

Christian Advocate.

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

VOL. XXI—No. 19.]

GALVESTON, TEXAS, WEDNESDAY, SEPT. 24, 1873.

[WHOLE No. 1059.

IN AN APPLE-ORCHARD.

Oh, apples on the apple-tree,
How fair you look! how thick you be!
Some red, some yellow, and some gray;
You ripen slowly, day by day.
The sun has touched you, and the rain,
The calm, and then the hurricane;
The drought has dried you, and the dew
Has drenched; and still you grew and grew.

Oh, apples on the orchard-tree,
Speak to this heart, its teachers be!
Where'er I find a settled place,
There I should grow with patient face.
Let bud yield room to blossom's suit,
And then in turn to forming fruit.
Below the surface of the mind
A secret sweetening I would find;
And in the heart's deep core enwrought
The mystic seeds of strong love-thought.
And by my neighbors I would stand,
And touch them with a gentle hand.
And I would not have over-care
If I be high, or low, or where;
But I desire, as time shall pass,
A gathering coming through the grass,
With keen, quick eye, and ready touch,
To pick all fruit ere ripe too much;
With a broad basket on his arm
To save me from old Winter's harm;
Then, at the last, in garner stored,
An offering to the Orchard's Lord.

—From Chamber's Journal.

Our Material Resources.

From Nacogdoches.

MR. EDITOR—Suffer me to say a few things for old Nacogdoches county—the first in the State, and nothing said of it, either by church or State, so far. Now, sir, I wish to say we are wonderfully blessed with an abundance of breadstuff, some of which we expect to consecrate and masticate at the old Simpson camp-ground, five miles south of Melrose, embracing the first Sabbath in October, Friday before.

Yours truly,

OLD FRIEND.

N. B.—In reference to Mr. Royall's worm destroyer, through his kindness, I obtained a farm right on the score of being a preacher of the gospel. Owing to the scarcity of the poison, there will be but little cotton saved in that way. Major Morgan, of this settlement, has saved his entire crop by the use of it. He is agent, and thinks if the right was reduced he could sell a great many more, as our farms are small—from five to ten acres. O. F.

Comanche County.

Rev. P. W. Gravis, writing from Comanche, has the following clever things to say respecting that region of country:

The county is being filled up with immigrants, and soon the out-side row will be one of the best in the field. New churches and school-houses are springing up all over the county. The farmers are enlarging their farms. Corn, wheat, cotton, and other commercial products, are being raised in the county. I believe that Comanche county will be the Athens of Texas;

For the Lord of Hosts is with us;
The God of Jacob is our refuge.

Iron Interests.

I have frequently mentioned the immense beds of iron ore in my letters, and space will only permit a brief reference to it now. There is enough iron ore in Marion, Upshur, Cass, Titus, Anderson, and a few other counties in Eastern Texas, to supply the world. This ore has been thoroughly tested, and there is no doubt

but that it is equal to any in the country. Yet for lack of capital all the railroad iron, stoves, and other iron used within its borders, with the exception of a small furnace owned by Geo. A. Kelly, near Jefferson, which yields eight tons of pig-iron per diem, Texas imports all of her iron. I am satisfied that if capitalists were but to examine the extent and quality of the ore, it would be but a short time until the largest furnaces and most extensive rolling mills in the country would be established within her borders.

Besides iron, coal, copper, silver, lead, bismuth, antimony, salt, and various useful rocks, minerals and mineral substances of minor importance, are found in various sections of the State, but they are nearly all rendered useless and valueless for the reason that they are off the line of any railroad, and can not be profitably worked.

The Rockport and Laredo railway, of which Dr. James Crutcher, of Newcastle, Ky., is president, and Henry C. Young, of Springfield, Mo., is attorney, will, when completed, run near a salt lake one and three-quarters of a mile in diameter, containing a bed of the purest salt, the depth of which has never yet been discovered.

A branch will be built to intersect the Rockport and Laredo road, and will extend on to Austin, and I would not be surprised if trains would not be loaded with this salt (as barges are now loaded at St. Louis with sand) and shipped through to St. Louis and other great markets, and that it would grow to be one of the most important exports northward. — *Correspondent Missouri Republican.*

Value of Sheep.

The high price of wool this year, and the great demand for sheep or lambs for meat, has made many a farmer wish he had a flock of sheep. The price of wool for a few years back has been so low and fluctuating, that it has led the farmers to kill off their sheep, and just the same results follow that have in years before; they find, when wool advances, they have no sheep on hand. We have advocated high prices for wool, advising the farmer if he had any and could afford it not to sell. Although there has been a little depression in the market we still adhere to the view that the woolen mills curing the coming season will be large buyers of domestic wools; and we notice the reports from foreign markets show great firmness abroad, arising from the same causes that prevail in this country—shortness of supply. Nor do we think, with the growth of business in our country, the supply will, for several years to come, exceed the demand for a medium grade of wools, which are the staples grown here.

The question of raising sheep for their meat is not an unimportant one; with the growth of the country the consumption of eatables increases, and the favorite meat now, and that which brings the highest price, is lamb; and with an increasing interest in it, as the most wholesome and palatable of all meats, it is already getting so scarce and high that it has to be purchased only as a luxury by those who can afford it. We have spoken thus far of the demand for wool and mutton at a price that will pay largely for sheep raising. Their value to the farm is

not perhaps fully understood. It is an old proverb, "Whenever the foot of the sheep touches the land it is turned into gold." Sheep will enrich land faster than any other animal. On the mountain pastures they are valuable in clearing up the land, freeing it from weeds, shrubs and briars, and bringing it to clover and nutritious grasses. They are easily raised and cared for both in summer and winter. The risk or loss by death is small, and if well managed, sheep will not die in debt to the owner. If it dies the first year, the wool and pelt is worth all it cost up to that time. Sheep husbandry has a value to make the land more profitable, more productive at a less expenditure than any other animal kept on the farm.—*New England Homestead.*

Liberty County.

The county of Liberty is the third county west from the Louisiana line, and the second county north of the Gulf of Mexico, being about 80 miles from Louisiana, and 40 miles from the Gulf.

The county is divided by the Trinity river flowing through it south to Galveston Bay, and is bisected by the Texas and New Orleans railroad running east and west through the county. It might be said that the railroad crosses the Trinity river at right-angles about the centre of the county, at which point the town of Liberty is located. The area of the county is 1600 square miles.

It has been said with truth that there is not one acre of uncultivable land in Liberty county, it being, in the general average of its lands, one among the best counties in the State.

The character of the land is undulating, there being no hills of any considerable size in the county, if we except one or two bluffs upon the Trinity river. These lands embrace many different soils, but may be classed into the rich, alluvial, and seemingly inexhaustible lands of the river and creek bottoms, and the silicious, arable and loamy uplands.

Timber and prairie alternate throughout the county, the timber, however, not being confined exclusively to the creeks and rivers, but covers with its fine growth of red and white oak, hickory, walnut, pecan, ash, cypress and pine, large tracts of wonderfully fertile lands.

Creeks, springs and lakes abound in all parts of the county, and fishing for the trout, buffalo, white perch, etc., is unrivalled. The price of lands varies from 50c. to \$15, according to location, improvements, and fertility.

Lands are often sold on long time, and it is an exception if they do not pay for themselves the first year.

The yield of the bottom lands varies from a half bale to a bale of cotton, and from one to two thousand pounds of sugar, and molasses (40 gallons) to the acre. Sixty bushels of corn is not an extraordinary crop.

The uplands yield from three to five hundred pounds of lint cotton; from twenty-five to fifty bushels of corn; from one to three hundred bushels of sweet potatoes; and gives an average of from five hundred to one thousand pounds of sugar to the acre. Pumpkins, melons, squash, peas, beans, etc., grown finely, and in profusion wherever planted. The same piece of land

will grow a crop of Irish and sweet potatoes the same year, or two crops of Irish potatoes.

Gardening can be carried on the entire year, there being no month, from January to December, in which some kind of vegetable cannot be grown.

The grape is indigenous to the soil, and grows in wild profusion all over the county. There are many varieties; the muscadine, mustang and small winter grape predominating.

The soils of our county seem to be admirably adapted to the growth of the peach, pear, fig and plum; the apple also grows well wherever tried; wild berries, in infinite variety and great quantities, grow throughout the county, the strawberry, however, being only cultivated.

The supply of beef cattle, cows and oxen, and horses is far in excess of home demand. Large herds of cattle are frequently formed for exportation to New Orleans and other points. Upon the completion of the New Orleans railroad a strong impetus will be given to the cattle trade, already a source of wealth to the county. Beef three cents per pound; cows with calves, ten to twelve dollars; oxen, thirty to fifty dollars a yoke; stock horses, from twenty to fifty dollars; stock hogs, two dollars per head; shepe, one dollar and fifty cents per head. The hide and tallow, when properly cared for, will nearly pay for the beef.

Liberty county is almost free from drouth, and it is the rarest of instances that an average crop is not made. The climate is pleasant and agreeable. The heat of the summer being tempered by the cool and moist breezes from the Gulf, and the cold of the winter moderated by the heavily timbered country upon the north, we can safely assert that in the regularity and uniformity of our seasons, we are second to no county in the State.—*Circular in Liberty Observer.*

TEXAS TIMBER.—The great timbered section includes the frontier from the Sabine to the Trinity river, and contains every species of timber found in the Southern States, while red and post-oak, hickory, pecan, magnolia, ash, elm, walnut, lombardy and silver-leaf poplar abound. Pine in some of the forests simulating one of the points on the Sierra Nevada mountains is found in every portion of Eastern Texas, both of the long and short straw varieties.

The valleys of the Neches, Sabine, Trinity, Angelina, and other streams, from their mouths for many miles up, are heavily timbered with a heavy growth of cypress. Cedar is also found in large bodies.

Although Texas has always been supplied with such immense forests, yet until the Houston and Great Northern and International railroads were open, penetrating as they do the very heart of the timber, it was of but little use to but few of the people. About all the timber that was shipped was from Sabine City.

Now there are scores of saw-mills at work along the lines of the roads mentioned, and as soon as the Texas and Pacific road is finished to Dallas, there will be several mills put up between Dallas and Longview. Lumber from this region is now taken by the train-load to every railway station in the State.

CHAPPELL HILL FEMALE COLLEGE.
Chappell Hill, Texas.

Rev. E. D. PITTS, President.

The twenty-first annual session of CHAPPELL HILL FEMALE COLLEGE opens September 1, 1873—closes June 24, 1874. Fall Term continues from September 1 to December 19, 1873. Spring Term continues from January 1 to June 24, 1874.

The Course of Study is full—embracing eleven Schools. A young lady may elect which schools she will enter, but must pursue the regular studies of any School chosen.

A Special Diploma is granted upon finishing the Course in any School. A Full Diploma is given when the Studies of Seven Schools, including Music, are completed. The Special Diploma is a great advantage to those who wish to take partial courses.

Latin and Greek are regular Studies. WITHOUT EXTRA CHARGE. French and German will receive particular attention. Music, on Piano, Organ or Guitar, will be thoroughly taught in both the elementary and higher grades. History, English Classics, and Vocal Culture, will have prominence and emphasis.

The Schools of Music, Fine Arts and Modern Languages, will be superintended by Prof. C. J. KIRKREFF, a native German, of scholarly attainment, of cultivated taste, and of admirable character.

The Educational and Boarding Departments are so administered as to create and maintain a home feeling, and to keep young ladies under a home influence.

Religious culture, constant, earnest, and prayerful, is accepted as the only basis for the development of a true and noble womanhood.

CHARGES—TUITION:

	Fall Term.	Spring Term.
Collegiate Department.....	\$22 00	\$23 00
Intermediate ".....	18 00	27 00
Primary ".....	14 00	21 00
Beginners—Music.....	25 00	20 00
Advanced ".....	30 00	45 00
French and German (each).....	10 00	15 00
Drawing and Painting (each).....	12 00	18 00
Board (including lights and washing).....	80 00	120 00

Bills due and payable in Gold, on first day of each Term. Pupils charged from entrance to close of Term, and each Bill is due upon entrance. Accepted Drafts taken as cash. Prompt payments are a necessity, and prevent much misunderstanding, and a world of trouble. Hence, patrons are urged to bring or send money, or its equivalent, with their daughters or wards.

SPECIAL CONTRACTS CAN BE MADE IN VERY SPECIAL CASES.

The Boarding Department is limited. Those desiring to secure board in the College should make early application. Excellent private families, near the College, will receive young ladies, and care for them well and tenderly.

Boarders furnish their own sheets, pillow-cases, towels, napkins, napkin-rings, and toilet soap. These articles, as well as all clothing, should be distinctly marked with the full name.

It is a great gain to a young lady to be present at the opening of the School.

Parents are respectfully asked to consider this vitally important point.

Rev. J. MATTHEWS,
July 30 2m Press. Board Trustees.

EMORY AND HENRY COLLEGE,
WASHINGTON COUNTY, VA.

On the 11th day of September our scholastic year begins, and continues forty consecutive weeks. It is divided into two sessions of twenty weeks each. The Spring session begins January 29, 1874. Students can enter at any time, though they should, if possible, begin with the session. The entire expenses for the forty weeks, including board, tuition, fuel, room-rent, washing, and contingent fees, need not exceed \$250. These rates, so remarkably low, considering the superior advantages here offered, must commend this Institution to the favor of those seeking thorough collegiate training. Before selecting your school, consult any of those knowing the College, especially our Alumni and old students, prominent men in the M. E. Church, South, the Professors of the University of Virginia, who have authorized this reference; or, send directly to the undersigned for a Catalogue, or for any information desired.

E. E. WILEY, President.
July 16 8m EMORY POSTOFFICE, Va.

RANDOLPH MACON COLLEGE,
ASHLAND, VIRGINIA,

Offers on very low terms, the advantages of thorough instruction, a high grade of scholarship, under the best religious influences, in a refined community, and at a location remarkable for healthfulness—just sixteen miles north of Richmond—on the R., F. & P. Railroad.

ONE HUNDRED AND FIFTEEN DOLLARS will pay all necessary expenses per Term. Session opens on last Thursday in September. For Catalogue, address

Rev. JAMES A. DUNCAN, A. M., D. D., President.
Or Rev. ALEX. G. BROWN, Secretary.
July 30 2m

MALE INSTITUTE OF SOULE UNIVERSITY.
Chappell Hill, Texas.

JOHN W McNEELEY, A. M., Principal.

The Exercises of the next session begin

September 1, 1873.

Fine opportunities are offered to those who wish SCHOLASTIC TRAINING. Facilities will be furnished for a complete BUSINESS EDUCATION.

Capt. J. W. McNealey, assisted by such teachers as may be needed, will seek to make such arrangements as will give the school character for

Practicalness, Thoroughness, and Finish.

Board and Tuition at the usual rates. Annual expense can be met with Two Hundred Dollars.

Bills payable in GOLD, and due the first day of each term.

Fall Term continues Four Months; the Spring Term, Six Months.

For Circulars, apply to the Principal.

THOS. SMITH,
President Board of Trustees.

CHAPPELL HILL, August 22, 1873 [sep 2 2m]

MARTHA WASHINGTON COLLEGE
FOR YOUNG LADIES,
ABINGDON, VIRGINIA.

The next session begins September 18, and continues forty weeks consecutively. Comfortable accommodations for ONE HUNDRED boarding pupils. The location is in the midst of the most charming mountain scenery. The grounds comprise eleven acres, elegantly shaded and ornamented and provided with extensive walks. The record of the health of pupils for thirteen years past demonstrates the fact that

NO LOCALITY IS MORE HEALTHFUL.

The Faculty is composed of six gentlemen and four ladies, besides matrons, etc. The standard of scholarship is high, and the course embraces Ancient and Modern Languages, the Sciences, Mathematics, Literature, History, Instrumental and Vocal Music, Oil Painting, Drawing and Embroidery.

TWO HUNDRED AND FIFTY DOLLARS, per session of forty weeks, will meet expense of board, fuel, washing, lights servants' attendance, and tuition, in all branches necessary to full graduation.

Prof. F. H. SMITH, A. M. L. L. D., University of Virginia, who has had daughters in the Institution as pupils for two years, says: "Martha Washington College possesses a rare combination of excellences. From experience, as well as prepossession, I cordially and confidently recommend it to parents who are seeking the best advantages for their daughters."

We refer, by authority, to the Faculty of the University of Virginia, of Emory and Henry College, Prof. L. C. Garland, L. L. D., University of Mississippi; the Bishops of the M. E. Church, South, and many others.

For catalogue or particulars, apply to Rev. W. G. E. CUNNINGHAM, D. D., Secretary, or to

R. W. JONES, M. A., President.
July 16 1f

GALVESTON FEMALE SEMINARY.

The subscriber having leased the building known as above, designs to reorganize the school so as to add to the Primary and Intermediate Departments a Collegiate Department, embracing three classes, viz: JUNIOR, MIDDLE and SENIOR. He will apply to next Legislature for the privilege of

Conferring Degrees,

and solicits the patronage of all interested in the cause of Home Education.

Why should parents expend \$1000 per annum in sending a daughter to a distant point when half that sum will ensure as thorough an education at home, besides preventing their loss of acclimation?

A full staff of experienced teachers will be engaged, and ALL branches taught.

Address T. J. GIRARDEAU, Principal,
aug 13 3m Box No. 921.

WACO FEMALE COLLEGE,
W. G. CONNOR, A.M., D.D., President.

The exercises of the next session of this Institution will be resumed on the

FIRST MONDAY IN SEPTEMBER NEXT

with a full corps of able and experienced Professors. The boarding-house arrangements for the young ladies are ample and comfortable. For full particulars, address the President, or

W. L. PRATHER,

aug 13 3m Sec. Board Trustees.

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July 30 1y

MARVIN COLLEGE,
WAXAHACHIE, TEXAS.

Rev. J. M. Pugh, A. M., President.

The next session of this Institution will commence on Monday, September 1, 1873.

FACULTY OF INSTRUCTION:

Rev. J. M. Pugh, A. M., Professor of Moral Science and Biblical Literature.

Mr. J. E. Bishop, A. M., Professor of Mathematics, and Teacher of French.

Mr. E. F. Yeager A. B., Professor of Ancient Languages, Professor of Natural Science.

Mr. F. H. Linden, Professor of Music. Principal of Preparatory Department.

Mrs. Anna E. Bass, Principal of Primary Department.

Until these chairs are filled, the work will be divided among the President and other Professors, and as the wants of the College demand, competent instructors will be employed.

Terms—Per Session of Five Months:

Primary Department—First Division.....\$10 00

Second Division..... 15 00

Preparatory Department..... 20 00

Collegiate Department..... 25 00

Music on Piano..... 25 00

Use of Piano..... 5 00

Music on Guitar..... 17 50

Contingent Fee..... 1 50

Board can be had, in private families, from \$12.50 to \$15 per month; and books can be purchased in Waxahachie.

Tuition is due in advance, specie, and must be paid or secured by note, the student being charged from date of admission to the close of the session. Deductions will be made, or moneys refunded, in cases of protracted sickness.

The children of ministers, who are in the pastoral work, are admitted free of charge for tuition.

Any young man preparing for the ministry will be admitted free of charge for tuition; provided, he be recommended by a quarterly conference, or by a church conference. Should he, however, decline entering the ministry, his tuition fees shall be due.

The course of study is simple and thorough, and every effort will be made to impart to the student a solid education. Special attention will be paid to the manners and morals of the pupils.

For further information, apply to the undersigned, or to the President of the College.

JAS. E. SMITH, Secretary. F. P. RAY, Pres. Board of Trustees.
aug 6 3m

CORONAL INSTITUTE,
(Male and Female.)
San Marcos, Hays County, Texas.

The next session of this Institution will begin on

MONDAY, SEPTEMBER 1st, 1873.

Accomplished Teachers have been employed in every department. The curriculum is extensive, and instruction will be thorough. The location is unsurpassed in beauty and healthfulness. A considerable number of pupils can be accommodated with board in the family of the Principal. For information, apply to

R. H. BELVIN,
Principal.

REFERENCE—The preachers of the West Texas Conference.
SAN MARCOS, TEXAS, Aug. 1, 1873.
aug 20 2m

CENTENARY COLLEGE,
JACKSON, LOUISIANA.

The Fall Term of this venerable Institution (established in 1825) opens on the

First Monday in October, 1873.

It is twelve miles east of Bayou Sara, on the Mississippi river, in a healthy and refined region, and offers excellent facilities for education.

The entire cost for a session of ten months is from \$195 to \$265. For particulars, address

REV. C. G. ANDREWS,
President.

JACKSON, La., August 16, 1873. [au 27-3m]

A. J. PELEER, ATTORNEY AT LAW,
Austin, Texas.

Refers, by permission, to Messrs. C. R. Johns & Co., Bankers, and DeCordova & Withers, Land Agents, Austin; Messrs. Hobby & Post, Galveston; and Messrs. Earle & Perkins, Wall street, and Nourse & Brooks, Beaver street, New York.
au 27 6m

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ap 23 1y

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
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—AND—
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162, 164 and 166 Strand,
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Advances made on consignments. Bagging and Ties furnished at lowest rates.
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"JOSIAH ALLEN'S WIFE" HAS
WROTE A BOOK, in spite of Josiah's determination not to spend a cent to hire any one to read it. \$500 a month can be made selling this book. AGENTS, TAKE NOTICE! When we bought out Mark Twain's book we promised you a harvest; we now promise you another, and wise agents will secure territory, which we will now arrange for. For circulars, address CENTENARY BIBLE AND PUBLISHING CO., St. Louis, Mo.
aug 13-1y

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WOLSTON, WELLS & VIDOR,
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And
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aug 7 1y

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june 24 1f

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ADVOCATE PUBLISHING CO.

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There I should grow with patient face.
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A secret sweetening I would find;
And in the heart's deep core enwrought
The m. stic seeds of strong love-thought.
And by my neighbors I would stand,
And touch them with a gentle hand.
And I would not have over-care
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But I desire, as time shall pass,
A gathering coming through the grass,
With keen, quick eye, and ready touch,
To pluck all fruit ere ripe too much;
With a broad basket on his arm
To save me from old Winter's harm;
Then, at the last, in garner stored,
An offering to the Orchard's Lord.

—From Chamber's Journal.

Our Material Resources.

From Nacogdoches.

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The God of Jacob is our refuge.

Iron Interests.

I have frequently mentioned the immense beds of iron ore in my letters, and space will only permit a brief reference to it now. There is enough iron ore in Marion, Upshur, Cass, Titus, Anderson, and a few other counties in Eastern Texas, to supply the world. This ore has been thoroughly tested, and there is no doubt

but that it is equal to any in the country. Yet for lack of capital all the railroad iron, stoves, and other iron used within its borders, with the exception of a small furnace owned by Geo. A. Kelly, near Jefferson, which yields eight tons of pig-iron per diem, Texas imports all of her iron. I am satisfied that if capitalists were but to examine the extent and quality of the ore, it would be but a thort time until the largest furnaces and most extensive rolling mills in the country would be established within her borders.

Besides iron, coal copper, silver, lead, bismuth, antimony, salt, and various useful rocks, minerals and mineral substances of minor importance, are found in various sections of the State, but they are nearly all rendered useless and valueless for the reason that they are off the line of any railroad, and can not be profitably worked.

The Rockport and Laredo railway, of which Dr. James Crutcher, of Newcastle, Ky., is president, and Henry C. Young, of Springfield, Mo., is attorney, will, when completed, run near a salt lake one and three-quarters of a mile in diameter, containing a bed of the purest salt, the depth of which has never yet been discovered.

A branch will be built to intersect the Rockport and Laredo road, and will extend on to Austin, and I would not be surprised if trains would not be loaded with this salt (as barges are now loaded at St. Louis with sand) and shipped through to St. Louis and other great markets, and that it would grow to be one of the most important exports northward. — *Correspondent Missouri Republican.*

Value of Sheep.

The high price of wool this year, and the great demand for sheep or lambs for meat, has made many a farmer wish he had a flock of sheep. The price of wool for a few years back has been so low and fluctuating, that it has led the farmers to kill off their sheep, and just the same results follow that have in years before; they find, when wool advances, they have no sheep on hand. We have advocated high prices for wool, advising the farmer if he had any and could afford it not to sell. Although there has been a little depression in the market we still adhere to the view that the woolen mills curing the coming season will be large buyers of domestic wools; and we notice the reports from foreign markets show great firmness abroad, arising from the same causes that prevail in this country—shortness of supply. Nor do we think, with the growth of business in our country, the supply will, for several years to come, exceed the demand for a medium grade of wools, which are the staples grown here.

The question of raising sheep for their meat is not an unimportant one; with the growth of the country the consumption of eatables increases, and the favorite meat now, and that which brings the highest price, is lamb; and with an increasing interest in it, as the most wholesome and palatable of all meats, it is already getting so scarce and high that it has to be purchased only as a luxury by those who can afford it. We have spoken thus far of the demand for wool and mutton at a price that will pay largely for sheep raising. Their value to the farm is

not perhaps fully understood. It is an old proverb, "Whenever the foot of the sheep touches the land it is turned into gold." Sheep will enrich land faster than any other animal. On the mountain pastures they are valuable in clearing up the land, freeing it from weeds, shrubs and briars, and bringing it to clover and nutritious grasses. They are easily raised and cared for both in summer and winter. The risk or loss by death is small, and if well managed, sheep will not die in debt to the owner. If it dies the first year, the wool and pelt is worth all it cost up to that time. Sheep husbandry has a value to make the land more profitable, more productive at a less expenditure than any other animal kept on the farm.—*New England Homestead.*

Liberty County.

The county of Liberty is the third county west from the Louisiana line, and the second county north of the Gulf of Mexico, being about 80 miles from Louisiana, and 40 miles from the Gulf.

The county is divided by the Trinity river flowing through it south to Galveston Bay, and is bisected by the Texas and New Orleans railroad running east and west through the county. It might be said that the railroad crosses the Trinity river at right-angles about the centre of the county, at which point the town of Liberty is located. The area of the county is 1600 square miles.

It has been said with truth that there is not one acre of uncultivable land in Liberty county, it being, in the general average of its lands, one among the best counties in the State.

The character of the land is undulating, there being no hills of any considerable size in the county, if we except one or two bluffs upon the Trinity river. These lands embrace many different soils, but may be classed into the rich, alluvial, and seemingly inexhaustible lands of the river and creek bottoms, and the silicious, arable and loamy uplands.

Timber and prairie alternate throughout the county, the timber, however, not being confined exclusively to the creeks and rivers, but covers with its fine growth of red and white oak, hickory, walnut, pecan, ash, cypress and pine, large tracts of wonderfully fertile lands.

Creeks, springs and lakes abound in all parts of the county, and fishing for the trout, buffalo, white perch, etc., is unrivalled. The price of lands varies from 50c. to \$15, according to location, improvements, and fertility.

Lands are often sold on long time, and it is an exception if they do not pay for themselves the first year.

The yield of the bottom lands varies from a half bale to a bale of cotton, and from one to two thousand pounds of sugar, and molasses (40 gallons) to the acre. Sixty bushels of corn is not an extraordinary crop.

The uplands yield from three to five hundred pounds of lint cotton; from twenty-five to fifty bushels of corn; from one to three hundred bushels of sweet potatoes; and gives an average of from five hundred to one thousand pounds of sugar to the acre. Pumpkins, melons, squash, peas, beans, etc., grown finely, and in profusion wherever planted. The same piece of land

will grow a crop of Irish and sweet potatoes the same year, or two crops of Irish potatoes.

Gardening can be carried on the entire year, there being no month, from January to December, in which some kind of vegetable cannot be grown.

The grape is indigenous to the soil, and grows in wild profusion all over the county. There are many varieties; the muscadine, mustang and small winter grape predominating.

The soils of our county seem to be admirably adapted to the growth of the peach, pear, fig and plum; the apple also grows well wherever tried; wild berries, in infinite variety and great quantities, grow throughout the county, the strawberry, however, being only cultivated.

The supply of beef cattle, cows and oxen, and horses is far in excess of home demand. Large herds of cattle are frequently formed for exportation to New Orleans and other points. Upon the completion of the New Orleans railroad a strong impetus will be given to the cattle trade, already a source of wealth to the county. Beef three cents per pound; cows with calves, ten to twelve dollars; oxen, thirty to fifty dollars a yoke; stock horses, from twenty to fifty dollars; stock hogs, two dollars per head; shepe, one dollar and fifty cents per head. The hide and tallow, when properly cared for, will nearly pay for the beef.

Liberty county is almost free from drouth, and it is the rarest of instances that an average crop is not made. The climate is pleasant and agreeable. The heat of the summer being tempered by the cool and moist breezes from the Gulf, and the cold of the winter moderated by the heavily timbered country upon the north, we can safely assert that in the regularity and uniformity of our seasons, we are second to no county in the State.—*Circular in Liberty Observer.*

TEXAS TIMBER.—The great timbered section includes the frontier from the Sabine to the Trinity river, and contains every species of timber found in the Southern States, while red and post-oak, hickory, pecan, magnolia, ash, elm, walnut, lombardy and silver-leaf poplar abound. Pine in some of the forests simulating one of the points on the Sierra Nevada mountains is found in every portion of Eastern Texas, both of the long and short straw varieties.

The valleys of the Neches, Sabine, Trinity, Angelina, and other streams, from their mouths for many miles up, are heavily timbered with a heavy growth of cypress. Cedar is also found in large bodies.

Although Texas has always been supplied with such immense forests, yet until the Houston and Great Northern and International railroads were open, penetrating as they do the very heart of the timber, it was of but little use to but few of the people. About all the timber that was shipped was from Sabine City.

Now there are scores of saw-mills at work along the lines of the roads mentioned, and as soon as the Texas and Pacific road is finished to Dallas, there will be several mills put up between Dallas and Longview. Lumber from this region is now taken by the train-load to every railway station in the State.

Our Outlook.

SOUTHERN METHODISM.

—The Nashville *Christian Advocate* says: "Col. Thomas Martin, of Pulaski, Tenn., left several benevolent legacies, among them \$30,000 in Tennessee six per cent. bonds, the increase of which is to be used by the official Board of our church in Pulaski for the support of an institution for female education."

—The Kentucky Conference met at Lexington, Sept. 3d, Bishop McTyeire in the chair—Rev. Mr. Van Meter, Secretary. Drs. Redford, McFerrin and Sargent were present. Revs. Hiner, Evans, C. W. Miller and J. W. Fitch were elected. The above items are obtained from a letter in the Nashville *Christian Advocate* written before the session closed.

—Bishop Keener has, at the request of the presiding elder of the Louisiana Conference, changed the place where that conference will meet Oct. 1st, from Princeton to Russellville. The prevalence of the cholera at the former place is the cause of this action.

NORTHERN METHODISM.

—Rev. Philip Embury, the earliest Methodist preacher in America, lies buried at Cambridge, N. Y., and the local preachers' association has just contracted with Sumner Kimball of Montpelier, Vt., to erect a granite monument over his remains for \$2,450.

EPISCOPAL.

—The Episcopalians, according to the Philadelphia *Ledger*, have made as great progress there as in New York during the last fifty years. They have eighty ecclesiastical structures, some of them of the finest order, with 17,845 communicants, and 20,708 scholars in the Sabbath-schools. The number of baptisms performed last year was 2,670.

—An article in the last *Independent* gives some interesting information in regard to the condition of Ritualism in this country. The number of distinctively ritualistic churches in New York is three—St. Albans, St. Mary the Virgins and St. Ignatius. The average attendance at the first named is stated 100 and at the other two 150 each. In the General Theological Seminary there were eighteen ritualists among the students last year, who regularly attended mass, confessed, went into retreats, and burned incense. In New York, also, there is an order named the Sisters of St. Mary, who have a convent and conduct a school for young ladies. They wear a black habit closely resembling the Romanist Sisters of Mercy. Outside of New York there are very few distinctively ritualistic churches. In Boston there is one organization of this class. In Philadelphia, also, there is a church in which the Roman Ritual is used. The writer alluded to above states that Rev. John Henry Hopkins, Jr., is in many respects the head of the ritualistic party in this country. The Confraternity of the Blessed Sacrament, which, we believe, is what the ritualistic party styles itself, now claims that it has 65 priests-associate, and that eucharistic vestments are worn in 16 out of 41 dioceses. The Confraternity keeps the names of members secret.

—Of the English bishops fourteen graduated at Cambridge and twelve at Oxford. Of those appointed by Mr. Gladstone five are High Church, three Broad Church, two Low Church, and one colorless.

—The Protestant Episcopal Church is about to erect a great cathedral in New York to cost two millions.

PRESBYTERIAN.

—There have been 11 Chinese recently admitted to the mission church in San Francisco in charge of Rev. Ira M. Condit (Presbyterian,) some of them being young men of special promise; and Mrs. Condit reports several interesting meetings for Chinese women which have been held in the mission chapel.

—The Scotch Presbyterian Church, New York City, has lately called Rev. S. M. Hamilton, of Great George's Street church, Belfast, Ireland, to become its pastor, and the call has been accepted. He is represented to be a man of fine talents. In his new charge he succeeds to the pulpit of Rev. J. M. Mason, D.D., and Rev. Joseph McElroy, D.D., (who is still spared to worship with his people, though, from the infirmities of age, he is unable to preach.)

—A Presbyterian Church organization has been completed in Spain under the title of "Spanish Christian Church." This organization is composed of the union of two separate movements of which the first step toward union was made at Seville, in 1871. It comprises sixteen different congregations, four of which are in Madrid, and they are divided into four Presbyteries. The Confession of faith is founded upon the Westminster catechism.

BAPTIST.

—The Baptists are numerically, the leading denomination in Chicago. Their churches number 5,438, the Methodists, 3,643, the Episcopalians, 3,728, and the Presbyterians and Congregationalists about the same as the Episcopalians. There are 215 church organizations of all kinds in the city.

—The colored Baptist communicants of Florida number some seven or eight thousand, gathered into about fifty churches. One of these, that at Tallahassee, numbers over fourteen hundred members; the Fellowship Church, Monticello, about eight hundred; the Bethel Church, Jacksonville, over six hundred. Quite a number have two, three, and four hundred members.

LUTHERAN.

—The annual synod of Western Evangelical Lutheran churches commenced its sitting in East Saginaw, Mich., Sept. 4. The proceedings are in German.

UNITED BRETHREN.

—The United Brethren had a camp-meeting at Princeton, Ind., last week. About twelve hundred persons were present the first day, and great multitudes on the days following.

OLD CATHOLIC.

—By the consecration of Dr. Reikens as the First Bishop of the "Old Catholics" in Germany, that body founds itself formally as a distinct church, anti-Papal and reformatory in character. The ceremony was observed at Rotterdam early last month, the act of consecration being performed by the Dutch Bishop of Deventer. While the services were carried out in detail according to the Roman form, there was no oath of obedience to the Pope, no acknowledgement of the supremacy of the chair of St. Peter, and "no transmission of the Pallium from Rome," nor was there any use of the holy water.

CATHOLIC.

—A dispatch from Berlin says that the Roman Catholic Bishop Koltz has been sentenced to pay a fine of 100 thalers, and Bishop Ledresowsky 1,200 thalers, for an infraction of the ecclesiastical laws in appointing clergymen without obtaining the sanction of the State authorities.

—The Catholic priests in China are determined not to be outdone in the

matter of miracles and pilgrimages in Europe. Processions are the order of the day, composed of priests and native and European Catholics. The visit was made to the mountain of Seo-se, on the summit of which there is a temple dedicated to the Virgin. It is said that the total number of persons that have taken part in the pilgrimages is more than fifteen thousand.

—The *Westliche Post*, St. Louis, calls attention to the alleged fact that the Catholic priests of this country—acting apparently in conjunction with their brethren across the water—are making great exertions to induce Catholic immigration into the United States for the purpose of increasing their political power here. The *Cologne Gazette* has a correspondence from Berlin, wherein it is said that the extraordinary emigration from Germany is to a great extent attributable to this agitation of the Catholic clergy.

—The Bishops of the ecclesiastical province of Valladolid have addressed a protest to the Republican Assembly of Madrid against the project of separating the church and state.

—Italy's monks are not to disappear entirely, as was expected, with the confiscation of their monasteries. It seems that in a number of cases devout Catholics have purchased the confiscated property and given it back to the dispossessed priests. Some have appeared in the very buildings from which they were ejected a short time ago.

—The Boston *Pilot* says Irish wakes are a relic of paganism. Archbishop Manning has denounced the custom in London, and several of the bishops of Ireland have warned their flocks against it. The *Pilot* says respectable Catholic girls should avoid wake houses.

—One of the points of controversy between the Prussian Government and the Ultramontanists is the regulation that the programme of studies in the ecclesiastical schools and seminaries shall be submitted to the government authorities. "The bishops declined, without a single exception, to obey this instruction, and the government has selected four of their most prominent opponents for punishment. One has been deprived of the government grant to his chapter; another has been informed that his pupils will not be eligible for Prussian livings; a third has had his school forcibly closed; and a fourth has been told that his pupils are amenable to military discipline, and may at any time be drafted into the army."

MISCELLANEOUS.

—The Moderator of the Irish Presbyterian Church, the Rev. W. Johnston, has just instituted a new society for the education of the sons and daughters of ministers and missionaries of the Presbyterian Church. More than £6,000 has been paid into one society.

—It is proposed to make a vigorous effort to raise the equal dividend of the Free Church Sustentation Fund to £200 a year. The minimum of £150 has been reached for some time, but £200 goes no further now in the way of maintenance than £150 would have done at the time when the latter sum was proposed as a minimum salary.

—The question of appointing a successor to Bishop Gray for the diocese of Capetown is by no means settled yet. The Archbishop of Canterbury, the Bishop of Chichester, and the secretary of the S. P. G., were to select a candidate. But the Capetown people can not agree as to the place of consecration, one party desiring that it should take place in England, so that whoever is appointed may have the status of an English Bishop, and another party declaring that it will recognize only a prelate consecrated in South Africa, according to the laws of their own synod.

—The *Christian Union* says: "Emperor William, of Germany, has been given the opportunity to formally express his entire sympathy with the Evangelical Alliance, and to send his cordial greetings to that body when it meets here next month. One of its secretaries, Dr. Philip Schöff, met his Majesty recently at the watering-place Bad-Gastein, in Austria, and had a long interview with him about the conference, whose objects he endorsed emphatically. Dr. Schöff represents the Emperor as "a most conscientious, God-fearing and sincerely evangelical man;" the same "pious King William" of war times, and that he is becoming more so every year. During the interview he spoke without reserve about the present state of the church and religion in his Empire, and expressed discouragement at the progress of unbelief, materialism and worldliness. He went so far as to confess that, while Providence had done great things for Germany, Germany, instead of being sufficiently thankful, had only shown ingratitude by her irreligion, and was provoking the just punishment of heaven. Every agency that will help to counteract this tendency will find support from the Emperor; hence his sincere encouragement of the Alliance and its principles. But the foregoing is far from a cheering admission, coming from "the royal protector of Evangelical Protestantism in Europe."

—It was not the English party of engineers, but the pioneer expedition of the American Oriental Topographical Corps that made the recent surveys confirming the skull-shaped lines of the hill outside the Damascus gate of Jerusalem, and supporting the theory that that is the true hill of Calvary. The geological plate was made by Mr. Bierstadt, the artist of the party. Prof. James Strong, of Drew Theological Seminary, Madison, N. J., is Chief of this American Corps, and it is announced that he is organizing a larger expedition for further researches in that direction. By next winter there will then be three distinct parties exploring in the Holy Land, one English and two American.

—The old question of running blast-furnaces on Sunday has been brought up to distress some iron-men, at Leland and Wyandotte, Mich. Some one has taken up the cudgel (an iron one it must be, from the heavy blows he strikes,) and calls upon the wealthy furnace owners in that section to observe the Sabbath-rest principle. Heretofore it has been generally acknowledged that a furnace could not be stopped for a day without danger or at least that good iron could not be made; but this Leland writer comes out with facts at his back showing there are furnaces making the best of iron which stop running on Sunday. New methods of iron manufacture make this possible, and our reformer proposes to let the public know it in the face of ridicule and brow-beating. It would be a little singular if science, which some people associate with irreligion, should demonstrate that in this respect it is not necessary to infringe upon the sanctity of the day of rest.

—James Baird, a Scotch iron-master, has given two and a half million dollars to be applied for religious purposes in connection with the Church of Scotland, his object being "to assist in providing the means of meeting, or as far as possible promoting the mitigation of spiritual destitution among the population of Scotland, through efforts for securing the godly upbringing of the young, the establishing of parochial pastoral work, and the stimulating of ministers and all agencies of the Church of Scotland to sustained devotedness in the work of carrying the gospel to the homes and hearts of all."

Report of the Committee on Temperance to the San Augustine District Conference, M. E. Church, South.

The Committee on the subject of Temperance would submit the following thoughts, and earnestly recommend them to your consideration:

We do not propose to dwell upon the evils of intemperance; they are so multitudinous in number, so ruinous in effects, so universal in extent, so unquestionable in character, so unvarying in result, so threatening in their increase, so contagious and progressive in their nature, and so unwelcomely near our doors, while at the same time they are so open and conspicuous to every one's observation, that no fancy can overstate, no eloquence magnify, and no exaggeration make them more appalling. Yea, verily, all efforts to estimate their volume fall below, rather than exceed, their real magnitude.

The discovery of an effectual remedy for these evils has been a problem of deep and momentous concern. The great arm of legislative power has been invoked in vain to stay their tide. Special legislation seems but to increase the evil, adding failure to failure and loss to loss in its effort to chain the monster. Special organizations, devoted exclusively to the work of reforming the fallen and bracing the wavering, are but ephemeral in their fruits, disappointing to the most ardent hopes, and tantalizing to the most zealous hearts. While these organizations are not to be discouraged, their work impeded, nor their efforts deemed trifling, yet we are persuaded in our deep convictions that the church is the best temperance society which has ever been instituted.

The man newly reformed by the help of the temperance council, surrounded by the novelties of his situation, braced by resolutions new and strong, the centre of all eyes, the object of all congratulations, the one in whose behalf the united, friendly, tender, sympathetic exertions of the whole society are put forth, finds it a comparatively easy conquest, with these aids, to overcome his thirst and silence the cravings of his appetite. But soon the scene changes: He is regarded by his friends as saved; their efforts, their solicitude, their tears, their rejoicings, are turned from him and bestowed upon some other more needy object, struggling under greater burdens, weighed down by heavier sorrows. He feels the loss; he is conscious of a diminution of strength; his appetite, his thirst, return upon him with new power—the power of seven other spirits, more wicked than the first—and it is all but a miracle if he fall not again never to rise. It is after the first conquest, after the first acquisition of strength, after he is reformed in a measure, that the greatest danger besets him. It is then, perhaps after he thinks the danger is past, that the demon of temptation transforms himself into an angel of light; it is then that his mere human strength fails him, and he needs the work of grace in his heart to make the reformation complete, to make his strength all-prevailing. Simple moral reformation only restrains indulgence; spiritual regeneration must be super-added to make the work perfect, or the reformed is still insecure. The church proposes to accomplish this work; the temperance organization does not, and hence one-half its fruits are lost; therefore, we say the church is the best temperance society ever founded.

It is for the church so to tone up the moral sentiments of the people, and labor to infuse sense and influence into the fashions and customs of society, that the use of ardent spirits as a beverage shall be deemed *disreputable* as a practice, and dealing in it *dishonorable* as a business pursuit. We desire to see the day when it shall be no breach of prosperity to decline a dram, but a very gross breach to offer

it. Let the sentiment of the public be educated up to these standards. Herein, we think, lies one of our surest means of preservation from the ravages of this monster evil.

There is no dividing line between the temperate use and the intemperate abuse of intoxicating spirits. Temperance, to avoid the danger of running into that excess implied by intemperance, must be constructed to mean *total abstinence*. We have had a few hale, hearty men of age pointed out as examples of the benefit of moderate drinking. To say nothing of the lack of proof that moderate drinking is to be credited with their sound, healthy age, and to say nothing of their ignoring scripture authority and spiritual advantage, these examples are the *very worst possible fruits* of the temperate use of spirits. *One hundred young men* will each take one of these as a precedent and justification of moderate drinking, and *ninety-five* of them, not having the same power of self-restraint, *will die drunkards!* *The moderate drinkers are therefore responsible for making all the drunkards in the land!*

The ravages of intemperance are so great that all the agencies, all the instrumentalities, all the means of opposition, are needed to resist its progress. We would have them all inculcate the same teaching, and bring forth the same fruit. We would lay the cornerstone of reformation and correction on the broad and deep foundation principles of spiritual tuition, and labor to see the work followed up by that guarantee of perpetuity—spiritual regeneration. The preacher is the shepherd of the flock, dispensing the bread of spiritual life. Let him cry aloud, and cease not to warn the flock that there is the poison of death in the sparkling bowl. Let the flock catch the strain, and re-echo it around every fireside and in every social circle all over the land, that "there is death in the pot." Let the master in the school-room, the teacher in the Sabbath-school, the printer at the press, the friend to his friend, and the neighbor to his neighbor, all repeat the cry, *death is surely in the pot.* But above all, let the mother to the child, the father to the son, the sister to the brother, add energy to energy and diligence in fortifying the young against the deceptiveness of this lurking viper. Let the church claim of all these agencies that each and every one do his whole duty. Let her inculcate that it is the duty of every member, both lay and clerical, to preach against this evil, and all others, *by every word and act of his life*, out of the pulpit, as well as in it. Let not the ministry be left to brook the whole tide of earthly evil alone; let not God's work be left to the quiescent example and reflex influence of a few zealous men; but let all, from the least to the greatest, by direct, personal effort, apply themselves to the work of checking evil, and "spreading scriptural holiness over these lands." Let the church require at the hands of her ministers that the law against *dealing* in spirits be *absolutely enforced*. Let her require of them that the law against the *use* of spirits be *strictly construed* and *rigidly applied*.

By a discussion which has for some time been going on in the TEXAS CHRISTIAN ADVOCATE, the lamentable fact is developed that there are those high in authority in the church who think there is no law of the church of sufficient explicitness and adequate scope to root *whisky-selling* out of the church! It is furthermore developed that there are those equally high in authority who, admitting the scope of the law, *doubt the propriety* of enforcing it! Such facts are so deplorable that, if there be no law to meet the case, we would have the church purged of such reproaches *without law*; therefore, be it

Resolved, That we call upon every

pastor to prosecute every case of whisky-selling by church members, and every irregularity of conduct caused by the use of intoxicating spirits.

Resolved, That a member of the church compromises his Christian character, reproaches his Christian profession, weakens the influence for good, and advertises the church as an institution deceptive in its promises, and false in its claims upon the consideration of mankind, *every time he takes a dram.*

Resolved, That we give our most hearty and active encouragement to all temperance organizations, regarding them as valuable auxiliaries of the church, and co-laborers in the work of human amelioration.

Respectfully submitted,

D. S. WATKINS,

E. M. SWEET,

Committee.

East Waco and Mt. Calm Mission.

MR. EDITOR—Perhaps something from this work would be of interest to the many readers of our beloved ADVOCATE.

It will be remembered that last year was the beginning of East Waco and Mt. Calm mission. The mission was formed by taking East Waco from the Hillsboro, and Mt. Calm and Pin Oak societies from the Richland circuit. The work was successfully served by Brother Brazelton, who added to these three other societies, and more than doubled the membership of the mission. May God bless his labors on the Gatesville circuit this year!

On my arrival last fall, as a transfer to this conference, I was appointed to this work. I came immediately after the close of conference, and commenced the work. I have received into the church this year ninety-two persons, and in the last two months we have had about one hundred conversions.

Our camp-meeting, which embraced the third Sunday in August, was a grand success. It continued for a week. The number of conversions is not known, but supposed to be about forty-five. Our presiding elder, Brother Stanford, and Brother H. Taylor were with us for several days, and preached and labored very successfully. Brothers McCarver and Crawford gave us a short call and a good sermon each. Brother Groves, also, of the Cumberland Church, rendered good service both in the pulpit and altar.

We commenced a meeting on last Sunday at Mount Calm, and last night (Monday night) we had nine conversions. The meeting still continues. The Cumberlands, and also the Baptists, have had good revivals at this place this year. I hope to report more success before conference.

W. W. JARED.

MOUNT CALM, Sept. 9, 1873.

Faults Among Methodists—No. 3.

BY ECLECTIC.

Methodists have gone further with Mr. Wesley's rule—speak evil of no one—than he intended. One might think it is now interpreted—speak in praise of every one. This practice, so rife now-a-days, would not be alluded to, but that it is believed to be more hurtful than evil-speaking. A man may gain something from his enemy. He, without a desire to do you good, exposes your faults, giving you an opportunity to get rid of them. The eulogist, with a desire to do you good, tells you you are good enough already. He is the physician who uses a lulling opiate upon his wounded patient, allowing the wound to gangrene and the man to die. One's enemy takes up the probe and the scalpel, and, though not in sympathy with his patient, he plies them dexterously, and the man survives.

It will be a happy day for the world

when the masses learn how contemptible it is to make praise an end in life! It is worth little, because it is so indiscriminately bestowed. A man may well covet the honor which cometh from God alone. Of all men, ministers of the gospel should be least dazzled by the praise and honors within the gift of man. One of the most melancholy manifestations of depravity is seen in the man who descends from the pulpit with itching ears to catch whatever may be said by the hearers in praise of his sermon. Ministers sometimes become quite voluble just after the close of their public exercises, and no matter if the subject of discourse is changed, they have a wonderful faculty for steering right up to it again. A suppressed opinion has been sought by direct inquiry where indirect means have failed to elicit the effect of a discourse. And hence the conclusion, that such preaching has for its end the praise of men more than the salvation of souls. But of this charge the majority of our ministers are not believed to be guilty. Yet who can deny that the evil actually exists among us? The writer claims a liberal share of the infirmities common to human nature, and while making an humble effort to point out the mote in his brother's eye, he would be glad to receive a similar favor from any who may behold the beam in his own eye.

Wheelock Camp-Meeting.

MR. EDITOR—The camp-meeting for Wheelock circuit commenced, as announced, on the 4th, and continued until the 14th of September. The result was truly encouraging, there being between twenty-five and thirty conversions, and sixteen accessions to the M. E. Church, South.

Our thanks are due Bros. Glass, of the Owensville High School; Addison, of Owensville circuit; and Littlepage, of Bryan station, for efficient and valuable services; also, to Bros. Eaton and Menefee, of the Baptist Church, who entered heartily and fraternally into the good work. Although we were smartly interrupted by rain for two days, the friends regard the meeting as a decided triumph.

We in this section are accounted rather rude by some, but I am happy to state that good order prevailed, which is not always the case at camp-meetings of such length, even in communities that lay claim to better society.

Our beloved presiding elder, Brother Stanford, was hindered by family affliction, and did not reach the ground till Saturday, the 13th, the time of our last quarterly conference. The conference held an interesting session, and appeared to be favored with more than usual concern for the support of the gospel, and, notwithstanding the "hard times," the members are still hopeful of approximating, if they do not quite meet, the claims of the work.

The collections ordered by the annual conference are meeting a liberal response.

Upon the whole, Christians were revived and strengthened, seekers found peace with God, and many were convicted of sin. The interest was maintained, as appears from the fact that on the last night before the rain twenty-four came to the altar for prayers. We have reason to trust that seed were sown that will result in good fruit hereafter, blessing the community, and glorifying the Author of all our good.

Yours in Christian bonds,

J. FRED. COX.

BRYAN, Sept. 17, 1873.

Beecher denies that "emasculated Christianity" is a part of his Curriculum.—*Boston Post*.

It was a Scotch urchin, of course, who puzzled his arithmetic tutor by asking: "Where diz a' the figures gang till when they are rabbit out?"

Correspondence.

Paris District Conference.

MR. EDITOR—At the request of Paris district conference I send you the following synopsis of its proceedings for publication:

The fourth annual session of Paris district conference, M. E. Church, South, met at Sylvan, Lamar county, Texas, July 30, 1873, Rev. L. B. Ellis, presiding elder, present and presiding.

Conference was opened with religious service by the president, after which the various interests requiring the attention of the conference were presented. The necessary committees were raised to take these interests into consideration.

Reports from six of the nine charges in the district were presented by the pastors; from them and the reports of the committees the following items are collected:

The spiritual condition of the church is far below the gospel standard, the attendance upon the social meetings of the church meager, and a disposition to neglect the baptism of children.

Resolutions were adopted requesting the pastors and official members of the church to be more active in the instruction of our people in the doctrines and usages of our church, and to enforce parental obligation in the light of revelation, apostolic obligation, and Divine requirement.

The subject of missions was duly considered, and the obligation to sustain the missionary enterprises of the church fully recognized.

Resolutions were adopted raising the amount appropriated to this district by the annual conference from \$360 to \$500, and recommending the formation of our Sunday-schools into missionary societies, wherever practicable, under the general constitutional form furnished by the Parent Board of Missions; provided, that 60 per cent. of the amount so collected shall be paid to the pastors for Domestic Missions, and 40 per cent. forwarded to the Foreign Board.

The conference, by resolution, expressed itself opposed to the policy which seeks to give all authority in the matter of appropriations, both for domestic and foreign fields, to the Parent Board.

There are two missions in the district. Cooper mission promises soon to become self-sustaining. The committee recommend that Bois d'arc mission be embraced in Honey Grove circuit.

The report on Sunday-schools shows an increasing interest in this important nursery of the church.

Resolutions were adopted recognizing the importance of our Sunday-schools, indorsing our Sunday-school literature, and recommending its exclusive use in our Sunday-schools; also that Methodist Sunday-schools are the most appropriate places for the children of Methodist parents to be taught, and that increased efforts be made to make our schools more efficient.

The literature of our church was fully indorsed, and highly recommended as being of the highest type of church literature. The claims of the "TEXAS CHRISTIAN ADVOCATE," "Home Advocate" and "Southern Review," were specially presented to the favorable consideration of the members in the district.

The report of the Committee on Finance shows some advance towards the support of the ministry and other enterprises of the church; yet there is evidently a great want of efficient effort, especially on the part of those whose duty it is to provide for the support of the ministry.

Resolutions were adopted indorsing the assessment plans, recognizing the moral obligation of each individual member of the church to contribute

his or her proportion to all the interests of the church; also, recognizing it to be the duty of the Board of Stewards to see to it that the amount estimated for the support of the ministry is collected. Monthly collections were also indorsed.

The Committee on Education report no school in the district which we can call our own. The obligation to establish and maintain a denominational school has not been met.

Resolutions were adopted recognizing the importance of speedy action and suggesting a plan for raising an amount of money sufficient to establish a district school at Paris.

The Committee on Churches and Parsonages report that there are in the district, belonging to the M. E. Church, South, twenty-three church-houses, two parsonages, and six unimproved lots—aggregate value, \$24,900. It is estimated that there are about 16,500 persons who wait on our ministry. Of those, 2,500 are members of our church, 2000 members of other churches, and 12,000 who are not members of any church. Our twenty-three churches will not accommodate more than one-third of this number.

There are nine preachers in the regular work in the district who have families, and there are but two parsonages, and they are not in a condition to make a family comfortable.

The improvements in church-houses are generally far behind other improvements in the county. In some places God's house is a union cabin, or a brush arbor.

Resolutions were adopted declaring that houses for the worship of God should be equal to the best improvements in the country; that what are known as union churches are in conflict with denominational progress; they engender strife, and thereby hinder the cause of Christ, and that we will endeavor to prevent the members of our church from assisting in the building of union churches.

Collections for the benefit of the Publishing House at Nashville, Tenn., and the Fund Commission of the Trinity Annual Conference, were directed to be continued.

Rev. H. M. Burroughs, Young Burgher, H. W. Lightfoot, and E. J. Shelton, were elected delegates to the ensuing session of Trinity Annual Conference. Rev. J. H. Carr, J. W. Hardison, J. C. Crook, and W. G. Perkins, were elected reserves.

Although continued rains prevented a full attendance of the members of the conference, yet the meeting of the brethren was one of those reunions which gladden the heart and strengthens the bonds of Christian fellowship.

Prominence was given to religious services. The preaching was seasoned with grace. The audience on the Sabbath was very large, and the services impressive. Love-feast at 9 o'clock. At 11 o'clock the dedication of the new church at Sylvan, (which, by-the-way, is one of the best in the district,) and sacrament at night, conducted by Dr. McKenzie, that venerable man of God, who has done so much for Texas Methodism.

The Building Committee reported a deficiency of about \$300 to complete the payment for the church. An appeal was made to the audience, and in a short time \$400 was raised, which will meet the deficiency, and supply the church with chandeliers and other fixtures. The church does honor to those generous brethren and friends in and around Sylvan.

E. J. SHELTON, Sec'y.

From Crockett.

MR. EDITOR—We held a meeting at Porter Spring, (Oakland,) commencing on Saturday, the 16th of August, which continued five days. We had five accessions to the church, and as many conversions. It was a

time of refreshing from the presence of the Lord. Closed with a number of mourners at the altar. Brother Cullen, our presiding elder, was with us three days. He preached with great success. He is the right man in the right place. The only thing to be feared is, his zeal is greater than his physical strength will bear. May the good Lord preserve his health, and spare his life. He had to leave on account of sickness in his family.

We commenced a meeting at Jones' school-house on the 23d of August, at which place we had no organization. The congregation was large and attentive. We had with us Brother C. P. Millican, a class-leader, and his good wife, and Sister Mortemor, who was once a citizen of your Island City, and a member of the M. E. Church, South. These are living, working members of the church. I am sorry to say we have but few such on the Crockett circuit. When will the church awake out of sleep?

I was quite feeble on Wednesday of the meeting; had to take my seat in the midst of the discourse. The meeting was continued until Friday evening, the friends meeting twice a day, continuing in prayer. The result: thirteen accessions to the church, and prayer-meeting established.

From thence I made my way to Rockland. Our presiding elder had an appointment to hold—a two days' meeting—which was continued six. The result we were unable to tell. The good Lord was with us in great power. Several backsliders were reclaimed, mourners converted—six on one night of the meeting, and a general outpouring of the Spirit of the Lord upon the church. We had six accessions to the church, and baptized three infants. I think I can say our church is improving in regard to infant baptism. To God be all the glory!

I am now in Lovelady, one of our railroad towns. We have no organization here. They have a large school-house, with a pulpit, good seats, and have cleared out good walks to the house. The people are orderly and attentive, and contributed liberally for the congregation and for the cause of missions. I am expecting Brother J. C. Woolam this evening. Our prayer is that God will give the people repentance unto life, and a time of refreshing from his presence. I hope to be able to write you more cheering news. Pray for us.

Yours, etc.,

WM. N. BONNER.

Once More.

MR. EDITOR—Whether your correspondent "K." thinks that he has "the right of assailing others through the press" or not, it is evident to every reader of the ADVOCATE that he has exercised it in the most extraordinary manner so far as Brother Dashiell and I are concerned; and then he complains because these, thus assailed, defend themselves from his misstatements.

The whole controversy grew out of his statement respecting Brother D. and myself in his first communication. I sought to correct his error by a simple statement of facts—first by private communication, and then by a brief communication in the ADVOCATE. These facts he admits, but still persists in his original charge.

In your issue of the 27th ult. he admits that he misrepresented Brother D. in the first instance, and had persisted in that misrepresentation over four months because he misunderstood a conversation had with the preacher of the charge in question, and they residents of the same city all the while. Now, to show how sorry he is for having held up his presiding elder in a false light so long, he forthwith proceeds to prefer a new charge, viz: "Conniving at dancing in the church,"

based upon the same authority. But, as Brother D. is abundantly able to take care of himself, I will direct my attention to his renewed attack upon me.

As one paragraph contains the substance of the whole matter, I will, for convenience, quote that, and make such comments as self-respect and regard for truth demand:

"Upon his return to his charge, and after he had been made fully acquainted with all the facts in the case of the liquor sellers—"

Now, that brother was "made fully acquainted with all the facts in the case," not after his return, but by written communication, addressed to him by me, while he was in Louisville, Ky., immediately after my conversation with "K." In that, I informed him why I had recommended postponement of action until his return; so that he returned to his charge fully informed of the whole matter.

"And had consulted Brother Wesson, as his presiding elder, as to his duty in the premises."

Now, sir, that brother is a minister of long and large experience in the administration of the discipline of the church. He did not need to be informed of "his duty in the premises" by me. But if he did, my views were clearly implied in the reason I urged for postponement of action.

"And also in regard to certain of his members who had repeatedly engaged in dancing at public places."

I am curious to know whether this "repeated dancing" took place before the return of the pastor, and while "K." was in charge, or only after his return? For be it known that the pastor returned but little, if any, more than one month before the conference year closed. I was in Houston for the first time after his return (November 16th) to hold the quarterly conference for Shearn church. I held the quarterly conference for Washington Street on Tuesday night, (November 26th) as I returned from Galveston just one week before the conference session began in Bryan. The future arrangement of the work, and whether he would again supply it, were both uncertain. Under such circumstances, is it reasonable that he would ask, and I give, counsel concerning the future administration of discipline in that charge?

In conclusion, I advise "K." to have another interview with that brother, not doubting but he will find that his memory has proven treacherous again. And I further suggest that in future, when he feels called upon to prefer charges against a minister, "in order to subserve the interests of the church," he do so on the conference floor, and not through the columns of a newspaper; for though he may disclaim intention "to injure or reflect upon" those thus held up to public gaze, they will judge of the intention by the act.

J. M. WESSON.

NAVASOTA, Sept. 9, 1873.

As We Understood It.

MR. EDITOR—In your paper of August 7th you give an extract from a letter of mine published in the June number of the *Home Altar*, and then make some pretty severe comments thereon, to which your courtesy, I doubt not, will permit an honest rejoinder.

That letter was written for no eye but the editor's, but he, for reasons that seemed good to him, published it. I regret it, for though I expressed in it my honest convictions, that opinion would have been differently worded if intended for the public eye. I very much regret you did not publish your reply in that monthly, as probably not twenty-five of your readers take the *Home Altar*; and hence, the article could only do you an injury among its readers, whose minds should have been

rightly informed through that organ.

The term *regeneration* was used in that letter to denote pardon, new birth and adoption. You say, "We are willing to be held responsible for the doctrines we believe, but we can not permit the above statement to go forth unchallenged, for it contains errors we never taught." And again: "Should not say a word but for the fact that Brother E.'s loose and inaccurate statement places us in a false position before the church."

I can assure the editor that I never intended to make the least misrepresentation of his views to any one, and if I have done so, it is his "loose and inaccurate" way of stating his position that has led me to commit the error. I may misunderstand you yet; but if I do not, your frequently reiterated statements lead me to this conclusion. Regeneration is so divine and perfect a change that, though the person thus changed is but a babe in Christ, yet his heart is cleansed from all sin—no inbred sin remaining in it—and he is then as really holy as he ever can be in this life, except that in the maturity of his Christian manhood, his developed moral powers can take in more holiness in degree than in his spiritual infancy; each is equally holy, according to ability, as a pint-cup may be as full as a gallon measure. Do I mistake the editor's views? I make a few quotations from your editorial of October 3, 1871:

"It occurs to us that the chief difficulty (of understanding Christian perfection) is found in the fact that Christian perfection, or sanctification, is preached as a work *separate and subsequent* (italics mine) to conversion." Again: "Is not sanctification or Christian perfection a distinct work from what is termed conversion? We reply: It is distinct in degree, but not in nature; it is the same work, only in one we mark spiritual life at its birth, and in the other spiritual life at its maturity. In the one we see the babe, in the other the full-grown man. The man in his maturity differs from the babe in its weakness in degree of development, but not in the addition of new and extraordinary parts. Humanity was as perfect in the child as in the man. The spiritual birth is perfect. The Divine energy does not bring into life moral or spiritual cripples or monstrosities."

Again: "We not only believe that sanctification or entire consecration, and renewal of our natures so that we may live without sin, is the privilege of the Christian on earth, but that the work is actually wrought in every truly converted soul."

Again, speaking of the *sanctified* and young convert, you say: "Let them describe the change which has been wrought for them and in them. It is the same, save in the superior knowledge and larger experience of the older Christian." That is, both were cleansed from sin—all sin—at conversion, and hence both were equally holy, only the older Christian has been longer in the way, has grown in grace, and therefore has "superior knowledge and larger experience" than the other. Hence, when I say that the editor of the *TEXAS ADVOCATE* believes that regeneration, or rather conversion and entire sanctification, are synonymous, (for he says there is no difference in the experience of the young convert and the older Christian, save in the *superior knowledge and larger experience* of the latter, and hence the former is as much entirely sanctified as the latter, and that entire sanctification takes place at conversion), do I misrepresent him? do I make "loose and careless" statements? Let the readers of the *ADVOCATE* judge.

In reference to you closing your columns in the controversy on sanctification in 1871-72, I was very willing to it, so far as I was concerned, had you published my last article, as the

editor had in his last issue placed me in a very wrong attitude before his readers. I am happy to say, however, that he permitted me to publish, recently, a recommendation of the *Home Altar* to his numerous readers; and the editor has acknowledged, privately, his gratitude for the favor. Hence, I was mistaken as to the closing of the columns of the *ADVOCATE* against such a recommendation. I make the *amende honorable* in that.

L. ERCANBRACK.

[We are willing that our readers should take the extracts Brother Ercanbrack has given as the sentiments we hold, but not the gloss he is pleased to give them. We again say that we have never taught that regeneration and entire sanctification are synonymous any more than we would affirm that a new-born babe is a full-grown man. We think our readers can understand our position without further explanation, and are willing for Bro. Ercanbrack's article to go forth without further reply.—ED.]

The Holy Spirit.

The Holy Spirit is a Divine person. He is generally denominated the third person in the adorable Trinity—Father, Son and Holy Spirit. That he is God is, we think, clearly taught in the scriptures. Take one instance: When Ananias told the apostles a lie about the price of his land, Peter said unto him: "Why has Satan filled thy heart to lie unto the Holy Ghost?" A little after, he said: "Thou hast not lied unto men, but unto God." Here the terms Holy Ghost and God evidently denote the same being.

It was the Holy Spirit that moved the ancient prophets to utter and record many sublime predictions of the coming and reign of the Messiah; of the rise and fall of empires; of the gradual development and final triumph of the church of God in the world. "Holy men of old spake as they were moved by the Holy Ghost."

It was the Holy Spirit that descended upon our Savior at his baptism, and thus anointed him to proclaim "the acceptable year of the Lord, to preach the gospel to the poor," etc.

It was the Holy Spirit that baptized the disciples on the Day of Pentecost, enabling them to speak all the languages of the country, without ever having learned them. This same Holy Spirit is the Comforter whom Jesus went to heaven to send down into the church; for said he: "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have told you." The Comforter then is the Holy Ghost.

The presence of this Comforter in the church is no mere myth; it is a greater blessing than even the personal presence of our Lord Jesus Christ; for said Jesus: "It is expedient for you that I go away; for if I go not away, the Comforter will not come."

What was the Holy Spirit to do when he came? What offices does he execute in the economy of salvation?

1. He reproves the world of sin; he enlightens every man that comes into the world; he stands at the door of the human heart and knocks; he may be resisted, grieved, quenched.

2. He regenerates the heart. We must be born of the Spirit, not of flesh, nor of blood, nor of the will of man, but of God. "You hath he quickened who were dead in trespasses and in sin." To quicken is to bring the dead to life. God saves us "by the washing of regeneration and renewal of the Holy Ghost." The Holy Ghost then *renews* us. The Ephesian sinners were washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God." By this same Spirit the Corinthians were

"all baptized into one body." Thus we see that the Holy Spirit of God regenerates, quickens, renews, washes, sanctifies, justifies, and baptizes us, and thus makes us fit temples for his own indwelling.

3. The Holy Spirit dwells in the hearts of all true believers. "If any man have not the Spirit of Christ, he is none of His." If any one should say that the Spirit of Christ here means the temper or disposition of Christ, we would ask him to read the whole context, especially the eleventh verse, which says: "But if the Spirit of him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Here it is positively stated that the Spirit that dwells in the hearts of Christians is the same Spirit that shall quicken their mortal bodies in the great resurrection. This can be none other than the Spirit of the Omnipotent Jehovah. If any man has not this Spirit, he is none of Christ's. In the absence of this Spirit, there is no Christianity; no access to the Father; no union or communion with Christ; no salvation. To be a child one must be *born*, and to be a child of God he must be *born* of God; and because we are born of God, and therefore his children, he sends forth the Spirit of his Son to dwell in our hearts, crying, or enabling us to cry, "Abba Father." From all this we learn that the Holy Spirit renews and cleanses the heart, and then dwells in it; he sanctifies the temple, and then takes up his abode in it.

4. One of the first things the Spirit does after coming to his temple, after making his abode in the believing soul, is to shed abroad therein the love of God. We are not to infer from this that the love of God is a diffusible substance, kept in store above, to be borne on the wings of the Holy Spirit and literally shed into the heart. But we are so constituted that we can not help loving whatever appears amiable to us. Whenever we perceive that an object is intrinsically lovely, our affections leap forward and fasten upon that object, and we can no more help loving it than we can prevent the shining of the sun. An object may be in itself loveable, while we do not perceive its loveliness, and our love always keeps pace with our perceptions. Now, by nature, we do not love God; we do not love the Savior, because we see no form of comeliness in him, that we should desire him." Our eyes are closed to the preciousness of his grace and the grandeur of his love. But the Holy Spirit so imbues the soul with his enlivening influences; so opens the eyes of our spiritual discernment; so takes of the things of Christ and shows them unto us, that he is made to appear to us as "the chief among ten thousand, and the one altogether lovely;" and our affections flow to him just as naturally and inevitably as water flows downward. It was in reference to this that the apostle said: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." It is in this way that love to God is brought into exercise by the Holy Spirit. He, by shining in our hearts, enables us to discern clearly, in the agonies and dying groans of Calvary, in all that Jesus did and suffered for us, the all-abounding grace, the wonderful love of God; and, beholding this, we can not restrain our love. "We love him because" we perceive that "he first loved us." It is in this way that God helps our unbelief, increases our faith, that faith is "of the operation of God," and that all the "fruits of the Spirit" are produced in the soul. Love, and faith, and hope, are not impartations; they are exercises or states of the soul. God does not give them, but he en-

ables us to exercise them. He gives us his Spirit to help all our infirmities, to quicken, enlighten and expand our souls, so that we can love him with all the heart, and serve him in the "beauty of holiness" all our days.

5. The Holy Spirit puts the seal of the Almighty upon the believing soul: "After that ye believed, ye were sealed with the Holy Spirit of promise." To seal means to fasten, to impress, as the type impresses its image upon the paper. Hence, Solomon represents Christ as speaking to his beloved—the church—and saying: "Set me as a seal upon thy heart." Just as the seal makes its image upon the wax, so the Holy Spirit impresses upon the soul the image of God; thus the believer is made "partaker of the Divine nature." He, to some extent, assimilates the Divine character, loving what He loves, and hating what He hates, so the foundation is laid for that beatific communion with God which was, and is, and ever shall be, the crowning glory of man.

6. God gives by his Holy Spirit to the believer a knowledge of his acceptance and adoption; for, says the apostle, "ye have not received the Spirit of bondage again unto fear, but ye have received the Spirit of adoption, whereby, we cry, 'Abba, Father.'" Again: he says: "We have received the Spirit which is of God, that we might know the things that are freely given us of God." Does God pardon our sins, renew and cleanse our hearts, adopt us into his family, translate us into the kingdom of his dear Son? He gives us his Spirit to make known the fact unto us. How does he make it known? "The Spirit itself beareth witness with our spirit that we are the children of God."

7. It is our privilege to "drink into the Spirit"—that is, to drink in or imbibe the gracious influences of the Holy Spirit; yea, to be "filled with the Spirit;" yea, to be "filled with all the fullness of God!"

O, to have the Holy Spirit constantly dwelling within us, possessing, pervading, refining, elevating, and imparing our inner man! This, this is the "Heaven begun below, which 'the men of grace have found.'" O, friend, have you found it? If not, rest not till you have. Do you ask: "How am I to obtain the Holy Spirit?" Let the Savior answer: "If ye, then, being evil know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him!"

JOHN ADAMS.

NECHESVILLE, I. R. R.

ASTROLOGY IN PERSIA.—The Rev. B. Labaree, Missionary of the Presbyterian Board in Persia, gives some interesting facts in the *Record* in regard to the influence of astrologers in Persia. Though the poorer classes in Persia can not afford to consult astrologers frequently the wealthy classes, up to the Shah, abide by their decisions. The astrologer fixes the propitious hour for beginning a journey, for celebrating a marriage, or for putting on a robe of honor in public. And if the day fixed for journeying is too early for the convenience of the traveler, he leaves his house, and goes to his next-door neighbors, or to some retreat outside the city, where he can continue his preparations; but on no account must he revisit his own house, as he is supposed to be on a journey. The time of returning to the city is also fixed by the science of astrology. Two or three years since the whole city of Tabris was thrown into consternation because of a predicted earthquake, the Crown Prince, the Court, and thousands of the inhabitants left the city; but greatly to the indignation of these dupes of the astrologer, the promised convulsion did not take place. The astrologer narrowly escaped torture, in consequence of his false prediction.

Texas Christian Advocate.

GALVESTON, TEXAS, SEPT. 24, 1873.

LARGEST CIRCULATION IN TEXAS!

I. G. JOHN, Editor.

BISHOP PIERCE.—Dr. McFerrin has kindly shown us a note from Bishop Pierce. He says he expects to be in Nashville, Oct. 16. He will perhaps stay a day or two with us, and then, in company with Dr. McFerrin, proceed to the Indian Mission Conference taking the St. Louis Conference at Charleston in their route. He has been overworking himself, but is now sound and hearty, except a little cold. He was just on the eve of going to Dirt Town Valley Camp-meeting—which truly might have a more euphonious name—but it has a history. There Dr. McFerrin preached in 1829 to the Cherokees—the first sermon ever preached in that valley, unless a stray Indian may have preached there. The missionary cause and that of Emory College are both advancing in Georgia under the efficient labors of the Bishop and the preachers. We are glad to see that the health of his venerable father is improving—he preaches two or three times a week. May he continue to do so for many years to come!—*Nashville Advocate.*

EVERY branch of the church is favored with certain in and out-of-season brethren, who, with the very best intentions, speak out either at the wrong time, or in an improper manner. We remember a very earnest young preacher who, seeing the head of a well-known sinner gradually droop under his fervid exhortation, at its close, called on the congregation to sing, and then walked to his friend, and had the satisfaction of waking up one sinner from a comfortable nap. He did not get him to the altar, and the zeal of the preacher subsided so rapidly under the scene that he closed the meeting without prayer. The following case is told by the *Memphis Presbyterian*:

Traveling in his buggy alone, not long ago, in going to one of his appointments, one of our good brethren in the Presbytery of Memphis overtook a tramp with his carpet-bag in his hand. The roads were muddy, and he was just at the time about entering a miry bottom. With the politeness for which he is noted, he asked the pedestrian if he would not take a seat in his buggy until, at least, they had crossed the mud and mire. The invitation was readily accepted, and the conversation for a time was free and easy, about things ordinary and general. Presently, however, the good brother, with a view to make the conversation profitable, asked the stranger if he was ready to die.

Not knowing the character of the person who had invited him to a seat with him, and misapprehending his meaning, and suspecting foul play, he waited not to reply, but sprang from the buggy immediately and ran for life through slash and water. The clerical brother, wishing to assure the stranger that he meant no harm, called to him at the top of his voice to stop. But this only hastened his speed, and, like a scared hare, he ran until beyond hearing and sight. In hasty flight he left his carpet-bag, which our brother now has in his possession, being the richer by his faithfulness by the addition of a coarse shirt, a pair of threadbare trousers, and a little "baucer."

In asking us to change the postoffice of a subscriber, give both offices.

RECREATION.

Recreation is often confounded with dissipation. The first is a relief from the strain of care and labor, and may be innocent and profitable; but when it degenerates into the latter, it yields evil fruit. The defense which is offered in behalf of many of the follies of the day consists in assuming that recreation is a good thing, and then offering the dissipation they would cherish as nothing more than innocent recreation. Many of them, if confined within proper limits, might be innocent. If we view them in the abstract, we may not see the evil. Motion set to music may not be sinful in itself, yet when it degenerates into the modern dance it may be so. Singing in its influence over the piety of those who may indulge in it, the Christian world instinctively recoils from it, and the unconverted world, whatever may be their talk about the pleasures of the ball-room to the Christian life. The drama might not only be a source of pleasure, but a powerful agency by which virtue is commended and vice condemned. But, then, it never has been this. It succeeds just in proportion as it departs from this standpoint. It is a success just so far as it panders to the depraved tastes of the multitude. So with nearly all the dissipation of the age. They are recreations corrupted, and the plea that they are innocent because the original is harmless is as weak an argument as would be the assertion that man is now sinner because the first pair were created good. The sick man is compelled to deny himself of many things which, when well, he could partake with impunity. The physician who reasons that because rich food or luscious fruit are nutritious and refreshing to the man in health he may indulge in them with equal freedom while suffering from some dangerous disorder, may please the palate of the sick man for the moment only to aggravate the disease that is bearing him to the tomb. The fact that man is morally disordered—"the whole head sick and the whole heart faint"—must never be lost sight of in reaching our decisions respecting the good or evil of any pleasure or pursuit. What a being whose nature has not in it the taint of sin might encounter without peril, may develop in fallen man passions and appetites which will cause him to push otherwise innocent pleasures into the extremes of sinful indulgence. It is this tendency in man's nature to corrupt even innocent and useful things that renders it so important that the Christian world should be on the alert, and without waiting until men and women have drifted with the crowd into the broad way, it must sound the alarm against everything that tends in that direction. That debatable border, which is said to have no harm in it, is the locality where the finger boards which point to the "straight and narrow way" are the most frequently needed. There is danger lurking around many things not in themselves bad, but simply questionable. No man thrusts himself heedlessly into an infected district. The simple hint that an epidemic is imminent will scatter

crowds from home and every business interest. They do not wait always for certainty. They give themselves the benefit of the doubt, and put themselves as far from danger as possible. In the presence of the tremendous interests linked with the moral and religious character each human soul is forming as it approaches its final account, everything that will give it shape or coloring is a matter of the gravest importance. Self-denial may receive a struggle: pleasure may be attractive and inclination may plead hard for indulgence, yet if the experience of the individual has demonstrated that they tend to the depreciation of his spiritual powers, and that with each indulgence he finds their power over him is strengthened, he had better let them alone. Those persons who were recently swept over the Niagara Falls encountered that fate by not bending themselves to their oars when their boat was floating smoothly on the river miles from the point where the rush of the cataract became resistless. When the experience of the Christian world has taught it that certain amusements are inimical to the Christian life, even though it may expose the church to the charge of asceticism and bigotry, it should meet the issue squarely and condemn without hesitation whatever leads men and women from the paths of piety.

OUR English correspondent has made mention of the movement for the relief of the English farm laborer, which was inaugurated by Joseph Arden, known as the peasant reform of England. He is a laborer himself, with moderate talents, and but little education, and yet he has aroused the attention of England to his movements, and his name has crossed the Atlantic, and is mentioned with respect by leading papers of our land. He is a local Methodist preacher, and his sympathies for the poor and his ability to speak in their behalf were nurtured and trained in that school which has sent out many who have acquitted themselves well as laborers in the Master's vineyard. We see he is coming to this land to examine the openings this new land offers to the oppressed of his own country. We hope that he will visit Texas, and will be induced to direct a stream of emigration to our shores.

THE results of Spurgeon's labors are reaching our country. We see it stated that three graduates of his college have reached Ohio and are laboring with great success, and that others are expected to join those already at work. We would rejoice if Spurgeon's labors would yield fruit like those of Wesley, and grow into an organization which would accomplish like results. So that men and women are converted and the world brought under the dominion of the gospel, we shall not stop to inquire what agencies the Master may employ.

In the meantime, would it not be well for the followers of Christ in the Methodist Church to inquire whether all our mission is being accomplished. Are we working as Wesley worked? The world is our parish if we will occupy it.

THE Bible is a wonderful book. Though its latest chapters are over eighteen hundred years old, while others go back to a period of which profane history furnishes no record, yet there is a freshness and a power in its teachings which even in the midst of our boasted civilization commands the respect of the most learned of our age. When the theologian speaks in its praise we accept his testimony as a matter of course, and when the preacher exalts its teachings we take his words in their professional order, but when one who fails to render the teachings of this book the respect that Christians accord it speaks candidly of its teachings, even the enemies of the Bible may listen to his testimony.

Prof. Huxley is not classed among professing Christians. It is understood that his teachings as a scientist are inimical to many of its doctrines, yet he bears noble testimony respecting the value and beauty of its teachings. Here is an extract:

The Pagan moralists lack life and color, and even the noble Stoic, Marcus Antoninus, is too high and refined for an ordinary child. Take the Bible as a whole; make the severest deductions which fair criticism can dictate for shortcomings and positive errors; eliminate all that it is not desirable for children to occupy themselves with; and there still remains in this old literature a vast residuum of moral beauty and grandeur. By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between two eternities; and earns the blessings or the curses of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their work?

At least I know that some of the pleasantest recollections of my childhood are connected with the voluntary study of an ancient Bible which belonged to my grandmother. There were splendid pictures in it, to be sure; but I recollect little or nothing about them save a portrait of the high priest in his vestments. What come vividly back on my mind are remembrances of my delight in the histories of Joseph and of David, and of keen appreciation of the chivalrous kindness of Abraham in his dealings with Lot. Like a sudden flash there returns back upon me my utter scorn of the pettifoggish meanness of Jacob, and my sympathetic grief over the heart-breaking lamentation of the cheated Esau, "Hast thou not a blessing for me also, O my father?" And I see, as in a cloud, pictures of the grand phantasmagoria of the Book of Revelation. I enumerate, as they issue, the childish impressions which come crowding out of the pigeon-holes in my brain, in which they have lain almost undisturbed for forty years. I prize them as an evidence that a child of five or six years old, left to his own devices, may be deeply interested in the Bible, and draw sound moral sustenance from it.

WE see it stated that the Baptists of our land purpose celebrating their centennial, in 1876, by a general movement in behalf of their institutions of learning. That is sensible. No nobler monument can be erected than the establishment and endowment of schools where the Bible is honored and its teachings imparted.

An applicant for a pair of boots at one of our shoe stores was asked what number he wore, and replied, as soon as he could recover from his surprise: "Why, two, of course!"

THE COVENANT.

"Is this pretending to bind the child 'by covenant' anything more than a huge farce, and an effort to palm off a falsehood on his credulity and to make a Methodist of him?"

In our reply to the above question from the *Baptist Herald*, we showed from Gen., xvii., that children, by the express command of God, were placed under covenant obligations. The force of this the *Herald* sought to evade by claiming that what was there styled a covenant was rather a will or a testament. To our reply, that a will may, and often does, bind the heir to the observance of certain conditions, the neglect of which may cause it to forfeit the inheritance, we have heard no response. This fact the *Herald* cannot question. The records of this, and every land wherein wills are made and observed, abound in proof. When the dying man places his name upon that instrument which conveys an inheritance, and when the appointed authority places the seal the law has established upon it, and when the conditions which were designed to influence the entire life and future of the heir are enforced, we may see very clearly how the heir of promise, when its relations to that covenant are recognized by the express command of God, can be bound to the observance of the conditions that covenant involves.

Again: a will implies the death of the party who makes it:

For where a testament is, there must also of necessity be the death of the testator.

For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. (Heb., ix., 16-17.)

Regarding the covenant of circumcision in its testamentary character, we may inquire who was the testator? Not Abraham, for he was the heir of the promise contained in the covenant. If it was the God of Abraham, when did the death of the testator give strength to the testament which it could not possess while the testator was living? Was it not when He who, in the fullness of time, answered the shadows and types of the ceremonial law, and by his death confirmed the promises of the covenant? If so, then we can see how in the promises given Abraham and to his descendants, of which circumcision was the sign or token, that the gospel was preached unto Abraham. Under the promises of that will or testament, it was the privilege and duty of the Hebrew parent to bring his child and claim for it the sign of that covenant by which these blessings were conveyed. The sign of that covenant placed upon the child in the days of its infancy was not renewed when it reached its years of accountability; but its right, by virtue of that sign of the covenant, to all its immunities was recognized, as well as its amenability to its sanctions. Was that act a pretense, or a huge farce palmed off on the credulity of the child?

The *Herald*, after claiming that the covenant was simply a will or testament, leaves this ground, and admits that it was a covenant; that it did bind Abraham and his adult descendant, but did not bind the children:

The covenant bound the parent to circumcise the child. This covenant extended to Abraham and his seed after him. It did not bind the child to do anything, but it did bind the parent; and the circumcision did not even bind the parent, but the covenant did, of which circumcision was a token. (Gen. xvii., 11.)

The *Herald* here admits that circumcision was a token of the covenant. Both parent and child received that sign. Abraham received it when an old man, and Isaac an infant of eight days. Will the *Herald* show in what way that covenant of which circumcision was the sign conveyed to Abraham a promise that was not shared by Isaac, or which bound the father by a condition which was not binding on the son?

Again: the *Herald* says:

Paul says (Gal. v., 3): "I testify again to every man that is circumcised, that he is a debtor to do the whole law." Circumcision stood at the head of the ceremonial law, and certain Judaizing teachers commanded the Gentile converts to be circumcised. To have done so would have been a voluntary act on their part, and if they assumed to do a part, they became debtor to do the whole. But suppose some one should tie a man hand and foot, and without his consent circumcise him, would that make him a debtor to keep the whole law? Who will say so? And yet it would be just as binding on him, and bind him, too, as much as to commit the same act on a helpless infant without its consent.

If the *Herald* can see any resemblance between the very ridiculous performance which it here so graphically describes, and that solemn religious rite God ordained for the observance of his ancient people, it has not only a lively, but a very peculiar imagination. We can suggest to the *Herald* a great many things which parents very properly perform on their offspring without consulting them; and yet, if they were to try the experiment on grown-up people, it would be a "huge farce" indeed. This remarkable effort of the *Herald* does not do away in the slightest degree with the fact stated by the apostle, that "he who is circumcised is a debtor to do the whole law." If, under the old dispensation, that was not the attitude which every circumcised person held, then there is no force in the apostle's language. But in no place in the Bible are we told that those who received circumcision voluntarily were alone "debtors to do the whole law," and that those who received it in infancy were not bound. It finds its origin in the necessities of our neighbor, whose zeal against infant baptism has led him into a position which is squarely against the teachings of the Word.

We must give our readers the further benefit of this illustration. The *Herald* applies it thus:

The man voluntarily circumcised is, as a matter of consistency, "debtor to do the whole law," so the man who is voluntarily buried with Christ in baptism, puts on Christ, and is, to be consistent, bound to follow Christ. But to force him into the water, and pretend that he is made a debtor to Christ, would be a farce, and it is no less a farce to pretend to baptize a child and say he is bound to anything by it.

Whether it designed to do so or not, the *Herald* here admits that baptism bears to the covenant of grace the

same relation that circumcision did to the old dispensation. If so, then the baptism of the infant must bear the same relation to the covenant of grace that circumcision of the child of the pious Hebrew did to the covenant God made with his ancient people. If the baptism of the child is "no less than a farce" because it is done without its consent, then the circumcision of the child, which was done "without its consent" also, must be, according to the *Herald's* reasoning, "no less than a farce;" while the case of compulsory circumcision, which it introduces to illustrate what it considers farcical in infant baptism, applies with equal force to the circumcision of infants. Regarding as we do the act of the Hebrew and the Christian parent as each one presents its child before God's altar in obedience to what each regards as the command of God as an act of piety, we see in neither case a "pretension," a "farce," or a "falsehood."

The *Herald* says:

The obligation to serve God and to obey Christ is not, and cannot be, intensified by any act of priest or parent.

Our neighbor is fighting a windmill of its own raising. We do not claim that the "obligation to serve God or obey Christ" may be "intensified by priest or parent;" but we do say that the preacher and parent may proclaim that law, and urge that service, and they may, by the use of the significant signs and tokens which God, for wise purposes, has ordained, seek to bind them, by associations and memories sacred in their origin and impressive in their character, to the service of God.

The *Herald* asks of us:

Does he? did he ever? will he dare to tell the parents of the baptized infants, as he considers them, to bring these infants to the communion table to meet him there? and will he administer the communion to them, or partake with them? We know he will not.

Of course we will not, because we have no warrant in the Bible for such an act. The Hebrew child was brought into covenant relations with God in infancy. Unable to act for itself, it was brought to the altar by its proper representative. The obligations involved in that covenant the child was required to perform itself as it reached the proper age, under pain of forfeiture of every promise if it failed. When a baptized child has reached the years of accountability, and has voluntarily accepted the obligations involved in the sign and seal of the covenant of grace, it is right to the privileges of the house of God are, to our mind, as clear as was that of the Hebrew child, after it had reached maturity, to all the immunities of his religion without the renewal of the sign of the covenant on his person.

MANY people mistake fretting for hard work, as others suppose that a busy man is of necessity a business man. We are not sure but fretting is harder than hard work, and that a busy man will tire down sooner than a business man. Yet, if men work for profit, they had better spend fretting, and take to actual work, and while busy be sure that they mean business.

MISSIONARY.

During the last four years the London Missionary Society has enlarged its force of English missionaries in Madagascar from twelve to thirty, and four more men will soon be sent out. In the training institution on the island sixty native young men are studying for the ministry, and in the normal school forty are fitting themselves to become teachers. In addition, a large number of native agents are required, with an English missionary in every large district to assist them with his counsels. The whole island has practically abandoned idolatry, and the London Society is moving, with zeal and wisdom, to secure it permanently to Christianity.

Rev. W. M. Punshon, LL.D., assisted recently at the missionary anniversary of the Wesleyan Church in Paris. He preached an eloquent sermon on Sunday, and gave an address at the meeting on the following day. The Rev. T. B. Hart, (Congregational,) the Rev. H. Noel, pastor, E. F. Cook and others, took part in the proceedings. Including contributions from several English friends, the proceeds of the anniversary realized over £38.

Woman's devotion and capacity finds a rare example in Mrs. Watson, now of Shemlan, Mount Lebanon. From the *Female Missionary Intelligencer* we learn that she is one of the earliest and most successful laborers for woman's education in the Levant. For more than thirty years this English lady has devoted herself and her fortune to the service of her Master, and has conducted schools in Athens, Candia, Valparaiso, Smyrna, Beyroot, Sidon, and the Lebanon. At the latter place she has established a number of schools for the natives, including Roman and Greek Catholics, Druses, Maronites, etc. She has also built a church at Shemlan. Recently three girls' schools have been opened by Mrs. Watson, in Lebanon villages, which are taught by native teachers, trained by herself. Her last move was to buy land for the site of a boys' school.

The *Watchman and Reflector* says truly: "The tendency of mission centers to become not merely self-supporting, but self-propagating, furnishes assurance of ultimate success. It is the leaven hid in the meal and working, by the very energy of its nature, through the whole lump." This is so in the Baptist mission among the Karens, and under the operations of the London Missionary Society in Madagascar, and also in the missions of Northern Australia.

BISHOP WIGHTMAN.—The *Chillicothe Constitution*, of Sept. 4th, says: "Bishop Wightman preached last Sabbath at the Elm street church, which was crowded. We think there is but one opinion among those who heard him, and that is, that as a preacher his equal has seldom if ever been heard in this city. His address to the Sunday-school in the afternoon was received with equal favor by both children and adults. As a courtesy to the Bishop, the pastors of the Presbyterian and M. E. (North) Churches called in their services on the Sabbath, and their congregations were largely present. The Bishop was unable to preach at night, and the pulpit was supplied by the Rev. Dr. Rush, who is well known, and has many friends and admirers here. Bishop Wightman was on his way to a conference in Kansas, and will next week preside over the Missouri Conference, at Carrollton.—*Nashville Christian Advocate*."

WE hope the agents to whom we sent circulars last week will give them prompt attention. The quarantine has so affected financial matters that we must urge all who have funds due the office to forward without delay.

The Sunday-School.

M. H. S., writing for the *Sunday-School Times*, of the Sunday-school of the Church of the Strangers, New York, Dr. Deems, pastor, says:

"The pastor, whose study joins the Sunday-school room, is present at every opening of the morning session, leads in prayer, which always terminates with the Lord's Prayer, in which all join audibly; in the alternate reading of the Scripture lesson explaining such points as are difficult to those who have not access to a biblical library. The school repeat in concert the Apostles' Creed. The church is undenominational, and has a service of its own. Dr. Deems also lectures on the lesson for the coming Sunday at the Wednesday meeting.

"Perhaps the most noticeable feature of the school is the postoffice, which, besides being a most desirable means of communication between members of the school, is also a source of revenue. The stamps used are struck in Philadelphia especially for this school. It took time and money to establish the postoffice, and it is now a well used power for good. Now a bereaved teacher receives through it a letter of sympathy and condolence; now a pupil receives from a teacher a tender appeal that in the silent tongue of the pen finds its way to the heart, when spoken words would not. Sometimes the pastor receives an expression of gratitude or sympathy, or a confession from some sin-sick, Christ-seeking soul that has not the courage to utter aloud what he can write and send."

KEEP YOUR TEMPER.—Among the many good things Dr. John Hall is saying to Sunday-school teachers, we clip the following sensible article from the *Sunday-School World*:

"When things go wrong in the class, through the misbehavior of scholars, the very worst possible course for the teacher is to lose his temper." And he adds: "If with a competent knowledge of the lesson, and a fair amount of power to interest, you can not rule and manage a class; if every now and then you have to call upon the superintendent to remove a boy or girl, or get him expelled, you may also regard it as a conclusive proof of unfitness for the place. You had better get out of the way, and leave your place to some one with more grace, or more good sense. Bad temper is by itself a sufficient disqualification in any teacher who is expected to produce moral results. On the other hand, patient, good-tempered kindness will win love, break down prejudice, and take possession of human hearts."

One reason why the scholars of our Sunday-schools do not contribute more liberally and more frequently to the cause of Home and Foreign Missions, is because the church does not give them opportunity to do so, or, perhaps, we might express it more correctly, by saying that *the church takes away the opportunity*. This is done when the church, through its consistory, refuses to provide for the current expenses of the school, or make any appropriations to provide for its many and increasing wants. We think that the church takes away from the school almost all opportunities for helping others, when it requires the school to support itself. Of course, then, the only alternative on the part of the school is to look out for itself and let who will take care of the heathen, and answer the demand of benevolence. It very often happens that the Sunday-school, when left to take care of itself, is not able to do so, and must go begging in the community for assistance.

When a school is hampered in this way, in carrying on its operations, it is almost impossible to cultivate an interest in anything except their own press-

ing wants. They have no money for Home or Foreign Missions, because they can scarcely raise enough to meet the current expenses of their own schools. If they give to others, it takes from their own poor treasury. Such is the spirit which prevails in very many schools. Such neglect on the part of the church, cripples its own influence, and shows the absence of a true conception of the relation of the church to the school. The expenses of the school ought to be provided for out of the same purse that pays the salary of the minister.

This neglect of the church leads to selfishness. When these children take their places in the church, we will find the same selfish spirit, only, however, more highly developed. There are too many churches to-day which are the living witnesses of this truth. They are never in a condition to help any cause but their own. If the Sunday-school is to be the training school of the church, let not our children be moulded under such a narrow, selfish spirit. Teach them to take an interest in humanity, to help those who need the helping hand. Impress upon them the spirit of the Gospel, which is with regard to this world, an enlarged Christian philanthropy—charity—love. But this can not be done very easily, when the church binds upon the school the heavy burden of its own support. If the church will provide—as it ought to—by consistorial appropriations, for the expenses of the Sunday-school, we venture to say, that their contributions for missionary and benevolent enterprises will increase tenfold. The mother ought by all means support her child.

TEACH THEM HOW TO PRAY.—One of the earliest religious acts taught to children is that of prayer. It is well, doubtless to teach them to repeat the forms so generally known, but they should early be taught that prayer is the offering of the desires to God. As soon as the child can express a want to his parent, he can be taught what wants it is proper for him to express—what it is proper for him to ask for. He can also be taught what it is proper for him to ask of God. When a child has an affectionate father and mother, he never gets the idea that asking his father for something is different from asking his mother for something. He can be led to see that asking God for something does not differ in kind from the act of asking his parent. He may thus be taught to pray long before he can understand the philosophy of prayer. He can be taught to express his desires to God.—*S. S. Times.*

A True Story About George Pope, the Good Boy.

In the town of Waldron, Ark., there lives a poor family by the name of Pope. The oldest child, George, is the one about whom I want to tell the children. Although George never had as good opportunities as many children, yet he early learned to be good and true, and to love his mother, and obey her willingly, and help her all he could. He also loved his little brothers and sisters, and was very fond of good books. George shunned all bad company, and went to Sunday-school, where he found good boys and had good teaching. The bad boys on the streets would try to entice him into their rude games and noisy fun, but he would pass on about his business, and have nothing to do with them. Sometimes the boys would curse him, throw stones at him and persecute him; but this true and noble boy would go on to the Sunday-school, with a joyful heart. He would say to his mother: "I will come back home when Sunday-school is out, and go with you to church, mother."

A few weeks ago we held a Bible meeting in Waldron, and George was there, and very much interested. When

the claims of the Bible were presented, and the people were called upon to contribute money to buy books for the poor, destitute children in the country, George Pope put in his little mite, and had his name enrolled as a member of the Bible Society. He went home with a holy satisfaction, told his mother what he had done and urged her to do the same. Another Bible meeting was held a few days after, and George's mother went, but he was unwell and did not attend. When his mother returned, he asked her earnestly: "Did you join the Bible Society, mother?" "Yes," said his mother. "Did you pay your money, mother?" When she assured him she had, he seemed greatly pleased, and told her how much he would read, when the new books came. His little Testament which he carried to Sunday-school was very much worn, and he wanted a new Bible.

I went a few days ago to visit this family, and saw Mr. and Mrs. Pope, and poor little Lizzie lying on a bed taking medicine, for she had been very sick for six weeks. I also saw several other little children, but did not see George. Where do you suppose he had gone? Well, I will tell you what his mother told me about him. One day a short time ago, as George lay upon his bed very sick, he called his mother to him, and putting his cold arms around her neck, drew her close to him, and said: "Mother, I love you very much, but I am going to die and leave you. I am going to glory. Mother, do not cry for me." He called his little brothers and sisters to his bedside, and telling them to be good children, and meet him in heaven, he bade them "good bye." He then turned to his poor old wicked father, and placing his cold hand on his head, exhorted and begged him to turn to God, to be a Christian, and meet him in heaven. The poor, weeping father promised his dying boy that he would do better, and I do hope he will. It is said that George used many other good and beautiful words, quite unusual for one so young. And then he died, with the happy prospect of going home to live with his Savior in whom he had learned to trust. O, what a sad pleasure it was to that poor but happy Christian mother, to tell us about her dear boy, and point to his little old Testament, and some other good books that lay upon a little shelf at the head of the bed upon which George died. His name is on our Sunday-school and Bible Society books, but before the new books came George was gone to his happy home on high.

I earnestly hope and pray that all the children who read this true story will try to do as well as little George did, so that they may also be happy here and at last live with George and all the good people, in our Heavenly Father's house above.—*H. M. Granada, in Western Methodist.*

Mother's Advice.

Allen was sent to the city when quite a lad. The new scenes and objects which met his eye, so unlike the quiet and unchanging life of his native village, filled him with interest and excitement. He never felt tired of looking and walking about in the time spared from his employment. Among other places of which he had heard much was the theatre. Some of his associates went, and there was no end to the wonderful stories they told of what they saw and heard. Allen felt a rising desire to go, too. He manfully resisted it, however.

"Come," said one of his companions, "go with us to-night."

"No," answered Allen, "not to-night."

"So you always say—not to-night—come, decide to go at once."

"Not to-night," still answered Allen, walking away.

"You shall have a ticket if you'll only come," still urged his companion.

Allen shook his head.

"No, no," said he; "no, no, keep it yourself; I can not take it."

"How obstinate!" rejoined the other; "why, what can be your reason?"

Allen hesitated for a moment.

"My mother told me not to go to the theatre; therefore, I can not go," he at length firmly replied.

His companion ceased to urge him longer; he beheld in Allen's face a settled purpose to obey, and he left him without saying a word more.

That was one of his mother's last injunctions: "My son, do not go to the theatre."

Under such circumstances some lads might have said: "Why, I see no harm in the theatre; why should I not go? I see no reason why I can not go. My mother, I fancy, did not know as much as she thought she did—she, away off home, can not tell what is what; besides, other young men of my age go."

I say some lads may have reasoned thus, and disobeyed and gone. Not so with Allen. His mother bade him not to go—that was sufficient for him. He trusted to her knowledge, and confided to her judgment, and he meant to obey her; yes, and what was better, he was not afraid to say so. It was a wise decision, and if every youth away from home, had moral courage enough to decide doubtful questions in the same way, there would be many better men for it. Allen is now an excellent and honored man.—*Sunday-School Visitor.*

THE PRECIOUS LITTLE PLANT.

Two little girls, Bridget and Walburga, went to the neighboring town, each carrying on her head a basket of fruit, to sell for money enough to buy the family dinner. Bridget murmured and fretted all the way, but Walburga only joked and laughed. At last Bridget got out of all patience, and said vexedly:

"How can you go on laughing so? Your basket is as heavy as mine, and you are not a bit stronger. I don't understand it."

"Oh, it is easy enough to understand," replied Walburga.

"How so?"

"I have a certain little plant that I put on the top of my load, and it makes it so light that I can hardly feel it. Why don't you do so too?"

"Indeed! It must be a very precious little plant. I wish I could lighten my load with it. Where does it grow? tell me. What do you call it?"

"It grows wherever you plant it and give it a chance to take root, and there is no telling the relief it gives. Its name is patience."—*Herder.*

THE INVISIBLE CHILDREN.—Oh, it is not when your children are with you; it is not when you see and hear them, that they are most to you; it is when the sad assemblage is gone; it is when the daisies have resumed their growing again in the place where the little form was laid; it is when you have carried your children out, and said farewell, and come home again, and day and night are full of sweet memories; it is when Summer and Winter are full of touches and suggestions of them; it is when you cannot look up toward God without thinking of them; nor look down toward yourself and not think of them, it is when they have gone out of your arms, and are living to you only by the power of imagination, that they are the most to you. The invisible children are the most real children, the children that touch our hearts as no hands of flesh ever could touch them.

RESPECT CHILDREN.—John Trebonius, the teacher of Martin Luther, always appeared before his boys with uncovered head. "Who can tell me," said he, "what learned doctors, mighty preachers, sage legislators be among these lads?" Even then there was among them that "solitary monk that shook the word."

Boys and Girls.

How the Boys were Saved.

It had rained for three days, and the creek which ran in front of Mr. Marshall's farm-house had risen, and now went foaming past like a river.

Mrs. Marshall had left home to visit friends twenty miles distant and had been gone a week. It was five miles to the nearest railroad station, and Mr. Marshall was glad that the day he had appointed to meet her was a pleasant one. He left his two boys, Paul and Harry, at home, and telling them to stay at home, and not go near the creek, he bade them good-bye, and turned his horse's head in the direction of the bridge which crossed the creek a mile below his house.

As he neared it he was surprised at the height of the water, and the quantity of logs and timbers which came drifting down the stream.

"This looks more like a freshet than anything I have seen since I lived here," thought Mr. Marshall; "I wish wife and I were safe at home again; I shall be worried about those boys."

And well he might be, for before Mr. Marshall had gone half the distance to the station, Paul, who had been looking from the window, called out, "Come here, Harry, and see how wide the creek is getting; it is away up to our orchard."

Harry, who was busy building a boat did not at first mind his brother's call, but at his constant exclamations he arose to look out, and though only twelve years old, Harry saw there was danger. The house they were living in was little better than a cabin, and they were only living in it until their new house on the hill should be finished. The present house was on low ground, and Harry, taking in what would probably happen, ran quickly and got his brother's hat and coat and his own. Then, with considerable forethought, he took the box containing his mother's spoons, the family Bible, and a basket, which he gave to Paul to carry containing bread and meat; then he took his brother by the hand, and hurried with him out of the back door.

After going a few yards, he bade Paul wait, and ran back for the old flag which had been carried by one of his father's company in the battle of Gettysburg. Then, joining Paul, the two hurried on until they were securely seated in a window seat in the new house, where they could watch the water, which, like a great beast of prey, came creeping, creeping, nearer and nearer.

They could not help crying as they thought of themselves, lonely and forsaken, and of their parents so far away, or perhaps drowned.

When Mr. Marshall returned with his wife toward the bridge, he found the water far up the road, and perceived the bridge had been taken away. A great many people had gathered as near the banks as they could safely get, and Mr. Marshall and his terrified wife, taking a stand directly opposite his house, saw, to their horror, that it had entirely disappeared. At this awful discovery Mrs. Marshall sank fainting on the ground. There was but one hope left, and that was that the children might have taken refuge on the hill; and when some one remarked he had a boat near by, Mr. Marshall at once made arrangements for starting in it, though every one denounced the idea as very hazardous.

"I will try to save my boys, even if I do risk my life," he said, and pressing a kiss on the face of his unconscious wife, he started alone across the foaming water.

He rowed with great effort, and though he strained his eyes, there was no sign of life until as he neared the new house, he caught sight of the flag floating from the window.

The sight quickened his pulses, and in a short time he clasped to his heart his dear children.

Looking around, he saw the water had swept around the hill on which the new house stood, and that he must get the boys away. He fastened the two securely to a seat, and rowed back. It was hard work; he must avoid the timbers and driftwood, and the water rushed, and seemed at times almost as if it would overwhelm them.

Before Mr. Marshall reached the part of the river in which the channel ran, he saw there had been a great increase in the flood since, a couple of hours before, he had crossed it. The boat was large and heavy, and with such a current against him he felt that his strength was scarcely equal to the task. To steady the boat against the violence of the water, and to keep it free from logs, and planks, and uprooted trees that swept by, seemed to be a task for giants. But there was no help for it; to go back would be even worse.

The friends on shore watched, with fearful suspense, the slow progress of the boat, and the mother's heart was again agonized as her gaze was riveted upon the craft that held her three darlings. Every now and then she would exclaim, "They are not gaining at all. Don't you think he can hold out?"

Much as her friends tried to cheer her, especially when they saw a foot or two gained, they were really fearful that the boat would not come to land, but would be swept down the stream, or driven a wreck in some way.

To Mr. Marshall it was a fearful struggle, especially once when a shattered raft came in sight, which he feared might strike them as it shot down the river. One minute, and it would be life or death. The frightful boys clung to each other; the father pulled stronger than ever, and the raft sped by, Paul and Harry looking at it with wonder in their eyes.

"Water is as bad as bears and lions," said Paul. But Harry would not talk; he was too much frightened.

The worst part of the current was now passed, and the father, though almost worn out, felt encouraged to pull away, and he did pull bravely. Every moment the work became easier, and soon they came, to the great joy of all.—*Young Folks' News.*

Only This Once.

The following good story is from the pen of a youthful contributor, a few years since a member of the Grace Street Baptist infant class. We hope she will cultivate her gifts, and we shall often enjoy her contributions to the Children's Department of the *Herald*:

"Pshaw!" pouted Loulie, as she stood by the window, gazing tearfully out. "O, I do wish mother would let me go out, just this once."

"Just this once," repeated Aunt Susie. "Ah! Loulie, out of those three small words come a great deal of the misery and sorrow of this world. You are not the only one that has said those very words; and many, my dear, have gone to destruction through yielding to the tempter 'just this once.'"

Aunt Susie left the room, and Loulie turned again to the window. Her eye roamed over the broad meadow which stretched away to the little silvery stream, that could be seen, at intervals, winding in and out among the daises. Tied to a tree near the bank was a little boat. As Loulie's eye rested on this, the rebellious look came back to her face.

"I don't care! I do think mother might let me go only this once, for all Aunt Susie says. And, besides, I promised Eva Fay I'd come, and I don't believe it is right to break one's promise. I don't think mother would care, she just thinks I will hurt myself, and I know I won't, if I am careful."

A little while after, two little hands opened the garden gate with nervous haste, and a little curly head rapidly disappeared among the tall trees.

"Where is Loulie?" asked Mr. Clyde, as they were sitting down to supper, at which she did not appear. "I don't know," said Mrs. Clyde, anxiously. "Herbert, you had better look for her. She wanted to go sailing with some of her friends, but I would not let her."

Mr. Clyde seized his hat and left the house. He paused beside the river, for there, in the most dangerous part, was a little boat. His heart failed him as he recognized Loulie's form among several others. Suddenly, a piercing scream came over the water, and the father threw off his coat and swam swiftly to where his little daughter was bravely trying to keep her young friend from drowning. In a little while, Loulie and one of her companions were safely on the shore, but wet and shivering.

"O, papa!" gasped Loulie, "Eva, where is she? She was with us."

Mr. Clyde looked around in dismay. "I did not know she was with you. I might have saved her."

Loulie was taken home and put in a warm bed. She was thinking of Eva. Her father and some neighbors were searching for her body, for they knew she could not be alive. Soon her mother came sadly to the bedside. Loulie was silent, but her eyes asked the question her lips refused to speak.

"Yes, they have found her body, love. It was lying among some bushes near the shore. Poor little Eva!"

"O, mother," sobbed Loulie, "Eva was not going, but I begged her, and so she went. O, I see now what harm there is in doing a wrong thing only once."

"Yes, my darling, whenever the tempter whispers in your ear, 'Only this once,' think of this day, and pray to God to keep you from going astray, even just once."—*Religious Herald.*

A little girl attending the South street school has lately had her dinner stolen. No clue could be obtained to the thief, although it was sought with tears. Finally a mild plan was hit upon. A tempting doughnut with a filling of cayenne pepper was placed in her pail, and the result watched. Before noon a little boy was seen at the pump, working it in a lively manner. It seemed as if he had had two hundred pairs of arms he could have used them. The fire was put out, however, and enough of the structure saved to take across the knee for a few minutes.

If you desire the happiness of your children, them obedience and self-respect.

PUZZLES, ETC.

I.

ENIGMA.

I am composed of 13 letters:
 My 1, 10, 4, 3 is in all countries;
 My 1, 2, 12, 5 is a unit of linear measure;
 My 11, 10, 9, 13 is something we all do;
 My 6, 2, 8 is something we all will do;
 My 13, 6, 7, 5 a razor would be valueless without;
 My 7, 10, 3, 2 is a part of a fish;
 My 1, 10, 4, 3, 2, 5 is a girl's Christian name;
 My 3, 5, 8 is the name of a great general;
 My whole is the capital of a Southern State.

SETH WARD.

II.

EXPLANATION PUZZLE.

Extract a letter from the back of the neck, and leave a kind of monkey.
 From the name of anything, and leave an inmate of a convent.
 From to think, and leave habit.
 From a red, and leave an American poet.
 From one who inherits, and leave a pronoun.
 From a bench, and leave an expanse of water.
 The letters extracted, if properly arranged, will give the name of an English poet.

Answers to Puzzles in No. 1056.

J. K. S., of Chappell Hill, and Louisa C. Elley, send correct answers to puzzles in No. 1057.
 Seth Ward sends us answer to No. 1 of 1054—MOTHER, HOME, HEAVEN; and to No. 111—INDEPENDENCE.
 We will wait for further answers.

Church Notices.

Stephensville District.

FOURTH ROUND.

Rockvale and Fort Mason (camp-meeting), at Rockvale, Sept. 27, 28.
 W. M. MONK, P. E.

Palestine District.

FOURTH ROUND.

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.

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.

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.

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.

Waco District.

FOURTH ROUND.

Bremond circuit 4th Sabbath in September.
 Marlin station, 1st Sabbath in October.
 Brazos circuit, 2d Sabbath in October.
 Jena mission, 3d Sabbath in October.
 Groesbeck 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.

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.

Waxahatche District.

FOURTH ROUND.

Milford cir., 3d Sunday in September.
 Red Oak cir., 4th Sunday in September.
 Peoria cir., 1st Sunday in October.
 Hillsboro cir., 2d Sunday in October.
 Waxahatche cir., 3d Sunday in October.
 Waxahatche sta., 4th Sunday in October.
 G. W. GRAVES, P. E.

Huntsville District.

FOURTH ROUND.

Trinity cir., at Akina's school-house, Sept. 20, 21.
 Madisonville cir., at Madisonville, Sept. 27, 28.
 Zion cir., at Pisgah church, Oct. 4, 5.
 Waverly and Willis cir., at Willis, Oct. 11, 12.
 Caney mis., at McWilliams school-house, Oct. 18, 19.
 Cold Springs cir., at Cold Springs, Oct. 25, 26.
 Bryan cir., at Alexander chapel, Oct. 25, 26.
 Prairie Plains cir., at San Jacinto chapel, Nov. 1, 2.
 Navasota cir., at Navasota, Nov. 8, 9.
 Anderson cir., at Anderson, Nov. 15, 16.
 Bryan sta., Nov. 22, 23.
 Huntsville sta., Nov. 29, 30.
 J. H. WESSON, P. E.

NEWS OF THE WEEK.

DOMESTIC.

NEW IBERIA, LA., Sept. 13.—The parish of Vermillion has been for years infested with a gang of cattle thieves. The people have not been able to obtain redress by process of civil law, and last month they organized a vigilance committee as a last resort. A large number of thieves and their confederates were notified to leave within a specified time. Instead of doing so, they armed themselves, and threatened to destroy the town of Abbeville. The vigilantes pressed them hard, and they scattered. It is reported that three of the band were hung on the 5th instant. Wednesday night, the 10th instant, one of those who was endeavoring to escape, was arrested under a civil process, at Brahear, and while en route here was taken from the steamer at Jeanette by a squad of armed men, and hung in front of Dr. Dungan's residence, three miles above that town. All manner of rumors are afloat concerning the number that have been executed, but no positive information can be obtained.

POUGHKEEPSIE, Sept. 13.—The president of the Railroad Conductor's National Insurance Association has issued his call for a National Convention, to be held at Boston, on October 8th. Sixty members have died during the past year, and to their nearest relatives the association has paid \$190,898.

YANKTON, Sept. 13.—The death of Gen. McCook was the result of a personal quarrel. The fight originated in a billiard parlor. His antagonist's name is spelt half a dozen ways in the dispatches. He shot him fatally in a railroad meeting. The flags are at half mast in honor of McCook.

WASHINGTON, Sept. 13.—Gov. H. D. Cook resigned, and A. D. Shepherd appointed Governor of the District of Columbia.

NEW YORK, Sept. 15.—An insane woman on board the steamship City of Brooklyn, while at sea on the 7th inst., threw her little boy overboard, and then, with her babe in her arms, jumped overboard. She was rescued but the children drowned.

WASHINGTON, Sept. 15.—Commissioner of Indian Affairs, Smith, will leave Washington towards the end of this month for Fort Sill, where he will join Secretary Delano and Governor Davis, of Texas, for the purpose of holding a conference with the Kiowas in connection with Big Tree and Santanta at that place. Governor Davis proposes, as a condition precedent to formally restoring these chiefs to their people, that both the Kiowas and Comanches deliver up or sell their horses, so that they may not have the means to go beyond their reservations to commit depredations; but some other means may be adopted to satisfy Governor Davis, should the proposition be rejected.

NEW YORK, Sept. 16.—First frost of the season.

The veterans of the Mexican war have resolved to form a permanent organization.

The *Times* says Father O'Farrell, pastor of St Peter's Roman Catholic Church, informed his parishioners Sunday last, that he wished to retract anything dictatorial he may have said to them during his canvass of priests for pupils for his new parochial school, and adds this action on the part of Rev. O'Farrell is said to be the result of intimation from the authorities of the church that extreme measures would not be approved.

NEW YORK, Sept. 18.—Jay Cooke & Co., have announced their suspension in consequence of large advances made to sustain their Philadelphia house, and a heavy drain upon their own deposits.

LATER.—Consequent to the excite-

ment of the failure of the firm of Jay Cooke & Co., the question naturally arises as to who will be the next. Business men attribute the failure to their operations in the North Pacific Railroad.

GRAND HAVEN, MICH., Sept. 16.—The propeller Ironsides, of the Englemann line, connecting with the Detroit and Milwaukee Railroad, one of the largest steamers on the lakes, foundered and sunk within seven miles of this port at noon to-day. Thirty-two passengers are known to be saved, and fourteen bodies have been recovered. No Southerners among them.

CHICAGO, Sept. 16.—A special dispatch from Grand Haven, Mich., gives an account of the foundering of the propeller Ironsides of that port. She left Milwaukee at 9 o'clock, Sunday night, with 19 passengers and a crew of 30 men. Her cargo consisted of 13,000 bushels of wheat, 500 bbls. of flour, 125 bbls. pork, and miscellaneous articles. This was a large cargo, as the boat could only carry 1,100 tons. About 3 miles from shore, a signal of distress had been raised; at 10:30 the passengers all put on life preservers; at 11:30 the captain ordered all the boats to be manned; on the first all the lady passengers, except one, were placed, and on the second, from ten to twelve passengers and the crew. I took a third boat, which carried seven passengers. I saw two or three other boats leave the wreck. My boat was hardly a half mile from the Ironsides when she sunk, stern foremost, about five miles from the shore. The boat was estimated to be worth \$115,000, and was considered one of the staunchest on the lake.

RONDOUT, Sept. 16.—The Lutheran church and several stables burned. Loss \$50,000.

BALTIMORE, Sept. 16.—The next session of the Grand Lodge of Odd Fellows convenes at Atlanta, Ga.

YANKTON, Sept. 16.—Gen. McCook's alleged assassin waited an examination and was committed for trial.

NEW ORLEANS, Sept. 16.—Gov. Kellogg to-day forwarded one thousand dollars to the Howard Association of Shreveport for the benefit of the sufferers.

The Governor has appointed Hon. Wm. M. Burwell, formerly editor of *DeBow's Review*, and Secretary of the Chamber of Commerce, a member of the Board of Health.

BROWNSVILLE, Sept. 16.—The *Ranchero* states that a regular line of packets has been established between Liverpool and Brazos Santiago. The large amount of trade which has gone in other directions in years past, will gradually come this way.

SHREVEPORT, Sept. 13.—Eighteen deaths from yellow fever yesterday. Whole families are down and the nurses are worn out. Departing stages are crowded. It is thought tampering with Red River raft had something to do with the epidemic.

T. M. Jackson, a telegraph operator, died to-day. Mr. Rae, the telegraph manager, is not expected to recover.

A private dispatch from Shreveport reports the death of Rev. Father Quenierais, and the serious illness of Rev. Father Pierre. No other priests are there.

A *Picayune* special from Brownsville, Texas, says that the Rio Grande has overflowed its banks for the first time since 1869. The upper country is inundated. There is three feet of water in the Main Plaza, city of Camargo, and almost an entire sheet of water from Brownsville to the Gulf. The crops are destroyed. The Rio Grand and Point Isabel Railroad track is washed away for over six miles, and almost the entire line is submerged and ruined. The poles of the Rio Grande Telegraph Company lines to Brazos Santiago are swept off. The

mails are stopped, and stage communication with the interior suspended.

NEW YORK, Sept. 20.—Carlton, the defauling secretary of the Union Trust Company, had made loans to his friends and relatives which were regarded as doubtful; one loan of \$20,000 made to his father, Rev. Dr. Carlton, of Methodist Book Concern notoriety. The security on one loan is goods, and on others are of no value. Carlton has had almost the entire management of this great financial institution.

Alluding to the suspension of operations by the members of the Stock Exchange, the *Evening Express* says too much praise can not be awarded to men who conceived and carried out this master-stroke of policy. Bedlam was running loose, and the craze was rapidly communicating itself to the outside multitude. Nothing remained but to shut the doors and try to bring back the bulls and bears alike to their senses. The defalcation of the Union Trust Company amounted to half a million; the bank North American not suspended; Western Union \$57,000. Clearing house announces inability to make general clearing accounts, and dealers' inability to obtain properly certified checks.

The Board of Examiners are busy at the Naval Academy, Washington, examining midshipmen and candidates for the corps of engineers. We learn that there are but few Southern midshipmen entered at the academy.

A special to the *St. Louis Democrat* says that Mr. Joseph Dwyer, of Ohio, is in Washington perfecting details of another excursion of Congressmen through Texas, Virginia, St. Louis and the Indian Territory. The party will be mainly from the Eastern States, and it is expected will leave St. Louis about the middle of next month.

SAN ANTONIO, Sept. 20.—Three citizens were attacked by a party of about twenty-seven Indians on Little Salt Creek, near Fort Richardson, on the 13th inst. Two of them, Mr. H. Walker, aged 56 years, and his son, Henry, aged 13 years, were killed; the other, Mr. Stevens, made his escape.

Troops were sent in pursuit, and returned to the post with the bodies of Walker and his son, both of whom were horribly mutilated. They had their scalps taken off above the ears, and the former had a large hole in the right side, from which a rib and a portion of the liver were torn out. The latter had his right hand cut off at the wrist.

—News.

FOREIGN.

Great Britain.

LONDON, Sept. 13.—The Admiralty has advices of the capture by the sloop *Dolphin* of slave ships, near Oechelle Island. There had been terrible suffering on the captured vessels, from small-pox and emaciation.

LONDON, Sept. 15.—The walls of a building, in the town of Stone House, Devonshire, which had been recently burned, fell this A. M., killing eight persons.

A number of English emigrants to Brazil have returned. They complain of great hardships and unfaithfulness on the part of the emigration agents.

LONDON, Sept. 14.—Steamers from Marseilles are submitted to strict quarantine at Constantinople, on account of the cholera.

France.

PARIS, Sept. 14.—Dispatches from the frontier report that the Carlists have defeated Gen. Sontopen. The Republicans suffered severely—lost two guns, Army of the North badly crippled—and by this reverse the Carlists are investing Toledo.

PARIS, Sept. 17.—The official report shows 19 deaths by cholera in the city from the 9th to the 16th.

The evacuation of the territory of France by the German army of occupation was completed at 9½ o'clock yesterday morning.

Prussia.

FRANKFORT, Sept. 17.—Carlist bonds are quoted on the Bourse here.

Persia.

TEHERAN, Sept. 14.—By order of the Shah, the grand vizier who accompanied his majesty on his recent visit to Europe has been sent to prison.

Spain.

MADRID, Sept. 13.—A report was current in Madrid to-day that the Intransepts and Deputies Galvade have placed crews numbering in all 1000 men, upon the frigate *Numancia* and the steamer *Fernando ElCatalico*, and that these vessels thus manned have sailed from Carthagena for Torrevy.

Various bodies of Republican troops in the north are about to take united action against the Carlists.

The Intransepts made another *sortie* from Carthagena yesterday, and met with more success than on the day before. They captured a number of mules and several pieces of artillery. They also burned the *fascero* of works of the government forces.

Later intelligence of the accident to the express train from Vittoria to Madrid yesterday, proves the disaster more serious than when first announced. There were 17 killed and 70 wounded. Scarcely a person on the train escaped uninjured.

All the clauses of the bill increasing the power of the government have been adopted by the Cortes.

It is reported that Don Alfonso, brother of Don Carlos, has left his command and returned to France.

BAYONNE, Sept. 13.—Evening.—The Republicans are reconnoitering the Carlists' position at Guipuzcoa, evidently with the intention of making an attack. An engagement is hourly expected.

The Republican force outnumbers the Carlists but the latter are strongly entrenched.

MADRID, Sept. 14.—The Insurgent men-of-war *Fernando ElCatalico* and *Numancia*, which sailed from Tomevego, returned to Carthagena without making a landing.

In the Cortes debate on suspension of the sitting is appointed for Tuesday.

MADRID, Sept. 15.—Private dispatches deny a Carlist victory in the north. They claim that the Carlists were defeated with great slaughter. The Carlists had 14,000 and the Republicans 10,000 men in battle.

LONDON, Sept. 17.—A special from Madrid to the *London Times* says the bombardment of Carthagena has recommenced; the artillery, however, is still insufficient.

The blockade of the port is impossible without the assistance of the frigates *Victoria* and *Almonso*.

Cuba.

HAVANA, Sept. 16.—A letter giving particulars of the late conflagration there says: "The Tacon market, or Plaza del Vapor, as it was properly known, an extensive building of masonry and forming a square of about six hundred feet front on each side, two stories high, and built for general purposes of a market, was also destroyed."

The actual loss of life is not known thus far. It is variously estimated from twenty to fifty. The loss of property has been variously estimated, the lowest putting it at \$3,000,000, and the highest at \$8,000,000.

Mexico.

BROWNSVILLE, Sept. 17.—There is a rumor that Gen. Rocha, Commander-in-Chief of the Mexican army, is getting up a revolution on his own account. Rocha has the reputation of being the best fighting man in the Mexican army, and if this is so, the rebels will have plenty of followers. He is now at Zacatecas in command of a large force, and is said to be in sympathy with the malcontents of Monterey.

ANSWERS TO CORRESPONDENTS

Richard Bonham, Clinton - Communication. Kinney county lies on the Rio Grande, west of Uvalde.

Edward Aldin, Cincinnati - Will attend to instructions. Rev F L Allen, Red Rock - Revival news. Always welcome.

Dr L V Greer, San Augustine - You are right. Have extended the time six weeks.

Rev J J Davis, Bremond - Obituary and 1 subscriber.

Rev S H Brown, Bellville - 6 subscribers. You are right in saying that, "with a little exertion on the part of ministers when paying their pastoral visits, 10,000 subscribers could be secured before conference."

Rev J Fred Cox, Bryan - Report of meeting. Glad to hear good news.

Rev J A Light, Cold Springs - Report of work. Too late for this issue. 1 subscriber.

Rev E P Rogers - Report of Palestine district conference.

Rev C L Farrington, Huntsville - 2 subscribers. Thanks.

Rev J. R. Barden - Obituaries. Rev J J Davis - 1 subscriber.

Rev A D Gaskill - Your statement is satisfactory. R H Wade, Tehuacana - We discontinue at expiration a subscription, unless renewed.

Mrs M C Cox, Mastersville - Name transferred to Waco.

Rev M N Bonner, Crockett - \$8 95 - postoffice order. The two names sent September 8th were duly entered; also the subscriber you send in present letter. Thanks for names of postoffices in your work.

Rev J D Shaw, Waxahachie - 1 subscriber. The party by whom you sent has not called. Hope you will send us many more names.

Rev J W Bennett - Huntsville district conference.

Rev A H Bailey - Where was your previous office? Fred - We are always glad to obtain revival news.

H W Barclay, Cleburne - Will answer by mail. W M Boyd - You are right. Have entered your name, adding the time that has been lost.

R L Young - Thanks. Will use next week. Rev R W Thompson, Dallas - 1 renewal and \$2 15 currency. Accept thanks.

A H Denton, San Marcos - Please give your former postoffice. Your paper is now going to both places.

Rev P C Archer, Huntsville - 1 subscriber. Hope you will secure all the names remaining on the list.

Rev J C C Black, Navidad - Obituary. Rev W V Jones, Meridian - 2 subscribers. Thanks.

Rev A F Cox, Gonzales - 1 subscriber and \$4 30 currency. Sallie Bettie Welborne, Brenham - An enigma. Thank you. It will appear next week. Send more.

Rev O Fisher - Obituary. Rev W L Ridout, Center Point - Your order was duly forwarded to New Orleans. We have no books here. All we can do is to forward the order to R J Harp, who has charge of the Book House there.

Rev R Crawford - 1 renewal and obituary. Rev R J Perry, Gatesville - Obituary.

R S Menamin, Philadelphia - Will answer by mail. Rev E Y Seale, Helena - 1 renewal and \$5 currency.

Rev E F Boone, Athens - 1 subscriber and \$2 specie. E H Cushing, Houston - Book received.

Rev L W White, Grapevine - 1 renewal and \$2 25 currency. Glad to

hear of your good meeting. Will publish next week. Hope all will renew. Rev G S Sandel, Willis - Communication will appear soon. Thanks for list of offices.

Prof Christberg, Georgetown - Change made. W C Lowry, Rusk - Change made.

Rev F A Mood - Have forwarded as you request. Change made.

OBITUARIES.

[Obituaries of twenty-five lines will be inserted free of charge. Charge will be made at the rate of twenty cents for each additional line.]

Tribute of Respect.

WHEREAS, In the ways of providence, God has seen proper to take to himself from our circle, by death, Sister LEANORA CAMPBELL, Resolved, That by her death the Temple has lost one of its brightest members and amiable officers; the Methodist Sabbath-school and church, a faithful and consistent member; father and mother, a dutiful daughter; brothers and sisters, a loving companion.

Resolved, That we cherish her memory, and that we imitate her piety and loving amiability. Resolved, That we wear the badge of mourning of the Samaritan Temple thirty days.

Resolved, That a copy of these resolutions be sent to the bereaved family of the departed; and to them we offer our true sympathy, praying that our Heavenly Father may pour the balm of consolation into their sad hearts.

Resolved, That a copy of these resolutions be sent to the TEXAS CHRISTIAN ADVOCATE. MACKIE SULLIVAN, JULIA KENNON, HENRIE LANE, } Committee.

RHODE. - Mrs. MINERVA RHODE, wife of J. C. Rhode, of Lavaca county, Texas, died in the triumphs of the Christian religion on August 18 1873.

She was the daughter of W. B. and C. F. Rankin. She embraced religion and joined the church when about twelve years old. Lived a consistent and faithful Christian till her death. Some of her last words were: "I am perfectly happy! There is not a cloud between me and my savior! I thank God I can lean my head on my savior's bosom, and breathe my life out sweetly there!" She sowed good seed while living; but her greatest work was reserved for the hour of death. Her glorious triumph over the king of terrors has stirred up a new life and energy among many who witnessed her triumphant death. Sinners have been led to see that Christ has power to save, even in the hour of dissolution. We grieve for our loved one, but our grief is mingled with praises to God. We cannot doubt that our loved one is as the angels around God's throne. Farewell, dear daughter, but not forever. M. B. R.

JENNINGS. - Miss AMELIA G. JENNINGS, daughter of J. W. and Mary Jennings, was born December 23, 1856; departed this life, in Burlington county, July 31, 1873.

Thus passed away, after a short illness, a beautiful and lovely young lady, the pride and hope of her parents, and a great favorite among her friends. She professed religion at a camp-meeting about a year ago; has since lived a faithful Christian; died in peace, and doubtless lives again.

Where we hear the music ringing In the bright celestial dome, Where sweet angel voices singing Gladly bid us welcome home. W. S. SOUTH.

ALLEN. - On the 24th day of August another soul passed away from earth to join the shining host above. Another voice has joined in singing the new songs.

Brother HUEL S. ALLEN was born in the State of North Carolina, October 13, 1866. At an early age his parents moved to South Carolina; afterwards to Tennessee; thence to Arkansas. Finally, Brother Allen moved to Texas, where he lived till the day of his death. When he died, he was living in Falls county, about ten miles east of Marlin.

Death did not take him by surprise, but he was a faithful servant who waited for his Lord's coming; nay, he had a desire to depart and be with Christ.

Brother Allen had been greatly afflicted for about fifteen years, and truly he was tried in the furnace heated seven times, yet he was confident that these light afflictions worked for him a far more exceeding and eternal weight of glory! We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens! J. R. BARDEN. KOSSE, Sept 2, 1873.

O'BRIEN. - Died, at Sulphur Springs, in Tyler county, Texas, at 10 o'clock A. M., on the 8th of July, 1873, Mrs. SARAH ELIZABETH O'BRIEN, wife of Geo. W. O'Brien, aged 35 years, 8 months and 19 days.

Mrs. O'Brien was born in East Feliciana parish, La., October 19, 1837; came to Texas with her parents in about 1842; was married to Capt. O'Brien 21st of July, 1853; and had been for some time before her death a consistent and exemplary member of the Methodist Episcopal Church, South.

THOMASON. - Miss ELLA THOMASON was born February 28, 1858, and died at her father's residence, at Willis, Montgomery county, Texas, August 22, 1873.

But three short summers have passed since the writer received her into the Methodist Church, and in this brief time she has passed away, and, as we trust, into the church above. It was hard to give up one so young, but the Master called her. And what he wills is best. When first taken, her sickness did not seem to be of a serious nature, but in a few days it assumed a congestive form, and soon ended her short life. She met death calmly, retaining her mental vigor to the last. God grant that this sad event may be made a blessing to the parents, and brothers, and sisters of the deceased. G. S. SANDEL.

SCOTT. - Died, in Corpus Christi, Texas, August 15th, 1873, Mrs. ELIZABETH APRAHA SCOTT.

The subject of this obituary was born August 24th, 1850, in Castle town, county of Westmeath, Ireland, and moved to this place with her father, the late Edward Hill, Sr., in 1857. Having the most excellent domestic religious advantages, she professed religion and united with the

Methodist Church in 1860, at the age of ten years.

Sister Scott suffered much for a long time from sickness, which gradually wasted away her physical strength and life; but her inner life was renewed day by day. She was always resigned to the will of God, her Heavenly Father. The nearer she drew to the close of life the more definite and joyous were her expressions of a happy hereafter. She spoke familiarly of going home to be with Jesus. Death had no dread to her; her Savior had taken away its terror.

As the stars melt away in the brightness of the firmament, so gently was her spirit received from the body into Heaven by the God who gave it. A. H. SUTHERLAND, Pastor.

Austin District.

FOURTH ROUND. Bastrop sta., Friday, Sept. 26. Winchester cir., at Oak Hill, Sept. 27, 28. Manchac cir., at Moss Branch, Oct. 11, 12. Austin sta. and mis., Oct. 18, 19. Buckner creek mis., (camp-meeting,) at Cistern, Oct. 25, 26. Red Rock cir., at Halfway, Nov. 8, 9. Austin cir., Dec. 6, 7.

The preachers will please have all their collections made, and a full statistical statement ready, by the time of their respective quarterly conferences. Brethren, see to these matters, and do not come up with conjectional statements. I want a full list of accessions, baptisms, and Sunday-schools, especially. I trust that all the stewards, trustees, class-leaders, exhorters, and local preachers, will also attend. Come, brethren, there is important business coming before every quarterly conference. I sincerely hope the stewards will make a vigorous effort to pay their preachers in full by the last quarterly meeting, or, at least, have sufficient pledges to insure that none of them shall go up to the annual conference unpaid. C. J. LANE, P. E.

Camp-Meetings.

There will be a self-sustaining camp-meeting at Homer church, Jasper county, in the forks of the Brazos, five miles west of Bevilport, commencing Thursday before the second Sabbath in October.

Another in the town of Jasper, or Peachtree, to commence Thursday before the fourth Sabbath in October. All preachers invited. Let everybody bring their own provisions, except the preachers. JAS. M. BOND, P. C.

Belton District.

FOURTH ROUND. Lampasas cir., at Crownover chapel, (camp-meeting,) Sept. 27, 28. Belton sta., Oct. 5. Georgetown cir., at Round Rock, (camp-meeting,) Oct. 11, 12. Davilla and 3d cir., at Davilla, Oct. 18, 19. Gatesville sta., Oct. 27, 28. Gatesville cir., at Deane's creek, Nov. 1, 2. Valley Mills cir., at L. Deaneville, Nov. 8, 9. W. R. D. STOCKTON, P. E.

Waxahachie District.

FOURTH ROUND. Milford cir., 3d Sunday in September. Red Oak cir., 4th Sunday in September. Peoria cir., 1st Sunday in October. Hillsboro cir., 2d Sunday in October. Waxahachie cir., 3d and 4th in October. Waxahachie sta., 5th and 6th in October. C. W. GRAVES, P. E.

Huntsville District.

FOURTH ROUND. Trinity cir., at Akins' school-house, Sept. 29, 30. Madisonville cir., at Madisonville, Sept. 27, 28. Zion cir., at Pizah church, Oct. 4, 5. Waverly and Willis cir., at Willis, Oct. 11, 12. Caney mis., at McWilliams school-house Oct. 13. Cold Springs cir., at Cold Springs, Oct. 18, 19. Bryan cir., at Alexander chapel, Oct. 25, 26. Prairie Plains cir., at San Jacinto chapel, Nov. 1, 2. Navasota cir., at Navasota, Nov. 8, 9. Anderson cir., at Anderson, Nov. 15, 16. Bryan sta., Nov. 22, 23. Huntsville sta., Nov. 29, 30. J. M. WESSON, 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 Christman'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 Hick 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.

MARKET REPORT.

SATURDAY, September 20, 1873. GENERAL MARKET. - The influence of the quarantine on the trade of the city has been marked. Not only is the absence of interior merchants noticeable, but the inability to ship goods to the interior has brought everything to a sudden arrest.

COTTON. - Owing to the inability to secure transportation there has been but light movements in the cotton market. There have been liberal offerings for better grades, while the demand has been chiefly confined to low grades. The market closed quiet and firm at the following quotations in currency:

Table with 2 columns: Cotton grades and prices. Includes Low Ordinary, Ordinary, Good Ordinary, Low Middling, Middle, Good Middling.

Wool. - Owing to the heavy failures in New York, the stringency of the money market has been more marked than any previous week of the year.

GOLD. - The rate during the week has been irregular. At the close of the week brokers bought at 111 1/2 @ 111 3/4 and sold at 112 @ 112 1/4.

WHOLESALE PRICES CURRENT.

Corrected Weekly.

Quotations in Currency, unless Gold is specific

Table with 2 columns: Bagging and Baggings prices. Includes Kentucky and St. Louis, India, Borneo, Domestic, Methuen.

Table with 2 columns: Building Material prices. Includes Finishing Lime, Rockland Lime, Cement, Laths, Hair.

Table with 2 columns: Coffee prices. Includes Ordinary, Fair, Prime, Choice, Havana, Java.

Table with 2 columns: Cotton Ties prices. Includes Arrow, Fine, Superfine, Extra, Single, Double, Treble, Choice, Fancy.

Table with 2 columns: Glass prices. Includes French, 8x10, 10x12, 12x18.

Table with 2 columns: Grain prices. Includes bushel-Oats, Corn, Texas, Western.

Table with 2 columns: Hardware prices. Includes Iron, Country Bar, English, Slab Iron, Sheet, Boiler, Galvanized, Castings, American, Iron Axes.

Table with 2 columns: Lead prices. Includes 100 lbs-Pig, Bar, Sheet, Pipe.

Table with 2 columns: Nails prices. Includes American, Four Penny, Six Penny, Eight Penny, Ten to Sixty Penny, Wrought, German, American, Spikes, boat, 100 lbs., Steel, German, Cast, Plough.

Table with 2 columns: Hides prices. Includes Green, City Slaughter, Wet Salted, Dry Salted, Dry Flint, Mexican, stretched.

Table with 2 columns: Hay prices. Includes 100 lbs-Northern, Western.

Table with 2 columns: Lumber prices. Includes Yellow Pine, Calcasieu, do Pensacola, Flooring, Ceiling, Weatherboards, dressed, Pensacola, Cypress, Shingles, Cypress, Juniper.

Table with 2 columns: Molasses prices. Includes Texas, half bbls, Louisiana, do 1/2 & 1/4 bbls, Cuba, Syrup, do Golden, choice bbls, 1/2 bbls.

Table with 2 columns: Oils prices. Includes Coal, in bbls, do cases, Lard, in bbls, Linseed, raw, do boiled, Neatsfoot.

Table with 2 columns: Provisions prices. Includes Breakfast Bacon, Beef, Mess, bbls Western, do do Texas, do do 1/2 bbls do, Pork, Mess, bbl, Prime, do Rump, canvassed, Clear Sides, Texas, do Ribbed Sides, Clear Rib, Shoulders, Lard, prime, in tiers, do in kegs, Butter, Arkin, Northern, do Western, new, do do old, do Texas, Cheese, Western, do Choice Northern, do English Dairy, Potatoes, bbl Western, do Northern, Potatoes, bbl Texas, Onions, Sauerkraut, bbl, do 1/2 bbl.

Table with 2 columns: Sugar prices. Includes Texas, Prime, do Ordinary to Fair, Havana, Yellow, Louisiana, Fair, do Prime, do Choice, do Yellow clarified, do White, do B Coffee, white, A Coffee, white, Crushed, Leaf, Pulverized.

Table with 2 columns: Salt prices. Includes Fine, in boxes, 4 dozen, L'pool fine, 1st hands, gold, do from store, L'pool coarse, 1st hands, do from store.

Table with 2 columns: Tallow prices. Includes City rendered, County, Steam.

Table with 2 columns: Wool prices. Includes Coarse, free of burrs, Medium, Fine.

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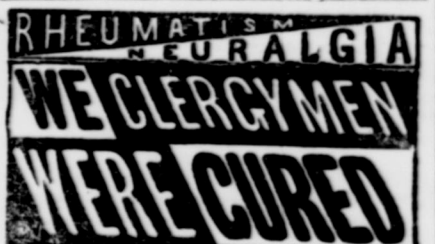
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THE AEOLINE. A most delicate, soft or breathing stop. THE VOX HUMANA. A baritone solo, not a fan or tremolo. THE PIANO. A beautifully toned Piano, which will never require tuning. See advertisement in another column. je25 3m

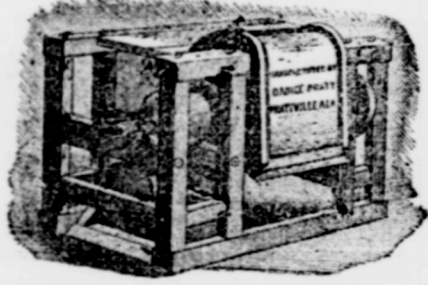
\$5 TO \$20 per day! Agents wanted. All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at anything else. Particulars free. Address G. Stinson & Co., Portland, Me. se25 1y

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Vent's Unabridged Illustrated Family Bible. 10x12 in. over 1,100 pp., profusely and very elegantly illustrated. Over 300 pp. extra matter, Bible Aids, etc. Elegant and durable leather binding. PRICE—No. 1, paroled, richly embossed, \$4.25. No. 2, 2d. 1/2 gilt, 1 clasp, \$3.50. No. 3, full gilt, 1 clasp, \$11.25 per set. cheaper than any other, and rapidly expanding more costly, but less desirable editions. AGENTS WANTED! MITCHELL & WALDEN, Feb. CINCINNATI, O. July 2 3m

H. SCHERFFIUS, HOUSTON, TEXAS, Agent for

PRATT'S COTTON GINS,



Stoppel's Iron Screw Cotton Press, STRAUB'S CORN AND WHEAT MILLS, Coleman's Corn and Wheat Mills, BUCKEYE MOWER AND REAPER, STEAM ENGINES, AND SAW MILLS, HORSE-POWERS, CANE MILLS AND EVAPORATORS. Send for Price Lists and Circulars. H. SCHERFFIUS, apr23 ly HOUSTON, TEXAS.

DR. O. FISHER'S CATECHISM ON INFANT BAPTISM.

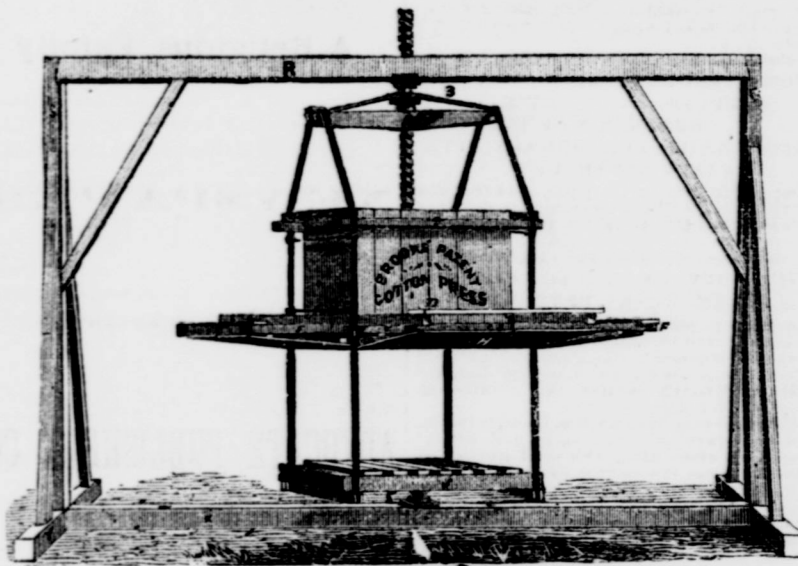
This work was called for by the Texas Annual Conference, and fully indorsed and highly recommended by the Examining Committee appointed by the Conference for that purpose. The report of the committee says: "It is a complete Theological Compend, as well as an exhaustive exposition of Infant Baptism." So that when the reader has mastered the question of Baptism, he is well versed in all those Theological questions which are of the greatest importance; while the whole is beautifully adapted to the capacity of children and youth; so that the work will supply a deep want long felt in our juvenile literature. This work, in manuscript, is now at the Publishing House in Nashville, waiting for the means to publish it. It will make a 12mo. volume of about 200 pages, and will require \$600 to stereotype it, and print, and bind in cloth one thousand copies. The writer has not the money, and therefore appeals to the preachers and friends of the church in Texas to come to the help of the Lord at once with the necessary funds to meet the expense of publication. This is not requested as a donation, but as an advanced payment for the book, for every dollar so contributed shall be paid back in books at cost and freight. If only 1000 copies are published, each copy will cost 60 cents at the Publishing House. If 2000, the price will be reduced considerably. The Texas Conferences need at least 5000 copies now to meet the wants of their Sunday-schools. This will require \$1800, and would reduce the price of the book to the schools to 40 cents instead of 60. My desire is to put this book into the hands of our people at once. The need of it everywhere is imperative. Do not lose a moment in forwarding funds for this purpose. Send all moneys to the undersigned, at Austin, Texas, in bank checks, postoffice money order, or by express. Several may unite in sending their money. Write your names plainly, without flourishes of the pen. Give postoffice and county, so that the books may be forwarded without mistake. O. FISHER. Austin, Texas, May 7, 1873.—my281f

GALVESTON, HOUSTON AND HENDERSON, RAILROAD.

ON AND AFTER MARCH 24th (Sundays excepted) Leave GALVESTON 6:15 A. M. Connecting at Harrisburg with G., H. & S. A. R. R. for Columbus and the West, connecting at Houston with International & G. Northern & Houston Texas Central Railways, stopping only at Harrisburg. ACCOMMODATION, stopping at all Stations. Leave GALVESTON 7:45 A. M. Connecting with H. & Texas Central for St. Louis and points North. Leave HOUSTON 6:45 A. M. Taking passengers from H. & T. C. R. R., connecting at Harrisburg with G., H. & S. A. R. R. for Columbus. Leaves HOUSTON 2:20 P. M. Accommodation, connecting with G., H. & S. A. R. R. at Harrisburg. Leaves HOUSTON 7:00 P. M. Taking passengers from H. & T. C. R. R., Central, International, and Great Northern. UNDAYS Accommodation, leaves Galveston at 10 A. M. Returning leaves Houston Union Depot at 2:20 P. M. Trains leave Harrisburg for Columbus daily (Sundays excepted) at 9:30 A. M. GEORGE B. NICHOLS, Superintendent. jan15 tf

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, ADVOCATE PUBLISHING CO. Galveston

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We now make only the largest size—ten foot. Every Press warranted up to 550 Cotton. PRICE—For 10 foot, Set Irons complete....Currency \$200 00 For 10 foot, with Cotton Box..... " 250 00 We have sold over FOUR HUNDRED of the BROOKS PRESSES in the State of Texas, and if there is a single man dissatisfied we are not aware of it, and would like to know. JOHN W. WICKS & SON, Agents for Texas. We, the undersigned, have purchased of JNO. W. WICKS, Agent, BROOKS' COTTON PRESSES for our customers in the interior, and so far as we have heard they have given entire satisfaction. BROWN & LANG, SKINNER & STONE, J. M. BRANDON & CO., WALLIS, LANDES & CO., WOLSTON, WELLS & VEDOR, HOBBY & POST, BATS & DEAN, ALFRED MUCKLE, LEON & H. BLUM, D. C. STONE & CO., LEE, McBRIDE & CO., GARY & OLIPHINT, ALFORD, MILLER & VEAL, CAMPBELL & CLOUGH, WM. HENDLEY & CO., WM. A. DUNKLIN & CO.,

THE DEERING HORSE-ENGINES Are, in the first place, MASSIVE IRON PILLARS, to be set up in the Gin-houses in the places formerly occupied by the revolving wooden axles of the old "running-gear," and thus to have the entire central weight of the seed-cotton and gin-stand floor resting solidly on the tops of them. We repeat—IRON PILLARS FOR STEADFAST CENTRAL SUPPORTS FOR THE GIN-HOUSES, WHERE BEFORE THERE WAS NO SUPPORT AT ALL. These Iron Pillars are, in the second place, TURNED AND POLISHED SPINDLES, on which the first movers of master-wheels of these new running-gear turn with the mules, and give motion to STRONG WROUGHT IRON COUNTER-SHAFTS, which pass directly through and are solidly supported by the pillars.

THE NEW GULLETT LIGHT DRAFT GIN Runs lighter, gins more cotton, makes a better sample and cleans the seed better than any Gin now known. Every Gin warranted to be a perfect piece of machinery. Write for Price List and Descriptive Circulars, to JOHN W. WICKS & SON, GALVESTON, TEXAS. jan22 '73 ly B. R. DAVIS. J. P. DAVIS.

B. R. DAVIS & BROTHER, DEALERS IN

FURNITURE & HOUSE-FURNISHING GOODS, SILVER AND SILVER-PLATED WATCHES, DIAMONDS AND FINE JEWELRY, FANCY ARTICLES, Etc., 68 STRAND, GALVESTON, TEXAS. jan5 ly W. L. MOODY. E. S. JEMISON.

MOODY & JEMISON, FACTORS FOR THE SALE OF COTTON, WOOL, HIDES, Etc., GALVESTON. Bagging and Ties advanced to our patrons at current rates, free of commissions. iv30 ly McMAHAN BROTHERS & CO., SUCCESSORS TO T. H. McMAHAN & CO., Commission and Shipping Merchants, STRAND, GALVESTON. Liberal cash advances made on consignments of cotton and other produce to their friends in Philadelphia, New York, Boston, Liverpool, Bremen, Amsterdam and Havre. feb5 '70 ly

CISTERNS! On hand a large stock of Cisterns of Pure Heart and well-seasoned Cypress, Orders for the city or country filled at a few hours' notice. EVERY CISTERN WARRANTED AS TO CAPACITY AND WORKMANSHIP. Every cistern put together, hoops fitted and fully tested before shipping. Full printed instruction with each cistern, so that any carpenter can put it up in two hours. Orders accompanied with cash or good acceptance promptly filled. Call or send for catalogue of sizes and prices. T. O. MILLIS, 106 and 108 Church street, near Tremont. P. O. Box 1098. At the Sign of the Cistern. nov13 ly

MENEELY & KIMBERLY, BELL FOUNDERS, TROY, N. Y. Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Illustrated Catalogue sent free. jely1 MATAGORDA HOUSE, (Lately kept by Mrs. J. W. Baldwin.) JOHN M. BARBOUR, Prop'r No. 20 west Market Street, feb5 GALVESTON. 3m

TO THE PLANTERS OF TEXAS. Office of Arrow Tie Agency, GALVESTON, Texas, Jan. 1, 1872.

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

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 ly

CHAS. R. LEE. J. J. McBRIDE Fayette Co. Galveston. LEE, McBRIDE & CO., COTTON FACTORS

And General Commission Merchants, (Hendley Building,) STRAND, GALVESTON, TEXAS. aug3-ly

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Price of each book, Bds. \$2.50; Cl., \$3.00; Full Gilt, \$4.00. The above volumes are quite unsurpassable, as each one is filled and crowded with the very best VOCAL MUSIC of its kind. Books are large, and wonderfully cheap. Pages full sheet music size. (200 to 250 pages.)

Remember our new Organ at Home, \$2.50 Home is not complete without it.

Look at The Standard, for Choirs, etc., 1.50 Cheerful Voices, for Schools, 50 River of Life, for Sunday-schools 35

The above books for sale by all dealers. Sent, post paid, on receipt of price.

OLIVER DITSON & Co., Boston. CHAS. H. DITSON & Co., july16 ly 711 Broadway, New York.

A WATCH FREE Worth \$20, given gratis to every live man who will act as our agent. Business light and honorable. Three hundred dollars made in 5 days. Saleable as flour. Everybody buys it. Can't do without it. Must have it. No gift enterprise, no humbug. KENNEDY & Co., Pittsburgh, Pa. j64 ly

B. J. WEST, Agent, MAGAZINE STREET, nov20 ly New Orleans, La.

SPECIAL NOTICES.

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

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 30,000 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.

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Best and Oldest Family Medicine.—Sanford's Liver Invigorator—a purely Vegetable Cathartic and Tonic—for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks, and all derangements of Liver, Stomach and Bowels. Ask your Druggist for it. Beware of imitations. mar26 cowly

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FRANK FABJ, General Agent. nov19 1y

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July 24 1y Galveston, Texas.

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

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

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

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

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

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

Without Expense to Shipper.

All Losses and Damages Promptly Adjusted and Paid.

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

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

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On and after Monday, Sept. 1, 1873, AN EXPRESS TRAIN

Will leave For Willis, Waverly, Phelps Huntsville, Dodge, Riverside, Trinity, Lovelady, Crockett, Grapeland, Palestine, Neches, Jacksonville, Troup, Overton, Kilgore, Longview, Tyler and Mineola. At 9:00 A. M.

Returning, arrives at Houston at 12:30 A. M. Making close connection at Longview with Texas and Pacific Railway for Marshall, Jefferson and Shreveport, and at Mineola for Dallas.

Connecting at Palestine, Westward for Douglas, Oakwoods, Keechi, Jewett, Marquez, Lake, Englewood and Hearne. Making close connections at Hearne with Houston and Texas Central Railroad for all points North and Northeast.

Passengers from New Orleans and Galveston going by this route change cars at the UNION DEPOT, HOUSTON.

Stages connect at Crockett for Nacogdoches; at Palestine for Athens; at Jacksonville for Rusk; at Overton for Henderson; at Jewett for Centerville; at Oakwoods for Butler and Fairfield.

Freights received at Houston from Connecting Lines, forwarded promptly. Claims for loss, damage or overcharge adjusted on presentation of proper papers to General Freight Agent.

For rates or further information, apply to H. M. HOXIE, Gen'l Supt. ALLEN McCOY, Gen'l Freight Agent. Houston, August 30, 1873. feb19

HOUSTON & TEXAS CENTRAL R. R.

CHANGE OF TIME.

On and after March 24, 1873, Passenger Trains will run as follows:

Accommodation Arriving at Red River City at 8:50 a. m. next day; at Austin 6:15 p. m. same day, and at Waco 7:45 p. m. same day.

DAILY Returning, leaves Red River City at 6:30 p. m. (Saturday excepted); Austin 9:10 a. m., and Waco at 8:00 a. m. (Sunday excepted) arriving at Houston at 6:30 p. m. 9:00 A. M.

Night Express, Arriving at Red River City at 5:15 p. m., and at Austin at 9:00 a. m. next day (Sunday excepted).

DAILY Returning, leaves Red River City at 9:50 a. m., and Austin at 6:30 p. m., arriving at Houston at 6 a. m. next day. 9:00 P. M.

Pullman Palace Sleeping Cars

Are attached to Accommodation Trains between Houston and Austin. Passengers for Waco must take Accommodation Train leaving Houston at 9 A. M.

The above Trains make the following connections, viz: At Hearne with International Railroad daily (Sundays excepted) North at 2:50 p. m. and 3:45 A. M.; South at 12:10 p. m. and 11:15 p. m.

At Waco, with daily stages to all points West. At Mexico, with line of hacks for Fairfield and Butler, on Sundays and Wednesdays. At Dallas, West, for Weatherford and Jacksboro, Mondays, Wednesdays and Fridays at 7 A. M.

Fort Worth, daily at 7 A. M. Southwest, for Cleburne, every Monday at 7 A. M.

Northwest, for Denton and Gainesville, every Wednesday at 7 A. M.

At Sherman daily, for Bonham, Paris, Clarksville, and Jefferson, at 9 A. M.

West, to Pilot Point, Gainesville and Jacksboro, tri-weekly.

At Red River City, with Missouri, Kansas and Texas Railroad, to all points, North, East and West.

At Ledbetter with daily stage for Ligrange. At Meade with daily stage for Bastrop.

At Austin with daily stage for San Marcos, New Braunfels, San Antonio and El Paso.

Through Tieske 8:30 a. at Houston and Austin to all points North, East and West, via Red River City and New Orleans, and at Hempstead and Ervan to all points North, East and West, via New Orleans. Also via stage lines to San Antonio, Weatherford, Fort Worth, Bonham, Paris and Clarksville.

Through Bills Liding eleven from Stations on the line of this road to New Orleans.

For through rates of freight, apply to A. ANGUS, Northern Agent, Red River City, Texas, and H. L. RABAZ, Western Agent, San Antonio. J. DURAND, General Supt. J. WALBO, Gen. Fr'ght & Ticket Ag't. jan21 1y

FOR SALE—A FULL SUPPLY OF CHARLES PRATT'S NON-EXPLOSIVE OILS

Reference to all our Insurance Companies. 1000 Cases 2-5 RADIANT OIL. 500 " 2-5 ASTRAL OIL. 500 " 12-1 " "

The Astral is an improvement on Pratt & Devoe's Photolite Oils, using the same burner. These Oils are superior to any heretofore offered in this market, as to safety and time of burning, and great saving against present cost of gas or candles. Call and see before buying other Oils.

WM. HENDLEY & CO., Agents for Pratt's Oils. feb10 1y