

Christian Advocate.

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

Vol. XXI--No. 22.]

GALVESTON, TEXAS, WEDNESDAY, OCTOBER 15, 1873.

[Whole No. 1062.]

Texas Christian Advocate.

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TEXAS UNIVERSITY, Georgetown, Williamson County, Texas.

Under the control and patronage of the Annual Conferences of the Methodist Episcopal Church, South, in Texas.

I.
1.—The Curators, entrusted with the supervision of the TEXAS UNIVERSITY, announce the opening of the coming session on the
First Monday in October, (6th) 1873,

under an experienced and competent Faculty.

2.—Thorough instruction, high scholarship, pure morals and sound health will be the ends aimed at, and by this measure, rather than by immense numbers, we desire the success and prosperity of the institution to be estimated.

3.—The curriculum will be enforced in eleven Schools, covering four years, which secures the highest degree, viz: "Master of Arts," and the other degrees with proper modifications as to the course and time for acquirement.

4.—The student is allowed to attend the Schools of his choice, provided he is in attendance upon not less than three besides School X, which is compulsory upon all.

5.—Examinations, written and oral, are held at the close of each term of five months, viz: in February and July, from which no student, desiring to rise in his class, is exempt.

6.—Monthly reports of conduct and scholarship are sent to parents and guardians.

7.—The schools are as follows:

- I. School of Pure Mathematics.
- II. School of Applied Mathematics.
- III. School of Latin.
- IV. School of Greek.
- V. School of Modern Languages.
- VI. School of English Language and Literature.
- VII. School of Mental and Moral Philosophy.
- VIII. School of History and Political Economy.
- IX. School of Chemistry and Geology.
- X. School of Physiology, Hygiene and Vocational Culture.
- XI. Commercial School.

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A Preparatory School, under an able and experienced Principal and proper Assistants, is open to those not prepared for the University Schools. The school will be provided with every facility for imparting first-class instruction, and securing a substantial ground-work for the higher course.

R. W. KENNON, F. A. MOOD,
President of Board of Curators. Regent.

II.

The Board of Trustees, charged with the administration of the Financial Affairs of the TEXAS UNIVERSITY, announce that from the session commencing 6th October, 1873, the following regulations obtain—in reference to all which the Curators and Faculty are denied discretion:

1.—Students, after examination and classification by the Faculty, are admitted to the Schools named on the Ticket received from the Treasurer.

2.—Students being eligible for not less than one term, monthly payments cannot be arranged for.

3.—No abatement of fees is allowed for tardiness or absence, except in cases of severe and protracted illness.

4.—After the second week of the term, changes from one School to another can be arranged with the Treasurer, with the consent of the Faculty, only by payment of an extra fee.

Rates of Tuition—In Currency, (PAYABLE IN ADVANCE.)

For One Term of Five Months..... \$30 00
For Scholastic Year..... 50 00
Contingent Fee..... 3 00

Board can be had, in families, at \$12 to \$15 per month.

The University building is complete in its arrangements. Georgetown is at the foot of the mountains, in a rich and beautiful country, with pure water, and near the San Gabriel, which flows over a rocky bed. It is safe from the visitation of epidemics, is sufficiently accessible by railroads and stages, is central, and near the Capital of the State. A double line of mail coaches passes daily between Waco and Austin through Georgetown. Students from above take the line at Waco; from below, at Austin.

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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 Centreville; at Oakwoods for Butler and Fairfield.

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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. Leaves HOUSTON Daily (Sunday excepted) 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). Leaves HOUSTON Daily (Saturday except d, 9.00 P. M. 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.

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 3:30 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 Mexia, 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 Lagrange. At McDade with daily stage for Bastrop. At Austin with daily stage for San Marcos, New Braunfels, San Antonio and El Paso. Through Tickets sold at Houston and Austin to all points North, East and West, via Red River City and New Orleans, and at Hempstead and Bryan to all points North, East and West, via New Orleans. Also via stage lines to San Antonio, Weatherford, Fort Worth, Bonham, Paris and Clarksville. Through Bills Lading given from Stations on the line of this road to New Orleans. For through rates of freight, apply to A. ANGUS, Northern Agent, Red River City, Texas, and H. L. RADAZ, Western Agent, San Antonio. J. DURAND, General Sup't. J. WALDO, Gen. Fr'ght & Ticket Ag't. jan22 tf

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President Board of Trustees.

CHAPELL HILL, August 22, 1873 [sep3 2m

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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

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july16 tf

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Mr. F. H. Linden,

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Mrs. Anna E. Bass,

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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.

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The course of study is ample 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, F. P. RAY, Secretary. Pres. Board of Trustees.

aug5 3m

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SAN MARCOS, Texas, Aug. 1, 1873.

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President.

JACKSON, La., August 16, 1873. [au27-3m

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jan17 1y

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July30 6m

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E. E. WILEY, President.

July16 8m

EMORY POSTOFFICE, Va.

Christian Advocate.

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

VOL. XXI--No. 21.]

GALVESTON, TEXAS, WEDNESDAY, OCTOBER 15, 1873.

[WHOLE No. 1061

THE POOR MAN'S SABBATH DAY.

BY GERALD MASSEY.

The merry birds are singing,
And from the fragrant sod
The spirits of a thousand flowers
Go sweetly up to God;
While in His holy temple
We meet to praise and pray
With cheerful voice and grateful lay,
This Summer Sabbath day!

We thank thee, Lord, for one day
To look Heaven in the face!
The poor have only Sunday;
The sweeter is the grace.
'Tis then they make the music
That sings their week away;
Oh, there's a sweetness infinite
In the Poor Man's Sabbath day!

'Tis as a burst of sunshine,
A tender fall of rain,
That set the barest life a bloom;
Make old hearts young again.
The dry and dusty roadside
With smiling flowers is gay,
'Tis open Heaven one day in seven,
The Poor Man's Sabbath day!

'Tis here the weary Pilgrim
Doth reach his Home of Ease!
That blessed house called "Beautiful,"
And that soft chamber "Peace."
The River of Life runs through his dream,
And the leaves of Heaven are at play!
He sees the Golden City gleam
This shining Sabbath day!

Take heart, ye faint and fearful,
Your cross with courage bear;
So many a face now tearful
Shall shine in glory there;
Where all the sorrow is banished,
The tears are wiped away;
And all eternity shall be
An endless Sabbath day!

Ah! there are empty places
Since last we mingled here;
There will be missing faces
When we meet another year!
But heart to heart before we part,
Now all together pray
That we may meet in Heaven to spend
The Eternal Sabbath day!

Our Material Resources.

Tree Culture for Timber.

Timber is very scarce in many portions of our State. Thousands of land holders own whole leagues of land without a stick of timber on them. Most of the farmers of Texas have more land than they care to cultivate, and it lies year after year producing nothing but tax receipts, etc. Now, would it not be a good idea to plant a few acres of this in forest trees? Select quick growing varieties such as soft maple, chestnut, walnut, hemlock, pine, etc. Cultivation will only be necessary two or three years, and then the shade will be sufficient to prevent the growth of weeds. Plant—say twenty acres—and after eight or ten years you can obtain from it all the rails you will need for repairs of fences, stables, etc., and firewood enough for your own use, and some to spare, without making any perceptible inroads upon it. Each year thereafter it will be increasing in value, and the first two or three years' cuttings will pay first costs, interests, taxes, etc.,

Nearly every farmer is striving to leave something for his children when he has made his demise. Could he do anything better for them with a less capital than to plant them a forest on the waste portions of land that can be found on most every farm? By a good selection of trees, and a little cultivation for the first few years, you could leave to your children a forest that, in thirty or forty years, would be worth

thousands of dollars. The growing scarcity of timber, by the constant drain upon our forests, for the thousand and one uses made of it, and for which no substitute can well be obtained, makes it appear to us that a forest of well selected varieties would be, indeed, very valuable thirty or forty years hence.—*Texas Farmer.*

Recipe for Farmers.

Every farmer who has to fence his land knows too well how quickly posts planted in the earth become rotten, especially in a damp spot. All of them will welcome the following process to prevent rotteness, a process as wonderful in its effects as it is simple and almost costless. It is taken from "*Le bien Public*," of Dijon, France:

Take linseed oil, boil it, and mix it with charcoal dust until the mixture has the consistency of ordinary paint. Give to the post a single coat of the mixture or paint, before planting them, and no farmer, even living to the age of patriarchs of old, will live long enough to see the same posts rotten.

"Some years ago I discovered the way of rendering wood more durable in earth than iron itself," says the author of the communication, "but it seemed to me so simple and so inexpensive, that I did not think it worth while to make much ado and fuss about it. Posts of soft wood thus prepared were removed after seven years in earth, and were found as sound as when they were planted. The only precaution to take is to use only well dried posts before covering them with the charcoal paint."

The above recipe is certainly cheap, and seems to be well worth the trial. If what is said of the efficiency of that simple and cheap (about two cents per post) process be only half true, certainly it would save yearly millions of dollars to the farmers and telegraph companies; for it is said that the farmer, even in his teens, who will plant posts having received a coat of this Perpetuity Post Paint will never live long enough to see the same posts rotten.

TO MAKE FARMING A SUCCESS.—Much of the success we observe among the best classes of farmers, says the *Rural World*, results from calculation, skill, and energy. A man, to fully succeed on the farm, must be an intelligent investigator. He should at least understand the character of his soils, and how to handle them, and the best time to do it. He should understand the principles of the laws of nature fully and clearly. He must know the effect of each manure upon each particular soil. In fact, the successful farmer must be a scholar and a teacher. It is not enough that he knows, mechanically, how to plow, sow, and reap. He should understand when to do it, and the relation of the elements, one to the other. The benefit of a rotation of crops should be a part of his farm knowledge; subsoiling, the application of manures, and their effects upon each particular cereal, should be clearly understood. Any man can be a botch on a farm if he wills it; but to have success in farming there is much to learn. To be a complete farmer, there is as much study, research and experiment necessary as to fit a man to be a physician, merchant, or lawyer.

The Vegetable Garden.

Though much has been said and written on this subject, yet comparatively few people attach to it the importance which it deserves. No small part of the support of a family can be found in a well-cared-for vegetable garden. We have noticed many gardens, in both city and country, going wild, which would, if properly cultivated, supply more vegetables, of good quality, than their owners could use all the year round. For the few who tend their gardens well, there are many who go to work so thoughtlessly, and so slovenly, and with so little sense about a proper application of labor, that they may well decide that it is cheaper for them to buy their vegetables in the market. Even farmers, as a class, are negligent of their vegetable gardens. Some seem to think such gardens unworthy of their attention, and others look on the little labor which they call for as disturbing the work of the farm. Now, let any one take the trouble to think how small a spot of land, well tilled, will grow more vegetables than a family can use, how important it is to have a full and varied supply of the choicest kinds each day in the year, and, as we have already said, how much of the healthful support of a family such a garden will afford; and the intelligent farmer will not, after all, look on it as the last unfruitful portion of his cares. Even when the farm is snow-covered and frost-bound, he may find in his well-stored cellar and fruit room enough of all the products of his garden, many of which may be kept the greater part of the year by simply protecting them from frost, while others of the more delicate kinds may be canned and kept almost as fresh as when they ripened on their parent plants. Who that lives in the country ought not to feel ashamed to be without a fine garden full of the fruits of the soil? The care of such a garden would tend to profit as well as health, and many an hour which might otherwise be wasted, or worse employed, can be well spent in the vegetable garden.—*Pen and Plow.*

PROTECTION OF IMMIGRANTS.—It is understood that among the recommendations of the Immigration Commissioners to Congress will be the following:

1. The conclusion of a treaty between the United States and the principal foreign powers which shall provide for the appointment of joint inspection agents for emigrants upon the high seas, that such agents be placed upon every ship carrying a minimum of 300 emigrants, and shall act as official intermediaries between the emigrants and the captain.

2. That the railroads of the United States be compelled to dispatch immigrant trains with the same speed as regular trains.

3. That railroads of the United States be compelled to pay to the heirs of immigrants, killed by accident, \$5000, which sum is to be collected in the manner prescribed by most State statutes in like cases.

WE renew our request to our friends who wish to bring their section of the State before the rest of mankind, to send us a report for this page of our paper

What are Farmers' Granges?

This question has been frequently and daily propounded to us recently. Having mingled some during the last several days and had free converse with members of the Granges, we think that the elements of a Farmer's Grange are promptly summed up in the following:

It is an organization of farmers. It has for its object, improvement. It is designed to elevate and enlighten the farmer. It would better qualify him for his God-given profession. It aims to bring about these objects by association. It unites those of the same calling into one grand brotherhood for the protection of all. It establishes in every neighborhood a lecture-room, which is the Grange itself, in which the most important truths are unfolded. It disseminates valuable information, that all may be benefited. It collects as well as disseminates. It receives knowledge as well as dispenses it. It is an intellectual institution. It calls for an exercise of the mind. It brings mind in contact with mind, and by the contact other minds are illuminated by the friction. It makes active and tangible what has been before dormant and useless. It shows the importance of cultivating brains as well as soil. It demonstrates the fact that, as rich harvests are developed by brain culture as much as by soil culture, a great crop of weeds has grown up and smothered out the useful plants by the neglect of brain culture. The Grange is a social institution; it makes a grand brother and sisterhood; it unites by strong ties those who have been strangers; it makes each feel an interest in all, and all in each; it heals up the wounds of the unfortunate; it administers comforts to the sick and alleviates the sufferings of the distressed; it is a husband to the widow and a father to the orphan; it makes every neighborhood one kind, affectionate family. It is a financial institution; it seeks to obtain for its members the highest price for their products; it looks to the good of all; it learns how and when the best prices can be obtained; it cuts the Gordian knot which has bound the farmer to the middle man, who has absorbed the chief profits of his labor; it buys the necessaries of life where they can be got cheapest and best; it throws its protecting arms over and around all, and would make them more independent.—*Kansas City Times.*

TEXAS FARMER.—We are in receipt of this new journal, and take pleasure in placing it on our exchange list. It is devoted to the agricultural and stock-raising interests of our State. D. N. Dodson, editor and proprietor, is evidently well qualified for the task he has assumed, and we doubt not the material interests of our State will find the *Texas Farmer* a valuable auxiliary in developing the vast resources with which we are blest. The *Farmer* is published at Austin, is a handsome, well filled weekly, and will be furnished to subscribers at \$2 per annum.

THE grasshoppers have appeared in large numbers in Hood county, to the damage of the cotton crop.

Our Outlook.

SOUTHERN METHODISM.

—We find the following in the Nashville *Christian Advocate* of the 4th:

The Western Virginia Conference held its session at Ashland, Ky., beginning Sept. 17th. The day of closing is not given. Bishop Marvin presided, and Wm. Gains Miller, as usual, Secretary. Fourteen were received on trial; 3 into full connection; 4 readmitted; 1 received by transfer (W. B. Kavanaugh); R. E. Walden was elected and ordained deacon; 11 local preachers were elected, and 10 ordained deacons; S. F. Burgess and J. Martin were elected and ordained elders; J. S. Jenkins, S. P. Cumming, B. Hull, L. Chevrou, S. F. Burgess, located; 4 supernumerary; J. A. West superannuated; Robt. Fox died—the Secretary will be so good as to forward us the memoir; J. E. Williams was expelled; members, 11,657; increase, 254; local preachers, 17; decrease, 9; infants baptized, 272—last year, 282; adults, 522—last year, 540; Sunday-schools, 180—last year, 185; teachers, 1313—last year, 1816; scholars, 7157—last year, 7952; necessary for claimants, \$1000—last year \$1200; collected, \$639 99—last year, \$449 56; for Missions, \$860 47—last year, \$535 67. The next session is to be at Philippi, Barbour county, West Virginia. The Secretary speaks in enthusiastic terms of the session, and of "our Western Bishop." Dr. McFerrin gives us an interesting account of his visit.

—The Columbia Conference held its session at Brownsville, Oregon, Sept. 3—8. Bishop Doggett presided—J. Emery, Secretary. One was admitted into full connection and ordained deacon, viz.: F. D. W. Mays, who was received by transfer from Holston Conference. J. Wallen (local) was elected deacon. R. T. Weatherly located. G. Curtis died. Members, 1054—last year, 1048; local preachers, 18—last year, 14. Baptized, infants, 41—last year, 35; adults, 66—last year, 36; Sunday-schools, 7—last year, 9; teachers, 49—last year, 47; scholars, 290—last year, 276. Collected for Missions, \$307 30 (gold)—last year, \$192 05. Next session at Salem, Oregon.

—Bishop Keener gives an interesting account in the New Orleans *Christian Advocate*, of a visit to the Alexandria (Louisiana) district conference. He says: "Every circuit had a new church building, or built this year, and some, two or three. Over 300 members had been added, and the collections were better than last year." A revival was in progress, and up to time when he left there had been 25 added to the church.

NORTHERN METHODISM.

—The New York *Christian Advocate*, of Sept. 18th, says: "Bishop Morris, whose severe illness was noted last week, is gradually improving. Bishop Scott is vigorously at work again. Referring to the presiding over the Central German Conference, Indianapolis, Rev. Dr. Bayliss writes to the *Western Advocate*: 'Bishop Scott was in excellent health. We entertained him at our house, and have not seen him looking better in ten years. Of course age is pressing upon him with some weight, but his work does not seem to worry him at all. He returns to Philadelphia, where he is to reopen a large church on Sunday, Sept. 15th, after which he holds the Western New York Conference, Sept. 24th, at Albion, N. Y.'"

—At the close of the forcible sermon on Tobacco, delivered by Rev. D. C. House before the last camp-meeting at Williamsburg, Conn., it is stated that twenty ministers came forward

and foreswore the use of the weed from henceforth for evermore.

EPISCOPAL.

—The sum of \$38,000 has been raised for a Protestant Episcopal Church in the city of Rome, and \$24,000 are needed to finish it. The title invested is in a Board of American trustees. The church is to be named St. Pauls.

—The *Church Journal* (Protestant Episcopal) says there is in New York city an Episcopal order called "The Confraternity of the Blessed Sacrament," organized to propagate the worship of Christ present in the elements, and prayers for the dead; it also pretends to familiarize the church with Romish names, "vespers," "mass," "celebrant," "crucifer," etc.

—Irish churchmen have taken the alarm at the progress of Romanism in the English Church, and have founded a "Protestant Defense Association" for themselves. To be sure, Ritualism has no foothold whatever in Ireland, but there is no telling when it may begin to spread there, and its opponents, the Evangelists, propose to be in time to meet it. The revision of the Prayer-Book is a point of controversy at present in the Irish Episcopal Church, one party claiming that certain portions of it tend to inculcate Romanism.

PRESBYTERIAN.

—There is but one county in Pennsylvania where no Presbyterian church exists, and that is McKean.

CONGREGATIONAL.

—Illinois is divided by the Congregationalists into six districts, comprising seventeen counties each; one of them has just held a convention, at which it was voted to hold a series of institutes, continuing two days, in each of the seventeen counties of that district, during the thirty-four consecutive days immediately preceding Christmas.

BAPTIST.

—The Richmond *Religious Herald* appeals to Baptists, North and South, to throw to the winds their hardness of heart, and once more unite in the work of evangelizing the world.

—The Baptist laymen of Iowa have put their hand to the church plow, and propose to raise all the money their State Convention needs. They are to meet in connection with the convention next month at Iowa City and become its right arm as financial men, while the regular organization devotes itself to finding out and ministering to the needy fields of the State. The plan for raising funds inaugurated by the laity meets general approval, and will relieve the convention from a usually embarrassing feature of its proceedings. A little more business tact and foresight is just what our churches need in prosecuting their benevolent schemes. Let the laymen have a voice in their management.

OLD CATHOLIC.

—The Emperor William of Germany has formally recognized the status of Bishop Reinkens as a Bishop of the Catholic Church.

CATHOLIC.

—The Catholics, confident of the recovery of the temporal power of the Pope, are raising a fund for the erection of a church in the most conspicuous part of Rome, to be dedicated to the Sacred Heart of Jesus. The building is to be commenced on the day of the downfall of the present government.

—The London *Spectator* describes the situation in Geneva, Switzerland, as follows: "Geneva as a city appears to have seceded from the Catholic Church. The Grand Council has formally passed the bill for the organ-

ization of Catholic worship by 63 to 7. The three cures will henceforth be elected by the people, will take the oath to the constitution, and will be suspended for four years if they break it. As no bishop will recognize cures so elected, and the Pope will excommunicate them, this is equivalent to a suspension of the Catholic Church in Geneva until the quarrel is healed.

—An Iowa paper says a new Catholic diocese has been created in this State, with Davenport the seat of the diocese. The Very Rev. Father Muhl Seipen, of St. Louis, is said to be the new bishop. The boundaries of this diocese have not yet been made public.

—The Watertown (Wis.) *Republican* contains a communication severely criticising the proceedings connected with the laying of the corner-stone of St. Bernard's (Roman Catholic) Church on Sunday, Sept. 14. A large number of Roman Catholics were present, who seemed to enjoy themselves to the utmost. The parade of brass bands and military companies and the free use of intoxicating liquors seem to have been marked characteristics of the occasion.

—By the new Geneva law regulating Catholic worship, it is more than probable that the "Old Catholics" will come into possession of the city churches. The movement, with Hyacinthe at its head, is remarkably successful. They are already talking of electing an Old Catholic Bishop for Switzerland as they have done in Germany.

UNIVERSALIST.

—A convention of Universalist ministers was in session in Washington for several days last week, and considerable surprise was manifested in Methodist circles by the fact that the pulpit of the Metropolitan M. E. Church, Washington was occupied by one of their ministers on Thursday evening. Rev. E. H. Chapin, of New York, preached there to a very large congregation, the service having been opened by one of the leading Methodist preachers of that city.

MISCELLANEOUS.

—Gavazzi was very severe in a lecture in London on the English Ritual. He said he was prepared to affirm that in Roman Catholic churches, even in Rome itself, the pantomimic performances of the Ritualists were not carried so far as in some of the High-churches in England.

—The British and Foreign Bible Society spent \$70,000 last year in sending the Bible to Austria. One Old Catholic priest sent for fifty copies of the Protestant Bible in order that his people might read it and judge for themselves.

—The Rev. Dr. Burt, now traveling in Palestine, pronounces Jerusalem "the filthiest and nastiest town in all the filthy and nasty Orient. The whole city is as Tophet and the vale of Gelienna, except that there is no burning going on there."

—Late advices from Japan state that the Department of Religion has published a notification that six women have been appointed preachers, and that attention must be paid them, as they are rich in knowledge.

—Archdeacon Denison, in the course of a sermon on the question of Confession, said: "If the Scriptures said one thing in England and the *Times* newspaper another, 500 out of 510 people would believe the *Times*." We do not believe it.

—Instrumental music, which fifteen years ago was not to be thought of in the Scotch Presbyterian churches, is now becoming very popular. Since the Assembly of the Established body voted to allow its congregations to use organs and harmoniums, they are rapidly finding their way into the churches. Even the quiet, out-of-the-way districts must have their expensive organ, one

of the latest instances being that of the old church in the west of Scotland, in whose graveyard rest the remains of Burns' "Highland Mary." The Scotch Free Church still gets along without instruments.

—The Presbyterian Church in the Canadian Dominion numbers 19 presbyteries, 633 regular charges, and 51,397 communicants. The total of contributions during the year, for congregational and benevolent purposes, was \$550,901, an average of \$10.97 to each member.

—A Baptist chapel, in the city of Paris, has just been completed, capable of seating 600 people, at a cost of \$60,000. Mr. Spurgeon and Rev. Dr. Neale, of Boston, are expected to participate in the dedication services.

—The average salary of Methodist ministers in California is said to be about \$992 per year; that of the Congregational ministers about \$1100.

—The Baptists have 41 associations in Illinois, 879 churches, 437 pastors, and a total membership of 59,248, being an increase of 1118 during the past year.

—In Prussia, according to the latest statistics, there are 15,614,890 Evangelicals, 31,693 Lutherans, 12,792 Baptists, 12,792 Mennonites, 14,644 Moravians, 3324 Irvingites, 1920 Old Catholics, odd sects, 14,611; Roman Catholics, 8,950,679; Jews, 776,000, and about 1,200,000 Greeks.

—There are about fifty thousand Sunday-school scholars and four thousand teachers in Germany.

—The New York *Independent*, in its last issue, makes a plea for the comprehension of the Universalists in the Evangelical Alliance. Of course.

—They have a rather lively way of expressing their religious sentiments in some parts of Great Britain. Not long ago Archdeacon Denison presided at a harvest festival at East Brent. A multitude of persons, in whose eyes the ritualism of the venerable deacon finds no favor, got up a counter demonstration on the outskirts of the parish. If we must believe the *Daily Telegraph*, effigies were suspended from gibbets with the mottoes, "No Popery," "No Priests," "No Idolatry," affixed to them.

—A Bulgarian, named Ekonomoff, one of the first graduates of Robert College, Constantinople, has come to this country and entered Drew Theological Seminary to fit himself as a preacher and missionary to his fellow countrymen. He will be under the Methodist Bulgarian mission.

—Wesleyan Methodism, referred to before this as one of the powerful and still growing confessions in England, proposes now to propagate itself in the neglected villages and hamlets of the kingdom, and a quarter of a million sterling is the sum mentioned to be raised to further the movement.

—The *Congregationalist* thinks that there is not much in the thrust so often made that it is the Protestant ministers who take vacations, while the Roman Catholic priests are always at home; because "when one looks deeper, there is quickly seen to be a vast difference in the quality of the work performed by the two classes, and consequently in their need of relaxation—as much, indeed, as between a sewing-machine and a seamstress."

—The Dean of Canterbury, who is a delegate to the Evangelical Alliance, has brought a letter from the Archbishop of Canterbury to the Alliance, "expressing the hope that this General Conference may promote unity in all forms of Christian belief." The Dean himself says there is "a general feeling among the members of the Church of England that the dividing line separating the Established Church from other denominations should be less marked."

Family Worship.

MR. EDITOR—This oft neglected duty engages serious attention, and although it is true that nowhere in Holy Writ family worship is enjoined by an express precept, nevertheless it is so recognized that we cannot but regard it a duty which is the will of God that his people should observe. It is enforced by the most venerable names, for Abraham, Isaac and Jacob, and, in fact, all those who stand the highest of the human race for their excellence, purity and holiness in the sight of God, were most eminent and abundant in the exercise of this Christian duty.

In proof of this, we may appeal to the practice of Abraham and his immediate descendants, who, in all their wandering about from place to place, were careful, wherever they for a season settled their families, to make provision for the worship of God. As surely as they pitched their tents, so surely did they build an altar, and call upon the name of the Lord. We have God's commendation of Abraham's conduct as the head of a household: "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that I may bring upon Abraham that which I have spoken of him."

We will cite another proof in connection with Jacob's charge to his household: "Put away the strange gods that are among you, and be clean, and change your garments, and let us arise and go up to Bethel, and I will there make an altar unto God."

At a later period we find Joshua in the same spirit, declaring, not for himself only, but for his "house," that they would serve the Lord. David, at a still later period, is presented as returning from a solemn religious festival "to bless his house;" and in every instance the fact is mentioned in such a way as to imply commendation.

Can we deny that the family worship of God was recognized in these patriarchal households? and that God accepted that worship as what they were in duty bound to render unto him?

On the other hand, God threatens to pour forth his fury upon the families that call not upon his name; their conduct is displeasing to God, and their danger is imminent—as an eminent minister has forcibly expressed it: "A family without prayer is like a house without a roof—it is uncovered and exposed." "An older and still more eminent writer has put it: "Dismal, horrid clouds of wrath hang over such families, that will be discharged in terrible, destructive storms."

Such are a few of the many considerations by which a regard to the duty of family worship may be enforced on the attention of all Christian parents, and upon all who acknowledge God, and profess obedience to his Word. Seriously and candidly pondered, we cannot but feel assured that they will establish the conviction that family worship is family duty which must by no means be neglected. How dreadful does the scripture represent the indignation of the Almighty against the negligence of parents with regard to their children's spiritual welfare! And yet, alas! how often is this great duty in part or wholly neglected! It is impossible to estimate the amount of good and lasting impressions made upon the minds of children from being summoned day by day to join their parents in acts of religious service around the family altar.

On the other hand, where family worship is neglected, or attended to in careless, irregular manner, what an impediment is cast in the way of parental instruction and counsel! Can it be reasonably expected that children will believe their parents to be serious when they tell them to fear a God, to

whom they never hear their parents pray? Will not the absence of example in this case be sufficient to paralyze the most weighty and cogent counsel, and the whole process of parental religious instruction be regarded by the child with indifference or scorn?

Home is intended to be the happiest, holiest spot on earth; but that desirable end is only attained where the family altar stands in the midst, and the presence and blessings of God are daily invoked, and the family becomes a Christian band. A. G. M.

CANEY, Texas, Sept. 20, '73.

Austin Station and Mission.

MR. EDITOR—The last two Sundays of August were occupied by our joint station and mission camp-meeting, about six miles north of the city. Here we have deeded to the church, for perpetual camp-meeting purposes, a beautiful lot of some ten or more acres.

A short time before the meeting, Brother J. W. Whipple, with characteristic energy, assisted by that large-hearted layman, Brother Coleman, determined to honor the Lord and accommodate his people by putting up a large and permanent shed to cover the congregation. The enterprise met with public favor, and on Saturday A. M., the second day of the meeting, the shed was finished, fifty feet square, with a purpose to enlarge as soon as practicable.

We had the assistance of Rev. Brother Thornberry, of West Texas, and Rev. Dr. Lane, of Northwest Texas. We had some glorious conversions, and eighteen additions to the church. One since, (the fruit of the meeting,) making nineteen in all; but several are expected to join. Rather strange, all our campers, sixteen in number, were from the city charge, excepting Brother Whipple's tent.

We did not have as many converts as we had hoped, but for these we are thankful. Only a part of them belong to the city. We have prayed and labored for a glorious revival in Austin, but it has not yet come, as we hope it will. The church here, however, is steadily growing. Our general class every Sunday afternoon still continues to be owned and blessed of God, and is a great power for good; yet many of our people stay away from this precious means of grace.

Our "Austin Female College" has started off at flood-tide. About one hundred pupils now in attendance, and still more in prospect. Everything is full of promise. There is room with the president for several boarding pupils. Tell your "Island City" maidens to come up to this delightful and healthful place, and get a finished education, in good society, equal to the best in the "Old States." No need to send your daughters away to the States, at an additional cost of hundreds of dollars in going and coming. Here, within a ride of twelve hours from Galveston, we have as fine health and as good society as in the mountains of Virginia. Come to Austin, and build up our home institutions. Let Texas help herself first, and then, if necessary, help them abroad. "He that provideth not for his own has denied the faith!" O. FISHER.

From St. Marys Circuit.

MR. EDITOR—We have just closed a camp-meeting that was a grand success. The meeting was held at Pleasant Grove chapel, twenty-five miles northwest of St. Marys and twelve west of Refugio. Brother DeVilbiss, our beloved presiding elder, was with us, and preached with great power; also Brother Denton, of the Beeville circuit, who preached to the general satisfaction of the people. Brother Cottingham, local preacher, and Brother McCain, Presbyterian, were present, and did splendid work. The meeting commenced on Tuesday night before

the third Sabbath in September, and closed Tuesday following. The interest was varied, but throughout the meeting a solemn awe pervaded the most of those who were in attendance. Our people displayed much taste in erecting the arbor and arranging the seats, and great liberality was shown in supporting the meeting. May the God of our fathers prosper them and their children's children. The power of God was with us to the awakening of sinners and to the warming up of Christians. The church was greatly and graciously revived.

On Saturday night it seemed to me that every Christian under the arbor was shouting. It was good to be there.

Tuesday night, which was the last night of the meeting, Brother DeVilbiss preached and led in the shouting. His prayer at the conclusion of the services, for penitents, for the church, for the pastor, and for the people at large, surpassed anything I ever heard. Six persons were received into the Methodist Episcopal Church, South. That sounds small, I know, but it must be remembered that Methodism here has had to contend against the combined powers of denominational strife. I believe an influence has gone out from the camp-meeting that will tell to the surrounding country what Methodism is doing and what it intends to do. Seed, no doubt, has been sown that will spring up and "bring forth fruit to the honor and glory of God." Harmony among the preachers predominated, and the preaching was all good. The presiding elder's sermon on Sunday at 11 o'clock on the text, "What I have written I have written," was superb and soul-stirring. Brother DeVilbiss is undoubtedly the right man in the right place. I think that I can say with impunity to my conscience, that the entire circuit is improving spiritually and financially; and were the members to lose sight of all contentions and become as one man wholly and solely consecrated to God, Methodism would soon take the country as by storm. And to make Methodism a power in the land, Methodists must of necessity be a people of one work, and that work interspersed with faith. All work must be done in faith, "for whatsoever is not of faith is sin." I want to say here that I have no patience with a person who lives in the Methodist Church and is not a Methodist from principle unless he is cut off from the church of his choice. Principle should be involved in everything that a person undertakes; if not, it is a failure. (I mean the undertaking; it matters not what that is). Why is it that we have so many members that are foul blots upon the very name of Christianity? We answer, "lack of principle." I dislike to hear a Methodist holding to some Baptist dogma or Campbellite tenet. Give me one man who is a Methodist from principle, and he is worth more, and will do more to build up the church, than one dozen of the milk-and-cider sort. The ministry should labor to indoctrinate our people. Baptist preachers do it before they are half-fledged.

Yours truly, M. A. BLACK.
REFUGIO, Sept. 26, 1873.

MR. EDITOR—I am happy to be able to give another account of the wondrous work of God in our midst for the readers of the ADVOCATE.

We appointed a meeting, to begin at Lyon's schoolhouse (Scyene mission) on the 13th ult., but the brethren got ready and began the meeting on the evening of the 11th. (I have observed that where the people "make ready" and are in expectation, they seldom fail to have a glorious visitation from on high; but where they fail in these respects, they are apt to fail to have a revival). Owing to sickness, I did not get there until the following Sabbath at 11 A. M. By this time the good work had begun. There were

about ten conversions that night. The meeting continued until the night of the 21st, and closed. The meeting resulted in forty or fifty conversions, thirty-eight accessions, and the church greatly revived. To God be all the praise!

I was not able to preach but once during the meeting, by reason of having the bronchitis. Our local brethren did nearly all the preaching. Brother Hacker, of the Cumberland Presbyterian Church, was with us most of the time, and preached with great effect.

I am to start to the upper end of my work to-morrow morning to hold a "self-sustaining camp-meeting," and hope to be able soon to send more cheering news from this portion of "God's heritage."

Respectfully yours, in Christ,

JAS. P. ROGERS.

SCYENE, Sept. 25, 1873.

Lone Oak Circuit.

MR. EDITOR—You may testify to your readers that God has been gracious to us of Lone Oak circuit, as well as other parts of his vineyard, this year.

During the past seven weeks, some seventy persons have professed regeneration and about fifty have been added to the church.

The field is still white unto the harvest, and we are praying for a still larger number of conversions and accessions. Among the additions are several young men of great promise to the church.

Having concluded our first "round" of protracted meetings (less one), we shall next commence a series of self-sustaining camp-meetings. May God vouchsafe to us his presence and power. Pray for us. Yours in Christ,

D. F. FULLER.

LONE OAK, Aug. 28, 1873.

The Power of the Gospel.

There they are, with spirits fierce as demons, with dispositions as savage as blood and death! What shall subdue those spirits, and turn those savage dispositions into tenderness and love? There is nothing but the gospel can do it. Yonder is a host of men, armed with instruments of death, clothed in frightful dresses, and they send forth a hideous cry! The neighbors tremble and flee; they know that cry, and they now look for nothing but fire, and wounds, death! What shall stop the march of those ministers of ruin? The gospel can stop them. It can change the warrior into a minister of peace. It can strip those ministers of death of the savage garments, and clothe them in garments of meekness and love. It can teach those men, whose work has been mischief and blood, to work for each other's good, and toil for the happiness of the universe. It has wrought such wonders, it is working such wonders now, and it will not cease to work until it has cast out the last demon, and bound the race of mankind to each other by the strong and indissoluble sympathies of Christian love.

SAN FELIPE.

T. W.

MISSIONARY.

Repeated personal investigations of the Chinese missions lead Bishop Alford to say, in the *Mission Field*, that the work in China is sound and real, that it is an expanding work, and that, without depreciating the value of the European and American missionaries there, it is the native clergy and agents who can best reach the Chinese people. The latter should be largely increased in number.

—Admission to the meetings of the Evangelical Alliance is to be by ticket. A ten-dollar bill buys a ticket for the entire course of meetings, with the noon lunch. Simple admission tickets are free.

Correspondence.

MR. EDITOR—The debate that was announced to take place between Rev. William Price, of the Methodist Church, and Elder J. R. Clarke, of the Baptist Church, was, after the usual preliminary arrangements, commenced at Alvarado, in Johnson county, on Monday morning, September 8th.

It was thought that the subject of "The Church" would be the first proposition discussed, but Mr. Clarke desired the minor propositions should first be considered, and the question "Are infants proper subjects of baptism and membership in the church of Christ?" was presented as the first in order.

Mr. Price opened the debate, bringing children into the church under the Abrahamic covenant, under the law of circumcision, and elaborating the great plan of atoning mercy in the development of a system of religion in Christ, who substituted baptism as the seal of the covenant to his people for future generations.

Mr. Clarke denied that God had ever made but a temporal covenant with Abraham. His spiritual covenant was with Christ; which he attempted to force upon his hearers by perverting the sacred record with positive assertion.

Mr. Price, in his rejoined, called attention to the fact that it took two parties to make a covenant, and if Christ was God he could not covenant with himself; and then proceeded to give further proofs that the church was organized in the family of Abraham, which was followed by a repetition of Mr. Clarke's former speech, denying emphatically that there ever was a church before the Day of Pentecost, and that there never was any necessity for children to be received into that church; and that Christ had never intended them to be placed in this relationship, and had, therefore, never made any such provision. Such a declaration grated harshly upon the ears of many of the vast concourse gathered on that occasion. When Mr. Price asked him if God had permitted the inhabitants of earth to live and die for four thousand years without church privileges, he answered that "the Jews lived under a theocracy." And when he asked the meaning of "the mercy seat, the sacrifices, the altars, the ark of the covenant, the preaching of Jonah," there was no response. Mr. Price demonstrated most conclusively that children had always been proper subjects of membership, and Christ accepted them in his day; and, appealing to this gospel truth, the Holy Ghost blessed the Word, while his gracious influence warmed the hearts of many true believers, who praised God that they could take their children with them into the church of Christ. The Divine sanction was given to this great truth that day, and many that heretofore had doubts in reference to their duty in consecrating their children to God in baptism, were edified and so confirmed in this faith that they brought their entire households and had them dedicated to the Father, Son and Holy Ghost.

On Sunday afternoon Brother Price preached upon the subject of "Holy Ghost religion" to a large congregation of people, when Christians of various names and orders—Methodists, Presbyterians, Campbellites and Baptists—wept and praised God together; and at the close of the services he baptized thirty-four children. Were we all full of "new wine," Mr. Editor? No; "it was but the third hour of the day."

The second proposition—"immersion, the only true mode of Christian baptism"—was affirmed by Mr. Clarke, who appealed to the lexicons to settle the question by defining "baptizo." He admitted that *bapto* would some-

times mean to wash or dye, but then only secondarily. He followed Mr. Campbell in his debate with Mr. Rice very closely, and claimed the decision of the question turned upon the meaning of "one word," which forty-four distinguished lexicographers gave to mean "to immerse, to dip, to plunge."

Mr. Price carried him back to the *septuagint*, and reminded him of the true meaning of the old word "*taval*," which the seventy learned Jews translated *baptizo*, and what the fathers understood by the term.

Mr. Clarke had no use for the old Bible in this discussion; the translators themselves never defined the word, but merely "anglicised it."

Mr. Price then referred to Walker, Webster and Worcester to give the true meaning, which idea Mr. Clarke ridiculed, as "baptizo was Greek." Mr. Price appealed to the definition of the seven profound scholars, quoted by Mr. Ditzler, to sustain the position that "baptizo" means to sprinkle, pour, wash, etc., as truly as it does "to immerse, to dip, and to plunge." The authority produced a flutter, and Mr. Clarke admitted that he had never heard so much as the Wilkes and Ditzler debate, sneering contemptuously at such "second-hand" testimony, especially as coming from such an obscure source and from such an insignificant man as Mr. Ditzler. When Mr. Price showed that Mr. Ditzler had the books before him and read the text which Mr. Wilkes never denied, and forced the fact home that immersionists had always relied upon the meaning of the word *baptizo* to support their theory, and as truly garbled its signification, Mr. Clarke cried, "Away with the lexicons; we have no use for Greek grammars and dictionaries. I want Brother Price to read with me the third chapter of Matthew in the original, and make sense by translating the word 'baptizo' to sprinkle or to pour." Unfortunate Price! challenged to read Greek and forbid the use of a grammar or lexicon! He was in a worse condition than the Hebrews whose Egyptian task-makers refused the straw to make bricks. But while Mr. Clarke contended for the strict interpretation of the word "immerse," Mr. Price demonstrated that Mr. Clarke never did baptize a subject in his life; for, said he, they always lead a person into the water, and as far as they go they immerse themselves; and, literally, immersion means to "put into a fluid," and in no sense to take out again. He must drown everyone by his strict construction of his own word. Mr. Clarke must shoulder his subjects.

The Professor died hard, and, panting, he run off to hunt up John baptizing in the Jordan; but Mr. Price informed him that John was in the wilderness, where the water was too scarce to "dip" his disciples. At this juncture, Mr. Clarke recapitulated his old speech and expired.

We presume Mr. Clarke is the exponent of Baptist doctrine, and it is sad to see how deeply tinctured his views were of Campbellism. The Old Testament law was entirely abrogated, and by his interpretation of New Testament scripture the *person* of the Holy Ghost absolutely denied, and an "influence" alone admitted.

After six days' and a half debate upon two propositions, Mr. Clarke announced that his association was to meet "next week," and it was necessary for him to be there, as he was the Moderator, and could not continue at this time the discussion. The 6th of October was appointed to resume the debate. Mr. Clarke evidently needed rest. He has been thus far terribly worried, and we do hope he will be patient; but we can not but sympathize with him, as it is almost impossible to hold still and be skinned alive.

Brother Price has done a great work for the church and the cause of truth

in this section of the State. We needed just such preaching. Many of us are too tender-footed in declaring the whole council of God. You milk and cider Methodists, go up to Alvarado on the 6th of October, and hear the "Methodist society" dissected, and your fathers and mothers—many of them the Christian heroes of the Nineteenth Century—vituperated, and learn wisdom.

"ABRAHAM."

Misery the Certain Effect of Sin.

Moral delinquency in the creatures of God is the sole cause of their misery. It could not be occasioned in any other way, for the great Creator possesses wisdom equal to devise means of perfect happiness, and his power is equal to the accomplishment of any of his purposes; and the benevolence of his nature is such that he must be disposed to secure the happiness of all his creatures. How is it, then, that there is so much misery among men? The fault can not be with God; it must, therefore, be with man himself. He is a sinner; therefore, he is unhappy. It is an unalterable law of heaven that sin shall produce misery, and that happiness shall be the portion of the righteous. And so far as men are righteous, so far are they happy; and a state of perfect happiness will be realized only in a state of moral perfection. What makes heaven what it is—a world of perfect bliss—but its being a world of perfect holiness? In heaven there is nothing offensive to the holy nature of God, nothing like rebellion against his laws; but everything moves in the most perfect harmony with his will. Were this harmony destroyed, it would be heaven no longer. Angels are happy because they are holy. They move rightly in those orbits of holy obedience to the will of God, which he has appointed them. And as the planets, revolving round the sun, enjoy the benefit of his light and warmth, so the angels, while they move in swift obedience around the throne of the Great Eternal—the Sun of Righteousness—enjoy his light and the joy and pleasure of his presence. But should they, comet like, strike off from their orbits, they would plunge into the regions of darkness, confusion and woe, and be numbered with those other wandering stars, for whom is reserved the blackness of darkness forever. Wretched are the wicked. Happy are the righteous. It is as it always was, and so it ever will be. T. W.

SAN FELIPE, 1873.

Texas to Virginia.

MR. EDITOR—After a pleasant ride by rail, we arrived at your beautiful Island City, and was not a little surprised to witness the excitement in consequence of a threatened quarantine, which, we felt satisfied, was unnecessary, as there was no yellow fever in Galveston, and but little in New Orleans. We hope ere this all is quiet. The merchants of your city have the largest and best stock of merchandise ever offered in the South, and are determined to sell at figures that will secure an immense trade this season. Many of the merchants of Galveston, we know by personal observation, have stocks that would entitle them to be styled first-class even in New York, and we feel satisfied they can and will sell at figures that will induce the merchants of Texas to give them a liberal patronage. Why should Texas not build up a great city on her own soil, and establish an extensive and direct trade with Europe, and save to her merchants and planters the heavy tribute she pays annually to the middle men of New Orleans and New York?

After a brief sojourn at the Washington Hotel, now under the proprietorship of Capt. John Summers, late of

the Exchange Hotel, where the traveling public will always find the luxuries of the table in profusion and the pleasures of a quiet home, we took passage on one of the elegant Morgan steamers for New Orleans. This trip across the Gulf is always to us a pleasant rest from railroad travel. Although there is much complaint of the high price of this line of travel, considering the distance and what you receive, it is much less than any all-railroad line in the South. Three hundred miles by ship, three meals and lodging, and eighty miles of railroad for eighteen dollars, is certainly not high in contrast with railroad travel the same distance.

From Brashear City to New Orleans we felt sad, almost to tears, as we beheld the foot-prints of a political despotism written upon deserted fields, and in the universal decay of every material interest of this noble State. Poor, down-trodden Louisiana! who does not feel for thy sad fate? who would not weep if tears could avail?

We arrived at New Orleans Saturday evening, and found a decided gloom resting upon the busy multitude that thronged the city. A few cases of yellow fever had created among the more timid the apprehension of an epidemic, which is always potent in retarding business and seriously disturbing the ardent votaries of pleasure. We found Col. Morse, of the City Hotel, at his post and ready to entertain his Texas friends. Col. Morse has justly earned and feels proud of his reputation as the favorite of Texans. The public will always find an agreeable and luxurious home at the City Hotel.

In spite of the gloomy appearance of affairs, we remained one Sabbath, and had the pleasure of hearing Dr. Parker, the accomplished and popular editor of the *New Orleans Christian Advocate*, preach one of his characteristic sermons, full of practical truth, beautifully illustrated, and earnestly enforced in chaste and classic language.

Again we are on the wing, dashing away over the New Orleans, Jackson and Great Northern Railroad, which, in our judgment, is the best equipped and managed railroad in the South. As a line of travel, either for business or pleasure, it is first-class in all its appointments. It is free from vexatious delays in all its connections. It makes close connections with the Morgan steamers from Galveston, and with all railroad lines going East, North or South. Time from New Orleans to New York, sixty-eight hours. Pullman's palace sleeping-cars run through to Louisville without change.

We were surprised at the short cotton crops in Mississippi and Tennessee. If the line of railroad is an average of the cotton crop east of the Mississippi, our Texas planters will certainly realize a fine price for their crops.

Under the mellow light of a full moon we plunged into the grand old mountains of Tennessee. How beautiful and refreshing to a lowlander! How like the devious and changeful journey of life is this passage through the mountains! Ever and anon your passage is disputed by a towering mountain just before you, which seems utterly to forbid your further progress; but as you get a nearer view you see the result of skill and labor in opening your way over, around or through. Why may we not in life's changeful journey, when we can not go over or around the many obstructions that dispute our progress, just tunnel? There may be darkness in the passage, but light will soon gleam on the other side. Faith and perseverance will tunnel every mountain that obstructs our passage to a higher life, as skill and labor tunnel the mountains that dispute our passage to the higher plains and purer atmosphere of earth's elevated regions.

FLETCHER.

EMORY AND HENRY COLLEGE, Va.

MR. EDITOR—We gratefully acknowledge the hand Divine which has been stretched out over Israel on Fort Worth circuit, Northwest Texas Conference.

At the very beginning of the year the Devil marshaled his forces under a tried leader, and rushed furiously to the onset with black flag hoisted by an ensign well trained and experienced, proclaiming victory or death (so far as human ken could divine). Flushed with victory upon many a battlefield, the flag-bearer, who had scarcely lost a battle, felt no doubt that to vanquish his present foe and triumphantly plant his flag upon the feeble ramparts of the enemy, was but the work of a moment, at most; (for he is but an old fogey, not having embraced the "progress" tactics.) The battle raged furiously for a while; but the confident ensign "had reckoned without his host." Single-handed and alone, his enemy to be sure was feeble, and might have been an easy prey, but there was a reserve in waiting fully able for any emergency. That reserve, being confidently but humbly solicited, came promptly to the front, and ere the din and smoke of battle had cleared away, there was seen inscribed on the banner of Israel's host, in bright and burning characters, "TRUTH hath prevailed over falsehood, and Israel's God still reigns supreme!"

Except at two appointments, there has been an increasing interest in our congregations. They have grown in numbers and have given marked attention to the Word. Several have been converted at different points—precise number not recollected at this moment. The day arrived for the commencement of the circuit camp-meeting. The appointment was near Village creek, some ten miles south-east of Fort Worth, in Tarrant county. Under a spacious arbor prepared for the occasion we raised our Ebenezer—there, in the name of our God, we set up our banner; there we humbly invoked the Divine intervention; there the Great Head of the church came to the rescue; there our Captain General led forth the embattled hosts of Israel to certain victory, which resulted in setting thirty captives at liberty, making them happy in the joys of pardoned sin, and enlisting under the banner of the cross some twenty-three. Many of the most inveterate enemies of the cross became the friends of Jesus. The church was so universally revived that it was repeatedly said, "we have not seen it on this wise before." The order of the meeting was regarded as a success. To be sure, for awhile it was difficult to control mixed sittings, for where these are indulged in there is always more or less disorder; but for the two last days and nights of the meeting the presence of God was so manifest that the announcement of any rule of order was sufficient for its observance. It was estimated that there were two thousand persons present on Sunday. We were happy in the faithful and efficient labors of Bros. T. W. Hines, presiding elder; Allen, of Fort Worth; Bayley, of Avarado circuit; Shaw, Marvin College agent, and several local brethren. But to God be all the glory! Praise God!

A. D. GASKILL, P. C.
A. A. CORNETT, A. P.

NOTICE.

MR. EDITOR—I desire the presiding elders in the Trinity Conference to write at once the names of the delegates elected to the annual conference to be held at this place on October 29. Also the number and names of local preachers that will be here for orders, and the number and names of preachers coming for admission into the conference.

R. W. THOMPSON,
Pastor.
DALLAS, Sept. 7, 1873.

The Arctic Explorers.

HARDSHIPS, PRIVATIONS AND SUFFERINGS OF THE POLARIS CREW—AN INTERESTING ACCOUNT FROM CAPT. BUDDINGTON'S PARTY.

The New York *Tribune's* cable dispatch from Dundee, Scotland, Sept. 19th, says the whaling steamer Arctic, Capt. Adams, had arrived at that port from Davis Straits, having on board the Polaris expedition, who were picked up by the whaler Ravenscraig on the 20th of July. The men are all well, and show no marks of emaciation such as might have been expected after their terrible experience. The following

NARRATIVE OF INCIDENTS

that occurred after the separation of the crew is gathered from a conversation with several of the party.

The Polaris had been leaking badly before the 15th of October, 1872, and her situation ultimately became so alarming that it was deemed advisable to make preparations to abandon her. The determination to leave the ship was arrived at on the 15th of October, at which time they were in latitude 79. Some of the crew remained aboard, while others landed on the ice, and they began to get out stores, with the intention of taking everything they could need for a long sojourn in those frozen regions. Between 10 and 12 o'clock at night, while this work was proceeding, a severe gale sprung up and snow began to fall heavily, with strong but variable wind. Operations, however, continued, and after untiring efforts, boats were got upon the ice and a large supply of provisions taken out. Suddenly the hawsers by which the ship was made fast to the ice, gave way, one snapping, and the other tearing its anchor from its lodging on the ice. This was about midnight. The anchor in starting, tore off a large piece from the floe, with three men upon it, and as the Polaris drove past them they cried out in an agony of terror, "What are we to do?" Capt. Buddington shouted back that he could not do anything for them. They had boats and provisions, and must shift for themselves as best they could. [Note.—These men were saved with the Tyson party.] A few minutes later those on the Polaris saw a boat launched, and manned by three men, making for a place where their comrades were stationed. In a short time storm and darkness shut out every object from their view; the feelings of the men can be imagined, as with half the crew left to perish, as they supposed, in a desert of ice and snow. The ship drifted away helpless, till at last she brought up at a life-boat cove. The prospect was now gloomy enough. There seemed to be little prospect of their regaining the Polaris.

THE POLARIS ABANDONED.

She still leaked fearfully, and in her damaged condition, Buddington had no hope of getting any further south with her. It was, therefore, determined to beach her, but the question was how that could be done. The wind being favorable, an opening in the pack was finally discovered, and the ship was bored through under canvas. Everything apparently favored the work, but though the ship was only a few miles from shore, it took twelve hours to do it. The next consideration was how to provide for the shelter of the men on shore. All timber from between the decks was torn out, the provisions were deposited on the ice, the coal was removed, and everything useful was secured. The walls of a house were then built of heavy planks jointed to exclude the wind, and the roof was made of sail. In such a home

THE LONG WINTER

was passed. Some help was received from three Esquimaux, who discov-

ered the wrecked ship and agreed, for a few paltry presents, to convey provisions over the ice from the vessel. They gave still more valuable aid by supplying skins for clothing, of which the crew was greatly in need, for many of their clothes were worn out and many more were lost. When the vessel broke away on the night of the 15th, the Esquimaux had plenty, and though they wore filthy smelling garments, the cast-aways gladly adopted full Esquimaux customs of fur trousers, caps, hats and boots. Through the long dreary winter the men kept up their spirits remarkably. The snow fell heavily, but it served to protect their frail habitation, and make it more comfortable. Their arrangements were so complete that no visit to the ship was necessary before January 27th, when they went for a supply of wood. Fresh water was obtained in abundance by collecting pieces of icebergs and melting them. Toward the end of the winter, Chester suggested that some means should be agreed on to extricate the party from their perilous position. The provisions were gradually diminishing, and the fuel, of which only six tons had been obtained from the ship, was nearly exhausted. The Polaris was still available for timber, and it was now proposed to build two boats. A survey by Chester showed that the lining of the cabin could be used, and this was accordingly stripped off.

BUILDING BOATS.

During the spring months, with the thermometer at twenty-three degrees below zero, and often in a blinding drift, the building of boats went on. The situation grew daily more discouraging, but work was never relaxed, and the courage of the men never failed. Advancing steadily the crew were ready to depart by the end of June, determined to push southward. Just at this moment, when everything was in readiness, they were alarmed by the appearance of scurvy. Happily, however, the attack proved slight, and a plentiful supply of walrus liver, which they obtained from the Esquimaux, enabled them to avert the disease. When the boats were launched they leaked a good deal, but the men determined to trust them, and, stowing aboard all their remaining provisions and ammunition, they said

FAREWELL TO LIFE-BOAT COVE.

If not perfectly tight, the boats proved themselves excellent sailers and remarkably easy to row, and on the first day the voyagers reached Sontag Bay. After remaining there a short time to regain their strength, the party made for Hakluyt Island, where the expedition was brought to a stand-still by a tremendous gale which blew for three full days, with continuous fall of snow for all that time. Flocks of auks, a bird of the penguin species, were encountered here, however, and as the men could easily take up their guns and kill ten of them at a shot, there was a plentiful supply of fresh provisions, which were very thankfully received. Occasionally their tiny crafts were sadly beset, and it was feared they would come to grief, but they were among ice, and there was nothing to be done but force a passage southward at all hazards. After enduring many privations, and encountering perils from which their escape seemed almost miraculous, they succeeded at last, through great exertions, in reaching Cape Perry.

A few miles below the cape, at Fitz Clarissa Rock, an encampment was made every night. When the labors of the day were over the boats were hauled up on a floe, and everything taken out and the only hot meal of the day was prepared. The implements employed in cooking were of the most primitive character. Each boat carried a quantity of the rigging of the Polaris and a can of oil; with

these a fire was made in the bottom of an old bucket; tea was the only thing that could be made with such apparatus. They state that the privations they suffered were not serious. The life was rough, laborious and monotonous; but though dangers occasionally presented themselves well calculated to inspire the greatest fear, no serious accident occurred, and on the 21st of June the boats

REACHED CAPE YORK IN SAFETY.

Here they were again closely beset with ice. On the 23d their troubles came to an end. A whaler was despatched a few miles off, and the whole party was at once in a turmoil of excitement; a great fear seemed to take possession of them all at once, that the ship might go before they could make themselves seen, and they put forth every effort to push through the ice without delay. The vessel proved to be the Ravenscraig, of Dundee, Capt. Allan. She soon saw their signals, and Capt. Allan sent a crew to their assistance and took them on board with their effects and one of their boats, the other being left behind. Capt. Allan treated them, they all say, in the kindest and most generous manner. Subsequently, in order that the whaling operations might not be interrupted, Allan shipped some of the Polaris crew on the Arctic. The latter vessel completed her season's work earlier than had been expected, and knowing that the crew of the Polaris were anxious to return home, Capt. Adams searched for the Ravenscraig and took on board members of the party who had been left with her, except three, who had previously been transferred to the Intrepid. These three were R. W. D. Byron, astronomer and chaplain; J. B. Maunch, seaman, and John W. Booth, fireman. The Intrepid is expected home in a few weeks. The rescued sailors say that when they were picked up they had bread enough for one month, but it was the general opinion among them that they would not have succeeded in reaching a settlement. Chester, however, who is spoken of in the highest terms of praise by every one of his companions, has no doubt whatever that they would have succeeded in doing so without any assistance.

CAPTAIN HALL

was regarded as peculiarly adapted for the great enterprise under his charge, and all lament his untimely end. As to the statement that the ship might have aided the party on the ice, all agree that it was impossible, after the Polaris broke adrift, to learn even the whereabouts of those left behind. Every effort was made to find them, but to no avail.

The very general and devout observance of the day of Prayer for missions held throughout the Church of England last December, has induced the Archbishop of Canterbury to set another similar day this year, December 3d. All the large missionary societies have united to observe the occasion together.

—The *Religious Herald* (Richmond, Va.,) learns that Rev. Dr. Randolph, the Sunday-school Secretary of the American Bible Society, thinks of spending a few weeks among the colored Sunday-schools in the South, holding Sunday-school Institutes in about ten different places.

PRIVATE DEVOTION.—Dr. Wayland wrote to a young Christian: "I would as far as possible be alone; have times for private religious duties on the Sabbath as well as public worship. Young disciples, dare to be alone with your God; seek opportunities to do so, and learn, if you have not already, how blessed such hours may be. No person can long enjoy the comforts of religion without such seasons of private devotion."

Texas Christian Advocate.

GALVESTON, TEXAS, OCT. 15, 1873.

LARGEST CIRCULATION IN TEXAS!

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

DR. WALKER returned to his charge last week, and resumed his pulpit labors on Sunday morning. We have not met him since his return, but learn that he comes with renewed strength to his work. The steady toil of many years, without a week's vacation, made the few months' rest he secured a necessity. We unite with his charge in a cordial welcome to the important field he occupies.

WE refer our readers to our news column for late reports respecting the yellow fever. Memphis and Shreveport have been the chief sufferers. Their appeals for help are being nobly met by contributions from different portions of the country. Galveston and Houston have escaped. The health of the former place is excellent, as we learn from good authority, while the Houston papers indicate a similar condition of things at that point. The influence of the quarantine on the trade of both points has been damaging. With proper sanitary regulations, we apprehend but little danger from this scourge in the Island City.

METHODISM IN TENNESSEE.—We have been in receipt of the third volume of the above work some weeks, but the pressure of duties during that period prevented its earlier examination. We are under obligations to Dr. McFerrin for this work. We read it, not only with great pleasure, but great profit. The author was a native of that State, and is familiar with nearly all the localities referred to in this volume; was contemporary with many of its actors, and shared many of the scenes he records. He loves Tennessee, and, still more, he loves Methodism. The places where her battles were fought and her victories won are sacred in his sight. He reveres her veterans who fell with harness on as heroes, and realizes the greatness of their achievements and the grandeur of their reward. Methodism in Tennessee is happy in her historian. We have but little sympathy with that member of the church, much less with that preacher, who feels no interest in such a history. The work, comprising three volumes, should be in every Methodist library.

MR. EDITOR—Please say to the presiding elders of the Northwest Texas Conference that, as the conference will soon convene at this place, I wish them to send me the number and names of the delegates, candidates for admission and local preachers for orders.

Brethren intending to bring their wives to conference will please let me know as soon as possible.

M. D. FLY.

WACO, Oct. 6, 1873.

NOTICE.—We wish to say to the undergraduates of the first year: They will please meet us at Palestine on Tuesday morning, November 11th, at 9 o'clock A. M., for examination.

JOHN S. MATHIS,

E. P. ROGERS,

Committee.

THE OLD LESSON REPEATED.

A year or two since, when the papers were filled with accounts of the forest fires in the Northwestern States, a man, well known for his energy in business, and better known for his profanity than his piety, was endeavoring, with the aid of his neighbors, to save his large saw-mill from the approaching fire. When all their efforts seemed in vain, the infuriated mill-owner burst out in a strain of blasphemy against God, declaring that "if the Almighty, who could make so fine a country, with all its wealth and resources so admirably adapted for the benefit of man, would stand still and let it burn up, he had better quit the business of governing the world and let some one else take his throne." In the midst of his imprecations a sudden change in the wind swept back the flames, and a heavy shower of rain, such as often follows large fires or the commotion of the battlefield, poured down in torrents, drowning out the fire and saving the blasphemer's mill. As that astonished individual witnessed the scene, in a transport of delight he swung his hat in the air and shouted louder than he had cursed: "Hurrah for God! Hurrah for God!"

Many, in their conception of Providence, never go further than that mill-owner. They never stop to think over their moral relations with God or the influence the events of the present life will exert over the characters they are forming and the destiny they will some day encounter; but they stand ready to blame God whenever calamity comes upon them, or, in a frenzy of momentary gratitude, will acknowledge his hand when unexpected relief is afforded. When the fires desolated Chicago and Boston the religious and secular press moralized over or debated the Providential lessons taught in those terrible events. We have now the "panic and its lessons," in which the finger of God is seen in the sudden collapse of great financial interests, with the anxiety which it imposes on every business management throughout the land. These events have their lessons, and the question is, will we read them aright? When we admit God's providence in the hour when wealth takes wings and leaves its former possessor penniless, will we, like the mill-owner, curse the hand that smites? and then, if relief should be afforded, will our gratitude end in wild and thoughtless expressions which find no echo in our after lives? The bitterness with which men bemoan their losses too often merely shows how completely their riches have engrossed their hearts, and their readiness to confess God's hand in their misfortunes is simply an effort to conceal their own mismanagement or their misuse of the blessings with which they were endowed; while their gratitude, if relief is afforded, is far greater than it would be were an angel to appear and tell them that their earthly fortunes would not be mended, but their title to heaven insured. That miller cared for God only when some almighty power was needed to save his mill. When that was saved he was willing that God should go on building

worlds or listening to the songs of angels; but, for his part, he was willing to do nothing else than run his mill and make the most prudent investments of the profits. God does not accept the position of a mere overseer of man's temporal wants. He is something more than a mere commissary, whose business it is to see that the harvests yield abundantly and that man's storehouses are filled with plenty. He is not a mere watchman, guarding their fields from frost or their houses from flame; or a health officer, who may be charged with neglecting his post if the "pestilence, which walketh in darkness and the destruction that wasteth at noonday," spreads its wing of woe over cities or provinces, filling homes with wailing and the graveyard with reluctant tenants. His eye is over all his work, and as the loving parent shrinks from no office which will minister to the happiness or support the life of the helpless child, so our Heavenly Father is ready to guard us against every evil and to minister to every want. He beholds the lowliest of his creatures, guarding the sparrow on its perch or noting the approach of famine as it exhausts the scanty means of the widow of Zarephath. But while God extends his government over these lower interests, which are only the incidents of our temporary abode on earth, the moral characters we are forming and the future destiny we will achieve are with him far higher considerations, and, as a wise Father, he does not hesitate to remove the inferior endowment when its possession will jeopardize the soul and the heritage which, under the gospel, it may secure. In many ways God writes on all our earthly shrines the lessons of their vanity. A crawling worm eats up our crops; too much rain or sunshine blasts or blights our harvests; a match dropped by a thoughtless hand kindles a city in flames; and in each event man learns his helplessness. One single bad investment of a skillful financier topples his colossal fortune in the dust, and as he goes down, the commerce of a nation is convulsed, and exchange, stock, gold, currency—all vibrate under the shock, until men who were lordly in their confidence on yesterday are now meek in their mein as they call on their neighbors for help. On houses built of solid rock; on vessels built of heart of oak or moulded out of the toughest iron; on railroads, and mammoth companies, which have aggregated a capital of millions; on insurance companies themselves—every now and then are written, by the events of human life, of which God is no indifferent spectator, in letters as plain as those beheld on the wall of his palace by the ill-fated King of Babylon, a lesson which is designed to remind those who, in their greed, have forgotten God—that earth, with all its possessions, when measured against those eternal interests he is forfeiting, have been weighed and found wanting.

Men, after this panic is over, will go to work to mend up the commercial confidence which, in a few days, went down with such a terrible shock. New connections will be formed; men, who can now see where others failed,

will sagely set up props on that particular spot; but after awhile the lesson will be repeated, as God permits immense values to be destroyed every year to remind man that he has an inheritance more valuable than gold that perisheth.

WE commend the following, which we find in a late number of the Nashville *Christian Advocate*, to the preachers in Texas:

We call the attention of all our preachers to the following provisions of the Discipline. Among the prescribed duties of a preacher he is required:

"To see that all the people within the bounds of his charge be duly supplied with our books and periodicals."

Here is another provision: "To leave his successor a particular account of his charge, including an account of the subscribers for our periodicals."

These provisions of the Discipline are not unfrequently overlooked. We call attention to them, so that our brethren may see to this important matter. Visit every family, and inquire if our periodicals are taken—if not, urge subscription—show how necessary it is that people should know what is going on in the Christian world, and how much quickening of the spiritual life may be realized by the perusal of our church papers—keep a list of subscribers—see that all subscriptions be renewed without delay, as thousands of subscribers are lost by simple default in the premises. On going to a new charge let this be one of the first matters to receive attention. This is a good time to see to this business, as so many persons are coming into our communion; let them be indoctrinated at once, and this is one of the best ways of doing it.

At every quarterly conference the presiding elder, as in duty bound, asks: "Are there any complaints?" Yet, in all our experience, we have yet to hear that question answered by the preacher preferring a complaint that his home had been invaded in the following fashion:

A pastor in Camden, N. J., complains that during his absence lately some unknown persons effected an entrance into his cellar, and did damage to the extent of encumbering it with five tons of excellent stove coal.

We did on one occasion hear a good brother, who is still in the itinerant ranks, complain that certain parties had driven a loaded dray on his sidewalk in the absence of himself and wife, and when they returned home they found kitchen and pantry in confusion—a new barrel of flour had taken the place of an empty one; the same was the case with the sugar barrel and coffee sack; besides, sundry packages and boxes, filled with rice, canned vegetables, fruits, etc., were left about on shelves and tables. Such occurrences, we believe, are very uncommon in Texas.

NOTICE.

To the Preachers of the Chappell Hill District
DEAR BRETHREN—You remember that the missionary apportionment to our conference has been about doubled since your first apportionment was made. This will affect your missionary apportionment in that ratio. Test the extreme liberality of your people, if it should become necessary, that your collections may come up full.

Let all statistics be made out a few days before your fourth quarterly conference, so that the business of the year may be closed up smoothly and with dispatch. Fraternally,
H. V. PHILPOTT.

LITTLE THINGS.

Many years ago a great army invaded Scotland. They stealthily crossed into the country, and prepared to make a night attack on the Scottish forces. There, silently sleeping in the still, starlit night, lay the whole camp, knowing nothing of the danger so near upon them. The Danes, in order to advance with noiseless tread, came bare-footed. But as they drew near the sleeping Scots, an unlucky Dane brought his foot squarely down on a bristling thistle. A roar of pain followed, which, like the blast of a trumpet, sounded the alarm through the sleeping camp. In a moment each soldier had grasped his trusty weapon, and the Danes were routed. Thus a *little thing* saved an army from what might have been a ruinous defeat and a national disaster. So we might repeat many historical instances where, apparently, mere trifles have proven national blessings. And as it has been so in the history of many nations, so little acts, little words, have been the foundation stone in the characters of many great men. And as it is so in the annals of history and in the lives of many of the sages, so it is in every department of life in which man plays his part. Nearly all of the great discoveries which have startled the world have been, when made known, of the simplest nature. But more especially is this so in spiritual things—things pertaining to the eternal welfare of man's immortal soul. And as many things which, in themselves, were mere trifles, but involved great principles, have brought war and ruin upon empires and kingdoms, and desolation and woe to homes and hearts, so many little words, many little acts, in themselves but bubbles, increase in number and grow in magnitude until they assume such proportions in the great drama of life that, beneath their weight, man sinks too often beyond the pale of redemption.

How often do we see children who are trained with pious and holy influences *laughed at, scorned, mocked, and derided*, because they refuse to do that which is held out to them by the tempter, as a "*mere matter of moonshine*," and productive of no harm! And how often, in the broad arena of life, in the busy throng that is moving heedlessly on to death, is a man, who has taken upon himself the vows of the church of God, and is endeavoring, by His help and in obedience to his own solemn obligations, to observe and keep them faithful and true, pointed at with the finger of *scorn, jeered* with the epithets of *contemptuous pride, sneeringly condemned* as being *stuck up* and unsociable, thinking *himself better* than anybody else—and all for what? Because he refuses the sociability of the wine-cup, the excitement and *health-imparting* exercise of a game at billiards, the quiet enjoyment of a few games of "draw-poker," the *exquisite embraces* of the waltz, and a mirth-giving entertainment at the theatre! How small a thing it is to do any one, or all of these *little things*; it is no harm, just one time! is the inducement held out; but refuse to be led astray, the little thing magnifies itself into something of *wonderful im-*

portance, and makes him who will dare maintain the right the "*personification of pride*"—in the very *exalted opinion* of the contemptible mocker of sin. This too often by those who have taken upon themselves the same vows, and upon whose lips they have proven as false as the "apples of Sodom;" their lips smack of a kind of *Sabbath day piety*, and at other times they are the *heroes* of debauchery, and the *champions* of sin in the bar-room and billiard-saloon, at the card-table, on the turf, and in all the haunts of sin; but say all this a little thing, and will do no harm? Yield the one time, quaff the ruby wine, play at the game of chance, and it will lead on from one to another, and the vows, once so solemnly made, and for a time so sacredly kept, will soon be forgotten, and sin will reign with an influence even more blighting than winter's breath on the opening bud, and a poison more deadly than the serpent's fangs. And as little things wield a powerful influence for harm, both in the character and eternal punishment of man, so do they bear a benign influence that is productive of good in man's earthly career, and point, as a "bow of promise," to eternal happiness "beyond the swelling flood!" How often is it that little words move the heart that is cased in an armor of sin, hard as a triple coat of steel to deeds of charity, acts of kindness, and, finally, to Christian virtues and salvation from death! Go to the heart over which the angel of death has swept and left its tendrils bleeding and bare as some loved one has been borne away, and there is an aching void that none other can fill! Go when the world seems dreary and sad, and the sky is overhung with a cloud of sorrow that reveals not the light of a single star of love, and do little acts of kindness, speak little words of sympathy, and the stricken heart will swell with emotions of gratitude that will only be effaced when old age shall have worn bare the tablets of memory. Go to the "weary, sin sick soul," bowed neath the burden of sin, like "Noah's weary dove," wandering, seeking rest where none can be found, and speak little words of encouragement, point to little signs of hope, and see the unutterable joy of "a soul from sin set free!" And as little things control the immensity of an immortal soul, so God often uses little means to bring man from his fallen state, and prepare him for rest on the emerald swards of life's eternal river—

"Where anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul!"

The fall and the redemption of Peter is one of the many striking illustrations in the book of God's Word. Then let us "despise not the day of small things." Let us do one to another little acts of kindness, speak little words of comfort, perform little deeds of Christian fellowship, show little acts of hospitality and brotherly love, and we will soon realize that, as a "little leaven leaveneth the whole lump," so our little efforts will become a tower of strength in the name of the Lord!

REVIVAL news still comes in. The brethren in Texas are doing a good work this year.

IMPORTANT.

To the Preachers of Trinity Conference:

DEAR BRETHREN—Do not forget to collect the interest on the notes, due to the commission fund of Trinity Conference, by conference. Our superannuated brethren, widows and orphans are all needy, and we ought not to forget that, unless we attend to their claims, they will have to do without that which is justly due them. When we were young and Texas almost an entire frontier, these men toiled in the Lord's vineyard. Under their labors Methodism has grown to its present grand proportions in our Empire State. And now, shall we, their sons, forget or neglect them in their declining age? No; never! Then bring up the sums assessed at conference, and also *hunt up the notes* taken by Brother J. W. Fields and myself, and collect interest, and principal where the parties wish to pay both. For list of notes in your charge, write to Brother W. J. Clark, Dallas, Texas. These notes amount to some seven or eight thousand dollars. The interest due this fall is nearly one thousand dollars, which, added to our collections, will help these claimants very much. God help you to do your duty!

J. M. BINKLEY,

Pres. Board Fund Com.

KENTUCKYTOWN, Sept. 28, '73.

It is not necessary to urge the above pointed and earnest appeal upon the attention of our brethren of the Trinity Conference. We are sure each one will act, and act promptly. Our obligations to those who aided in preparing for us the goodly heritage in these lands our church is permitted to enjoy, will not permit us to forget them or their widows and orphans in their hour of need.

We avail ourself of the above appeal to inquire what the other Texas conferences are doing toward the support of those who have worn out their strength in the service of the church, or their families who have been left destitute. The Trinity Conference, in addition to the fifth collection, is aiming to make a permanent provision for them. Its commission fund, which was first inaugurated by one of its active and large-hearted laymen, has already reached near \$8000, and the interest annually accruing amounts, if collected, to nearly \$1000. Will the other conferences act on the suggestion?

In the meantime, let us not forget the special collection for our superannuated and worn-out preachers and their widows and orphans, which is required by the Discipline. Very often the preacher, whose sensitiveness respecting the people's pockets has caused him to neglect the duty, answers the call at conference by giving himself one dollar (seldom more than five) so as to escape the rebuke that he richly deserves. We owe those who have given their lives and strength to the church a debt most sacred in its character, and the preacher who neglects the duty to-day may think of it with sorrow one of these days when a forgetful church permits him or his family to suffer.

A New York paper says: "Fears are entertained for the safety of the mission schooner belonging to the South American Missionary Society in London, which had on board the bishop of the Falklands, Dr. Stirling. No tidings of the craft have come for many days, and an English gunboat has gone in search for her."

EAST TEXAS CONFERENCE.

MR. EDITOR—Please publish for the information of all concerned, that the general ticket and pass agent of the I. & G. N. R. R., Mr. Charles Macabe, has informed me that, at my request, he will carry preachers and delegates to the conference at Palestine, November 12, "at one fare for the round trip to Palestine and return," and that "agents will be instructed in ample time to sell excursion tickets."

All preachers who intend bringing their wives to conference will please inform me of the fact by the first of November. JOHN ADAMS, P. C.
Palestine station.

TRINITY CONFERENCE.—We call the special attention of the preachers of the Trinity Conference to the dispatch given below, which we received the 9th of October from Bro. Thompson:

No fever. Preachers coming to conference will call at Methodist church. DALLAS, Texas.

We must renew the request for agents to forward money due this office. There is due the office an amount which, if in hand, would render us easy, even in this day of financial trouble.

NEW YORK, Sept. 29.—An illicit distillery has been discovered in Sing Sing prison. The convict distiller says the keepers of the prison were among his best customers.

From the above dispatch one might infer that the world is getting right side up. That convict was the "right man in the right place." When the world reaches the point that the convict is the only one morally fit for such a business, and the prison the only place where it is manufactured, we will see signs of real progress. We do not know so well about the "keepers of the prison." It is a pity that any one who has about him the odor of morality should come in contact with the thing, even behind stone walls and iron gates.

We find in the Nashville *Christian Advocate* of the 4th inst. the subjoined notice of two of our Texas brethren. Tennessee has made many noble contributions to the Methodist ministry, and the Texas conferences, with other portions of the church, render to her the tribute of gratitude that is her due:

Dr. Walker preached to a fine congregation, Sept. 28, in Elm street, a rich evangelical sermon. He leaves for Galveston shortly, and we trust will reach his island home in safety. His visit to Nashville has been very pleasant, both to himself and his many friends. Dr. F. C. Wilkes, of Texas, preached at Elm street at night to an overflowing congregation, who were doubtless much edified by his discourse. The Doctor is staying awhile with his friends in Nashville.

The *Central Christian Advocate* says:

We have at hand a letter from India, showing that a convert in India, belonging to the Government service, himself a Briton, and familiar with the language of the natives, has been laboring as a local preacher for a year past. It has pleased God to give him fruit to the number of at least forty souls; and although receiving \$1200 per annum from the Government, with the prospect of an increase, he is anxious to be loosed, that he may enter upon full work in the India Mission Conference.

The Sunday-School.

MR. EDITOR—I wish to say that our Sunday-school Secretary has hit the mark at last in a tune and song book. The Gem, in character notes, is plain English. We can sing from it; the scholars can use it—can sing from it. Professor McIntosh has given us many new, bright tunes, full of sweetness and melody, and Mrs. M. B. C. Slade certainly has the happiest art of rendering parables and miracles into song of any one I have read. And now those sweet tunes and beautiful scriptural songs are made available in this book, "the Gem." I speak what I know from experience and observation.

E. P. ROGERS.

Opportunities.

How many there are in the church of Christ who sigh for opportunities of usefulness, while they never take hold of those close at hand. They want something to do; some great thing, like Naaman of old, and the simple waters of Jordan are despised by them; but if we remember that life is made up of little things, and the daily consecration of these little things may bring about great results, like the small seeds which, scattered, bring great harvests, we would not look further than our every day walk and path for means of usefulness. It is said a room may be swept to the glory of God. I am sure it is so. Good living is good preaching, and the heart tuned to the praise of redeeming grace will give forth no discordant music. If these words, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God," be our life motto, we shall not need to sigh for opportunities of usefulness.

A pious couple in England, after morning prayers with their children and servants, met for a few minutes in their own room to ask the Lord for work. "Lord, what wilt thou have us do to-day? Let us work for thee, O Lord!" and expecting in faith the answer, their senses are quickened to perceive and seize the opportunities, and they are wonderfully and remarkably blessed. "Ye have not, because ye ask not."

A lady once writing a letter to a young naval officer who was almost a stranger, thought, "Shall I close this as anybody would, or shall I say a word for my Master?" and lifting up her heart for a moment, she wrote, telling him that his constant change of scene and place was an apt illustration of the word, "Here we have no continuing city," and asked if he could say: "I seek one to come." In trembling she folded it and sent it off. Back came the answer. "Thank you so much for those kind words. My parents are dead. I am an orphan, and no one has spoken to me like that since my mother died long years ago." The bow shot at a venture hit home, and the young man shortly after rejoiced in the fullness of the blessing of the gospel of peace. Christians, how often do we close a letter as anybody would, when we might say a word for Jesus?—*Daily Witness.*

My Two Friends.

I had never seen a child whose conduct discredited the doctrine of innate depravity, until I met the apparently innocent girl whose life and death are worthy of being chronicled. Years of close acquaintance failed to disclose sinful tendencies to my knowledge, and yet there was no bias toward divine things. On all religious points she seemed unimpressible and uncommunicative. A beautiful child she was, with raven tresses, coal-black eyes, and fair complexion. Her voice was soft and sweet, as her disposition was amiable and attractive. Life opened

fair and bright to her sunny soul; but a shadow crept over the sky. She became the victim of a disease that rendered her a cripple; caused intense pain, and sometimes torture, and brought her to her bed a helpless sufferer. I scarcely know that she changed her manner either towards those about her, or towards God and his Son. At last, however, there came an hour when the mother was compelled to tell her that the end drew nigh. It was a surprise that shocked the sensitive girl through all her being. She then said for the first time, "Mother, send for the pastor, for I am not fit to die and meet God." He came and found her ready to hear the whole truth, which he faithfully and wisely taught her, so that she came as a lost sinner to Jesus, and there rested. It was a vast and thorough change from entire reticence to full confession; from indifference and unbelief to joyous acceptance of the Savior as her sin-bearing and pardoning God. She lingered some weeks, and then fell asleep, with songs of angels in her room, and shining faces beaming heavenly radiance upon her.

I had another friend who learned to cherish this darling child with a father's tenderness. He was very much devoted to her, and strove to lighten her heavy burden of sorrow and pain. He had been a successful merchant and an earnest Christian; but sickness interfered with business, and unfaithfulness among his brethren had hardened him against the church, so that he withdrew himself from their association. He had resolved to live alone, without profession or church fellowship, and so gradually fell into coldness and unbelief, until nothing could rouse him or change the current of his life. This lovely sufferer got possession of his noble heart, and God used her dying testimony to re-establish in him the religion of Christ. When he heard what conviction of unfitness to meet God was forced upon her by the announcement that she must soon appear in his presence, he replied, if that innocent child can not stand before him, how can I with all my sins upon me? Before the great congregation he knelt in humble contrition, and found peace in submission to God. His place was resumed with Christians, and he adorns and sustains the cause of Christ. Thus it was again illustrated: "A little child shall lead them." Her mission in life was wonderfully fulfilled by patient endurance, earnest confession, and full trust in the Lord, since it ended in the return of this strong man to the fold, and his reconsecration to duty.

The teachings of God's Word are true, however certain appearances may discredit it, and in the end not one jot or tittle of it shall fail. It may lie in the mind long unobserved, but at last it germinates, springs forth, buds, and fruits, and the Giver is glorified.—*Nat. S. S. Teacher.*

Walking on the Sea.

This provision for the body, made by Christ in the miracle of feeding the five thousand, was more significant than all that which he provided for the soul. Their enthusiasm overcoming all bounds, the people prepared forthwith to crown this prince, and, taking him in their arms, bear him at the head of a triumphal procession into the Holy City, in the midst of the Passover feast, to overturn by a miracle the power of Rome, and inaugurate the new kingdom of God. The disciples still but little comprehending the nature of that kingdom, were but too ready to further the plan and fan the wild enthusiasm. Christ instantly perceived and as instantly frustrated their purpose. He commanded his reluctant disciples to take to their boat, and set these people the example of dispersing. He overcame their unwill-

ingness to leave him in these mountain solitudes alone, by the promise to join them at the mouth of the Jordan, just below Bethsaida. Then, bidding the people to depart, he withdrew himself for an hour of repose and of communion with his God in the mountain solitudes of the Jaulan.

The disciples had not gone far, and darkness had just gathered about them, when one of those sudden gusts, which the Lebanon range sends so frequently down the valley of the Jordan, struck the lake, and, despite the utmost efforts of the oarsmen, drove their boat far out to sea. Instead of reaching Bethsaida, as they should have done, in an hour or two, midnight found them rowing against a head wind and over boisterous waves to make good their appointment with their Lord. When even the gray morning broke, their boat was still out upon the lake, advanced, with all their toil, less than three miles, and their Lord still waiting, as they supposed, for their return. Thus laboring to come back to him, in the twilight of the morning, when all things seem strangely indistinct, the disciples, already exhausted with their day of labor and their night of watching, see a spirit walking calmly on the waves on which it required all their seamanship to keep their little craft alive. It makes as though it would pass by them. They cry out with terror at the seeming apparition; but though they recognize not the form, they know at once the voice of the Master. A word from him suffices to re-assure them. Peter, his fear changed to temerity, craves permission to perform the miracle of the Lord; but his temerity changing as quickly back to fear, is saved from a watery grave only by his Master's hand; and Jesus, received into the boat which he had come out to meet, the storm forthwith abates, and a favorable breeze springing up, brings them speedily to shore.

If we have read aright this story of Jesus' walk upon the midnight sea, it is a significant fact—is it not a symbolic one as well?—that he went forth in the midst of the storm not merely "swift walking on the wave;" not merely to show his might by triumphing over nature; not merely to manifest "the voice of Christ, mightier in its gentleness than all the thunders of the storm;" not merely to bring succor to disciples storm-tossed and in trouble, but to meet those who were toiling against wind and wave to come to him. The storm-tossed soul is assured of the presence of his Lord only when, despite every obstacle, he is steering toward his Savior.—*Abbott's Jesus of Nazareth.*

One Way to Do Good.

A few summers ago I was sojourning at the elegant villa, overlooking the Sound, the country residence of John Dogood, Esq., a wealthy New York merchant.

Mr. Dogood went to the city two or three times a week to look after his interests there, and, one evening, after his return thence, as we sat on the shady piazza, looking at the children playing on the lawn, he said to his wife:

"Sister North is very poorly."

"I am sorry to hear it," she replied, "I am afraid she suffers for want of air this hot weather."

"Yes," he said, "that's it. I went to see her to-day, and the atmosphere around her was stifling; so I invited her to come out here, and Caroline to come and nurse her; it will be the best medicine for her."

"To come here?" queried Mrs. D., "to this house?"

"Yes," he replied, regarding her with a gentle smile, "why not?"

"Why," said the lady, "wouldn't it be better to pay her board at a farmhouse? Will they feel at ease in our circle?"

"It is our duty, by proper hospitality, to make them feel at ease," was the quiet answer, "and if you will reflect a moment, you will see that, by proposing to pay their board, we should be offering them alms. You know, my dear, that, although they are poor, they are our sisters in the gospel, and we, although we are rich in this world, must not be high-minded."

"O, I don't differ with you," was the quick response. "I only thought that, as our style of living is so unlike what they are accustomed to, they might not feel perfectly at home with us."

"Then," said the gentleman, "we must keep our 'style' modestly in the background, and take care that neither our manners nor conversation remind them of social distinctions."

Mr. and Mrs. Dogood were members of a New York church, in which they worshiped during the winter, when occupying their city mansion, and while they were the main support of the little village sanctuary near their country home, their connection with the city fraternity was not forgotten, as we see by Mr. D's hastening to visit Mrs. North, when an account of her illness was given by the pastor.

The husband and wife were true yokefellows in active benevolence; and when Mrs. Dogood, dressed in a plain linen suit, received Mrs. North and her daughter at the boat, with cordial welcome, and drove them to her villa in an unpretending carryall, the inference would have been that the party were social equals as well as loving Christian sisters.

Mrs. North was indeed in feeble health, and Caroline was very anxious about her, but a few days of pure air, fresh, wholesome diet, and kind attentions, brought improvement and hope. Then as strength came to the elder, and cheerfulness to the younger, our intercourse with them increased, and we found them not only intelligent companions, but possessed of a fund of Scripture lore which enriched our minds and enlarged our apprehensions.

A few weeks of sweet enjoyment followed. Mrs. North's room became the favorite resort of all the household. From the accomplished mistress to the smallest child and humblest handmaiden, each found the time spent in that chamber to be not only profitable but deeply interesting. By the time the dear invalid was able to come down, and with her loving nurse join the family circle, the gentle pair had won all hearts, and their welcome was no longer for duty's sake but for their own.—*Advocate and Guardian.*

HELPING THE SCHOLARS.—1. Take ample time on every Sabbath to assign work for the next Sabbath's lesson. One-third of the time is not too much, especially for junior classes.

2. Let the preparation embrace the fixing in mind what texts are to be committed to memory, reading them, pronouncing hard words, etc.; also assigning the general questions to all the members of the class, and a special question to each one; and doing all you can to awaken an interest in the next lesson. It will be found best to write these questions on slips of paper, and hand one slip to each member.

3. A faithful hearing of all that was assigned. If you do not give the pupils a chance to recite, they will not learn the lesson.

When we have come to understand the reason why we live, and distinctly perceive the end and aim of existence here on earth, it is a pleasant task to trace back the path by which the Divine goodness conducted us, and to observe that it was all wisdom and love.

It would seem that indolence itself would incline a person to be honest, as it requires infinitely greater pains and contrivance to be a knave.—*Shenstone.*

Boys and Girls.

Tom.

HOW HE BECAME A MEMBER OF CONGRESS.

There was a little fellow among the New England hills, years ago, as there are many now, whose parents were poor. He could not remember the time when he wore shoes and stockings in the summer. Sometimes in the winter, when he was obliged to walk three miles to school and wade through snow-drifts that did not melt until the last of May, he did wear such as his father had rejected, and a pair of shoes that slipped up and down every step he took. Nevertheless, they were shoes and stockings; and he was infinitely prouder of them than any king living is of his crown.

One day, as Tom was plodding along with his slipshod shoes, puffing from exertion and blowing his blue fingers to keep them warm, there came dashing down the hill a sleigh such as the youngster had never seen; no, indeed, nor even dreamed of. And the horse! Tom stopped blowing, so intense was his admiration of the elegant creature that came foaming and tossing his daintily arched neck right and left.

Tom sprang aside at the very last moment, and, as he sank up to his chin in the light snow, tore off his old cloth cap from his head, and bobbed up and down as if he were in the presence of the President.

"Jump on behind, my lad," shouted the driver; "jump on behind." And Tom did jump on, at the peril of his life, and away they went, tearing along with great speed until over went the sleigh, and out went the riders and the buffaloes, and things generally.

Tom sprang to the horse's head, and clinging to the bits, the tips of his great cowhide shoes touching the snow, asked if the gentleman was hurt.

"Not a bit of it, my lad," said he, shaking himself free of the snow, "only warmed up a little. What's the damage?"

"Nothing, sir, that I see," returned Tom, his handsome face glowing with good humor as he yielded the horse to its owner.

Well, then, my lad, get in and we'll try again. You are going to school, I see," added the stranger, as he gathered up the reins.

"Yes, sir."

"How far?"

"Guess 'tis about two miles from here."

The gentleman turned and looked into his face, and then glanced all over Tom's figure, even to his feet.

"He sees my feet," thought Tom, proudly, to himself, giving his shoes a shove forward to make certain that they should be seen.

The gentleman did see them, and smiled in spite of himself as he glanced back to Tom's face.

He then kindly pulled the warm furs about the boy, and pulling his cap over his eyes, he shouted "Go along, Nell!" And the chestnut mare, now thoroughly sobered, meekly commenced the ascent of what was known there-about as the long hill. She was evidently accustomed to having her own way, for she rested in every little hollow, and would not be hurried until the whip was applied.

Tom wondered what had possessed her a few moments before. He scratched his head on the right side and then on the left, and finally his Yankee curiosity got the better of his diffidence, and he ventured to ask:

"If you please, sir, what is it that made the mare run?"

"A stump," returned the gentleman, with a smile. "Nell is a little aristocratic, and shies at all such plebian things. She does not know that a stump was the making of her master."

Tom scratched his head again, and

wiggled all over. Then came out the question:

"How could a stump be the making of a man?"

"My lad," answered the stranger, "I was a poor boy, and my father could not afford to send me to school. We worked very hard, but I used to study evenings by the light of the fire, and learned the whole of the Latin grammar by the light of one pitch pine knot.

For a moment Tom sat perfectly still. Then he asked, as if ashamed of his ignorance:

"Please, sir, what's a Latin grammar?"

The last question aroused the gentleman, and becoming sensible that the little fellow at his side was thirsting for knowledge, he very kindly went over such parts of his history as he thought would be of interest to him, and ended by saying that he was a member of Congress.

The last announcement almost took Tom's breath away. He had heard of the members of Congress, but he had an idea they were myths whom nobody ever saw. Perhaps the awe with which Tom regarded him as he glanced up sideways into his face, flattered the gentleman, for he said, smiling:

"You are just as likely to be a member of Congress as I! You know, in America, success is to the determined and brave. If you study as I did, you may possibly rise as high—yes—perhaps higher!"

"But I haven't any Latin grammar, sir," said Tom.

"No? Well, would you like one?"

"Yes, sir," cried Tom, with flashing eyes.

"Well, my lad, I shall come this way again and I will leave one at the schoolhouse for you."

"But I haven't any money."

"Never mind, you can pay me when you get to Congress."

"Thank you," said Tom, "I won't forget it, sir."

The gentleman looked down at him with a quizzical smile, and the two rode on in silence until they reached the schoolhouse.

"Please don't forget the grammar," suggested Tom, as he lifted the old cap again.

"Not I," returned the gentleman, "a man who can't keep a promise should never make one—hey, my lad?"

Nell tossed her head, and the boy soon lost sight of the rider. Then he looked down at his shoes, at his coat, and his old cap as he hung it on the peg in the entry, and silently contrasted them all with the fur-trimmed overcoat and outfit of the stranger. "Never mind," said Tom to himself. "I will have them all, too, when I am a member of Congress."

At the end of two weeks a bundle of books was left at the schoolhouse. There was not only a Latin grammar, but a well-worn copy of Virgil, Esops fables, and sundry other volumes such as Tom had never seen.

Pine-knots were plentiful where Tom lived, and he sat up until near midnight all the rest of the winter, pondering over the mysteries of those books.

As luck would have it, the schoolmaster, who boarded around with his pupils, had not eaten the rations due him at Tom's father's. When he arrived he entered warmly into the boy's ambitious projects, and as he had a smattering of Latin himself, was qualified to aid his pupil.

Although the schoolmaster was allowed the use of a tallow candle, he vastly preferred the more brilliant light of Tom's pitch-knot; so that, as often as the long winter evening set in, the master and the pupil might be seen (and were seen) sitting before the large fire-place with their heads buried in the pages of the books, along which they plodded slowly, but to such purposes that at the end of the winter Tom could read his fable and solve the

problem in a manner very creditable to himself and master.

It was up-hill work with poor Tom, but he never lost what little he gained, and managed to make what little he accomplished to tell on the future.

One day his father brought home a stranger, and told Tom that he was apprenticed, during his minority, to this man, who would make him a blacksmith.

"But I'm not going to be a blacksmith," cried Tom, in a passion; "I'm going to Congress."

"The more need you should learn to shoe the horse that carries you there," replied the father, with a shrug.

Tom packed up his worldly goods, not forgetting his books, and trudged away to a distant village, where he pared horses' hoofs by day, and studied and read at night by stealth, for he was allowed neither knot nor candle.

Six months the poor fellow tried to be faithful to his duty; but one night when his master had thrown his grammar into the fire and lathered him for disobedience, Tom took leave of the workshop. He made his way, bare-footed as he was, over bogs and briers, until he ventured into the main road, and by dint of begging a ride now and then, reached the city. With his roll under his arm, as Ben Franklin had done before him, he sought and obtained employment.

Perhaps the happiest day in Tom's life was when he found himself in the antiquarian book-store, with plenty of leisure, plenty of books, and nothing to fear from friend or foe.

When his intellectual thirst was partially satisfied, he began to work. He saw the ladder up which he must climb, and seizing the lowest round he made his way steadily upward. We all know by what steps an ambitious man makes progress—by patient toil—by self-denial—by courteous deportment—by the constant acquisition of knowledge.

Years passed by, during all of which Tom had looked in vain for his early friend, the stranger. In his timid awkwardness he had not thought to ask the name of his benefactor, and the only opportunity to do so had been lost.

Well, years slid away, and Tom was elected a member of Congress from the very county where he spent his struggling boyhood. He went to Washington, not in cowhide boots and butternut-colored homespun, but dressed something as his imagination had pictured, as he looked after his benefactor on the eventful day of the sleigh ride.

A nobler-looking man, the ladies in the gallery said, never had appeared upon the floor than this Yankee member, who, if he spoke through his nose, always his arrows went home to the mark.

One day there appeared in the House the venerable form of an ex-member, whom all delighted to honor. It needed but a glance at that genial face for Tom to recognize in him the giver of the Latin grammar. He had come, he said, to listen to the gentleman who had so manfully defended the right, and to wish him God speed.

"If," said Tom, with his old modesty, "if it has been my good fortune to do anything for my country in the hour of her peril, I owe my ability to do so, in a very great measure, to yourself."

"To me!" echoed the astonished gentleman; "to me! I do not recollect ever having the pleasure of meeting you before in my life."

"Ah, have you forgotten, then, the little school-boy among the hills of New Hampshire, to whom you once so kindly sold a Latin grammar?"

The gentleman mused.

"Sold—sold a Latin grammar! Now that you recall the incident, I do recollect a little fellow who interested me, and to whom I gave some school-books."

"Well, sir, I am that boy. You

told me that I might pay for them when I got to Congress. If you will honor me by meeting a few friends at dinner, I will settle the bill."

The Siberian Mammoth.

Though travelers have again and again mentioned the frequent discoveries of the remains of the mammoth in that country, it was not until the beginning of the present century that the subject was scientifically investigated and the fact established beyond doubt. In the last year of the eighteenth century, a Tungusian chief, Ossip Samachow by name, visiting the island, or peninsula of Tarnot, at the delta of the Lena in lat. 72 N., observed some strange object protruding from the precipitous side of the coast, but could not make out what it was.

Again he visited the spot the following year, and then, too, though the object stood out more prominently than before, he was unable to ascertain its nature.

In 1801, he saw it was a mammoth or an elephant; for now one side of the animal was exposed and a tusk visible.

The superstitious fears of his family prevented him from visiting the spot again until three years later. He then found that the carcass had fallen from its position in the face of the icy cliff, and lay upon a bank of sand. He sawed off the tusks and sold them for fifty roubles.

Two years later a distinguished botanist, Adams, found what remained of the animal, it having in the meantime been preyed upon by dogs and wolves. Little more than the skeleton was left; indeed, not the whole of this, for an entire foreleg was missing. The skin of the head was dry and one ear still bore a tuft of hair. The pupil of the left eye could not be seen. The trunk and greater part of the tail were gone; but the skin of the side on which the body lay was still preserved, and was covered with a thick coat of long hair.

Adams carried off an immense piece of this hide, which proved a heavy load for two men. He also gathered up about thirty pounds of hair, some of it over two feet in length. The skeleton, hide and hair, were brought to St. Petersburg, and form the principal treasure of the Zoological Museum in that city. The tusks which now adorn the skeleton belonged to another individual of the same species. Later investigations of the coast between Lena and Kolyma, have led to the discovery of thousands of mammoths rhinoceroses and buffaloes, buried in the ice or in the frozen soil.

"Pilot, you needn't wait any longer; it is starlight overhead." "Yes, but we aint goin' that way!"

PUZZLES, ETC.

ENIGMA.

- I am composed of eighty letters:
- My 6, 38, 61, 55, 27, 9, 60, 29 was a prophet;
- My 31, 55, 28, 12, 17, 33 smote the prophet Jeremiah;
- My 39, 79, 89, 59, 15, 78 was noted for its vineyards;
- My 68, 76, 73, 39, 14, 55, 41, 38, 9, 56, 48, 78 was the name of a well between Kadesh and Bered;
- My 31, 17, 24 was a king of Assyria;
- My 47, 75, 69, 14, 69, 20 was a grandson to Shem;
- My 42, 38, 54, 22, 16, 10 was a king of Assyria;
- My 50, 5, 41, 31, 2, 13, 4 was stoned to death;
- My 31, 52, 9, 79, 49, 6, 38, 58 was a grandson of Aaron;
- My 18, 12, 21, 1, 23, 37, 3, 46, 57, 70, 68, 38, 68, 13, 14 was built by the ancients;
- My 63, 19, 36, 72, 8 is a bird spoken of in the Bible;
- My 33, 65, 45 is an animal spoken of in Solomon's Songs;
- My 29, 63, 29, 77, 24, 24, is a weed mentioned in Job;
- My 29, 71, 74, 64, 55, 11, 7 is a dwelling mentioned in Isaiah;
- My 62, 34, 60, 35, 20 is the wages of sin;
- My 67, 53, 68, 32 is mentioned in the Bible;
- My whole may be found in the book of Esther.

Answers to Puzzles in No. 1057.

No. 1 is so difficult we will extend the time.
No. 11—WHEEL, REEL, EEL, SHARP, HARE, ARE, SCREAM, CREAM, REAM.

NEWS OF THE WEEK.

DOMESTIC.

We extract the following from the *Galveston News*:

CADDO, Oct. 10.—Santanta and Big Tree had a council with their own people. Santanta took up a handful of sand and said: "You see that; that's all the Indians! All the sand over these hills is the whites! They are too many for us. It is no use our fighting them. We had better be at peace. The white men can whip us if they want to!" He then sat down, amid the assenting grunts of a number of his under chiefs.

Big Tree said: "You see this tree; the leaves on it are the Indians. The leaves in that large forest are the white people. They are too many for us. If the whites fire off their guns once, all the Indians dead." There were a number more grunts of assent or dissent, I could hardly tell which. One of the chiefs intimated rather plainly that Santanta and Big Tree had been subsidized. He said if the whites were able to whip them, they would have done it long ago, and not be making treaties; that Santanta and Big Tree had perhaps got crooked tongues during their stay with the whites, and that it would be well to watch them for a while.

They had brought some nice presents with them that the Indian agent had given. If these chiefs had not done some good turn to the whites, why did they send them back with presents? For his part, he thought there was nothing like fighting; for, if they never fought, they never got anything for keeping peace. Santanta and Big Tree looked to him as if they had been faring pretty well. They had on good clothes.

At the conclusion of this warrior-oration, or war speech, Big Tree said he had been where three, four, five houses were one on top of another, at which a big fat squaw said: "That's a lie." But Big Tree appeared not to notice the interruption, and told them of the distance they had come in the cars, and the number of large white camps he had seen.

Mr. Hayworth, the Indian agent at Fort Sill, was very popular with the party. He is believed to have rehearsed Santanta and Big Tree in the parts they took in the council.

Now that the council is ended it remains to be seen what will be the effect of setting these savages at liberty again. Should they succeed, as they promise, in causing their tribes to remain at peace, it will be a victory for the government's Quaker policy. If otherwise, it will bring down upon the government and its officials the heaviest execrations of our frontier people.

Indians.

SAN ANTONIO, Oct. 4.—Captain Cooney, of the Ninth cavalry, stationed near Camp Colorado, Texas, reports that the girl not long since found by a surveying party, hung to a China tree and scalped, was the daughter of a Mr. Williams, who lives twelve miles below Camp Colorado, on Jim-Ned creek. The Indians attacked the house during the absence of Williams and his son, and tried to force Mrs. Williams away, but failed; whereupon, they shot her with an arrow and a pistol. Her daughter the demons took with them; and her boy baby, about seven months old, they threw into the fire. Mrs. Williams, who was shot near the house, managed to crawl to her baby, and take it from the fire. She died that night, and her baby a week later. The son returned just in time to see his mother dying, and to quench her last thirst.—*News.*

Yellow Fever.

MEMPHIS, Oct. 7.—The fever is de-

plorable, and is spreading with alarming rapidity. The undertakers are crowded beyond giving a decent burial. Nineteen nurses arrived here from New Orleans Saturday. Twenty thousand dollars has been subscribed by citizens for sanitary purposes. The mortality Sunday was greater than since the fever appeared. All able are leaving. The malady is the true yellow fever. Fifty-four interments yesterday. Rev. Mr. Bowman, pastor of the First Presbyterian church, died of fever.

LOUISVILLE, Oct. 7.—The Board of Trade, within forty hours, raised \$5000 for Memphis and Shreveport.

MEMPHIS, Oct. 8.—A heavy frost occurred here last night, and there are indications of another to-night.

To-day a greater number of new yellow fever cases has been developed than on any one day heretofore. There are about 600 cases under treatment in the infected district. There were forty-two interments to-day of persons who died from yellow fever and twelve who died from other diseases. Among the former was Father Carry, of the Dominican Priesthood.

MEMPHIS, Oct. 9.—Another heavy frost last night.

Forty-one interments, whereof thirty-one died from yellow fever.

Sister Mary Josephine Domicon, formerly Superior of St. Agnes Academy, is dead. Father O'Brien, of St. Peter's church, is very low.

SHREVEPORT, Oct. 9.—Twelve interments yesterday.

NASHVILLE, Oct. 9.—The churches, the Masons and Odd Fellows have sent \$7000 in money and provisions to the sufferers in Memphis.

LITTLE ROCK, Oct. 9.—There was another heavy frost yesterday morning.

NEW YORK, Oct. 10.—A committee of Memphis merchants residing in New York, acknowledge \$3500 subscribed during the last two days for the yellow-fever sufferers. The total amount subscribed by that city is \$7069.

MEMPHIS, Oct. 10.—Affairs here are deplorable. People die faster than they can be buried. Hundreds have died unattended. The stench from neglected bodies is intolerable. 900 have died so far. Some physicians have fled, but the majority are on duty day and night. Nurses and money are wanted.

SHREVEPORT, Oct. 10.—Messrs. Jaron, Wiltz and Masalin, nurses from New Orleans, are charged with robbing corpses. The people are greatly enraged. The chief victim was a priest, from whom it is alleged they took clothing, money, a watch and crucifix.

No improvement, and the new cases are mostly among the children. Forty cases are under treatment.

Miscellaneous.

NEW YORK, Oct. 6.—Donaldson's Trans-Atlantic balloon started from the Capitoline grounds, Brooklyn, at 9 o'clock this morning, taking a due easterly course. Its occupants are H. H. Donaldson, George Washington Lunt and Alfred Ford.

NEW HAVEN, Oct. 7.—The occupants of Donaldson's balloon escaped by leaping from the basket. The empty balloon was subsequently captured at Canaan Corner.

CHICAGO, Oct. 10.—A convention of prominent gentlemen, interested in the immediate construction of the Chicago and Southern Atlantic Railroad, elected Gov. Magoffin, of Kentucky, president, and several vice-presidents.

SAN FRANCISCO, Oct. 10.—The overland mail coach was robbed near Redding this morning, by four men. They got Wells, Fargo & Co.'s box, containing about \$2000, and \$2000 from the passengers. The robbers escaped, but a sheriff's posse is in pursuit.

BOSTON, Oct. 10.—An unknown

British schooner was discovered, bottom up, below here to-day. The body of a woman, somewhat mutilated about the head, was found lashed to the wreck. It is supposed that all on board perished.

NEW YORK, Oct. 10.—Father Byrne was elected president of the Catholic Temperance Convention for the ensuing year.

At a meeting of the Workingmen's Council, last night, the secretary was instructed to communicate with Mr. Arch, now in Canada, and ascertain whether he intends to be the guest of the upper classes or the working people.

PHILADELPHIA, Oct. 10.—Six hundred employees of the Southwork foundry have struck in consequence of the reduction of hands and wages.

ALEXANDRIA, VA., Oct. 7.—Commodore Jameson, U. S. Navy, on the retired list from age and infirmities, is dead; aged 82. The *Gazette* says he served faithfully, and was in several engagements in the war of 1812.

CHICAGO, Oct. 7.—In the Superior Court of this city, yesterday, Judge Gray made an order refusing to permit the reference of suits for divorce to waver in the chancery, and announced that hereafter all such suits must be tried in open court.

SAN FRANCISCO, Oct. 8.—Twenty wagons have been sent to Fort Klamath to transport the remnant of the Modocs to Fort Russell.

ST. LOUIS, Oct. 7.—The State Superintendent of Insurance yesterday filed a petition in the Circuit Court, asking for an injunction to restrain the St. Louis Mutual Life Insurance Company from transacting any further business, and especially from issuing any new policies reinsuring any of its risks, or paying out any money whatever. The petition asks for the appointment of a receiver, and for a decree dissolving the company and winding up its affairs. The petition is based upon the fact, as the superintendent alleges, that an examination of the affairs of the company discloses that its liabilities exceed its assets by \$904,955, exclusive of \$100,000 capital stock. The writ of injunction was granted, returnable on the 11th.

NEW YORK, Oct. 9.—There is not much doubt but that a secret expedition for Cuba has shipped out of this port or vicinity within the last three or four days, but nothing definite is known.

Many facts connected with the Nathan murder case have never appeared in the public prints. They have been known for some time to the officers engaged in the case, who withheld them, awaiting connecting links to make the chain of evidences complete. It is now believed that Irving has power to place them on the right track.

The trial of Stokes was resumed to-day. The challenge of counsel for the defense to the entire array of jurors was sustained by the court. Counsel said that although the challenge was made in good faith, and had been sustained, still, rather than delay the trial, he would withdraw the same.

SALT LAKE CITY, Oct. 9.—Brigham Young is elected president of the Latter Day Saints.

BOSTON, Oct. 4.—Arrangements are made for a parade and oration upon the arrival of Joseph Arch, the English workingmen's friend.

NEW YORK, Oct. 4.—Bradlaugh declines to lecture before the Workingmen's Union, unless they arrange with the Literary Bureau, to which he has sold his lecture services in this country. Many members of the Union denounce Bradlaugh for his Atheistic and Communist ideas.

FOREIGN.

Great Britain.

DUBLIN, Oct. 9.—The Irish Agricultural Laborers' Union, in the event of the government failing to settle the

question of waste lands in Ireland, have determined to emigrate to the United States en masse.

LONDON, Oct. 4.—It is reported that the crops have failed and a famine prevail in some portions of Hungary.

France.

PARIS, Oct. 6.—The *Paris Journal*, a Monarchical newspaper, says that a proposal for a restoration of a monarchy, on the basis of the charter of 1814, in a modified form, will be presented upon the re-assembling of the Assembly.

A meeting of the deputies of the Right to-night, of the falling Cabinet, selected, in the event of a change upon the meeting of the Assembly, the Duc de Cassac in Foreign Affairs.

PARIS, Oct. 8.—In the Bazaine court-martial to-day the reading of M. Rivere's report was continued. M. Rivere proceeds to show that the means of communication between Metz and Paris were ample, and that Bazaine's refusal to combine his force with others in the fields was criminal. The Marshal is accused of pursuing a personal policy by which the enemy profited. There is evidence that he even refused to assist an effort made to protect Metz.

Bazaine's inaction is attributed partially to hesitancy, and being confused by news from Sedan and Paris, and partly to his secret negotiation with the enemy. Whatever movement there was in France he should have fought for, instead of listening to overtures of the enemy, receiving their agent and plotting restoration of the Empire. He only thought on maintaining his army in a good condition to play a political part he designed. Had Bazaine done his duty by taking his army into the interior of France, leaving Metz to defend herself with her garrison which could subsist on the resources of the surrounding country, Metz would have held out until the armistice, and Lorraine would never have ceded.

PARIS, Oct. 9.—A meeting of the members of the extreme Left of the Assembly was held to-day, the session of which was very unharmonious. Among those present were A. A. Gambetta, Cremant, and Shellemel la Cou.

A number of letters from various provinces were read, expressing strong aversion to the establishment of a monarchy, an aversion which is daily increasing.

Gambetta declared that he felt not the least anxiety about the permanency of the Republic, and was certain the proposition to establish a monarchy could not obtain the vote of a majority of the Assembly.

A Paris telegram to the *Times* says that Thiers intends to publicly advocate the prolongation of the term of McMahon as President, thus depriving the Monarchists of the support of the Left Centre, and precipitating a dissolution of the monarchical coalition.

Marshal Bazaine, during the progress of his trial to-day, manifests more emotion than on yesterday.

A *World's* foreign special says Thiers consents to an alliance of the Republicans and Imperialists, as the only means of preventing a restoration of monarchy, with Count de Chambord as Henry V. This combination is receiving constant accessions, nevertheless the chances favor the Monarchists, who have a majority of the Assembly, and the entire army, and much money. That Thiers should have at least consented to an alliance with the Imperialists, is regarded as an evidence of the rapid strides which the monarchical cause has been making, and the urgent necessity for immediate measures to preserve the now tottering Republic.

It is now reported that Count Chambord will go to Hainault, Belgium, or frontier of France.

ANSWERS TO CORRESPONDENTS

From October 4th to 11th. W S Hunter, Gatesville—An obituary; will be inserted. Rev O A Shook, Palo Pinto—1 subscriber. Rev S A Clark, Little Elm—Notice of meeting. Glad to hear the good news. H M Booth, Marshall—Report of work. Welcome. Rev H V Philpott, Bryan—Notice to preachers of Chappell Hill district came to hand the day after last issue went to press. Rev J J Shirley, Weatherford—Report of revivals. You have cause to "thank God and take courage." Letter from Austin, dated October 6th, giving name of John Q Davidson, Watran Depot, Bedford county, Tennessee, but name of the writer of the letter not given. Don't know to whose account it should be charged. Rev T E Sherwood, Greenville—Revival news and obituary. Rev T W Hines—Marriage notice. J H Richey, Waco—1 subscriber and \$2 currency. Rev A B Johnson, Terrill—1 subscriber. Where is Sister Wilson's postoffice? Have placed it on the Kaufman list. Is it right? Rev A M Box, London—Communication. Rev B Harris—Appointments San Antonio district. Rev O M Addison, Englewood—Will endeavor to meet your wishes. Rev M A Black, Refugio—Report of a good camp-meeting. We share your joy. Will appear in order. Rev Jas Peeler, Cameron—1 subscriber. Rev W G Veal, St. Louis—\$20 currency to credit of J M Binkley. Have sent list of conference appointments; also entered names. Glad to hear of Sister Veal's improvement. Rev W R J Thomson, Houston—\$1.25 and 1 subscriber. Rev J N Craven, Whitesboro—3 subscribers. Have made the change in the name and postoffice as you direct, and extended the time six months. Rev W H Willey, San Augustine—Draft for \$5.30 specie. Had already extended Dr L V Greer's time, making up for time paper failed to come. Rev P C Archer, Huntsville—1 renewal and \$2. The name you requested changed from Midway to Huntsville expired October 1st. Shall we continue? J W Hill, Birdston—Change made. Rev J W Fields, Whitesboro—1 subscriber and obituary. Presume the quarantine at Calvert prevented the party by whom you sent reaching Galveston. Rev W L Compton, Freestone county—Obituary. Rev J W Piner—1 subscriber. Accept thanks for items. Rev J W Fields, Decatur—1 subscriber. The paper, according to our books, was sent to the parties you name from July, 1872, till July, 1873. Have entered again. Thanks for items. First-rate. J R Crockett, Oso—Obituary. Rev John F Cook, Oakland—Obituary and account of work; also 1 subscriber. Have written a full explanation. Rev W Monk, Liberty Hill—\$5 currency. Accept thanks. Rev J J Davis, Bremond—\$20 gold was handed us by Mr J Farley and passed to your credit. Change made as you instruct. Rev H B Smith, Stephenville—Glad to hear good news from your work. Rev C Grote, Castell—The amount has come to hand all right, squaring your account. Report of Stephenville district conference received. Will appear as soon as we can find space. Rev John S Davis, Lancaster—1

subscriber and \$2.20 currency. Change of postoffice made.

Rev R O Brazelton, Perry—Obituary.

Rev M D Fly, Waco—Notice to presiding elders of Northwest Texas Conference.

E H Cushing, Houston—Will answer by mail.

Camp-Meeting.

There will be a camp-meeting held, (D. V.) on the Colorado river, twenty miles north of Matagorda, beginning on Friday preceding the fourth Sunday in October. Preachers and people all invited. Arrangements will be made to feed all who may attend. It may be well for persons attending to provide accommodations for sleeping for themselves.

JNO. C. HUCKABEE, Pastor.

San Antonio District.

FOURTH ROUND.

Helena, at Riddleville, Nov. 1, 2. Leesburg, at Bethel, Nov. 3, 9. Sutherland Springs, at Sandy chapel, Nov. 15, 16. Cibola, at Selma, Nov. 22, 23. San Antonio, Nov. 29, 30.

The pastors of the Medina, Kerrville and Uvalde circuits, have been notified of the appointments for their several charges.

B. HARRIS, P. E.

Chappell Hill District.

FOURTH ROUND.

Burton, at Union Hill, Oct. 18, 19. Lexington, at Chrisman's chapel, Oct. 25, 26. San Felipe, at San Felipe Nov. 1, 2. Belville, 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.

Waxahachie District.

FOURTH ROUND.

Waxahachie cir., 3d Sunday in October. Waxahachie sta., 4th Sunday in October.

G. W. GRAVES, P. E.

Belton District.

FOURTH ROUND.

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 Boqueville, Nov. 8, 9.

W. R. D. STOCKTON, P. E.

Springfield District.

FOURTH ROUND.

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 cir., at Long Prairie, Nov. 8, 9. Corsicana sta., Nov. 22, 23.

A. DAVIS, P. E.

Weatherford District.

FOURTH ROUND.

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.

Huntsville District.

FOURTH ROUND.

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.

Palestine District.

FOURTH ROUND.

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.

Marshall District.

FOURTH ROUND.

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 in mind with their pastors, or make special arrangements to do so, before the leave for the session of our annual conference, which is to convene on the 12th of November at Palestine?

DANIEL MORSE, P. E.

MARRIED.

BURNETT-LANCASTER.—At the residence of the bride's father, at Waxahachie, Texas, Thursday night, October 2, 1873, by Rev. T. W. Hines, Rev. RICHARD H. BURNETT, of the Northwest Texas Conference, and Miss SUS LANCASTER.

OBITUARIES.

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

HENDLEY.—Mr. W. M. HENDLEY died at the residence of his brother-in-law, Mr. Elisha Sears, at South Falls, on Friday morning, 19th inst.

Mr. Hendley (the son of the late Henry Hendley, a mariner, who was lost at sea in the brig Marborough, of (Massachusetts)) was born at South Falls in 1798. Having served his employers for several years faithfully and honorably, he commenced business at Middletown for his own account which he continued until 1839, when he joined his brother, Captain Joseph J. Hendley, in the coasting trade between New

Orleans and Texas. This connection was continued until 1844, when they, together with Messrs. John L. Slight and Philip Gildersleeve, established the mercantile house of William Hendley & Co. in Galveston, Texas.

In the early history of Texas, when her capital was small in proportion to the demands of her commerce, it required the clearest foresight and most even balance of mind to act a liberal part on the one hand, and maintain a safe, consistent conservatism on the other; in all this the counsels of William Hendley were without mistake. As a man, he was kind, amiable, even-tempered, always greeted his friends with welcome, always looking closely to his own business, but never a busy body in other men's matters, and so temperate in all his habits of life that, though never physically a strong man, he always enjoyed good health until, far advanced in life, a paralytic shock closed his career of active usefulness—brought him back to the home of his birth, the couch of his death, and the grave of his rest.

The Galveston partnership of which I have spoken was composed of William Hendley, Joseph J. Hendley, John L. Slight, and Philip Gildersleeve. Mr. Gildersleeve, a native of Portland, Connecticut, was a young gentleman of sterling character and executive ability; the office work of the house devolved on him, and it could not have been confided to abler or worthier hands. His death, at an early period, was a sad event to his partners, and a real loss to the city of his adoption; while at the home of his family the sweets of memory continue to pay their tributes of undying affections. Mr. Slight died in the city of New York a few months since; his remains repose in his native soil at Sag Harbor, L. I. Capt. Joseph J. Hendley is the only survivor of the original partnership.

MAYN—OLIVE EMILY MAYN was born in Wood county, T. Kas, June 7, 1848. (Her maiden name was Cosby.) Professed religion and joined the M. E. Church, South, in 1862, at fourteen years of age; was married to W. F. Mayn September 15, 1870; died August 10, 1873.

For nine months she suffered a great deal, but death had no terrors for her. Fully conscious of her approaching end, she was ready to go. She had but one regret in leaving this world—that was leaving loved ones behind. She leaves bright testimony that she has gained a home where consumption will part her and loved ones no more. Blessed are the dead who die in the Lord!

J. C. RANDALL.

MAYN—SAMUEL MARVIN MAYN, infant son of W. F. and Olive E. Mayn, was born November 24, 1872, and died September 6, 1873.

Baptized into the church on earth a few days before his mother's death, he has gone to join with her the church triumphant—there to swell the songs of the redeemed.

J. C. RANDALL.

DAVIS—FRANCIS WALTON DAVIS, infant son of Rev. Jas. J. and Frances S. Davis, was born in Falls county, Texas, August 4, and died September 12, 1873.

"Suff'r little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Blessed be God, the promise is not only unto us, but unto our children, also; therefore, "we sorrow not as those who have no hope."

KOSSE, Sept. 15, 1873.

J. R. BARDEN.

SOWDERS.—LILLIE ONUMA SOWDERS daughter of B. V. and M. E. Sowders, was born in Limestone county Texas, August 24, 1856, and died June 9, 1873, aged six years, nine months and fifteen days.

"There friends shall meet again who have loved; Our embraces shall be sweet At the dear Redeemer's feet. When we meet to part no more who have loved."

"This hope we have as an anchor of the soul, both sure and steadfast." J. R. BARDEN. KOSSE, Sept. 15, 1873.

MARKET REPORT.

SATURDAY, October 11, 1873.

GENERAL MARKET.—There has been some improvement in business the past week, but it has not measured up to the standard of the same week last year. The quarantine restrictions and late crops, followed by the financial panic, have conspired to produce this result, and, though there is evident improvement in all branches of business, it will be some time before confidence is fully restored. In nearly all the large commercial cities the banks were forced to suspend payment only of small amounts, and thus, while securing their own safety, withdrew from commerce those facilities which are essential to its activity and success. The banks in this city were not forced into this measure, but have been compelled to withhold the usual accommodations, and thus have paralyzed all departments of business. As it has been impossible to negotiate exchange, the market of home products has been, in a great measure, closed, and the producer now feels the pressure as severely as the factor.

COTTON.—The impossibility of negotiating exchange, and the uncertainty respecting the financial condition of the country, have caused buyers to decline operations. During the latter part of the week currency began to flow in, which imparted some activity to the market; and as the crop shows a deficiency as compared with last year, we may regard the prospect respecting price as hopeful. The week ended with the following quotations in currency:

Table with 3 columns: Classification, This Evening, Last Friday. Rows include Low Ordinary, Ordinary, Good Ordinary, Low Middling, Middling.

MONETARY.—The unsettled condition of financial matters has confined operations in the money market to the renewal of matured paper, while the banks are extending with a liberality as wise as it is generous.

GOLD.—The tendency of the premium on gold has been downward. The highest point it reached during the week was 42 1/2 against 110 1/2 in New York.

WHOLESALE PRICES CURRENT.

Corrected Weekly.

Quotations in Currency, unless Gold is specified

Large table of market prices for various commodities including Baggings, Building Material, Coffee, Cotton, Flour, Grain, Hardware, Hides, Hay, Lumber, Molasses, Oils, Provisions, Sugar, and Salt.

AGENTS WANTED FOR HOME BIBLE

By DANIEL MARCH, D.D. This work teaches how men lived in Bible times and how to live in all times.

THE TEMPLE HARP.—The science of music no longer a mystery. This music book should have been published a hundred years ago.

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Economy in Fencing.

The attention of the public is invited to my

AIR-LINE FENCE.

Patented March 12, 1872.

This fence is stock-proof, and cannot be pulled down. It is a great saving of rails and land, having this advantage over the twelve rail stake and rider fence, that it saves 168 panels and 3571 rails to the mile.

- 1. Plant a row of posts in a straight line one foot less distance than the length of rails used. 2. Lay the worm of the fence, placing the ends of the rails on the opposite side of the post, right and left, so as to give the fence the crook the post makes and no more; then lay on rails as any other fence until it is four rails high.

3. Take a stake or false post as high as the other, which should be five and a half or six feet above the ground; place it on top of the ground and in lock of the fence opposite the main post; pass the wire—No. 8—around false and main post and immediately above the fourth rail; bring the ends of the wire together, cross them, and with file cut and break the wire; then, with a pair of blacksmith tongs, pull the wire tight and twist it, so as to bring the two posts together at the top.

4. Prize open the post at the top, insert the rails edgewise and drive them down with an axe; continue thus until the fence is as high as desired. Seven to eight rails make a fence five to five and half feet high. If desired, pass the wire around both posts, and under and over the top rail; fasten as before.

5. Where rails are scarce the fence can be made by leaving off two rails, and inserting one or more wire through the main post the whole length of the fence. This is done by boring holes through main post with brace and bit, and then inserting the wire, tighten and fasten the ends, and the fence is complete.

I earnestly invite planters everywhere to give it a trial, and if carefully put up, will defy the worst stock. Farm, County and State rights can be had by applying to me, at Chappell Hill, Washington county, Texas.

JOHN H. STONE, Patentee.

P. S.—All persons are warned not to purchase the right of my Air-Line Patent Fence of any one but those who have a regular power of attorney from me, as all others will not be respected.

March 31, 1873. J. H. S. may 22 tf

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Liberal advances made on consignments of Cotton, Wool and Hides. nov 20 '72-ly

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The Wilson Sewing Machine

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Grand Prize Medal!

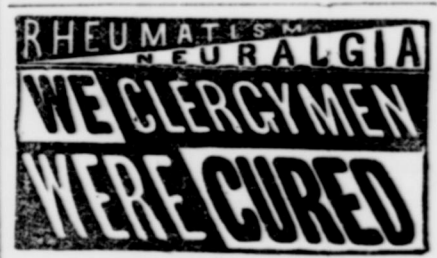
FOR BEING THE BEST SEWING MACHINE, and a GRAND PRIZE (medal of honor) was awarded to the WILSON SEWING MACHINE CO. for Manufacturing Sewing Machines in the best manner, and from the best Material, and by the best known Mechanical Principles.

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CHILDREN OFTEN LOOK PALE AND

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BROWN'S VERMIFUGE COMFITS will destroy Worms without injury to the child, being perfectly WHITE, and free from all coloring or other injurious ingredients usually used in worm preparations.

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References given when desired. may 21 ly

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IT IS CHEAP AND EASILY APPLIED BY THE USE OF A COMMON SIFTER. RAIN IS A BENEFIT.

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The following Agents have been appointed, viz: T. T. Smothers, Bryan, Texas; F. C. Wilkes, Brenham, Texas; R. W. Kennon, Brenham, Texas; F. Verdenbaumen, Chappell Hill, Texas; N. W. Murray, Sempronius, Texas; W. A. Nichols, Sempronius, Texas; T. Vosburg & Co., Wallisville, Texas; W. G. Neims, Hurton, Texas; F. J. Gleiss, Hurton, Texas; D. L. Kennon, Oso, Texas; J. C. Blackman, Shreveport, La.; Robert H. Mills, Abbeville, La.

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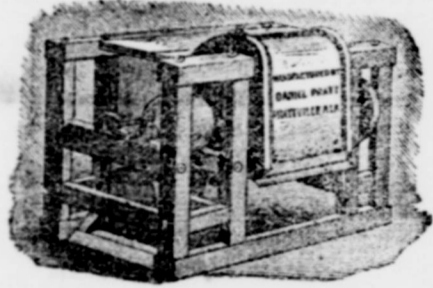
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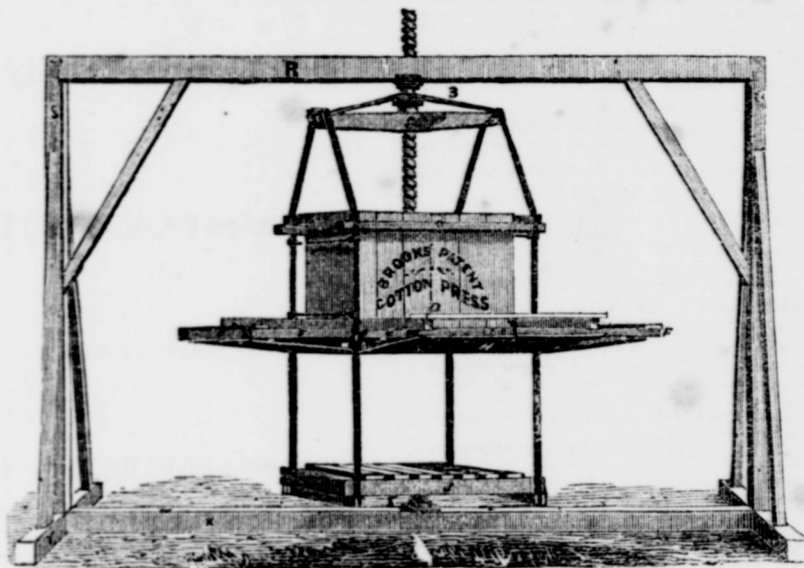
This work was called for by the Texas Annual Conference, and fully indorsed and highly recommended by the Examining Committee appointed by the Conference for that purpose. The report of the committee says: "It is a complete Theological Compend, as well as an exhaustive exposition of Infant Baptism."

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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.

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THE NEW GULLETT LIGHT DRAFT GIN. Kunz 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.

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No. 20 west Market Street, GALVESTON.

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.

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

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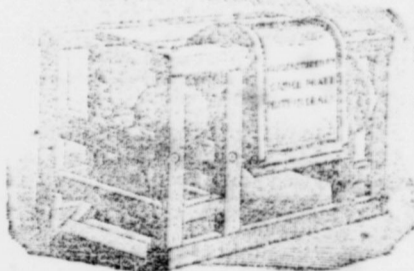
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