

Christian Advocate.

PUBLISHED FOR THE TEXAS ANNUAL CONFERENCES OF THE M. E. CHURCH, SOUTH—BY THE ADVOCATE PUBLISHING COMPANY.

Vol. XX—No. 41.]

GALVESTON, TEXAS, WEDNESDAY, FEBRUARY 26, 1873.

[Whole No. 1029.]

Texas Christian Advocate.
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Jan 22

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Feb 26 21

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Feb 26 17

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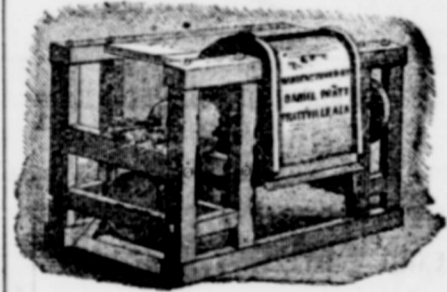
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Christian Advocate.

PUBLISHED FOR THE TEXAS ANNUAL CONFERENCES OF THE M. E. CHURCH, SOUTH--BY THE ADVOCATE PUBLISHING COMPANY.

VOL. XX--No. 41.]

GALVESTON, TEXAS, WEDNESDAY, FEBRUARY 26, 1873.

[WHOLE No. 1029.]

USE OF THE FLOWERS.

BY MARY HOWITT.

God might have made the earth bring forth
Enough for great and small,
The oak tree and the cedar tree,
Without a flower at all.

He might have made enough, enough
For every want of ours,
For luxury, medicine, and toll,
And yet have made no flowers.

The clouds might give abundant rain,
The nightly dews might fall,
And the herb that keepeth life in man
Might yet have drunk them all.

Then wherefore, wherefore, were they made,
And dyed with rainbow light,
All fashioned with supremest grace,
Upspringing day and night?

Springing in valleys green and low,
And on the mountains high;
And in the silent wilderness,
Where no man passes by?

Our outward life requires them not,
Then, wherefore had they birth?
To minister delight to man;
To beautify the earth;

To comfort man--to whisper hope,
When'er his faith is dim;
For who so careth for the flower
Will much more care for Him!

Texas Resources.

Kaufman County.

MR. EDITOR--I have waited patiently to see some description in the *ADVOCATE* of this county, hence this hasty sketch:

Kaufman county was organized in the year 1848, and received its name from one of the Texas members in the United States Congress, than whom a more able and efficient representative she never had, save one--the brave and noble Houston. This was rather a wild country at the time of its organization, and one of the scenes that now crowd into my memory of those days is this: The chase and killing of some of the first herd of buffalo that I ever saw was at and near where the town of Kaufman now stands.

This county lies just above the 32d parallel; adjoins Dallas on its western border, Collin and Hunt on the north, Van Zandt on the east, and Henderson on the south; has about an equal portion of timber and prairie, and is also nearly equally divided with black-waxy and black-sandy land. The soil is very productive; there is no poor land in the county; all good and better. I think that, of the twenty-six crops I have seen gathered in this county, I can truthfully say that I never saw a failure; and where the land had been well prepared and properly cultivated, a fair average, even in the driest years. All kinds of grain grow well here; wheat, from 15 to 30 bushels per acre; oats, 30 to 60 bushels; corn, 25 to 40 bushels; Irish potatoes, 40 to 60 bushels; and sweet potatoes--I would hardly be willing to tell you how large they do grow.

Improved lands are worth from \$10 to \$20 per acre, according to size of tract and quality of improvement. Unimproved land is worth from \$3 to \$5 per acre, the larger part at the former figure.

The health of this county is as good as it is anywhere in Eastern or Northern Texas, and that is saying enough, for everybody knows that Northern Texas is healthy.

Society is as good as you could expect, when you consider that the re-

ligious denominations as follows are largely represented: Baptist, Presbyterian, Campbellite and Methodist. There is a great deal of interest manifested in education, both in public and private schools. There are about thirteen or fourteen public free schools, some with as many as 150 pupils, and, I think, there are but two private schools, one of them in a very flourishing condition, at Cedar Grove, with able teachers and some 150 students. All this shows that the people are alive to the great importance of education.

As for railroads, we have the Great Southern Pacific running through the centre of the county from east to west, and it is said the road-bed will be finished by the first of April, but I think it will likely be the first of May. Mr. Editor, before you can come all the way from Galveston to Kaufman by railroad. The Texas Central now has a corps of engineers in this county, surveying the Eastern branch, which leaves the Central at Rice, and is pointing for Paris. This road will be "a nail driven in a sure place" for the trade of this county and Hunt, provided the Missouri, Kansas and Texas road do not build their road--as they have heretofore said they would--direct from Denison to Bolivar Point, on Galveston Bay. This road, if built on a direct line, would pass through or near the town of Kaufman; and then if we should have the road from New Orleans to Dallas, crossing these at Kaufman, you see at a glance that Dallas would be eclipsed so far that she would hush bragging and take in her sign as a railroad centre for Northern Texas. So note it be.

Now, as the other counties of the State are holding out great inducements for immigrants, in the name of all the good people of Kaufman, I extend them a welcome invitation to come and look at the advantages of Kaufman county before purchasing elsewhere. Respectfully,

A. B. JOHNSON.

JOHNSON'S POINT, Feb. 12, '73.

Dallas.

Four years ago we spent a week in Dallas. It was then a thriving town of some two thousand inhabitants, more or less, who, appreciating the fact that they occupied the centre of a large and remarkably rich region, were even then displaying a most commendable amount of enterprise and liberality. As we reached the railroad station Saturday night we realized that the town was changed into the city. Hack drivers met us on the platform, and hotel runners proclaimed, with their peculiar eloquence, the merits of their respective houses; and in addition to omnibus and hack, with their well known cordial welcome to the traveler, here was a street railroad ready to bear the passengers to the centre of the city. These are only a portion of those marvelous changes which the advent of the iron horse is producing in every portion of our land. The two thousand inhabitants have, since the cars reached this point, swelled to some six or seven thousand,

and the town is still spreading out over the adjoining hills.

Our observations since our arrival have satisfied us that the rapid growth of Dallas has not been the result of that feverish excitement and temporary rush of business which usually attends the entrance of the railroads into any point, and which is so often followed by corresponding depression and decay. The cars are running scores of miles beyond, and yet its business is on the increase, and the work of improvement is still going on. So far from hearing the usual cry that business is being overdone, and noting the preparation of business men to move to some more highly favored point, we are told that the demands of trade have been in excess of the supply; that the calculations of the merchants have been behind, instead of beyond, the wants of the market, and that instead of a decline in capital and enterprise, there is a constant increase. New houses are going up, new firms are opening their stocks of merchandise, and fresh branches of business are finding place and encouragement among this enterprising population.

The street railroad evinces the enterprise of the people. The cars are neat and elegant in appearance, and the track is put down in substantial shape. We have not learned whether it pays the projectors or not, but such enterprise will certainly profit the community.

The court-house, which is in process of erection, will, when completed, be one of the finest buildings of the kind in our State. It will be three stories high, and its interior appointments will be ample to meet the business of the county.

Our old friend, Brother W. J. Clark, in whose hospitable home we found a cordial welcome, called our special attention to the grade of the Texas Pacific, on which the cross-ties are being rapidly laid. It passes near the business centre of the city, and the depot is located within some five blocks of the court-house square. The work is being pressed with great vigor, and in a very short time Dallas will be in direct communication with the great commercial centres on the South, the East and the North, and as the Pacific and other lines open the great West, its produce will flow through Dallas offering its tribute as it passes.

DALLAS DAILY HERALD.

Just as we were closing this letter a friend handed us the first number of the Dallas *Daily Herald*, fresh from the press. It is under the editorial management of D. McCaleb, who displays vigor in his editorials, and skill and taste in his selections. We accept it as a new token of the enter-

prise of Dallas. It marks a new epoch in the history of the place, and is another step in the right direction. We sincerely hope the *Daily Herald* will meet the prosperity it deserves.

The Fence Question.

As the fence question is interesting the minds of many of the people in Texas, it may not be out of place to give some suggestions made by an intelligent friend in Dallas, whose skill and success, both as a merchant and farmer, entitle his views to respect. He claimed that, under the present state of affairs, during the past year it required the making and expenditure of four crops to save one. He reasons as follows: "Under the fences now built, the crop of corn, cotton, wheat, oats, potatoes, peas, etc., etc., has been made. This required the full amount of labor and expense to cultivate and gather it." He then estimates the cost of making and mending the fences, with the damage done by stock in breaking down the fence and destroying the crop, as being equivalent to another crop. In other words, the value of the timber, the cost of making rails, putting up fences, with the damage incurred from the inroads of stock, are equivalent to the labor and expenditure which would have made a second crop.

Again, the cattle have eaten up and destroyed the grass, and then, having nothing to live on, they are dying by the hundreds; and that the loss to the owners in stock now dead, and their bones bleaching on the hills, is equivalent to another crop.

Fourth, That if the grass which has been eaten up and destroyed by the cattle had been preserved, and were it mowed and baled, it would find a ready market; and that our rich prairies would yield from this source a revenue to the country equal to a fourth crop.

Of course the above estimate will apply to those regions where the increase of population, the growth of the farming interest, and the destruction of the range, renders the cattle business secondary, while the lack of fencing material is a matter of vital importance to the people. To the stock region proper the suggestions of our friend, of course, do not apply; but it would be well for the farmers whose fences are giving way, and who are sorely troubled for want of timber and labor with which to restore them, to consider well the wisdom of that legislation which will afford them relief.

Iron is now laid for one and a quarter miles on the Troupe end of the Great Northern Railroad, and we are informed that track-laying will commence at an early day.

Our Outlook.

NORTHERN METHODISM.

—The official returns show seventy-six annual conferences in the Methodist Episcopal Church, thirteen bishops, 10,242 traveling and 11,964 local preachers, 14,008 churches, and 1,468,696 communicants.

EPISCOPAL.

—Some interesting statistics have been published relating to the winding up of the affairs of the disestablished Church of Ireland. On January 1st, 1871, there were 2380 of the clergy. Of these 1459 were incumbents and 921 curates. On January 1st, 1873, all the surviving clergy had commuted except ninety, of whom seventy-three were incumbents and seventeen curates. Between thirty and forty incumbents, availing themselves of the 67th section of the Act, excluded their glebe houses and land from commutation. Of the seventy-three non-commuting incumbents about twenty have their lands let to tenants. There were 519 Nonconformist ministers on January 1st 1871, and all have commuted except thirty-five. The whole estimated property of the church was sixteen millions, the compensation has amounted to about eleven millions; and it is expected that the advowsons will cost one million. The Treasury has advanced six millions to pay the compensation, and the commissioners owe the Church Representative Body about four millions. It may be estimated that a surplus of about five millions will remain.

—The Episcopal churches in Australia and Tasmania have organized themselves into a General Synod, under the title of "The Church of England, in Australia and Tasmania." They have ten bishops.

—The diocese of New York has 309 clergymen, 119 of whom have no parochial charges. The changes are taking place at a rate that would make a complete change every five years. There are fifteen church organizations in New York city which maintain no services.

—Trinity Episcopal Church, New York city, gives all her assistant ministers \$8,000 and a house, besides perquisites that will swell the amount to \$10,000.

—An Orphans' Home, under the auspices of the Protestant Episcopal Church, has just been erected in Easton, Md. The main building is 38 by 36 feet, with an addition 16 by 20 feet.

BAPTIST.

—The Woman's Baptist Missionary Society of the West, which is now in the second year of its enterprise, has sent out four missionaries: Miss Stevens, to Bassein; Miss Peabody, among the Telooongs; Miss Eastman, on her way to Toungoo, Burmah; and Miss Rankin, to Gowahati, Assam. It has also assumed the support of two others, previously sent out by the Missionary Union, Mrs. Scott, in Gowahati, and Miss Bronson, in Nowgong, Assam, and is supporting three Bible women, and rendering aid to two schools.

—The Baptist Board of Missions of the Eastern British Provinces have decided to establish their foreign mission in Siam, provided the next convention approves.

—The Baptists report an extensive work in Russia. From Liban to Windem, in Kurland—twenty German miles—they have about 2000 members, or from one to two hundred in each village.

—A church for the colored people was recently erected at an expense of \$20,000, four-fifths of which was contributed by the whites.

—Rev. James N. Mullard, secretary of the Baptist Union of Great Britain,

says: "Our progress as a denomination seems to have some retarding influences which we do not thoroughly understand. The additions during the last ten years have not been proportionally so large as in the preceding ten years, though actually they are larger. Yet I think the spirit and energy of the body is growing every year. The building of church edifices has proceeded, in the last few years, at an unprecedented rate."

—Mr. Pattison, a correspondent in England of the *Baptist Union*, writes that he regrets "very much to see one party claiming that the close communion churches are the most prosperous, and the other party asserting that the open communions are almost the only prosperous and influential ones in England." Surely no such opinion ought to have been expressed on either side. I believe the open communion churches, the land over, are the largest and most popular known; but this is owing to the ministers who occupy their pulpits, and who, no doubt, work the more freely, because untrammelled by the doctrines and commandments of men. I believe also, from what I read and hear, that you have been tempted to exaggerate the importance assigned to the question in England."

CONGREGATIONAL.

—The Congregationalists at Brainard, Minn., dedicated a beautiful memorial church built for them by Gov. Smith, of Vermont, former president of the Northern Pacific railway, January 22.

LUTHERAN.

—There are three millions of Lutheran population in Sweden, one and one-half millions in Norway, two millions in Denmark, the Faro Islands and Jutland, one million in France, twenty-five millions in the various Germanic States and principalities, five millions in Prussia, though by state enactment mostly conjoined in one national church with the Reformed; one and one-half millions in Austria, Hungary, Bohemia and Moravia, one million or more in Poland and Russia, one and one-half millions in the United States and Canada, one million in the West India Islands and Australasia, one-half a million in Brazil and South America, besides large Lutheran populations and churches in other regions and localities. These would run up to some forty or fifty millions.

—There is a Lutheran congregation in Easton, Pa., within the bounds of the Synod of Pennsylvania, composed entirely of colored persons, and served by one of the pastors of Synod. It was organized some years ago, has a membership of fifteen or twenty persons, and a Sunday-school of forty scholars of all ages.

CATHOLIC.

—The Governing Committee of the Roman Catholics of Munich, disheartened by the liberal victory in the municipal elections and by their numerous other reverses, resolved to set out on a pilgrimage to Jerusalem on January 14th, and were to remain away about six weeks, of which twenty days were to be spent in the Holy City.

—The Pope's niece, Donna Maria Pia Mastia, has become a Benedictine nun.

—The St. Raphael Society is a new German Catholic organization, with branches in Hamburg, Bremen, and Liverpool, to aid emigrants in reaching America, and to keep them under ultramontane church discipline after their arrival here.

—A Roman Catholic exchange, after mentioning the recent death of "Father Jaudel," the General of the Dominicans, states that he is the seventy-fifth of the members of the Ecumenical Council who have died since it was opened on the 8th of December, 1869. Among the seventy-five were

eight cardinals. The number of living cardinals amounts to forty-five, of whom twenty-one are seventy or more years of age. Cardinal Billiet, who has reached the age of ninety, is the oldest. During the reign of Pius IX. ninety-seven cardinals have died. All the cardinals are now at Rome with the exception of Cardinal Hohenlohe. Twenty-five cardinals' hats are vacant.

OLD CATHOLIC.

—The *Saturday Review* says: "It is some time since we have heard much of the progress of the Old Catholic movement in Switzerland. It seems clear that a fresh impetus has been given to the reforming movement there. The Central Committee of the Old Catholic Verein assembled, and on the 1st of December a general meeting of delegates and sympathizers was held at Olten, above one hundred and fifty delegates having met on the previous day to arrange the programme of proceedings. On the day itself more than three thousand persons assembled in the parish church, where various resolutions were passed, as well concerning the internal organization of the movement as its relations to the State. The cantonal authorities were especially to be requested to secure to the Old Catholics the free exercise of their religious and educational rights, and they also petitioned for the removal of the Swiss Nuncio. But the grand feature of the meeting appears to have been the address of Reinkens, generally expected to be the first Old Catholic bishop, who had come from Breslau, notwithstanding his illness, in compliance with their urgent invitation. He spoke between the 1st and 11th of December, on five different occasions, at Olten, Lucerne, Soleure, Berne, and Rheinfelden, being everywhere received with the greatest enthusiasm. While the male portion of his audience were chiefly impressed by the keen logic and lucid power of exposition which are characteristic of him, his profound religious feeling is reported to have completely carried away his female hearers, who were present in great numbers. The rabid abuse heaped upon him by the local Ultramontane press is a no less signal testimony to his energy and success. He was assured, on taking leave, that 'the cause of church reform, in the Old Catholic sense, was now triumphant in Switzerland,' and this, in great measure, through his efforts. Five other parishes had already followed the example of Starrkirch—one of them being Soleure, where the bishop resides—and many more were expected shortly to join them."

—A correspondent of the *Northwestern Christian Advocate* gives the following interesting account of the Old Catholic movement at Munich Bavaria: The Old Catholic service is held in a small chapel in the suburbs on the east side, yet not far from the center of the city. It consists of a sermon of twenty to twenty-five minutes' length, followed by the Mass. The latter is in the German language, and accompanied by charming music, vocal and instrumental, which, however, is exclusively confined to the choir. The Mass is extremely simple in comparison with that in the Roman Catholic churches, and lasts only about half an hour. The preaching is evangelical, but the Mass, with its genuflexions and elevation of the Host, a Protestant can hardly approve of, notwithstanding its simplicity. Prof. Friedrich, of the University here, and one of the most active promoters of the cause, is a fair haired man of perhaps forty years; not dark haired as represented by a writer in the *Presbyterian* some two or three months ago. The Doctor evidently got hold of the wrong man.

The University has, according to the new catalogue just issued, 106 professors of all grades, and 1,219 stu-

dents, of whom 74 study theology, 330 law, 355 medicine, 383 philosophy, 77 technology and pharmaceuticals, etc. Ninety are foreigners. Of these America sends nine; England, two; France, one; Turkey, three; Greece, sixteen, etc.

There is a report that Liebig will not lecture any more after this year, but we judge that depends altogether on circumstances. He is now in his seventieth year. Dr. Dollinger now lectures twice a week only, on History. His manner is extremely plain, yet by no means awkward, and with his style indicates an extremely honest, independent and far-seeing man. We should say that the chief characteristic of his mind was its massiveness, and of his lectures, their comprehensiveness.

JEWISH.

—The Jews in New York city have four free schools in good working order, with four hundred and three children in actual attendance. The children are taught the religion, history, and language of their fathers, and are represented as making satisfactory progress. The cost of the schools for one year was \$5804 03.

MISCELLANEOUS.

—The *Herald of Truth*, a Mennonite paper published at Elkhart, Ind., devotes its last number almost exclusively to the publication of information about the United States and Canada, for the benefit of the Russian Mennonites who contemplate emigrating to this country.

—The year-book of the Unitarian Congregational churches for 1873, shows the societies to number three hundred and fifty, and the ministers four hundred.

—Mr. Conner is preaching to the remnant of Theodore Parker's congregation in Boston. The service is very unique. There is neither prayer, song, nor benediction. Divine service consists in reading funny things from Tennyson and the English humorists.

—Rev. Bishop Roberts writes from Liberia that the spiritual interests of the work there are on the advance. Protracted meetings are being held at several important points.

—Dr. Jonas King has spent half a century in Greece. Dr. Hamlin thirty years in Constantinople. Of eighty-four Baptist missionaries sent to Asia since July, 1855, only three have died. Of forty-six who have gone to Burmah, not one has died in seventeen years. They do not have to undergo the same privations as formerly. Life and property are made safe by treaty. They have learned how to adapt themselves to Eastern life. They are, moreover free from harrassing anxieties.

—A letter from Rome in the *Paris Temps* states that there are now twelve Protestant places of worship of a temporary character in the city, where addresses and sermons are given by Evangelical and Methodist ministers almost every night. Some of these places of worship are very plain and unpretending. One near the Apollo Theatre consists merely of a shop and a back room, the walls of which have been whitewashed and hung with placards containing texts of Scripture. A young minister officiates every evening to a congregation of some twelve or fifteen persons, protected by a couple of policemen.

—The movement in favor of "Methodist unification" is evidently gathering strength. It is proposed to hold a General Council, in which all branches of Methodism in this country shall be represented, for the purpose of consulting upon a common line of action as regards ecclesiastical and moral objects. "Methodism now influences one-fourth of the population of the United States, and it ought to make itself felt in a manner commensurate with its numerical and moral power."

The Man of Pleasure.

BY REV. T. T. SMOTHERS.

The man of pleasure generally disregards religion and affects to despise it in others. This view of a subject so important arises from a cause less sincere than high-spirited minds would willingly admit; it is the result less of irreligious feelings or malice against the truth than of a paltry spirit of imitation. One of the first lessons taught in the schools of fashion is that religion is heavy, hypocritical, stupid, morose; and either from entire thoughtlessness or a wish to cherish a view according to such teachings, a settled course of action is entered upon, which permits, and even authorizes, constructive contempt of the pure principles of mental happiness. It is but strict justice to this large class of our fellow-beings to believe them at heart of sounder principles than their exterior deportment implies. But, happily, over these reflections from the pen of a sincere friend to humanity no man or woman of pleasure may pause, and sigh to regain what has been lost in the vortex of a misnamed life of enjoyment. The balance of the argument is in favor of one side of the question at issue, because almost every advocate for religion knows what the happiness of earth-born pleasure was, as well as feels what heaven-born tranquillity is.

The unripe youth, who never trod the path of virtue long enough to have become a worshiper at its shrine, and never sincerely sought the tranquil pleasures that flow up from the wells of salvation before he became a dweller on the enchanted ground of worldliness, is incompetent to judge of Christianity; while every Christian can read his heart and sum the exact amount of its permanent happiness or despair, he can not fathom the deeps of heavenly joy. Cultivated tastes recoil from the undigested remarks which the worldling must of necessity make when religion is his theme; science disdains the inaccuracy which distinguishes such common-place observations on the hidden things of a divine philosophy; polished manners are put to the blush by the effrontery of supposing the mighty dead, as well as the accomplished and intellectual millions of the living advocates of a happy Christianity, to be enthusiasts, idiots, or hypocrites; and Christians themselves should ever avoid associating or identifying human infirmity or intellectual weakness with the ennobling and heart-expanding emotion of religious happiness. The history of mind, which belongs to the man of pleasure, is a brief one; its outlines may be hastily given. The moral and innocently upright standard of action set up in early youth is first weakened by doubts, and then destroyed by adverse deeds.

A life of pleasure can not be sustained without the baseness of deception; it can not be carried to its full excess without alienating the heart towards temperate pleasure and moral restraints. It is one of the distinctive characteristics of mind to seek with increasing avidity what it has partly attained. Thus, one acquisition in knowledge arms the mind with an increased power, and sharpened avidity for a second, and more magnificent acquirement; and one trespass on moral or human rights sends the hungry mind to grasp for more with a miser's wretchedness.

The Christian moralist meets the argument raised in favor of worldly pleasure, from the usual cheerfulness of its devotees, with an assertion that this surface of apparently innocent hilarity and the play of the spirits are deceptive, and do not indicate the real amount of solid enjoyment. It is like the playful, glossy sporting of a laughing sea, while just below the tremendous contortions of a whirlpool, which fasten themselves to the flinty cliffs a

thousand fathoms down, are curling in angry vehemence for the gallant ship that shall dance over those too smooth waters.

It would be a picture too dark for our pencil were we required to portray the hollowness of all which sin and uncontrolled passion promise, and all they dress up in the gorgeous colors of deception. Under the severe inspections of truth, whole armies of seemingly glorious beings would resemble the haggard multitudes that pour from the gates of a long-beleaguered and famished city; famishing, indeed, for the lasting enjoyments of the heart, these thousands, under the pale light of torches, seek for food on selfish, and darkened, and sterile plains. One picture drawn from life will be enough. A form, beautiful enough for a burning seraph, enters the mazy dance, and floats like a fragrant exhalation of grace and loveliness through the palpitating ranks of youthful fashion. The worship of this being is its own self; its enthusiastic and love-inspired eyes are lighted only by the glow of self-admiration. It would, to increase its own perfection of beauty, throw a shade on all around—a blight of deformity or death. Imagine one hundred of these beings in one of those halls, where art excludes nature, and the ravishing tones of music seem to breathe oblivion to human woes and a requiem to vindictive or selfish passions, and here see each being regarding itself as the star of intense admiration, and regarding every other only as a satellite to reflect its own transcendent lustre, and otherwise of no account in creation—and you have an idea of the true state of the world of pleasure.

The shrewd man of pleasure is so well convinced of the justness of the estimate which Christianity puts upon the devotees of earthly grandeur, that he places, if possible, less confidence in such grades of character than the Christian does. Ask the Chesterfields of any age or country how much they believe in the thousands of warm and plausible pretensions of eternal friendship which they hourly hear—the lip, curled in scorn, will give the answer:

"Enviably state of human beings, where the rich robes of splendor veil only aching bosoms—where kisses only betray, and volumes of honeyed phraseology are thrown out by treacherous tongues, and not believed by a single listener!"

But heavier charges rest against the man of pleasure than that he is unhappy and insincere. The worship of the god of this world is not without its thousands of victims offered up in the freshness of youth, and lost to honor, sincerity and eternal life. Were I to count the possessions of a professed man of pleasure, I would say the villa, embowered with shrubbery, the willow and the pride of India are his; the rooms of state are his; the soft, lascivious lute and harp and viol are his; the crimson curtains that blush around guilty scenes—the imposing trappings of royalty—are too often his own. But he has other tenements. The lazar-house, the sepulchral hospital, the low-vaulted prison, the house of infamy, the storm-invested cottage, the wretched abode of groans and hopeless want, the house of the widow when her only daughter's purity is forever lost, and her only son ascends the gallows; the gamester's hell is his, and deeper, deeper prisons of final woe!

The splendor of such a view is overbalanced by its wretchedness. Two-thirds of the noisome graves that pierce the maternal bosom of the earth belong to the pleasure grounds of the infidel and the debauchee.

The scorpion that rears its snaky head in the twilight of eternity is his, the trumpets of war are his, the duelist's pistol, the suicide's poison, and

the deep, dark raven that flaps a heavy wing over doleful scenes of ruin and decay.

No wonder that ancient philosophy revered a purer morality than Epicurus taught, and no wonder that in every sanctuary in our land prayer is made for those whose feet are wandering in forbidden paths along the banks of the stygian stream of moral death.

Philanthropy, sweet angel of life, visits the dark house of the man of pleasure, and begs, for dear heaven's sake, the very wretched remnants of haggard and worn-out lives.

Oh, how happy, if these wrecks of humanity may float at last in the heavenly seas of peace, where the howling winds shall never ask for prey, and ruin never mock at mortal agony!

BRYAN, February 16, 1873.

Foreknowledge.

In the Nashville *Christian Advocate*, January 11, 1873, the editor says a correspondent asks:

"Does Scripture unequivocally present the idea that God from eternity ordained the redemption of man, whom as yet he had not created, and certainly had not sinned and become an object of redemption? Does admitting that the Lord knows all things insure that he preconcerted man's redemption? Does the Almighty's presence prove this?"

The editor says: "We can form no conception of the eternity which preceded time—a *parte ante*, as the schoolmen speak. We know nothing of successive periods of duration in the Divine mind. This much we know: that when God determined to create man, he knew that he would fall, and proposed to provide redemption for him. Redemption was no lucky expedient concerted after man had fallen. God does not grow wise by experience. He never knew less nor more than he knows now, and there can be no accession to his knowledge. Absolute infinity is essential to his nature. With him is no variability nor shadow of turning. His change of attitude toward his creatures is only the application of the unchangeable principles of his government to their varying characters and conduct. (Psalms xviii., 25-26.)"

Do you, Mr. Editor, indorse all this? and is it proven by the Nashville editor's bare and bold assertion? I neither hereby dissent nor agree, but really would like to know why the editor at Nashville, or any other editor, believes as set forth in the above article; provided, always, that the proof is found in the Word of God. L.

Texas University.

Another Liberal Donation!

MR. EDITOR—It is with devout thankfulness to the Great Head of the church that I record the name of another donor to the Texas University.

W. J. Clark, of Dallas, one of our recognized leaders in every good word and work of the church in Texas, donates one thousand (1000) acres of land on the proposition to secure ten thousand (10,000) acres as a permanent landed endowment. Who will be recorded next among these first ten benefactors of our State Institution?

F. A. MOOD, Regent.

February 17, 1873.

It is said that in Scotland one man in every thousand goes to college; in Germany the proportion is one for every 2600; in England it is one for every 5800. We are unable to give the proportion in the United States. We are inclined to the opinion that it is nearer the ratio of England than Scotland. Our young men hurry into business with too much haste. The anxiety to make money, to be rich, subdues their nobler aspirations.

TEXAS ITEMS.

In Longview they have had fifty-nine cases of small-pox.

A man died in McKinney recently from the effects of vaccination.

The postmaster at Sherman issued \$195,296 in postoffice orders during the year 1872.

The farmers around Gatesville are complaining that wild geese are eating up their wheat.

It is stated that 17,577 bales of cotton are at Jefferson awaiting shipment to New Orleans.

Cotton is now shipped to St. Louis from either Caddo or Red River stations at 60 cents per hundred.

The postoffice at the junction of the International and Tyler Tap Railroads is named "Zavala," and not "Troupe." Address your letters accordingly.

Twenty thousand bales of cotton have been shipped from Denison over the Missouri, Kansas and Texas Railroad up to Christmas, says the *Journal*.

A destructive fire occurred in Waxahachie on the night of the 20th inst. It originated in Kennedy's carriage shop, and was supposed to have been the work of an incendiary.

The Brenham *Banner* says that Hon. D. C. Giddings has lately received five head of full-blooded Durham cattle. We are glad to note the importation of good stock into Texas.

Incendiaries are at work in Galveston. There have been several attempts the past week to fire different buildings, but fortunately the flames in each instance were checked before any damage was done.

The Houston *Age* says: "Everybody agrees that a city like this should have a street railway, but there are differences of opinion as to what street it should run on. Some favor Franklin, some Congress, and others Preston. The latter is probably the best."

The Belton *Journal* states that sufficient funds have been raised to secure the building of a suitable house for church purposes by the Episcopalians of that place; and if a suitable lot can be procured, the contract for building the house will be let in the course of the next six weeks.

Mr. Frankee, Representative from Fayette county; was assassinated at the foot of the capitol steps, in Austin, on the night of the 19th inst. The supposition is that he was mistaken for the sergeant-at-arms, who had a large sum of money in his possession. Mr. Frankee was also robbed of \$260 and a gold watch.

The Austin *Statesman* says a bill is before the Legislature for the incorporation of the Colorado, Austin and Lampasas Railway. The country which would be traversed by this road is one of the finest in Texas, and if put in operation it would only be the commencement of a grand work for tapping some of the finest mineral districts in the State.

The Goliad *Guard* says: "From appearances around the shops of our mechanics, extensive preparations are being made for cropping this year. A large proportion of the negroes of this county are actively employed in making preparations for farming this year on their own hook. The weather for the last week has been propitious for corn planting, and many have taken advantage of it."

From the *Democrat* we learn that, by letters from Gov. Throckmorton, who speaks by the earl, the junction of the Texas Pacific and Trans-Continental at Fort Worth is a fixed fact; no change whatever has been contemplated. Both roads will reach Fort Worth at the earliest moment practicable. It also says that one hundred and sixteen houses have been commenced in one week.

Correspondence.

The Fence Law, Etc.

MR. EDITOR—I have constantly affirmed a close connection between religion and business, and, of course, have taken great interest in the descriptions of various portions of our State, farming, fruit and stock-raising letters, etc. "Sunday for religion and Monday for work," seems to be the idea of him who opposes descriptive letters in the *ADVOCATE*. I rejoice at editorial prerogative, and commend editorial independence. Let our people know that the "Lord God may be sanctified in the heart" as well when the sod is turning, the anvil ringing, the mill whirling, and the twigs falling beneath the deftly-handled pruning-knife, as when kneeling in a camp-meeting altar.

Speaking of stock-raising reminds me of a move out West here to have a stock law which proposes to fence the stock all in, and the crops all out; a great revolution, to be sure, but the only thing, in my opinion, that will put a stop to the high-handed cattle stealing now going on. Parties of loose men and boys are constantly on the wing to catch, not only the "maverick" proper, but every unbranded and branded beast out of its range; and while the honest man is trying to supplement a support for his little ones by farming a little, the professional thief is over the hill or behind the "mot" marking his calf. I favor the movement as the *only* means of saving the country from a corps of thieves "too numerous to mention."

An able paper on this subject was read before our "Stock-raising and Industrial Association," and printed in the *San Antonio Herald*, which I would be glad to see copied in every paper in the State.

Corn is now selling in San Antonio at fifty cents, and the present prospects for another crop is most flattering. The land is being broken better than ever before, and the *old grudge* of '57 has been adjusted over the plethoric bins of '72. The character the West received from the drouth of 1857 will not materially change, I suppose, till the railroad comes. Old Texans on the Colorado will tell me how dry it is on the Cibola! Well, be it so. If the world thinks we will lie for a nubbin or so, let it keep at a safe distance.

I want to know what the Methodists mean by deeding land for "school and church purposes." Have they no law on this subject? I attended a quarterly conference, not long since, and heard them speak of trouble about two acres of land thus deeded. The community claimed the church that had been built on the ground as a school-house, "because the deed said so"—as a right! The Methodists claimed the house as a church, "because the deed said so!" as a right, too! So the donor, himself a trustee, came near having the skin rubbed off his nose about it by the knuckles of some one, whose name has conveniently slipped my memory now. Seems to me, Mr. Editor, that there is a law in the book of Discipline which forbids, by inference at least, the deeding of the same piece of land for church and *parsonage* purposes. (Dis., p. 165. Ed. 1870.) How, then, for school and church?

If property is not transferred to us according to our "deed of settlement," it is not our property; and trustees appointed to hold community property are not our trustees, and are not members of our quarterly conferences. Why is it that our people will destroy their own peace, and the peace of the church, and the peace of the community, by such misguided liberality?

My observation and experience enable me to say, and to insist, for the peace of the church, on the following advice: Let the quarterly conference appoint trustees for *no* property except

that which is deeded, 1st. For a specified object—place of public worship, parsonage, etc., etc. 2d. Without condition. Conditioned property is not our property. If a brother or friend is unwilling to trust coming Methodism, let him keep his land.

I hope to live to see the day, too, when you can neither hire, buy, beg, nor cry a Methodist into doing a "lick o' work" or paying a cent toward the erection of a public building of *any* sort on a lot of ground till the deed is made, acknowledged and recorded. We "dilly and dally" around these "plenty-of-time-to-do-it men" till property goes up, and the possibility of an eligible site is lost forever, and the old shanty we worshiped in, to boot. And, besides that, the bone and sinew of the country—the men of sound judgment—are unwilling to aid in these "maverick" houses, knowing as they do that every fellow coming along will pop his brand on it, and hold it by the same right that a cow-boy holds his yearling—by the right of the last grab.

One reason we worship in shanties is because we are too suspicious and stingy to trust future quarterly conferences with a dollar's worth of land—that is all we want—to build a church on.

WEST TEXAS.

February 15, 1873.

The Southern Quarterly Review for January, 1873—St. Louis.

MR. EDITOR—I have just read the first article of said number of the *Quarterly*, and am so impressed with the great and important truths it contains that I pause in my reading to make this note. It is, I think, the very best article I have read in the *Review*, and is worth more than the price of the whole volume. It is a review of Rev. Dr. Palmer's pamphlet sermon on "*The Present Crisis and its Issues*." The reviewer comes squarely up to the great facts which are upon us as a nation and a people, and shows up in the clearest light the strong taint of infidelity and man-worship, which crept into the very foundations of our government and society at the beginning, and which have continued to corrupt the very life-blood of our country, until the unmistakable signs of self-destruction are now upon us! Dr. Palmer admits the facts, and bewails them almost in utter despair, but offers no remedy, and sees no hope for us as a nation but in a speedy return to the "political faiths" of our fathers." But the reviewer has shown, and every school-boy ought to know, that the very elements of our destruction were in those "faiths of our fathers;" so that, if we return to them, we return to the very seeds and elements of our destruction again! Our fathers, in framing our constitutions and governments, kept as far from God as they well could. They have not in due form acknowledged either his Word or his Being and perfections. They copied from the French infidelity as far as they dared; and their successors, so far, as a general fact, have had little or no use either for God or his people. If they have, to satisfy the Christian part of the nation, admitted a chaplaincy, they have done so with sneers and flouts, and scarcely shown common respect, while the Divine blessing has been invoked upon them and the government.

There has been, and still is, a manifest disposition to keep all good, Christian men out of every governmental department. Gamblers, whoremongers, thieves and robbers are welcome, but not the disciples of Jesus! "The majority of the people must rule, but that majority is controlled by strong drink and money!" Sober, enlightened, Christian reason is not to rule. Good men must have an extraordinary amount of moral courage to throw themselves into the political arena; and so fearful are the odds against them as

Christians that their friends tremble for their safety. And, alas! how many a noble spirit, who entered the frightful arena with a spotless, Christian character, came out victor as a political aspirant, but with the loss of his snow-white robe! The enemies of Christ triumph; the church is clothed in sackcloth! This is not the case with every one, but the exceptions are so rare that they only establish the rule.

The facts of our history establish this other appalling fact: That while we imagine ourselves to be a Christian nation, we are, in fact and force, a nation of infidels and practical atheists, ignoring the Word of God and his government over us. Our boasted "independence" is practical independence of God, and utter disregard of his authority.

Here is the great, fruitful, bitter root of all our trouble, and the trouble is now only in its infancy. It is now but a child, but is fast growing into a monster giant, who will, if allowed to grow on unchecked, soon demolish the whole temple of our liberties and bury us with the ruins! And I heartily agree with the reviewer, that there is no remedy for us until we return, not to "the political faiths of our fathers," but to the Lord God Almighty, and to his Son, Jesus Christ our Lord. A nation without a God cannot long maintain its existence; nor can a nation live without a *Christ*. If the history of the world teaches any truth worthy of our notice, it teaches this. The true religion from the beginning always had a Christ in it. Moses was reproached for his faith in Christ. He stood firm in his faith, but Egypt fell before him. Judea refused to have Christ to reign over her, and soon she fell, and her temple, city, priesthood, government, all fell into ruins, and these ruins are scattered all over the earth to be a warning to all nations. France has twice tried the experiment, and as suddenly vengeance overtook her. The United States has too many open, wealthy, business Christians in her commonwealth to allow her to come out boldly and at once both against God and his religion; but with a stealthy step and a half-concealed purpose, she edges her way along, that, by almost imperceptible degrees, she may accomplish that which she might lose if she were to strike for it all at once.

She refuses to recognize the Divine law of the Sabbath, lest she should become a party to a religious *sect*! notwithstanding that the law of the Sabbath was made for all peoples long before any *sect* existed, and is in its obligations as lasting as time and eternity! Under a similar plea, or no plea at all, God's Word is left out of her elementary instructions! Drunkenness is licensed by law, though it costs the nation more than twenty thousand millions annually!

The government comes out boldly and sets God at defiance in constant public Sabbath breaking, with all the horrid facts of the seventy years Jewish national captivity for this very sin before us! (See Jeremiah, Ezekiel and Nehemiah for the proof.) Sabbath breaking, drunkenness, profanity, lewdness, pride, *money greed* and dishonesty are the ruling elements of the age, and are fast binding this nation hand and foot; and unless we have help, and that soon, we are gone. But who shall save us? To whom shall we look for help? Surely not to man, poor, fallen, corrupt, selfish man, as corrupt and helpless as ourselves. The Lord alone can save us. Will he do it? He will, if we humble ourselves before him, and call upon him in true repentance and faith. But how shall we do this? Take his Word at once as our only and sufficient rule of faith and practice; take him, with his Christ, as our only mediator between God and us, and expel from our literature, es-

pecially from our school books, everything that hints in the slightest degree at a want of entire confidence in its divine authority, and hereafter elect no man to office in any department, not even as a school teacher, unless he is sound in the Christian faith and practice.

Let all our benevolent societies admit Christ into their rituals, and let his name be revered and honored on all occasions. It is truly sickening to see how they have trifled at this cardinal point. In order to accommodate a class of *unbelievers* in Christ, they have left out his name altogether! Have they asked the unbelievers to modify their creeds? O no! They say their rules do not interfere with the religious opinions of any one. Why, then, do they allow these unbelievers to interfere with their religion? So a man—a Christian man (?)—will give up the name of his Christ for fear of offending a stranger! Does he believe that record of the Divine Master: "He that is ashamed of me and of my words of him will I be ashamed before my Father and before his angels?" These benevolent societies are largely the bone and sinew of our country, and if they were sound in the Bible belief, (which they all profess to be) and would stand up boldly and firmly for the Word of God and its full observance in its moral code, the tide of iniquity would be suddenly and powerfully checked from one side of the continent to the other. But this wishy-washy, milk-and-water practice brings all true religion into contempt, and opens and keeps open the flood-gates of iniquity all over the land.

It is too late to rest on our oars, or treat this awful subject with levity. Something must be done to save our country, and done soon, or we are gone without hope. This appeal should be thundered into the ears of all our people, in every department, from one side of the continent to the other, and kept ringing until all are aroused to action. It is not a work that can be done by a few, but requires the concurrent action of the whole nation at once! Let all intoxicating drinks be prohibited, that men may become sober enough to realize their danger; let the pulpits ring and the press groan with warnings in every language, and let all the people, like the Ninevites of old, humble themselves before God, and cry to him (who alone can save us) day and night. Some, after all, may feast, and dance, and drink, like Belshazzar and his corrupt court, and set God at defiance, until they see the hand on the wall writing their doom! Where now are Babylon, Nineveh, Sodom, Egypt, Jerusalem, Tyre, Ancient Rome? Let the long line of ruins tell the fate of all who fight against God and his Christ.

"Be wise now, therefore, O ye kings; be instructed, ye judges of the earth; serve the Lord with fear, and rejoice with trembling; kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put trust in him." O. FISHER.

AUSTIN, TEXAS, Feb. 6, 1873.

At a meeting in Boston, the first week in January, a report was read giving the following statistics in reference to students for the ministry: Harvard College—whole number, 650; to enter the ministry, 30. Dartmouth College—whole number, 264; professing religion, 103; to enter the ministry, 35. Bates College—whole number, 96; professing religion, 48; to enter the ministry, 30. Brown University—whole number, 204; professing religion, 136; to enter the ministry, 50. Madison University—whole number, 96; professing religion, 92; to enter the ministry, 78; to be missionaries, 14.

Scientific and Sensible.

Science versus Science.

Science prides itself on its certainty. It deals with facts. But no science embraces all the facts. So science fills up the gaps with hypotheses—that is, it builds up a theory around its fact, and then calls the theory science. The facts may be very scanty and the theory very large, but the scientific mind has constructed it, and so it still is science. But the scientific mind, in different crania, hits on different and even opposite theories; and then, alas! science, which is certainty, stands up squarely against other science which is certainty. Darwin's science derives man from an ape-like progenitor. Dr. Ludwig Buechner's science, according to his reported lecture, derives man from "a hairy, long-headed animal, with long arms and short legs," and pronounces the idea of descent from the ape to be "absurd." Professor Agassiz's science scouts any derivation whatever, but starts men as men, though under circumstances inconsistent with the Bible account. The perfect knowl- ingness with which all these inconsistent things are done is wonderful. And no less wonderful is the deference with which the several schools follow their leaders. Has not science, they ask, pronounced upon the matter? And who in this enlightened day can stand up against science?

We answer, no one can stand against true science. Only a fool fights ascertained facts. But even his folly is matched by the monstrous egotism that sets up its inductive insight as an ultimate certainty, and, with ten grains of fact and ninety of insight, assumes to define the eternal limits of truth and absurdity.—*Christian Intelligencer.*

A Chat with Clergymen.

Mr. H., a well-known clergyman, came to consult me about his throat, and began by telling this story:

"I worked on a farm till I was twenty-two, when I was converted, and immediately resolved to study for the ministry. Up to that time I had never been sick, and, like my father and brother, possessed remarkable endurance. We used oxen, and indulged that unearthly habit of yelling at them all day long. The neighbors who lived full two miles away declared that they heard me from morning till night. I remember that one old man in the neighborhood said, when he heard that I was studying for the ministry:

"Well, there is one thing about that chap: he'll make 'em hear anywhere in the country. When he gets into the pulpit, if he yells as loud as he does at them cattle, they'll hear him all over heaven, and all through the t'other place, too."

"And now," continued Mr. H., "I have been preaching seventeen years; and, although I have had no attacks of sickness, I have gradually lost my health and strength till preaching one sermon a week completely exhausts me. I don't feel like speaking loud before Wednesday; and besides this, I have lost my legs, until I can't walk two miles without complete exhaustion. My church has given me a year's vacation, and now I come to ask what I had better do?"

"First," I said, "I'll tell you what not to do. Don't go to the Holy Land. The dirt and discomfort which you must encounter there won't help you, while the lack of opportunity to use your faculties, physical and mental, is every way unfavorable. This climate is an excellent one—this society is exceptionally good; so I advise you to remain here, and after visiting a week or two with friends, go back to your work and follow this regimen:

"1. Go to bed at nine o'clock every night, and sleep half an hour in the middle of the day.

"2. Eat a good beefsteak or mutton chop, with stale bread and butter *ad libitum*, for breakfast, with a cup of weak coffee. For dinner, at two o'clock, take a large dish of oatmeal or cracked wheat. Eat no supper.

"3. Bathe your skin in the morning with cold water, and rub it hard with rough towels. On going to bed at night rub yourself all over with hair gloves.

"4. Work five hours a day out-doors in some regular employment, like that of farming, or that of a carpenter. Keep up your habit of morning study.

"5. Don't be extra good—I mean to say, don't be solemn and reserved. Be jolly. Have a good time. Even if you think this life a weary pilgrimage, act, for the sake of your health, as though the world were a pleasant home, and designed for happiness rather than misery."

Mr. H. engaged with one of his parishioners, a carpenter, and bargained to begin at nine o'clock every morning and work till two. He was to have what he could earn, which, at the end of a month, was thought to be a dollar a day. Within three months he could frame timber as well as the best of them.

The only disagreeable result from this prescription is this: Since Mr. H. got well (and he declares that he was never so well in his life) he has taken to preaching this sort of table and out-door work to his people, and thus, you see, deprives me of the opportunity to repeat this prescription to others at five dollars a head. In this way my famishing children are deprived of that bread which, but for this clerical interference, their father would supply to them from the sweat of his brow.

American clergymen should be the healthiest men in the country. Their life healthwise may easily be made the ideal one.—*Dr. Dio Lewis in Today.*

How Plants Purify the Air.

Plants gain their nourishment by the absorption through their roots of certain substances from the soil, and by the decomposition, through their green portions, of a particular gas contained in the atmosphere—carbonic-acid gas. They decompose this gas into carbon, which they assimilate, and oxygen, which they reject. Now, this phenomenon, which is the vegetable's mode of respiration, can only be accomplished with the assistance of solar light.

Charles Bonnet, of Geneva, who began his career by experimenting on plants, and left this attractive subject, to devote himself to philosophy, only in consequence of a serious affection of his sight, was the first to detect this joint work, about the middle of the eighteenth century. He remarked that vegetables grow vertically, and tend toward the sun, in whatever position the seed may have been planted in the earth. He proved the generality of the fact that, in dark places, plants always turn toward the point whence light comes. He discovered, too, that plants immersed in water release bubbles of gas under the influence of sunlight. In 1771, Priestley, in England, tried another experiment. He let a candle burn in a confined space till the light went out, that is, until the contained air grew unfit for combustion. Then he placed the green parts of a fresh plant in the enclosure, and at the end of ten days the air had become sufficiently purified to permit the re-lighting of the candle. Thus he proved that plants replace gas made impure by combustion with a combustible gas; but he also observed that at certain times the reverse phenomenon seems to result. Ten years later, the Dutch physician, Ingenhousz, succeeded in explaining this apparent contradiction. "I had just begun these experiments," says that skillful naturalist, "when a most interesting scene revealed itself

to my eyes: I observed that not only do plants have the power of clearing impure air in six days or longer, as Priestley's experiments seem to point out, but that they discharge this important duty in a few hours, and in the most thorough way; that this singular operation is not due at all to vegetation, but to the effect of sunlight; that it does not begin until the sun has been sometime above the horizon; that it ceases entirely during the darkness of night; that plants shaded by high buildings or by other plants do not complete this function, that is, they do not purify the air, but that, on the contrary, they exhale an injurious atmosphere, and really shed poison into the air about us: that the production of pure air begins to diminish with the decline of day, and ceases completely at sunset; that all plants corrupt the surrounding air during the night, and that not all portions of the plant take part in the purification of the air, but only the leaves and green branches."—*Popular Science Monthly.*

Farmers' Sons.

Only a few of our children are following in our footsteps. The old folks are left alone. With failing health and increasing years many are compelled to sell out the homestead, and live in a village, where it is possible to live alone. Our young men are showing a great aversion to honest toil. Often, if they remain on the farm, they are more interested in fast horses than in training steers. Others engage in trifling, undignified occupations, such as selling maps, book, patent rights, or even clothes pins. They are attracted by genteel ways and habits. At the best they seek commercial adventures, and through this means sudden and great riches. Can they not read their fate by the wrecks of thousands in the great cities who attempt the same thing? For able-bodied, strong young men to quit the farm and engage in such trifling pursuits as have been named, or to attempt, where thousands fail, in a city occupation, they should be ashamed. Whenever labor in any country is considered dishonorable, the doom of that nation is sealed. Until the idea prevails that labor is honorable, there can be no bright hope before us. When we find a country divided into small estates and each proprietor labors with his own hands, we have a happy people. Under small homesteads grew up those people before whom the world trembled when they buckled on their swords—the ancient Romans. Look at the large plantations of the South, with degraded laborers, and you need not ask the result. Countries are cultivated, not according to their fertility, but according to their liberty. Agriculture is the basis of the happiness of a State, and it is the most honorable, as well as the most ancient of all professions.—*Gen. Patrick.*

Why American Women are Delicate.

One of the reason of the delicacy of our women is the far greater style affected by all classes in dress, and the wearing of corsets during early youth. Naturally, if one has attained a full and fine physical development, tight corsets, heavy skirts, close-fitting boots and weighty chignons can not injure, to the same extent as when those appliances of fashion are placed upon the soft and yielding muscles of a young and growing girl. The ladies of England exercise many hours daily in the open air. They do not disdain to don heavy calf-skin boots and colored petticoats in which to perform this duty. This, of course, would not alone make them as healthy as they are, were not their constitutions strengthened by a proper physical education at eighteen years of age, but it suffices to retain in a good degree of health. Our fair Americans early in the day attire themselves in charming morning cos-

tumes, with white skirts, and then they are averse to soiling these by exercise, and the least dampness deters them from a promenade. American ladies think far more of dress and fashion, and spend more time on their toilets, than any women in Europe, not even excepting the French, from whom all our fashions come.—*Galaxy.*

Necessity of Ventilation.

I hold that the breathing of impure air is a fruitful source of disease of the right heart occurring after middle age. How many people ignorantly favor its occurrence by confining themselves to closely shut, non-ventilated, hot, stifling rooms, in which the carbonic acid has accumulated to two or three per cent. of the air they respire! How many are thus destroyed by being compelled, through the exigencies of life, to pass the greater part of their time in pits and manufactories where ventilation is defective, or in which the air respired is poisonous by noxious fumes and offensive emanations from the materials undergoing the process of manufacture! How many are falling victims to the poisonous influence upon the heart of the atmosphere of an underground railway! What do these facts suggest? How are these evil results to be prevented? The simple answer is: Let the rooms in which you live be effectually ventilated by an incoming current of air filtered from all adventitious impurities, and so divided, that no draught shall be felt; and by an outgoing current which will remove from the apartments the carbonic acid, carbonic oxide, sulphurous acid gas, sulphuretted hydrogen, and other noxious compounds, as rapidly as they are generated. Apply the same principles to public buildings, schools, manufactories, pits, and to all places in which people are accustomed to congregate.—*Popular Science Monthly.*

THE RIGHT VIEW.—I am sorry to see men read Herbert Spencer, Huxley and Tyndall, as though they were the end of the law. I read them, too; and I believe much that they say. A great many things in their works will be found to be a part of the truth. But in order to get the truth which they contain, I do not propose to forego the Bible. And I say to every young man and every young woman who are taking what are called "the new views," it is not necessary that you should forsake your father's God, nor the mansion-house of the human soul. This is not Egypt. You are not going out of bondage into the promised land when for the sake of "new views" you abandon these old views. For this Book is what it declares itself to be. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Here is a Book that undertakes to give you an idea of *how to live*. You can not get a better notion of the life in Huxley, nor anywhere else. There is nothing better than that which is given in the Bible. There the way in which men are to live is laid down so plain in all forms, throughout the Old Testament and the New, that *the wayfaring man, though a fool, need not err therein.*—*Henry Ward Beecher.*

TEMPER ON HEALTH.—Excessive labor, exposure to wet and cold, deprivation of sufficient quantities of necessary and wholesome food, habitual bed lodging, sloth and intemperance, are all deadly enemies to human life; but there are none of them so bad as violent and ungoverned passions. Men and women have survived all these, and at last reached an extreme old age; but very few people of violent tempers ever reach an advanced period of life.

Texas Christian Advocate.

GALVESTON, TEXAS, FEB. 26, 1873.

LARGEST CIRCULATION IN TEXAS!

THE material of the *Jewett Result* has been purchased by Mr. B. P. Patrick, and removed to Centreville, in which place the *Lone Star* will be issued.

NEW PAPERS seem to be the order of the day in Texas. They are coming in from all quarters. They have a large field in which to work. We welcome them all, and wish them much prosperity.

REV. F. A. MOOD, on fifth page, acknowledges the donation of one thousand acres of land to the Texas University by W. J. Clark, of Dallas. This makes three thousand acres which have been donated. The number required is ten thousand.

WE are in receipt of the *Texas Register*, a new paper, published at Hearne by Messrs. Baily & Davis. Its salutatory promises marked attention to the local interests contiguous to Hearne, promoting everything calculated to benefit the country and people.

THE TEXAS NEW ERA.—We have had the pleasure of a call from J. L. Terry, editor of the *New Era*, Longview, Texas. We hope our old friend will be as well pleased with his present vocation as he hopes to be, and that the *New Era* will represent the great future which is opening up for the country in which it is located. If our Galveston and Houston merchants are wise, they will use the *New Era*, and other journals in the great Northeast of Texas, in securing the valuable trade of that section.

THE prospectus of a new paper, "devoted to the interests of the Cumberland Presbyterian Church in Texas," is to hand, with request for exchange. We cheerfully comply, and take this opportunity of wishing it every success so long as it shall strive, quoting its own language, "to make a paper that will carry the spirit and soul-refining truths of our holy Christianity to the fireside" of its readers. It will be published at Tehuacana, and edited by J. B. Renfro and J. H. Wofford. Subscription, \$2 50 per annum.

WE have received a copy of *Woodhull and Claflin's Weekly*, the organ of free-love. As we have not found in it anything that is calculated to make us wiser or better, we shall experience no sense of loss if it never comes to our table again. We would be very sorry to believe its statements to be true, and, until we have better proof than its columns offer, shall regard its utterances as the fruit of that fanaticism which has been at work so long in the minds of a certain class of our nation. We are not surprised that Tilton and others, who encouraged or defended these follies, at last have been made to endure their consequences. While they suffer legitimately, it is to be regretted that other people have to be inflicted with the disgusting story.

CHURCH MEMBERS--THE RACES.

The local of the *Civilian* went down the other day to the fair grounds, and fell among "a motly crowd," composed of "gamblers, church members, cotton men, butcher boys, bar-keepers, politicians, public officers, and horsemen." The "gamblers, the bar-keepers and horsemen" were about where we should expect to find them—their business, associations and sympathies naturally drew them there. The reporter does not say to what branch of the church militant these "church members belonged;" neither does he tell us what these "church members" were there for, though he gives no intimation that they were there for religious purposes. The Master was sometimes the guest and associate of publicans and sinners, but always as the missionary of salvation. In the olden time the people took "knowledge of some that they had been with Jesus," but the *Civilian* reporter takes knowledge of these "church members" that they were at the trotting match with "gamblers, bar-keepers and horsemen"—a distinction with a tremendous difference. These "church members" have "let their light shine" with a brightness and diffusiveness beyond their most sanguine and ambitious calculations, taking into account the fact that the readers of the *Civilian* and the *ADVOCATE*—fifteen or twenty thousand in the good State of Texas and elsewhere—will come to hear that "church members" in Galveston attend "trotting matches" at the race-track on the fair grounds. We wish that *we* and the *Civilian* could give as much publicity to the fact that these "church members" are as zealous and prompt to attend meetings for prayer.

These "church members" must not be surprised nor offended at this public notice of their attendance with "gamblers, bar-keepers and horsemen" at "trotting matches." The impression has long prevailed in the world that such attendance and such association are not just the proper things for "church members." Think of it as some "church members" may, the world and the great majority of the church will think such proceedings grossly inconsistent with our "most holy faith." If this observant reporter, and others like him, should at any time seek religious help, we opine they will not call upon "church members" who consort with "gamblers, bar-keepers and horsemen" at trotting matches. Association with communing saints around the table of the Lord, and association with "gamblers and bar-keepers" at a race course, seem to us to be things most incongruous and far apart.

THE papers mention a church in Indiana whose members represent the sum of \$100,000, and yet pay their pastor only \$150 a year for his ministerial and pastoral services. How many churches are there in Texas which are as richly endowed in worldly good, yet as poor in liberality! We have heard of several in which the property of one member represents over \$100,000, and yet the church is starving the preacher out of the itinerancy.

A COMPARISON.

A FEW weeks ago the papers announced the death, in England, of two men. One had filled a large place in the history of our age. He was recently the Emperor of France. The plans his brain matured gave tone and coloring to the diplomacy of the great powers of Europe. He died in exile. The other had spent a large portion of his life in labors in the mission field of Southern Africa. "He could preach in Kaffer, Fingo and Dutch." His moral force had been displayed in subduing the harsh nature of the Kaffers, and his mental forces had been employed in providing the Gospel for a people whose commercial importance was not equal to the trade of an English town. In that land of savages his Christian character had won for him the name of Father Shaw.

When William Shaw died, the world lost a man whom it could more poorly spare than Louis Napoleon. We are not sure that the ex-Emperor was not a burden. The world might have gotten on very well without him. His place another might have filled more profitably to the nations. William Shaw lived for his race, and when he died, this world mourned the departure of a good man. He did good all his days, and not evil; and when he died, there was but little display at his burial; yet multitudes, whose darkness had been brightened by his teachings of Christ, felt that their teacher was gone. The life of the faithful preacher has many trials, yet to-day we would rather die with the record on the book of God's remembrance of William Shaw, than to go into the grave with the history behind us of Louis Napoleon.

"NO MORE!"

On their earthward side how sad are these words! They shroud the soul in solemn shadows, and oppress it with a crushing sense of desolation. It was but the other day that we were in the house of mourning, and saw the fast-falling tears, and heard the bitter words of lamentation. Said the weeping mother as she leaned over the cold form of her babe as it lay still in its coffin: "Mamma can take Joe in her arms no more! Mamma can make Joe's little hands warm no more! They will soon cover up his pale, sweet face, and I shall see him no more! They will soon take him away to come back to me no more!" How sadly true it was; no finite power could restore the gentle spirit of the babe, and reanimate its lifeless clay, restore the brightness to its eyes, or the sweet smile to its lips. No, Death, cold and remorseless, held it in his unrelaxing grasp. Nothing could be done but commit it to the ground—"dust to dust, ashes to ashes." If we could have said, nor hoped no more than this, then the sun had gone down and left behind the starless blackness of an everlasting night.

But when we looked at this sad phrase in the light of revealed truth, and on its heavenward side, we saw that, like the woodruff cloud that threw its inky shadows over Pharaoh's host, it had a brighter side. It was sweet to think we shall die "no more;" we shall be sick "no more;" we shall weep "no more;" we shall separate and say farewell "no more." "No more" of sin's countless woes in the heaven to which we go!

WINTER will soon be over, and the church ought soon to be out of winter quarters. Cold weather offers an excuse for many delinquencies. The congregation has been small, but then the weather has been bad, the roads muddy, and the meeting-house cold, because no stove or chimney has been provided. The Sunday-school has been suspended because no prudent mother was willing to expose her children to the inclemency of the weather in the houses which the church has thought good enough for the Lord. The winter is almost over, and the children may, if the frost of the church has ended with the winds of winter, be assembled on the Lord's Day. Prayer-meetings may be resumed, as the unpleasant weather, which never interrupted business nor interfered with parties of pleasure, no longer offers an excuse for absentees. Will the return of spring fill the house of God with worshipers, the Sunday-school with scholars, and the prayer-meeting with devout Christians?

We are not sure that people need winter quarters in religion. About as many people die in winter as summer. Cold weather is the season which lovers of pleasure accept as the proper time for their festivities. Men can work in the field, travel on the road, or work in their shops in mid-winter, but they find it hard work to serve the Lord under the same circumstances.

But winter is nearly over. The weather affords no excuse. Will the church be filled, the Sunday-school prosper, the place of prayer be re-established, and souls be converted to God? The summer will soon be ended; let us begin in time. A few months will close the opportunities it offers; let us improve them as they fly. If we would witness revivals on our circuits or stations, we had better be at work, for the summer will soon be ended, the harvest with many will be past, and on you or me, perhaps, a fearful responsibility will rest.

THE CLOCK STRUCK TWO.—We have received this work, which is designed by the author, Rev. S. Watson, to be a vindication of his action in retiring from the Methodist ministry because of his acceptance of spiritualism. We have read the work with painful interest. We feel sad that an honest, sincere man like Dr. Watson should yield to such a delusion. If his book proves anything, it demonstrates the unreliability of the teachings of modern spiritualism. One of the spirits, according to Dr. Watson, comes squarely against the teachings of Christianity, while others as positively indorse it. This inconsistency the author seeks to explain by stating that the unbelieving spirit was an infidel in life, and has not become any wiser in the spirit world. If that be the case, we want no light from that quarter. We will abide by the teachings of the Bible. Apart from this confusion of testimony upon the part of the spirits, we find in the work nothing that the ventriloquist or the juggler might not perform. We cannot commend the work to our readers; yet we are not sure but with intelligent minds it will excite pity rather than awaken thought.

NOTES BY THE WAY.

It sometimes happens that the thoroughfare through new countries leads the traveler over its poorest land. Stretching out in direct lines from point to point, the roads often traverse barren ridges, while the fertile valleys and cultivated farms are unseen. This is not the case with the route of the Central Railroad from Dallas to Sherman. The line is direct, but it bears the traveler over a region, almost every acre of which is susceptible of cultivation, while a large portion is fertile to the highest degree. We never saw so little waste land when traveling the same distance. The country resembles the rich uplands of Washington county. The soil is black, and sufficiently rolling to secure ample drainage. The absence of timber will arrest the attention of the new-comer, but this want is being fast supplied. Nature has furnished the material with which this may be done. The Osage orange, or bois d'arc, is indigenous to this region. We observed that a large portion of the cross-ties of the road were made of this timber. The only objection to its use is its liability to split. When once laid down it is more durable than the cedar. It is being used extensively by the farmer for hedging. The road passed through a number of farms which were in whole or part inclosed with it. When properly made it makes an excellent hedge. The grade of the road, through Collin and Grayson counties, brings to light the soft limestone rock which underlies their hills. We also detect the presence of lime in the water. To one accustomed to the use of cistern water, it is not the most agreeable drink. For this there is also a remedy. When the people substitute the cistern for their wells, the health of the country will be improved, and the convenience and good humor of housewives promoted to the same extent.

SURE CROPS.

We passed through, or in sight of, many beautiful farms in Dallas, Collin and Grayson counties. Corn, cotton and wheat are all grown successfully on these prairies. This gives the farmers of this region the advantage over many sections. The seasons unfavorable for one crop are often best for another, and by the variety of the productions of which the soil is capable, the farmer is sure of some return for his labor.

M'KINNEY.

McKinney, the county seat of Collin county, is a thriving town. Its location in the black prairie no doubt presents many inconveniences to careful housewives. Walking over it after a shower is about as pleasant as locomotion over a mixture of tar and shoemaker's wax; but we presume that in this region it was a difficult task for the people to find poor land on which to build their towns.

SHERMAN.

Sherman, where we are now writing, judging from its appearance and statements of the citizens we have met, numbers between four and five thousand inhabitants. Only two miles of the Central road is incomplete to this point, and before this letter is in print the cars will be making their daily

visits to the depot. We had to supplement our railroad travel with nine miles' staging. As we approached the town, we could see evidences of its rapid growth. New buildings dotted the town, and were spreading over the surrounding prairie. As we entered the square, we concluded, from the throng of people, that some event of public interest had called them together, and innocently asked the cause of the excitement, when a gentleman replied: "You will find it so every day." Their presence evidently meant business. Some were in search of homes; others on the lookout for investment; farmers with their produce, and merchants with their merchandise, gave the scene an air of bustle and enterprise, which would have assured the stranger that the people were looking out for the railroad.

THE TRANS-CONTINENTAL.

In searching for the home of our old friend and companion in tribulation in the trying days of the *Advocate*, Rev. W. G. Veal, who now makes his home in Sherman, we passed over the grade of another road which crosses that of the Central. On inquiry we learned that it was the track of the Trans-Continental. The workmen were busy with plow and spade. Ere long the whistle of the locomotives, bearing the trains from North to South, will be answered by those which will traverse this region from East to West. Railroads work wonders in the prairie lands, but in this region they find a country worthy their powers of development.

FRUIT.

Fruit trees do well in this region. We saw several apple orchards which were evidently thrifty. As is usual, however, in new countries, the people have not given that attention to horticulture that its importance demands.

OUR CHURCH IN SHERMAN.

We have observed but one church in Sherman, and were glad to find it the property of our church. It is a handsome frame building. Brother Blackburn, the pastor, reports a large and active membership. We attended the church meeting. The attendance was very large, and the interest in the question of church music, which was under discussion, was marked. If they display like zeal in the other interests which claim the attention of the Christian world, we may anticipate for our church a prosperous future in Sherman.

MALE AND FEMALE INSTITUTE.

We spent an hour at the Sherman Male and Female Institute, another of the schools under the patronage of the Trinity Conference. The foresight and enterprise displayed by our people in this section in thus fostering the educational interests of our church, is worthy of the highest praise. The Institute is prospering under the presidency of Prof. Parks, who brought with him a high reputation as a teacher, which the future of his present school will doubtless sustain.

CHRISTIAN EDUCATION.

Our church is acting wisely in providing for the education of its children. Whatever may be the duty of the State, and whatever

may be the provision it makes for the intellectual training of the youth of the land, Christian education is of vital importance to the church, and its neglect will result in damage to its most important interests. The exclusion of religious instruction from the public schools is inevitable so long as rights of all are respected. The State knows each man simply as a citizen. The Protestant and Catholic, the Jew and Pagan stand on the same plane, and their rights are equally sacred. With these conflicting elements at work, the introduction of religious instruction will, until the world grows much better, be a fruitful cause of dissension. If Christian parents desire their children to enjoy the advantages of Christian teaching, they must provide them the facilities. There is no interest before them of more vital importance than this one.

The *Richmond Christian Advocate* reports a gracious work in Winchester, Virginia, under the labors of Dr. Rosser. Cold weather failed to keep the congregation from the house of God, and snow and frost failed to impede the work of grace. This reminds us of many revivals we have witnessed in bad weather. When people are fully awake to the importance of salvation, the inconveniences of bad weather are not sufficient to arrest the good work. How long will it be before we have reports of revivals in Texas? Our winter is nearly over; the mildness of spring will soon be upon us. Is there any reason why souls should not be converted to God? They are passing away. With each day the probation of immortals is ending. There is a work to be done by the preacher—not next summer or fall—but now.

COLUMBIA MISSION.—Mr. and Mrs. Pratt spent the month of December in the inland province of Santander, and Mr. Erwin at Barranquilla. At Giron, Mr. Pratt had a long, frank, but not discourteous, interview with the priest who had bitterly denounced him from the pulpit. He was violently opposed to Mr. Pratt's visiting his people, and their receiving the Word of God. An attempt to sell copies of the Bible was met with looks of holy horror. But, nevertheless, Mr. Pratt disposed of five Testaments in Giron, where he believes there are some good influences at work. He afterwards received visits from several of the inhabitants of Giron, who came to him for books and instruction. At Bucaramanga he was unable to get a room to preach in. At Socorro, which Mr. Pratt next visited, he found two members of his Bogota congregation married to two gentlemen of the place, and was welcomed also by German teachers employed by the government, and by a native gentleman, who, for fourteen years, has been interested in the subject of evangelical religion. He found six boxes of Testaments which had escaped distinction for fourteen years. Over one hundred of the most respectable people in this town are greatly interested in Mr. Pratt's remaining. In view of these facts, Mr. Pratt thinks of returning there to establish a mission. Socorro is twenty leagues further inland than Bucaramanga, and one hundred and twenty miles from Port Parides. It is the capital of a State, and a centre of influence. Gallardo, his traveling companion, is a zealous colporteur, and is taking the deacon's "degree."—*Christian Observer*.

NEW PUBLICATIONS.

MARCY'S SCIOPTICON MANUAL. Revised edition. 12mo. 180 pp.

This volume deals with the specialty of magic lantern apparatus and manipulation. Special prominence is given to the sciopticon, of which the author is the inventor; but the book is valuable for any kindred instrument. The uses of the lantern in Sunday-school entertainments are very fully set forth, so that a mere novice in such work will have at hand all needed instruction. Published by L. J. Marcy, 1340 Chestnut street, Philadelphia. Price, fifty cents.

LITTELL'S LIVING AGE—*New Series*.

This old favorite continues its weekly visitations, with excellent compilations from all the standard foreign magazines as usual. The first number of January (No. 1491) began a new volume and new series, with entirely new serials, affording an unusually excellent opportunity for the beginning of new subscriptions. The subscription price of this 64 page weekly magazine is \$8 a year, or for \$10 any one of the American \$4 magazines is sent with the *Living Age* for a year. Littell & Gay, Boston, publishers.

THE EARTH A GREAT MAGNET. By Alfred Marshall Mayer, Ph. D. Charles C. Chatfield & Co., New Haven, Conn., Publishers.

This lecture is No. 9 of the University Series, now in course of publication, and was delivered before the Yale Scientific Club. It contains the latest views of scientists relative to the magnet, its properties and powers. Tracing the affinity existing between the simplest *lodestone* and the "round world" itself, it claims that the latter is a grand magnet, and demonstrates the fact by a series of brilliant but intelligible experiments.

WHAT KATY DID. By Susan Coolidge.

This is a charming story for children by one who knows how to instruct while furnishing an interesting tale. The work is published by Messrs. Roberts Brothers, Boston, who have the reputation of turning out a larger list of first-class juvenile books than almost any other house. We are indebted to the courtesy of J. E. Mason, book-seller, for the above, as also many similar favors.

An exchange furnishes the following statement as proof of English missionary zeal:

Seventy-two years ago, the Church Missionary Society started with an income of less than £500. At the end of ten years its income was under £2500. It now receives more than £150,000 a year. Seventy-two years ago the society dared not think of anything more than "Africa and the East." Now all the world is dotted over with missionary stations. Every quarter of the globe is visited by messengers of the Gospel. It can number 153 stations, 204 European ordained missionaries, 129 native ordained, 2022 native teachers, 20,000 communicants, and at least 100,000 professing Christians, including children and candidates for baptism. It has, moreover, transferred to settled native churches, no longer missionary stations, in Sierra Leone and the West Indies, congregations containing 4000 communicants.

The translation of the Bible into the Sanscrit, the sacred language of India, has just been completed by a German missionary.

The Sunday-School.

One of the Little Ones.

I had been out looking for Sunday-school scholars, and was to call for those engaged upon the following Sunday morning. But at the appointed time none were ready, and I was just about leaving the house, when a lady from the attic floor called to me, and upon reaching her room I found two little girls, with hats and cloaks on, all ready for school. She had heard of my visit, and wishing her children to attend Sunday-school, had dressed them and waited for my arrival. I subsequently learned that the mother was a widow, and very poor. With her own labor and that of the little girls, she was barely able to pay her rent and provide the family with bread. They seldom had a fire. The two girls were regular in their attendance upon school, save that Jane, the eldest, was sometimes detained by ill-health. The winter days in that attic room, without fire, brought on chronic rheumatism, which finally resulted in heart disease. In school she was attentive and studious, and soon won the confidence of her teacher and the affection of her classmates.

During an illness which she had soon after entering school, I became satisfied that her teacher's labors had not been in vain, and that Jane had given her heart to the Savior. At one of my visits she said, "I pray to God for patience and resignation, and am greatly strengthened by it."

In the early part of the following winter she was again prostrated, and with the exception of a few days, suffered greatly until her death. Among the first of my visits she told me that at times, when she saw others well and happy, while she was compelled to lie in bed and suffer pain, she was tempted to complain of the dealings of God with her; but she added, "I pray to God that I may bear all patiently." At another time she saw her mother standing by her bedside worn with constant watching, and commencing to weep, exclaimed, "I hope that God will spare my life, so that when my dear mother is old, I can take care of her."

One day, visiting her, she asked me to pray; and when I asked her what I should pray for, she said, "Pray that I may be resigned to the will of God, and for my dear mother." I asked her if she prayed often. "Very often," she replied; "and during the long nights when all are asleep, I pray to God for grace to bear all patiently." One morning, when I asked her how she rested during the night, she said, "In the early part of the night I had severe pain, and mother thought that I was dying, but I asked God to give me a little rest, and he answered my prayer and sent me several hours' sweet sleep, so that now I feel much better."

The day before she died she asked me to pray for her mother, and brother, and sister; and when I asked her what I should say to the children in the Sunday-school, she replied, "Tell them to be good and to love the Savior;" and then looking up to her teacher who was standing by, she added, "Tell the girls in my class to try to be good Christians and prepare for death."

The next morning, as I was on my way to Sunday-school, a messenger came, stating that Jane was dying. I went to the house and found her just ready to pass away. Her eyes were closed, and it was with difficulty that she could speak. Previous to my arrival she had spoken to her sister and brother, and sung parts of several Sunday-school hymns, one of which,

"We're going home to die no more,"

was a favorite with her. When told that I was present, and found that she could not see me, she exclaimed, "I'm blind! I'm blind!" but soon added,

"We shall see in heaven." After a little while she seemed to rally, and sang a verse of the hymn—
Oh sing to me of heaven, when I'm about to die,
with a full, rich tone and sweetness of expression that reminded us of the melody of heaven; and thus, with strains of music lingering upon her lips, she fell asleep in Jesus.—*Watchman and Reflector.*

The *Independent* says the London Sunday-school Union publishes in an attractive form an address delivered in England by Dr. J. H. Vincent, of this city, on "The Teacher in the Study and in the Class." We make a single extract from it, which is worthy of emphasis:

"The great secret of teaching is to excite the self-activity of the scholars, so as to make them think about the subject for themselves. The teacher who has learned the art of thus exciting the attention of the scholars is on the highway to successful teaching. At Boston a little girl was entertaining me very pleasantly in the parlor, while I was waiting for a friend to come down-stairs. I said to her: 'You go to a Sunday-school?' 'Oh! yes. I go to Sunday-school.' 'You have a good teacher?' 'Oh! yes. I have a splendid teacher—a magnificent teacher?' When the girls in New York say 'splendid' and 'magnificent' they mean nothing. I wanted to see what these words meant in Boston; so I said: 'You prepare your lessons during the week?' 'Oh! yes. Teacher makes us do that.' I said: 'Give my compliments to your teacher. A teacher who makes her scholars prepare their Sunday-school lessons during the week must be a very good teacher.' 'Well,' she said, 'I don't mean she makes us,' thinking her way of stating it had reflected on the spirit of the teacher. 'Ah!' I said, 'you have spoiled a good story.' 'Well,' she said, 'I don't mean she makes us get up our lessons.' 'What do you mean, then?' I asked. 'I mean,' she said, 'that she teaches us so that we love to get our lessons.' So I multiplied the compliments a hundredfold, and said: 'A teacher who teaches so as to make the scholars love to get up their lessons is indeed a splendid teacher—a magnificent teacher.'

At a Sunday-school concert in a village church a German father and mother sat in the gallery, watching the exercises with an expression of expectant interest. By and by, as one class rose to give its Bible recitation, the faces of the parents were all aglow, and they seemed almost ready to cry aloud: "There she is! There is our child!" Indeed, they pointed to her with evident joy and pride—a little German girl in that class having her part in its recitations. Many such parents from other lands than ours are thus being drawn to our Sunday-schools and sanctuaries through their interest in their children. The Sunday-school concert is a link between the school and other public religious services by which many parents are won to the house of God.—*Independent.*

In the Presbyterian Sunday-schools of the Synod of Virginia the report for 1872 shows 1,635 teachers and 10,749 scholars. The average attendance was 1,320 teachers and 7,765 scholars. The gross amount of contributions was \$5,789.13 of which the sum of \$1,854.85 was for missionary purposes.

The contributions to benevolent objects from the Sunday-school or "Bible Service" of the Union Congregational church, Boston, of which Dr. Adams and Rev. H. M. Parsons are pastors, amounted for 1872 to \$1,119.82. The average attendance at that service was 184. That is a liberal contribution for the average number in attendance!

What is Sunday-School Teaching?

A correspondent of the *Lutheran Observer* speaks thus on the subject of teaching:

What is Sunday-school teaching? With too many we fear it is merely the hearing of the lesson; merely the reading of the chapter, or the telling of some story out of the spelling-book. Teaching and hearing lessons are two entirely different things. A child recites something it has previously learned, that is hearing the lesson. A child is taught when it learns from the teacher something it did not know before. And this fact holds good with all classes, infant and adult. A class of children may come to the school and recite something they may have learned at home from their parents, or out of books, and the teacher, so-called, may be of some use in listening to the recitations, and judging of the merits of each. In such a performance, it is hardly necessary to have the attention of any member of the class but the one who, for the time, is repeating his verses, and the teacher would find it almost next to impossible to have the attention of the other members of the class should he even attempt it. But let the teacher once wake up to the idea of what teaching really is, let him come before his class fully prepared with the lesson, and he will soon find how vital it is that he should have the attention of all the class all the time. Let it once be understood that the class go to their respective places to learn something from the teacher—that is, to send them home after the lesson is over knowing something that they did not know before they came to the school, and the idea will soon gain ground with even the smallest child, that that is real teaching.

"Ought a teacher to use a question-book in his class?" was asked a few days since by a young teacher. "If it is the best way you can gain the attention of the entire class, and teach them the most truth, use it; if possible, however, frame your own questions to the ability of every scholar," was our answer. Whatever method suits your class best, and is the rule in your school, that is the method to be used. If variety is the spice of life, it is also the secret of teaching. One thing is a fixed fact, and that is, that every teacher who would accomplish anything worth the name of teaching, must come to his class with one definite, well-prepared lesson or train of thought in his mind, and must then give his whole time and energy to putting that train of thought into the minds of his pupils. How this is to be done is another matter, and therefore the idea of liberty in teaching is of essential importance. But certainly one indispensable prerequisite is that he have this one singleness of purpose, and that the class for the time shall be a unit—that is, that the teacher shall have the undivided attention of his class, for that only is effective teaching.

After all, real teaching lies in the proper preparation of the lesson; this is the secret of the whole matter, and the teacher who carefully and prayerfully prepares himself upon the lesson is always prepared to teach something. But just here lies the difficulty; we fear too many teachers neglect this important fact, therefore everything we can do or say should be done to have teachers study the lesson. One of the most successful and eminent Sunday-school men of the day, when asked what rules he would lay down as guides for a teacher, replied: "Study the lesson; use your eyes; teach without a question-book." Do these three things and you will find no difficulty in holding the attention of your class. Every teacher who will follow the above as a rule will then really and truly teach.

Have You Done Anything for Christ.

A lady was teaching a class of ten bright boys in the Sabbath-school. They were attentive and thoughtful, but none were Christians. The lesson was, "Showing our love for Christ." At its close the teacher asked her scholars, one by one, if they had done one single thing for Christ during the week. As she questioned each, some answered, sadly, "No," and others shook their heads in silence.

"Not one deed for Christ!" said the teacher, and she looked sadly at the solemn, earnest faces.

A thoughtful boy of thirteen, at her side, sat a while in silence. Perhaps he was thinking, "I wonder whether any one really loves Christ, if any one tries to please him?" Suddenly he turned his expressive eyes upon his teacher, and said, respectfully but earnestly, "Miss M—, have you done anything for Christ?" The question was unexpected. Emotion crimsoned her cheek, and brought the tears to her eyes. At length she controlled herself, and said, in broken accents:

"I hope so, John, but I know I have not done what I ought, or might have done for him."

That question followed the teacher home. In her closet, upon her bed, she saw that inquiring gaze, and heard the earnest question, "Have you done anything for Jesus?" It seemed as if Christ himself had asked her, "What have you done for me?"

Each day a voice repeated the question, and each Sabbath, as she came before her class, an echo came, "What have you done this week for Christ?"

Earnestly, prayerfully did she strive to heed the warning. More closely did she cling to the Savior, and more faithfully labor to show those dear ones the way. Her prayerful labors were blessed; and now teacher and pupils rejoice together in a Savior's love.

Teacher, what have you done for Christ to-day?

A clergyman's daughter, writing in the *Church Sunday-School Magazine* of classes of the larger boys and young men, says wisely:

"From my own experience, I would suggest that ladies should more generally be asked to undertake such classes, in preference to male teachers. The love and reverence that big lads feel for a lady teacher fill up a gap in their lives at a very dangerous time, and prevent them falling a prey to the enticements of bold and forward girls, who would make them most unworthy wives."

The modern lesson-papers are all very well if teachers do not attempt to press every point suggested in those papers on each scholar of their classes. A lesson-paper is like a hotel bill-of-fare. It names a long list of dishes, from which each guest must select for himself, or from which a parent or guardian may select for his child or charge. The man who attempts to cram every separate dish down his own throat, or the throat of his little one, is likely to overload a stomach, but not to secure nourishment and profit. An important work of the teacher is to look carefully over the lesson bill-of-fare, to see just what dishes each scholar of his class should have and use, leaving the others for those to whom they are better suited. No one can arrange the plan of a Bible lesson so that it shall equally well suit old and young, sinner and saint. But from each Bible lesson some truth can be chosen, by a wise teacher, for a scholar young or old, Christian or reprobate. No teacher can teach all of a Bible lesson. No small part of his power depends on a wise selection of what part of it he is to teach.—*Independent.*

Boys and Girls.

The Tenth Commandment.

Eddie Marks was sitting at his mother's knee one bright Tuesday afternoon, learning with her help the lesson he was to repeat on the following Sunday.

He studied it a little every day through the week, then when Sunday came his verse was all ready, and it never seemed much trouble.

On this occasion he met with a word whose meaning he did not know, and looking up with grave inquiring eyes to the sweet face bending over him, and which seemed always ready to smile away his difficulties, he said: "What does it mean, mamma, 'covet'?"

"I never saw that before." "It means, my son," replied his mother, "that we must never want to take other people's things away from them—never look at them, or think about them, wishing they were ours. Do you ever do it, Eddie?"

"I don't know; is it very bad?" asked Eddie.

"It is very dangerous—it is the beginning of wrong. The eighth commandment forbids us to injure our neighbor in act, the ninth in word, while the tenth goes still farther, back at the very beginning, and says thou shalt not wrong thy neighbor in thought. A thief begins by thinking and then acting—coveting and then stealing. Be careful about the tenth commandment, Eddie, and it will be easy to keep the eighth."

Eddie looked very thoughtful, and for some time he sat silently watching his Uncle Edgar who sat at the window carefully cleaning his sporting-piece, preparatory to a day's gunning over the west hills. Presently the little boy turned to his mother with rather a downcast face, and said: "I'm afraid I did break that commandment yesterday, mamma."

"How was that, my darling?" asked Mrs. Marks gently. "I'm sure you could not have meant to; tell mamma."

"Well," replied Eddie, "ever since you taught me to earn little five-cent pieces helping you in the garden, I have thought it real nice to have my own money and put some every Sunday in the box, and be saving some to give papa a pretty birthday gift. So yesterday when Uncle Ed. was paying for his horse being kept at the livery, I saw his wallet was stuffed full of nice new bills. I couldn't help thinking how nice it must be to have such a lot, and I said almost out loud, 'O, I wish I could have a grab.' I don't think he heard me, but it was coveting, wasn't it, mamma?"

Eddie's face looked a little grieved and ashamed as he finished his confession.

"Yes, my son," answered his mother gravely, "it certainly was, and that shows you how very careful you must be about even your thoughts. It is quite right for you to earn your five-cent pieces and enjoy them, but you must be watchful never to want what belongs to another without being willing to give in return its value; in other words, you must not steal even in thought. Whenever you feel like that, my child, just remember that God has said it must never be done, and that will keep you safe."

Then his mother, not wishing to tire the boy, kissed him and sent him away to play. Uncle Edgar continued to fuss over his gun, apparently unconscious of what had passed, but he loved Eddie, and had very sharp ears, though they were little ones, and lay up close against his head.

On the next afternoon some boys and girls from a neighbor's house came to play croquet with Eddie, and they were just getting nicely into the game, when Uncle Edgar, sauntering down the rose alley, called his nephew to come to him. The boy went at once,

though he was annoyed at having to leave the game which he dearly loved.

"Eddie," said his uncle, "I have two little jobs that I want attended to right away, and Patrick is too busy. I should like to have you do them for me if you can give up your croquet. You wouldn't like to do that, I suppose?"

"I don't want to a bit," replied Eddie honestly, but with his eyes on the path where he rubbed one foot uncomfortably into the gravel.

"Well, I suppose I must manage some other way," said Uncle Edgar, and resumed his walk toward the house.

Eddie jammed a firm heel into the pebbles as if his selfish impulse lay there, and following his uncle quickly, he said:

"I didn't mean to be disobliging, uncle. I'll do what you want me to."

Uncle Edgar halted again, looking very much pleased, and said: "Thank you, my boy; I want you to take your hammer and some nails down to the brook and fasten up a loose plank which you will see in the foot-bridge, and which makes a very dangerous place for any one passing over after dark. Then I should like you to walk over to Gray's, and tell Hugh to bring the two setters and meet me at the foot of Fawcett's rise at six to-morrow morning. It will take you till almost supper-time, but if you do all well, I will pay you fifty cents for your trouble, between now and Saturday night."

"Thank you, uncle," said Eddie, and ran away to exchange a few words with his little friends, and to bid them go on playing. Then he got his tools, called Fan, his pet terrier, and went off to do his uncle's bidding. The sound of the mallets followed him clear across the meadow to the bridge, but he was glad he had overcome a selfish feeling, and thought happily how rich he should feel next week with fifty cents more toward papa's gift.

The next day, and the next, Eddie's uncle was away shooting over the west hills, so the two did not meet, but on Saturday afternoon Eddie was returning from the foot-bridge, having been there to see if his work held well, when Fan sprang from his side with a joyful bark, and Eddie, looking up, saw his uncle seated upon the stile waiting for him to approach.

"Well, my boy," he said, when Eddie stopped before him, "you gave up your pleasure and did your work like a little soldier, and now I am going to pay you for it. I said I would give you fifty cents, but as you were so obliging I think I must let you pay yourself."

"Then, extending his hand with his open wallet in it to the boy, bade him take whatever he wanted.

Eddie was astonished and delighted, and was just about to select a fat roll of bills, when a sudden thought made him pause with his hand uplifted. This was the thought: "I didn't earn but fifty cents, and it's coveting to want any more than I earned. I will not break the tenth commandment this time." Then peering closely into the wallet he drew forth a fresh fifty cent stamp, and thanked his uncle politely, perfectly satisfied with his pay.

Uncle Edgar thrust the wallet half-shut into his pocket, and, pushing back the Scotch cap from Eddie's curly head, he placed a broad, brown hand under his chin, and turning the boy's frank face upward, he laid a very tender kiss on either rosy cheek.

He never said a word, but Eddie knew very well that his dear uncle loved him all the better because he had remembered to keep God's law, and to respect his mother's lesson.—*Christian Weekly.*

Never chase a lie. Let it alone and it will run itself to death. I can work out a good character much faster than any one can lie me out of it.—*Exchange.*

CANINE PITY.—An interesting anecdote is told in the December *Cornhill Magazine*. It was related of a large dog kept in Algiers by Miss Emily Napier, daughter of Sir William Napier. This dog was sent every morning to fetch bread from the baker's, and regularly brought home twelve rolls in a basket. At last it was observed that for several mornings there were only eleven rolls in the basket; and, on watching the dog, he was found to stop on his way and bestow one roll on a poor sick and starving lady-dog, hidden, with her puppies, in a corner, on the road from the shop. The baker was then instructed to put thirteen rolls in the basket, after which the dog delivered the twelve faithfully, for a few days, and then left all the thirteen in the basket—the token, as it proved, that his sick friend was convalescent, and able to dispense with his charity.

DECEPTION.—Never deceive for the sake of foolish jest, or to excite the laughter of a few companions at the expense of a friend. Be anxious, when you relate anything, to tell it just as it occurred. Never vary in the least degree. The reason why our ears are so often saluted by false reports is, because people in telling real things add a little to them, and as they pass through a dozen mouths, the original stories are turned into something entirely different. So, when you attempt to tell anything that you have seen with your own eyes, relate it correctly in every particular, and as you grow older you will reap the advantage of this course.

Manners are more important than money. A boy who is polite and pleasant in his manners will always have friends, and will not often make enemies. Good behavior is essential to prosperity. A boy feels well when he does well. If you wish to make everybody pleasant about you, and gain friends wherever you go, cultivate good manners.—*Youth's Guide.*

HOW TO OBEY.—Do it at once. Never wait to be told a second time. Do just what you are told to do. Do not try to have your own way, even in part. Do it cheerfully. Do not go about it in a surely, cross, peevish way. Don't fret, and grumble, and talk back. Only cheerful obedience can be pleasing to God and man.

PUZZLES, ETC.

I never speak but when I sleep; I never cry, but often weep; My doors are open day and night; Of the aged I assist the sight; Chameleon-like, I live on air; And dust to me is dainty fare.

To see me when whole, observe a spring; To hear me when headless, is a sure thing Among a herd of kine; To view me when transposed, visit a farm; And to quit me when reversed, run with alarm To a secluded ravine.

The sun's first ray reveals my form, Which humbly in a dewdrop lies; Or else aloft, by skylarks borne, I in the solar glories rise.

Till mid-day heat I glow in strength, Still sparkling in the sunny ray; At evening dim I'm ne'er at length, For in the shades I fade away.

When soft, symphonious music flows, I'm heard in ev'ry quiv'ring wire; When patriots meet their country's foes, I animate their virtuous fire.

The murderer ne'er may fail to find That I direct remorse severe; I haunt the wretch in crime refined, And close the drunkard's mad career.

What am I now? A moment pause, While in your ear my name I sound, And seek you may—nor err—because In error, too, I'm surely found.

O'er all the world my empire does extend, And while that lasts my reign will never end; By all I'm courted, almost all deceive; Yet when again I promise, all believe; To heaven I lead, but must not enter there; To hell I will not go—earth is my sphere; If yet in vain you study for my name, Search your own heart, for there I do remain

An ancient judge, for strength renown'd; An ancient father must be found; An ancient hero, wise and sage; An ancient prophet next engage; An ancient priest must then be told; An ancient Spartan, brave and bold; An ancient Jew you'll lastly bring— A wise and understanding king. The initials gain'd will then unfold What oft were worn in days of old.

My first from coy and cruel maids you fear; My second shun, or else destruction's near; The whole's a blank, and void of all pretence To art or artifice, to wit, or sense.

Answers to Puzzles in No. 1025.

1—EAR-WIG. 2—GARNET. 3—DICKENS—ENGLAND. 4—BARM. 5—CIVIL. 6—BREAK-FAST. 7—MAIZE—WHEAT.

Church Notices.

Weatherford District.

SECOND ROUND.

Jackboro sta., Feb. 22, 23. Walnut Creek cir., at Runkel's school-house, March 1, 2. Weatherford cir., at Clearfork, March 8, 9. Alvarado cir., at Granview, March 15, 16. Acton cir., at Wade's chapel, March 22, 23. Granberry cir., at Granberry, March 29, 30. Nolan's River, at Innes' school-house, April 12, 13. Cleburne cir., at Cado Grove, April 19, 20. Fort Worth cir., at — April 26, 27. Fort Worth sta., May 3, 4.

Brethren will please hold suitable services at all of the above appointments on Friday before each quarterly meeting.

T. W. HINES.

WAXAHACHIE, Lock Box 119.

Waco District.

SECOND ROUND.

Marlin sta., 1st Sabbath in March. Wheelock cir., at Hickory Grove, 2d Sabbath in March. Calvert and Hearne, at Calvert, 3d Sabbath in March. Fremont cir., at Kosse, 5th Sabbath in March. Groesbeck cir., 1st Sabbath in April. Ina mis., at Unan, 3d Sabbath in April. Waco sta., 4th Sabbath in April.

THOS. STANFORD, P. E.

Marshall District.

SECOND ROUND.

Hallville mis., at Brown's school-house, 1st Sabbath in March. Marshall sta., 2d Sabbath in March. Henderson and Belview cir., at Church Hill, 3d Sabbath in March. Elysian Fields, cir., at Social Point, 4th Sabbath in March. Knoxville cir., 5th Sabbath in March. Marshall cir., at Senth's chapel, 1st Sabbath in April. Starrville cir., at White House, 3d Sabbath in April.

DANIEL MORSE, P. E.

Stephensville District.

SECOND ROUND.

Hamilton, at Montgomery's school-house, March 2, 3. North Bosque, at Bosque Valley, March 8, 9. Pauloxy, at Bethesda, March 15, 16. Stephensville, at Barton's Creek, March 22, 23. Palo Pinto, at Black Spring, March 29, 30. Comanche, at Comanche, April 5, 6. Camp Colorado, at Camp Colorado, April 12, 13. San Saba, at Simpson's Creek, April 19, 20. Fort Mason, at Couches' Ranch, April 26, 27. Rockvale, at Honey Cave, May 10, 11.

W. M. MONK, P. E.

Springfield District.

SECOND ROUND.

Redland cir., at Watkins' Chapel, March 1, 2. Springfield cir., at Bethel, March 8, 9. Owensville cir., at White Rock, March 15, 16. Tehuacana cir., at Tehuacana Depot, March 22, 23. Wadeville cir., March 29, 30. Dresden cir., April 5, 6. Corsicana sta., April 12, 13.

A. DAVIS, P. E.

Corpus Christi District.

FIRST ROUND.

St. Mary's cir., at Pleasant Grove, March 1, 2. Beeville cir., at Beeville, March 8, 9. Oakville cir., at Dinero, March 15, 16. The district stewards will please meet at Rockport, Feb. 22, at 2 o'clock p. m. Those brethren who cannot attend, I hope will send each a proxy.

JOHN W. DEVILBIS, P. E.

San Antonio District.

FIRST ROUND.

Uvalde, March 1, 2. Kerrville, March 8, 9.

B. HARRIS, P. E.

Huntsville District.

FIRST ROUND.

Bryan sta., March 1, 2. Bryan cir., March 8, 9. Huntsville sta., March 15, 16. Cancy mis., March 22, 23. My correspondents will address me at Navasota.

J. M. WESSON, P. E.

Austin District.

FIRST ROUND.

Red Rock cir. 1st Saturday and Sunday, March. The preachers in charge of circuits will please notify me when their quarterly meetings are to be held.

C. J. LANE, P. E.

San Marcos District.

FIRST ROUND.

Hallettsville cir., at Hallettsville, March 1, 2. Gonzales cir., at Gonzales, March 8, 9.

W. J. JOYCE, P. E.

Chappell Hill District.

FIRST ROUND.

Burleson cir., March 1, 2. Brenham, March 8, 9. Belleville cir., at Sempronius, March 15, 16. Will give notice of the place where the quarterly conference will be held in due time.

H. V. PHILPOTT, P. E.

TEXAS LEGISLATURE.

FEBRUARY 15.—*Senate*.—Bills passed: Act relative to the disposal of public lands; bill for the relief of Bertha Stoffel; bill to expedite decisions in the Supreme Court and allow decisions without regard to the place of the case on the docket; bill relative to escheating lands, etc., of Charles Commer, deceased; act incorporating the Colorado, Austin and Lampasas railroad—amended and name changed to Austin, Colorado and Parker County railroad.

House.—A bill passed amending the criminal code so that any civil officer seeing a crime committed may follow the perpetrator in or out of the county. He may also summon assistance..... The bill authorizing counties to make a statement of their financial condition, and to make publication of the same in the paper having the largest circulation, twice a year, was also passed.A resolution was passed requiring the Committee on Internal Improvements to inquire whether the sale was made by the Governor of the Houston and Brazoria Tap railroad, and if so, if all the requirements were complied with, and why it is now proposed to consolidate it with the Great Northern railroad.....Under suspension of the rules the registration bill was taken up and passed to engrossment. A substitute was proposed by Mr. Nelson, but the previous question was moved on the original bill, which threw out the substitute, and then the bill passed.

FEBRUARY 17.—*House*.—A bill incorporating the city of Denison passed.....Any quantity of petitions and memorials asking for the adoption here of the Ohio liquor law were presented.The bill to regulate cases of bribery was reported back favorably, and under suspension of the rules, passed. In speaking of the bill Judge Smith said that he wished only to reach the big bribers, such as are now too frequently in our lobbies. They are generally smart enough to hide their tracks; small fry were not generally so successful. These he did not care about.....The special committee on Finance reported back favorably upon the Senate joint resolution requiring the State Treasurer to pay warrants without regard to date or numbers. The rules were suspended and the resolution passed.....The bill changing the time for holding courts in the 28th Judicial district was passed.....The Judiciary committee reported unfavorably upon the bill repealing the law for allowing a person to testify in his own defense. The report was adopted.....Bills passed: Authorizing Leon county to levy a special tax to build a court-house and jail; an act concerning landlords and tenants; authorizing Henderson county to levy a special tax to pay its outstanding indebtedness and to repair their public buildings; a bill regulating the time of holding courts in Leon county; a bill amending chapter 6, title 10, of the penal code. It sends parties to the penitentiary for stealing twenty dollars value; and for less than that, one hundred dollars fine with imprisonment, or either; a bill relating to appeals from interlocutory judgments in district courts; a bill validating certain land grants in Ellis county; incorporating the town of Pine Hill, Rusk county; a bill authorizing the levying of a special tax in Gonzales, Caldwell, Wise and Comal counties; bills prohibiting the sale of liquors near Bird's school-house, Bell county, and Midway, Harrison county; amending section 11 of the tax law.....The committee reported adversely upon the bill repealing the law exempting firemen from jury duty. Report unanimously adopted.....A resolution passed empowering the committee to send for persons and papers in land cases before them.

FEBRUARY 18.—*Senate*.—The

House concurrent resolution assuring the payment of school teachers who have rendered the services required of them, passed the Senate unanimously.

House.—The first thing done was to resolve in committee of the whole for the consideration of the finance bill; Judge Ireland in the chair. Considerable discussion took place on the bill, in which most of the members participated. Nine-tenths of those speaking stood firmly in favor of meeting all the indebtedness of the State. An amendment was passed authorizing the Comptroller to enquire into the disposition made of bonds by Gov. Davis. Thus the second section of the bill passed. Some few amendments were made and the bill then adopted as a whole, after which the committee rose and reported progress. It was then proposed that the House adopt the amendments. Judge Smith would not consent that the bill proceed further at present. Until the militia and police bills are repealed, he will not consent to place one dollar at the disposal of Gov. Davis.....The Governor sent in a communication with his approval of the bill providing for the public printing.

FEBRUARY 19.—*Senate*.—The joint resolution ratifying the vote of the people upon the constitutional amendment granting lands for internal improvement was taken up and the Senate came to a vote on the final passage of the resolution, which resulted in 26 ayes to 2 nays.

House.—A resolution passed requesting Judiciary Committee No. 2 to report upon the legality of passing general laws prohibiting the selling of liquors within two miles of institutes of learning, except in cities and incorporated towns.

FEBRUARY 20.—*Senate*.—A joint resolution passed that the Senate go into an election of State Printer on the 22d inst.

House.—In consequence of the murder of Mr. L. Frankee, Representative from Fayette county, nothing of any consequence was done in the House to-day

DOMESTIC ITEMS.

A bill passed Congress removing the disabilities of ex-Governor Smith, of Virginia.

Taxation has been increased fifty per cent by the Alabama Legislature in that State.

A steamship arrived at Punta Arenas with 654 Chinamen; 31 died during the passage.

On the 20th the Alabama river was two inches above the July flood, and was still rising.

The Government bought \$1,000,000 in bonds on the 19th inst., at 113 65-100 to 114 85-100.

It was determined in the cabinet on the 21st, to call an extra session of the Senate at noon on March 4th.

A box containing \$10,000 worth of North Carolina bonds, was stolen from a store in Broome street, New York.

Advices from San Francisco state there are no tidings as yet of the Geo. S. Wright, from Sitka, or the Nevada from Australia, which are overdue.

New indictments have been found against the leaders of the old Tammany ring New York, based on newly discovered facts, which, it is said, can be easily proven.

The House of the Alabama Legislature passed a bill authorizing the Governor to issue a million and a half of bonds to pay outstanding liabilities, including past due interest. There was only one negative vote.

The schooner Snow Squall, of Rockland, Maine, from Belfast, for Charleston, was abandoned at sea February 8th, with two feet of water on deck. The crew took to their boats and were picked up by the bark Cecilia, and brought to New York.

Twenty-four persons were hurt and one fatally by the rear car on the Fort Smith (Arkansas) Railroad leaving the track. The car dragged nine hundred yards after leaving the track. There was no bell rope to give the alarm. John Edwards, architect at Little Rock, was fatally hurt.

In the Democratic State Convention, Hartford, Conn., Col. Dwight E. Morris, a former Republican, was elected temporary chairman and finally permanent chairman. Charles J. Ingersoll was nominated for Governor and Geo. J. Sill, Liberal Republican, for Lieutenant-Governor.

General Butler's bill, now before Congress, provides salaries as follows: President of the United States, \$50,000; Vice-President, \$10,000; Chief Justice, \$10,500; Associate Justices, \$10,000; cabinet officers, \$10,500; Speaker of the House, \$10,000; members of Congress, \$8000. Mileage is abolished, and actual expenses allowed.

It is stated that the counsel for Stokes has ascertained that the woman has been found who picked up the pistol alleged to belong to Fisk, upon the landing of the ladies' entrance to the hotel. Her presence at the hotel is verified by the registry, and her absence from the preceding trials will be satisfactorily explained. Other evidence is said to have been discovered, and it is now believed that a new trial for Stokes will be secured.

FOREIGN ITEMS.

France has not yet recognized the Republic of Spain.

Senor Fiol will retain the governorship of Madrid for the present.

Satisfactory progress in the negotiations between France and Germany is reported.

Austria will recognize the Spanish Republic. The Spanish Minister at Vienna has resigned.

Reports from Berlin say that it is probable that a decree will soon be issued for a convocation of the Reichstag.

It is rumored in London that some of the great powers have notified Spain of their disapproval of the formation of a Federal Republic.

Gen. Cordova, Minister of War in Spain, has asked for supplies for arming the people, all the available arms having been distributed.

Under the law for the punishment for intoxication, recently passed by the Paris Assembly, 122 drunkards were arrested in forty-eight hours.

The Madrid *Impartial* says there is ground for the belief that several leading Conservatives are arguing the revival of the Hohenzollern candidature for the throne of Spain.

A decision has been rendered in the case of Prince Napoleon against ex-Minister Lefour for illegal expulsion from France. The court declared its incompetency to try the case, and ordered plaintiff to pay costs.

General Sickles has intimated to the Spanish Government that the United States is not disposed to press embarrassing questions relative to Cuba, desiring to place no obstacles in the way of the Republic.

The governorship of forty-eight provinces in Spain are to be divided among the radicals and republicans; the secretaries of the radical governors are to be republicans, and those of the republican governors radicals.

The indignation of the London *Standard* is aroused by Congressman Butler's bill for the distribution of the Alabama award, declaring it clearly shows that the award exceeds the total amount of the real claims by over \$1,000,000. It considers the Geneva decision a diplomatic defeat, the treaty of Washington a blunder and arbitration a failure.

ANSWERS TO CORRESPONDENTS

From Feb. 15, 1873, to Feb. 22, 1873.

"Observer," communication received.
E N Freshman, advertisement received.
Rev J S Clower, 1 subscriber.
Rev Wm N Bonner, yours to hand. Will write you.
S M Pettengill, your advertisement received.
P M Daniel, Brenham, 1 subscriber and cash \$2 25.
Breedlove & Chadwick, check—account of Rev R W Kennon—\$17 40.
G W Rowell & Co, answered by mail.
Mrs H M West, Sabine, \$2 for subscription. Subscriber, address changed.
Rev J W Piner, 1 subscriber and obituary to hand. The other names received previously.
Rev Thos M Smith, 1 subscriber.
Rev A C Delaplain, \$1 specie for 2 subscribers sent previously.
Rev W J Joyce, communication received.
Dr W H Morehead, Covington, there was not any money inclosed in your letter. Will write you.
Dr. Mood, letters received; will be inserted.
Rev B M Williams, \$1 received. Will write you.
Rev T T Smothers, yours to hand.
Rev J J Davis, 4 subscribers from Bremond, and cash \$15 30. Will send the lists asked for. Much obliged.
Rev B T Kavanaugh, Houston, \$2 25 currency for subscription sent previously. The other money duly acknowledged.
Rev Ulrich Steiner, we received \$2 from you July 10, 1872, which paid your subscription up to April 9, 1873.
Mobile Life Insurance Company, the change made in your advertisement.
Rev Thos G Gilmore, we note your address.
Rev J J Shirley, 3 subscribers from Weatherford. Our first quarter will be up the last day of March, when all accounts are furnished.
Rev T R Stewart, Rockport, renews his subscription, and cash \$2 50 currency.
Rev W T Johnston, Fairfield, 2 subscribers from Navarro county.
Rev Daniel Morgan, 1 subscriber.
Rev A G Stacy, 1 subscriber and communication. As your postoffice is a money order one, remit in that way.
Rev T B Buckingham, 1 subscriber. We send notice when subscription expires.
F Y Payne, Waverly, N Y, sent the specimen copies asked for.
Rev J N Craven, 2 subscribers from Grayson county.
S P Holliday, address changed to Lexington.
Rev D M Stovall, obituary to hand. Neither the names of the subscribers nor the money received as yet.
Rev L Ercanbrack, 2 subscribers. Local preachers, when able, should pay full price.
Rev E Y Seale, 1 subscriber and cash from Karnes county.
Rev W M Patterson, Tennessee, letter received.
Rev G S Sandel, Willis, 1 subscriber.
Rev J Wesley Smith, circular of Bible Society received.
N C Oglivie, Rev T B Norwood's address changed.
J T Gaines, 3 subscribers from Paris, Lamar county.
J Hays & Co, Fort Worth, will answer by mail.
Rev T A Lancaster, Belmont, 1 subscriber. Hope to hear of your entire recovery in your next.
Rev J Fred Cox, 2 subscribers from Wheelock.
Rev W Price, sends Tilman Patterson's subscription. His address we suppose to be Waxahatchie.
Rev W R D Stockton, quarterly appointments received. Much obliged for list of post-offices.
Rev C M Carpenter, 1 subscriber from Illinois.
Rev A Albright, we will send in future to Brenham.
Rev W W Jared, have sent you the lists.
Rev W F Graves, changed address to Kimball.
Rev E T Brasher, with 3 subscribers. Are we sending your paper correctly?
J M Sandel, renews subscription; \$2 25 currency, and communication.
Rev J F Hines, 3 subscribers, and a long list of good wishes. Much obliged. Obituary next week.
Mrs Smith, Mt Enterprise, renews subscription; cash \$2 25.
Mrs Cordray, sends \$2 25 to renew subscription.
Alford, Miller & Veal, Mrs McFaddin's subscription; coin \$2.
Rev Fred L Allen, 2 subscribers from Red Rock. We enter the other name for six months.
Rev W A Samspey, Weatherford, we are obliged to you for reporting to us at this early day after your arrival.
Rev S Morris, 2 subscribers. We hope your list of subscribers will exceed the number you have named.
Rev Osgood A Shook, 8 additional subscribers. "A," received J B Kerr's obituary.
Mrs C M Legette's subscription renewed, and cash \$2 25.

Dr John E Hill, Cold Spring, sends \$2 specie to renew subscription. Mr J W DeWitt, sends six dollars coin, and names of 3 subscribers. Mr G Paulo, Giddings, \$2 in registered letter. Rev Fred L Allen, 4 subscribers. McCheyney's subscription will expire at No 1000. J H Ezell, Tehuacana, specimen papers sent. Rev E G Duval, 1 subscriber. Addresses changed. Renfro & Wofford, entered on exchange list. Rev Jno B Denton, 1 subscriber. Send you some back numbers. Communication to hand. Address changed. Rev J G Walker, 1 subscriber, and postoffice money order for \$1.40; also marriage notice. G P Rowell & Co, advices to hand. Rev W R D Stockton, communication received. Rev G W Graves, 3 subscribers, and appointments for Waxahatchie district. Col S N Stowe, sends \$2 for his subscription. Rev A D Parks, will attend to directions. Rev DS Watkins, 2 subscribers from Nacogdoches county. Rev L Ercanbrack, Winchester, cash \$5 gold. Will write you. Rev J P Mussett, 5 subscribers. Sends eleven dollars on account of subscriptions, and ten dollars on account of Rev J G Warren. Obituary will be inserted. Rev G W Lentz, 1 subscriber and \$2 currency; also marriage notices. Rev M A Black, 2 subscribers and \$5 currency. J F Lewis, Groesbeck, sends \$1.25 currency to renew subscription. Rev Sam'l Morris, 1 subscriber from Cherokee county. Rev Wm Monk, draft for \$26 gold on account. Rev A W Smith, 1 subscriber. Mr A Bell's paper will be forwarded to Rutersville. Rev T T Smothers, 2 subscribers and \$2.25 currency. O O Barton, Stockton, California, directions will be attended to. Geo Smith, Rice, subscription for six months. No letters received. Forward you the newspapers.

MARRIED.

WALL-HAYS.—At the residence of the bride's father, on Thursday evening, the 19th of December, 1872, by Rev. G. W. Lentz, Mr. J. A. WALL and Miss LYDIA A. HAYS—all of Panola county, Texas. KUYKENDALL-SHIVERS.—At the residence of the bride's father, on Thursday evening, the 23rd January, 1873, by Rev. G. W. Lentz, Mr. NORMAN H. KUYKENDALL and Miss MARY E. SHIVERS—all of Panola county, Texas. MOSLEY-CONNER.—At the residence of the bride's father, on Thursday evening, the 30th of January, 1873, by Rev. G. W. Lentz, Mr. WM. L. MOSLEY and Miss MATTIE CONNER—all of Panola county, Texas. BLACK-ROZIER.—At Texana, February 6, 1873, by the Rev. Jas. G. Walker, Rev. JOHN C. BLACK, of the West Texas Conference, to Miss M. A. ROZIER, of Jackson county, Texas. NORRIS-SLADE.—In Galveston, February 18, 1873, by Rev. J. B. Walker, Mr. JAS. W. NORRIS and Miss SALLIE M. SLADE. BANK-MONTGOMERY.—At the Episcopal church, in this city, Feb. 10, by the Rev. S. M. Bird, E. A. BANK, of New Orleans, to SUZ E. MONTGOMERY, of this city.

OBITUARIES.

[Obituaries of twenty-five lines will be inserted free of charge. Charge will be made at the rate of twenty cents for each additional line.] BLAKE.—On Tuesday morning, Jan. 28, 1873, in Huntsville, at the residence of her daughter, Mrs. Thomas Gibbs, Mrs. ELIZA C. BLAKE left this earth for heaven, after a pilgrimage of 76 years. She was born in Jones county, North Carolina, Nov. 27, 1797. She moved to this State in 1837, since which time she has resided in Huntsville, Walker county. She was converted to God and united with the Methodist church under the ministry of Bishop Andrew, when about sixteen years of age, of which church she lived a consistent member until her death. For more than half a century she labored in her Master's vineyard, endured the toil and bore the pain, supported by his Word. Her eyes were fixed on the reward held in reservation till her work was done, and she counted all earthly things but dross, that she might win Christ, and reign with him at last. She manifested great interest in the church of which she was a member. Her home in North Carolina was always a resting place for the care-worn itinerant, and many ambassadors for Christ, some long sines removed to the mansions of rest, and others yet tending below, have been comforted, sustained and blessed under her roof. Though I knew her but a few short weeks, yet I learned to know her worth, and love her as a mother, and memory loves still to dwell upon the rich truths she taught me, and sweet counsel given. Her conversation was always of an elevated and Christian character—heavenly and divine. No one could hold converse with her for an hour without being impressed with her true piety, and knowing that she walked with God. She was a "burning and shining light," and many by her light were led from darkness to the light of life. Though she lived a few years more than her allotted time, yet her zeal for the Master's cause did not decrease with her declining days, for she knew in due season she should reap, and being conscious that her end was drawing nigh, she acted on her Savior's motto: "I must work while it is day." In her later years she exhibited more of those

idiosyncrasies peculiar to aged people; but her intellect, which was of the highest order, retained its freshness and vigor to the last, which rendered her a congenial companion to both young and old. The truth that sought her society, for there they listened to words of wisdom and truth. She was ever ready to administer comfort and consolation to the afflicted, weep with the weeping, rejoice with the rejoicing. But there is hushed on earth A voice of gladness—there is veiled a face, Whose parting leaves a dark and silent place. By the once joyous hearth; A smile hath passed which filled its home with light; A soul, whose beauty made that smile so bright. Death came suddenly and unexpectedly, even at the midnight hour, and summoned her to meet the bridegroom, but her lamp was trimmed and brightly burning. Thus clothed with her wedding garment, her pure spirits soared away to feast with the Eternal Lamb. For 76 years she bore the "image of the earthly," but in a new body, fashioned like unto Christ's glorious body, she has gone to bear the "image of the heavenly" while eternal ages roll. Where the sorrow of earth never more May fling o'er its brightness a stain; Where in rapture and love it shall ever adore, With a gladness unmingled with pain. May God comfort and sustain her weeping children, and finally bring them all to meet, where weeping is unknown, and loved ones never part. P. C. ARCHER.

KERR.—Died, on the 22d of January, 1873, in Galveston, at the residence of J. L. Hill, of nervous fever, J. B. KERR, youngest son of G. A. and S. P. Kerr, of Thompsonville, Texas, aged 20 years, 1 month and 22 days. The subject of this notice was born near Fayetteville, Fayette county, Texas, on the 30th day of November, 1852. When he was about three years of age his father removed to Thompsonville. At this place, in 1858, the writer first made his acquaintance. He was at that time a pupil in the Asbury High School, and also had charge of the post office near the academy. He was so steady and moral, so dignified and sensible, that he soon became a companion and counselor to his teacher; and, though not yet sixteen years of age, often assisted him in the duties of his position. He seemed to be almost an exception to our Savior's general rule, that "a prophet is not without honor save in his own country." For here, where he had been reared from a child, and where he had been much of the time a student, all his fellow-students were ever ready to award to him what he was too modest to assume, the honors of a teacher; and any and all seemed delighted when their class was assigned to J. B., for so they all called him—a name that will be sacred for many a day in the memory of all who knew him well. In 1868, while he was at school, he was appointed postmaster, the postoffice being near the academy where he was pursuing his studies. The duties of this important trust he discharged with such punctuality, affability and good sense, and in such a business-like manner, as to give entire satisfaction to all. No murmur or complaint has ever been heard from any quarter against the youthful postmaster. In the spring of 1869 he left school, went to Columbus, and commenced business for the firm of P. Thompson & Co. Here he earned the money that paid his expenses in the Soule Mercantile College at New Orleans. Having graduated in that college, he resumed business with P. Thompson, with whom he continued at Columbus and Austin until January, 1873. On the 11th day of January he left Austin to take a position with the firm of Quin & Hill, of Galveston. But, alas! in three days after his arrival in Galveston he was taken sick, and on the 22d his spirit took its flight to the glory land. Brief but happy was his stay upon earth; short but prosperous his career below. He has gone to a higher college, where creation is his text-book, God is his teacher, and eternity will be his college term. On Sunday, the 26th, his brother, Dr. Kerr, and brother-in-law, P. Thompson, and other friends, arrived at Thompsonville, bringing his remains so nicely incased in an air-tight coffin that his face was as natural as life itself. Said as the event was, his aged parents, and brother, and sisters, and numerous circle of friends were allowed the privilege of looking once more upon his sweet face. On the 27th his remains were deposited in the silent graveyard, to await the resurrection of the just. Farewell, J. B., your departure has produced much sadness in many hearts! We shall kneel in prayer together no more on earth. We shall meet in the Sabbath school below no more; but we shall meet again. Kiss sweet little Anna for your old friends and teacher! Tell Lewis Baldrige, Wm. Caperton, Henrietta Green, and all other inquiring friends, that we are coming soon. Dear J. B., farewell, farewell, but not forever! A.

MARKET REPORT.

Since our last issue we cannot report an active market, still traders have been doing a regular business of considerable volume. Provisions are weak and stocks light. Expected large receipts have the tendency to keep prices down, and prevents speculation to any extent. The business in this line is from hand to mouth. Clear Sides are selling from store at 9 3/4 @ 10c. FLOUR.—Stocks are light and composed mostly of lower grades. Holders offer to sell them at a concession, without finding buyers. Choice to Fancy are firmer at our quotations. COFFEE.—Prices are firm and in favor of holders, while sales have amounted to 3000 bags. CORTEX.—The market has, contrary to the expectations of some holders, been firm. We note a slight decline in Liverpool, while New York and our home market fully hold their own on the higher grades. We quote: Ordinary..... 15 @ 15 1/2 Good Ordinary..... 16 @ 16 1/2 Low Middling..... 16 3/4 @ 16 3/4 Middling..... 17 @ 17 1/2 The receipts of the week run up to 1223 bales, and exports 594 bales. The stock on hand amounts to 73,431 bales. HIDES.—Numerous receipts are reported, but the greater number in bad order. Dry Sound and Choice are worth 18 1/4 @ 19c, and inferior, according to quality, 15 @ 16 1/2 c. MONEY.—The market continues comparatively easy, banks charging their regular rates of 1 per cent. per annum.

WHOLESALE PRICES CURRENT.

Table with columns for goods and prices. Includes categories like Baggings, Building Material, Copper, Flour, Grain, Hardware, Hides, Lumber, Molassee, Oils, Provisions, Sugar, and Tallow. Prices are listed in dollars and cents per unit.

GARY & OLIPHANT, COTTON FACTORS AND WHOLESALE GROCERS. 162, 164 and 166 Strand, GALVESTON, TEXAS. Advances made on consignments. Bagging and Ties furnished at lowest rates. Also includes advertisements for RICE & BAULARD, PAINTS, OILS, GLASS, WALL PAPER, WINDOW SHADES, ARTISTS' MATERIAL, ETC. AT THEIR OLD STAND febl4 No. 77 Tremont St., Galveston. S. HERNSHEIM, Importer and Wholesale Dealer in CIGARS, LEAF and MANUFACTURED TOBACCO, Tobacco in Hogsheads and Bales for the Mexican Market. Nos. 71 and 73 Gravier St., New Orleans, apr24 1v. A. STEIN & CO., BOOKSELLERS AND STATIONERS, 81 Twenty-second Street. GALVESTON, - - - - TEXAS, Keep constantly on hand a well selected stock of Blank Books, School Books, Writing and Wrapping Paper, Paper Bags, and Twine. Orders for Book Binding and Printing attended to with promptness and at reasonable rates. Orders solicited. jan22 6m. W. B. NORRIS, J. C. JONES, NORRIS & CO., Dealers in YELLOW PINE & CYPRESS LUMBER, SHINGLES, DOORS, SASH, BLINDS, Etc., Corner Bath Avenue and Mechanic St., ap17 GALVESTON, TEXAS. 1y. HOUSTON DIRECT NAVIGATION CO. Five Steamers, Twenty-Two Barges, Three Tugs. Receive and forward all Freight consigned to them at GALVESTON, HOUSTON, HARRISBURG, and LYNCHBURG. All COTTON and other PRODUCE covered to GALVESTON BY THEIR OPEN POLICY OF INSURANCE. Without Expense to Shipper. All Losses and Damages Promptly Adjusted and Paid. Consign to HOUSTON DIRECT NAVIGATION COMPANY from all points inward and outward. JOHN SHEARN, President. W. J. HUTCHINS, Vice-President. January 1, 1873. jan1 1y. MOBILE LIFE INSURANCE CO. Has issued over 1200 Policies since its organization, 18 months ago. All its Funds are Invested at Home. Its special feature is the LIFE ENDOWMENT, whereby, after certain periods, the insured has an endowment of two-thirds the amount of his Policy subject to his order, and his Policy is in full force. Other Endowment Policies are issued, payable in different periods, from five to thirty five years; and generally such other Policies as are afforded by other companies, at as reasonable rates, also. Any further information cheerfully given by J. W. BRADFORD, Agent. No. 101 Corner Church and Tremont Streets, sep18 1y

SPECIAL NOTICES.

Eye, Throat, and Ear.—Dr. C. W. Trueheart, 271 Tremont street, Galveston, makes a specialty of the diseases and surgery of these organs; and can furnish patients suitable accommodations in hospital or private family. nov21 1y

A Neglected Cough, Cold, or Sore Throat, which might be checked by a simple remedy, like "Brown's Bronchial Troches," if allowed to progress, may terminate seriously. jan22

I think Simmons' Liver Regulator one of the best medicines ever made for the Liver. I have seen it used by my wife and many others who were sick and afflicted, with wonderful effect. It seems to always cure. aug7 1y E. H. SPARKS, Albany, Ga.

Not New.—The Charter Oak Stoves were introduced to the public twenty years ago, and the demand for them has increased with each succeeding year. The Excelsior Manufacturing Company is now prepared to supply, in any quantity, those who need a good stove. feb12

E. H. CUSHING, WHOLESALE DEALER IN BOOKS, STATIONERY, MUSIC, PIANOS, ORGANS, ETC. HOUSTON, TEXAS.

Full lines of Sunday-School Union Books, Methodist and other Hymn Books, Disciplines, Bibles, Testaments, Commentaries, etc., etc. Largest stock in the South. mar29 1y

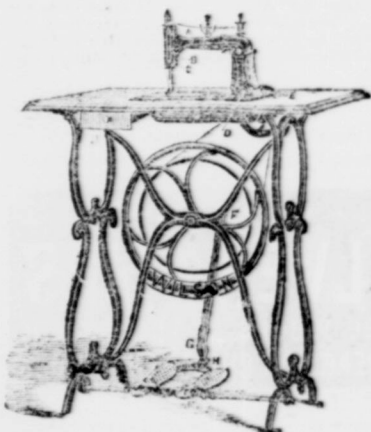
S. CONRADI, WATCHMAKER & JEWELER, 63 MAIN St., Houston, Texas.

Watches, Clocks and Jewelry carefully repaired and warranted. Sole Agent for the original Howe Sewing Machine. mar29 1y



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For simplicity, durability and beauty they stand unrivalled. Send for Illustrated Catalogue and be convinced, as we warrant them to be all that they are therein represented. Buy no other until you are convinced as to the merits of the WILSON, and thus save fifty per cent. of your money. Price, \$55.

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J. G. McDONALD, W. W. MEACHUM, McDONALD & MEACHUM, Attorneys & Counsellors at Law, ANDERSON, GRIMES COUNTY, TEXAS. feb14 1

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It claims to cure INCONTINENCE OF URINE, SUPPRESSION OF URINE, RETENTION OF URINE, and IRREGULARITIES OF URINARY APPARATUS GENERALLY, by imparting tone to the parts, and securing that vigor and healthy action nature designed for them. BUCHU is known to have this effect—any physician will tell you so.

It claims to cure CONSTIPATION and IRREGULARITY OF THE BOWELS, BILIOUS DERANGEMENT, FEVERS, etc., etc., by promoting first the digestive functions of the stomach, and secondly, a proper secretion and excretion of bile to stimulate and lubricate the bowels—the use for which nature designed it. DANDELION secures this result—any physician will tell you so.

It claims to cure Rheumatism, Gout, Scrofula, Diabetes, Gravel, Skin Diseases, and similar diseases, by removing the seed germs of these diseases from the system, through the regular action of NATURE'S BLOOD-CLEANSING AGENTS, the KIDNEYS and LIVER.

The system is thus relieved of its engorgement, the causes of fevers and diseases removed, the blood purified, and the healthful functions of the organism restored.

A medicine that acts directly on these excretory organs, in a healthful and non-irritant manner, will carry out this principle with mathematical certainty.

Hamilton's Buchu and Dandelion fills this niche better than any other medicine in the Materia Medica. Its action on this principle makes it a VALUABLE REMEDY TO FOLLOW THE ADMINISTRATION OF AGUE CURES of all descriptions. IT CARRIES OUT OF THE SYSTEM ANY REMAINING AGUE GERMS, and prevents relapse. Trade Supplied by

R. F. GEORGE, Wholesale Druggist, Galveston, Texas, and E. J. HART & CO., New Orleans, La. dec4 1y

SMALL DOSES! QUICK CURES! Teaspoonful doses of KRESS FEVER TONIC taken as directed on the wrapper with each bottle, are WARRANTED to cure the worst forms of AGUE. Don't overload your stomach with big doses of villainous stuff, get

Kress Fever Tonic, and remember the warrant. It cures AGUE by cancelling the poison in the blood and expelling it from the system. A BOX of PILLS FREE with each bottle. Trade supplied by R. F. GEORGE, Wholesale Druggist, Galveston, Texas, and E. J. HART & CO., New Orleans, La. dec4 1y

\$5 TO \$20 per day! Agents wanted. All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at anything else. Particulars free. Address G. Stinson & Co., Portland, Me. sep25 1y

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The Southern Hotel is first-class in all its appointments. Its tables are at all times supplied in the greatest abundance, with all the delicacies the markets afford. Its clerks and employees are all polite and attentive to the wants of the guests of the Hotel. There is an improved elevator leading from the first floor to the upper one. Railroad and Steamboat Ticket Offices, News Stand and Western Union Telegraph Office in Rotunda of Hotel. nov6 6m

WM. HENDLEY, N. N. JOHN, J. L. SLEIGHT, J. J. HENDLEY, H. H. SEARS, WM. HENDLEY & CO., COMMISSION MERCHANTS, COTTON & WOOL FACTORS HENDLEY BUILDINGS, STRAND, GALVESTON, TEXAS. LIBERAL ADVANCES made on consignments for sale in this market, or shipment to our friends in Liverpool, New York or Boston. Prompt attention given to all collections sent us, and remittances made in sight exchange at current rates. Goods consigned to our care will be sent forward with no delay. june24 1y

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H. J. WEST, Agent, MAGAZINE STREET, New Orleans, La. nov29 1y

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RUMSEY & CO., Seneca Falls, N. Y., U.S.A. oct9 6m

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G. BEAUMONT, M. D., OF MISSOURI, Treats all diseases of the EYE, EAR, THROAT and LUNGS, EPILEPSY RHEUMATISM, NEURALGIA, CANCER, etc., etc. BRYAN, BRAZOS COUNTY, TEXAS. jan15 3m

JOHN WOLSTON, C. WELLS, CHAS. VIDOR, WOLSTON, WELLS & VIDOR, COTTON FACTORS AND COMMISSION MERCHANTS, League Building, 73 Strand, GALVESTON, TEXAS. Bagging and Ties advanced to our patrons at current rates, free of commission. Liberal advances made on consignments of Cotton Wool, etc., in hand or Bill Lading therefor. aug7 6m

A. M. HOBBY, E. B. POST, B. M. HOBBY, HOBBY & POST, COTTON FACTORS AND COMMISSION MERCHANTS 179 Strand, GALVESTON, TEXAS. nov29 3m

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