

SPECIAL NOTICES.

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Pratt's Astral Oil.—Absolutely safe. Perfectly odorless. Always uniform. Illuminating qualities superior to gas. Burns in any lamp without danger of exploding or taking fire. Manufactured expressly to displace the use of volatile and dangerous oils. Its safety under every possible test and its perfect burning qualities, are proved by its continued use in over 3,000 families.

Millions of gallons have been sold, and no accident—directly or indirectly—has ever occurred from burning, storing or handling it. The immense yearly loss to life and property, resulting from the use of cheap and dangerous oil in the United States is appalling.

The Insurance Companies and Fire Commissioners throughout the country recommend the **ASTRAL** as the best safeguard when lamps are used. Send for circular.

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Agents wanted everywhere to sell our new and novel Embroidering Machine. Send for Illustrated Circular to the McKee Manufacturing Company, 309 Broadway, New York. may21 cowly

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—Offer for sale at low figures—

500 SACKS HUNGARIAN GRASS, MILLET, COW PEAS, CLOVER,
WHEAT, RYE, BARLEY, KENTUCKY BLUE GRASS.
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feb10 17

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It claims to cure
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SUPPRESSION OF URINE,
RETENTION OF URINE, and
IRREGULARITIES OF URINARY APPARATUS GENERALLY,

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Consign to **HOUSTON DIRECT NAVIGATION COMPANY** from all points inward and outward.
JOHN SHEARN, President.

W. J. HUTCHINS, Vice-President.
January 1, 1873. jan1 ly

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CHRISTIAN ADVOCATE.
LARGEST CIRCULATION IN TEXAS

TEXAS CHRISTIAN ADVOCATE,
A Religious, Family
NEWSPAPER.

PUBLISHED BY THE
ADVOCATE PUBLISHING CO.,

IN THE INTEREST OF THE
M. E. CHURCH, SOUTH,
IN TEXAS.

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MORALITY,
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NEWS OF THE WEEK,

Devoting a large amount of its space to the representation of
TEXAS INTERESTS,
And the development of

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Reading for the family carefully prepared both with reference to instruction and entertainment.
Its circulation is now the

LARGEST IN TEXAS
And is **RAPIDLY INCREASING.** It presents special claims to

ADVERTISERS,
Both because of its extensive circulation and the fact that it goes into the hands of the
SOBER, INDUSTRIOUS, and PROSPEROUS
PORTION OF OUR CITIZENS.
Over 300 Traveling Preachers are its
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The Church it represents numbers over
40,000 IN THE STATE!
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GALVESTON, TEXAS.
Liberal cash advances made on Cotton, Wool and other Produce, in hand or for shipment.
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LIVERPOOL AND TEXAS
STEAMSHIP COMPANY.
LIMITED.

This Company has been organized under the general incorporating act of England, and are now building steamers specially for this trade. The first steamer—the **SAN JACINTO**—will sail from Liverpool on the 1st of September next, there being no yellow fever at Galveston to be followed by another on the 1st of every month throughout the season. We propose have Agents in

SCOTLAND
ENGLAND,
GERMANY,
and **SWEDEN. NORWAY,**

Will be prepared to fill orders for
FARM HANDS, MECHANICS
OR ANY KIND OF LABOR.

We also propose to bring out Immigrants to settle on land belonging to the Company, or will make arrangements to settle them on other land that may be offered.
For further particulars, apply to the Agents,
C. W. HURLEY & CO
117 Strand, Galveston.

OR
C. GRIMSHAW & CO.,
No. 5 Chapel Street, Liver pool, England.
jan17 ly

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We are prepared to execute

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on short notice, and as cheap as any printing house in Texas.

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FOR SALE—
A PROOF PRESS.
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TYPE FOR SALE.
We have 350 pounds Long Primer, slightly worn, and four pairs cases, containing part of same, which we offer low for cash.
We have also a variety of **DISPLAY TYPE** and several hundred pounds **TYPE METAL** which will be sold cheap. Address,
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Christian Advocate.

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

Vol. XXI—No 18.]

GALVESTON, TEXAS, WEDNESDAY, SEPT. 17, 1873.

[WHOLE No. 1058

INVITATIONS TO THE COUNTRY.

GEORGE W. BUNGAY.

Sweet flowers of every hue,
Purple, red, white and blue;
Soft sun-drops from the skies,
And violets like eyes,
Gemmed with the morning dew,
Seem looking out for you.
Translate the warbling words
Of orchestras of birds
That swell their happy throats
With welcomes in their notes,
And this is what they say:
"Come here, come here, to-day."
The robin bird of fame,
With his red breast of flame,
Brown head and yellow bill,
Says, singing at his will:
"Come, ere the Summer's fled;
Cherries are ripe and red."

The joyous bobolink,
That takes a drop of drink
From drops of dew and rain,
Says in his soft refrain,
In fields of grass and wheat:
"Here life is sweet, sweet, sweet."
The brooklet, pulsing free,
In murmuring melody,
In liquid language calls
To those within the walls
Of cities burned with heat,
To come where waters meet.
The grand old forest trees,
Tossing in every breeze,
Are waving every one
Their banners in the sun;
They seem to beckon all
To heed the robin's call.

Come not with "city airs;"
Talk not of your affairs;
Be modest, pure, and true,
Then all will honor you
And say the golden rule
Is practiced in your school.
In dress be plain and neat,
In temper calm and sweet;
Then every day shall be
From shame and sorrow free;
Each hour a golden round
To lift you from the ground.
Like Jacob's ladder tall,
Which touched the starry wall,
Our life should be to rise
Us higher; then our days,
Though short or longer given,
Will lift us nearer heaven.
—S. S. Times.

Our Material Resources.

Fannin County.

MR. EDITOR—I have waited and watched patiently the columns of the dear old *ADVOCATE* to see if our citizens were going to let another year roll round without having our county represented in your paper, whilst most every other county has through its columns sent out glowing descriptions of their lands, climate, health, etc., which have no doubt been worth thousands and thousands of dollars to them. But, as you see, I have waited and watched in vain. So now, Mr. Editor, I (although nothing but a boy, and inexperienced in the art of composition) will attempt to give you an idea of what Fannin county is.

Fannin, one of the largest counties in the State, is bounded on the north by Red River, on the east by Lamar, on the south by Hunt, and on the west by Collin and Grayson counties. Its soil is of three different kinds, viz: black, sandy, and gray—all of which produce immense crops yearly. The lands bordering on Red River will challenge comparison with any other in the State. There are no other lands in the world that will produce better than they do. Corn, cotton, wheat, apples, peaches, potatoes, and, in fact, all kinds of produce are raised in abundance. The men who own farms

in that section are the richest in the county. If we take Fannin all in all, it affords one of the best openings for a farmer in the State. There are thousands of acres of land lying idle, which are only waiting for a little labor to produce untold wealth. Water can be found in abundance. Heavy forests stretch out on every hand, from which rails, firewood and building material can be procured. Broad and beautiful prairies, covered with rich forage, (on which large herds of cattle, horses, sheep and other stock grow fat,) gladden the eyes of the inhabitants.

Bonham, the county seat, is situated in the very heart of the county, on a rolling hill, surrounded with beautiful scenery. From the top of the courthouse, looking east, a rough picturesque country meets our view. Turning to the south, rich fields of waving grain, heavy forests of timber, huge puffs of white smoke coming up from T. R. Williams' large steam mill, engage our attention. Then, turning to the west, far as the eye can reach, a beautiful rolling prairie, covered with green grass, and flowers of a thousand different hues, presents a sight which gladdens the eye of every citizen of Fannin, and makes his heart swell with exultation and pride. Lastly, turning to the north, the blue outlines of the timber on Red River are dimly seen in the distance, presenting a view at once beautiful and sublime, all of which tend to make Bonham the most beautiful, healthy, and attractive town in North Texas.

It is improving rapidly now. Houses are springing up in every direction, and in another week the shrill whistle of the "iron-horse" will startle the ears of many an old settler, and make the heart of every Bonhamite bound with joy.

We have three schools, all of which are in a flourishing condition. Two churches—Baptist and Methodist. Three lodges—Good Templars, Masonic, and Odd Fellows. The first is making times so hot around here for King Alcohol that he is about to evacuate the place. You scarcely ever see a man staggering round our streets under the influence of the "demon."

Our society is good. Everybody seems to have fixed and steady habits; and the only thing we need is farmers to fill up our vacant places, and laborers of all kinds. So, through the columns of your paper, we extend to them a cordial invitation to come and look at our county. It is one of the finest openings for them in the world, and a man who cannot make money in Fannin county now, cannot make it anywhere. So come, farmers, and we will sell you lands cheap. Come, laborers, and we will pay you high wages. Respectfully,

A SUBSCRIBER'S SON.

September 2, 1873.

[We are heartily obliged to "A Subscriber's Son" for the above first letter, and hope it is not the only communication he will send us. Will not other "subscribers' sons" in other counties, when the old folks fail to avail themselves of our columns, copy his example? Give us facts, and it may attract to your county precisely the citizens you need.—ED.]

Grasses in Texas.

It seems no longer doubtful but that Texas can successfully grow all the grasses that has made Kentucky so famous for her fine stock. O. A. McGinnis, of Moscow, Polk county, writes the *Galveston News* as follows:

"We can add that we have the present season grown as fine buckwheat as was ever seen from the seed of the silver-hulled variety, furnished by the Agricultural Department. As it matures quicker than any other grain, it is just the thing for our climate where summer drought so often prevails.

"As an experiment with northern grasses, on the 15th day of last February I sowed upon poor, piney woodland, without manure, some canary, timothy, blue grass, yellow and red clover seed; also some hemp seed. I desire that you give the result to your readers. On the 20th of June the canary grass had matured, at about three feet high, a very excellent forage crop, very similar to timothy, but having a much larger seed. The yellow clover matured by the 20th of June, at about two feet high. The timothy is now in full bloom, and about three feet high. The red clover is in full bloom, about two and one-half feet high, and presents as many as thirty-six full blooms from one seed. The blue grass is about ten inches high, and heading. The hemp is fully nine feet high, and is still growing rapidly. 'Men do not gather figs from thistles,' but they may reap what they sow.

"Of all cereal grains, rice is the most extensively cultivated, and feeds the greatest number of human mouths. If we were to classify the human inhabitants of the earth according to their preference for particular cereal grains, the rice-eating would incontestably hold the first place. The second would be disputed by the consumers of maize and of wheat. The population whose staple grains are oats or barley, would occupy the fourth place. The following pithy note on rice-culture is worth repeating: Few crops more easy; can be raised on any soil that can be made either wet or rich. Usual yield from thirty to sixty bushels per acre. Easy crop for poor man, lazy man, any man."

RAILROAD ITEMS.—The Texas Pacific Railroad Company is said to be arranging for the settlement of a number of Germans near a town called Monterey, in Davis county.

The Sherman, Tyler and Henderson Railroad Company has organized by electing T. J. Brown as President, and H. B. Simonds, Vice-President. One hundred and eighty thousand dollars' worth of stock has been taken.

The cars are running out twenty-one miles above Jefferson and toward Texarcana. Track is being laid at the rate of one and three-quarter miles per day.

The *Indianola Bulletin* has confidence that that point will soon be connected with Austin and San Antonio by railroad.

A subordinate Grange of the Patrons of Husbandry has been organized in Denison.

Mr. John W. Forney will deliver an address before the Agricultural Society at Marshall on the 30th of September.

Waco Items.

We take the following items from the *Register*:

Preparations are being made to build a new hotel on Bridge street.

Our merchants are anticipating a very heavy business during the fall and winter.

The weather has been unusually warm during the week. The rays of the sun are hot and trying to the turnip crop.

New cotton is coming into market, and the faces of our farmers and merchants are consequently growing brighter.

Quite a number of wagons in from Erath, Hood and Johnson counties this week. Bagging, ties and lumber are the chief articles which attract them.

Judging from the quantity of lumber which is being shipped daily to all parts of the surrounding country, the dealers in this article must be doing a thriving business.

THE COTTON CROP IN BELL.—We yesterday had a conversation with the Rev. James Wilson, who resides nine miles below Belton, on Little river, and who is one of the substantial farmers of this county. Mr. Wilson informs us that he has fifty acres of cotton on the river bottom, and has no doubt but it will yield two bales, or one thousand pounds of lint per acre. He does not consider his own crop as an exception, but thinks most of the river farms will turn out as well, and thinks, with many other farmers with whom he has conversed, that the uplands will yield, on an average, one bale all over the county. This is the estimate made by a practical farmer, and one that may be relied upon in every respect. It is not overdrawn. The chief difficulty now is to procure hands to pick out the crop. Mr. Wilson is anxious to procure a number, and offers to furnish houses and provisions to families who may desire to engage in picking, and to pay \$1 coin per hundred pounds. Eight hundred extra hands could find employment in Bell county during the picking season, at the prices mentioned. Think of it, ye who toil upon the red and worn-out hills of some of the older States!—*Belton Journal*.

THE RURAL TEXAN.—This is to be a magazine of thirty-two pages, devoted to "Farming, Stock Raising and Mechanical interests of Texas," to be published monthly at Calvert, Texas, by Chas. E. Brown & Co., and at the low rate of two dollars a year—the first number to be issued the first of October. We rejoice that we are to have such a publication; it is much needed, and we have no doubt will be liberally patronized. The gentlemen who are at the head of it are indorsed by some of the best men of the country, and are well qualified for the important work they have undertaken. A work of this kind should be in every family, for whether mechanic, farmer, merchant, stock-raiser, or professional man, it will contain valuable information, and such as will be adapted to the use of all.—*Waco Register*.

The settlements are about five to one in Wise county compared with what they were a year ago.

Our Outlook.

SOUTHERN METHODISM.

—Bishop Wightman passed through Nashville, on Thursday, August 28th, en route to Chillicothe, Mo., where he had an appointment for last Sunday; and thence to Atchison, Kansas, the seat of the Western Conference. He brought along with him the Rev. S. D. Evans, a very promising young preacher, who transfers from the North Georgia to the Western Conference. The Bishop had just attended an interesting district conference in South Carolina, in the Columbia district, and reports a fine state of religious interest in the upper parts of that important district, hundreds of persons having been converted and added to the church within a few months past. The friends stopped the Bishop at Dalton, and got a sermon out of him on Wednesday. At this latter place they are holding meetings every day, with very encouraging prospects.—*Nashville Christian Advocate.*

—Bishop Kavanaugh is expected to be present at the Kentucky Conference, now in session at Lexington. He joined that conference fifty years ago; and has been requested to preach a semi-centennial sermon. We understand that the Bishop has kindly consented to do so. O that we could be there to hear it! Only one minister who was a member of the conference when the Bishop joined it is a member of it now.

What changes have taken place during these ten lustrums!—*Nashville Christian Advocate.*

NORTHERN METHODISM.

—The Rev. John Atkinson, in a late number of the *New York Methodist*, attacks the "transfer" system of locating ministers, in which special favors have been shown to certain wealthy churches in Newark and Jersey City which have been refused to other churches. Mr. Atkinson thinks the "special transfer" system has done much to damage the cause of Methodism.

—Great dissatisfaction prevails in a large proportion of the charges in the Cincinnati Conference, on account of the increase, at the last session of that body, of the number of charges in the presiding elders' districts, and the consequent diminution of the number of districts. Much anxiety is expressed on this subject, as the time of the conference approaches, to know what Bishop Ames will do for their relief.

EPISCOPAL.

—An address, signed by members of the Church of England at Victoria, has been forwarded to the Archbishop of Canterbury, to sanction the exchange of pulpits with Presbyterians in thinly populated districts of that colony.

—The consecration of the Bishop elect of Massachusetts has been appointed to take place on Thursday, the 17th of September (being one of the Ember days,) in Grace church, Brooklyn Heights, L. I. The Presiding Bishop of the House of Bishops will act as the consecrator; and the Bishop of Pennsylvania is to preach the sermon.

—A confirmation for the first time on record in St. Pauls Cathedral in London was held on St. James' Day. Bishop Claughton officiated on the occasion. The candidates were twenty-nine in number, viz: fourteen males and fifteen females, several of the latter being considerably advanced in years.

—The Popish party in the Church of England are again on the move, and this time they are calling for the erection of the "baldachino" over the communion-table or altar, as they term it. The "baldachino" is a canopy or throne, and is a marked feature in Ro-

man Catholic cathedrals. It of course symbolizes the doctrine of the Real Presence in the plainest manner; and the proposal just made by the vicar and churchwardens to be allowed to erect one in the parish church of St. Barnabas, Pimlico, may well excite surprise. From the statements made before Dr. Tristram, Chancellor of London, on Monday, it appears that fifty or sixty of the parishioners are up in arms against the threatened innovation. Mr. Bowron, a parishioner and provision dealer, in Pimlico road, said that the question of erecting a baldachino was not submitted to the vestry for consideration, the erection of a reredos being the only matter mentioned by the vicar. The cost of the structure was to be £600, from which fact Mr. Bowron argued that something more than mere ornament was aimed at. He mentioned that he and his fellow-parishioners had adopted the course they had done in consequence of the statements of the Episcopal Bench, that the power of remedying many of the errors in the church rested with the laity. Dr. Tristram informed Mr. Bowron that a petition against the license which the vicar and churchwardens sought to obtain had been presented to him as Chancellor of the diocese, and that he and the other parishioners would be entitled to enter an appearance in opposition to granting a faculty or license for a baldachino. The *Times*, in an article on the St. Barnabas attempt, says that "if a baldachino can be erected over Church of England communion tables every distinctive mark of Protestantism way as well be surrendered." Dr. Tristram has adjourned consideration of the case till the following week.

SOUTHERN PRESBYTERIAN.

—The largest Presbyteries in the Southern Presbyterian Church are Lexington, Va., which has 33 ministers, South Carolina, 31, and Louisville, 30. Fayetteville Presbytery in North Carolina, has the largest membership in its churches, 4,405.

—From the minutes of the Southern Presbyterian Assembly, we learn that there are 25 churches having over 300 members, 38 churches having between 250 and 300, and 62 between 200 and 250 members. On the other hand, many of the churches are quite small. We have noticed one church with one member, two that have three each, one that has four, eight that have five, and quite a number that have six, seven, eight, nine and ten members apiece.

PRESBYTERIAN.

—The *Presbyterian* thus sums up the results of the projects of Presbyterian reunion which have been recently discussed both by periodicals and in General Assemblies: The union with the Cumberland Presbyterians will not be effected. The Presbyterian Church will not alter the Westminster Confession in any particular, and the Cumberland Church will not accept it without modification. They have already rejected portions of it. The union with the (Dutch) Reformed Church will depend wholly upon that body, and is therefore not improbable. The union with the Southern Presbyterians "must be indefinitely postponed." Fraternal relations may be established, but nothing more.

—Josiah Welch writes to the *New York Observer* from Salt Lake City: "Our church is by no means keeping pace in her work with the increase of population west of the Mississippi river. Of the 993 men under commission from the Board of Home Missions, 613 of them labor east of the Mississippi. New York has 15 more men receiving aid from that Board than all our Territories and the Pacific States combined. Each of our little bands scattered over this great trans-Mississippi country has an average territory under

our individual care equal in area almost to the whole State of Massachusetts, and an average of 18,000 souls to each minister, according to the census of 1870, to say nothing of the thousands who have flocked hither since. In this Territory—Utah—we have upward of 120,000 souls, and not above 300 Evangelical Christians among them, all told; our church has two missionaries only here, but 'what are these among so many?'"

BAPTIST.

—The *Methodist* of the 6th says: After consummating the organization of the Rochester branch of the Evangelical Alliance last week, by the election of Martin B. Anderson, LL.D., President, and other officers, Professor Augustus Rauschenbach, of the University, made some interesting statements concerning the religious intolerance of the Russian Government in persecuting former members of the Greek Church who have united with the Baptist. The government does not interfere when German Lutherans become Baptists, but when Russians forsake the Established Church, it employs both fines and imprisonment to punish and arrest the offence. Prof. Rauschenbach has personal friends in Russia who have recently communicated to him several instances of great hardship. A committee, consisting of the Professor and Revs. George Patton and J. J. Landers, was appointed to bring the subject to the attention of the American Evangelical Alliance, and request their action in the matter.

CONGREGATIONAL.

—The Vermont Congregationalists lament a net loss of ninety-nine in their ministry and membership for the year just closed. They report 200 ministers and 18,000 members.

LUTHERAN.

—At the recent meeting of the Lutheran General Synod at Canton, Ohio, there was a strong expression of opinion, fortified by a unanimous vote, that women, as well as men, have the right to vote in all congregational affairs.

CATHOLIC.

—English Catholics, following the example of their continental brethren, are to go on a pilgrimage to Parry-le-Monial near Paris, on September 2d, led by the Duke of Norfolk and other distinguished men, because just three hundred years ago the Savior appeared there to Mary Margaret Alacoque and entrusted to her a message to propagate the worship of the Sacred Heart!!

JEWISH.

—The *Jewish Messenger* exhorts the Israelites not to commit the follies seen in the Christian churches, particularly the women in dress. It thinks in many of the churches worship is a full dress affair. Woe to the unlucky maid who wishes to pray to God in last year's bonnet, or the youth who seeks divine forgiveness in cloth gloves. It hopes synagogues will check the thing in its incipency. As it is, it says, there is too much rumpling of silks, and too little rustling of sanctity.

—The *Jewish Messenger* says New York Judaism bids fair to be spirited, indeed, the coming season. In church phraseology, we shall experience, perhaps, a revival. Two new English lecturers, Drs. Gottheil and Wise are to arrive in this city in a few weeks. It is possible that the Rev. Prof. D. M. Isaacs, of Manchester, England, will pay us a brief visit. And last, though not least, Sir Moses Montefiore lately said that he would like to come to America.

THOMASITES.

—According to the *Memphis Ledger*, there is in West Tennessee a great sect of professing Christians known as the

Thomasites, whose distinguishing belief is the annihilation of the wicked after Christ shall make his second advent to reign over the earth a thousand years. The second coming they believe will take place in 1880 or 1881. It is the same sect, we suppose, that has long existed in Eastern Virginia.

MISSIONARY.

—*Zion's Herald* says of the missionary zeal now felt in the M. E. Church, North:

Never before were so many missionaries going to the foreign field. Nearly every week some are departing from this country—some to new fields, and others to missions already established. This is encouraging, but pray that more may be sent; we should send hundreds where we send one. With all our enthusiasm for the cause, we may not sufficiently occupy the many open and opening doors.

—Rev. T. Carter, D.D., of the M. E. Church, North, writes from Mexico July 19th, 1873:

I thank our Heavenly Father that we are all well. Now for four months we have been in Mexico we have all enjoyed good health. Is not this one sign that God intends we should be here. How earnestly I have prayed that God would give me power to preach in Spanish; not to help me alone, but give me power. For the last three Sunday nights our room would not hold the people. Last Sunday morning, my wife tells me, one young woman who sat near her was weeping while I was preaching. Oh, that there might be many, many penitential tears!

—A letter from Dr. Vernon, of the Italian missionary office of the M. E. Church in New York, says: "I have word from Sig. Piana, at Forli. He opened our hall and held services there last night. The hall is something larger than your missionary audience room in the Mission and Publishing Building; it was packed full, and the order was perfect. Several town officials and persons of prominence were in the audience. I regard the indications in every respect favorable."

—Missionary Society of the Methodist Episcopal Church have sent out from New York a delegation of laborers for India, consisting of Rev. Dr. Gray, Mr. and Mrs. McHenry, Rev. Mr. Mansell, Rev. J. E. Scott, Miss Monell and Miss Lemning. The two last named are sent out by the Woman's Foreign Missionary Society, and will make an important addition to the force already there. Miss Monell is a thoroughly educated physician, and goes out supplied with a full assortment of medicines and apparatus. Miss Swain, sent out several years since by the same society, is now laboring as a physician and teacher in Lucknow and vicinity with great acceptance. Ladies especially have access to the homes of the people, where men are excluded, acting thus in the double capacity of medical and spiritual advisers.

—Five evangelical missionary stations are reported as in successful operation among the working people of Paris. The people began to cry out against the domination of Catholic priests.

MISCELLANEOUS.

—The late Dr. G. P. Judd, who died on the 15th of July at Honolulu, has been for very many years a man of note in the Sandwich Islands. He was born at Paris, N. Y., in 1803, and as far back as 1828 he went to the Sandwich Islands as physician to the American Board mission there. In 1842 he was appointed recorder and interpreter of King Kamehameha III., and during the following ten years was head of the Cabinet and Secretary of the Interior. In this capacity his services have been very conspicuous and useful.

Faults Among Methodists---No. 2.

BY ECLECTIC.

It is presumed no devout soul ever worshiped in our towns and villages without observing the irreverence of our people in the house of God. To engage in conversation up to the very moment of commencing Divine service is no unfrequent occurrence. Ministers have been known not only to countenance, but actually to participate in this profanation of the sanctuary. All this is done in the very face of that solemn injunction: "Ye shall keep my Sabbaths and reverence my sanctuary: I am the Lord." Who will propose a remedy? Who will observe one if proposed?

If every member of the church were to kneel in prayer immediately on reaching his seat, at least two good ends would be served: It would insure time for uninterrupted communion with God. It would induce a frame of mind unfriendly to talking and lightness. Besides these, the moral effect would not be lost upon the congregation. But how to get our people to kneel uniformly on going into church is the question. The preachers should inaugurate the reform by actual example, becoming wholesome patterns to the flock. They should teach it by precept also, both in the pulpit and in the parlor, and engage the co-operation of the older and more pious of their people. If the kneeling of the officiating minister betokens his recognition of the necessity of Divine aid in preaching, what does the failure of his colleagues and the congregation to do the same signify? They need the help of the Holy Spirit, that they may take heed how they hear.

Starrville Circuit.

MR. EDITOR—Center is a beautiful chapel, situated eight miles eastward of Tyler, in one of the best neighborhoods in Smith county. The membership is respectable, including some of the best citizens of the county, giving a healthful influence in the entire community.

Our meeting commenced on Saturday before the second Sabbath in August, and closed, prematurely, on the following Monday evening. There was quite a number of penitents at the altar, and the church was in a good working condition. I have not seen a better prospect for a glorious revival this season.

A noble young man by the name of See was murdered in the neighborhood by a negro for his money. On Monday the principal supporters of the meeting were summoned to attend court in the murder case.

Went from there to Antioch. This is nearly a central point on the circuit, and is one of the neatest churches on the work. The people are Methodists here. This was the home of Brother Jno. S. Mathis the last two years he rode this circuit, and the present home of our mutual friend, Dr. Fountain. The meeting was good from the beginning to the end. It lasted seven days. Over a score of souls were converted. Thirty-one accessions to our church. There were but few left to advocate the cause of the wicked one. I never saw a better meeting.

I went from there on the next day, and commenced a meeting at Canton, (not in Van Zandt, but in Smith county.) This place had the name of being a hard place, but I do not know why it should be called so. I am truly in love with that people, and, by-the-way, Mr. Editor, it is one of our prettiest little villages. Though injured some by the railroad, I do not think it will die, but in twelve months from now it will be better than it is to-day. The meeting lasted nine days and nights. There were over thirty conversions. On Monday night of the meeting we had fifteen conversions.

Brother John, it would have done your soul good to have been with us. I have not often witnessed such Divine power. There was not an occasion for a public rebuke during the whole meeting. I thought often during the meeting, why is it that this is called a hard people? They were all kind, and were deeply interested during the meeting, and no one had to go of necessity to the country to get something good to eat, for it was in abundance, and I never saw it freer. There were also brethren and friends from the country, who bore a noble part in supporting the meeting. Thanks to our brethren of the Presbyterian and Baptist denominations for their interest in the meeting's support, and, also, for their hearty co-operation with us in the altar. And permit me, Mr. Editor, to mention the names of our beloved brethren in the local ranks, who rendered us valuable services, both in the pulpit and altar, from time to time during our meeting: Brothers Caleb Smith, J. B. Hall, John White, and T. H. Hall. God bless our working local preachers, for they constitute one of the best classes of men in the world! They work without the hope of fee or reward, so far as this world is concerned; but they will go, ere long, to reap their reward laid up for them in the regions of bliss.

I expect to be at Starrville, White House and Overton, the next three weeks. I believe the Lord will continue with us. You may hear from us again. D. M. STOVALL.

Overton, Sept. 3, 1873.

Let Us Compare Notes.

Is this pretending to bind the child "by covenant" anything more than a huge farce—an effort to palm off a falsehood upon his credulity and make a Methodist of him?—*Baptist Herald*.

Baptists pretend that baptism is a covenant, and, therefore, none but adults can enter into covenant with God. To expose this pretension it is only necessary to appeal to a stubborn fact recorded in the Word of God. We will refer the reader for the present to Deut., xxix., 10th to 15th verses, inclusive. Note here—1st. The contracting parties: God upon the one hand, and captains, elders, officers, all the men of Israel, *little ones*, women, strangers in the camp, and those "not here with us this day"—that is generations, children to come, as you will see in verse 22—upon the other hand. Observe the nature of the covenant into which they entered. It was that they—*little ones* included—the children of Israel, might be established for a people unto God, and that he might be unto them a God, as he had sworn unto Abraham, Isaac and Jacob, and that they might bind themselves with an oath to keep the statutes and judgments of the covenant. What! an infant take an oath? An infant enter into covenant with God? Ought not the Lord to have had some Baptist of the present day to have informed him that *little ones*—infants—were "unconscious," and hence could not enter into covenant with him; and that it would do them no good to bind them in such covenants; that it was taking away their liberties; that it was sacrilegious to bring children to those holy things they did not understand; and that "baby" covenanting and swearing would bring a long train of evils upon the church and the world? Then it is no wonder, according to Baptist pretensions, that so many and sore evils befell the Israelites. Oh! had they but had some "Baptistic principles" to guide them in their ecclesiastical economy, instead of the wisdom of the Most High, how much and many sad disasters and persecutions might have been spared the world! Infant baptism, "we honestly believe," is nothing more nor less than carrying out the great principles of this cove-

nant. And yet Baptists would make us believe it has been the cause of all the evils and bloodshed in Christendom. Now, if the Almighty conceived infants capable of entering into covenant with himself—and he certainly did—on which side are we safer, the side of the Lord, or of the Baptists?

But again: Have we not an example in the baptism of the children of Israel of infant baptism? Does not Paul say they "were all baptized?" Will any one demand of us proof that there were children—"infants"—among this mighty multitude? We find, not long after this, when God commanded Moses to number the children of Levi and the first-born of the males of the children from a month old and upwards; one of the former there were "seven thousand and five hundred," and of the latter more than "twenty-two thousand." Take all these facts into the account, and is it not clear that there were little children, yes, "unconscious babes," in their midst? And yet Paul says they "were all baptized;" and, more than that, he avers that all these things which were done unto them "were our examples." "Examples!" Yes, so says Paul. Were these infants baptized? So says Paul. Who administered this baptism? None other than the Almighty himself. What! God himself baptized infants? If the Almighty, then, baptized infants—"unconscious babes"—did we err following his example? O, that some would-be wise opposer had been there to inform the God that baptized these poor little, "unconscious babes" that it was sacrilegious; that it was a huge farce, etc.; that it would take away their liberties, and bring untold evils upon the world! etc., etc. L.

Withdrawn.

MR. EDITOR—From the uniform kindness which I have received at your hands since I came into your State, near two years ago, I feel it due you to inform you personally of the conclusion to which I have arrived in my Christian faith.

On last Sunday I submitted myself to the ordinance of baptism by immersion, at the hands of a Baptist minister. My relation to the Methodist Church was somewhat irregular at most, as my connection with the quarterly conference was only with a view of being recommended up to the annual conference. As I failed to enter that body upon terms satisfactory to myself, I have since felt wholly free to go where the providence of God might lead, without seeming to reflect upon Methodism. Personally, I cherish the kindest feelings for my friends in that communion; and, though ecclesiastical lines may divide us, we may all worship a common Father, and finally reap a common inheritance above.

Truly yours in Christ,
A. J. YEATER.

Feminine Intemperance.

MR. EDITOR—This, to some persons, may seem an idle tale, but not so with any one who will witness what I have seen and then give the subject a fair investigation and just decision. For instance: A short time ago I attended a picnic, (no great distance from this place), the object of which was to strengthen and give new life to the temperance cause. There were persons of all sizes and sexes assembled for the purpose of listening to and admiring the eloquence of a few temperance men. Things went on very nicely for a short time, and then some six or eight ladies, young and old, drew their abominable snuff-boxes and went to "dipping" right there in the midst of a mixed assembly. Perhaps they did not consider it anything out of the way, but somehow (perhaps from the fact that I have been raised to look upon it as a filthy practice) I can not look upon it in that light; I can not

help considering it equally as vulgar as for a gentleman to indulge in smoking a cigar or taking a drink of whisky in the presence of ladies.

Mr. Editor, I am quite young, and may not be capable of judging rightly; but if my judgment should not coincide with yours, I hope you will not have this published; but if it does, and you consider it right for me to reprove persons much older than myself, I hope you will come out squarely and suggest some ideas that may prove beneficial in turning back this monster evil.

I have for some time been connected with the temperance cause, and have, in my feeble manner, been trying to assist in the reformation of fallen manhood, but it is a somewhat new thing to try to reform the condition of the female sex in the way of intemperance.

Trusting you will use your own pleasure and judgment about these few insignificant lines, I subscribe myself,
Your young friend,
A. E. O. I.

Paris, Texas, Aug. 11, 1873.

From Dr. Walker.

Many of the Doctor's friends will be pleased to learn, from the subjoined extract from a private letter, that he is gathering strength for his winter's work:

This leaves us all in comfortable preservation. I think we have all been much refreshed and invigorated by our vacation and the air and water of this mountain region. I am surprised to find so much rain. They say, however, that it is far more than usual.

This year is a success with these farmers; they had dry weather for harvest, and now the rain is making their corn fill heavy. The hills and meadows are green, and cattle are fat and will be in good condition to meet the coming winter. Peaches are just ripening, and so are grapes and apples. Blackberries are just passing away.

The people of education and advantages look well, but there are many poor, ignorant and ill-looking people in these mountains. They have no business future before them; too poor to buy good lands, and a dollar per day, and find themselves, is the best they can do. It would be greatly to their advantage to move to the Southwest, and so I tell them.

This country is beautiful to the eye in its forests and various scenery, and it has a delightful summer climate, but is bleak and severe in winter.

I have preached once a week since leaving home, and have had no cares or worries. I have made some pleasant visits to Abingdon, Saltville and Emory and Henry College. I shall be hereabouts some two Sundays more, then I think we shall go to Nashville to see some relatives and old friends; then I shall run down to Hopkinsville, Christian county, Ky., to see my only brother, whom I have not seen for twenty years. I want to get home by the first Sabbath in October. Unless quarantine is raised, I suppose I shall have to return by the western route.

The place we are at is the first in position coming from the South and West; is as high or higher than any other watering-place in these mountains, being near the head of the Tennessee river. We have excellent fare and excellent company; in short, all the conditions favorable to health and comfort. I am grateful for the privilege of being here.

Religion is not a mere debt we owe to God; it is a spirit of fellowship and sympathy with him; it is the highest proof that God has made us for himself, and redeemed us to himself, and called us to be renewed in his image once more, and to be perfect as our Father in heaven is perfect. It is the power of God put forth upon the soul, through the agency of his own word, and may be possessed by all who seek.

Correspondence.

The Mexican Work.

MR. EDITOR—Reading in the last number of the *ADVOCATE* the communication from Kinney county, signed "Stewart," brings to expression thoughts that I have for sometime entertained with reference to our Mexican missionary operations.

While we do not regret any effort made to establish a pure Christianity in "the heart" of Mexico, yet we do regret the neglect of those "one hundred thousand Mexicans in West Texas." Truly, among them the field is white unto the harvest. Thousands upon thousands of them are inquiring the cause of the superiority of the Protestants in morals, intelligence and refinement to the Papists. They are ascertaining the cause. They find that the Protestants have a *free Bible* and a *free conscience*, and that they have been denied both; and that, consequently, they have been dwarfed and the other developed; they have been trodden down, the other raised up. Oh, that they could now have that Bible! The priest is rapidly losing his authority, and the church its respectability, with them. They are in a transition state—going, going away from their ancient moorage. Oh, that Protestantism would take them up before infidelity devours them! Those of us who are acquainted with this people know that *they are ready for the truth*; and if the church could spare and support no more than one holy, fearless, faithful man among them, he could greatly supply this crying need.

In our Sunday-school at Corpus Christi we have a class of twenty odd Mexicans. We have purchased, as a library for them all the Spanish publications of the American Tract Society. They are punctual in their attendance, and their numbers are increasing rapidly. They also attend public worship, and though they understand not the English language, yet they drink in and enjoy the spirit of the occasion, and would rather be there than worshipping with the Romanists or attending no worship. Our Sunday-school in Corpus Christi gives a monthly contribution to the support of this class.

You will please tell Brother Joyce that we will rejoice him at the next session of our conference with one dollar and a half missionary money for every name upon the Methodist class-book in Corpus Christi. A. H. S.

CORPUS CHRISTI, Aug. 25, '73.

Lancaster Circuit.

MR. EDITOR—Permit me through the *ADVOCATE* to tell you something of what the Lord is doing for us in the bounds of the Lancaster circuit.

Our third quarterly meeting was held at Parks chapel, embracing the first Sabbath in August. Several families were camped on the ground. Our beloved presiding elder, Bro. Graves, was with us in the spirit of his mission. He is emphatically the right man in the right place. He is a master workman, and labored with us during the whole meeting, which lasted nine days, resulting in over forty conversions, thirty-one adults added to the church, eight infants baptized. The church was greatly revived. Brother Pugh, president of Marvin College, was with us part of the time, and did faithful service as a minister of Christ. Brother Hunt, from Hill county, spent one day and night with us; preached one time for us. Brother H. is an admirable preacher. May he live long to bless the church. Brother Miller, one of our most faithful local brethren, did efficient service. He commenced a meeting on Friday night before the third Sabbath in August, and continued until the fourth Sabbath in August, resulting in twenty-five accessions to the

church, thirty professed faith in Christ. It was emphatically a time of refreshing from the presence of God. Brother Hines, presiding elder of the Weatherford district, was with us for several days, and preached with power and demonstration of the Spirit. Brother Robertson, the preacher on Hutchins mission, was with us all the time, and preached and labored with great acceptability. Brother Robertson is a good man, and a good preacher.

The Lancaster circuit is looking up in almost every particular. Pray for us, ye lovers of Jesus, that God may revive his work all over the circuit.

JOHN S. DAVIS, P. C.
LANCASTER, Aug. 27, 1873.

MR. EDITOR—Our camp-meeting at Mt. Vernon closed on Sabbath evening, the 17th, having lasted eleven days. Our loved pastor, Brother Addison, was ably assisted by Brothers C. E. Brown, of Calvert, J. S. McCarter, Hiram M. Glass, R. Crawford, J. Fred Cox, M. N. Wetherby, H. C. Smith, Sneed and Lewis. The preaching was earnest and powerful, the church greatly revived, and sinners convicted and converted by scores. More than fifty united with the church at Mt. Vernon; but this does not fully show the results of the meeting, as several who had previously joined as seekers found peace. Many backsliders were reclaimed, and others will join at other places and other churches.

A shower of rain, that fell on the last evening of the meeting, just as the sacrament of the bread and wine was being administered, dispersed the congregation, and prevented Brother Addison from giving another chance for those who desired to cast in their lot with the church. We expect others to join at our next meeting.

The congregations were large, and, with very slight exceptions, the utmost good order prevailed. The self-sustaining feature of the meeting was a success. This was a *new departure* with us, and many good people who had never seen it tried doubted its practicability, and were surprised at finding it so easy and pleasant to go prepared to care for themselves. In the future this plan will be the rule with most meetings. The boarding-tent was a necessity, and the manner in which it was conducted by our liberal and self-sacrificing friend, Col. Kendrick, was satisfactory to all. We thank God, take courage, and go on!

W. B. M.
CALVERT, Aug. 22, 1873.

Bois de'Arc Mission.

MR. EDITOR—It is gratifying to me to be able to inform you and the readers of the *TEXAS CHRISTIAN ADVOCATE* that I have just closed a meeting which began at Pleasant Hill the 16th of August, and closed the 24th, resulting in ten accessions to the church, and as many conversions. The Rev. D. M. Proctor, preacher in charge of Honey Grove circuit, was with me two days, and preached with power and satisfaction to all who heard him. The attendance was very large through the entire meeting. God was present in his convicting, converting and soul-animating power. To him be all the praise! We do earnestly pray that this may be only the budding of a glorious revival of religion in the church in the bounds of this charge. Brethren, pray for us. May the blessings of God be poured out upon the faithful followers of Jesus Christ everywhere.

R. N. BROWN, P. C.

MR. EDITOR—The news we have in the bounds of the Scyene mission is *too good* to be kept to ourselves. Say to the brethren, especially of the Dallas district, that the Lord is doing great things for us, whereof we are glad!

I have been laboring almost incessantly, in connection with my noble local brethren, since my return from our district conference, and have, so far, not less than forty conversions and sixty-two accessions to the church as the reward of our labor, and, of course, the church is greatly revived; and, thank God! the good work goes on, while the *hardest* sinners are turning to God. I will go to-morrow, if the Lord wills, to begin a protracted meeting at the "headquarters" of wickedness, in the bounds of my work. Will the brethren pray for us? More anon.

Respectfully,
JAMES P. ROGERS.
SCYENE, Texas, Aug. 23, 1873.

MR. EDITOR—I have just left a most interesting meeting at Bremond, conducted by Rev. L. P. Harper, local preacher, having, up to date, resulted in about seventy-five conversions and forty additions to the church, and the membership greatly revived. All classes of citizens in the town and surrounding country are deeply interested and sharing in the general revival. The meeting is still progressing.

Yours fraternally,
H. M. GLASS,
Principal Owensville High School.

Finally.

MR. EDITOR—You probably read, the second year of the "late unpleasantness," that a mischievous fellow stuck a bunch of peacock feathers into the coat-pocket of a certain Confederate officer out West, and he unwittingly strutted himself to death. Be assured that I do not desire the fate of that young officer, but being "wonderfully exercised" "with the plumes of the mastery" with which Brother K. has profusely adorned me, and having a *carte blanche* from him to "go on to my heart's content," I cannot well forbear strutting a little before your readers, trusting your good judgment to interpose so soon as you see me in danger.

Well, after many unsuccessful attempts, I have, by "vim, not to say vengeance," extorted from Brother K. the acknowledgment that he attributed to his presiding elders opinions of the law of our church which they never expressed. By earlier consenting to that acknowledgment, he would have spared his modesty—which lately appears to be quite sensitive—the pain of appearing so often in the *ADVOCATE*. But, like the man who said the horse was *seventeen feet high*, he bravely stood by his declaration till it became too serious a matter to trifle with longer.

Brother K. says he committed an "honest mistake." I cheerfully grant it. Far be it from me to accuse him of willful misrepresentation. It is a wonder, however, that a man of his intelligence should commit such a mistake, and then be *so slow* discovering and correcting it. I know that it is exceedingly mortifying for some men to relinquish a position boldly assumed; but "to err is human," and why not confess an error at once?

Immediately after Brother K.'s confession, he says: "The pastor says he acted in accordance with the views expressed by his presiding elders, as he understood them, viz: *he has taken no legal steps in either of the cases.*" Does Brother K. wish to break the force of his confession by keeping up the impression that the presiding elders are responsible for the continuance of the offenses complained of? Is it true of him that "the ruling passion is strong in death"? Now, the fact is, the pastor has acted according to *his own* views, the presiding elders simply concurring, believing that his ministerial fidelity will prompt to the "legal steps" when moral suasion shall have failed. In this connection, I would remind Brother K. that the Discipline, and not the views of presiding elders,

prescribes the duties of the preacher in charge; the first of which are: "To receive, try, and expell members according to the provisions of the Discipline." These duties he can perform with or without the concurrence of his presiding elder.

Brother K. is "wonderfully exercised" because I fail to see his consistency. He does not appreciate the *bound* any more than he does that *other* movement. Well, whatever may be his "private views" of the law of our church upon dancing or liquor-selling, I know that he "raised the question in the *ADVOCATE* as to whether we had a remedy or not," and *committed himself to the negative*, without reservation, so far as I could judge, saying: "That we had *no law* sufficiently specific and clear to enable the preacher to do his duty. The fault is not with the preachers. I know of no pastor who would hesitate to do his duty in this respect *if a law* was put into his hands that he could execute." In his last communication he says: "I have stated, more than once, that my own private views were that the law, properly interpreted, was sufficient to expell a member, under conviction, for selling liquor." Now, if his readers, whom he hopes will place a fair interpretation upon his "remarks," can make consistency of those remarks, well and good. Though endowed with powers that "can make darkness light and light darkness, right wrong and wrong right at will," I am unable to see how a man can hold, at the same time, to both the negative and affirmative of a question, and be consistent with himself. But as Brother K. is able to do so, I presume he has some method not known to me of harmonizing his "private views" with those expressed in his communication of April 5th. That the former are correct, and the latter incorrect, is manifested by the action of the General Conference, May 26, 1858. On page 486 of the journal I read:

"T. Maddin, chairman of the Committee on Temperance, presented the report of that committee, which was read, and the resolutions with which it closed were adopted, as follows:

"*Resolved*, That no further legislation is needful on the subject of the liquor traffic, believing that the trade is demoralizing, and that offenders should be dealt with as in other cases of immorality.

"*Resolved*, That we are as much as ever in favor of the temperance reform, and that we recommend to our people a strict adherence to the total abstinence pledge in our General Rules."

Please notice that the General Conference has declared:

1. That liquor traffic is "demoralizing"—"immorality."

2. Members engaged in it are "offenders"—against the Bible and the Discipline.

3. Such "offenders" should be *dealt with* as in other cases of immorality.

How could the General Conference speak out more clearly? Since these resolutions have been brought to light, I wonder if Brother K. and his second, who appeared early in the action, and then disappeared, will not have to publish a new platform for the fall campaign for the General Conference?

We are surprised that Brother K., "after more than fifty years of observation and experience," should disclaim ability to discern motives, in some instances, of which the actor is not conscious. That such power is not superhuman, or peculiar to your writer, he may learn from "The Reign of Law by the Duke of Argyle," page 287 and 288. Says the Duke:

"That our wills, of whose freedom we are often conscious, should often be determined by influences of which we have no consciousness at all; that our opinions should as often be the result of causes, and not of reasons; that

our actions should follow a course marked out by conditions which we fail to recognize as having any determining effect upon them—these are conclusions against which we are apt to rebel—as depriving us of a part of our free and intelligent agency. Hence, the indignation with which men resent being told that they have been impelled by motives other than the motives which are avowed, and other than the motives which are consciously entertained. Yet the fact of their being so impelled is often perfectly plain to those around them. The reply, however, is always ready: "You seem to know my motives and the causes of my conduct better than I know them myself"—as if the proposition so stated were evidently absurd. But it is, on the contrary, a proposition which may well be true. By-standers very often see the forces telling upon our will much more clearly than we see them ourselves. It is possible, indeed, by a vigorous effort of self-analysis to see all that others see, and a great deal more. Those who are able really to look in upon themselves, can often detect influences which have been acting on their minds, coloring their opinions, and determining their conduct in a degree which the higher faculties would be glad to disown and disavow."

If Brother K. can spare the time to give this work a careful reading, he may find other thoughts equally new to him.

But he assures us that he is forever done with the present discussion.

"No sound can awake him to glory again." Well, he retires with my kindest regard. I think none the less of him because his last utterances were accusations against me of unfairness and injustice; for I never knew a man to acknowledge himself fairly beaten in controversy. Having made an unfortunate beginning, his powerful pen could not achieve success.

Thanking you, Mr. Editor, for the space granted me in your excellent paper, and hoping that offenders against the law of God and his church may repent and be saved, I am

Yours truly,
B. D. DASHIELL.

CHAPPELL HILL, Sept. 2, 1873.

"Troublesome Children."

"Dear me! what a nuisance a troublesome, inquisitive child is!" exclaimed a fashionable mother, who had been a "girl of the period," as she unwillingly laid down her novel at the vociferous demands of a rosy-faced boy at her side. "What do you want, Charlie? I wish—"

"Here it is! here it is, mamma! I put this ugly ball on the leaf yesterday as Auntie told me to do, and it is a fly sure enough! How many sorts of flies there are! Green-flies, horse-flies, house-flies, butterflies, and shoo-flies! I reckon this is a shoo-fly. Do you think he can walk upside down on the ceiling, mamma? What's the reason I can't walk with my head down like the flies, I wonder?"

"Go along, child, and don't bother me with your silly questions! What puts such silly notions into your head? Go and throw that horrid fly away. Did I ever see such a stupid boy! Don't you know all such things are venomous? I read about a beautiful lady in India who died from the bite of a black-fly—"

"Do tell me about it, mother!" said the eager boy. "I'm sure it was not this kind of fly! India is a long ways off from here, is it not, mamma? Perhaps it was the kind of flies those nasty blisters are made of! Don't you think it was?"

"Pshaw, my child! do hush your silly questions. Go and play with your tops. What difference does it make what kind of a fly it is?" said the mother, peevishly, and accompanying

the command with so forcible a push that the little fellow was obliged to obey, but with a reluctant step.

Disappointed and angry, the little naturalist dashed his fly specimen from him, and ruthlessly trod upon it, like too many children of larger growth, who, because success does not attend every step, destroy all that they have yet achieved.

"Pshaw! I wish I had somebody!" he murmured discontentedly, smashing his toys which his lavish mother had spent many dollars in providing for his amusement.

If some good genius could have roused the mother of that boy from her selfish indulgence and enabled her to discern the bent of the little immortal mind entrusted to her care, how much pleasure might she have afforded to his young life! She might have pointed him to a broad field of never-ending delight in the book of Nature, and stored his memory with a fund of useful knowledge. How may a patient, gentle mother, by the aid of a microscope, develop to the admiring wonder of childhood the marvels of insect life. She may open the way to a distinction in this line as great as that of Cuvier Buffon or Agassiz. The proportion of those individuals in life who achieve greatness and those who might have done so by the same fortuitous circumstances, is very small.

If the child has a peculiar taste or talent, the conscientious mother is the first to discover it. Generally such an undeveloped genius is a fair specimen of the troublesome class. If he is an architect in embryo, his inclination manifests itself in countless ways of annoyance to the mother. His shavings and chips are the abhorrence of servants, and his attempts to create are worthy the perseverance of Palissey. Patiently he toils at something or other that fills his inventive brain, rarely accomplishing a *chef d'oeuvre* until after life, (a fortunate and blessed man if he does even then). Still, does not his faithful application merit commendation?

"My mother's kiss made me a painter," said Benjamin West. Doubtless he was one of the "troublesome class." Color was his passion, as it is of somebody's troublesome urchin at this day; daubing pictures on nameless and inappropriate places, mixing colors and dyes from every domestic article from which they may be obtained, as the laundress' indigo, my lady's rouge, or papa's inkstand. If the mother would reward her enthusiastic experimenter for discovering that a mixture of indigo and copperas makes a "lovely green" by a box of "sure enough paints," instead of sending him to bed for wastefulness, many other Wests would be added to our list of artists. "A word fitly spoken," or a harsh and unjust criticism of a first attempt, may be productive of much good or ill in the future of those committed to our care as parents and instructors.

What are "troublesome children?" Those who are happy, boisterous, thoughtless—always in motion; ever the object of somebody's anxiety; always getting into trouble; never doing right; always aping the bad; ever neglecting the good; enjoying the sunshine, or laughing and dancing in the rain; tumbling in the sand, or romping and shouting in the snow; wiping away tears at one instant and shouting glad and hearty huzzas the next—are the troublesome ones, for whom mothers pray and toil and shield from harm. We meet them dodging around the street corners, turning up in all manner of places, at home, on the street, on the wharves, wherever there is a fire, or gunpowder, or procession, or an auction—where they ought to be and where they ought not to be. Before we know it, they will stand up in the majesty of manhood and tell us to our faces *when and where* we taught them this or that evil step by our examples.

Let us look well to these troublesome little people and labor for their amusement and improvement. Let us write for their comprehension, and banish from our journals and our libraries all that is corrupting and demoralizing to them. The young rogues turn from their "bread and butter" literature of good girls and good boys who died and went to heaven, to devour with avidity the exciting "dime novel" and the "tales of adventure" prepared for the vitiated taste of grown people. The future of these "troublesome children" will be just what the parents, teachers, and instructors determine by the impress of their own career.

LAS PINTAS.

Moral and Religious Aspects of Agricultural Societies.

MR. EDITOR—By your permission, I propose to discuss the subject above named.

A great deal is being written in the *ADVOCATE* of late about church members attending theatres, circuses, dancing parties; also whisky-selling, dram-drinking, etc. But, to my mind, agricultural fairs, as they are generally conducted, are productive of more evil than either of the practices above mentioned, for this reason: they have a tendency to lead the youths of our land into other scenes of amusement and sensual enjoyment, the most pernicious in their character. I have waited with intense anxiety to see if religious journalists would not raise a warning voice against so pernicious an evil; but alas! I have waited in vain. If writers have alluded to it at all, it has been but a faint rebuke, such as Eli gave his sons. They are called agricultural societies; but alas! agriculture and the mechanical arts receive but a passing notice, while fine horses and horse-racers have monopolized the ground and a large portion of the time set apart for exhibition at the fairs. Is horse-racing an evil? If it be an evil as practiced at the regular course, where none are expected to attend but gamblers and horse-jockeys, how much more on the fair-ground, where all are invited, male and female, old and young of both sexes, ministers and laymen? If, Mr. Editor, you were to hear of all the ministers and church members of any community taking their families to a regular race-track and encamping there for three or four days together, perhaps you would be horror-stricken. But what think you of ministers and members of the church who take their families to fairs, where they have a mile track and a portion of each day set apart for running horses for a wager or prize, ranging from \$25 to \$100? Here we see gambling in its incipency; here the children learn the alphabet of gambling. And when fathers and mothers, brothers and sisters, ministers and people, gaze with delight and clap their hands with joy as each competitor contends for the prize, is it any wonder that young people receive a deep impression in favor of gambling? And are not ministers shorn of all ministerial dignity, and members of all sanctity, by such surroundings? Does not the very atmosphere become tainted and breathe moral pestilence and death? It is vain for the advocates of fairs to attempt to conceal it; its influence for evil is patent to every close observer. All the surroundings, for days together, have a tendency to quench every devotional feeling and to drive every thought of God and religion from the soul. Time and money are profusely squandered, for weeks together, ere the great feat comes off, that each may appear to the best advantage, to say nothing of the time spent in training horses, which many do at the hazard of their necks.

Fairs lead to Sabbath-breaking and a general forgetfulness of God. I have known it the case where the fair-

grounds were contiguous to town or city, which is generally the case, that they have been a place of general resort on Sunday evenings to practice on the speed-ring, gentlemen and ladies both in considerable numbers.

Divest your fair-grounds of the race-track, and your fairs will be but thinly attended. If any man doubts this, just let him get up a fair without one, and his doubts will all be removed. If, then, horse-racing is the great object of the fair, why is it that Methodists, Baptists and Presbyterians will suffer gamblers and horse-jockeys to have it all their own way? I tremble for the rising generation where such examples are set before them by professors of religion.

Well may Zion languish when heads of families, professing godliness, will pay more money for the admittance of their families into a fair than they have paid for the support of the gospel for five years. It is useless to deny the fact that betting on horses is a common practice at fairs; and so deep is the interest felt for a favorite horse or a favorite owner, that even ladies have been heard to propose to bet their "bottom dollar."

The result is that race-tracks are being opened in almost every community, where young men and boys congregate together and drink whisky and shoot each other down like beasts. And it can not be denied that they have taken their first lessons in horse-racing at the fair. And when parents know that the example they set their children at the fairs will just as surely lead to this as that when they teach their boys the alphabet they will eventually learn to spell baker, is it not astonishing that they will, by every means in their power, encourage fairs and horse-racing? They tell us they want to develop the resources of the country. What resources—a race-horse? What have we gained when he is developed? What other use can you put him to than the race-track? He is not fit to ride, nor in the cart to pull, nor, in fact, for any domestic service. Then, let agricultural societies exclude the race-track, and Christian people can take part with them.

OLD TEXAN.

To Whom It May Concern.

Be it known that our esteemed friend and brother, Rev. J. D. Shaw, who has been connected with Marvin College from its first organization until now, has occupied his position with eminent success and to the entire satisfaction to the trustees and patrons.

He was unanimously elected by the board as principal of the preparatory department for the ensuing year; but, in consequence of feeble health, rendering it imperative for him to have a more active life, and believing he could render more effective service to the college as an agent, he has tendered his resignation, which was accepted, and he was immediately employed, by the unanimous action of the board, as a financial agent of Marvin College—better and more worthy man could not be placed. As such, he is hereby commended to the favorable consideration of all with whom his lot may be cast.

F. P. RAY,
Pres. Board Trustees.
J. E. SMITH, Secretary.
June 19, 1873.

In 1814, when the late Rev. Dr. Judson and his devoted wife went to Burmah, India, Christianity had no place there. Now, in the three departments of work, the Burman, Karen, and Shan, the following are the statistics for 1872: Churches, 365; members, 18,700; baptized during the year, 777; ordained preachers, 82; licentiates, or unordained, 339; schools, 85; pupils, 5033.

When pain can't bless, Heaven quits us in despair.

Texas Christian Advocate.

GALVESTON, TEXAS, SEPT. 17, 1873.

LARGEST CIRCULATION IN TEXAS!

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

THE YELLOW FEVER.

Though Galveston is very nearly cut off from the outside world by the quarantine, yet, after the most diligent inquiry, we are unable to hear of a single case of yellow fever in the city. The Morgan steamers have been taken off, and the quarantine against New Orleans has been announced. Hempstead has quarantined against Houston, at which latter point one physician reports three cases on the 13th. None of the others, at that date, report any yellow fever in their practice.

At Shreveport there has been a considerable amount of fever, with attending fatality. The number of cases, and the lack of experienced nurses, caused the authorities to call on neighboring cities for assistance. St. Louis responded and raised over twelve hundred dollars, and New Orleans has supplied them both money and nurses. The dispatches of the 12th reported a number of cases at Marshall, and also that it had appeared at Longview.

The mortuary report of last week in Galveston indicates but little sickness of any character. One death of bilious fever is the only one in which febrile symptoms predominated. The care that has been paid to the sanitary condition of the streets and alleys, and our pure, bracing air, will, in all probability, enable us to escape the scourge which has appeared at other points. Should it come, our people are prepared for it. The most nervous left on the first fright, and the cases we may have may encounter it with comparatively little apprehension. We have a large corps of experienced physicians and nurses, and none, strangers or citizens, will need attention if they promptly report themselves.

WEST TEXAS CONFERENCE.

REV. I. G. JOHN—*Dear Brother:* My brethren of the West Texas Conference complain that their conference is appointed at too late a period in the year. I suppose that it is so. I wish to relieve them, and propose to go immediately from Austin to Lockhart and commence their conference on *Thursday, December 18th.* This is the best, under the circumstances, I can do. Will you please publish this change and claim the attention of the members of that conference to it. I hope it may satisfy them.

I presume that I shall have the pleasure of having your company at all the conferences.

Very truly yours,

H. H. KAVANAUGH.

LOUISVILLE, Ky., Sept. 3, '73.

WANDERINGS OVER BIBLE LANDS AND SEAS. By the author of the *Schonberg-Cotta Family*. Revised by A. G. Haygood, D.D., Sunday-school Secretary; and published by A. H. Redford, Agent.

This volume, like every thing we have read from the pen of Mr. Charles, at once delights and profits the reader. It will be a valuable addition to every Sunday-school library, and should find a welcome in every family.

THE GEM.

Our Sunday-school Secretary believes in Sunday-school music. So do we; and hence we welcome with pleasure this "Gem" of a book which he has sent out for our young people. The present work is in "shaped" notes in answer to the wishes of many of our people. The selections have been made with admirable judgment, and will add largely to the music which is making our Sunday-schools a place of positive delight to the lover of music. Sunday-school songs are becoming a power in the church. Their influence is passing beyond the school-room, and is felt in almost every portion of society. We heard some one the other day humming one of those beautiful melodies as we passed the door of a drinking-saloon. We hope it was not a teacher, and would feel badly to think it was a scholar. We think it more than likely some little boy or girl had taken the song home, and that the father or older brother had caught its simple notes, and had born it, perhaps thoughtlessly, into that place where one seldom hears the name of God only from lips profane. Perhaps an angel followed the singer to that place, and recalled those sacred notes that their associations might arrest the wanderer ere he had gone too far. We do not know that these fancies are true; but we do know that the melody of the Sunday-school songs are being echoed every day in parlor, office and shop. We hear them on the streets; we have caught their notes as we swept along our lines of public travel; we have heard the laborer in the field, and the sailor in the vessel, singing the same songs which have thrilled our hearts in the Sunday-school room. They have been borne to distant shores, and the children of pagan parents have learned the music ere they understood the words. Were we a poet we would rather write one simple song which, set to music, would find an answer in the children's hearts, and from their lips send up from all our land a tribute of praise to our Redeemer, than to compose the grandest epic that ever moved a nation's heart.

We hope our Sunday-school Secretary will continue this good work. Let our children be well supplied with the sweetest songs and the sweetest music the genius of our own or other lands can supply. We doubt not our schools will promptly supply themselves with this beautiful collection.

THE Episcopal papers tell of the baptism of 112 Indians—124 of whom were adults—at St. Pauls mission, Lyton, British Columbia, by the bishop of that diocese. We rejoice to hear these reports of the spread of the gospel into the darkened habitations of cruelty. We hope our own branch of the church will wake to its obligations to enter every open door.

TEXAS NEW ERA.—We had the pleasure of a call from E. S. Terry, of the *Texas New Era*, who has been in our city in the interest of his paper. The *New Era* worthily represents a prosperous region, and our merchants will find it to their interest to use its columns in extending their business in that direction.

THE *Tablet*, a leading Catholic journal, a few weeks since, published the following explanation respecting the miraculous properties of the water from the grotto of Lourdes:

Many persons want the water and will probably send for it. * * * To call the water "miraculous," in the sense of its possessing any virtue in itself for the healing of the sick, would be wrong, and the word will not be so understood by Catholics. If the *Journal* care for our own opinion on the subject, we believe that miracles have been wrought there by intercession to the Blessed Mother of God; and any act of faith done in her honor will not go unrewarded. Thousands have drunk of the water without obtaining any temporal benefit, though they may have had full faith in her intercession, and been persons of virtuous lives.

The necessity of this explanation is apparent when we read the following from that same paper:

The Rev. Father Lewis, of Clifton, Staten Island, Yew York, received last week a large supply of the miraculous water from the grotto of Lourdes. Any one writing to him, and enclosing an offering, will receive by express a flask of the precious water. The offerings will be employed toward defraying expenses of freight from Europe, custom-house, bottles, labels, boxes, packing, etc., etc. Whatever is over and above will be given to the sanctuary of Lourdes, or to some other charity.

Here it is distinctly described as "miraculous water." In what sense is it miraculous? It is and is not both from the same authority.

It is a fact that the church should know that, in proportion to the labor employed, and the means expended, there have been more conversions in the missionary than the home field. In China, missions have been established in 360 villages, and upwards of 40 cities. About 400 native preachers are at work, and about 10,000 converts have been received into the Christian Church. In Madagascar, 200,000 worship the God of the Christian, who a few years ago were pagans. On the western coast of Africa there are upwards of 100 churches, and 15,000 members. In Sierra, Leone, there are 50,000 worshippers; while in the Fiji Islands 90,000 meet every Sabbath to worship God. If we judge the tree by the fruits, we must conclude that there is greater vitality in the mission than the home work. Many of these missionaries and converts show a zeal and devotion which recalls the days of the apostles. They are the heroes of the church, and their record is on high.

REV. MR. GOBLE, in the *Examiner and Chronicle*, complains that our State Department was in fault respecting the reactionary movement in Japan against Christianity. He says Minister Delong presented the Mikado with an elegant Bible sent out by the American Bible Society. For this act he was reproved by our government, and shortly afterwards a letter of recall was sent him. The Japanese Government inferred from this that the American Government was opposed to the propagation of the gospel in Japan, hence their recent action. We have but little doubt that this reaction is temporary, and the way of the gospel in the East will be made clear.

ABINGDON AND MARTHA WASHINGTON.

How difficult it is to realize that we are growing old! Fifty years ago! How long it seems in a certain sense, and how much has gone to make history since then! Well, fifty years ago, when I was a wee boy, on a long move of a thousand miles, from Northern Virginia to Southern Alabama, I passed through Abingdon; but faithful memory recalls the unchanging hills and rocks, but nearly all else is changed. Abingdon, in the American sense, is an old town, some hundred and twenty-five years of age. Many of Virginia's and the nation's famous men were born hereabouts—the Blairs, Prestons, Campbells and Floyds.

I was the guest of Maj. Jones, the hospitable and accomplished president of Martha Washington Female College. This institution is "beautiful for situation" on all sides. It is embosomed in a paradise of trees and flowers, the grounds richly swarted with the richest blue grass. A lady, for whose good taste I have the highest respect, said it was the most beautiful place she ever saw. The lawn of eleven acres is set with some forty varieties of trees—one a weeping willow from Napoleon's grave at Helena. These were planted long years ago, and they have a height and breadth that at once satisfies the eye, and coolly shades the ground. The walks are smooth, winding, and long, and make delightful promenades. A large and well-cultivated garden and orchard furnish vegetables and various fruits. The building is a grand palatial home of Virginia's grand old days of wealth and generous hospitality. I can scarce imagine a more beautiful or desirable home.

The Martha Washington College, under the immediate patronage of the Holston Conference, is the property of the M. E. Church, South. In a few days it enters upon its fourteenth year. Its condition is prosperous, its prospects most hopeful. It has an able corps of educators. I do not know an institution that has more to commend it to the favor of the Southern people. It is in thirty-six hours of New Orleans by rail; in as healthy a region as can be found on our continent. The president said to me: "We do not by any means neglect the eloquent and ornamental branches; but our grand aim is solid and thorough education." I, of course, would always say to our people: "Encourage home instruction;" but if from any cause they desire to send abroad, I can most cordially commend Martha Washington to their favor.

The Methodists have a neat and comfortable brick church in Abingdon. Brother Burnet is their pastor, commanding the respect and love of his congregation. It was my privilege to minister there last Sabbath in holy things, and it was sweet to hear their choir accompanying their organ to the song our chorister and Sabbath-school so sweetly render at St. Johns:

"He leadeth me, by his own hand he leadeth me."

How these sweet songs, sung in our glorious and wide-spread tongue, seem to make us akin in Christ, and kindle the odors of devotion and love! Abingdon and Martha Washington will be pleasant memories should we never see them more. J. B. WALKER.

WASHINGTON SPRINGS, Va., Sept. 4, '73.

TEXAS METHODISM.

The press of matter in other columns has caused us to transfer, for a time, this department to another page. We are sure no matter we can offer will be read with greater interest by the Christian than the story of the triumph of religion in our State.

Rev. Wm. Monk, of Stephenville district, Northwest Texas Conference, writes, under date of August 26th, from Stephenville as follows:

I stated in my last that we had commenced a meeting in this place under rather gloomy prospects. I am happy to inform you that the clouds have broken away to some extent, and the true light is beginning to shine. There has been up to last night (Monday) eight conversions, and the church powerfully revived. Brother Smith, the pastor, desires to continue the meeting all this week.

Rev. Peter W. Gravis, writing from Comanche, Northwest Texas, tells of a glorious work in that distant but important out-post. His letter is dated August 26th:

I write you good news from this "outside row." The battle is waxing hot, and two brilliant victories have crowned our efforts. On the 16th inst. I planted our batteries, supported by some well-trained Methodist infantry, on the South Leon, at a new meeting-house built by one of the heroes of San Jacinto—James Farmer—where the sound of the gospel had never been heard before. On Sunday night the Lord of Hosts displayed his power in a powerful manner. The meeting resulted in seven conversions and the organization of a new Methodist Church under the name of Farmer's Chapel. Such a successful revival I never saw before. The meeting continued till Monday night, when I removed the batteries to lay siege at another point.

On last Saturday I brought on the engagement by taking position on McGuire's Hill, on Rush creek, north of Comanche. There success crowned our efforts again; the slain of the Lord were many, four or five of whom were converted. There I organized a new church, consisting of eighteen members. There a new church will be built, the land having been tendered to us for the use and benefit of the M. E. Church, South.

There is a general revival spirit prevailing all around the Comanche circuit, and ere the year closes I will have a good report to bring up to the annual conference.

STILL ANOTHER REVIVAL ON KNOXVILLE CIRCUIT.

Rev. A. M. Box is doing a noble work on Knoxville circuit, East Texas Conference. Nearly two hundred conversions have up to this time crowned his labors during this series of meetings. Our brethren of Knoxville circuit may well thank God and take courage. His last letter is dated London, September 1st:

Since I wrote you concerning the gracious revival at Good Springs, I have held a meeting at Troupe, aided by Brother R. S. Finley, from Tyler. We organized a church there of fourteen members.

My meeting at London, embracing the fourth Sunday in August, has just closed, after a week's continuance, resulting in twenty-five conversions and twenty-three accessions to the M. E. Church, South, and five to the Cumberland Presbyterian Church. I have one more meeting yet to hold.

I have had 180 conversions and 189 accessions to the M. E. Church, South, and, by cash and subscription together,

I have collected for missions, conference collection, and bishop's fund, \$385.85. Most of this is on subscription, and as times are tight, money scarce, and our conference comes on entirely too soon for this country, I may not be able to collect it all. But I will do the best I can, by the help of God.

Rev. R. O. Brazelton, of Gatesville circuit, Northwest Texas Conference, is meeting encouragement in his work. He writes us, August 29th, the following:

Our third quarterly conference met at Jonesboro on the 16th inst., at which place we had a camp-meeting, resulting in the conversion of nineteen souls and fifteen accessions to the church. To God, to whom all praise belongs, be all the glory given.

At Station creek the good people erected an arbor on Friday following. At night we preached and announced a meeting for the next day at eleven o'clock, but was met by my brother-in-law with the sad news of my wife's illness, which called me from the meeting. However, the local brethren carried it on until Monday night. There were two conversions and two accessions at that place. We are looking forward to a good time.

P. S.—My wife is better, and I hope soon to start again on my work.

Rev. H. L. Taylor, writing of the late meeting at Powers' chapel, makes the following kind and special mention of one of our earliest Texas preachers. We rejoice to learn that Brother Sneed is still with us, and ready, as of old, to do faithful service for his Master:

Rev. Jos. P. Sneed was with us at the Powers' chapel meeting, and, though he is unable to do much regular preaching, yet he is a host in the prayer-meeting and in the altar—a man of strong faith and full of zeal for the Master's cause. He has been in the itinerant ranks over forty years. I truly venerate these "old veterans"—men who have borne the heat and burden of the day so long and so well.

Rev. John S. Mathis, we believe, expects to witness a revival on every work he serves. He is laboring on the Henderson and Bellview circuit, East Texas Conference. From the following it will be seen that his expectations are not disappointed this year:

I wish to say through the *Advocate* to all whom it may interest that the good work of the Master is going on in this portion of the vineyard. At Mt. Moriah there were 16 conversions and accessions; Bellview, 4; Church Hill, 5; and at Henderson, 57—making a total of 81 up to date, and still the work is going on. We bless the name of our God, and take courage!

The missionaries in Palestine complain that some of the most prominent American clergymen who visit that country pay little respect for the Sabbath. The effect upon the natives, who are taught to revere the Sabbath, is said to be very injurious.

This reminds us that members of the church, when away from home, often forget their obligations. They are careful to observe the discipline of the church in their own neighborhood, but go to the theatre, or circus on the sly when in the city. They of course avoid any inconsistencies at home, as they don't want to exert a bad influence. This is good as far as it goes, but when people run into these things when opportunity offers which will occasion no comment, the inference is that they hanker after them. They go where the heart is.

THE CALL FROM THE WEST.

We most cordially sympathize with "A. H. S." and other members of the West Texas Conference in the deep solicitude for the "one hundred thousand Mexicans" within their bounds, who are hungering for the bread of life. Those who have listened to Bishop Keener's recital of the incidents which led to the projection and development of the Mexican mission under such favorable auspices, must realize that the hand of God is in the entire movement. The means were provided and difficulties cleared out of the way so promptly and unexpectedly, that we may go on with the assurance that He who often leads his children by a way they know not will continue and prosper that work. Our brethren at New Orleans have put in motion an enterprise which will not only accomplish in itself a vast amount of good in its immediate field, but will, we trust, be a potent agency in arousing the church from its apathy respecting the mission work.

The mission which has been planted in the City of Mexico is not designed to supersede the work among those who, in the providence of God, are being brought in contact with the Bible in our own land, but the one will be auxiliary to the other. The presence of those people within its bounds supplies the West Texas Conference with a grand opportunity, and we doubt not it will prove itself worthy of the trust committed to its charge. The work among the Mexicans was first projected in that conference. It supplied the first missionary that our church has sent to the City of Mexico. It was in that conference that our bishops first beheld the way opened for a mission in that field; and our movement in the capital of that nation, which, with kindred efforts, has in it the promise of the redemption of that people from the empire of darkness, is in part the fruit of the interest of the West Texas Conference in the salvation of Mexico. We are glad to see that the interest they have felt hitherto is deepening. These pleas in behalf of the hundred thousand Mexicans in their bounds are its earnest expression, and when the next conference meets we trust it will take definite shape, and the West Texas Conference will have a number of laborers in this field. The other conferences, we are sure, will co-operate, and the field which is so rapidly whitening for the harvest will witness ere long the toil of many laborers. Let us hear from our brethren in the West. What plans have they projected for the occupancy of the field? How many men can they supply for the work, and how many can they support? The eyes of the entire church are upon them as they lead in the van of this conflict.

The children of the world are now, as in former days, wiser than the generation of light. The skill with which they avail themselves of every opportunity to promote their worldly designs is equalled by the energy with which they press every advantage. "Old Texan" gives in the degeneracy of agricultural fairs an apt illustration. Their design is a good one; but the fact

that they have been perverted into mere race-tracks, with all their demoralizing influences, is an admitted fact. In some of the older States this is so well understood that the fair ground is surrendered to the sportsmen, while the religious people retire from them altogether. With our correspondent, we think that if fairs must have the race-track appended to them to insure success, we had better withdraw from them in Texas.

Would it not be better, however, for the Christian people to take a more active and decided part in their management, and demand that everything calculated to demoralize our youth be excluded. Were this done, many of these evils complained of might be arrested.

In some of the conferences the presiding elders have entered upon their fourth round, and in a few months the last gathering of each quarterly conference for the year will be over. In how many of their minutes will a record be made which tells a sad story of the neglect of the church and the trial of the preacher's faith? Out of over two hundred quarterly conferences, which will meet this fall in Texas, we very much fear whether one-fifth will be able to show a receipt in full from the man who has served them in spiritual things. Such, at any rate, has been the history of the past. Why may not a better state of things exist? If each steward will do his duty, a vast improvement can be made. If all the preachers could report at conference their claims fully met, they would enter with new heart on their work.

There will be a camp-meeting at Hoskin's chapel, on Oyster creek, six miles from the mouth of the Brazos river, to commence the first day of November next. Preachers needed; expenses will be paid. A conveyance will meet them at the mouth of the Brazos. Those expecting to attend are requested to address Wm. H. Holt, or J. T. Shannon, or Rev. P. E. Nicholson, the preacher in charge, at Velasco, Brazoria county, Texas. We sincerely trust Brother Nicholson will have help, and that his meeting will result in the conversion of scores of souls.

A correspondent of the *Pall Mall Gazette* (England) sends to that paper the following religious situation of India, as gathered by the Missionary Conference recently held at Allahabad, India: "During the ten years between 1861 and 1871, the number of Christians has more than doubled in Bengal, while the communicants have increased nearly threefold. In Central India the native church has multiplied by almost four hundred per cent.; in Oude, by one hundred and seventy-five per cent.; in the north-western province it has nearly doubled; while the total increase for the whole of India is sixty-one per cent. The missionaries have thus established, writes the correspondent, in a startling manner, that Christianity is a really living faith among the natives of India, and that it is spreading at a rate which was altogether unsuspected by the general public. The number of native ordained ministers has risen during the ten years in question from ninety-seven to two hundred and twenty-six, and the number of communicants for all India has more than doubled."

The Sunday-School.

At Your Post.

The weather signal service of our government is of the utmost importance to its commerce and navigation. Every man must be at his post. Each must report with promptness and accuracy. A little carelessness at one important point might strew our coast with wrecks, and freight the waves with death. A few months ago, the man on Mt. Washington sent the department the following messages:

"9 P. M.—Barometer falling fast. Thermometer twenty-two degrees below. Stevens seems to be dying.

"12 P. M.—Private Stevens is dead. I am alone on the mountain. Wind blowing a hurricane. House creaking fearfully. Instruments working all right."

With his cabin of logs chained to the rocks to keep the wild winds from tossing it off into the air, alone with his dead comrade, in this carnival of the elements, he must hold himself steadily at work. Many lives might be the forfeit of his failure. God sometimes stations his servants in such severe testing places. Though heart and flesh fail, and the whole being cries out for respite, the post must be held.

In a naval engagement, every one must be in his place, from the commodore to a powder monkey. The failure of one endangers the whole. Just as important is it in God's work, that every one hold to the duty required of him.

The church has freshets of prosperity. The pews are full, the pulpit in high favor, church finance swinging clear of all impediments, prayer-meetings excellent, Sabbath-school jubilant; indeed, everything quite millennial. Then come seasons of depression, when the tide seems to set the other way: pews sniff at pulpit; a few drops of rain reduce the Sabbath congregation to a shadow, and blot out the social meetings; Sunday-school teachers grow negligent, and their classes thin; teachers' meetings become a mere matter of history, and everything seems tending to general dissolution. These are the times when they who have God's work genuinely at heart must stand like a rock against the reflux currents. It is a thousand pities that the church should take this zigzag course. It must be from her tacking against head winds, that are often too much for her. When she comes to know the hidings of her power, it will be like the putting of steam engines in sail ships. A force within will hold her in her course, in spite of wind and tide; but that good day has not dawned yet. Let us each hasten it by having, in ourselves, a rocky purpose to hold the right, let others do as they may.

Times of depression are the best tests of character. They teach us our own infirmities, and send us anew to the fountain of healing. We may flatter ourselves that we are very courageous, and full of zeal, when all goes well. It is so easy to be brave and gay on parade days, in natty dress, with merry music, banners waving, and the good ship bounding over the waves, well convoyed. But when the boards are slippery with blood, ghastly, grimy faces staring at us with their dead eyes, ship a-leak, shot raking her deck, iron-clad enemies bearing down upon her, full steam, if there is a cowardly heart in us we will find it out.—*National S. S. Teacher.*

A Teacher's Gleanings.

A plant, wilted, and seemingly lifeless, was brought me the other morning. "I wanted to bring you something, and this is all I have. I guess it will live if you take care of it every day," were the hopeful words of the little giver. So the drooping plant

has its place in my school-room among the many beautiful flowers, and every day my little friend watches carefully to see it live and grow beautiful as the others.

I have a few wilted human plants that my Father has given me, with other choice ones, to care for as my summer's work. Their sad, appealing faces tell me they are all unused to warm sunshine, all unwatered by tearful prayer and sympathy, and I long for the child-faith to believe that the watchful care of a short summer may change them into blooming, fragrant flowers. "Jewels for his diadem." I may never find them, for I cannot reach down so deep. Nor does he choose to show me the mines where they are hidden; but another, stronger for patient work than I, shall find them, and make them beautiful for him, "stars in the crown of rejoicing." An humbler crown that never will glitter must be mine, for I cannot reach so high. I can only look up and wish, if it were God's will, I might soar higher, to a work nearer heaven and his throne. But he bids me stay where I am, doing the work I am able to do. His care points to wayside flowers, to neglected beauty, and says, "Weave these into a crown, and they shall be accepted as a worthy offering." Then I will take care to keep these wilted flowers so near me, that all the overflowings of love from my heart shall water theirs. In the garden of the Lord there are no wilted flowers, but they are ever blooming. How blessed the privilege of watching their growth and beauty here! Neglect so chills, a careless touch so blights these fragile flowers, we tremble lest they die ere they are fitted to be transplanted to heaven.—*Zion's Herald.*

Hints for Teaching Infant Class.

SCENE I. A great stone building. It is a prison. In one room is a man in hair-cloth clothes, and with a leather belt around his waist. This is John the Baptist, who baptized the Lord Jesus. How came he here? King Herod, not the one who tried to kill the infant Savior, but his wicked son, put him here because John told him that he was doing wrongly and wickedly.

SCENE II. Some of John's disciples are with him. They are discouraged, but they will not leave their honored master even to go to the Savior. John feels that his own time is short, though he little knows how soon Herod will send his head in a platter to Herodias. He wishes his disciples to know Jesus better, and so he tells two of them that he has an errand for them to carry to Jesus.

SCENE III. The Savior is teaching and a great crowd is around him. Two strangers draw near and speak to him. They are the two disciples of John. They say, "Are you the promised Savior? our master wants us to ask."

SCENE IV. Jesus turns about without saying a word to them at first. He makes a lame man walk off strong; he opens the eyes of a blind man; a deaf man he causes to hear; and a shocking leper he makes well and clean. Then he says to the two men, "Go and tell John what you have seen me do, and how you have heard me preach the gospel to these poor people. And happy is the man who makes no mistake or hesitation about it, but takes me for his Savior."

SCENE V. The two men have turned to go back. When they get out of hearing on the way, the Savior turns to the crowd, and tells them what a noble man is John, and how favored he was. But the thing that made him so happy was because he was so near the Savior himself. That is what can make men happy; not being near his body, but near his heart. And then Christ says one very strange thing, this: that though God had been very

good to John the Baptist, and made him a very great and happy man, yet God had been kinder still to everybody that knows as much about Jesus Christ as we do. Good king David and king Hezekiah would have been glad to know as much about Jesus as these children know.—*Nat. S. S. Teacher.*

What the School Lacks.

Some Sunday-schools freeze up for the winter, others are frozen the year round. Their atmosphere chills you the moment you enter the door. A sensitive Christian shivers in them as he would if plunged into a bath of ice water. It is sometimes difficult to discover the cause.

The school, for example, is held in a very comfortable room. All the teachers seem to be in their proper places. The scholars are prompt and plainly no dullards. The superintendent is evidently a man of learning, and appears to be as pious as he is scholarly. The school is very orderly, and no reasonable fault can be found with its plans of instruction.

It employs every proper modern appliance. The walls are covered with the best Bible maps and appropriate Scripture mottoes and texts. A reversible blackboard is at the desk, a well-printed song-roll behind it, and a good piano in front of it. Well-arranged infant class-rooms open to the right, and ample Bible-class rooms to the left of the superintendent's desk. The school has adopted the Uniform Lessons, and pursued the study of them with painstaking and commendable industry. The opening and closing exercises are conducted with special reference to proper harmony with the lesson, and all the exercises of the school are intended to aid in adding interest or information upon the Bible topic for the day. There is nothing to offend the strictest Christian taste. Everything moves on with promptness and precision.

The improved methods of the school, and the promptness, precision and harmony of the exercises, justly awaken admiration. But the stiff, cold tread with which they move forward and the atmosphere of the school repels and sends a chill through you. By consulting the accurately kept record of the secretary, you learn that the accessions to the church have been few and far between. None deplore this fact more than the superintendent and his diligent co-workers. Outwardly, the school seems to be complete in every respect. No expense is spared to provide generously for its support. Its teachers are well informed, of high social standing, and are worthy church members, and they aim to perform all their duties toward their scholars intelligently and with real fidelity. With apparent confidence and sincerity the members of this school could ask, "What lack we yet?" The answer must be—spiritual life, the one thing needful in all Christian work.

The superintendent selects his plans for the school with excellent judgment; he speaks learned and weighty words, but without putting inspiration into his methods, or fever into his thoughts. The teachers copy their leader. They give sound instruction, but put no life nor soul into it. The whole process of teaching is a cold intellectual transfer of facts and doctrines. There is no spiritual power in it, and no spiritual warmth in the school. It reminds you of a Spitzbergen winter. An earnest young Christian goes out from it completely and painfully frost-bitten at heart. He feels the lack of fervent prayer and a warm Christian sympathy in the school work.

Does not such a hard, cold, purely intellectual presentation of the truth have a tendency to grieve the Holy Spirit? The church at Ephesus failed not in works, patience, correct doctrine, but its warmth of love had given place to a lifeless orthodoxy. So this school

needs warmth. The superintendent should strive to have a spiritual fire kindled in his own heart and then in the hearts of all the teachers. The Holy Spirit must give life to the dead truth and to lukewarm souls. Open the doors, unlock the blinds, and throw up the windows of the soul to let in the heavenly light and warmth, which follow the illuminating power of the Holy Spirit, and give the soul a healthy, cheerful life. Adopt and use all the most approved appliances and improved methods of teaching, but do not rest in them. Enlist all available learning, insist upon good order and thorough discipline in the school, but avoid destroying its life by making these the chief end for which it exists. Guard against making it simply an intellectual school. Nor should it become merely a place for exciting emotions. Aim not at the head alone, nor even at the heart only, but rather aim at purifying the life of the child through the head and the heart.

A TOUCHING STORY.—A drunkard who had run through his property returned one night to his unfurnished home. He entered his empty hall. Anguish was gnawing at his heart-strings, and language was inadequate to express his agony as he entered his wife's apartment, and there beheld the victims of his appetite, his loving wife and a darling child. Morose and sullen, he seated himself without a word; he could not speak; he could not look up then. The mother said to the little one at her side:

"Come, my dear, it is time to go to bed;" and that little baby, as she was wont, knelt by her mother's lap, and gazing wistfully into the face of her suffering parent like a piece of chiseled statuary, slowly repeated her nightly orison.

When she had finished, the child (but four years old) said to her mother: "Dear mother, may I not offer up one more prayer?"

"Yes, yes, my sweet pet, pray."

And she lifted up her tiny hands, closed her eyes, and prayed:

"O God, spare, O, spare my dear papa!"

That prayer was lifted with electric rapidity to the throne of God. It was heard on high; it was heard on earth. The responsive "Amen!" burst from the father's lips, and his heart of stone became a heart of flesh. Wife and child were both clasped to his bosom, and in penitence he said:

"My child, you have saved your father from a drunkard's grave. I'll sign the pledge."

THE HIDDEN WISDOM OF GOD.—The mind of a pious workman named Thierney was much occupied with the ways of God, which appeared to him full of inscrutable mysteries. The two questions, "How?" and "Why?" were constantly in his thoughts,—whether he considered his own life, or the dispensations of Providence in the government of the world.

One day, in visiting a ribbon manufactory, his attention was attracted by an extraordinary piece of machinery. Countless wheels and thousands of threads were twirling in all directions; he could understand nothing of its movements.

He was informed, however, that all this motion was connected with the centre, where there was a chest which was kept shut. Anxious to understand the principle of the machine, he asked permission to see the interior.

"The master has the key," was the reply.

The words were like a flash of light. Here was the answer to all the perplexed thoughts. Yes; the Master has the key. He governs and directs all. It is enough. What need I know more? "He hath also established them for ever and ever: he hath made a decree which shall not pass." (Ps. cxviii. 6.)

Boys and Girls.

Coals of Fire, and How They Burned.

Even if we were to tell you whereabouts in England the village of Locksken was situated you might still fail to find it on the map, so we will say nothing about it, except that it was a good place, not quite so straggling and old-fashioned as many English villages, and with a few neat little shops, as well as a street or two of cottages.

In one of these cottages there lived a laborer and his wife, and their only child, a boy of nine or ten years of age.

Tommy Ruffled was, we are sorry to say, a most troublesome fellow. His saucy face, with his apple cheeks and twinkling eyes, was known—not only in his own village, but for several miles round—as the face of the most tiresome, naughty boy in the country.

Even the dumb animals knew Tommy, and this not at all in a flattering way. Widow Brown's cow that grazed so quietly on the green, and never looked up when other folks went by, became quite angry and active when Tommy appeared; and she frightened him on one occasion terribly by galloping after him half-way down the street.

The cocks and hens ran away quickly as they could as soon as they saw Tom. The duck took to the water, the cat climbed trees, the dogs ran to their kennels and growled till he was out of sight; and even the geese stretched out their long necks and hissed as he went by. So from all this we may see that Tom was not a favorite in the village, but that in fact he was reckoned the greatest tease and torment in the whole place.

Now, far from Mr. Ruffled's cottage stood a small shop kept by a barber, a good old man who commonly went by the name of "Father Snip," and who done a pretty fair business upon the thriving heads and beards of the villagers and farmers.

We have said that Father Snip was both old and good, but neither his goodness nor his age could protect him from our Tom's pranks.

The barber had a neat little garden at the back of his house, and a fine apple tree that grew there had long been a great attraction to Tom. Autumn drew on apace, and the fruit with which the tree was laden began to turn rosy and to glisten in the red sunset, whenever Tom came out of school and glanced up with longing eyes. The temptation grew stronger every day, as all temptations do when they are not resisted, and soon the boy felt that he could not rest until he had secured some of the apples.

One day, quite sure the barber was busy with a customer, he stole round to the back, climbed over the low fence into the little garden, and in a moment more was under the apple-tree, and filling his pockets with the fruit. His pockets held a good many, and he was so busy stuffing them and a little bag he had brought with him, that he did not notice that he had dropped his handkerchief, a smart printed one, which his mother had lately bought and marked with his full name across one corner. When Tom had picked as many as he could carry, he saw that he had nearly stripped the lower branches. "The barber will never find out who took them," said the boy to himself, as he got over the little fence and set off towards home. But Tom forgot how many secret things are brought to light through the overruling power of God, and how many faults are suffered to lead to their own detection.

"Tom, my boy," said Mrs. Ruffled, one morning, a week or two after Tom's visit to the apple-tree, "your hair is growing very long and untidy, and you had better step in at the barber's on your way home from school and have

it cut." Tom of course made some objections, but his mother insisted, and so there was nothing for it but to put a bold face on the matter and do as he was told.

He had not courage, however, to go alone, but after school asked a small boy, a friend of his, to go with him. "I needn't be so afraid," said Tom to himself, as the two boys entered the shop together; "no one saw me take the apples."

Father Snip's manner was just as usual; he was quite as pleasant and chatty as ever, and Tom breathed more freely as the old man clipped the untidy ends of hair and talked so kindly to him.

"Just wait one moment," said the barber, as Tom with his neatly-cropped head was making for the door after paying his two-pence.

"Wait one moment," repeated the old man, "I have something for you;" and opening a cupboard he took out a little basket and hastily left the room. After a few minutes, however, he returned and put the basket into Tom's hands.

"I have lately come to know," said he, gently, "that you are fond of apples; please take these home and enjoy them."

Tom stared a moment, but he managed to say, "Thank you," and then ran out of the shop, and home as fast as possible.

He carried the basket up to his room, emptied the apples upon the bed, and with them out fell his handkerchief, of which he had never once thought since the day he had taken it out. It was quite clean, and neatly folded with the marked side up, and now Tommy saw how his theft had been found out, and how gentle had been the old man's dealing with him.

A good thrashing would have hurt Tom's feelings far less than this kind action; as it was, he was quite overcome, and sitting down on the side of his bed, he fairly cried with shame and self-reproach.

"There's only one thing I can do," cried he at length, starting up and drying his eyes. "I must go and tell him what a kind man he is, and how sorry I am."

Tom did not wait for the second thoughts, but seizing his cap he ran down-stairs and out of the door, and in a few moments he stood on the threshold of the shop. The old man was alone, and looking up as the boy entered, he saw the flushed, wet cheeks and eager eyes, took in the whole story of repentance and softened feeling which Tom could not express, and held out both hands to him.

During the quarter of an hour which followed, the barber talked to Tom as the boy had never been spoken to before.

We can not repeat what passed, but it may be well to state that Tom never forgot the lesson of the apples, but that a change began in his character and conduct, which after a while made every one love instead of dislike him. Working Church.

THE UNSELFISH SAILOR BOY.—A little sailor boy, named Ned, once took with him on shipboard a kitten for a pet. Sailors are very fond of having such little pets that remind them of home, and of the dear ones there. So Ned had no difficulty in making friends for his kitty. But in the course of the voyage a fearful storm overtook them. The ship sprung a leak, and was likely soon to go down. A boat was lowered into the foaming sea, and little Ned was about to step into it, when he thought of his kitten. There was no selfishness about him, and he could not think of leaving her to go down in that terrible storm. So he rushed into the fore-castle to find her. When he came back the boat was gone. Pretty soon another boat was lowered and made ready, and into this went little Ned and his kitten.

Now it happened so that out of the several boats that left the ship, this was the only one that was saved. The one in which he first intended to go, and in which he would have gone if he had been a selfish boy, and had not cared for his kitten, was lost, and all on board of it perished. If Ned had been a selfish boy he would have perished too. But there was no selfishness about him, and that saved his life.

Obedying Mother Pleasantly.

Little Harry had seen some older boys fly their kites from the tops of the houses, and he thought it would be nice fun if he could do so too. So he came to his aunt, and said:

"Aunt Mary, may I go up to the top of the house and fly my kite?"

His aunt wished to do everything to please him; but she thought it was unsafe, so she said:

"No, Harry, my boy; I think that is a very dangerous sort of play. I'd rather you wouldn't go."

"All right. Then I'll go out on the bridge," said Harry.

His aunt smiled, and said she hoped he would always be as obedient as that.

"Harry, what are you doing?" said his mother on one occasion.

"Spinning my new top, mother."

"Can't you take the baby out to ride? Get out the carriage, and I'll bring him down."

"All right," shouted the boy, as he put his top away in his pocket and hastened to obey his mother.

"Uncle William, may I go over to your store this morning?" said Harry, one day at breakfast. "I want to see those books again that I was looking at yesterday."

"O yes, Harry," said his uncle, "I shall be very glad to have you."

"But I can not let you to-day, Harry," said his mother. "I want you to go out with me. You shall go to the store another time."

"All right," said Harry, and went on with his breakfast.

No matter what Harry was asked to do, or what refusal he met with in asking for anything, his constant answer was, "All right." He never stopped to worry and tease. He never asked, "Why can't I?" or "Why mustn't I?" Harry had not only learned to obey, but he had learned to obey in a good humor.—Youth's Companion.

There is a greater depravity in not repenting of sin when it has been committed than in committing it at first. To deny, as Peter did, is bad; but not to weep bitterly, as he did, when we have denied, is worse.—Payson.

PUZZLES, ETC.

I. GEOGRAPHICAL ENIGMA.

My first and second are the same, A European river's name; My third still lives, though seldom fed, A gentle household quadruped; My fourth, though quite a particle, Is a very useful article; My fifth and sixth loves the gentle shower, For they are a part of every flower; My whole stands in the South, A great old mount with a monstrous mouth; If you cannot guess this mountain's name, You are no hand at a guessing game.

II.

My first maketh broad, but never makes wide; My next part of the sea, but not of its tide; My third comes in dry, from a pouring rain; My fourth brings toothache, but never gives pain; My fifth standeth first in the human race; In my sixth I am old, as you may trace; My seventh tells of loving without tire; My eighth of offspring, but never of sire; My ninth maketh merry, but not at all gay, My tenth bringeth evening, yet closeth no day; My last you will see if you look the wrong way; Combine the whole, and you have the name Of a saint well known to Bible fame.

As we made a special call for the answer to the puzzle in No. 1054, and have no response, we will wait another week, hoping our young friends will examine their Bibles, and send us the answer. We have answers to puzzles for 1054, which will appear in next issue.

Church Notices.

Galveston District.

THIRD ROUND. Harrisburg, September 20, 21. E. D. DASHIELL, P. E.

Stephensville District.

FOURTH ROUND. San Saba (camp-meeting), at Lower Cherokee, Sept. 20, 21. Rockvale and Fort Mason (camp-meeting), at Rockvale, Sept. 27, 28. W. M. MONK, P. E.

Palestine District.

FOURTH ROUND. Kickapoo cir., at Fain's chapel, Sept. 20, 21. Rusk cir., Sept. 27, 28. Rusk and Stovall sta., Oct. 4, 5. Athens cir., Oct. 11, 12. Tyler mis., Oct. 18, 19. Tyler sta., Oct. 25, 26. Palestine sta., Nov. 8, 9. Dear brethren, remember that the statistics required to be reported at our annual conference will be called for. SAM'L MORRIS, P. E.

Springfield District.

FOURTH ROUND. Owensville, at Owensville, Sept. 20, 21. Centreville, at Pleasant Ridge, Sept. 27, 28. Fairfield, at Sunshine, Oct. 4, 5. Tehuacana, at Woodland, Oct. 11, 12. Springfield, at Mexia, Oct. 18, 19. Dresden, at Beaman's school-house, Oct. 25, 26. Wadeville mis., at Long Prairie, Nov. 8, 9. Corsicana sta., Nov. 22, 23. A. DAVIS, P. E.

Weatherford District.

FOURTH ROUND. Jacksboro station, Sept. 20, 21. Walnut Creek cir., at Springtown, Sept. 27, 28. Cleburne cir., at Cleburne, Oct. 4, 5. Noland River mis., at New Hope, Oct. 11, 12. Granbury cir., at Granbury, Oct. 18, 19. Acton cir., at Fall Creek, Oct. 25, 26. Fort Worth sta., Nov. 8, 9. Fort Worth cir., Nov. 15, 16. T. W. HINES, P. E.

Marshall District.

FOURTH ROUND. Hallville mis., at Hallville, 3d Sabbath in Sept. Henderson and Bellview, at Bellview, 1st Sabbath in October. Elysian Fields, at Bethel, 2d Sabbath in Oct. Starrville, at Pleasant Grove, 3d Sabbath in October. Marshall cir., at Rock Springs, 4th Sabbath in October. Knoxville cir., at Stovall Chapel, 1st Sabbath in November. Marshall sta., 2d Sabbath in November. A full board of official members is earnestly desired; and may we not hope that the stewards will be prepared to settle up in full with their pastors, or make specific and reliable arrangements to do so, before they leave for the session of our annual conference, which is to convene on the 12th November at Palestine? DANIEL MORSE, P. E.

Sherman District.

FOURTH ROUND. Montague mission, at Clear creek, on Jones' camp-ground, commencing Thursday, September 25th. Quarterly conference, Saturday, the 27th, at 9 o'clock A. M. Bonham circuit, at Virginia Point, October 4, 5. Quarterly conference, Saturday, at 9 o'clock A. M. J. W. FIELDS, P. E.

Waco District.

FOURTH ROUND. Calvert and Hearne station, 3d Sabbath in September. Bremond circuit 4th Sabbath in September. Marlin station, 1st Sabbath in October. Brazos circuit, 2d Sabbath in October. Jena mission, 3d Sabbath in October. Groesbeek circuit, 4th Sabbath in October. Mt. Calm mission, 1st Sabbath in November. Waco station, 2d Sabbath in November. THOS. STANFORD, P. E.

Camp-Meeting.

I will hold a camp-meeting at Red Springs, Smith county, beginning on Thursday before the first Sabbath in October. A general invitation is extended to all ministers. D. M. STOVALL.

Chappell Hill District.

FOURTH ROUND. Brenham, Oct. 4, 5. Fayetteville, at Fayetteville, Oct. 11, 12. Burton, at Union Hill, Oct. 18, 19. Lexington, at Chrisman's chapel, Oct. 25, 26. San Felipe, at San Felipe, Nov. 1, 2. Bellville, at Travis, Nov. 8, 9. Caldwell, at Caldwell, Nov. 15, 16. Independence, at Rock Island, Nov. 22, 23. Giddings, at Hickory Grove, Nov. 29, 30. H. V. PHILPOTT. N. B.—The omission of Chappell Hill station is intentional. H. V. P.

Camp-Meeting.

Providence permitting, we will hold a camp-meeting on the Nueces river, two miles above Nueces town, including the 4th Sunday in September and 1st Sunday in October. This notice is principally to secure the prayers of all Christians who read the ADVOCATE for a revival of "pure and undefiled religion" among the people of this distant and frontier part of the church. This camp-meeting is for the Nueces mission and Corpus Christi station. W. G. COCKE. A. H. SUTHERLAND.

Belton District.

FOURTH ROUND. Sugar Loaf mis., at Sugar Loaf, (camp-meeting) Sept. 20, 21. Lampasas cir., at Crownover chapel, (camp-meeting) Sept. 27, 28. Belton sta., Oct. 4, 5. Georgetown cir., at Round Rock, (camp-meeting) Oct. 11, 12. Davilla and Salado cir., at Davilla, Oct. 18, 19. Gatesville sta., Oct. 25, 26. Gatesville cir., at Rainey's creek, Nov. 1, 2. Valley Mills cir., at Bosqueville, Nov. 8, 9. W. R. D. STOCKTON, P. E.

NEWS OF THE WEEK.

DOMESTIC.

Miscellaneous.

The *News* of the 13th, says: "Our reports from Shreveport represent that city as in a most deplorable condition. Eighteen deaths from the epidemic had occurred yesterday up to four o'clock in the evening. Whole families were down with the disease, and no nurses to be had. New Orleans has aided the unfortunate city both with money and nurses, and St. Louis has been appealed to for aid by the Howard Association, and has responded liberally. The telegraph office has been closed, and we are therefore without our usual specials."

It also contains the following:

MARSHALL, Sept. 12.—There are a number of cases of yellow fever here; and the disease is to-day on the increase.

Its dispatch from Houston of the 13th, says: "Palestine has quarantined against Marshall and Shreveport. The Great Northern trains are running all right as far as Palestine, but are discontinued beyond. The Central trains are all on time and regular, but the people in the up-country seem to have another scare."

We find in the telegrams of the 12th inst., the following:

ST. LOUIS, Sept. 11.—The *Times'* special from the Howard Association at Shreveport reports the fever malignant; a large number have left, and there are hardly enough well to nurse the sick.

The city authorities of Shreveport telegraph Mayor Brown for aid, confirming former dispatches and stating that all the railroads running into the city had stopped. The river falling rapidly and communication with the outside world nearly stopped.

Twelve hundred dollars was raised in a few minutes in the Exchange this morning, for the sick and suffering people at Shreveport, and a committee of prominent merchants was appointed to solicit subscriptions for the same purpose.

SHREVEPORT, LA., Sept. 12.—Up to 4 o'clock this evening, eighteen deaths from yellow fever. It is on the increase, and there are whole families down with it. Nurses worn out.

SAN FRANCISCO, Sept. 12.—The south part of the town of Forest Hill has been burned.

Eight China women, brought by the steamer Macgregor, who say they were purchased and brought here for base purposes, have been sent to the Chinese Mission school for protection.

FORT SILL, Sept. 11.—Santanta and Big Tree arrived here and were placed in the guard house. Relations visited them, and the scene was quite affecting.

MONROE, LA., Sept. 9.—Judge J. S. Crawford and District Attorney Arthur H. Harris, of the Twelfth Judicial District, were assassinated on the 8th, twelve miles southwest of Winnsboro, in Franklin parish, while on their way to hold court at that place. The bearer of this information states that they were shot seven times and their brains blown out. The murderers are not known, but it is thought that personal and not political differences led to the assassination, as Crawford was a Radical and Harris a Democrat. Both leave families.

NEW YORK, Sept. 9.—While the 71st Regiment was parading through Fourth street in Williamsburg, to-day, a balcony, which was crowded, broke down, killing one and wounding fifteen others.

The balcony which fell in Williamsburg last night was 75 feet long and fell two stories to the side-walk, carrying nearly one hundred people. The 71st Regiment of this city, had been visiting the 47th Regiment and were returning home, the streets being filled

with thousands of people. Just as the last two companies of the 71st Regiment were opposite the building to which was attached a balcony, gave way, and was precipitated upon the heads of the people below. The military immediately laid down their arms and rushed to the assistance of the people. Those who were hurt were taken to the hospital, which was contiguous to the building where the accident occurred. Twenty were injured, including Miss Williams and Miss Vandyke, and Daniel Brown, fatally hurt. Many were scratched and bruised. It is stated that many of the ladies who were injured were robbed of watches and jewelry by thieves, and many had their pockets picked. The cause of the accident was defective work.

NEW YORK, Sept. 9.—The annual session of the Catholic Total Abstinence Union of America's Board of Government was held here to-day. Rev. James McDewitt presided. Resolutions were passed recommending a new form of pledge, and ordering the National Union badge to be procured by the societies for their members, and decreeing that the badge shall be a token of friendship wherever worn on the continent. Communications from clergymen in Ireland, looking to a union with societies there, were acted upon, and a committee is to prepare a plan for the October General Convention.

Emigrants are to be protected while landing, and preliminaries were arranged for the National Convention of delegates to meet in this city on October 8th.

Mr. Thos. B. McCormick, of Providence was appointed national treasurer, vice Mr. Nooman, resigned.

James W. O'Brien, of New York, was appointed secretary *pro tem*.

WASHINGTON, Sept. 7.—The American and Spanish Commission has thus far disposed of about ten of the claims before it. The number pending is one hundred and eighteen, some of which have been filed since May last. Several are now before the umpire for decision.

It is said at the office of the commission that the business would have been closed eighteen months ago, but for the difficulty of obtaining evidence outside of the limits of Havana.

If the existing rules with regard to the filing of printed memorials and exhibits, in both English and Spanish, shall not be complied with before the first of October, the cases to which they relate will be dismissed.

KINGSTON, N. Y., Sept. 7.—A dispatch says a straggler has been identified by a lady residing near Arca, Green county, as Bender, the Kansas murderer. He stopped at the house for something to eat, and when asked if he was not Bender, he hastily left for the mountains. The mountains are now being searched.

CHICAGO, Sept. 8.—The Fulton elevator, corner of Kinney and Canal streets, burned. It was valued at \$75,000, and contained 120,000 bushels of corn and 50,000 bushels of oats.

ST. LOUIS, Sept. 8.—The Texas cattle drive to Kansas approximates half a million, and is nearly closed for the season.

Six cholera cases in the past week. The unconstitutionality of the social evil law goes before the Supreme Court.

A special from Sedalia says the Iowa railway train robbers, who have been flitting about in some of the western counties of this State, are all together again, except McCoy, and that the detectives have information that another bank robbery is being planned by them, to be carried out as soon as McCoy joins the gang. All banks in that part of the State are being closely watched by special officers, and efforts are constantly being made to capture these desperadoes.

The *Republican* has a special from Jefferson City, saying the gang is now in Clay county, and is threatening to burn out certain parties who have been active in their efforts to arrest them.

Gov. Woodson is reported to have declared that if the local authorities and citizens do not exhibit a strong disposition to arrest outlaws, he will send an armed force after them.

KANSAS CITY, Sept. 9.—Colonel Taylor, an old Utah miner, reports the discovery of a wonderful lead mine near Baxter Springs, from which they take solid nuggets of pure lead, weighing from four to seven tons, within eight feet of the surface.

FOREIGN.

Great Britain.

LONDON, Sept. 8.—A demonstration favoring the rights of laboring men was made in South London. There was a large procession and meeting, six thousand persons being present.

A Spanish correspondent of the *Standard* states that five men, sent from Madrid to assassinate Don Carlos, have been executed at Estalla.

The Republicans are casting guns for the defence of San Sabastian.

DUBLIN, Sept. 8.—There was an unusually large meeting at Clontara to-day, in favor of the release of the Fenian prisoners.

LONDON, Sept. 11.—Dispatches from British consuls in various sections of Russia, France, Italy, and Germany, report the cholera on the increase in those countries.

DUBLIN, Sept. 11.—Much excitement exists in consequence of the approaching election for member of Parliament.

France.

PARIS, Sept. 8.—The French Government has received notice from Berlin that France, having fulfilled all her engagements, the occupation of her territory by German forces is legally ended. The evacuation of Verdun by the Germans has commenced.

PARIS, Sept. 11.—The specie in the Bank of France has decreased 7,000,000 francs.

Prussia.

BERLIN, Sept. 6.—The statement that recently appeared in American newspapers, to the effect that Germany intends purchasing Lower California from the Mexicans, is without foundation.

LONDON, Sept. 8.—A special from Berlin to the *London Hour* says the Prussian Government has decided to recognize Bishop Reinkens. Baden and Bavaria will follow the example of Prussia.

Spain.

MADRID, Sept. 8.—The Cortes on Saturday discussed the appointive powers of the chief executive.

Senor Pi y Margal made a speech defending his administration.

Late in the afternoon the sitting was suspended, but resumed at 11 P. M., and lasted all night.

The House is still in session.

The election of Senor Castellar is considered certain. He is looked upon in the Cortes as the savior of his country. On succeeding to power he will probably appoint Esparetero, Generalissimo; Marshal Serano, Commander-in-Chief of the force; in the north, and Gen. Concha, Captain-General of Catalonia.

The garrison of Berga is besieged by Carlists. The garrison threatens to evacuate the town unless supplies arrive soon.

The Cortes to-day elected Castellar President. He received 133 votes, against 67 for Pi y Margal.

Marshal Serrano has arrived in Madrid.

The leaders of the insurrection in Carthage have sent a communication to Admiral Yelverton, protesting against sending Spanish frigates to Gibraltar.

The new Ministry is announced to-day. It is constituted as follows: Castellar, President, without a portfolio; Carrajol, Minister of Foreign Affairs; Berges, Minister of Justice; Pedregal, Minister of Finance; Cervera, Minister of Public Works; Lieutenant-General Sanchez Bregna, Minister of War; Oniero, Minister of Marine; Maizonare, Minister of Interior; Zelero, Minister of Colonies.

MADRID, Sept. 9.—There have been some modifications in the Ministry since its announcement yesterday morning. Senor Berges, who was first named for Minister of Justice, has been appointed Minister of Public Works instead of Senor Cervera, and Senor DeBeris has received the portfolio of Minister of Justice.

Gen. Martinez Campos has relinquished command of the Republican land forces besieging Carthage, and has been put in command of the troops in Valencia. Gen. Salidido succeeds Gen. Campos as commander of the forces before Carthage.

Vice-Admiral Sir Hastings Yelverton, commanding the British squadron in the Mediterranean, has informed the government that he will surrender the frigates *Vittoria* and *Almanzo*, now held at Gibraltar, if a crew of 500 men are placed upon each vessel.

MADRID, Sept. 10.—Senor Salmeron has been elected President of the Cortes. By a unanimous voice, the Cortes voted urgency upon bills granting the government extraordinary powers; calling out reserves, and imposing fines on all deputies who absent themselves from sessions, and authorizing a contract for the loan of one hundred million pesetas. Discussion upon these measures will commence to-day.

MADRID, Sept. 11.—Senor Salmeron, in his speech on taking the chair as President of the Cortes, urged the deputies to give their undivided support to the administration of Senor Castellar.

Cuba.

HAVANA, Sept. 9.—A fire occurred at this place on last Saturday night, by which the Plaza Vapor was destroyed. It was very disastrous, the total loss being estimated at from three to eight million dollars. Insurance footed up only five hundred and twenty-four thousand dollars, nearly all being in English companies. Notice has been given that all the claims for insurance will be promptly paid on the 13th inst.

Owing to the rapidity with which the flames spread, very little was saved. In less than three hours from the time the fire broke out, the entire square was a mass of ruins. Upwards of twenty-five hundred people who occupied houses in the burnt district are now homeless and destitute, as they lost everything by the fire. Great distress prevails, and subscriptions are being started for the relief of the sufferers.

Mexico.

MONTEREY, Sept. 6.—News from Monterey continues to indicate a probable outbreak in that city, in consequence of the canton election. The Governor of the State of Nueva Leon, Gen. Garcia Ayola, having received a majority of the popular vote over either of his competitors, his friends are sanguine of success in the Legislature, upon which the choice now devolves. The present State Government bitterly opposes Gen. Ayola, and has organized a military force, which is guarding the Governor's palace. Several chiefs of the revolution of last year, who are in sympathy with the State authorities, have reached Monterey and taken up their quarters there. The Federal Government, which is supposed to favor Garcia Ayola, has ordered several companies of cavalry from San Louis Potosi to Monterey, and their arrival is daily looked for.

ANSWERS TO CORRESPONDENTS

From Sept. 6, 1873, to Sept. 13, 1873.

Rev O A Shook, Griffin—Names of J A Brown- ing and Thomas S Thompson received and en- tered. Rev A F Cox, Gonzales—\$2 50 currency. Change made. Have the name right now. Rev W L Kidd—Is not name of Webb Kidd right? A R Jones, Broad Oak—Accept thanks for kind words. Rev A H Sutherland—1 subscriber, \$2 25 cur- rency, and obituary. Rev O A Fisher, San Marcos—2 subscribers and \$3 currency. Eclectic—All right. Rev J L Lemons, Caldwell—2 subscribers. Rev W A Sampey, Jacksboro—No direct line to points named from Galveston. Louisa C Riley, Round Rock—Answer to puzzle in 1053 all right. Came too late, as that side of the paper had been printed. Thank you. Rev W H Seales—Obituary. Too late for this number. Rev Isaac Taylor—Draft for \$12 came to hand. Will answer by mail. Thanks for items. Seth Ward, Springwood—Enigma. Will ap- pear next week; also, the answers. Send others. S G Ward—Thanks for kind words. Hope the Advocate will ever hold its high position. Rev T A Lancaster—Endorse your position. Will use soon. Rev T Whitworth, San Felipe—1 Subscriber and \$1 currency. Rev E R Smith, Baltimore—Will answer by mail. Mrs V H Neal, Waxahachie—Will answer by mail. M B Rankin—Obituary and communication. Rev W W Jered, East Waco—Revival news. Will appear next week. Hope you will send us good news before conference. Rev W N Bonner, Crockett—2 subscribers. Revival news. Thanks. Rev R B Womack, Marlin—1 subscriber. Will write by mail. "Subscriber's Son," Bonham—Thank you. Write again. Rev P E Nicholson, Velasco—Wish we could attend your camp-meeting. Rev F A Mood—Have attended to your in- structions. R H Griffin, Baltimore—Advertisement in- serted. E N Freshman—Advertisement was inserted September 31—as soon as it reached us. J Walker, Bryan—2 subscribers and \$4 coin. Accept thanks. Rev J M Wesson, Navasota—Communica- tion. Too late for this issue. With the best in- tentions we sometimes err. Committee, Oso—Tribute of respect. T R Atkins, Ranch—Change made. Rev J D Shaw, Waxahachie—3 renewals. M K Rountree, Cedar Valley—Accepts thanks for cheering words. Will use next week. Too late for this issue. Mason & Hamlin Organ Company—Answered by mail. Las Pintas—Communication. Always wel- come. MARRIED. MAY—PHILLIPS.—On Thursday evening, the 23th ult., at the residence of Dr. M. S. Crow, by Rev. H. B. Smith, Dr. J. L. May to Miss MOLLIE E. PHILLIPS—all of Marlin, Falls county, Texas. Notice. The postoffice address of Rev. F. A. Mood is Georgetown, Williamson county, Texas. OBITUARIES. [Obituaries of twenty-five lines will be insert- ed free of charge. Charge will be made at the rate of twenty cents for each additional line.] To the Quarterly Conference, at Tyler Station, Palestine District, East Texas Conference, in session at Tyler: The committee appointed to give some lasting impression of the esteem in which this confer- ence held our departed brother, Levi R. DENNIS, our late presiding elder, would respectfully report that we have been long acquainted with him, and cheerfully bear witness to his long consistent Christian character. Brother Dennis had been a traveling Meth- odist preacher for thirty years; was zealous in the work of the ministry; ever faithful in the discharge of his duties to the church. He was a self-sacrificing Christian, an earnest worker in the great cause of saving souls, and we will long cherish fondly his labors in our midst. We know that Brother Dennis was a good man. He leaves to the church and his family the precious re- membrance of a whole life well spent in the service of God, and we feel that in his death the church has lost one of its most useful and active ministers, but that the heavenly hosts have gained a new accession. The Lord grant that his consistent Christian character may long be remembered by those to whom he ministered on earth, and prove a strong incentive to keep our feet in the pathway to heaven. Resolved, That in the death of Levi R. Dennis we recognize the loss of a faithful and earnest minister of the gospel, and a zealous defender of the cause of Christ. Resolved, That we deeply sympathize with the bereaved family of our departed brother, and tender them the assurance that we will long cherish his memory. Resolved, That this report and accompanying resolutions be spread upon the minutes of the

quarterly conference, and that the recording steward furnish the family with a copy of the same, and that the TEXAS CHRISTIAN ADVOCATE, for whose interests he so long labored, be requested to publish this report.

E. C. WILLIAMS, T. R. BONNER, S. W. TURNER, A. S. FINLEY, Committee. TYLER, Texas, July 7, 1873.

ROGERS.—We write a few lines to relieve our aching hearts. Our little home is lonely, very lonely! Our little lambs are gone—gone to the fold of the great and good Shepherd! He gave them to us a little while that we might know the hopes and fears, joys and trials, cares and affections of parents; and he has taken them.

The vacancy and stillness are painful. We listen for the childish prattle or coming foot- steps, but all is still! We look at the cradle, the little chair by the table, but they are vacant; all is order, all is quiet; our house is still! Ah! how still! Dear brother, did you ever lose a child, or all your children? Then you may know how we feel!

I was out on my circuit holding a meeting. Our youngest—just seven months old—was taken, on Sunday morning, with a severe chill; fever followed; the disease marched with rapid strides; medicine availed nothing; little EVA must go. On Wednesday morning, the 6th in- stant, with the glorious light of heaven beaming in her eyes, she sank to sleep in the Savior's arms. I was sent for on Monday, but did not reach home till Wednesday night. I found our little Eva laid out, cold and still in death! But I could say the Lord gave her, and he has taken her.—Blessed be his name!

Then, turning to see the rest of the family, I saw our firstborn, our EDDA, just three years old, writhing under the hand of disease—just taken in one short hour. Her suffering became more and more intense. Spasmodic convulsions seized her, and wracked and tortured the little frame, until Thursday evening, the 7th inst., while kind friends were laying our Eva in her last resting-place, sweet EDDA, with a hard struggle, breathed her last. But I must tell what a joy, what a strong comfort she left us: A few minutes before she died, she began singing her little song:

"Jesus, Lord," etc. I repeated her little prayer; she repeated after me. I then said the Lord's Prayer; she moved her lips, but could not speak. I asked her if Jesus had come for her, and oh! such a sweet, happy smile played over her features! Then all was still, while she went home with Jesus. Yes, Jesus, that name has "charmed our fears, and now it bids our sorrows cease."

Rest, sweet babes, with Jesus rest, Till he shall bid you rise. E. P. and MARY P. ROGERS. RUSK CIRCUIT, Texas, Aug. 10, 1873.

BAZETT.—NATHAN G. BAZETT was born in Tyler county, February 15, 1851, and died Aug- ust 6, 1873.

He was married to Miss Martha Isabel James on October 8, 1872. He was converted at a camp-meeting near Rector Chapel in 1871, and joined the M. E. Church, South, in which he lived an acceptable member until his death.

I conversed with him during his illness with regard to his future prospects. He spoke with unshaken confidence of a home in heaven. He said that since his conversion he had enjoyed more real happiness than in all his life previous to that time. He exhorted his surrounding friends to live better Christians in the future. This, then, is the consolation left to his wife and friends: Be faithful until death, and you shall meet your departed husband and friend in the home of the blest. E. H. HOLBROOK.

FAIN.—ABRAM FAIN was born November 25, 1830, and died June 18, 1873, aged 73 years, 6 months and 23 days.

He was born in Georgia, and lived there a number of years; moved thence to Alabama, and lived there a few years, and thence to Texas. He was married to Miss Mary Bell on December 9, 1823. He was married the second time to Miss Mary A. Cole on August 10, 1847. He had the pleasure of seeing all his children, except one, before he died. Sometimes he seemed to dread the agonies of death, but at last said that he had been trying to live for a number of years so that he might be prepared to go when death should come. We feel, know- ing how he lived, that he is safe in that world of light any joy. Brother Fain had long been a member of the Methodist Church and a zealous member of the Masonic fraternity.

"How blest the righteous when he dies! When sinks a weary soul to rest, How mildly beam the closing eyes, How gently heaves the expiring breast!" J. J. SHIRLEY.

MARKET REPORT.

SATURDAY, September 13, 1873.

GENERAL MARKET.—The dullness which marked the close of last week in the general market continues unabated; nor can we hope for an improvement. The quarantine estab- lished at Houston and other interior points, of course brought trade in that direction to an abrupt arrest. As the latest news from New Or- leans brings intelligence that the fever has been slowly increasing in that place, the quar- antine order has been renewed. At this date Galveston is in excellent health. Not a yellow fever case is reported, and with the quarantine established, we have but little apprehension of its appearance.

COTTON.—There was a fair demand during the early part of the week, and with the advices re- ceived from Liverpool and New York, the de- mand, though confined to low grades, was brisk. The offerings were light, not meeting the de- mands of the market. The market closed firm at the following figures in currency:

Low Ordinary..... 8 1/2 @—
Ordinary..... 13 1/4 @—
Good Ordinary..... 16 @—
Low Middling..... 18 @—
Middling..... 18 3/4 @—
Good Middling..... 19 1/4 @—

MONETARY.—There has been no improve- ment in the money market. The demand has been active, and was met by bankers at figures ranging from 1 to 2 per cent.

GOLD.—Gold ranged at one time in the week as low as 110%, but closed at 111 1/2.

WHOLESALE PRICES CURRENT. Corrected Weekly.

Quotations in Currency, unless Gold is specified

Table listing various goods and their prices, including Baggings, Building Material, Coffee, Flour, Glass, Grain, Hardware, Nails, Hides, Hay, Lumber, Molasses, Oils, Provisions, Sugar, and Wool.

TEXAS CHRISTIAN ADVOCATE,

A Religious, Family

NEWSPAPER.

PUBLISHED BY THE

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IN THE INTEREST OF THE

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IN TEXAS.

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Devoting a large amount of its space to the representation of

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TREES ETC. If you wish to plant, send for our NEW PRICE LIST per dozen, 100 or 1000, Autumn, 1873--and save all commissions. Try it.

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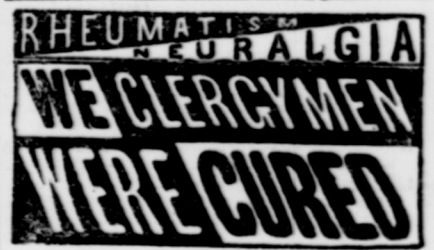
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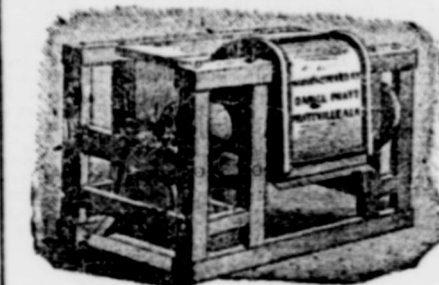
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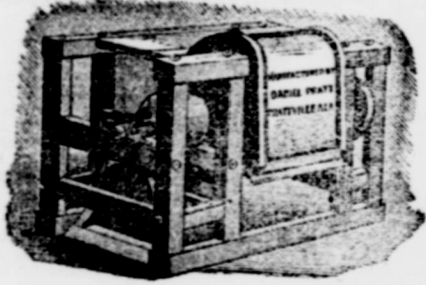
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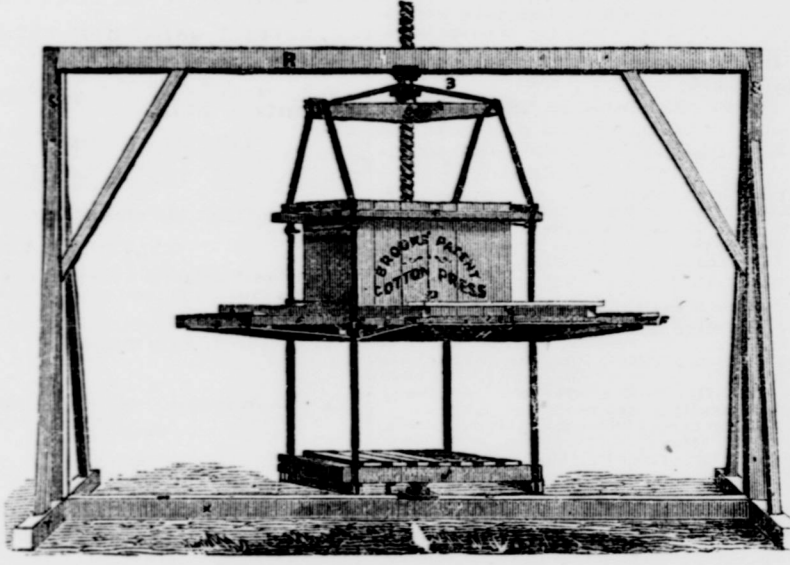
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TO THE PLANTERS OF TEXAS.

Office of Arrow Tie Agency, GALVESTON, TEXAS, Jan. 1, 1872.

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C. 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 fastening 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 WHARF } 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. jan17 1y

CHAS. H. LEE, J. J. McBRIDE Fayette Co. Galveston. LEE, McBRIDE & CO., COTTON FACTORS And General Commission Merchants, (Hendley Building.) STRAND, GALVESTON, TEXAS. aug3 1y

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