

# Christian Advocate.

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

Vol. XX--No. 47.]

GALVESTON, TEXAS, WEDNESDAY, APRIL 9, 1873.

[WHOLE No. 1035.]

**Texas Christian Advocate.**  
**LARGEST**  
**CIRCULATION**  
 OF ANY  
**PAPER IN TEXAS!**

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 Jan 22 to Editors Rural New-Yorker.

**Nashville Life Insurance Company.**  
 GALVESTON, MARCH 26, 1873.

**REV. A. H. REDFORD, D.D.**—Dear Brother—My friend, Sam. P. Wright, General Agent for the Nashville Life Insurance Company, and Wm. Henry Smith, (of your city,) Secretary of same Company, have referred me to yourself as to the reliability of the Company they represent.

Wishing, when commending an enterprise of this character to my friends, to have ample vouchers, I would be glad if you would supply me with such information respecting this Company as may be at your command.

Yours truly, **L. G. JOHN.**  
 NASHVILLE, TENN., April 1, 1873.

**DEAR BROTHER JOHN.**—In reply to your favor of March 26th, I take pleasure in saying that I regard the Nashville Life Insurance Company as every way worthy of confidence and support. I would cheerfully trust it for any amount. It has my hearty indorsement.

Yours truly, **A. H. REDFORD.**

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 and don't be bothered with these tormenting insects. For sale by  
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**REFERENCES.**—M. M. Singletary, Galveston; Geo. F. Alford, Galveston; Dr. W. H. Smith, Brenham; Col. Blount, San Augustine; J. H. Strubling, Anderson; Judge Onins, Robertson county; Capt. E. G. Mayes, Dallas. apr 1m

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28 inches.....	250 lbs.....	350 lbs.....	90 00
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36 inches.....	650 lbs.....	800 lbs.....	160 00
40 inches.....	800 lbs.....	1000 lbs.....	200 00
44 inches.....	1000 lbs.....	1300 lbs.....	260 00

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 7:45 A. M. }  
 Leave GALVESTON } Taking passengers from H. & T. C. R. R., connecting at Harrisburg with G., H. & S. A. R. R. for Columbus.  
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Leaves HOUSTON } Accommodation, connecting with G., H. & S. A. R. R. at Harrisburg.  
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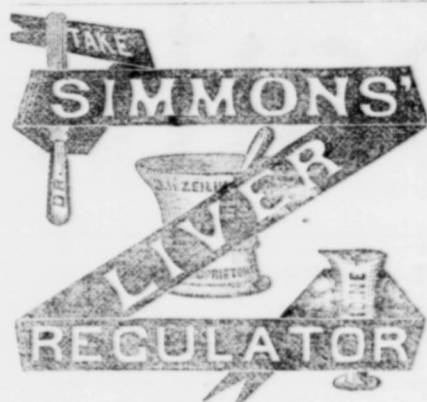
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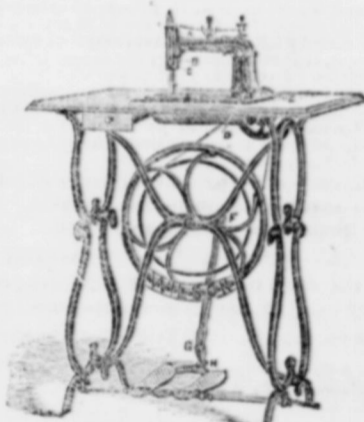
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# Christian Advocate.

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

Vol. XX—No. 47.]

GALVESTON, TEXAS, WEDNESDAY, APRIL 9, 1873.

[WHOLE No. 1035.]

## USEFUL EMPLOYMENT.

Live for something; be not idle;  
Look about thee for employ;  
Sit not down to useless dreaming;  
Labor is the sweetest joy.  
Folded hands are ever weary,  
Selfish hearts are never gay;  
Life for thee hath many duties;  
Active be, then, while you may.

Scatter blessings in thy pathway;  
Gentle words and cheering smiles  
Better are than gold and silver  
With their grief-dispelling wiles.  
As the pleasant sunshine falleth  
Ever on the grateful earth,  
So let sympathy and kindness  
Gladden well the darkened hearth.

Hearts there are oppressed and weary;  
Drop the tear of sympathy;  
Whisper words of hope and comfort;  
Give, and thy reward shall be  
Joy unto thy soul returning  
From this perfect fountain head;  
Freely as thou freely givest  
Shall the grateful light be shed.

## Texas Resources.

### Nueces County.

(CONCLUDED.)

Nueces is essentially a stock-raising country; or, rather, it *was* a fine stock country. It is now overstocked. The grass is mesquite entirely. Sheep, cattle and horses do well. A small investment in sheep pays immediately, at the enormous rate of fifty per cent., provided the owner gives it his personal attention. But the life of a shepherd is that of a slave. There is no respite; all days are alike, and all seasons require the same vigilance. The height of his pleasure must be in the language of Shakespeare:

"To see his ewes graze and his lambs suck."

Do you like the picture, dear ADVOCATE? If I had an enemy I would say, "O that he had a flock of sheep to herd!" I could tell you a great deal about sheep, perhaps more than about anything else. If you need any pastoral information let me know. To raise horses and cattle a large capital is necessary. The time is past when all a man needed in Nueces to mount himself was a rope, and all that was required to commence a stock was a branding-iron. These classes of stock have already passed into the hands of a few men. The time was when a party of "cow-hunters" consisted of a number of small stock-raisers, who hunted their cattle together for mutual assistance and protection. Now each wealthy ranchero has his own *corporal* and twenty or thirty *vaqueros*—chiefly Mexicans—under his command. This party is kept in the prairie constantly. They are furnished with a cook, a *remuda* of extra saddle horses, and a wagon to transport their food and cooking utensils from one camp to another. These parties, known as "King's hands" or "Clarke's hands," and a few others, constitute the cattle-hunters of Nueces at the present time. They range over the entire country lying between the Nueces and Rio Grande rivers, branding calves for their employers, or gathering beeves to be driven to the various markets. The qualities of a good corporal are great bravery, the faculty of controlling inferiors, untiring patience and indomitable energy. His life is not one of ease. He lives in the saddle in the day, sleeps on the ground at night, eats the fattest of veal, drinks the strongest and blackest of coffee, and, strange to

say, enjoys perfect health. This class of stock increases very rapidly, and the convenient system of branding "Mavericks" helps along too. Do you know what a "root" is, Mr. Editor? A Mayerick, or "root," means an unbranded yearling. Mr. Maverick, of San Antonio, had a stock of cattle in that region which he abandoned. It was, of course, soon branded by those who pursued the stock business. A cow of the Maverick brand was a clear gain to the finder. So the word has been incorporated in the dialect of the country, and all calves which are not branded by the time they are one year old, are claimed as "Mavericks." They are, by the common consent of the stock-raisers, the property of the person who first introduces them to a hot iron and an ear-mark, provided such an one owns a brand in the range. The stock-men should not be judged too harshly in this respect. They act on the principle which has characterized the Anglo-Saxon race wherever it has gone. For proof of this I have only to cite the course of the English in India, or to refer to the policy of the United States towards the Indians. Might does make right in some cases. The industrious cow-hunter feels that he is entitled to the unbranded yearling he finds in the prairie; though it is too true that the large stocks are swallowing up the small ones. As the expense of managing a small stock is so great, many persons who own a limited number of cattle are selling out their interests and turning their attention to other matters.

The cow is indeed a valuable animal. If she gets fat and is sold for beef, her value is a great deal more than her cost; if she dies from starvation or disease, her hide, hoofs, horns and bones bring more than her value. Messrs. Clark, Culver, King, Kennedy, and other large stock-owners, have large establishments at various points, called "packeries;" in which vast numbers of cattle are killed for their hides and tallow alone, while the meat, instead of being packed or salted, is *thrown away*. These are not correctly named: instead of being "packeries," they are "wasteries." Just think of the outrage—food enough to feast a large portion of Europe, and better food, too, than they ever saw, actually thrown away! When I read of the soup-houses, and the economical plans originated by the charitable for feeding the destitute masses of those thickly settled regions, I wish that some way could be devised of sending them some of this surplus beef! These mammoth establishments kill animals enough in a day to feed the laboring class of a kingdom—aye, of half a dozen kingdoms at the rate they are fed! And still this waste goes on right here in this very county. Is there no way to make an equilibrium in this unequal arrangement of affairs? Owing to the unsettled condition of the frontier on the Mexican border, both horse and cattle-raising is at present rather a hazardous investment in Nueces.

Of the few settlements in this county, Banquette is the largest. Several of the wealthiest stock-raisers live here. But it is not desirable to live in a settlement in a stock region. One must become like the philosopher Diogenes, who, when asked by Alexander the Great "what he should do for him," replied, "Nothing; but get out of my

sunshine!" To live in Nueces you must live independent of all else. You must live within yourself, and for yourself, and not depend upon your neighbors, even for society.

There are three Methodist churches in the county. We have a church organization here which consists of seven ladies. There is no male member of the society. Rev. Mr. Cocke is our preacher this year. We like him very much, and think he will do good in his work. Our Sabbath-school has been regularly kept up for seven years, and is in a flourishing condition. We have just received a \$75 library! Alas! we have no church-building. Mr. W. W. Wright kindly allows us to occupy his school-house as a place of worship, but we want a neat and appropriate chapel, in accordance with the means of the community. Do you think seven ladies could build a church? Well, we mean to try, at any rate. I'll inform you of the result, dear ADVOCATE, as I know you are interested. Rev. J. W. DeVilbiss is our presiding elder. He is a practical man, and an earnest worker. He can build a house, as well as preach a good sermon, I know. I think we'll get him to lay the foundation of this church.

And now for the present you have had enough of Nueces. I must not forget to thank you for the very appropriate and novel *nom de plume* you have given me. I forthwith adopt it, with a change in the orthography, to render it feminine, according to the Spanish idiom. I merely used it in the first letter as the appellation of my *ranchero*. Muchas gracias.

LAS PINTAS.

BANQUETTE, March, 1873.

### Montgomery County.

MR. EDITOR—Permit me to correct some statements made by your Willis correspondent, "T. M. L.," in your issue of the 19th inst. in regard to Montgomery county. The statements I make in correction are of my own knowledge. First, as to land titles and prices of lands in Montgomery county, I own a private index to the land records of the county, and every week am more or less engaged in correspondence with non-residents in regard to lands. There is little or no litigation in regard to land titles in the county. An action of trespass to try titles is a very rare thing. The squatting population referred to is situated in the southeastern part of the county, and that class of people hope to hold their places by pre-emption as against rightful owners. When they fail in this, they must, as a matter of course, buy or move. As to prices, I will engage to sell your correspondent, "T. M. L.," or any other man who wants a home, as good improved upland as there is in the State, in any quantity he may want, for less money than it cost to clear the land and build the houses—in many cases less than one-half—and he can get as good titles as anywhere in the State—a perfect chain from the sovereignty of the soil to the present owner, and on terms of payment easy and satisfactory; or I will engage to sell him unimproved lands, of quality from fair to prime, at from \$1 to \$2 50 per acre, with guaranteed titles. Improved lands range from \$5 to \$10; unimproved, from \$1 to \$5.

As to character of population, prices

of goods, etc.: The "aristocrats who affect patrician style" are very scarce, and, I think, when your correspondent left, the only man in the county who reminded him of the "frog in the fable" left with him. Our people are plain, simple, industrious, and heartily welcome "the poor white" man, to which class a majority of them belong. Our "store-keepers" do not demand exorbitant profits. If you, Mr. Editor, will send me a bill of goods bought of your retail dealer in Galveston, the merchants in the town of Montgomery will fill your bill at the same or less prices than you paid on the Strand or on Tremont.

I do not conceive that a religious newspaper is a fit place to discuss questions of removing county sites. These are questions of local interest, and frequently involve local prejudices and bickerings; but as the ADVOCATE has published T. M. L.'s comments on this, it will be just to set the matter right, so far as to correct his misstatements.

Willis is situated on the Houston & Great Northern Railroad, but is not within a few miles of the centre of Montgomery county. It is situated about seven miles from the north boundary line, and about eight miles from the east boundary line of the county. Montgomery, the present county site, is eighteen miles from the north boundary line, and seven miles from the west boundary line. The voting population of the county east of the San Jacinto, and including Willis, is 618. That of the county west of the San Jacinto, and including Montgomery, is 1021. The change to Willis would accommodate 618—1639ths of the voters of the county, and inconvenience 1021—1639ths. This is T. M. L.'s idea of justice. The tax-payers of the county are resident about in the same proportion. Montgomery is nearer the centre of population of the county, and almost as near the geographical centre, as Willis. The geographical centre is west of the San Jacinto.

Now, in conclusion, permit me to say there is no county in the State offering better inducements to immigrants. If a man will come here, and is industrious and energetic, with or without money, he can buy a home, and, T. M. L. to the contrary notwithstanding, he can get as good titles as ever emanated from the government of Mexico. He can buy all his supplies, except corn, as cheaply and on as good terms as anywhere. He will find as good society, not proud, stuck-ups, but good, honest, plain, intelligent men and women, with warm hearts and open houses. What ever may be his religious preferences, he will find some of his own church, whose tongues beareth no evil, and whose hearts are full of Christian charity. He will find good land, good timber, good water, and good health, good schools, and a house of religious worship in almost every neighborhood.

By publishing this, you will confer a favor on many of your readers in this county. The old readers of the ADVOCATE will recognize the signature of

LLEWELLYN.

MONTGOMERY, March 23, 1873.

The Missouri, Kansas and Texas Railroad Company has decided to build its southeastern branch to Tyler.

## Our Outlook.

## TEXAS METHODISM.

—Rev. C. J. Lane, of the Austin District, Texas Conference, sends us the subjoined encouraging news respecting a portion of his circuit:

Let me say to the readers of the *ADVOCATE* that I have paid my second visit to the Columbus and Osage work, and also to Navidad circuit, and find both fields in a very promising condition. Brothers Spencer and Ercanbrack are working faithfully, and you may expect to hear of their having gracious revivals before the summer is ended.

—Rev. J. W. Fields writes:

Please say through the *ADVOCATE* that the reason of failing to reach several of my late quarterly meetings on the district was protracted family affliction. My family are now better, and I am just starting out on my work again. I hope those interested will excuse me. It is hoped that Bishop Keener will be in attendance at the district conference. We hope to see a general attendance of preachers and laymen. Visiting brethren outside of the district are also cordially invited.

## SOUTHERN METHODISM.

—The *Episcopal Methodist* thus describes an interesting scene that transpired during the recent session of the Baltimore Conference:

One of the grandest episodes that ever delighted a traveler along the highway of duty was the impromptu transition from the ordinary routine of conference business to the more spiritual narration of Christian experience. Here were representatives of the Northern and Southern Methodist and Presbyterian Churches, all exhibiting the spirit of love, and speaking the language of peace. Bishop Doggett was class-leader. After singing an old-fashioned hymn, in the old-fashioned Wesleyan style—that is, unanimously and lustily—the venerable John Bear, of the M. E. Church, led in prayer, and then followed a scene which neither pen nor pencil can portray. A number of Methodist ministers of both churches testified of the power of divine grace in the act of pardoning and cleansing from sin, and of its legitimate fruits in the impartation and out-growth of Christian love and fellowship.

Our Presbyterian brethren showed what good Methodists they would make, if they were not better Presbyterians. They spoke with the promptness and precision of a veteran Wesleyan, as though they had been all their lifetime accustomed to class-meetings and love-feasts, which, however, finds its full explanation in the fact that “where the Spirit of the Lord is, there is liberty.”

How timely and appropriately was this hallowed scene closed by the venerable John Miller, of the M. E. Church, raising his tall, manly form to the full measure of his stature, and with subdued emotion, asking the privilege of repeating a verse of Scripture: “Behold how good and how pleasant it is for brethren to dwell together in unity!” And why is it good and pleasant? he added. “For there the Lord commanded the blessing, even life for evermore.”

—The *New Orleans Advocate*, announcing the death of Rev. Greenberry Garrett, says:

This venerable minister died in Sumnerfield, Alabama, on Thursday, March 20. At the time of his death he was on the superannuated list of the Alabama Conference, and had been a preacher since 1821. His last hours were eminently happy and triumphant. Bro. Garrett was a pillar in the church, and a chief man among his brethren. His character was a rare combination

of strength, simplicity and nobleness.

—The *Winchester (Va.) News* says: “Our citizens on last Tuesday morning parted with much regret from Rev. Dr. Rosser, who has been laboring so successfully among our people at the Braddock street church. The meetings, however, are still kept up by the pastor, Rev. Mr. Carson, and many mourners nightly present themselves at the altar. Up to the present time there have been 375 conversions.”

Dr. Rosser, has also been holding a meeting in Knoxville, Tenn., and is soon to commence a meeting in Wytheville, West Virginia.

—The General Conference of the Colored Methodist Episcopal Church in America was to have convened at Augusta, Ga., on March 19th. Several of our Bishops were expected to be present to assist Bishop Miles, two or three new Bishops to be elected, an editor chosen, and other important business transacted.

## NORTHERN METHODISM.

—The Rev. Dr. J. P. Newman, the President's late pastor and chaplain to the Senate, has just been commissioned by the President on a private mission to China. He is to visit Foreign Consuls, and exercise over them a sort of supervision, the nature of which is not exactly known. The General Conference of the Methodist Episcopal Church having established a mission in Japan, Bishop Harris is to be sent out to supervise the laying of the foundations of this work. Bishop Harris will accompany Dr. Newman, and avail himself of the influence and protection of the American flag officially held over his head. Formerly the complaint was that no clergyman had a chance with the Government, unless he were an Episcopalian. The Protestant Episcopal Church, it was said, filled all the important chaplaincies in the Army and Navy, and that is too true even yet. But now the men of the Methodist Episcopal Church seem to have the ear of the Government, and to be in special favor at the American Court.

The above item, taken from the *New York Evangelist*, will be suggestive for thoughtful minds.

—For four years past there has been a class of Chinese in the Taylor street Methodist Church, Portland, Oregon. Five of its members have been converted, and have returned to China, to labor for Christ among their countrymen.

## EPISCOPAL.

—Some sensation, says the *Christian Union*, has been created in London's religious circles by the withdrawal of the Rev. Capel Molyneux, Vicar of St. Paul's, from the Church of England, after a ministry in it of forty-five years' standing. He has commenced an independent service, announcing himself as a minister of the church of Jesus Christ wherever it is to be found on earth. As it is not found to his soul's desire in the National Establishment, he secedes from it to seek the true one. It may be mentioned that, not long before this, Rev. Richard Gardner, for nearly forty years Vicar in Winchester, took the same step that Mr. Molyneux now takes, justifying his secession on the ground of the errors which have crept into the Church of England, and are openly countenanced by many clergymen, such as substituting sacrifice for the Lord's Supper, a priesthood for a Redeemer, and an altar for a table.

## PRESBYTERIAN.

—The Rev. E. P. Hammond writes to the *New York Evangelist*, that in every city of Iowa where he has labored the past winter, there has been an evangelistic union formed for the express purpose of furnishing workers to smaller

places where they wished assistance in commencing meetings. Such delegations have been greatly blessed in their efforts. As many as eighty went with Mr. Hammond from Burlington to Mount Pleasant, a distance of thirty miles, and about half as many from Des Moines to Council Bluffs, a hundred and forty miles apart.

—The *Presbyterian* shows in the following statement what earnest Christian women can do in the field of foreign missions:

The ladies of the Women's Foreign Missionary Society in Philadelphia in June last undertook to raise \$10,000 to buy Woodstock, a home and school for missionaries' children in Northern India. They have accomplished their task, having raised the sum needed, and \$1,200 in addition to cover the premium in gold. The Woman's Presbyterian Board of Missions at the Northwest have engaged to raise \$2,000 to put the building in thorough repair and place suitable furniture within it, and this pledge has been nearly, if not quite, redeemed, so that this work may be regarded as fully accomplished. The children of the missionaries will not be compelled to return to the United States for care and education, but may remain within the reach of their parents and under watchful eyes. Meanwhile the society has undertaken to raise \$6,000 to build a school building in Sidon, Syria, which is earnestly asked for by the missionaries there.

—New York City has had ninety-one Presbyterian Churches. The first church of this denomination was organized in 1706, and the first house of worship was built in 1719.

## CONGREGATIONAL.

—A new feature in the recent ordination service at the Congregational church of Southington, Conn., was the appearance of a layman in the pulpit—Deacon Samuel Holmes, of Montclair, N. J.—to deliver the charge to the people.

## BAPTIST.

—One hundred persons were baptized at Rev. Dr. Baldwin's church (Baptist,) in Albany, on March 2d. The largest number heretofore baptized in that city was in 1843, when fifty-four were baptized at the old Greenstreet church, of which Rev. Mr. Hodge was pastor.

—Dr. Shaver, in a vigorous editorial on missions, says that American Baptists contribute, for all forms of missionary work, an average of 31 cents per member, and only \$1 for \$89 worth of church property.

—A bill is before the New York Legislature to change a usage of sixty years' standing in the Baptist churches, namely, prohibiting all non-church members from having a voice in the secular interests of their churches.

—During forty years, the American Baptist Home Missionary Society has commissioned 5,812 missionaries, who have performed 3,816 years of labor, and have baptized 67,020 converts.

—The pastor of the Union Colored Baptist Church, of Baltimore, reports a number of interesting conversions of colored people from Romanism.

—The Baptist Missionary Union employs 114 missionaries in Asia and 500 native preachers.

## FRIENDS.

—A conference of Friends has been held in London, attended by three hundred to four hundred of the brethren, at which, with great unanimity, it was agreed that the society should take an interest in foreign and home missionary work, the temperance movement, and Sunday-schools. These measures will be brought for recognition, before the next yearly meeting in May.

## LUTHERAN.

—Our *Church Paper* says: “There are not less than 45,000,000 Lutherans—about one-half of all even claiming to be Protestants. It is already, in point of numbers, the third in the United States.

—Lutherans fresh from Fatherland retain the old German custom of taking up a collection at weddings and baptisms.

—In Philadelphia there are twenty-five Lutheran churches, of which eleven are German and fourteen English. Nine of these churches are missions not yet fully established. The aggregate number of communicants is 8000.

## CATHOLIC.

—Much excitement has been created in Cleveland, Ohio, by the recent Lenten pastoral of Rev. Dr. Gilmour, Roman Catholic Bishop of the diocese. The document asserts the supremacy of the church over the state, censures the present system of public school education, which he claimed is imperfect; insists that Catholic families shall send their children to Catholic schools unless absolutely impracticable; directing that marriages shall not be contracted with persons outside the Catholic Church, and says that if necessary Catholics must insist upon and demand their rights as citizens at the polls. Church property shall not hereafter be controlled by trustees, but shall be transferred to the Bishop.

—The Marchioness Patrizzi, a Catholic lady in Rome, has pitted herself against Mrs. I. B. Gould, an American lady, in an attempt to establish free schools for children. The former offers the inducement of a dinner over the latter.

## MISCELLANEOUS.

—During the last ten years 385,000 copies of the Scriptures have been circulated in Turkey, for which nearly £18,000 had been paid. It was found that the Bibles sold were valued and read, and hence their gratuitous distribution was abandoned.

—The oldest foreign missionary now living in active service is supposed to be Rev. John Ross, of the Free Church of Scotland, whose field is in South Africa. He completes the fiftieth year of his work the present month, and in celebration of the event the Scotch Foreign Mission Board have resolved to send out to him \$2500 to enable his native congregation to build a new house of worship for their use.

—A student of the Lane Seminary lately sent his mother a copy of “Secrets of the Convent and Confessional.” The lady lent it in succession to six families of her friends, all Protestants, with children in Romish schools. As a result, all the children of all the families were removed to Protestant institutions.

—A revival has been going on in certain parts of France in connection with Protestant churches. In the Haute-Loire, the wife of the pastor of the National Reformed Church, in a mountain region, formed a small circle of pious women, who have prayed together, and sought how they should please their Savior by working for him. Bible study, Sunday-school, and visitation of the sick, have been the simple means of glorious results. The church has been crowded and many conversions have occurred. Some of the young lace-makers sit up two hours later than usual every Saturday to gain money for the Home Missions. One young woman has been the means of bringing to Christ one or more persons in every house of her small village.

—The University of Vienna has the largest number of professors and students of any institution of its kind in Europe: Professors, 228; students, 3,680. In Berlin there are 179 professors and 3,297 students, and in Leipsic 134 professors and 2,418 students.

**Apostolical Succession.**

MR. EDITOR—Perhaps an apology is due the readers of the *ADVOCATE* for bringing before them as old a subject as the doctrine of "apostolical succession," as held by a certain branch of the church, the exclusive claims to which have been so frequently refuted. But as this claim is frequently renewed and propagated among people who have never examined the subject, it becomes necessary to give it renewed attention.

In a monthly published in Galveston, termed the *Diocese of Texas*, appear two articles over the signature of "Caney," the first headed "Is not one church as good as another?"

To the second of these articles I make no reply, it being a mere deduction from the first. The object of the first is to show that among Protestant Christians the Protestant Episcopal Church alone has a divinely authorized ministry; and, therefore, the only ministry having a divine right to administer the Christian sacraments. The object of the second is to prove that all Christians ought to be members of this one church.

If the position assumed in the first article be correct, that in the second follows, as a necessary sequence. The design of this article is to prove that the position assumed in the first of the articles already mentioned is not sustained, either by the New Testament or authentic church history. Nowhere in the New Testament is any mention made of bishops as distinct from presbyters or elders. Mark: the argument of "Caney" proceeds upon the bishops being an order of the ministry superior to that of elder; and, having received ordination through an unbroken line of succession from the apostles, have the sole right to ordain men to the Christian ministry.

Let us now examine the teachings of the sacred Scriptures upon this subject, (Acts xx., 17-28): "And from Miletus he (Paul) sent to Ephesus, and called the elders of the church," and said unto them, "Take heed unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers or bishops." (Greek, *episcopos*; acc. plural). Here elders are called *bishops* by the apostle.

In the third chapter of Paul's first epistle to Timothy we read of bishops and deacons, no mention being made of elders, for the plain reason that the terms bishop and elder were used interchangeably for the same order in the ministry. In the fourth chapter Paul says to Timothy: "Neglect not the gift which is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."

In the first chapter of his second epistle to Timothy, Paul says to him: "Stir up the gift of God, which is in thee by the putting on of my hands." If the apostle here refers to the miraculous gifts of the Holy Ghost, he has no reference to ordination. If he refers to ordination, the quotation from the first epistle shows that the elders were associated with the apostle in the solemn ceremony.

In Paul's epistle to Titus he instructs him to ordain elders in every city; and immediately, speaking of the qualifications an elder should possess, he adds, "A bishop must be blameless;" still using the words interchangeably for the same order in the ministry.

"Caney" objects to proof being brought against the position assumed by him from the mere use of words; because he tells us the Greek word *episcopos* "sometimes signifies a supercargo." Before his objection can be made valid, he must prove that it has this meaning when used in an ecclesiastical sense. He will not presume to say that the apostle, by the use of the word "*episcopos*," signifies a supercargo.

Wishing to be brief, I now present

a few quotations from church history to close my argument.

Clemens Romanus, who was contemporary with the apostle John, mentions only two orders in the ministry.

Lord Barrington says: "Bishops with him are one with elders, as any one may see by reading his epistle."

Ignatius says: "Presbyters presided in the place of the council of the apostles."

The presbytery at Alexandria, prior to A. D. 250, elected one of themselves, placed him in the chair, and called him bishop, but never ordained him.

St. Augustine says: "By a presbyter you must understand a bishop."

My last quotation I take from the words of a convocation of the Church of England, presided over by Thomas Cromwell, as the King's "Vicar-General." This convocation says: "In the New Testament there is no mention of any degrees or distinctions in orders, but only of deacons or ministers, priests or bishops."

This declaration was signed by Cranmer, Archbishop of Canterbury, thirteen bishops, and twenty-three others.

In conclusion, I will say that I have no controversy with the Episcopal Church as a body of Christians. I honor her for her noble army of martyrs, and for the host of able defenders of the faith which she has produced. I admire her incomparable litany, and noble forms of family devotion.

Will "Caney" permit me, in conclusion, to make a few suggestions?

He illustrates the difference between the condition of the church before the reformation and after it by the difference between an unwashed and a washed face.

Good brother, give it one more washing. Wash away the habit of bowing to the bread and wine upon the sacramental table; bow to Jesus, not to symbols that represent his broken body and shed blood. Wash away the practice of kneeling facing the picture of a lamb upon the chancel window while praying, or facing the picture of a dove while pronouncing the benediction. Preach the doctrine of repentance, faith, the direct witness of the Spirit, holiness of heart and life, then you and your co-laborers will be hailed as brethren beloved in the Lord. JNO. C. HUCKABEE.

**MATAGORDA COUNTY.**

**Reverie.**

FLORENCE E. PIPKIN.

The afternoon is now declining. I sit beside the open window looking toward the west, which is all glowing with the radiance of sunset.

"The winds of heaven are hushed and mild As the breath of a slumbering child."

Near by me the grand old forest looms up, now brightening into vernal beauty at the approach of spring; and to my ear comes with mournful cadence the note of the lonely whip-poor-will. Near the western horizon high banks of crimson and orange-colored clouds are gathering one by one, sweeping in pomp around the dying sun, while far to the southwest my eye is attracted by a beautiful cloud—a ship of gold in the blue sea of ether seeming to have floated up from some fairy region of the tropics. Impelled by a sudden motion of the evening breeze, it sails along slowly and gracefully, assuming fantastic proportions, and wearing a more gorgeous flush, as it joins the train of glittering clouds around the sun, gathering radiance from the departing glances of the golden orb which sinks from view. I gaze upon the lovely scene until the rays of light have faded away, and the clouds have become "tintless and naked and noteless all." Then, while the dusky veil of twilight is falling around, swift-winged thought carries me back to scenes of the past; and in retrospec-

tion I behold those happy, by-gone days, which were as golden-tinted as those clouds were, ere the light of the sun was withdrawn—those radiant days that crowned me, when all that is bright and beautiful in life clustered around my pathway, each blessing I enjoyed being prompted by the thoughtful care of a loving heart, and supplied by a kind, caressing hand; and, in contrast to those days, unrelenting thought presents to my mind the bleak, dreary season which followed, clouding me in darkness. I reflect

"On that midnight of bitterest anguish,  
When I deemed that no morrow could dawn,  
When the light of the eyes that I cherished  
Was from me forever withdrawn."

It was in those days of sorrow, while bearing the burden of grief and bereavement, that all nature, all things pertaining to life, seemed clad in sable drapery—'twas then

"I shrank from the desolate future  
As I gazed down the vista of years."

"The sun of happiness and love will nevermore shine for me upon earth!" I then exclaimed in the depth of my anguish. But now, sitting here in this calm twilight hour, I look back to that dreary time of sorrow, and realize the truth of Schiller's words: "No pang is permanent with man. From the highest as from the vilest things of every day he learns to wean himself; for the strong hours conquer him."

I know that "time, the unchanging, ever onward," has brought me a degree of repose, and the truth of the words of the Psalmist in the Holy Book recurs to me with renewed force: "The Lord upholdeth all that fall, and raiseth up all those that be bowed down, and his tender mercies are over all."

Again I turn my eyes to the holy firmament above me,

Where, trembling from the vaulted skies,  
The stars look out, like thoughtful eyes  
Of angels calm reclining there,  
And gazing on our world of care!"

and far over the eastern hills the full moon is rising, dispelling the gathering shades of night. There seems a spell, a witchery in the hour; and its magic influence enters my heart, filling it with a holy calm, and when I reflect that in my reverie I have been recalling those happy days of yore, I can but murmur the lines:

"And what remains of days so fair?  
A memory that is half a prayer;  
A love which owns immortal ties,  
And lifts itself above the skies;  
A hope which glids with heavenly light  
The darkest hours of earthly night."

**Sunday-School Convention.**

MR. EDITOR—I notice in a recent issue of the *ADVOCATE* a call from Brothers DeVilbiss and Horton, for a change in the time for holding the Sunday-school convention for the West Texas Conference.

I confess that I am not satisfied with the provision made by the conference for the convention. The resolution is in substance: "That we concur in the suggestion of the San Marcos district conference in recommending a Sunday-school convention;" and fixes Helena as the point at which to hold the convention, and the first Thursday in May as the time.

The conference fixes the number of delegates to which each charge is entitled, but nothing is said as to whether they shall be lay or clerical, elected or appointed. It does seem to me that, without any programme, confusion must be the result. To make any convention of force or authority, it is necessary that there be properly constituted delegates; not one part elected, another appointed by one party, and another by another, and others self-constituted.

I would suggest to postpone the convention until the presiding elders can meet and adopt some regular plan for choosing the delegates, so that those who meet in the convention may feel that they have the authority of the church to act, and all act under the same authority. C. M. C.

**TEXAS ITEMS.**

The neighborhood of Gonzales was visited by a copious shower recently. No great damage was done to the crops by the late cold snap. Grasshoppers have made their appearance but inflicted no injury yet.

Jack frost came very unwelcomely on Tuesday night, nipping fruit in the bud and playing havoc with gardens generally. Corn and wheat badly damaged and farmers and gardeners vexed in the extreme.—*Williamson County Record*.

We learn from the "bone and sinew of the country," that the farming prospects of Falls county, throughout its length and breadth, were never better or more flattering. Some corn we are told, is six or seven inches high.—*Falls County Record*.

The first through train over the Houston and Great Northern road to Tyler went up last week, whereat the Tyler people were greatly rejoiced. Regular trains to Tyler will commence running about March 31. Verily, the good work goes bravely on.

The merchants of Houston, having made up a sufficient sum, offer special cotton premiums at the State Fair, as follows: best bale, 400 pounds or over, \$125; second best bale, \$75; third best bale, \$50. This does not include cotton from improved seed; each competitor to have but a single entry. The Awarding Committee are Messrs. E. R. Wells, Wm. Christian, and Fred. Stanley, each representing one of the heavy mercantile houses of Houston.

A violent whirlwind passed within a few miles of this place on Sunday morning last before dawn. The place of Mr. T. J. Chaisson, about two miles from town, was in the path of the wind-storm, and his residence, outhouses, fences, etc., bear unmistakable marks of its fury. The gutters of his house were torn off, an outhouse utterly demolished, and the fencing around his farm lain prostrate. We learn that at Weiss' Bluff trees were uprooted and considerable damage done in that neighborhood.—*News Beacon*.

Three days' absence among the hills of Kendall county furnished us with these facts: All the fruits of that region are killed by frost; the wheat crop is promising, although in danger of grasshoppers; a considerable immigration of the very best class of people is coming into the county; good farming unimproved lands are selling from \$2 to \$10 per acre, according to locality; improved lands are not on the market. Sheep raising is nearly abandoned in the county, giving away to other stock, and the cultivation of small grain. It is a magnificent country, and will some day team with a wealthy population of farmers proper.—*San Antonio Express*.

Notwithstanding the general cry to that effect, we do not believe the peach crop was entirely destroyed or seriously injured by the frost of a week ago. The leaves on the trees were a sufficient protection, in most cases, and the frost will merely have the effect of stripping the trees of their superabundant load. There is generally a yearly rumor that everything is killed, by frost, or cold, or heat, or drouth, but the reports generally overdo the matter. The same holds good with regard to corn, and most garden vegetables. We have seen cotten in the second joint cut down, and afterward yield abundantly. The wilting of the tops of underground vegetables, such as beets, onions, radishes, potatoes, etc., is no assurance that the root has been killed, and it takes a very heavy ground freeze to keep them from ultimately maturing. As for corn, those who plow up and replant, after a slight freeze, have their labor for their pains. This assertion is borne out by the experience of many old planters.—*Waco Advance*.

## Correspondence.

## Texas University--Blank Forms.

In accordance with the generous resolve of the late conferences, blank forms have been furnished by mail to every preacher in charge in the State. If any preacher in charge of work does not receive one, he will confer a favor by notifying the Advocate Publishing Company. It is possible that we have not correct information as to the postoffice of every preacher.

Immediate attention to the matter is earnestly requested. It will require very little labor to fill out the blanks, but, inconsiderable as the matter may appear, we wish to assure them that it will be—if carried out faithfully in the spirit of the resolution adopted—of incalculable value to us in the future operations of the University. We beg the brethren not to underrate this matter. We are now expending a large amount of money, relying upon their pledge to send us the names and post-office of every friend and member of the church in their several charges. Brethren, move promptly, and you will confer a benediction on our enterprise.

F. A. MOOD, Regent.

## Fairfield Circuit--Northwest Texas Conference.

This circuit is west of the Trinity and east of the Texas Central Railway (except one appointment), north of the International and south of the Tehuacana creek, which is a tributary to the Trinity.

There is but little prairie in its bounds, and very little of the black waxy mud. Many of the improvements are more comfortable and more tasteful than may usually be found in many other counties. As to the intelligence of our people, I need only say that the *Southern Review* is found in several families, where it is highly appreciated, and several others are speaking of taking it.

Last fall the Fairfield and Butler circuits were thrown together, and two preachers put on it. Both of these fill every appointment monthly. This is heavy work, but is cheerfully performed. The second quarterly conference is past. Between the first and second the preachers had each made some eighty or ninety pastoral visits, and punctually kept up their week-day and Sunday appointments. There are still, at least on this circuit, a few left of the tribe who once valued their holy religion enough to leave their secular concerns for a few hours once a month to attend the house of God. We have received several accessions by letter. Perhaps we may be able to take up several promising young recruits to the itinerant ranks this fall.

Most of the churches on this circuit are showing their appreciation of their gospel privileges by the noble promptness with which they meet the pecuniary necessities of their preachers.

S. D. AKIN.

March 20, 1873.

## A Tribute.

MR. EDITOR—Without his knowledge, and contrary to his consent, may I be permitted to state to the many afflicted among your readers that there is, in my opinion, and generally in the estimate of the community in which he lives, no more skillful surgeon in the South; none who more thoroughly understands and successfully treats chronic diseases; or has more skill in the treatment of the eye and ear; or who more heartily despises all forms and shades of quackery, and would more promptly refuse his permission to the publication of such a statement as this, than S. F. Starley, M. D., of Fairfield, Freestone county, Texas.

My compassion for the suffering who need his services elicits this statement.

S. D. AKIN.

March 20, 1873.

## A Sunday Law.

MR. EDITOR—A recent conversation with one of our Representatives, now in the State Legislature, induces me to send this article for the ADVOCATE.

We talked on the necessity of a revision of the present Sunday law, so that, instead of permitting stores, saloons, and all trading establishments to be opened and kept open till 9 o'clock A. M., the law should be so changed as to compel all trading houses to be closed from 12 o'clock Saturday night till 12 o'clock Sunday night. He thought it injudicious to legislate on this subject; thought the proper plan was to bring moral and religious influences to bear on the public mind; said many of our people did not believe in Sunday at all, referring mainly to the foreigners in our midst; that such a law would be oppressive and burdensome to them; and that hereafter these very people might become our law-makers, and pass a law directly at variance with a good and stringent Sunday law should our present Legislature pass such a one. This policy, no doubt, seemed plausible to him, though an old church member. Let us look at it a little. Laws are passed against stealing, murdering, perjury, gambling, carrying firearms, obtaining money on false pretenses, depredate on a neighbor's rights, disturbing religious worship, etc., etc. Why not leave all these matters to be remedied by moral and religious influences? Answer: because public morals, peace, order and safety, and the prevention of crime, demand just such laws. Besides, but for the salutary and restraining influences of law, many of the characters legislated against could never be reached by moral and religious influences. By parity of reasoning, we think there ought to be a stringent Sunday law. "Righteousness exalteth a nation, but sin is a reproach to any people." What tends more to the injury of public morals and order than a total disregard of the holy Sabbath on the part of a whole community? The present law is doing uncalculable mischief. The stores and drinking establishments being opened by permission of law, are kept open all day Sunday; crowds of negroes hang about them; many of them get drunk, and enact such scenes as are a disgrace to any community. Aye, this is not the worst feature of these revolting scenes. Mere boys and young men frequent and hang about these places, and learn to drink and become familiar with vice. Most of these drinking places have gambling traps connected with them. What sort of training will these boys and young men get in such places as these? Will they be fitted for our future legislators, or judges, or jurors, lawyers, or other important positions in society?

Is it not the bounden duty of our present Legislature, said to be the best and most talented ever convened for legislative purposes in the State, to pass a stringent Sunday law, forcing store-keepers, traders and liquor vendors to close up during the entire day, and thus remove a prolific cause of public demoralization and injury from the whole community? What claims have these money-changers and liquor dealers to legislative indemnity? They have but little sympathy with our government, laws or institutions, only as they give them a chance to make money, no matter if that money be made at the expense of public morals and order, or the blasting of the hopes of fond and widowed mothers, or the bringing down of the gray hairs of a doting father with sorrow to the grave.

I see many counties have sent petitions to Austin requesting our Legislature to pass the Ohio liquor law. Ought they not to send an equal number for the passage of a Sunday law?

L. ERCANBRACK.

WINCHESTER, March 18, 1873.

## A Recent Trip.

MR. EDITOR—I have just returned from a trip to Cherokee, whither I went in quest of material of which to build a church at Tehuacana. I traveled horseback that I might have my horse, while there, to visit among the mills.

The first thing of interest presented was that the planters are bestirring themselves to put in a large crop. The weather has been favorable, and so far they have been successful. Corn is up and looking beautiful in Freestone, Anderson and Cherokee.

En route, I passed through Palestine, and observed great improvement since I visited there last, some fifteen months ago. The International Railroad has transformed it, and from a diminutive town it has grown into quite a populous little city.

From thence to Nechesville I followed the line of the International Railroad, by far the best road I have seen in the State. At Nechesville I found myself in a perfect wilderness of pine, while my ears were greeted with the noise of some half a score of mills that were making sad havoc with the beautiful forest, converting the stocks into a splendid quality of lumber. If the people who are agitating the fence question and stock law could get a glimpse into these piny woods, they would at once see the solution of the problem in the crashing of the timber and the cracking of the whip, the singing of the saws and the dispatch with which business is done by thorough-going men at the mills.

By-the-way, I passed by Stovall Academy, a Methodist school, of East Texas Conference, in prosperous condition, conducted by Brother Adams. It is a complete success, and its praise was in the mouths of all the people.

I had letters of introduction to Messrs. Sherrerd & Hanks, who perused them, and replied by donating a car-load of lumber; and they were followed by Geo. & J. Sherrerd, with 1500 feet; Ramsey & House, 500 feet; Davis & Shern, 1000 feet; Lord & McDonald, 2000 feet; Ezeell & Poesy, 2000 feet; and so on, until we made three car-loads, valued at \$300.

I applied to a mill owned by a man from Iowa, who said, "I suppose you are a Methodist or Presbyterian." Upon my informing him where I belonged, I also told him, though we might differ in belief, he ought to assist for the general good accomplished by building churches. He then informed me that he thought as much of the denomination I represented as he did of any of them of the kind, but gave me immediately to understand he had no sympathy for any of them. The mystery was soon solved when he informed me he was a Mormon.

At the next mill I was introduced to the proprietor, and found him to be a nice gentleman, but soon discovered there were some peculiarities about his doctrine. He was a Universalist and a man of no small degree of intelligence. After half an hour's chat relative to our faith and belief, I found he was interested deeply in men doing good, and was in sympathy with all of God's people and wished them well. He gave me a liberal donation.

Now, Mr. Editor, you observe the difference in the two characters: one close and penurious, and, of course, considering himself and wives saints, and showing no quarter to Gentiles; the other, we must say, as his doctrine indicates, was large-hearted and liberal to profusion. I am a Methodist up one side and down the other, or, in other words, warp and filling; and the more I learn of Methodism the more am I convinced it is the doctrine of the Bible, and the oftener I see it contrasted the better I like it, and take courage and thank God for Methodism and religion. "I tell the truth in Christ Jesus and lie not." If I were forced

to make choice of close, Calvinistic principles, or any thing that smacks of election and reprobation, or limits the benefits of the death of Christ to a favored few, or of the doctrine of the Universalist, I would choose the latter, believing it does greater justice to the love of God, who died to take away the sins of the world. It makes me shudder to think of men limiting the extent of the atonement. I thank God that there is efficacy enough in the blood of Christ to cleanse and save every apostate son of Adam, if they will trust therein.

I followed the injunction, "as ye go, preach." The mill boys had commenced a church. They worked on it night and day on learning I would remain over Sabbath. They soon had it complete. We had an interesting meeting; several penitents, and received three persons into the church Sunday night. There is work there, and plenty of it, for some good brother of the East Texas Conference. A better prospect for a gracious revival I have not witnessed these many days; people absolutely hungering and thirsting after righteousness; harvest truly white, but laborers few. I pray God that some of his servants may find them and gather in the sheaves.

R. H. H. BURNETT.

BIRDSTON, March 19, 1873.

## Waxahachie District Conference.

MR. EDITOR—I wish to announce in time to the official members of the Waxahachie district that our district conference session will embrace the 5th Sabbath in June, beginning at 9 o'clock A. M. on Thursday preceding, to be held at Waxahachie. We expect our worthy Bishop Keener, if possible, to be with us. Now, let all the official members and preachers prepare themselves well in both head and heart and be present.

I have this offer to make: I will award a book worth one dollar to the author of the best article written on each of the following subjects: First, "The best method of conducting prayer-meetings." Second, (1.) "The necessity for class-meetings." (2.) "The best method of conducting them." Said awards to be adjudged by a committee chosen by the members. Now, brethren, clerical and lay, do your best. To be sure the premium is not much, but the honor will be considerable to him who wins it.

Yours in Christ, G. W. GRAVES,

P. E. Waxahachie District.

WAXAHACHIE, March 28, 1873.

YOUNG MAN, DEPEND ON YOUR OWN EFFORTS.—Fight your own battles. Hoe your own row. Ask no favors of any one, and you will succeed a thousand times better than those who are always beseeching some one's patronage. No one will ever help you as you can help yourself, because no one will be so heartily interested in your affairs. The first step will not be such a long one, perhaps; but, carving your own way up the mountain, you make each one lead to another, and stand firm in that while you chop out still another. Men who have made their fortunes are not those who had five thousand dollars given them to start with, but started fair with a well-earned dollar or two. Men who have by their own exertions acquired fame have not been thrust into popularity by puffs begged or paid for, or given in friendly spirit. They have outstretched their hands and touched the public heart. Men who win love do their own wooing, and I never knew a man to fail so signally as one who had induced his affectionate grandmother to speak a good word for him. Whether you work for fame, for love, for money, or for anything else, work with your hands, heart and brain. Say "I will!" and some day you will conquer. Never let any man have it to say, "I have dragged you up."—Grace Greenwood.

**American Pulpit Thoughts.**

**Success and Failure.**

[Rev. C. W. Wendte.]

The consummation of the life of the tree, is to produce seed after its kind, but what if some untimely blight cuts off its budding promise? Is its existence therefore a failure? Surely not! There it has stood among its brothers, a thing of beauty that gladdened men's eyes as they beheld it. Year after year it has been garlanded with green in summer, and has shone with the scarlet and gold of autumn. The birds of heaven have nestled and sung among its branches, the bees have sipped nectar from its blossoms; the beasts of the field have rested under its protecting shade, and little children played about its mossy trunk. And even when cut down, its mission of usefulness is not ended, but its wood passes into the thousandfold uses of trade and manufacture, or crackles in your fireplaces to warm your body and cheer your heart.

So also human life, my friends, is not one chance, but a thousand. The special end you toiled for may not be attained. The steps you took towards that end will prove of far greater consequence. You are a business man, perhaps, and your ventures have been miscarried one after the other, and now you look sadly back through a long vista of disappointments and defeat. But meanwhile you are known to be a good man and true,—a kind husband and father, a loyal citizen and a faithful friend, and many a man who has passed you in the race for wealth and fame, may look with envy upon the love and respect you have gained by your personal character and services. Your want of success in business life may be due to some peculiar lack in yourself, or may result from something adverse in your surroundings, but remember that while your undertakings may fail over and over again, you *yourself* may be a glorious success.

And here we touch upon the true solution of the whole difficulty. We are miserable and sad over our failures in life, because we mistakenly identify ourselves with the special object we have in view. But that is a great mistake. It is because we cherish this superficial philosophy of life which makes the end supreme and counts for nothing the steps taken towards that end, that we produce such shallow and dishonest types of character at the present day—these shoddy contractors, flash-in-the-pan generals, sensational preachers, and claptrap politicians.—*Chicago Pulpit.*

**Eli Trembling for the Ark.**

[Rev. C. E. Cheney.]

The Ark has gone, and Eli sits with heavy, trembling heart at the gate of Shiloh waiting for tidings. "The Philistines are victorious." Terrible news, but that he can bear. "Israel has fled before the enemy, and thousands have perished by the sword." Disastrous tidings these; still he can hope for better things. "Thy two sons, Hophni and Phineas, are slain." He can live even through that. "The Ark of God is taken," and "it came to pass that when he made mention of the Ark of God that Eli fell from off the seat backwards by the side of the gate, and his neck brake, and he died, for he was an old man and heavy." He could live through the loss of all things else—but to know that the Ark was taken, struck his death-blow. Do you wonder? It was God's manifestation to Israel, it was their oracle of council and divine direction.

Do you remember a day when full of conscious sin you could find no rest, and God's finger turned just that leaf of your Bible on which was written, "The blood of Jesus Christ cleanseth us from all sin?" From that hour the Bible was the Ark of the Covenant to

you. Do you know that your Ark now is out on the battle-field, with the Philistines all around it? Do you know that there never was such need to stand like a rock in its defence? And do you feel Eli's eager interest in its victory?

In just the same danger stands the Ark of the Sabbath. In this very city it seems as though its enemies would prevail. Is your heart trembling like Eli's for its safety?

Was the Ministry the Ark by which God spoke peace to your soul? What is more fashionable to-day than to revile it, and lay the sins of individuals at the door of the class. In this fierce battle, my brethren, where are your sympathies?

The precious Sacraments of the Church—Baptism, the symbol of Regeneration, and the Holy Communion of Christ's love—are now assailed by argument and ridicule. Are your hearts trembling with solicitude? Are you coming up "to the help of the Lord against the mighty?"

Eli trembled not only with anxiety, but with a wounded conscience. He had permitted this desecration; had allowed the Ark to be profaned and degraded from its lawful purpose and his heart trembled for the result. Just such desecration is, alas! too common in the present day. The question of last November did not touch the "Kingdom which is not of this world," but yet on either side the pulpit was invoked, and in some cases the Ark of the Lord was carried into political strife.

Not unfrequently a man desiring political or commercial preferment, claims the influence of his church on this behalf. What right has he to make his religious associations a mill to grind out his selfish ends? To lay hands on the Ark and carry it into his battle with the world?

Infidelity is arraigning the truth of the Atonement, and assailing the citadel of Prayer. And half-hearted believers doubtfully inquire "Why not cease preaching threadbare doctrines, and take up the new issue of the day? Because the Gospel pulpit was not given for such a purpose. Like the Eddystone light-house its motto is, "To give light and to save life." When Harper's publishing house was wrapped in flames, some one said to one of the partners, "What shall we save first?" "The lives, the lives," was the reply. Our first work is to save men's souls. God's everlasting Gospel was never intended to be carried into the din of the ephemeral controversies of the day.—*The Working Church.*

**Wickedness in High Places.**

[Rev. T. DeWitt Talmage.]

I unroll the scroll of wickedness in high places still farther, and I see the crime of *bribery*. It was that which corrupted Lord Bacon in his magnificent position—it was that which led Chief-Justice Thorpe to the gallows. You know as well as I that in the past few years it has been almost impossible to get a law passed by State or National Legislature unless there was some financial consideration. When a bill has appeared at the door, the question among your representatives has been, "How much money is in this?" Reformers and philanthropists, with some scheme for the elevation of the nation, approach the door of the Legislature, or the door of Congress, and are laughed at because their hands are empty. Political bribes offered in the shape of preferment for office: "If you vote so and so, you shall have so and so;" "If you will vote for my bill giving a monopoly to my moneyed institution, then I will vote for your bill giving a monopoly to your moneyed institution;" "Here is a bill with which we shall have a great deal of trouble, but it must go through. Crowd the lobbies with railroad-men, and manufacturers, and contractors. Make an

entertainment for the members, and when they are good and drunk, have them promise to vote that way. Put a thousand dollars or five thousand dollars in the hand of this man who will be prudent in the distribution of it. Put two thousand dollars in the hand of this man who will see that it 'does good.' Be very cautious how you approach men. Now, we want only four more votes, and this matter will be all right. Give a thousand dollars to that very intelligent member from Westchester. Give five hundred dollars to that stupid member from Ulster. Now, we have but two more votes to regulate. Give three hundred dollars to this man, and he will be sick and stay at home; and then give three hundred to this man, and he will go to the bedside of his great-aunt languishing in her last sickness!" The day for the passage of the bill has come. The Speaker thumps his gavel on the desk and says, "Senators, are you ready for the question? All in favor of this bill that will vote one or two hundred thousand dollars, or a million dollars, into the hands of unprincipled speculators, will say Aye." Aye! aye! aye! aye! "All opposed, No." "The ayes have it." The money is wasted, the public treasure is gone, business is embarrassed, and our National and State Legislatures become the sewers into which the filth and the vomit of this nation empty themselves. If you think that I exaggerate the matter, go to any of these places just before a bill is to be passed, and learn that I have not more than half represented the truth in the case, and that this crime of bribery is smiting the whole country; depleting your wealth, O men of influence! grinding hard your faces, O you children of the poor!—*Methodist.*

**Spirituality and Morality.**

[Rev. H. W. Beecher.]

Do you suppose that bees have an argument read to them every morning when they go out in search of flowers? It is the honey in the flowers that draws the bees; and we find them nestling everywhere in the clover in consequence of such drawing.

Do you suppose that when one is walking at evening in the vicinity of an orange-grove, he needs a guide to direct him to that grove? No; the perfume in the air is a guide-board to it. Men find it by the sweetness which increases as they come nearer to it.

Are churches fragrant? Do they exhale sweetness? Are the men who go nearest to them, and who are most conversant with them, men whose confidence can not be shaken, that God has people on earth yet? If the fruit of the Spirit—love, joy, and peace; if real compassion; if glorious generosity; if patience one with another; if bearing one another's burdens; if hiding each other's faults—if these were the traits of associated Christian brethren, do you suppose you could keep men away from them? The world would gaze upon them with rapture. It would be like the opening of the gate of heaven on earth to hold them up before men.

On the other hand, how little has morality been inspired by the spirit of love! I look upon the vast organizations of business life, and I know that all human affairs are based on essential equity; and that truth, and honor, and honesty, and self-control, are the organic nature and interior of the great industrial avocations of human life. I know that more than anything else all industries are reciprocal benevolences, and that no industry can long maintain itself which does not confer benefit, and which is not giving an equivalent all the time. I know that the substantial reason for the various industries of life is that they confer happiness, impart strength, and build up society.

Every man who works rightly and

truly, therefore, is, though he may not know it nor enjoy it, working in channels which God meant should be filled with large benevolence.

Am I covering a cottage? As, kneeling on the roof, I lay and fasten the shingles, am I not spreading a shelter for the heads of those grown people and children who shall live there? And shall I never have a thought spring up in my heart that I am spending my hours, though it may be with some pain, so as to bless the families, one after another, that shall dwell in this cottage?

Shall a man shape a cradle and never think of the babes that will lie in it? "Whose babes shall they be? What shall become of them? Will not these who first are babes in this cradle, by-and-by, having grown to man's and woman's estate, look down here on little children of their own?" Shall he not ask himself such questions as these? And shall he not say, "Let me build it strong; let me make the curves right; let me give grace to it?" The sweet little children that are to be reared in that cradle sing to him, in imagination, while he works, and the day slips pleasantly past. And when he goes home at night, he says to his helpmeet, "I have been preparing a gift for society. I know not how many will be made happier by the work which I have done to-day." He thinks of the time when the mother shall sit over the cradle, and wet it with tears shed for the child that is not. This is a minor strain of thought, but it is still musical, though his heart is sad, and he grieves for her.—*Plymouth Pulpit.*

**Religion and Science.**

[Rev. F. L. Patton.]

Theology, as didactic, occupies a well-defined area. It does not profess to teach botany, to decide doubtful questions in geology, to account for the origin of species, to discuss rival schools of ethics or adjudicate between conflicting systems of psychology. Theology, as apologetic, on the other hand, touches secular science at a great many points, and the theologian is brought face to face with scientific hypotheses and becomes, of necessity, a party to controversy.

It is a noteworthy fact that the questions in science which awaken the most general attention, are those which concern our religious beliefs, and the interest felt in them is due largely to their theological relations. For there are some physicists whose devotion to Nature rises to ecstasy when they have hit upon a fact which they suppose will damage an ancient faith. These are the men who suppose that the laurels of Galileo and Luther are to grow green again on their brows, and that, under their leadership, the world is to witness a complete reformation in a discarded Bible. Religion helps the sale of scientific books more than is acknowledged. For outside of the narrow circle of scientific specialists, the ordinary facts of science would produce but little impression. It is only when men go below the surface of mere phenomenal existence, and strike the foundation granite of our religious nature, that they attract general attention. Men are religious at bottom, and the book which attacks our religious being is sure of being read by him who is anxious to oust his conscience, as well as by him who stands in timid apprehension that science will one day rob him of his God. The aspirant for popular scientific fame has his best ally in our religious nature. This it is which sells his books and crowds his lecture room. And it is this same religious nature which has invested some questions with an importance out of all proportion to their intrinsic value, until the pigeon facier is cited as a damaging witness against the inspired account of the origin of species.—*The Old School Presbyterian.*

## Texas Christian Advocate.

GALVESTON, TEXAS, APRIL 9, 1873.

## LARGEST CIRCULATION IN TEXAS!

SEE communication of "C. M. C.," on fifth page, concerning Sunday-school convention.

GOOD FRIDAY.—On next Friday, (the 11th inst.) at 10 A. M., there will be religious services at St. Johns, Galveston. The members of the church especially are earnestly invited to be in attendance.

THE CLARKSVILLE TIMES.—We had the pleasure of a call, last week, from W. J. Swain, editor of the *Clarksville Times*. The journal under his charge represents one of the best regions of our State. We commend that fact to the special attention of our Galveston friends.

DOCTORS DIFFER. Darwin told us that man descended from a monkey; now comes Prof. Cohn, who informs us that the human race sprang from a yeast fungus. Pedigree is an important affair, if there is any virtue in blood; but if these philosophers cannot do better than they have been doing, man will have but little to boast in the way of ancestry. One thinks better of his Bible when he notes the confusion which is visible in the language of the Babel builders.

THE *American Christian Review* tells of the expulsion of five persons from the church (United Brethren) in Flat Rock, Indiana, for the sin of covetousness. They had refused to pay their proportion of the cost of a new church-building. The general application of this rule to the religious world would thin out the membership of many churches in the land. The sin is a sad damage to the church, and is ruinous to the soul, but its disciplinary treatment is rather a difficult affair.

A MEMBER of the First Baptist Church, Wilmington, North Carolina, was recently expelled on the charge of "general worldliness." This rule would meet the case of multitudes in every branch of the church. Many members are as useless as so many wooden posts, lying loose in the house of God. They are in the way. The tree which bore only leaves was condemned. Many do not even bear leaves. The branches are bare and the trunk is dry and rotten. When a man stands in the way of sinners, he does it most effectually in the house of the Lord.

ST. JAMES.—The meeting which was commenced with the opening services of St. James, Galveston, under the labors of Drs. Cravens, Alexander and Walker, was continued through the week. Though but few penitents responded to appeals of the faithful preachers, yet we doubt not much good was accomplished. The sermons, earnest, pointed and evangelical, will yield abundant results. We trust the faithful labors of those engaged in the good work will be crowned with a glorious revival.

The audience room is neat and tasteful in appearance, and at the same time most admirable in its arrangements.

## PROSELYTING.

Proselyting is the device of weak and non-aggressive branches of the church. They shrink from the labor of going into the quarry to prize up the deeply embedded rocks, and hewing them into shape adapted to building; so they resort to the less laborious method of supplying their needs, by pulling any loose rocks of goodly size and fair proportion out of other people's walls.

## A BRACE OF ILLUSTRATIONS.

In a large Methodist church in the city of N— there was a season of considerable religious interest. Some were forward for prayer, and the pious were around them, instructing, encouraging, and uniting with them in prayer. Some dozen or more pews back, sat a prominent Methodist merchant, and an official member of a certain pretentious branch of the church. Said this gentleman to the Methodist, pointing towards those engaged in song and prayer: "Those are no doubt good people, and trying to do good; but I have been thinking for some time that a man of your position and social surroundings is out of place here, and that you had better join us." Said the Methodist: "I don't know if you are not right. I was quite young when I professed faith in Christ and joined the Methodist Church. I was zealous and happy then; but I have got much mixed up with the world. I am less spiritual and devoted than I used to be. I feel I am hardly fit to be here. I don't know if I had not better join your church." *Verbum sat.*

In another community, a member of the same proselyting communion said to a certain Methodist friend: "You ought to join our church." "Why ought I?" said the Methodist. "Because," said the other, "our church would afford you so many more privileges than the Methodist church does." Said the Methodist: "I don't want nor need any more privileges. Our church has its regular Sabbath services, the communion monthly; then we have Sabbath-schools, prayer-meetings, class-meetings, and love-feasts; then they insist on family and private prayer. I don't want any more church privileges. I fear I don't improve all I have now." "Oh!" said the other, "you mistake me; I don't mean such privileges as you speak of. I mean our church is liberal in its views, and would allow you, without serious censure, the theatre, the opera, the mask ball, a genteel horse race, a decent game of cards, and the like." "Oh!" said the Methodist, "I did not know that your people regarded such things as church privileges, or means of grace. I believe as a Christian I have no need of such privileges."

Let us say to the proselyter that, if he must seek to build up his communion by raiding on other communions, rather than by going out into the wide "world," which is white to the harvest, then let him show that his communion is better adapted to promote holiness of heart and life, and opens out a wider and better field of usefulness than the communion from which he seeks to persuade another. We would especially seek to impress upon him the importance of seeking to en-

lighten poor, hard-working mechanics, and poor widows who live by their needle; they have few books, and but little time to read; they may need light. The rich, the educated, the professional classes, have books, leisure and facilities for culture, and do not so much need his proselyting zeal. If you mainly confine your missionary labors to these upper and favored classes, you will subject yourself to the suspicion of seeking the "loaves and fishes" more than souls, the wool more than the flock. Take care, or you will damage your claims to the respect of the wise and good, and be suspected to care more for the "world" than for "Christ."

## DIDN'T MEAN TO.

Quite an amount of censure has been incurred by the two Drs. Tyng, of New York, because of their efforts to rescue Foster from the gallows. It may be possible that these gentlemen allowed their sympathies for a family to which they were connected in kindly church relations, and for a young man who had once been a Sunday-school scholar, to carry them too far. Still, while the journals are meeting out censures against what they consider mistaken sympathy, they permit some of the guilty parties in this wretched affair to go unwhipt of justice.

In answer to the question of the judge, whether he had anything to say why the sentence should not be pronounced against him, the unhappy man, with earnest but trembling voice, said: "I didn't mean to kill Mr. Putnam." Poor fellow! he was drunk when he struck the fatal blow. The law wisely says that is no plea.

Didn't mean to murder him! Nor do those who, in the social circle, tempt the weak to their ruin, "mean to" perform such a deed, and yet that deed is done every day. At home, in the house of friends, and in the gay assembly, temptations meet them every hour. The glances of beauty flash across the sparkling glass, and the example of staid matrons, or the smiles of sweethearts, allure the thoughtless to their doom. "They do not mean to" do such work, yet how often the terrible deed is done!

It is well known that intense cold suspends sensation, and after the earlier and painful processes are passed, the senses are benumbed, languor steals over the system, and the snow-drift, swept by the northern blast, seems to the dying man as attractive as a bed of down.

The earlier stages of the sinner's career, ere the moral sensibilities are paralyzed, are attended by pangs which often disturb the pleasures of the day and fill the waking hours of the night with remorse. As the soul recedes from the Sun of Righteousness, and the coldness of unbelief chills the heart, the moral powers yield to the influence till their sensibilities are destroyed, and the insensibility of the sinner is but the sleep of spiritual death to the soul.

When members of the church grow so cold in religion that their peace is no longer disturbed, their position is as perilous as that of other sinners.

## MEXICO.

A writer in the *Richmond Christian Advocate* refers to the suggestion we made, some time since, that each of the Texas conferences should sustain at least one missionary in Mexico; and calls on the Virginia Conference and other conferences in the East to unite in this work, and each one send out its representative.

If the preachers in Texas will take the matter in hand, we will be able to occupy the field. Bishop Keener, with wise foresight, has secured a place of worship, which will be the rallying point of a glorious work if we are faithful to our obligations. When the Chinese saw the missionaries building their churches of solid stone, they said: "These men expect to stay." Bishop Keener evidently contemplates the permanent occupancy of Mexico. We have no doubt the church will sustain his movements. Texas has sent out the first missionary, but Louisiana has secured the first house of worship. This action should stimulate our zeal.

Would it not be well if all the presiding elders would bring the matter before their quarterly conferences, and endeavor to secure united and systematic action? At the district conferences plans might be put in operation which would advance the work. Let us endeavor to direct the energies of the church into this great field.

Read the extract from Bishop Keener's letter in another column.

THERE is a mode of cooking which preserves the juices of meats and vegetables so effectually that the taste of the most epicurian is satisfied, and all their nutritious qualities preserved; while there are other modes which extract all the flavor from the food, and render it as digestible as a compound of saw-dust and sole-leather. The latter process is about as laborious and quite as costly as the first.

So it is with religion. We have known persons whose beauty of countenance was enhanced, and every noble and generous characteristic brought more fully to light, by the influence of grace. There is another style of religion which dries up rather than enriches our nature. It sours while it seeks to save. It reminds one of the skeleton forms in the prophet's valley of vision—it is "very dry." It takes dyspeptic views of life, and employs the means of grace as so many pills or powder, nauseous to the taste, which must be employed in working off man's moral diseases. We have changed the figure. It is like burnt coffee or scorched meat—badly handled in cooking.

THE latest estimates of the losses of the Boston fire give us the sum of \$81,841,144. We are also informed that one-half of this amount was owned by fifty-seven individuals, trustees, or corporations. There is comfort in this, not that we have any complaint against rich men, or any antipathy for corporations, but because the loss of a few luxuries, which the rich man may endure when the fire fiend sweeps away a portion of his estate, is a small matter when compared with that woe felt by one of the poorer class, who feels when trouble comes that it means starvation for himself and babes.



**IMPOLICY AND INGRATITUDE OF THE EPISCOPAL CHURCH.**

The Episcopal Church of England and its offshoot in America, the Protestant Episcopal Church, are all the time trying to unchurch and to deny the Scriptural and ecclesiastical claims of the Lutheran, the Presbyterian, the Baptist and Methodist Churches—churches vastly larger, more influential and useful than themselves. Now, not to dwell upon the arrogance and unscripturalness of all this, we submit it is most impolitic and ungrateful.

It is a fact notorious, and even boasted of by Protestant Episcopalians, that many of their bishops, and full one-third of their clergy, and a large number of their members, have been recruited from these very churches they would put down, and have not been reaped from the "field that is white to the harvest." Now, the Episcopal Church has no more ministers than she needs, but if she is indebted to these churches for them, and from her non-aggressive spirit can not raise up ministers from the world, nor from her own membership, is she not most impolitic, not to say ungrateful, to seek to put down these churches? Could she carry out her theories and realize her wishes, she would dry up the sources of her supplies. If there were no Presbyterian, Baptist or Methodist pastures, where would the diligent proselyters of this communion go foraging for supplies? Would there not soon be a dearth of bishops and other clergy? It really seems so to us.

How impolitic and how ungrateful it would be for Galveston, for example, to rail at and seek to put down the industry of the interior, from which comes the commerce which is the source of her wealth and population! Just so it looks to us when the Episcopal Church is proudly sneering at other Christian communions, and contemptuously calling them mere "sects," while the godly zeal of these same "sects" is helping her to large supplies of ministers and members. All this is intensified when we take into the account the fact that the Episcopal Church takes these ready-made Christians, and recognizes them as such, without any other conversion than they already claim to have.

THE "Order of United American Mechanics" recently demanded of Collector Burrows, of Brooklyn, that six of his employees should be discharged, assigning as the reason for the demand that these six men were Roman Catholics. This may be a reasonable request, but we can not see where the good sense comes in; and we are very sure that it has no religion in it. When demagogues try to use religion to enable them to consummate some political end, they wear the cloak so awkwardly that but very few are duped.

ONE of the secrets of success in any pursuit is expressed by the single word, "preparation." Its value is visible in matters great and small. Neither the war-like prestige of France nor the valor of her armies supplied that thorough preparation which enabled the German commanders to move on from one victory to another, until the capital of France surrendered. The German

leaders were more thoroughly acquainted with the topography of France than were the French marshals, while their armies, not more brave, but better armed and better fed, were able to wrest from the French the glory which for centuries had been their boast. Every day life affords additional illustrations. The land badly prepared will render a poor crop, despite its fertility. The student's genius will not supply the absence of application, and lessons poorly prepared will at length class the brightest intellect with the dunce.

The preacher learns the importance of this word, or, if he fails, his congregation learns it for him. The absence of preparation will take the edge off of sermons which might have left deep impressions. The sermon which gives only the result of pulpit thought will furnish but little, in the long run, which the people will take home and ponder over. The best sermons are the fruit of thought and research, sanctified to the Lord by earnest prayer.

A CHRISTIAN at love-feast said that "the fear of death had not been entirely removed, but he trusted that when the final hour came, dying grace would be given." We have no doubt that grace sufficient will meet us every day when our faith rests on the promise. Yet we are not sure but that living grace makes as heavy drafts on divine aid as the grace that supports the dying. We may manage to get along with a less amount, because death allows neither concealment nor trifling; but the grace that holds the soul to the cross true as the needle to the pole in every trial, is the same in quality, and possibly the same in degree, that will be required when we die. The final assault may be more terrible than any that has gone before; but the soul that has had living grace will meet that final conflict as calmly, and triumph as surely, as on any previous battle-field.

The sailor needs his skill when his vessel threads the channel and crosses the breakers which separate the harbor from the ocean; but he needs none the less when he crosses the ocean swept by storms or filled with many a hidden rock. The soul which goes through life feeling "I have each day God's grace to sustain," may rely on its presence when its final struggle comes.

"I AM thankful for the telegraph," said a friend the other day. No wonder: A member of his family was sick, and, though many miles away, he was as promptly posted respecting her condition as if he had stood by her bedside. It is a wonderful invention—this ability to communicate with distant sections in a moment's time.

We are grateful for that other line of communication which brings man so near the throne of God. With all the inventions of an age, we are helpless still. Science moves within limitations, and with all its facilities at our command, sickness will invade our homes, or misfortune may blast our future. What a wonderful privilege to be permitted to come near God in prayer, and be assured that the operations of the telegraph are not more certain than the promise of Him who said: "Ask and it shall be given you!"

**LETTER FROM BISHOP KEENER.**

We find in the New Orleans *Advocate* an interesting letter from Bishop Keener, written while still in the City of Mexico, from which we make the following interesting extract. After giving an account of the purchase of the Capilla de San Andres, he says:

I had expected to be present at the Baltimore Conference to urge a collection for Mexico, but now see that to be quite impossible. The work of securing property can not be put off. Presently many Americans will be here, attracted by the facility of reaching this beautiful land. Other churches will be here seeking location, and advantages will probably never be so fair again for giving Southern Methodism the full force of position. Not only is this city the centre of everything in Mexico, but it is very populous, and presents a field white to the harvest, which ever way the eye turns. Protestant worship is protected at the capital more efficiently than in other places, though at present the authorities have been prompt to maintain freedom of religious opinion in every instance of attempted interference. At Toluca there is a congregation of one hundred and fifty served by a Mr. Pasco, an English gentleman, who has long been in the country and speaks Spanish perfectly. On last Sabbath night a mob gathered about the church, threw stones, etc., and cried, "Death to the Protestants!" This continued at intervals until Wednesday night, when the prayer-meeting was held and well attended. The mob was arrested in mid-career by the police, six of them imprisoned, and the whole resulted in a first-rate meeting, great peace, and an inquiry for Bibles, which Mr. Pasco was not able to satisfy. Thursday all quiet.

One naturally inquires whether this Protestant movement is healthy—whether permanent or reactionary. The best way to answer it is to note the fact: 1. That there are probably forty or fifty congregations of Bible-reading people at work already in various parts of Mexico. 2. That this has been the work of the Mexicans themselves, and not of missionary societies from without, though for the last three years some few of these assemblies have been aided by the Foreign Christian Union. 3. That the growth of religious freedom in this republic is a remarkable instance of steady purpose, maintained amid much political change and fitful violence. The history of the reform movement in Mexico is this: After the war of independence, which lasted from 1810 to 1821, when General Iturbide entered the City of Mexico at the head of a numerous army, and was made Emperor—but retired from his position in 1823—the country was often distracted by civil war. The Roman Catholic or clerical party, then wealthy and powerful, was a chief cause of these wars, which continued with little interruption till the year 1855, when General Comonfort became President of Mexico, though violently opposed by the clerical party, which made itself strong in the city of Puebla. To this city he laid formal siege, during which it is related that the friars joined the soldiery in defense of the place, which, however, surrendered on the 23d of March, 1856. After this the reform laws were passed, Comonfort being assisted by Senor Lerdo until December, 1857, at which time a reactionary war commenced, and lasted until 1860, when, Don Benito Juarez having become President, the reform laws became effectively established, the power of the clerical party completely destroyed, and further political strife, so often stirred up previously by it, prevented by the confiscation of all the church property. The nunneries and monasteries were opened; poor nuns who had for years

looked upon no face but that of individuals of their own order were then released from a living death. The friars were started outdoors without cloak or hood; vaults and dark passages leading from churches to convents were explored by the public for the first time; and the bones of little children, and bodies of persons who had evidently died a violent death, were discovered in these sacred inclosures, some having been walled up while alive, and fed for a time through apertures afterward closed.

The extent of these convents and religious houses was far beyond anything usually conceived of. They covered a large part of the city, and they supply a great deal of the material at present needed for building.

It is therefore very certain that the work of reformation is both solid and permanent. These people, as a people, are done with this huge imposture called Roman Catholicism. It has purged itself out of their good will. Infallibility, the immaculate conception and the general triumph of Jesuitism over Old Catholicism have come too late to save it. I wonder that Dollinger and Hyacinthe do not have their representatives in Mexico. In my opinion, they have but to appear to sweep away this refuge of lies.

In addition to the places already named, and preachers engaged in the reform movement, there are congregations at Ayapango, at Tecaleco, Ozumba, Amantla, Chimalhuacan, Chalco, Tepetlixpa, Halamac, Texcalpa and Tepeacaula. Each of these congregations is served by a native Mexican. They vary in numbers from fifty to three hundred. I have addressed a circular letter in Spanish to each of them, and shall have their answers forwarded promptly by the Rev. Mr. William Parkes, the agent of the British and Foreign Bible Society resident in Mexico.

NOAH, we have no doubt, felt glad, when the flood covered the earth, to have his entire family in the ark. There was his wife and his sons, and his sons' wives with them. The world had perished, but his household was secure. The depth of the good man's sympathies for the drowning millions deepened his gratitude for his own deliverance.

"All in the ark!" We remember hearing a pious father, who stood up in love-feast with the weight of near eighty winters upon his head, say: "I am thankful to God that all my children who are living are with me in the ark. A part have passed over the river, and those who are living are going with me to heaven." He was a happy man. How many parents who read these words can share his joy?

THE Brotherhood of Locomotive Engineers announced, through the February number of their journal, that a movement was on foot among them to secure Sunday rest for railroad employees. The cry of the weary laborer under the pressure of inexorable corporations will reach the ear of the Lord of Sabaoth, even if monopolies are deaf as adders and the church is as silent as the grave. The law of rest is imperative. When men violate it, they must pay the penalty. While worship of the Supreme is the first idea of the Sabbath, the laws of our physical being demanding rest for the weary are no less authoritative. Let the church and all humane hearts unite with these engineers, who represent the more intelligent class of railroad operatives, and demand of capital the respite for the laborer which nature requires.

### The Sunday-School.

Sunday-School Association--Northwest Texas Conference.

This organization was formed at a Sunday-school Convention held at Waco in June last.

Its object is to advance the interests of the Sunday-school within the bounds of the Northwest Texas Conference.

Its officers are: President, Rev. Thos. Stanford; Vice-President, Rev. Robert Crawford; Secretary, Rev. Oscar M. Addison; Treasurer, Rev. Frank O. Dannelly, M. D.; Committee of Arrangements, Revs. J. S. McCarver, S. D. Akin, Wm. Price.

Its members are the members of the Northwest Texas Conference, Sunday-school superintendents, and one delegate selected by each school.

It is the duty of the Committee of Arrangements to prepare business for the next annual meeting, select subjects for discussion, and appoint suitable persons to write essays upon the same.

Waxahachie is the place, and nine o'clock A. M. Wednesday before the third Sunday in July, the time of the next annual meeting.

The association appointed Rev. John F. Neal a committee to collect statistics to be reported at the next annual meeting.

By resolution, the treasurer was instructed to ask each superintendent of our Sunday-schools to take up a collection on the first Sabbath of June, for the purpose of raising a fund for the association.

As there is not more than the needful time to prepare for our annual meeting, I hope the Committee of Arrangements will at once go to work and prepare and publish their programme.

I hope, also, our superintendents will consider this an official notification of the collection to be taken up, and that they will see it promptly done, and send up the money to the association.

I further hope that each one entitled to a seat in this body will, by prudent forecast, so arrange his business that he may be able to attend.

OSCAR M. ADDISON, Sec'y.

March 29, 1873.

Major Strong.

Not the unconverted person, who has been the subject of discussion at every convention and institute for years; oh! no; this character has been for a quarter of a century, a church member, "in good and regular standing."

Major Strong is one of the solid men of the busy town of Onwardville, and a teacher in the largest Sabbath-school. The people there have been thoroughly aroused in the last year in every department of church work; but against each new measure they find themselves suddenly confronted by formidable opposition in the shape of Major Strong's *unbelief*.

After much trouble and some expense they succeeded in getting some leading men to cross mountains, lakes, and prairies to hold a Sunday-school convention followed by an institute. The pastor promised to do all he could to have Major Strong present; they invited him to take part in the opening exercises, and had his name printed in capitals on the programme, but he does not believe in Sunday-school conventions, and would not come. Besides, he was then deeply excited over a heavy investment in grain, and left town the week following to attend a convention of railroad men a thousand miles away, which was doubtless of vast importance, as he is a director in the Grand Northwestern Air Line Railroad Company, and it is said looks longingly towards the presidency of the road.

He does not believe in teachers' meetings; he never was present at one,

though he is constant in attendance at meetings of the Board of Trade. In vain the Sunday-school superintendent, a young man, full of earnest zeal, has invited him to come, and the pastor has presented its advantages, for there is perfect confidence and co-operation between pastor and superintendent. But Major Strong says, "I don't believe in the pastor interfering in the Sunday-school—his work is in the pulpit; let him preach, and let the school take care of itself." So to all that can be said as to the value of such social meetings for consultation and study, the Major says, "Well, it may be necessary for young men, but I have no need to study; I have been reading Scott's Commentary at family worship for twenty years, the same book my father read before me. What benefit could your talks be to a man of my age?"

He does not believe in reading or circulating Sunday-school literature. Not long ago the pastor made an effort to secure a large list of subscribers to two of the leading religious papers of the time. Not to secure to himself a premium in any of the prevailing gift enterprises, in the shape of chromos, books, or anything else, not from personal interest in the financial success of the papers, but from a pure desire for the spiritual culture of his people. Major Strong would not subscribe. "No," said he, "I don't believe in Sunday-school papers—they recommend all sorts of innovations. I read on Sundays the same good old *Standard* my father did, and I take too many papers now to add another." Yet he is a large stockholder in the sprightliest commercial paper published in the State, in which all sorts of prizes are offered as inducements for new subscribers.

Major Strong does not believe in the blackboard. He says, "There is too much nowadays to catch the fancy and please the eye. Children should remember what they are taught because it is the truth, and not be coaxed to it by pictures in red and blue chalk." Yet, over the office where is transacted the immense business connected with his warehouse and factory, there is a figure in shining gilt, and an immense, variously colored sign, to attract and stamp on the memory of every passer-by his name and business—*Sunday-School Teacher*.

#### Hold On.

Some of our Sunday-school people are constantly and needlessly troubled with the question whether they ought to continue or relinquish the particular work they have in hand; and even the more unquestioning workers are sometimes forced seriously to ask whether they ought to remain in their present field of activity, or change it for another. Within a week a faithful superintendent, beloved for the priceless work he has done, year after year, in the same school, has told me that "unless things go better to suit him," he must resign. Another busy man, with evident pleasure, has informed me that his school "has finally been persuaded to excuse him from the duties of superintendent," alleging as a reason for his desiring the release that circumstances prevent his doing justice to the work which devolves upon the leader of a school. An earnest pastor has also taken me seriously by the hand, to ask whether I do not think it his duty to give up his unpromising charge, and "go where he can do more good." Sunday-school work, as well as pastoral work, is so momentous in importance, its responsibilities so great, and its duties often so taxing and trying, that we can not wonder when we find workers in this field constantly asking, "Am I in the exact place of duty?"

And yet it can not be that any willing and prayerful heart need be long in doubt in regard to its own place of

work. The loving Father, who has directed every step thus far, (we *all* see how *that* has been), will not leave us in the dark in regard to the step to be taken instantly and immediately, if in any doubtful instant we seek his direction. Usually, it is only about what we ought to do in the long future that we are troubled. Surely we need not be. Our God will order all that is to come, and show us ways of service when we are ready to enter them.

But what a tremendous power would be gained if every Christian worker bent to the task immediately before him, as though it were his life-work, feeling that God himself has set him to it, nothing doubting that it is *his* place, and *his* work, and never once unsettling his mind by thinking of the possibility of laying the burden upon some other shoulders than his own. I have often prayed for such a settled conviction, in regard to duty, as was revealed to me by one who is, with steady purpose and marvelous enthusiasm, devoting his life to Sunday-school work, when he said, "Talk about thrones, and kingdoms, and places of power! I can say to you honestly that no other position in this world has for me a feather's weight of value, in comparison with my place of work for Christ and the children. I tell you truly that, if I could have my own sweet will, if God should say, 'Choose your lot,' I would reply, 'Lord, let me take the four o'clock train towards home, that I may there again take up the work thou hast already set me to do.'"

We may rest firmly in the belief that God will send us "where we can do more good," just so soon as we are worthy of promotion. Meanwhile, it is wicked to let go our hold of work with one hand, and occupy all our thoughts in wondering whether we had not better let go with the other. Men do not *drop* into positions of higher usefulness. They *climb* to them.—*The Working Church*.

#### The Little Girl and the Peacock.

One lovely Sabbath morning in the early spring, a party of nicely-dressed children on their way to Sunday-school stopped for one of their companions at the gate of a beautiful cottage. The door opened, and a little girl, gaily arrayed in a new spring hat and dress of shining silk, came tripping down the walk.

"Why, girls," she exclaimed in a tone of surprise and almost disdain, "Easter Sunday, and you haven't got on your spring things yet! Why, I was perfectly sick of my dark winter hat and cloak. Winter things look so dull and heavy now. How do you like my new bonnet? Mother wanted me to have a straw, but I wouldn't, they're so plain. I think this light green silk and crape is lovely; and my dress is just the same shade. I never had a silk dress before, and I gave mother no rest till she bought this for me. Say, now, don't you all think they're pretty? Don't you wish you were I?"

The vain little creature had rattled on so fast with her self-complacent speech that her companions had had no chance to put in a word; and now, before they could speak, a tall peacock, which had been stalking about majestically in the yard, flew suddenly up to the top of the railing, and, spreading out to its full extent his magnificent tail with its thousand glittering eyes, and arching his superb neck, whose feathers shone like gold and purple satin in the sun, he uttered a loud, shrill cry, as though exulting in his own gorgeous array, and bidding every one come and admire him as he did himself.

It was such a capital satire upon the vanity of the little girl that a gentleman standing near, who had heard and seen all, could not forbear a smile. The children saw him watching them, and

the eye of the little girl in the new hat met his eye fixed upon her. He did not speak a word, but looked at the great silly creature upon the fence; and the child, who was quick as well as vain, understood him perfectly. She blushed at having been overheard in her folly, and, conscious that she deserved the rebuke, hurried on, ashamed to think that she was as vain as a silly peacock with his gaudy feathers.

It was a severe lesson, but she never forgot it, and it did her good.

#### Suggestions to Teachers.

*Begin your preparation with prayer.*

The Bible is indeed man's book, written by man and for man, but it is also God's book, written by him and for his glory. No devout Christian doubts the co-existence of these two factors in the work, however variously we may explain their mutual relations. Holy men spake as they were moved by the Holy Ghost. The author is the best interpreter. We need therefore to pray to him in order both to get his aid and to bring ourselves into that sympathy with the theme which will best fit us for understanding it. "Open thou mine eyes that I may behold wondrous things out of thy law."

*Read the text carefully and repeatedly, adding, of course, so much of what precedes and follows as serves to make the connection clear. Do this before reading anything else, and persevere till you have an intelligent view of the meaning, or at least see where the difficulties lie. Although in this way you will hardly strike out any novelties, yet very commonplace truths will be fresh and vivid to you, as having been elicited by the action of your own mind on the word.*

*Be not discouraged by your ignorance of Greek and Hebrew.* You have what is, all things considered, the best version of God's word ever made. Faithfully used, it will answer all your purposes. An humble, teachable, reverent, loving spirit will see far deeper into the living oracles than the most accomplished scholar without such a spirit. And many dark places are just as dark in the original as they are in the version—e. g. Gen. iv. 7; Ps. cx. 7.

*Be sure to examine the references.* The Bible is its own interpreter to an extent which is true of no other book. One divine author presided over the whole from Genesis to Revelation, and there is a wonderful unity underlying the various and dissimilar parts of which it is composed. Turning over leaves is sometimes tedious, but it always *pays*. Conclusions reached in this way are eminently satisfactory, and, besides, the practice enlarges your comprehension of the Scriptures as a whole.—*Sunday-School Worker*.

#### SATURDAY RELIGIOUS SCHOOLS.—

It has been observed that many, it is to be feared an increasing number, of Sunday-school pupils do not attend public worship. In England the adoption of "Saturday-schools" instead of Sunday-schools is advocated, leaving children free to attend church service. As the week-day schools have no sessions on Saturdays, the substitution can be made without impediment on that score. Of its expediency in general, it will be possible to speak more intelligently when the experiment has been tried.

There is no such thing as a "model" Sunday-school, either as to time or place of holding or order of exercises. What is the best thing in one place is not in another. A wise observer can find something to help him in his sphere in the plan or methods of almost any school he visits. He will not be willing to follow the copy of the best school he finds in his travels.

Let no man in health excuse himself from the duty of teaching because he needs mental rest.

Boys and Girls.

The Torn Curtain.

The date was that of the civil war between the Parliament and King Charles I. The two parties had taken up arms, and were vigorously carrying on the conflict.

Sir Nicholas Newcastle was one of those judges. He was a man of austere manner, but without fanaticism; his devotion to the new government was well known, and Cromwell had a special esteem for him.

"It is my birth-day," said he, "and I wish to finish merrily the supper which I have begun. Give refreshments to this chevalier and the guards.

The soldiers thanked him, and sat down at the table near their prisoner, who did not appear to be much affected by his position and fell to on the provisions set before him with as good an appetite as any of them.

Sir Nicholas returned to his place at the head of the large table and resumed the conversation, that had been interrupted by the arrival of the soldiers with the prisoner.

"Well, I was telling you," he continued, "that at the age of fifteen I was still so weak and puny that every one scorned my feebleness and took advantage of it to ill-use me. First, I had to endure the bad treatment of a step-mother, then that of my school-fellows. Courage in boys is only the consciousness of their strength. My weakness made me a coward and far from hardening me, the roughness and harshness to which I was exposed made me only shrinking and sensitive to pain.

Twice I had suffered this cruel punishment, and I had preserved such an accurate remembrance of the pain, that the very thought of a third infliction made me tremble all over. I was at Westminster school, as I have already told you. The forms were taught in a large room together and were separated one from another by a curtain, which we were expressly forbidden to touch.

One summer day drowsiness had overcome me for a moment in the middle of a Greek lesson; then a slight noise starting me out of my nap, I only saved myself from falling off my seat by catching at the curtain, which was close beside me. It gave way at my grasp, and to my horror I saw that I had made in it a tear big enough to see the next class through.

instrument of punishment was already raised over me, when I heard some one say:

"Do not punish him. It was my fault!"

"It was the boy on the other side of the curtain. He was at once called forward and received the dozen blows. My first impulse was to prevent this unjust punishment by confessing the truth; but I could not summon courage enough to do it, and when the first blow had been given, I was ashamed to speak.

"Do not meddle with the curtain again, youngster. The cane hurts." "I sank down in a fit of sobbing, and they had to send me out of the room. Since that day I have been disgusted with my cowardice, and have done what I can to overcome it. I hope I have not been altogether unsuccessful.

"And do you know this generous fellow?" asked one of his guests. "Have you ever seen him again?"

"Never, unfortunately. He was not in any form and left the school-room afterward. Ah! God knows that I have often wished to meet with the gallant fellow, who suffered so much for me, and I would give years of my life to be able to shake hands with him at my table."

At that moment a glass was held out toward Sir Nicholas, who lifted his eyes in astonishment. It was the royalist prisoner, who laughingly proposed a toast:

"To the memory of the torn curtain at Westminster! But upon my word, Sir Nicholas, your memory is not so accurate as mine. It was not twelve blows that I received, but twice twelve—for having exposed another to punishment, and not at once declaring myself to blame."

"You are right; now I remember! but in what a situation! in what a service!" exclaimed the judge.

In the service of my king, Sir Nicholas. I was not going to be the first of my family who had played the traitor. My father had already died in arms, and I expect no better fate. Never mind; I only ask one thing: "God save the king."

With these words the royalist returned to his place among the soldiers, and continued his repast.

That very night, after having given orders that the prisoner was to be well treated, he left home without saying where he was going, and was gone three days. On the fourth day he arrived, and ordered the royalist officer to be brought before him.

"Are you going to settle my affair at length?" asked he coolly. "It is time to do so were it only for humanity's sake. They treat me so well at your house, Sir Nicholas, that before long I shall come to wish to retain my life."

"My friend," said the judge with a grave face, but in a voice trembling with emotion, "twenty years ago you said to me, 'Do not meddle with the curtain, youngster, for the cane hurts!' Here is your pardon, signed by the Lord Protector; but in my turn I say to you, 'Do not take up arms against the Parliament, for Cromwell is not easy to deal with.'"

Never give unless you give cheerfully. It is hard enough to be poor without being additionally humbled—having to pick up a gift like a bone thrown to a dog.

If the way the money was obtained could be written out over each donor's name on the walls of our churches, some of them wouldn't take much pride in reading the inscription.

Because you can forgive your enemies as the sun goes down, it is not always necessary that you should begin trusting them again at early candle-light.

A CONFESSION.—One summer day, a little boy that I love very dearly went into the garden, and because he felt cross and a bit ugly, broke off a branch of beautiful flowers from a rare tree. But his better self soon came out, and at the tea-table, in the evening, we found a letter printed with a pen, which I will copy for the good of other tempted boys and girls:

"I want to be a good boy, and I will try. I can if I like. Sometimes I get cross, and then I feel sorry afterward. I wish I could always, then I could never be cross, and be as this noon. I was nauty and had to be sent in."

Now, children, if you do forget sometimes to be good, will you not try to remember that you can be true and obedient, if you only ask the loving Jesus to help you?—Congregationalist.

Some of us speak words that touch roughly the character or business of our neighbors, and think little of it, when the mere thought of a tune on Sunday quicker than Old Hundred gives us a regular electric shock of horror.

Are you unfortunate? And would you really like to test the sympathy of the friend who has given you the warmest and most cheering words? Ask him to loan you a dollar.

PUZZLES, ETC.

Of all the tribes of earth or air, Few are so numerous, few so fair; Some are white, and others blue; Indeed, of every shape and hue; Tho' full of life, we have no notion, Nor any kind of locomotion; No hands to fight, no feet to walk, No wings to fly, or tongue to talk. But, presto! now a change appears; The dumb can speak, the deaf have ears; Aloft in air we soar away; Now seek the sea's refreshing spray; Now deep in earth ourselves we hide, Or in the umbrageous wood we glide; Now at the banquet we appear, But not as guests—in truth, a tear Now falls from our untimely fate, When sought for by the rich and great. When introduced, a name we need; Our maiden one send with all speed.

Come from my first, ay, come! The battle dawn is nigh; And the screaming trump and the thundering drum Are calling the to die! Fight as thy father fought, Fall as thy father fell; Thy task is taught, thy shroud is wrought; So—forward! and farewell!

Toll ye, my second! toll! Fling high the flambeau's light; And sing the hymn of a parted soul Beneath the silent night! The wreath upon his head, The cross upon his breast; Let the prayer be said, and the tear be shed; So—take him to his rest! Call ye my whole, ay, call! The lord of lute and lay; And let him greet the sable pall With a noble song to-day. Go, call him by his name; No fitter hand may crave To light the flame of a soldier's fame On the turf of a soldier's grave.

I'm useful to all men, both young and old; I'm seen in all weathers, wet, dry, or cold; Sometimes I've a head, and sometimes a tail; Sometimes I've neither—but that's no avail; I am perfect with either the one or the other; I am perfect with neither, or both, when together; When left by myself, I then have no head; I'm various colors—black, white, brown, and red; I oft go to court, but then I'm quite grey; I am very soon found, as I'm seen every day.

Answers to Puzzles in No. 1031. 1—The letter "N." 2—Albert Grobe, of this city, sends us the following answer to this: POTATO. Correct. We have published original puzzles; but some of our young readers seem to have lost all interest in this department. However, we hope, from present indications, to make this one of the most interesting columns in the ADVOCATE. 3—We have received the following correct answer from a young lady in Hempstead: INK. You should have given full name. 4—J. T. Roberts, of this city, hands us the following answer to this: PRIMROSE. Right. Your puzzle will appear in next issue. 5—The letter "R."

Church Notices.

Victoria District. SECOND ROUND. Concrete, at Irish Creek, April 23. Clinton, at Middletown, May 19. Goliad, at Goff's school-house, May 17. Sandy's, at St. John, May 21. Victoria and Lavaca, at Victoria, June 21. Texana, at Menefee camp-ground, June 23. District conference will be held at Sweet Home, July 4, at 9 o'clock. JAS. G. WALKER, P. E.

Austin District. SECOND ROUND. Bastrop sta., April 19, 20. Manchae cir., at Rock Church, May 3, 4. Austin cir., at Webberville, May 10, 11. Austin sta., and City mis., May 17, 18. C. J. LANE, P. E.

Springfield District. SECOND ROUND. Corsicana sta., April 12, 13. A. DAVIS, P. E.

Huntsville District. SECOND ROUND. Willis cir., at Danville, April 19, 20. Trinity cir., at Union school-house, April 26, 27. Zion cir., at Mount Pisgah, May 3, 4. Madisonville cir., at Oxford, May 10, 11. Bryan sta., May 17, 18. Gold Springs cir., at Johnson chapel, May 24, 25. Caney mis., May 31 and June 1. Bryan cir., at Milligan, June 7, 8. Huntsville sta., June 14, 15. Prairie Plains cir., June 21, 22.

The Huntsville district conference will be held at Zion chapel, near the northern line of Grimes county, commencing Thursday, June 25th, at 11 o'clock A. M., and continuing over the following Sunday. J. M. WESSON, P. E.

Chappell Hill District. SECOND ROUND. Lexington cir., at Christman's chapel, April 12, 13. Fayetteville cir., at Round Top, April 19, 20. Giddings cir., at Giddings chapel, April 26, 27. Brenham, May 3, 4. San Felipe, at White's chapel, May 10, 11. Belleville cir., at Nelsonville, May 17, 18. Independence cir., at Independence, May 24, 25. Caldwell, at Porter's chapel, May 22, 23. Chappell Hill, May 29, 30. H. V. PHILPOTT, P. E.

San Marcos District. SECOND ROUND. San Marcos sta., at San Marcos, April 19, 20. Lockhart cir., at Lockhart, April 26, 27. Blanco mis., at Ebenezer, May 17, 18. San Marcos cir., at Harris' chapel, May 24, 25. Hallettsville cir., at —, June 14, 15. Gonzales cir., at Thompsonville, June 21, 22. The district conference will convene on Thursday before the first Sunday in June, at San Marcos, at 9 o'clock A. M. Each society is entitled to 1 delegate, when composed of less than 30 members; over 30, and under 50, 2; over 50, 3. The Friday of the conference will be observed as a day of fasting and prayer. H. A. GRAVES will preach the sermon. W. J. JOOYE, P. E.

Marshall District. SECOND ROUND. Knoxville cir., at London, 4th Saturday and Sabbath in April. Marshall cir., at Sentill's chapel, 1st Sabbath in April. Starrville cir., at White House, 3d Sabbath in April. DANIEL MORSE, P. E.

Beaumont District. SECOND ROUND. Woodville and Village creek, 2d Sabbath in April. Beaumont and Orange, at Liberty sta., 3d Sabbath in April. Wallisville, at Double Bayou, 4th Sabbath in April, and 1st Sabbath in May. F. M. STOVALL, P. E.

Dallas District. SECOND ROUND. Dallas cir., at Thomas' chapel, 4th Sunday in April. McKinney cir., at Union, 1st Sunday in May. Bethel cir., at Walnut Grove, 2d Sunday in May. Denton cir., at Silby's school-house, 3d Sunday in May. Grapevine cir., at Birdville, 4th Sunday in May. J. M. BINKLEY, P. E.

Belton District. SECOND ROUND. Leon cir., at Cedar Creek, April 19, 20. Gatesville sta., April 26, 27. Gatesville cir., at Perry, May 3, 4. Valley Mills cir., at Bosqueville, May 10, 11. W. R. D. STOCKTON, P. E.

Waxahachie District. SECOND ROUND. Hillsboro cir., at Lebanon, April 19, 20. Lancaster cir., at Wesley chapel, May 3, 4. Hutchins' miss., at Bluff Spring, May 10, 11. Millford cir., at Richland, May 17, 18. GEO. W. GRAVES, P. E.

Weatherford District. SECOND ROUND. Nolan's River, at Inces' school-house, April 12, 13. Cleburne cir., at Cado Grove, April 19, 20. Fort Worth cir., at —, April 23, 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.

Stephensville District. SECOND ROUND. 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. WM. MONK, P. E.

Waco District. SECOND ROUND. Ina mis., at Unan, 3d Sabbath in April. Waco sta., 4th Sabbath in April. THOS. STANFORD, P. E.

## TEXAS LEGISLATURE.

MARCH 29.—*Senate*.—A bill was passed requiring all railroad passenger trains, except express, to stop at regular stations only long enough for the accommodation of passengers; also a bill amending the election law of the present session.

*House*.—Senate bill incorporating the Colorado, Austin and Lampasas Railroad was read and passed.

MARCH 31.—*Senate*.—A bill incorporating the El Paso Real Estate, Trust and Immigration Company, was passed. Bills passed: The bill incorporating the Grayson County Agricultural and Mechanical Association; authorizing Marion county to fund its debt; Montague county to levy a tax for a courthouse, and Erath county to issue bonds; the bill providing for the election of mayor and aldermen for the town of Giddings.

*House*.—An interesting debate occurred on the resolution, by Sayers, that no appropriation be made for the support and maintenance of the State police. After considerable discussion, the resolution passed. The Committee on Immigration reported favorably abolishing the bureau. Pending the motion forbidding further appropriations to the bureau the special order came up. The Governor transmitted a telegram from Secretary of War Belknap, stating that the Federal Government would not arm and equip the Texas Rangers for frontier defense, but that small posses of them would be allowed in each county to aid the Sheriffs in pursuing Indian horse thieves and marauders, but the counties must pay the expenses. The Senate resolution inviting Jefferson Davis was concurred in. Bills passed: Authorizing Bell county to levy a tax; allowing the Adjutant-General but one clerk at \$1500.

APRIL 1.—*Senate*.—Bills passed: A substitute for the House bill regulating the disposal of public lands; for the protection of the wool growing interests of Texas; the House bill incorporating the Odd Fellows Male and Female College, of Pittsburg, Upshur county, and the Odd Fellows Hall and Building Association, at Bryan; prohibiting the sale of liquor within two miles of Hackberry Academy, Collin county, and Pleasant Grove Academy, Hunt county; authorizing Comal county court to levy a tax; amending Section Three of the act providing for the payment of the public debt; incorporating the Houston and San Jacinto Canal and Navigation Company; enlarging Medina county; for the relief of R. E. Reagan; dedicating certain land in Austin city to Travis county, for a courthouse and jail. A message from the Governor transmitted the reply of President Grant to the invitation of the Senate to visit Austin. The President appreciates the kind action of the Senate and regrets his inability to avail himself of the invitation at present; says it would afford him great pleasure to visit and meet the citizens of Austin, but his public duties will not permit his absence from Washington, and that his contemplated Southern tour is abandoned. Joint resolution to adjourn *sine die* April 30, passed by 18 to 7, though President Pickett reminded the Senate that very little business had been transacted and much remained to be done. Bills passed: Validating the election held in Crockett, Houston county; defining fraud and providing for its punishment, especially stock and hide thieves; providing that county records be transcribed at a cost not exceeding fifteen cents per hundred words; incorporating the town of Bonham, Fannin county; a bill concerning proceedings in district courts; providing for the publication of writs and citations. A bill regulating the acquisition and alienation of lands by rail-

road companies and to prevent landed monopolies, was taken up and passed. It prevents railroad companies from acquiring lands unless for direct use of the road, other than allowed by the State, and forbids alienation of those donated by the State. Resolution withholding all appropriations in support of the Bureau of Immigration, after April 1, 1873, came up. The resolution was amended and passed, allowing \$2000 a year to the Superintendent until September, and after that only \$250.

APRIL 2.—*Senate*.—The following bills were passed: Authorizing a pontoon bridge for Clinton, DeWitt county; ferry across Big Cypress; incorporating the South Sulphur Bridge and Turnpike Company; bill paying McManus' salary as judge during the impeachment of Judge Russell of Brownsville; authorizing Upshur county to issue bonds to build a courthouse; submitting the permanent location of the county seat of El Paso to the people of the county. Gov. Davis approved forty-three additional bills and resolutions, the great majority of them of no general importance. The following may be interesting to publish:—Relief of the Eastern Texas Railroad; setting apart one-half of the public domain for the benefit of public schools; incorporating the State bank of Texas; amendment incorporating Galveston Medical College Hospital; regulating elections and amendatory thereto. The following become laws without approval:—Appropriation for contingent expenses of the 13th Legislature; supplementary to an act incorporating the Western Narrow Gauge Railroad; an act repealing certain sections of the militia law. House resolution requesting the Governor not to pardon Santanta and Big Tree was referred to a special committee. Fountain, of Collin county, was allowed to levy a tax to build a courthouse. Mexia, Limestone county, was incorporated.

*House*.—Amending an act concerning private corporations; incorporating the town of Ladonia, in Fannin county, and Decatur, in Wise county, Bastrop, in Bastrop county, and the city of Sherman, in Grayson county; incorporating the Central Texas Flouring and Grist Mills in Corsicana; also, the Colorado, Austin and Lampasas Railroad. The vote was 56 to 10 authorizing the Secretary of State to immediately open special returns in order to seat members of the Legislature recently elected; authorizing the police court of Jasper county to levy a tax in order to build a jail; prohibiting the sale of liquor near the Lavernia High School; incorporating the Palestine Fire Company, and Tyler Real Estate and Building Association; incorporating the town of Giddings, and providing that the Governor appoint its municipal officers till the next general election; for the relief of the heirs of Charles Forrester, and authorizing the issuing of land warrants to them amounting to one-third of a league and six hundred and forty acres. A concurrent resolution requesting the Governor not to comply with petitions from Secretary Delano and President Grant to pardon the Indian murderers Santanta and Big Tree now confined in the penitentiary, was passed unanimously. The resolution was introduced by Veale who read an article from the Galveston News intimating that such a petition was sent. A joint resolution that Texas members of Congress use all their efforts to connect our frontier posts by telegraph lines was passed.

APRIL 3.—*Senate*.—Bills passed: Paying the mileage and per diem of the presidential electors; regulating the elections; authorizing Washington and Grimes counties to aid in building a bridge across the Brazos; for the relief of Daniel Donohis' heirs; also several other relief bills; incorporating

the Texas Library and Publishing Company.

*House*.—The resolution holding afternoon sessions Tuesdays and Thursdays to consider private bills, except railroads, passed. The bill amending an act incorporating the city of Paris, Lamar county, passed; also, a bill for the relief of Judge Norvall, of Tyler county, for services as a special judge. A resolution passed, requiring the sheriffs of various counties to suspend the collection of the one per cent. school tax till after the adjournment of the Legislature or until a general school law was enacted. Bills passed: Incorporating several colleges and schools and prohibiting the sale of liquor near others; incorporating the Galveston Artillery Company; incorporating the towns of Corsicana and Kaufman; for the relief of A. G. Mangus, Wm. Morrison, John Nix, and others; to amend the bill enlarging the Austin city limits.

APRIL 4.—*Senate*.—Bills passed: Amending Section 23 of the act of 1870; organizing justices of the peace and county courts; for the relief of W. M. Jackson and heirs of Luke A. Falvel; incorporating the German Casino, Columbus, Texas; House bill extending the corporate limits of Austin city; incorporating the South Sulphur Bridge and Turnpike Company; incorporating the Kaufman Agricultural and Bloodstock Association, and Burleson Male and Female Academy. The House amendments to the bill incorporating the Colorado, Austin and Lampasas railroad were concurred in.

*House*.—Sabin and Stockbridge, new members, were sworn in and took their seats. The bill providing for the location of the county seat of Hill county, and allowing the citizens of Hill county to decide by an election, was passed.

## Loss of the Steamer Atlantic.

HALIFAX, April 2.—The following is the captain's statement: "We sailed from Liverpool March 20th; during the first part of the passage had favorable weather and easterly winds; on the 24th, 25th and 26th experienced heavy southwest and west gales which brought the ship down to 118 miles a day; on the 31st of March the engineer's report showed about 127 tons of coal on board; we were then 460 miles east of Sandy Hook, with winds southwest, high swell and falling barometer, with the ship steaming only eight knots per hour; considered the risk too great to push on, as we might find ourselves, in the event of a gale, shut out from any port of supply, and so decided to bear up for Halifax; at 1 P. M., the 31st, Cambro Island was distant 170 miles; ship's speed varying from eight to twelve knots per hour; wind south, with rain, which veered to the west at 8 P. M., with clear weather at midnight; I judged the ship to have made 122 miles, which would have placed her 48 miles south of Cambro; I then left the deck and went into the chart-room, leaving orders about the look-out to let me know if they saw anything, and call me at 3 A. M., intending then to put the ship's head to the south and wait for daylight. My first intimation of the catastrophe was the striking of the ship on Maw Island and remaining there fast. The sea immediately swept away all the port boats. The officers went to their stations and commenced clearing away the weather boats. Rockets were fired by the second officer. Before the boats could be cleared away, only ten minutes having elapsed, the ship heeled heavily to port, rendering the starboard boats useless. Seeing that no help could be got from the boats, I got the passengers into the rigging and outside of the rails, and encouraged them to go forward where the ship was highest and less exposed to the water. The third officer, Mr. Brady, Quartermasters

Owens and Speakman by this time having established communication with the outlying rock about forty yards distant, by means of a line got four other lines to the rock, along which about 200 persons passed. Between the rock and the shore was a passage of one hundred yards wide; the rope was successfully passed across this, by which means about fifty got to land, though many were drowned in the attempt. At 5 A. M. the first boat appeared from the island, but she was too small to be of any use. Through the exertions of Mr. Brady the islanders were aroused, and by 6 A. M. three large boats came to our assistance. By their efforts, all who remained on the side of the vessel and on the rock were landed safely, and cared for by a poor fisherman, named Claney, and his daughter. During the day, the survivors, to the number of 429, were drifted off to various houses scattered about, the resident magistrates rendering assistance. Chief officer Haring got up the mizzen rigging and the sea cut off his retreat. He stood for six hours with the women who had been placed in the rigging. The sea was too high to attempt his rescue. At 3 P. M. a clergyman, the Rev. Mr. Ancient, succeeded in getting him a line and getting him off. Many of the passengers of the saloon and steerage died in the rigging from cold, and along with them the purser of the ship. Before the boats went out, I placed two ladies in a life-boat, but finding the boat useless I carried them to the main rigging where I left them and went off to encourage others to go forward on the side of the ship. At this time the boilers exploded and the boat rolled over to leeward. The ship at this time being on her beam-ends, and finding myself useless there, I went to take the ladies forward, but found them gone; nor did I see them afterwards.

"Many passengers at this time could not be stimulated to any effort to save themselves, but lay in the rigging and died from fright and exposure. I remained on the side encouraging, helping and directing until about fifteen were landed, when, finding that my hands and legs were becoming useless, I left the ship, two other boats being close to embark the remainder. On reaching the shore I despatched Mr. Brady, third officer, to Halifax, across the country, to telegraph the news of the disaster, and to obtain assistance. Mr. Morrow, of the Cunard line, agent, promptly responded, and sent two steamers, with provisions, to convey the survivors to Halifax, where they will be cared for, and forwarded to New York on the first opportunity, in charge of the first and fourth officers, the third officer and four men being left at the island to care for the dead as they come ashore."

HALIFAX, April 2.—LATER—Early this morning the Dominion Government steamer Lady Head, Capt. Matson; the Cunard steamer Delta, Capt. Shaw, and the steam tug Goliah, Capt. Jones, left the city for the scene of the wreck of the white star steamer Atlantic, to render such assistance as they could. The start was made at 3 o'clock, so that the steamers might reach the scene immediately after daylight. As the morning broke the steamers approached the prospect, and those on board quickly learned the whereabouts of the ill-fated Atlantic. From the presence around her of a large fleet of fishing schooners and small boats, the locality is one that mariners would be disposed to give a wide berth to if possible, the shore being a succession of large beds of rock with dangerous shoals running out for some distance, while the bay is studded with islands, large and small, all of solid rock, with scarcely a sign of vegetation or soil for anything to grow on; yet, frowning and dangerous as the place was, there was grandeur and beauty in the scene

on this bright morning when the angry waves were beating against the rocks and enveloping the shore almost continually in clouds of spray. But the terrible story of shipwreck absorbed too much of the attention of those aboard the relieving steamers to allow many minutes in admiration of nature. The business of the vessels was to get on board the passengers and others who had been rescued and put on shore. With such a large number, at such a small place, not even the large-hearted generosity and kindness of the fishermen could be expected to make them comfortable. The Delta and Lady Head, being unable to venture near the shore, came to anchor, and the Goliah, with life-boats, went in to embark the people. No time was lost. The Goliah and the boats soon returned filled with men, who proceeded to get on board the Delta.

The Goliah returned to shore and back again with such another crowd. By 12 o'clock all those who had reached the shore safely were, excepting an officer and four men who had walked inland, taken on board the Delta and Lady Head, the former having 340 and the latter 77. A calculation was made by Capt. Williams, showing that the loss of life, though great, was not so large as had been reported.

The Atlantic had 33 cabin and 800 steerage passengers, and a crew, officers included, of 143 men, making a total of 976 souls, leaving the number lost 546. This may not be exactly correct, but is nearly so. The bulk of the cargo appears to be undisturbed.

The captain of the steamer Atlantic attributes the disaster to the speed of the vessel, which must have made more than nine knots to get so far out of the course. The captain seems overwhelmed with sorrow. He said to a reporter: "To think that while hundreds of men were saved, every woman should have perished, is horrible. If I had been able to save even one woman, I could bear the disaster; but to lose all, it is horrible!" He seemed to fully realize that the world would hold him to strict account.

The latest accounts report 413 saved, and 560 lost, including 350 women and children. The cargo generally is fashionable dry goods, and valued at \$500,000.

MISCELLANEOUS ITEMS.

WASHINGTON, April 5.—A. B. Moore, Governor of Alabama when she seceded, died at Marion, Ala., today, at the age of 68 years. He was universally beloved.

The Supreme Court of Pennsylvania decided against Miss Bronham, who was denied the right to vote.

A fire-dam explosion in Monmouthshire, England, killed five miners and wounded many others.

In the election in Rhode Island for governor, Howard, Republican, received 9217 votes, and Chase, Democrat, 3565.

R. W. Coleman killed his brother-in-law for writing threatening letters to his father. The father-in-law of both offers to surrender Coleman if \$50,000 bail are expected.

The Western Union Telegraph and Southern Express offices in Winnsboro, S. C., were burned last night.

Secretary of War Belknap reached Denison, Texas, on the 4th, whence he leaves for San Antonio.

Two hundred and thirty assessors and two hundred assistant assessors will be relieved May 20.

Richard Schell and a number of Wall street bankers propose to institute legal proceedings against the gold clique to recover \$50,000,000 damages alleged sustained by the city and county of New York by the conspiracy with which the clique is charged. Investigation will be also made into violation of usury laws by officers of national banks and others.

ANSWERS TO CORRESPONDENTS

From March 29, 1873, to April 5, 1873.

Rev T J Milam, Bonham, 4 subscribers. All satisfactory. B M Clopton, cash \$2 20 to renew Mrs Clopton's subscription. Rev R O Armstrong, Jasper, 3 subscribers. We hope you may be successful. Mr D Ayers, 2 subscribers and cash \$1 specie. Robert Erwin, renews subscription and cash \$2 20.

Rev G W Gravis, communication in editor's box.

Rev D Morse, 2 subscribers. Glad to hear of the result of your kind advice.

Rev J F W Toland, 1 subscriber.

Rev W T Melugin, 7 subscribers, and post-office money order for \$11 10.

Rev J E Ferguson, obituary to hand. Would be pleased to receive such items.

D H Snyder, Salt Lake City, yours received attention; thanks for items. Communication from the Secretary of the Sunday-school Association of the Northwest Texas Conference.

Rev John H McLean, cash \$17 gold on account. We have been sending Mrs Lockett's paper since her name was received.

Rev J C Huckabee, communication.

Mrs Emily Shook, your subscription has expired.

Rev R H H Burnett, 1 subscriber. Sent subscription book, etc, as advised.

Rev B Harris, list of quarterly meeting appointments.

Rev W Ernst, subscription continued. Thank you for Bro Wohlshagle's address. We will now send his paper. Always glad to get items.

John Matthews, Caney, 2 subscribers.

Rev B D Dasher, obituary inserted.

Rev A C Delaplain, 1 subscriber and cash \$2.

Rev J P Mussett, 1 subscriber. Send a subscription book.

John Kirlick, will write you.

Rev E A Bailey, Alvarado, 1 subscriber and cash \$19 50 gold. You omitted Rev J C Patton's address. We note your remarks. All right for the present.

Rev Sam'l Weaver, currency \$2 to balance. Would it make the account correct if you were to call the subscription specie instead of currency?

Rev O M Carpenter, communication received.

Rev A D Gaskill, 3 subscribers. We are always ready to remedy mistakes.

Rev S S Yarbrough, 1 subscriber. Correct Mr. R M Graham's address. We have been thinking of your proposition.

Rev H V Philpott, \$25 currency and \$1 50 coin on account. Will write you.

Rev T J Hutson, 1 subscriber.

Van Duzen & Tit, will write you.

Rev W R D Stockton, one subscriber. The endorsement will be sufficient.

Rev E T Brasher, will send you a circular that answers your query.

Rev J Fred Cox, we have sent the paper regularly for the past five numbers. The fault does not rest with us. We are jealous of our good name.

Rev J M Sandel, your communication received too late for this week; will appear next.

Rev Jas A King, 4 subscribers. Thanks for kind promises.

Jas McGuire, has not a Texas paper the first claim?

Joseph S Hawkins, Belton, your subscription renewed from date of last expiration.

Rev John S Gillett, 1 subscriber from San Antonio.

Rev T C Spence, 2 subscribers and cash \$20, per Mr Ward.

Rev W G Veal, directions will receive attention.

J B Cundiff, Waco, have sent your "Journal."

Rev J S Lane, 2 subscribers. D S Cooke's paper not going. Will begin his subscription with last week.

J E Stuart, 3 subscribers from Prairie Plains, and cash \$6.

Sherman District.

THIRD ROUND.

Sherman sta., May 10, 11. Sherman cir., May 17, 18.

Whitesboro cir., May 24, 25. Bonham, cir., at Canaan, May 30, 31, and June 1.

Pilot Grove cir., at Martin's school house, June 7, 8.

Pilot Point cir., June 14, 15. Gainesville cir., June 21, 22.

Decatur mis., June 28, 29. Montague mis., July 5, 6.

District conference to meet at Bonham on Friday, at 9 o'clock A. M. The quarterly conference for the circuit will be held some time during the district conference. If by consent of parties the place can be changed.

J. W. FIELDS, P. E.

San Marcos District.

SECOND ROUND.

San Marcos sta., at San Marcos, April 19, 23. Lockhart cir., at Lockhart, April 25, 27.

Blanco mis., at Ebenezer, May 17, 18. San Marcos cir., at Harris' chapel, May 24, 25.

Hallettsville cir., at —, June 14, 15. Gonzales cir., at Thompsonville, June 21, 22.

The district conference will convene on Thursday before the first Sunday in June, at San Marcos, at 9 o'clock A. M. Each society is entitled to 1 delegate, when composed of less than 30 members; over 30, and under 50, 2; over 50, 3. The Friday of the conference will be observed as a day of fasting and prayer. H. A. Graves will preach the sermon.

W. J. JOUVE, P. E.

Galveston District.

SECOND ROUND.

Shearn's chapel, April 12, 13. Bay mis., at Cedar Bayou, April 19, 20.

Chapmanville, April 27, 28. Galveston, May 3, 4.

Velasco, at Oyster Creek, May 19, 11. Brazoria, May 17, 18.

Matagorda, at Colorado, May 24, 25. Spring mis., at Spring, June 1.

Eagle Lake, June 7, 8. Spring Creek, at —, June 14, 15.

The district stewards will please meet at Shearn's chapel, Houston, April 15, at 7:30 P. M.

San Antonio District.

SECOND ROUND.

Helena at Helena, May 3, 4. Leesburg, at Monthalia, May 10, 11.

Sutherland Springs, at Sutherland Springs, May 17, 18.

San Antonio, May 24, 25. Modera cir., at Newton's church, May 31, and June 1.

Elyade cir., at Frio City, June 7, 8. Kerrville, at Mannings, June 14, 15.

Cholo cir., at Midway, June 28, 29.

The district conference will meet at Midway at the time of the quarterly meeting for Cholo circuit. The brethren will please come with their reports in full.

MARRIED.

BERTRAND—MAHAN.—On the 15th day of March, by Rev. J. C. Huckabee, THOMAS N. BERTRAND to Miss MARIAN W. MAHAN—all of Wharton county.

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.]

JUSTICE.—Miss D. Norwood Justice was born April 17, 1836, in Lauderdale county, Alabama; joined the Methodist church in Pontotoc county, Mississippi, 1854; came to Texas in the fall of 1857; was married to Mr. J. E. Glass, by Bishop Pierce, in Lagrange, Nov. 25, 1859; attacked by pneumonia the 11th inst.; and departed this life the 18th inst. at 6 o'clock A. M.

Blessed with pious parents, Sister Glass was early impressed with the importance of religion. In the bloom of youth she consecrated herself to God, and walked before him in all sincerity the remainder of her days. Quiet and retiring, she was most appreciated by those who knew her best; but uniform kindness and courtesy secured her many friends. Though of feeble frame and health, she bore the responsibilities of life with equanimity and cheerfulness. In her last painful illness she was patient and submissive to the will of God. The Savior whom she loved sustained and comforted her in the trying hour. His precious name was the last word she uttered. In our affliction we are happy to know that our sister is with the sanctified above. May the blessing of God abide with her bereaved husband and three little children!

A FRIEND.

CHAPPELL HILL, March 21, 1873.

KARNES.—Mr. W. R. KARNES died in Bell county, at his residence, on the 18th day of November, 1872.

He was the son of George and Hannah Karnes, and was born April 27, 1802, in Hawkins county, Tenn., where he married Rebecca McCallough, in 1825. He removed to Arkansas in 1831, and there, in 1838, joined the M. E. Church, South; removed to Texas in 1849; brought his church letter with him; reunited with the church in a short time after he settled, and lived in the same clan to the day of his death.

He was a brother of Col. Henry Karnes, of Texas memory, and, like him, was a man of courage and self-reliance; and of none can it be said more truthfully, he was the "noblest work of God—an honest man." His strict regard for truth was remarkable, of which many characteristic anecdotes are often reported by those who knew him. A man of high and impetuous temper, but without malice or hate, and to all kind and generous; a true friend, a good Mason, an earnest patriot, a conscientious Christian. His life was filled with regrets and heart-felt sorrows over the breaches of propriety, into which his excitable temper hurried him. All his convictions were earnest, of whatever character; and, though his besetting sin often damped his joy, and filled him with sorrow, he never lost his faith in God. Fully conscious in death, he was resigned, and died in the hope of the life above, regretted, and esteemed by all who knew him for his integrity and many virtues.

MARKET REPORT.

GENERAL MARKET.—The business of the city since our last report may be called dull, the principal business being done on orders, and confined to staples and to fill stocks. We have no change to report in the Coffee market, unless that it may be a little firmer. Bacon has been feverish and also some fluctuations—settled down at an advance of 1/2c, on last week's figures. This is in sympathy with Western markets. Flour is dull, large receipts having come to hand during the week.

CORROX.—Is quiet, and lower grades almost neglected, so that Low Ordinary must be quoted as nominal. Both Liverpool and New York markets are also without animation. The receipts from the interior for the week are 4363 bales; also a shipment of 747 bales from New Orleans, making total receipts at this port for the season 31,614 bales, against 378,553 to same time last year.

Our exports sum up 255,549 bales, and stock on hand, 66,295 bales. The total receipts at all the ports, by advices to April 4, amount to 3,049,573 bales, being 668,506 more than at same date last year. Our quotations are:

Ordinary..... 13 1/2 @ 14  
Good Ordinary..... 14 1/2 @ 15  
Low Middling..... 15 @ 15 1/2  
Middling..... 15 1/2 @ 16 1/2  
HIDES.—From unsatisfactory reports from Northern markets, Hides are not in brisk demand, and dry and good as they run will bring but 1 1/2c.  
WOOL.—No receipts to give quotations.

WHOLESALE PRICES CURRENT.

Corrected Weekly.

Quotations in Currency, unless Gold is specified

Table with multiple columns listing various commodities such as HOGS, BUILDING MATERIAL, COFFEE, GRAIN, HARDWARE, NAILS, MOLASSES, OILS, PROVISIONS, and SUGAR, with their respective prices and units.

ROSADALIS

THE GREAT SOUTHERN remedy for the cure of Scrofula, Scrofulous Taint, Rheumatism, White Swelling, Gout, Goitre, Consumption, Bronchitis, Nervous Debility and all diseases arising from an impure condition of the Blood.

The merits of this valuable preparation are so well known that a passing notice is but necessary to remind the readers of this journal of the necessity of always having a bottle of this medicine among their stock of family necessities.

Certificates can be presented from many leading Physicians, Ministers, and heads of families throughout the South, endorsing in the highest terms the Fluid Extract of Rosadalis.

Dr. R. Wilson Carr of Baltimore says "he has used it in cases of Scrofula and other diseases with much satisfaction."

Dr. T. C. Pugh of Baltimore, recommends it to all persons suffering with diseased Blood, saying it is superior to any preparation he has ever used.

Rev. Dabney Hall of the Baltimore M. E. Conference South says he has been much benefited by its use that he cheerfully recommends it to all his friends and acquaintances.

C. C. Cox & Co., Druggists, at Gordonsville, Va., say it never has failed to give satisfaction.

Sam'l G. McFadden, Murfreesboro, Tennessee, says it cured him of Rheumatism when all else failed.

Rosadalis is not a secret quack preparation, its ingredients are published on every package. Show it to your Physician and he will tell you it is composed of the strongest astringents that exist, and is an excellent Blood Purifier. Did our space admit we could give you testimonials from every State in the South and from persons known to every man, woman and child either personally or by reputation.

Rosadalis is sold by all Druggists. CLEMENTS & Co., Baltimore, Sole Proprietors.

JOHN E. HENRY, No. 5 College Place, New York Wholesale Agent.

June 19 1y.

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All Rail from the Gulf to Shreveport, and the only ALL RAIL ROUTE to points outside the State of Texas.

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Express & Mail For Whitts, Waverly, Phelps, Dodge, Riverside, Trinity, Lovelady, Crockett, Grapeland, Palestine, Neches, Jacksonville, Troupe, Overton, Kitzers, Longview, Shreveport, Jefferson, etc.

Connecting at Palestine, Westward for Douglas, Oakwoods, Keechi, Jewett, Marquez, Lake, Englewood and Hearns. Returning, this train makes close connection with train for Galveston.

Accommodation For Whitts, Phelps, Huntsville and intermediate Stations.

Leaves Huntsville at 7:00 A. M. for Houston and intermediate points.

Passengers from New Orleans and Galveston to Hearne, Longview, Marshall, Jefferson, Shreveport and Northeastern Texas change cars at

UNION DEPOT, HOUSTON.

Stages connect at Crockett for Nacondoches; at Palestine for Athens; at Jacksonville for Rusk; at Troupe for Tyler; at Overton for Henderson; at Jewett for Centreville; at Marshall for Jefferson; at Oakwoods for Butler and Fairfield.

For rates and further information, apply to H. M. HOXIE, Gen'l Sup't.

ALLEN McCOY, Gen'l Freight Agent. Houston, March 22, 1873.

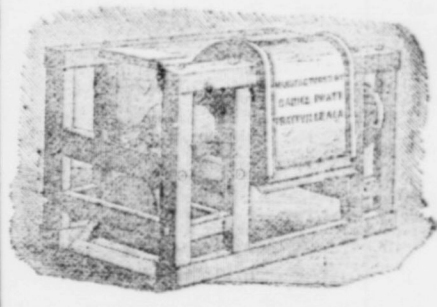
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For the relief and cure of Consumption, Liver Complaints, Female Diseases and all Impurities of the Blood, are endorsed by all who have faithfully tried them, as far beyond any other medicine for the purposes named. Purely vegetable, and perfectly safe in all cases. Prepared only by Dr. O. Fisher, and put up in sealed cans, at \$5 each, and sent by mail, with full directions, on receipt of the price. A liberal discount to cash agents. Address: Rev. Dr. O. FISHER, Austin, Texas.

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WE CLERGYMEN WERE CURED

of Chronic and Acute Rheumatism, Neuralgia, Lumbago, Sciatica, Kidney, and Nervous Diseases, after years of suffering, by taking Dr. Fittler's Vegetable Rheumatic Syrup, the scientific discovery of J. P. Fittler, M. D., a regular graduate physician, with whom we are personally acquainted, who has for 29 years treated these diseases exclusively with astonishing results. We believe it our Christian duty, after deliberation, to conscientiously request sufferers to use it, especially persons in moderate circumstances who cannot afford to waste money and time on worthless mixtures. As clergymen we seriously feel the deep responsibility resting on us in publicly endorsing this medicine. But our knowledge and experience of its remarkable merit fully justifies our action. Rev. C. H. Ewing, Media, Penn., suffered sixteen years, became hopeless. Rev. Thomas Murphy, D.D., Frankford, Philadelphia. Rev. J. B. Davis, Hightstown, New Jersey. Rev. J. S. Buchanan, Clarence, Iowa. Rev. G. G. Smith, Pittsford, New York. Rev. Joseph Bergs, Falls Church, Philadelphia. Other testimonials from Senators, Governors, Judges, Congressmen, Physicians, etc., forwarded gratis with pamphlet explaining these diseases. One thousand dollars will be presented to any medicine for same diseases showing equal merit under test, or that can produce one-fourth as many living cures. Any person sending by letter description of affliction will receive gratis a legally signed guarantee, naming the number of bottles to cure, agreeing to refund money upon sworn statement of its failure to cure. Afflicted invited to write to Dr. Fittler, Philadelphia. His valuable advice costs nothing. R. F. GEORGE, Wholesale and Retail Agent, Galveston, Texas.

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This fence is stock-proof, and cannot be pulled down. It is a great saving over the twelve rail stake and rider fence, that it saves 168 panels and 2571 rails to the mile, the main post and false post included. The cost of wire used: from one to two cents per panel of nine feet. I have introduced it in the States of Mississippi, Alabama, Kentucky and Ohio, and hold certificates from the most practical farmers of those States, endorsing its superiority over other fences in economy, strength, durability and neatness. As to the question: What is the future of the AIR-LINE FENCE? Will it supersede all other rail fences? the answer has been, without exception: It will; or I see no reason why it will not. I can now, after testing it over sixteen months, recommend it to all planters, and now offer to the public the privilege of testing its merits by building or reconstructing their horse-lots free of charge. Instructions, viz: 1. Plant a row of posts in a straight line one foot less distance than the length of rails used. 2. Lay the worm of the fence, placing the ends of the rails on the opposite side of the post, right and left, so as to give the fence the crook the post makes and no more; then lay on rails as any other fence until it is four rails high. 3. Take a stake or false post as high as the other, which should be five and a half or six feet above the ground; place it on top of the ground and in lock of the fence opposite the main post; pass the wire—No. 8—around false and main post and immediately above the fourth rail; bring the ends of the wire together, cross them, and with file cut and break the wire; then, with a pair of blacksmith tongs, pull the wire tight and twist it, so as to bring the two posts together at the top. 4. Prizes open the post at the top, insert the rails edgewise and drive them down with an axe; continue thus until the fence is as high as desired. Seven to eight rails make a fence five to five and half feet high. If desired, pass the wire around both posts, and under and over the top rail; fasten as before. 5. Where rails are scarce the fence can be made by leaving off two rails, and inserting one or more wire through the main post the whole length of the fence. This is done by boring holes through main post with brace and bit, and then inserting the wire, tighten and fasten the ends, and the fence is complete. I earnestly invite planters everywhere to give it a trial, and if carefully put up, will defy the worst stock. Farm, County and State rights can be had by applying to me, at Chappell Hill, Washington county, Texas. JOHN H. STONE, Patentee.

P. S.—All persons are warned not to purchase the right of my Air-Line Patent Fence of any one but those who have a regular power of attorney from me, as all others will not be respected. Also, not to attempt an infringement on it, as I shall enforce the law against all such. J. H. S. March 31, 1873. may22 1f

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is made from the best materials and nicely perfumed. Sold at price of ordinary Soap. Buy it; you will use no other. Grocers have it. Galveston Jobbers Wholesale Agents. jan29 6m

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Mrs. ELIZA EVEVELINE SCATES. PLEASANT RIDGE, Green, Co., Ala. mar 19 81



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LEE, M'BRIDE & CO., COTTON FACTORS And General Commission Merchants, (Hendley Building,) STRAND, GALVESTON, TEXAS. aug 3-1y

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Planters, do not pay four and five dollars per saw for your Cotton Gin when you can get the best in the market, fully guaranteed, for twenty-five or thirty per cent. less. We have no agents in Texas, therefore you will get the benefit of the agents' commissions and allowances by ordering direct of the manufacturers. Send for circular with full particulars and testimonials. Address: ISRAEL F. BROWN, Pres., Brown Cotton Gin Co., New London, Conn. mar 5 4m

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Importer and Wholesale Dealer in

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Tobacco in Hogsheads and Bales for the Mexican Market.

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\$10 to \$20 per day. Agents wanted everywhere. Particulars free. A. H. BLAIR & CO., St. Louis, Mo. feb 12 187

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.

Procter & Gamble's Olive Soap is a superior article. Its introduction in a household is a sure guarantee that none other will be used. It is sold at price of ordinary soap, and can be procured in any quantities from the Galveston Jobbers. Wholesale Agents. See Advertisement elsewhere.

Best and Oldest Family Medicine.—Sanford's Liver Invigorator—a purely Vegetable Cathartic and Tonic—for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks, and all derangements of Liver, Stomach and Bowels. Ask your Druggist for it. Beware of imitations.

An Important Consideration.—DR. TUTT'S LIVER PILLS are PURELY VEGETABLE, and are adapted to young and old, male and female, and may be taken at all times, without restraint of occupation, without change of living, without diet, and without the fear of taking cold, during all kinds of weather, and in all climates.

A BEAUTIFUL COMPLEXION.—When the Blood is impure the skin presents an unclean, rough and sallow appearance, often accompanied by blotches, pimples, etc. It is a foul corruption generated in the blood which nature strives to throw off. DR. TUTT'S SARSAPARILLA acts directly on the purgatory organs, of which the skin is one. By its use the skin is rendered soft, smooth and rosy, and the whole system renovated.

A cure and a preventive of disease—such is Hamilton's Buchu and Dandelion. It opens up the outlets of the system, and relieves engorgement. By this action bilious fevers, sick headaches, and a thousand ills are averted. R. F. GEORGE, Galveston, has this medicine.

An Article of True Merit.—"Brown's BRONCHIAL TROCHES" are the most popular article in this country or Europe for Throat Diseases and Coughs, and this popularity is based upon real merit.

Thousands attest its virtues, and from all quarters of the Globe come testimonials of wonderful cures performed by Simmons' Liver Regulator.

HOUSTON & TEXAS CENTRAL R. R. CHANGE OF TIME.

On and after March 21, 1873, Passenger Trains will run as follows:

Table with columns for Accommodation, Leaves HOUSTON, DAILY, Night Express, Leaves HOUSTON, DAILY, Pullman Palace Sleeping Cars.

Passengers for Waco must take Accommodation Train leaving Houston at 9 A. M.

The above Trains make the following connections, viz:

- At Hearne with International Railroad daily (Sundays excepted) North at 3:30 P. M. and 3:15 A. M.; South at 12:10 P. M. and 11:15 P. M.
- At Waco, with daily stages to all points West.
- At Mexico, with line of hacks for Fairhead and Butler, on Sundays and Wednesdays.
- At Dallas, West, for Weatherford and Jacksboro, Mondays, Wednesdays and Fridays at 7 A. M.
- Fort Worth, daily at 7 A. M.
- Southwest, for Cleburne, every Monday at 7 A. M.
- Northwest, for Denton and Gainesville, every Wednesday at 7 A. M.
- At Sherman daily, for Bonham, Paris, Clarksville, and Jefferson, at 9 A. M.
- West, to Pilot Point, Gainesville and Jacksboro, tri-weekly.
- At Red River City, with Missouri, Kansas and Texas Railroad, to all points, North, East and West.
- At Ledbetter with daily stage for Lagrange.
- At McDade with daily stage for Bastrop.
- At Austin with daily stage for San Marcos, New Braunfels, San Antonio and El Paso.
- Through Tickets sold at Houston and Austin to all points North, East and West, via Red River City and New Orleans, and at Hempstead and Bryan to all points North, East and West, via New Orleans. Also via stage lines to San Antonio, Weatherford, Fort Worth, Bonham, Paris and Clarksville.
- Through Bills Lading given from Stations on the line of this road to New Orleans.
- For through rates of freight, apply to A. ANGUS, Northern Agent, Red River City, Texas, and H. L. RADAZ, Western Agent, San Antonio.

J. WALDO, Gen. Fr'ght & Ticket Ag't. J. DURAND, General Sup't.

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A LITTLE COMMON SENSE. BUCHU AND DANDELION

Is not one of those Medicines which claims to cure all diseases. While it claims to have a wide range of remedial action, there is COMMON SENSE and a good reason for all that is claimed for it.

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 ACUTE CURES of all descriptions. IT CARRIES OUT OF THE SYSTEM ANY REMAINING ACUTE GERMS, and prevents relapse. Trade Supplied by

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

SMALL DOSES! QUICK CURES!

Tenponical 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.

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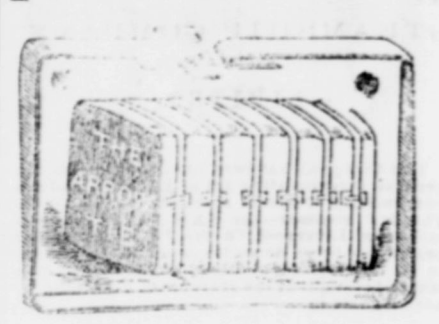
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USE WILL HOWE'S CELEBRATED MATTRESSES.

SEND THY BROKEN FURNITURE TO WILL HOWE, Cabinet Maker, CHURCH ST., GALVESTON, TEXAS.

TO THE PLANTERS OF TEXAS.



Office of Arrow Tie Agency, GALVESTON, TEXAS, Jan. 1, 1873.

In bringing the "Arrow Tie" before your notice the coming season, we feel that the large demand in the past, coming from every part of the country, makes further advertisement almost unnecessary; but in view of the strenuous efforts made by many parties to force less valuable articles on the market, we submit to you statements from the most experienced judges in Texas—gentlemen well known to you all—showing the estimation in which the Tie is held by those who, from daily use, have the best opportunity of knowing its merits.

W. HURLEY & CO., Ag'ts for Texas. Captain Lufkin, who has for many years been connected with the Galveston Presses, says:

OFFICE OF THE SOUTHERN PRESS AND MANUFACTURING CO., Dec. 1, 1871. Messrs. C. W. HURLEY & CO., General Agents for the Arrow Tie for Texas:

GENTLEMEN—It affords me great pleasure to present you with this statement as evidence of our high appreciation of the value of the Arrow Tie, as a fastener for Cotton Bales. We have used it constantly in our Presses since its introduction, having found no other Tie that will compare with it in utility, durability and strength. From our own experience we can safely recommend it to planters as the best Tie we have seen.

Pressing from Five to Seven Hundred Bales per day, when running full time, we find it to our interest to purchase the Arrow Ties and Buckles from you, for the purpose of replacing any other buckle that may be on the bale, taking the others off and throwing them in the scrap pile, to be sold as old iron.

Yours, truly, A. P. LUFKIN, Supt. Southern Cotton Press Company's Presses' FACTORS' COMPRESS, MERCHANTS' " NEW WHAFF " GALVESTON.

Governor Lubbock also says: OFFICE OF THE PLANTERS' PRESS CO., GALVESTON, May 19, 1871.

Messrs. C. W. HURLEY & CO., General Agents of the Arrow Tie, for State of Texas, Galveston:

I take pleasure in stating that since my superintendency of the Planters' Press, we have been constantly using the Arrow Tie. It gives entire satisfaction, and our press men prefer the Band and Buckle to any they have ever used.

I am yours, very truly, F. R. LUBBOCK, Supt. BARTLETT & RAYNE General Agents for Southern States 48 Carondelet Street, New Orleans, Jan 17 ly

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Five Steamers, Twenty-Two Barges, Three Tugs.

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All COTTON and other PRODUCE covered to GALVESTON BY THEIR OPEN POLICY OF INSURANCE,

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JOHN SHEARN, President. W. J. HUTCHINS, Vice-President. January 1, 1873. Jan 1 ly

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