

In preparing articles for publication, write on but one side of the paper; otherwise your communications may be thrown into the waste-basket.

We keep open accounts with agents only, subscription orders from others must, in every instance, be accompanied by the cash. Articles returned publication, will, in no instance, be returned to writers.

Money by Postal Note, Money Order, Draft or Registered Letter.

The date on the address of your paper indicates the expiration of subscription. Do not send us money in advance to prevent losing a number.

PARTIES desiring to make contracts for advertising, should write our care.

PRIVATE letters to the editor should be marked "Personal."

Business letters and communications should be addressed to THE Christian Advocate, GALVESTON, TEXAS.

PREMIUMS.—Provided for subscribers who acquire before any premium will be forwarded; as we have to pay cash for premiums this rule is "Inflexible."

MARRIED.

SPIVEY—MELLEN.—By Rev. J. J. Davis, Feb. 2, 1876, at the residence of the bride's father, (Mr. W. B. Melton), Mr. L. S. Spivey and Miss Leah Melton—all of Navarro county, Texas.

Quarterly Meeting Appointments.

GEORGETOWN DIST.—SECOND ROUND, Sabbath, March 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, April 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, June 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, July 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, August 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, September 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, October 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, November 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 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BY B. T. KAVANAUGH.

Number III.

MISSIONS.

The vital, active principle in Christianity is love—love to God and love to our fellow-men. This pure principle is derived from God himself. "God is love;" it forms the very essence of his being, and gives power and character to all the attributes of the Divine nature. Every act of the Divine administration proceeds from this great central element of the Divine nature, and of necessity, must have the good of his creatures, and the happiness, peace and harmony of the universe for its object.

Pure love finds its natural and chosen field of action in expansive benevolence. It cannot be indifferent to the sufferings of conscious, intelligent beings. When in the exercise of our free moral agency, our race sinned against God, and brought death and all our woes upon us, God "so loved the world as to give his only begotten son, that whosoever believed on Him should not perish, but, have everlasting life." In sending His son into our world to die, the just for the unjust, that we might be redeemed from the law of sin and death, and be brought back to the Divine favor, and again be filled with the law of life and love in Christ Jesus, He gave expression to the great ruling element of His nature, and put into action the agencies by which our race is to be saved. Christ was the first missionary to enter "the field"—"the world"—full of love, direct from the bosom of the Father. Christ imparts this love—"the Divine nature"—to every new-born son into the heavenly family, and commands each to disseminate and spread it abroad, like leaven, into every heart, saying, "freely ye have received, freely give."

This heavenly principle is the life and power of the church, and wherever it gains dominion over the heart, there will be missionary zeal, and the cause of God and the salvation of souls is bound to succeed. But this godly and benevolent element comes in direct conflict with a ruling law of unregenerate human nature, which is selfishness; and without great care and watchfulness; this latter power will gain the mastery in the heart, which not only brings barrenness upon the soul of the individual Christian, but leanness, spiritual poverty and weakness on the church, and thereby the cause of God suffers loss.

The history of Christian missions in the church, since the early spread of the gospel in apostolic times, is rather brief and meagre. Near the close of the "dark ages," the Roman Church, chiefly under the lead of the Portuguese, and Spaniards, and by the agency of the Dominican, Franciscan, and Jesuit orders, attempted the establishment of missions in the East Indies and Ceylon. In 1549, Xavier sailed to Japan and laid the foundation of a church, which for a time promised success. Another was founded in China soon after, which lasted about one hundred years. In 1580, missions were established in Chili and Peru, in South America, which were more successful. Others, again, were attempted among the Greeks, Nestoreans, Abyssinians and Egyptians; but there was so little of the true spirit of Christianity in these efforts that they do not deserve the name of Christian missions. Those established in South America and Mexico, as well as those of New Orleans and in Canada, were more in the interest of the political dominion of France and Spain than that of the Church of Christ.

PROTESTANT MISSIONS.

About 1705, Frederick IV., of Denmark, applied to Germany for missionaries to preach the gospel on the coast of Malabar, in the East Indies, where about 18,000 were converted. In 1631, Mr. Elliot, from England, landed with the first immigrants in New England and established a mission among the Indians, and continued his labors until his death, in 1690, with some success. But the Moravians, both in this and many other countries, for their numbers and wealth, have exceeded all others in their missionary zeal and success. In 1791, the Particular Baptists of England formed a missionary society, under the auspices of which missionaries were sent to India under W. Carey, which have been very successful and permanent. The London Missionary Society was formed in 1795, under which the Presbyterians, Episcopalians and Independents united their efforts, and sent out missionaries to the South Seas, the West Indies, South Africa, India, China and Siberia, in most of which

places their labors were blessed, especially in the South Seas. In 1831, this society had eighty stations, with ninety European missionaries, beside twenty-one printers and school-teachers, and nearly 400 native teachers. About 20,000 children and adults received instruction in their schools. Other societies were formed in connection with the Church of England up to 1800 for the dissemination of the gospel, expending annually about £44,260 sterling in their work.

AMERICAN MISSIONARY SOCIETIES.

The disturbed condition of our country during the war of 1812-15, very much retarded the operations of the church in its missionary work. Notwithstanding these difficulties, however, a strong impulse was given to the cause by a class of theological students in Andover, who, after much prayer and consideration, presented themselves to the general councils of the Congregational Church as candidates for foreign missions, among whom was the distinguished Adoniram Judson. This appeal gave rise to the organization of the "American Board of Commissioners for Foreign Missions," which was organized in 1810 and in which no denominational distinction was known. This society has been very successful in its work. It commenced its active operations in 1812, when Judson sailed for his work in India, and other fields were occupied. This board now has extensive missions in India, China, Japan, South Africa, Turkey, Austria, Spain, Mexico, the Hawaiian Islands, the Micronesian Islands, and among the Indians of our own country. Its success among the Hawaiian Islands has been most remarkable. It has numbered more than 22,000 members in its churches. It has 19 missions, 72 stations, 497 out-stations, 151 missionaries, 222 churches, 12 theological seminaries, 21 boarding schools for girls, 551 common schools, 20,490 scholars, and an income of \$496,000.

The American Baptist Missionary Union was organized in 1814. It has missions in Germany, Sweden, France, Spain, Greece, Africa, Burmah, Assam, India, China and Japan. In all it has 54,735 communicants, (30,782 in Europe). Its income in 1873-74 was \$261,000. The Missionary Society of the Methodist Episcopal Church (North) was organized in 1819, and has missions in Denmark, Norway, Sweden, Italy, European Turkey, Africa, India, Mexico, China, Japan, the West Indies and South America. They have 200 missionaries, 435 assistants, 317 teachers, 14,683 communicants, 5,385 probationers, 21,243 pupils in school, and an income of \$337,190.

The Protestant Episcopal Church organized a Board of Missions in 1820. It has missions in Greece, West Africa, China, Japan, the West Indies, and among the American Indians, with three missionary bishops, 17 missionaries, 23 native clergy, 22 native churches, 4000 communicants, 50 schools, 1700 scholars, and an income of \$114,110 in 1873.

The Presbyterian Church has a Board of Foreign Missions, organized in 1837. It had for a time cooperated with A. B. C. for P. M. Its missions, by local societies, had commenced missions in Africa in 1832; in India in 1835; in China in 1838, and among the Chinese in California in 1852. More recently the board has sent missionaries to South America, Mexico, Siam and Japan, and have sent out reinforcements and enlarged the missions in Syria, Persia and Africa, which were transferred to them from the American board. It has 134 missionaries, 116 native pastors and preachers, 440 native laborers, 6272 communicants, 12,533 scholars, and an income of \$625,000, \$128,000 having been raised (in 1873) to pay a debt.

The Presbyterian Church, South, organized a separate board in 1861, and now has 21 missionaries and 38 assistants laboring among our Indians, in Mexico, South America, Italy, Greece and China. The board has an income of \$12,431.

The United Presbyterian Missionary Society was organized in 1859. It has missions in Syria, Egypt, India and China, with 23 stations, 13 missionaries, 83 native ministers and teachers, 21 churches, 655 members, 22 schools, 2358 scholars, and an income of \$65,653.

The Evangelical Lutheran Church has had missionaries in India since 1841, which has five ordained ministers and forty native assistants. It also has a station in Liberia, with three missionaries. Its receipts in 1873 were \$28,000. The Seventh-Day Baptists commenced missionary work in 1842, and have small missions in Africa and China.

The Baptist Church, South, commenced in 1845, and have four missions in China, 10 in Africa, 6 in Italy, and 56 preachers among our Indian tribes, with 2800 members.

The Methodist Episcopal Church, South, has three missionaries in

China and four native laborers. It has 12 white preachers and 16 native ministers in the Indian Territory, and a mission in Mexico, with four native Mexican ministers. Its income was \$70,000 in 1874, besides many home missions.

There are several other small missionary organizations belonging to different denominations which are doing missionary work; but the foregoing are sufficient for the purposes of this article, which is to show that within the past century there has been more Christian zeal in church work for the salvation of the world than ever before. The labor done and the money expended, though not as much as it might have been, yet it shows a vast improvement on the former history of like work in this department of the Lord's vineyard. Let us take courage and hope and work for greater success in the future.

HOUSTON, JANUARY, 1876.

Elder M. H. Neely and the Baptist Church at Lone Oak.

[The following communication explains itself. It was sent the Messenger (Baptist paper) for publication; and being refused, was forwarded us with the request to publish.—ED. ADVOCATE.]

Ed. Messenger.—In your issue dated Dec. 23d, 1875, I find a communication under the above caption over the signature of C. T. Downing, which I take to be the culmination of a series of articles which have appeared from time to time in your paper from the same writer relative to this magnificent fact that has been worked up by this man Downing and the Baptist Church at Lone Oak. I should have noticed these articles sooner, but for the fact that I wished to give them full play until they should exhaust the subject, and then answer all in one article. When I was a boy I was very fond of fishing, and learned, among other things, that when a fish was caught on the hook that might by a sudden jerk break the line and make its escape, to let it play in the water until its strength was exhausted, when it was easily pulled ashore. I remember now how often I was disappointed in the size of the fish when safely landed. I have had this Lone Oak fish on my hook for some time, giving it plenty of line; but now that it is evidently exhausted, I will draw it out on dry land and see its proportions. Wonderful, indeed, that so small a fish could have stirred up so much mud. Now I propose to make a fair and candid statement of this whole matter about which so much has been said. During the years 1874-75, I had the honor to be presiding elder of the Sulphur Springs District, which embraced the Lone Oak circuit in Hunt county. During these two years, when I made my quarterly visits to the above circuit, I repeatedly heard of the bold and sweeping statements of certain Baptist ministers; and of their repeated denunciations of the Methodist Church and its doctrines and practices, until finally, in June, 1875, I held a quarterly meeting at Hooker's School-house, at which time and place I learned that they had said that no Methodist minister would dare to defend these doctrines. Accordingly I announced that in August I would preach at Heffner's Chapel on the mode and subjects of baptism, and defend our practice as Methodists against the assaults that had been repeatedly made against us. When the time arrived, I was on hand and did preach two discourses—one on the mode of baptism, and one on infant baptism. Your correspondent says that I "attacked the Baptist faith in the most furious and vindictive manner," and "made the Baptist the special object of vituperation and abuse." All of which I deny. My manner was neither "furious" nor "vindictive." Neither were my discourses "vituperative" or "abusive," as the unbiased hearers will doubtless testify. I was calm and dignified, using soft words, but hard arguments—and that's what's the matter with Downing and the Baptist Church at Lone Oak. The fact is, my discourses were not half so abusive and harsh as those of the Baptist ministers whom I was answering. Sometime after I had preached the above discourses, I learned from some source that the Baptist Church at Lone Oak was going to challenge me to debate the questions I had discussed, and I looked for the challenge some time, which never came. I did, however, receive a note from Rev. J. F. Sherwood, our preacher in charge of Lone Oak Circuit, enclosing the following remarkable document:

LONE OAK, TEXAS, SEPT. 13, 1875.

Rev. J. F. Sherwood: You will remember that Elder M. H. Neely, during his two discourses on Baptism, delivered at Heffner's Chapel on Lone Oak Ridge, did repeatedly challenge the world to controvert his position; and as his challenge was directed exclusively to the Baptist Church, this will inform you that the Baptist Church at Lone Oak has accepted his challenge, and the undersigned, together

with S. J. Anderson, have been appointed by said church a committee to confer with a like committee from the Methodist Church to arrange propositions, time, place, etc. We propose to meet Elder Neely in debate with a man under good Christian character and properly endorsed by the church. Yours, in search of truth,

C. T. DOWNING.
A. FITZGERALD.

Now it seems to me a little remarkable that a challenge to the whole world should be understood as addressed exclusively to the Baptist Church. Really, I was not aware that the Baptist Church had assumed such vast proportions. Now the fact is, that I never challenged the Baptist Church for a discussion, and these men know it. I have talked with intelligent men who were there and heard all I said, and they say that no such challenge was made, and all this blowing and gasing is understood by intelligent men to be simply a dodge of the issue, with the view of making a little capital. My discourses are in manuscript, and I know what I said. Now, of course, I never answered the above communication, because it would have placed me in a false attitude. I told my brethren that I would not notice any communication from the Baptist Church at Lone Oak that placed me in the attitude of the challenging party, for I had been acting simply on the defensive, and proposed to maintain that position, and they were notified that if they really wanted a debate, all they had to do was to challenge the Methodist Church, and they could have it. Sometime after this, I held another quarterly meeting in the bounds of the Lone Oak Circuit, and by request of the quarterly conference, repeated the discourses that I had delivered at Heffner's Chapel, and there and then I gave notice that I would pay no attention to the false issue that had been raised by the Baptist Church at Lone Oak, and I know from very reliable testimony that they were repeatedly informed that I would not; and yet in the face of all this, they addressed me a note of the same purport as that sent through Sherwood, knowing full well that I would not notice it in that shape; and all this time they were actively engaged, both publicly and privately, in circulating the report that I had backed down from my proposition.

"O shame, where is thy blush."

After addressing this note to me and receiving no reply, (as they knew they would not), at their regular church meeting on Saturday, they forgot or pretended to forget this matter, and on the Sabbath, at 11 o'clock service, when a large audience was present, this matter was called up, and the committee gravely reported that they had addressed me and, after waiting a sufficient time, had received no reply, and they regarded my silence as a complete back-down. Did not those gentlemen know that they were attempting to practice a gross deception upon that audience? Did not Brother Sherwood ask the privilege of explaining? Was it not denied him? Oh, no; they wanted no explanation. It would ruin their little game. And now comes the redoubtable C. T. Downing, with this long communication in the Religious Messenger, publishing to the world that I had publicly challenged the Baptist Church, and when they accepted the challenge, I had backed down; all of which is palpably false, as I can prove by numbers of as good men as C. T. D. or his associate committeemen. It is painful to me to have to notice now the misrepresentation of this man Downing, in his report of a private conversation between him and myself. He says: "I would here state that in addition to his repeated challenges, etc., that in a conversation between him and myself, immediately after his last explosion in answer to my inquiry, he did propose to debate the subject." Now, I would not accuse Mr. Downing with willful misrepresentation or perversion of the truth; but I do say that any man who writes such articles for the newspapers ought to have a little memory. Sometimes this fearful defect of memory destroys the credibility of a witness. I unhesitatingly pronounce the above statement of Downing wholly incorrect. Fortunately, other parties were present when that conversation occurred, and I refer to Dr. Leach and Rev. J. F. Sherwood, who were present, to prove what I say. After preaching, as I was retiring from the house, this man Downing was seated near the door in conversation, apparently, with Brother Sherwood. He (Downing) asked me if I would debate the proposition I had discussed. I replied that I did not have time; other duties were pressing upon me; and my time was all filled up with other engagements, but added if they wanted a discussion we would find a man. Now, I have made a candid statement of all the facts in this case, all of which

can be established. And having made these statements, I am done with this affair. I do not now think that I shall notice anything further that may emanate from that source. There has been, on the part of this committee, an exhibition of unscrupulousness that is not at all creditable to professing Christians. I have charge of a church that fills my hands, my head, and my heart, and have not time to devote to quibbling; but whenever my church is assailed and misrepresented, I hold myself in readiness to defend her and her doctrines and practices, and shall certainly do so, acting, as I have always done, on the defensive. The Baptist Church at Lone Oak is welcome to all the glory and capital they may succeed in making out of this affair. I do not envy them, but leave them alone in their glory. Respectfully,

M. H. NEELY.

VAULTS OF THE INQUISITION AT ROME.—The Inquisition at Rome has recently been thrown open to the public, and men are engaged in digging into the vaults beneath. The correspondent of a London paper went down a flight of steps, which had just been cleared of old rubbish, and where the workmen were laying bare a series of dungeons beneath the vaults. In one place he saw five skeletons of people who had been walled up in masonry over a century and a half ago, but the most suggestive and terrible discovery was a vault full of skulls and scattered human remains. From this vault there was a shaft of about four feet square ascending perpendicularly to the first floor of the building, and ending off the chancery, where a trap door lay between the tribunal and the way into a suite of rooms destined for one of the officials. The object of this shaft could admit of but one surmise. The ground of the vault was made up of decayed animal matter, a lump of which held imbedded in it a long hair, as he found by personal examination as it was shoveled up from below. But that was not all; there were two large subterranean furnaces or vaults, shaped like a beehive in masonry, filled with layers of calcined bones, forming the substratum lying directly beneath two other chambers on the ground floor in the immediate vicinity of the very mysterious shaft above mentioned.

A little girl in Reading, Pa. recently saw an old drunken man lying on a doorstep, the perspiration pouring off his face and a crowd of children preparing to make fun of him. She took her little apron and wiped his face, and then looked up so pitifully and made this remark: "Oh say, don't hurt him? he's some body's grandpa."



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TEXAS Medical College AND HOSPITAL. GALVESTON, TEXAS.

The regular course of Lectures will begin Monday, Nov. 15, 1875, and close the 15th of March following. Six Lectures daily. CLINICAL FREE at City and St. Mary's Hospitals, by each member of the Faculty. FACULTY: GREENVILLE DOWELL, M. D., Professor of Surgery; J. D. HASKIN, M. D., Professor Theory and Practice of Medicine; J. M. CALLAWAY, M. D., Professor Obstetrics; SAM. R. BURROUGHS, M. D., Professor Chemistry and Toxicology. The Chair of Anatomy will be filled by Consulting Board: WM. PENNY, M. D., Professor Institutes of Medicine; HANCOCK A. WEST, M. D., Professor Materia Medica and Therapeutics; J. S. BURBUDG, M. D., Demonstrator of Anatomy.

FEES: Matriculation, \$5.00; Professors, \$100.00; Graduation, \$50.00; Demonstrators, \$50.00. The candidate for graduation shall attend two courses of lectures, the last in this College. Four years' practice equivalent to one course of lectures. Board can be procured as cheap as in any city. For further information, address WM. PENNY, M. D., Dean, 102-1st Galveston, Texas.

\$12 a day at home. Agents wanted. Outfits and terms free. TRUG & Co., Augusta, Maine. 25copy

MAGIC LANTERNS. The ARITHMETICON is the most powerful Coal Oil Lantern, especially adapted for Sunday-schools. Slides reduced. Catalogues sent on receipt of stamp. W. V. McALLISTER, 728 CHESTNUT ST., PHILADELPHIA. decl 10-4t

The Outlook.

We see by the Pacific Methodist of Jan. 21 that Rev. Millville C. Field, transferred by Bishop Pierce from the Texas to the Pacific Conference, has reached San Francisco, and has passed on to San Jose in search of a home.

The Pacific Methodist reports one hundred Indian boys and girls in attendance at Sunday-school in the Skokomish reservation, Washington Territory.

DURING the past year \$100,000 has been put into two Methodist churches, one Catholic, a Presbyterian, and one German Baptist Church in Los Angeles on the Pacific.

In a recent letter Sir Barth Fren tays the teaching of the Presbyterian missionaries in Egypt has produced a profound impression in Cairo and in many large country towns and districts.

DR. GRUNDEMAN estimates the converts from heathenism by the missions in 1873 as follows: British 1,116,227, American 183,571, German and Swiss 127,414, Dutch 87,226, French 14,000, Scandinavian 88,836. It is estimated that the total present number of converts amounts to about 1,691,000.

A REFORMED Episcopal Church is to be established in Boston.

The sixty-sixth anniversary of the organization of the Cumberland Presbyterian Church will occur on the first Sunday in February, 1876.

THERE are in Mexico 125 Protestant congregations, 11 churches, 99 halls of worship, church property valued at \$139,000, 28 free day schools, 28 night schools, 2 orphanages, 2 theological seminaries, 6 professors employed in the production of religious literature, 6 religious papers, and \$100,000 per annum employed in carrying on the work. There is an open field in Mexico.

A MOVEMENT to reduce funeral expenses has been started in Birmingham, England. A similar movement is needed here.

THE widow of Rev. William Livesey, of Branton, Mass., is supplying the pulpit of the Methodist Episcopal Church made vacant by the death of her husband.

HONG KONG is the only port in China where ships are regularly loaded and unloaded on Sunday. In Shanghai, work ceases on Sunday.

ARRANGEMENTS for the meetings to be held in New York, by Mr. Moody, have been completed. The main hall will hold 800 persons.

In Prussia one-sixth of the Protestant benefices when vacant remain so for want of candidates. The population is increasing, but the number of theological students is diminishing. This shows the influence of rationalism. Prussian Protestantism lacks evangelical vitality.

PERMISSION has been granted Rev. Joseph Nee Sima by the Japanese Minister of Foreign Affairs and Commissioner of Education to teach the Christian religion in his school at Tokyo, Japan, and to train native converts for the ministry. The law of the empire forbids such instruction.

MEETING held by the Young Men's Christian Association in Mount Vernon, Indiana, resulted in 200 conversions.

THE interest in the Lawyers Union, London, increases. A number of leading solicitors attend.

THE Board of Foreign Missions of the Lutheran Church announces its treasury bankrupt. It has 10 missionaries in India, requires \$8,200 in gold to pay their salaries, and now owes \$5,690, much of which is due the missionaries in that distant field.

THE Lisbon Chamber of Peers voted the abolition of slavery in St. Thomas, Gulf of Guinea.

It is estimated that four-fifths of the 1,000,000,000 inhabitants of the earth use tobacco. Just our luck to be in the minority.

A DR. BOBINSON is getting up a flying machine for the Centennial which will travel one hundred miles an hour. If it is a success he will find fools who will travel in it.

If you have a discharge from the nose offensive or otherwise, partial loss of the sense of smell, taste or hearing, eyes watery or weak, feel dull and stupid or debilitated, pain or pressure in the head, take cold easily, you may rest assured that you have the Catarrh. Thousands annually, without manifesting half of the above symptoms, terminate in consumption, and end in the grave. No disease is so common, more deceptive, or less understood by physicians. R. V. Pierce, M. D., of Buffalo, N. Y., is the proprietor of Dr. Sage's Catarrh Remedy—a perfect Specific for Catarrh, "Cold in the Head," or Catarrhal Headache.

A CHRISTIAN VISIT.

EXECUTIVE COMMITTEE ROOM, Y. M. C. A., NEW YORK, Jan. 21, 1876.

May I ask that you will publish the enclosed item in the next issue of your paper, and thus aid us greatly in our work? Respectfully yours, R. C. MONSE, Sec.

The brief tour of visitation of prominent Southern cities last winter, conducted by Messrs. Cree and Hall, under the auspices of the International Committee of the Young Men's Christian Association, was so fruitful in results, that in answer to many earnest requests from Christians at the South, and according to the instructions of the Richmond Convention, the Committee have arranged for a similar but longer tour this year. It will be conducted by Mr. Geo. A. Hall assisted by other Christian laymen, and will begin at Charlotte, N. C., Jan. 26th, lasting until the middle of April. Among the cities to be visited are Columbia, S. C., Jan. 28-30; Charleston, Feb. 2-6; Savannah, Feb. 8-9; Jacksonville, Fla., Feb. 10-19; Knoxville, Feb. 23-24; Chattanooga, Feb. 25; Nashville, Feb. 26-28; Louisville, March 1-6; New Orleans, March 10-19; Galveston, March 21-23; Houston, March 24-26; Waco, Dallas, Little Rock, Arkansas, and St. Louis. At several points State Conventions will be held.

The purpose of the meeting will be the same as last year, to promote increased activity among Christians in personal as well as organized work, especially for young men. To effect this, Christians are brought together in Conference, practical questions about Christian work are discussed. Praise, promise and prayer-meetings are held, and Bible readings are given. Among other topics suggested for discussion are these:

The distinctive purpose and work of the Young Men's Christian Association.

Personal effort for souls; its importance and blessedness.

The best means for enlisting new workers.

Neighborhood and cottage meetings, and open-air services.

The undeveloped power of the Church of Christ.

The unconverted are cordially invited to, and largely attend these services. Last year not only were the main objects of the tour attained in large measure, but about 800 additions were made to the churches along their route. With the benefit of former experience, and the hearty co-operation of pastors and laymen in the different cities, there is every promise that this tour will be even more fruitful than the last.

Good Words.

FROM Bro. J. F. Denton: "I want to send you fifty subscribers before the year is out."

FROM Bro. G. H. Phair, Velasco, Feb. 2: "Am trying to do all I can for the ADVOCATE. You have the prayers of God's people."

FROM Bro. E. P. Rogers, Jacksonville, Feb. 1: "The ADVOCATE is growing in favor on my work. I bring it before all my church conferences. My work is generally looking up. We hope to hear a good report soon."

ACCOMPANYING a list of subscribers, Bro. E. L. Armstrong, of Jasper, says: "This is the first for the year, but I propose following with as many as I can possibly obtain. I am now fully engaged on my new field of labor, and hope to offer a good report should I live to close of my work."

ACCOMPANYING a list of subscribers from Bro. Samuel Morris, Mount Calm, is this: "We expect to keep at work for all the interests of the church in the name of our Lord and Savior. I think and believe that our outlook is altogether favorable. You will hear from us again." Bro. M. desires us to say that his address is now Hillsboro, Texas.

FROM Bro. T. R. Atkins, Beeville, Jan. 26: "For four weeks my ADVOCATE has not come, and I am lost without it. I would not be without the paper for four times its price, and I want you to continue sending it to me all the time. I consider that Dr. Redford did you great injustice; but was glad that you had the nerve to hold up. * * * I heartily commend your course and the able manner in which you have exposed the gamblers and all parties concerned in it in your city, and I say long may you live to expose wickedness in high places." The ADVOCATE is growing in favor in this section."

FROM Bro. W. F. Compton, Bremond, Feb. 2: "These subscribers will remind you of my repeated promise to labor for the ADVOCATE, and also show you that I am trying to increase its circulation on Bremond circuit. If there was more money, my success would be greater—but still I will urge upon my people the necessity of taking our own paper in preference to any other. One of

the subscribers I sent you says that the ADVOCATE is really an essential in house-keeping; all love it and wish its success."

FROM Bro. John S. Mathis, Henderson, Feb. 1: "I think I will be able to send you another list of subscribers soon. Our people are just beginning to realize the ADVOCATE'S worth, and they will take it in preference to any other. We are praying that the God of Israel may make the editor and the ADVOCATE a power in Galveston and in all these lands for good; what a welcome visitor the dear ADVOCATE is to my family."

FROM Bro. A. F. Nash, San Augustine, Jan. 25: "Within you will find a list of subscribers which you will please send and charge to my account. Seeing the bold stand you have taken against vice in Galveston, and hoping and believing that it will have its influence abroad, I endorse most heartily the course of the paper, and knowing that there is a class that will oppose such a noble course, I feel it my duty to do all I can to support such noble action; and being aroused thereby I have got the above subscribers. God grant that every man who has a spark of interest in his generation's happiness may do all he can to support your paper."

FROM Bro. W. M. Mathis, Caldwell, Feb. 1: "I will do all I can for the ADVOCATE in the bounds of my work. The efficacy of my charge are alive to the importance of contributing their influence to its circulation, and I feel that my efforts to circulate such an amiable companion in arms in the great battle for the cause of God will be wonderfully facilitated by their hearty co-operation. I am not able to describe the results of my labor; yet I will try."

FROM Bro. A. H. Brewer, Rockwall, February 2: "I most heartily join in the well deserved commendations coming to you from every quarter for your earnest attacks on the whisky and gambling rings. You have my fullest sympathy, and shall have all the support I can give you, both by pen and extension of your circulation. Your manly and persistent attacks meet with general approval, except from the quarters from which you neither want nor expect any sympathy—the whisky saloon haunters. I have long desired to see our church organs shake off their timidity and expose the social vices of the day. Our cities teem with all manner of iniquities, and our secular papers not only connive at them, but become their advertising media, and even their bold and unblushing advocates. The war with vice is no longer a covert act; we must not fight in ambush. Gathering boldness from past impunity, these enemies of society and religion, of morality and virtue, have come out in open array, and the religious journals must meet them on their own ground. Fight on, my good brother. While you may lose the patronage of a few run sympathizers and of those whose garments are defiled by contact with the villainous practices, you will gain the support of all right-minded men and women who value the good of society and the purity of the church more than the applause of the wicked, or mere selfish gratification. I shall exert myself to do more for the ADVOCATE than I have ever done. My work (Canton circuit) is in a fine condition. There are indications of a revival at almost all points, especially the more prominent ones. Had a good time at our first quarterly conference. Protracted the meeting a week, and had four or five conversions, and two new converts added to our church. May the good Lord continue to prosper the work. Our church literature is much needed on the circuit. Sabbath-schools, church papers and religious books are all lacking. I shall try to supply the deficiency during the year. The plea of hard times, that common bugbear, is the excuse in most places. The true cause, lethargy and indifference, is not perceived. Let us have your sympathy and prayers."

THE already well known Dry Goods House of Texas, A. & S. Levy, proprietors, are making still greater sacrifices than heretofore.

These gentlemen are receiving daily large bolts of new goods recently purchased for the spring trade, and are therefore compelled to make great sacrifices of goods on hand. They are selling nice dress goods at 12c. and 25c. per yard, (sold at many places at 40c. and 60c.); pure linen towels at \$1 to \$1.25; woolen table covers at \$1.25, generally sold at \$1.50; handkerchiefs and hosiery at very low prices. Splendid matting, 30c.; carpets, 30c.; window shades \$1 per pair; domestic one yard wide, soft finish, 10c.; ready made mosquito bars, 75c. All their other goods in proportion. Shawls, nubias, gloves, cuffs and collars very cheap. Silks at 75c. Blankets 25c. below cost. Ladies will please bear in mind that such chances are not offered often. To convince yourself call at our establishment, No. 121 Market street, between Tremont and Twenty-second streets. A full assortment of the best Julia kid-gloves just received for ladies, gentlemen, and misses, in all sizes and shades. Be sure to call before the bargains are gone. Thanking you for past favors, we remain yours, very respectfully, A. & S. LEVY.

Texas Matters.

THE Mexia Ledger says the crop of wheat, barley, rye, oats, etc., is the largest and finest seen in that region for years.

A TEXAS exchange, speaking of the loss of pork in the State, owing to warm weather, suggest that the use of fine salt, in the place of coarse salt, would have prevented much of this loss.

THE grain crop for Texas is put down at 8,000,000 bushels.

2,600 bales of cotton were shipped on the M. K. & T. road from Denison in the months of November and December, 1875.

WE see it stated that the Calhoun cotton seed oil mills at Hempstead, are turning out about three thousand gallons of oil per week.

THE Williamson County Record of the 2nd gives an interesting sketch of the resources of that section. The soil is black and rich; the Western portion furnishes an inexhaustible supply of building stone; one third of the county is timbered; it is well watered. Many fine springs are found, and water near at hand by digging. Corn, cotton, wheat, oats and rye are the chief farm products. Wheat averages from ten to twelve bushels per acre; but often reaches thirty bushels. Fruits are grown successfully. Church and educational facilities equal to any in the South. The Southwestern University is in successful operation.

HON. A. J. PEELER, assistant attorney general, was in Rockdale last week, looking after the lynching outrage.

THE cattle in San Patricio county are looking well. Grass, in places, is ten inches high, and the range all over the county excellent. Prices for three-year olds and upward, \$15 all round; chosen lots of pasture cattle, five and six-year old, have been sold at \$18 and \$20.

ATASCOSA county is filling up rapidly with an enterprising population. Much of the soil is of reddish sand, and very productive.

THE range in Aransas county is unusually fine for the season.

A LOT of 320 bushels of choice wheat was sold last week in Dallas for \$1 1/2.

A NUMBER of persons from the Western States are finding homes in Fort Bend county. An effort is being made to secure the control of the county by the intelligent and reliable citizens.

AN effort is being made in Grayson county to organize a company for the purpose of adopting some systematic and scientific method of raising breeding and marketing cattle.

IMMIGRANTS still line the roads into Johnson county.

A NEW Cumberland Presbyterian Church was dedicated a few Sundays ago in Cleburne.

IN Lavaca county while farmers are preparing ground for the coming crop, cotton picking is still going on in other parts of the field. Some farmers are permitting old cotton stalks to stand, as they are still green, and they think they will produce a second crop.

THE Reporter says the Brazos Mill, in McLennan county, has a capacity of 600 bushels of wheat per day. The flour from these mills sells at high figures at Galveston, Houston, Austin, Bryan and Bremond.

CATTLE buyers are constantly in the market at Nueces county. Capt. King has 10,000 head of cattle under heard which he will start to Kansas in a few days.

THE Index, Smith county, reports a sheaf of rye full ripe which had just been cut in that county. It was sown in August last.

THE Enterprise calls for a cotton compress at Hearne, Robertson county.

THE number of bales of cotton shipped from Calvert up to the first was 11,633.

A THREE year old hog was raised in Lee county which weighed when killed 478 pounds net.

IN Falls county trees are budding small grain flourishing. A prosperous year anticipated.

ERATH county is taking steps to organize an Agricultural and Mechanical Society.

NEW farms are being opened in Caldwell county.

THE Episcopal College for the Western diocese has been located at Luling.

A BROOM factory has been established in Indianola and is doing good business, for it turns out a good article at a fair price.

HEAVY rains have fallen in Bell county, delaying work on the farms. The wheat is reported in splendid condition.

COTTON still coming into Palestine. Strangers are in the place from the Northwestern States on the lookout for homes. There are five Sunday-schools in the town well attended. A good indication.

T. E. THOMPSON, the well known jeweler, acknowledged by the best judges to be thoroughly proficient in the manufacturing or repairing of watches and jewelry, has just received a full assortment of the most improved machinery and material for manufacturing and putting in order watches, jewelry, silverware, etc. Mr. T. has been steadily engaged in this line of business upwards of thirty years. None but able and experienced workmen are in his employ. All work done at this establishment comes under the direct supervision of Mr. Thompson. Charges for repairing, etc., very reasonable.

ATTENTION.—Presidents of Colleges and proprietors of schools will please notice the advertisement headed Educational. The advertiser is well known to us, and qualified to fill the position, as tutor in instrumental or vocal music, painting in oil or water colors, or wax-work of every description. This lady will prove a valuable acquisition to any institution of learning.

Commercial.

WEEKLY REVIEW.

TEXAS CHRISTIAN ADVOCATE OFFICE, Thursday Evening, February 10, 1876.

What has been said so often during the present commercial season with reference to the cotton market may be safely repeated again. The tendency of prices are still downward, while the supply continues to be equal to all demand. The reports from the interior as to the amount of cotton still in the hands of the planters taken in connection with the heavy crop already sent forward stimulates buyers to preserve their accustomed indifference as to purchasing.

MONETARY. GOLD.—Closed in New York this evening at 112 1/2. The rate here closes at 114 buying, and 114 1/2 selling.

SILVER.—Rates at the close are 105 @ 106 buying and selling.

EXCHANGE.—Rates continue firm and generally unchanged.

COMMERCIAL.—Sterling 60 days, nom; New York Sight Currency, par; New York Sight Gold, nom; New Orleans Sight Curr., 1/2 prem; New Orleans Sight Gold, nom.

BAKERS.—Sterling, 60 days, nom; New York Sight Currency, par; New York Sight Gold, nom; New Orleans Sight Curr., 1/2 prem; New Orleans Sight Gold, nom.

COTTON.—The following tables show the condition of the Cotton Market:

Closing quotations of the Galveston market. Last Thurs. To-night.

Table with 2 columns: Cotton type and price. Includes Low Ordinary, Ordinary, Good Ordinary, Low Middling, Middling, Good Middling.

Table with 2 columns: Cotton type and price. Includes Last year, This year, This week, This day, This month.

Table with 2 columns: Cotton type and price. Includes Net receipts, Gross receipts, Excess of stock, Exports to Great Britain, Channel ports, Total foreign exports, Exports to N. O., To other ports, Total exports.

Table with 2 columns: Cotton type and price. Includes This Yesterday, Last Thursday, Day, This day, Last day, Stock.

Visible supply, according to "Financial and Commercial Chronicle": Feb. 10, 1875, 2,912,338; Feb. 10, 1876, 3,064,346.

Excess for 1876, 152,018.

NEW ORLEANS MARKET.—The market closed firm at the following comparative quotations:

Table with 2 columns: Cotton type and price. Includes Ordinary, Good Ordinary, Low Middling, Middling.

CONSOLIDATED REPORT—7 DAYS. Receipts, 97,377; Exports to Great Britain, 62,706; France, 5,103; Continent, 26,126; Channel, 4,056; Stock, 907,151; Against last year, 845,058.

NEW YORK MARKET.—The market opened quiet and closed firm at following quotations:

Table with 2 columns: Cotton type and price. Includes Ordinary, Good O. linary, Good O. linary, Low Middling, Middling Ala., Middling Orleans, Middling Texas.

THE GENERAL MARKET.

Quotations not applicable to small orders, but represent cash prices for large lots.

Ac-Handles—per doz., No. 1, \$2 1/2 @ 2 3/4; No. 2, \$1 85; No. 2 [N] 85.

Bacon—Supply in first hands ample market weak and demand light. We quote Clear sides, 12 1/2 @ 13; clear ribs, 12 1/2 @ 13; shoulders 10 1/2 @ 10 3/4; breakfast bacon 16 @ 17.

Bagging—Quiet and steady.—Domestic—heavy, 10c; 3/4 yard; stock very light prices firm; India, 11c in bales.

Bran—Is dull \$1 10 @ 12 1/2 per 100 lbs. Job lots, Texas \$0 90c. per 100 pounds by the Car load.

Butter—Prices are steady at 25 @ 26c. for prime yellow, with light receipts and not much inquiry.

Belling, Rubber—Sold according to list, with 30 3/4 cent. off.

Butter—Stock ample and demand better for all grades; prices easy as quoted, choice 30 @ 37 1/2; fair 25 @ 30; ordinary 24 @ 26. Western and Kansas City, choice, ncm; nml; Mo-Ium 24 @ 26; Ordinary 20c; Texas 17 @ 20c.

Brooms—\$2 50 @ 4 50 per dozen. Candles—Quiet but steady favorite brands 16 1/2 @ 17.

Candy—Good demand; assorted stick 14 @ 15c; fancy 20 @ 25c; rock 23 @ 25c; cream 25 @ 26c; gum-drops 30 @ 35c; maple sugar 25 @ 30c.

Coffee—Stock in importer's hands 9,700 bags. First hand quotations are firm at Fair 15c, Good 15, Prime 14, Choice 20 @ 21. Dealers are selling from store about 2c. advance on these figures for ordinary orders.

Can Goods—Per dozen cans: Peaches, 2 lb, \$2 00 @ 2 25; strawberries, 2 lb \$2 50 @ 2 00; pine apples, 2 lb, \$2 00 @ 2 25; dauinos \$2 5; oysters, 2 lb full weight, \$1 55 @ 2 10; 1 lb full weight, \$1 10 @ 1 25; oysters 1 lb light weight, 55c; 2 lb, light weight, 1 70 @ 1 80; 2 lb, \$2 25 @ 2 50 tomatoes, 2 lb, \$1 25 @ 1 40.

Cheese—Western cream 15 @ 15 1/2c; English dairy 15 @ 20c.

Corn—Full supply; prices easy @ 6c retail; 70c in lots; for Texas in round lots; Western 70 @ 80c.

Corn Meal—Weak and dull. Selling at \$3 65 in job lots.

Crackers—In fair demand. Soda 5 1/2c. cream and ginger 10 1/2c.

CASTINGS—Hollow ware, etc., 5 1/2c; sad irons, 5 1/2c.

COFFEE MILLS—Per dozen, Parker's No. 50, \$5; No. 60, \$6; No. 70, \$7.50, with ten per cent. discount.

CHAINS—Price, per pair, 6 1/2, 10, x3 60c; 6 1/2, 10, 2, 70c; 6 1/2, 10, 1, 85c; O. 12 @ 13 lb.

Drugs—Acid Citric \$1 10; acetic 16c; tartaric 60c; oxalic 26c; sulphuric in carboys 3 1/2c; C. P. 40c; Alox cap 20c; alcohol \$2 25 alum 5c ammonia aqua 3F, 5c; ammonia spirits arom. 45c arsenic common powdered 5c Bismuth, subnitrate, \$2 00. Blue Vitrol 15c. Borax refined 20c. Caustic, lunar, pure \$1 05; Chloroform \$1 10. Copperas 3c. Calomel, English \$2 50 American 1 25; stock \$1 00. Cinnamon bark 35 @ 50c. Cream Tartar, pure, 4 @ 50c; grocery 25 @ 40c. Chloral hydrate 25c; Morphine, sulph., \$1 50. Logwood extract 15c. Gum assafetida 25c. Gum camphor 20c. Gum opium \$7 00. Hops (1573) 35 @ 40c. Quinine \$2 25.

Eggs—Plentiful at 15c per doz. packed in patent boxes.

Fish—Mackerel, barrels No. 2, \$15 0 @ 15 50; half-barrels No. 1 \$8 50 @ 9; No. 2 \$7 00 @ 8; kits No. 1 \$1 00 @ 2 10; No. 2 \$1 50 @ 1 60; herrings, Dutch, \$1 75 @ 2 00 per keg dried No. 1 \$1 00 @ 1 20; No. 2 \$0 75 @ 85 per box; codfish, quarters, boxes \$3 4 @ 4 00 half-boxes \$3 00 @ 3 25; 100 lb boxes 6 1/2c. per pound.

Flour—Sales quiet with prices steady. Large supply. Double extra \$3 25 @ 3 50; Good Treble extra, \$5 75; Choice Treble extra \$7 00 @ 7 25; Choice Family extra \$7 75 @ 8 25.

Fruit—Dried—Raisins: layers per box \$3 00 @ 3 25; figs per lb 15 @ 20c; prunes, 10 @ 11c; currants, 2 @ 2c; per pound \$2 10c; apples per lb, 10 @ 15 @ 20c; Dates 12c; almonds, soft 22 @ 24c; shell, 23 @ 25c; hard shell 18 @ 20c; filberts 15c; pecans 10c; Brazil nuts 12c.

Fruit—Fresh—Lemons in fair supply. Sicily 8c @ 9c; Apples, supply fair. Western, 8c @ 8 1/2c. Northern, nominal. Oranges, Louisiana per barrel \$6 00 @ 6 50; Sicily nominal. Havana none in market.

Glass Goods—See column in cases—Pickles per gallon, \$3 25 @ 3 50; half-gallon \$3 45 @ 3 75; quarts \$2 65 @ 2 75 pints \$1 40 @ 1 50.

Hams—Steady. No new. Choice balance sugar cured, 16 1/2 @ 17c; 21 quality, 15 @ 16c.

Hay—Full supply; local demand Western, at \$2 to \$3.

Hides—Latest advices quiet. We quote, dry flint, selected 17 1/2 @ 18. kips and calves 1/2 off; as they run, nominal wet salted, selected, 8c; as butcher's green, 8c; dry pickled are sold as dry flint with allowance for salt; glue stock 5 @ 6c.

Hardware—Axes per dozen: Collins Kentucky light \$11 1/2; medium \$11 50; heavy \$13 50.

Hoes—Per dozen, planter A B No. 0, \$7; No. 1, \$7 00; No. 2, \$7 50 No. 3, \$8 00 HBNo. 0, \$6 00; No. 1, \$6 50; No. 2, \$7 00 No. 3, \$7 50.

Iron—Per pound, common bar, 3 1/2c; band, 6 @ 6 1/2c; hoop, 7 @ 8 1/2c; sheet, common, 7c; R. G. S.; galv., 17c; Russia, 30c; imitation Russia, 22c; plow slabs, 6 1/2c; nail rods, 10c; axes, @ 5c. horse-shoes, Burden's, \$6 50 @ 7 50; mule-shoes, \$8 00.

Leather—Best Louisville and Cincinnati Oak Sole Leather, 4 1/2 @ 5; do second quality 4 1/2c; do fair saddle skirting 4 1/2c; do oak harness leather 4c; do second grade do 3 1/2 @ 3 75; do black bridle do, 6 @ 6 50; do fair bridle do, 7 @ 7 25.

Lard—Market quiet and firm Tierces, 14 1/2c; kegs, 16 1/2c.

Lumber—The demand is light and stocks ample. Rough yellow pine, \$22, second quality, \$20; dressed weather boards, \$25 @ 28; ceiling, \$20 @ 25; flooring, \$25 @ 30;ypress lumber by the cargo, \$25 @ 30; ash, \$40; shingles, \$4 1/2 @ 5 by small lots; \$3 @ 3 50 by cargo lots.