

Christian Advocate.

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

Vol. XXI—No. 23.]

GALVESTON, TEXAS, WEDNESDAY, OCTOBER 22, 1873.

[WHOLE NO. 1063.]

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.

- 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 acquisition.
- 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 Vocal Culture.
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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,
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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.

GEO. F. ALFORD, Sec. W. B. NORRIS,
C. W. HURLEY, Treas'r. Pres. Bd Trustees.
aug27 2m

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 The Astral is an improvement on Pratt & Devore's Photolite Oils, using the same burner. These Oils are superior to any heretofore offered in this market, as to safety and time of burning, and great saving against present cost of gas or candles. Call and see before buying other Oils.
W.M. HENDLEY & CO.,
 Agents for Pratt's Oils.
 feb19 tf

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 On and after Monday, Sept. 1, 1873, AN EXPRESS TRAIN
 Will leave For Willis, Waverly, Phelps Huntsville, Dodge, Riverside, Trinity, Lovelady, Crockett, Grapeland, Palestine, Neches, Jacksonville, Truops, Overton, Kilgore, Longview, Tyler and Mineola.
 At 9:00 A.M.
 Returning, arrives at Houston at 12:30 A. M. Making close connection at Longview with Texas and Pacific Railway for Marshall, Jefferson and Shreveport, and at Mineola for Dallas.

Connecting at Palestine, Westward for Douglas, Oakwoods, Keechi, Jewett, Marquez, Lake, Englewood and Hearne.
 Making close connections at Hearne with Houston and Texas Central Railroad for all points North and Northeast.
 Passengers from New Orleans and Galveston going by this route change cars at the
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 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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 For rates or further information, apply to
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ALLEN MCCOY, Gen'l Freight Agent.
 HOUSTON, August 30, 1873. feb19

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

On and after March 24, 1873, Passenger Trains will run as follows:
 Accommodation } Arriving at Red River City at 8:50 a. m. next day; at Austin 6:15 p. m. same day, and at Waco 7:45 p. m. same day.
 Leaves HOUSTON }
 DAILY } Returning, leaves Red River City at 6:30 p. m. (Saturday excepted); Austin 9:10 a. m., and Waco at 8:00 a. m. (Sunday excepted) arriving at Houston at 6:30 p. m.
 (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 } Returning, leaves Red River City at 9:50 a. m., and Austin at 6:30 p. m., arriving at Houston at 6 a. m. next day.
 Saturday except d, }
 9.00 P. M. }
Pullman Palace Sleeping Cars
 Are attached to Accommodation Trains between Houston and Austin.
 Passengers for Waco must take Accommodation Train leaving Houston at 9 A. M.
 The above Trains make the following connections, viz:
 At Hearne with International Railroad daily (Sundays excepted) North at 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 Hastrop.
 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 Supt.
J. WALDO,
 Gen. Fr'ght & Ticket Ag't. jan23 tf

MALE INSTITUTE OF SOULE UNIVERSITY,
 Chappell Hill, Texas.

JOHN W. McNEELEY, A. M., Principal.
 The Exercises of the next session begin
September 1, 1873.

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

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Board and Tuition at the usual rates. Annual expense can be met with Two Hundred Dollars.
 Bills payable in **GOLD**, and due the first day of each term.
 Fall Term continues Four Months; the Spring Term, Six Months.
 For Circulars, apply to the Principal.

THOS. SMITH,
 President Board of Trustees.
 CHAPPELL HILL, August 22, 1873 [sep3 2m]

MARTHA WASHINGTON COLLEGE FOR YOUNG LADIES, ABINGDON, VIRGINIA.

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

NO LOCALITY IS MORE HEALTHFUL. The Faculty is composed of six gentlemen and four ladies, besides matrons, etc. The standard of scholarship is high, and the course embraces Ancient and Modern Languages, the Sciences, Mathematics, Literature, History, Instrumental and Vocal Music, Oil Painting, Drawing and Embroidery.

TWO HUNDRED AND FIFTY DOLLARS, per session of forty weeks, will meet expense of board, fuel, washing, lights servants' attendance, and tuition, in all branches necessary to full graduation.
Prof. F. H. SMITH, A. M. L. D., University of Virginia, who has had daughters in the Institution as pupils for two years, says: "Martha Washington College possesses a rare combination of excellences. From experience, as well as prepossession, I cordially and confidently recommend it to parents who are seeking the best advantages for their daughters."
 We refer, by authority, to the Faculty of the University of Virginia, of Emory and Henry College, Prof. L. C. Garland, L. L. D., University of Mississippi; the Bishops of the M. E. Church, South, and many others.
 For catalogue or particulars, apply to **Rev. W. G. E. CONNOR, B.D.,** Secretary, or to
R. W. JONES, M. A., President.
 July 18 tf

GALVESTON FEMALE SEMINARY.

The subscriber having leased the building known as above, designs to reorganize the school so as to add to the Primary and Intermediate Departments a Collegiate Department, embracing three classes, viz: **JUNIOR, MIDDLE and SENIOR.** He will apply to next Legislature for the privilege of
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 aug13 3m Box No. 921.

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

FIRST MONDAY IN SEPTEMBER NEXT

with a full corps of able and experienced Professors. The boarding-house arrangements for the young ladies are ample and comfortable. For full particulars, address the President, or
W. L. PRATHER,
 aug13 3m Sec. Board Trustees.

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 1730 ly

MARVIN COLLEGE, WAXAHACHIE, TEXAS.

Rev. J. M. Pugh, A. M., President.
 The next session of this Institution will commence on Monday, September 1, 1873.
FACULTY OF INSTRUCTION:
Rev. J. M. Pugh, A. M.,
 Professor of Moral Science and Biblical Literature.
Mr. J. E. Bishop, A. M.,
 Professor of Mathematics, and Teacher of French.
Mr. E. F. Yeager A. B.,
 Professor of Ancient Languages,
 — Professor of Natural Science.
Mr. F. H. Linden,
 Professor of Music.
 — Principal of Preparatory Department.
Mrs. Anna E. Bass,
 Principal of Primary Department.

*Until these chairs are filled, the work will be divided among the President and other Professors, and as the wants of the College demand, competent instructors will be employed.
Terms--Per Session of Five Months:
 Primary Department--First Division... \$10 00
 " " Second Division... 15 00
 Preparatory Department... 20 00
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 Music on Piano... 25 00
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 Music on Guitars... 17 50
 Contingent Fee... 1 50
 Board can be had, in private families, from \$12.50 to \$15 per month; and books can be purchased in Waxahachie.
 Tuition is due in advance, specie, the student being charged from date of admission to the close of the session. Deductions will be made, or moneys refunded, in cases of protracted sickness.
 The children of ministers, who are in the pastoral work, are admitted free of charge for tuition.
 Any young man preparing for the ministry will be admitted free of charge for tuition; provided, he be recommended by a quarterly conference, or by a church conference. Should he, however, decline entering the ministry, his tuition fees shall be due.
 The course of study is 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.
 aug3 3m

CORONAL INSTITUTE,
 (Male and Female,)

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 The next session of this Institution will begin on
MONDAY, SEPTEMBER 1st, 1873.

Accomplished Teachers have been employed in every department. The curriculum is extensive, and instruction will be thorough. The location is unsurpassed in beauty and healthfulness. A considerable number of pupils can be accommodated with board in the family of the Principal. For information, apply to
R. H. BELVIN,
 Principal.
 REFERENCES--The preachers of the West Texas Conference.
SAN MARCOS, TEXAS, AUG. 1, 1873.
 aug30 2m

CENTENARY COLLEGE,

JACKSON, LOUISIANA.
 The Fall Term of this venerable Institution (established in 1825) opens on the
First Monday in October, 1873.

It is twelve miles east of Bayou Sara on the Mississippi river, in a healthy and refined region, and offers excellent facilities for education.
 The entire cost for a session of ten months is from \$195 to \$265. For particulars, address
REV. C. G. ANDREWS,
 President.
JACKSON, LA., August 16, 1873. [au27 3m]

A. J. PEELER, ATTORNEY AT LAW,

Austin, Texas.
 Refers, by permission, to Messrs. O. R. Johns & Co., Bankers, and DeCordova & Withers, Land Agents, Austin; Messrs. Hobby & Post, Galveston; and Messrs. Earle & Perkins, Wall street, and Nourse & Brooks, Beaver street, New York.
 au27 6m

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Numerous tests have proved **N. F. BURNHAM'S NEW TURBINE WATER WHEEL.** To be the best ever invented.
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LIVERPOOL AND TEXAS STEAMSHIP COMPANY, LIMITED.

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

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 jan17 17

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 may17 217

"JOSIAH ALLEN'S WIFE" HAS

wrote a book, in spite of Josiah's determination not to spend a cent to hire any one to read it. \$500 a month can be made selling this book. **AGENTS, TAKE NOTICE!** When you bought out Mark Twain's book we promised you a harvest; we now promise you another, and wise agents will secure territory, which we will now arrange for. For circulars, address **CONTINENTAL BIBLE AND PUBLISHING CO.,** St. Louis, Mo. aug13 17

LANDRETH'S NEW TURNIP SEED

(Crop of 1873.)
KIRK & RIDDELL,
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 GALVESTON.....TEXAS.
 July 30 6m

EMORY AND HENRY COLLEGE, WASHINGTON COUNTY, VA.

On the 11th day of September our scholastic year begins, and continues forty consecutive weeks. It is divided into two sessions of twenty weeks each. The Spring session begins January 20, 1874. Students can enter at any time, though they should, if possible, begin with the session. The entire expenses for the forty weeks, including board, tuition, fuel, room-rent, washing, and contingent fees, need not exceed \$220. These rates, so remarkably low, considering the superior advantages here offered, must commend this Institution to the favor of those seeking thorough collegiate training. Before selecting your school, consult any of those knowing the College, especially our Alumni and old students, prominent men in the M. E. Church, South, the Professors of the University of Virginia, who have authorized this reference; or, send directly to the undersigned for a Catalogue, or for any information desired.
E. E. WILEY, President.
 July 16 6m EMORY POSTOFFICE, Va.

Christian Advocate.

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

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GALVESTON, TEXAS, WEDNESDAY, OCTOBER 22, 1873.

[WHOLE No. 1063.]

A THOROUGHFARE.

BY HIRAM RICH.

Open to their will and way,
Shadow-saddled feet and bare
Make a by-way dark and lone
Their familiar thoroughfare.

Kings without a kingdom known
Make a royal progress here;
Queens who only lived to lure
Follow clown and cavalier.

Cattle mongers with their droves
Fill and bar the common way,
While the cattle that they claim
Look more owner-like than they.

Elfin mothers and their broods
Wanton as in elfin-land;
Mermaids who forsake the sea
Play in drifts of golden sand.

Gipsy girls with dreary eyes
Mingle with the wondrous train;
When they seem forever by,
Turn to come and go again.

Children of the poet's thought
That to ruder days belong,
Skip and dance and leer and laugh
In the meshes of a song.

Beings that the painter's touch
Left forever incomplete—
Faces in the sunshine half,
Half in shadow, droll and sweet—

Group and part and group again,
Still to be what they have been—
Dark and light, and light and dark,
Nor all shadow, nor all sheen.

Shapes that tongue can never name,
On their faces broken gleams—
Empty tinted trifles down,
Singing only, "We are dreams."

Never blade of grass may grow
Where so many footsteps fall;
Yet a timid bud may bloom
Lowly by the wayside wall.

Gate and bar avaleth naught,
Shadow-saddled feet and bare
Make the by-way of my brain
Their familiar thoroughfare.

And the phantoms will go on,
Still pursuing and pursued,
Till the throne of Thought becomes
Vacant in a solitude.

—Independent.

Our Material Resources.

From Bonham.

MR. EDITOR—Once more I seek to wield my humble pen in favor of my country. The subject which I intend to briefly notice is one which presents a broad field, and demands the pen of a Milton and the genius of a Byron to do it justice.

Yes, Texas, the garden spot of America, the proud "Lone Star," demands the brightest intellect and most experienced writer to describe her wonderful resources and splendid prospects.

Her "star" is fast approaching the zenith of its glory, and the higher it rises the more brilliant it shines. But a few years ago her broad and fertile lands were under the dominion of Mexico. Her few thousands of inhabitants groaned beneath the yoke of tyranny until 1836, when her patriotic sons, roused by the inexhaustible flame of liberty, threw off the yoke, declared their independence, devoutly relying on the god of battle to decide the issue. It is needless to speak of their deeds of heroism and valor; their glorious success is already known.

The Alamo stands to-day a living monument, which speaks volumes for the heroes who fell there, and crowns them with the unfading laurels of a never-dying fame. The names of Travis, Crockett and Bowie, will

never be forgotten. Oblivion shall never shroud their splendors, but, guarded by the everlasting flame of liberty, their deeds will ever remain green, and generations to come will point them out to their children as examples worthy of imitation.

But now, when we glance back over those few years which have intervened, and contemplate the rapid rise of the "Lone Star" to wealth and power, we are struck with wonder and awe. Today she ranks among the first of the "Union." Her ships, groaning beneath the weight of commerce, visit distant shores; their banner floats on distant seas. Her missionaries visit many heathen lands, spreading the Divine influence of the gospel, and bearing the glorious intelligence of a crucified Savior to the worshipers of idols. Her railroads stretch out on every hand; new ones are being built, and branches constructed in every direction, and when the Cairo and Fulton and Texas and Pacific form connections, then will we have access to the whole world, and the world to us. Texas is destined to be the future great railroad State. Her rising "star" has attracted the attention of the world, and from every clime beneath the radiant sun one constant stream of immigrants pours into her borders, filling up her rich vacant lands, and establishing permanent homes. The merchant, the capitalist, the lawyer, the farmer, the trader, the laborer, and the beggar—all pour in upon us continually, and the cry is, "Still they come! they come!" And why is this? What is the cause of such a rush? It is her broad, undulating prairies, covered with waving fields of luxuriant grass, and along whose swelling bosom the silvery stream glides gently o'er sands of gold. It is her heavy forests of timber, which stretch out on every hand, and in whose silent depths game of all kinds roam unmolested. It is her chains of lofty mountains, whose "cloud-capped" summits seem to touch the distant skies, and in whose bowels minerals of untold wealth repose. It is the extreme fertility and richness of her soil, from which the farmer reaps a double reward for his hours of toil and labor. It is her splendid cities, which have sprang into existence in so short a time, and whose spires and domes, glistening in the rays of the sun, attract the attention, and fascinate the eye. It is the health and salubrity of her climate, and those nights—those summer moonlight nights—when gentle zephyrs float lazily along, loaded with the perfume of flowers, and the blue vault far above is decked and bespangled by countless millions of bright and shining meteors, slumbering like seraphs in the heaven, while through all bright Luna rides in unparalleled splendor, shedding her glittering rays upon the earth, tipping every mundane object with a weary, tremulous light—it is this, yes, all this, which causes foreigners to come to Texas.

And in conclusion, know all men that you will come nearer finding everything the heart desires in Texas than in any other State in the Union.

SUBSCRIBER'S SON.

BONHAM, Texas, Oct. 8, 1873.

WE are always glad to receive descriptions of different portions of our State. They will be read far beyond our borders.

Jefferson.

We find in the *Texas New-Yorker* an excellent article on the advantages which are offered by the great natural resources of Jefferson, Texas, and its surrounding country, from which we extract the following:

The exports from the city of Jefferson for the year 1866 were less than 25,000 bales of cotton; for the year ending September 1, 1872, the exports were: cotton (bales), 76,328; dry hides, 84,762; green hides, 18,471; wool (lbs.), 87,623; peltries, 48,210; bois d'arc seed (bushels), 9721; cattle, 5281; sheep, 820; lumber (feet), 121,000.

The steamboat arrivals for the same period were 226, with a carrying capacity of from 225 to 700 tons each.

Being situated at the head of navigation, on Big Cypress Bayou—a port necessitated by reason of the immovable raft, which long since formed in Red River, above this point, (heretofore Jefferson has been compelled to rely on water transportation)—it is, therefore, with a great degree of satisfaction that she witnesses the movements on foot to make her a great railroad center. When her facilities for transportation are thus increased, no town in Northern or Eastern Texas will have a brighter future or greater commercial advantages. For a long time past this city has transacted more business annually than any city in Texas, with the single exception of Galveston. What, then, will be her capacity when the above-named railroads all come to her aid?

But great as our city is as a commercial center, she will yet develop other and more important interests, and that, too, within a limited period of time; for it has been demonstrated to the entire satisfaction of all capitalists, who have given their attention to the matter, that there is not in the whole South a district which combines so many advantages for manufacturing on an extensive scale such an endless variety of articles as the city under consideration, and the country which immediately surrounds it. In support of this statement, let us descend to particulars.

There is, for instance, within the immediate neighborhood of our city more iron ore than can be consumed in centuries; and this ore is richer than any other yet known in the United States. Six miles from the center of Jefferson are iron hills, towering above the surrounding country, which alone will yield an inexhaustible supply of ore, and this ore is richer and more easily worked than that found in Missouri's famous "Iron Mountain." But the whole country contains more or less ore of this character; and here, where the raw material is so abundant, and water and fuel for steam purposes so readily procured, and transportation by railroads and by water so accessible, there can be erected furnaces, forges, and foundries that would successfully compete with any now in existence in this country.

Already the largest iron foundry in this State is in operation four miles from the city and two miles this side of the iron hills, of which we have just spoken; and this foundry—G. A. Kelly's, at Kellyville—is manufacturing on an extensive scale cooking stoves and heating stoves that are unsurpassed

by any imported to this market, either in beauty and finish or in quality. And the plow manufactured by this establishment is pronounced by all those who are using it—and a large number is now in use—to be equal in all respects to the Hall & Speer or Avery plow, and much more durable, by reason of the superior quality of our iron. Such is the demand for the products of this foundry, the owner is now seeking to increase his manufacturing facilities by organizing a joint stock company, with a capital of \$200,000, as nothing short of this amount will enable him to fill his orders in the future.

Again, twenty miles from this city, and adjacent to the route of the East Line and Red River railway, we come to a vein of copper ore, impregnated with both gold and silver. This ore in the hands of the assayer has been found to be very pure, quite as much so as any in the South, not excepting that from the Wichita country. The supply is by no means limited. In fact, its limits have not as yet been ascertained. In that vicinity also, as well as in many other sections within striking distance of this city by rail, as soon as the projected roads are completed, there is a great abundance of cannel coal of a fine quality. Manufacturers will comprehend at a glance the significance of this fact, and know how to appreciate it. That there is coal enough of this character for all local manufacturing purposes, there is no doubt.

No section of the country that can be named offers a better quality or a greater variety of timber for building and manufacturing purposes than that in the immediate vicinity of the city of Jefferson. For building we have, in the greatest abundance, the very best of pine, black-walnut, gum, white-oak and cypress; for manufacturing we have not only the above-named, but also hickory, cedar, bois d'arc, etc. The quality of our pine and oak is unsurpassed, North or South, and at the mills as good a quality of black-walnut as one could desire can be had in any quantity for \$2 per hundred feet. Contrast that with the prices paid in the North and West and the advantage we possess will be appreciated. For the manufacturer of wagons we have an unlimited supply of hickory, bois d'arc and white-oak within striking distance, and for woodenware we have all the oak, cedar and cypress we need.

Going west, along the line of the Texas and Pacific railway, we soon come to those immense prairies, whose settlers must rely, during our day at least, on other sections for their building materials, wagon materials, furniture and woodenware, and everything else which requires timber in its construction. Right here, then, at this end of that great thoroughfare, we should and must manufacture ready-fitted timbers for building, including shingles, sash, doors and blinds, and every other article needed in the construction of houses, as well as furniture and woodenware for the same. We say ready-fitted timbers because these can here be prepared by machinery, like sash, doors and blinds, in a better manner and at much less expense than on the prairies, and the purchaser will then only pay the freight on what he actually uses; that is, he will not be taxed for freight on waste materials.

Our Outlook.

SOUTHERN METHODISM.

—The Louisville Conference held its session at Russellville, Kentucky, Bishop Keener presiding. The Nashville *Advocate* gives the following items supplied by Dr. McFerrin:

Bishop Keener was giving eminent satisfaction in the chair, and his sermon on Sunday morning was one of his happiest efforts. God was in his word, and the faith and hope of many Christians were greatly strengthened. The Sunday morning love-feast was a season of great refreshing from the presence of the Lord. Bishop Kavanaugh delivered his semi-centennial sermon on Sunday night to an immense congregation. It was read, as we learn, by one of his friends.

The missionary meeting on Saturday evening was a success. Dr. Schon delivered a fine address, and was followed by the secretary. The collection was handsome, and was followed on Sunday by collections in all the churches for the relief of suffering Memphis. The missionary collections for the year will exceed those of the year before by nearly \$2000.

The delegates to the General Conference are as follows: Clerical—Thomas Bottomley, A. H. Redford, George H. Hayes, Timothy C. Frogge, Edmund C. Schon. Reserves—David Morton, Nathanael H. Lee. Lay—Willis B. Machen, James S. Lithgow, A. S. Walker, Robert Browder, John S. Geiger. Reserves—Charles F. Harvey, and Hazel G. Petree.

—The *Pacific Methodist* of September 26th says: "We are pleased to chronicle the safe arrival of Bishop Doggett from Oregon. He arrived in this city on Wednesday morning, after a very pleasant voyage by steamer from Portland. His experience in Oregon has given him great hope and faith in the work there. Men are needed to preach the gospel. The field is large, and our church is loved. The little who are there have nobly stood the test of discouragements, and light is breaking upon them. We trust they will have help. Bishop Doggett will remain in San Francisco during this week, preaching in our church at Pythian Hall on Sunday. Next week he hopes to spend a few days at the Gilroy camp-meeting. If he should visit Gilroy he will dedicate the church at Hollister on Sunday, the 5th of October."

—The friends of Dr. Pierce, says the *Southern Christian Advocate*, will be delighted to learn that, contrary to the fears of many, he is again in the field, laboring to the utmost limit of his strength for the Master's cause. The Doctor spent Sunday, the 21st of September, in Macon, and occupied the pulpit of Mulberry street church, preaching nearly one hour and a half. Being absent from the city, it was not our privilege to hear the sermon, but we have been informed by a competent judge that for vigor and continuity of thought, the preacher had never surpassed the effort in his hearing. His voice was feeble, but he performed the long sermon to the edification of a large and attentive audience.

NORTHERN METHODISM.

—Bishop Foster, who has been visiting the Methodist churches in Europe, reports that the work in Sweden and Norway is wonderful. "It is difficult to credit my eyes and ears, so great are my surprise and joy. Truly the morning has come. Such crowds of worshippers, such eager listeners, such fervor and zeal, I have not witnessed for many years. God is manifestly at work among the people."

EPISCOPAL.

—Rev. George M. Randall, Episcopalian Bishop of Colorado, New Mex-

ico and Wyoming, died on Sunday, at Denver, of pneumonia.

—One hundred and forty adult Indians were baptized recently at St. Pauls Episcopal mission, British Columbia. Most of these Indians had been for four or five years under the catechetical instruction of Rev. Mr. Good, their missionary.

CUMBERLAND PRESBYTERIAN.

—The last number of the *Banner of Peace* reports one hundred and seventy-five conversions and ninety-six additions to its churches. As ten meetings are embraced in these reports, there is an average of seventeen professions of faith, and nine and a half additions during each meeting. Among other items we are glad to notice that steps have been taken for the establishment of a church at Bismarck, a new and churchless town in Missouri.

BAPTIST.

—The Italian Baptist Association met about the first of August, at Bologna. Eight churches were represented at the meetings, which were exceedingly harmonious and profitable. A letter of thanks and requests for increased aid was written to the Southern Board and the Baptist brethren of America. Several valuable suggestions were made by the Italian brethren.

—The *Examiner and Chronicle* regretfully records that open communion has stolen a march in the Warren Association, Rhode Island, inasmuch as a new church has been admitted to the Association as a regularly constituted Baptist church, five "prominent members" of which have "avowed the opinion" that sprinkling is as valid as immersion for baptism, provided the candidate is sincere.

—The Baptist Publication Society proposes to expend \$25,000 the coming year to aid Van Meter's mission in Rome. About \$30,000 was expended on all their European missions last year, and \$25,000 for Rome looks like a pretty large proportion.

OLD CATHOLIC.

—Ninety Old Catholic delegates, representing the various cantons in Switzerland, have met in conference at Altera, and reported a great increase in the numbers of their adherents.

—The *Swiss Catholic* has been started at Geneva as the organ of the Liberal Catholic Association. This body claims to have in the Canton of Geneva alone more than fifteen hundred matriculated members, and to have in its possession proofs that as many more voters, partisans of its principles, only wait for favorable opportunity to profess their adherence.

—A table showing the ecclesiastical genealogy of the Old Catholic Bishop Reinkens has been published, from which it appears that he is the twenty-fourth Old Catholic (or Jansenist) bishop consecrated in Holland since the schism between Utrecht and Rome. The first consecration was given in 1639, by Dominic Varlet, Roman Catholic bishop *in partibus* of Babylon.

—The Swiss General Conference of Old Catholics, held in Olten, September 2d, represented sixteen congregations, five deacons operating in new fields, five Old Catholic associations, and many congregations that appear to be ready to break loose from the infallible Pope. Many prominent officials sympathize with the Old Catholic reform. They demand all services to be conducted in the language of the people, excepting at present, the mass; a simplification of religious exercises, prohibition of the "Peter's penny," of

the sale of indulgences, restriction of the brotherhood associations, of pilgrimages, and of the idolatry associated with pictures and images, and more liberal regulations for the rites of baptism and marriage.

—While the Conference of the Evangelical Alliance is attracting attention here, another body has been sitting at Constance, which Protestant Europe has watched with no indifferent interest—the Third Congress of the German Old Catholics. The sessions were held in the old Council Hall by the lake shore, "where the great council of 1415, whilst denouncing the Popes with unusual freedom, vindicated its orthodoxy by burning John Huss." There were about four hundred persons present, among them fifty ladies who hitherto have never been admitted to such meetings, and the *Christian World* finds in this circumstance an augury of the success of the Old Catholic movement in society. Von Schultze presided, and all the German leaders were there, Bishop Reinkens included, and as sympathizing spectators and guests were present Dean Howson, of England, M. de Pressense, of Paris, and the Episcopal Bishops of Albany and North Carolina from the United States. The proceedings were mainly of a rhetorical character, during which Ultramontanism was severely handled. Reinkens counseled union with other bodies, not in observance of doctrines, but in a truly religious spirit. The announcement that the German Government would shortly recognize the Bishop's position was hailed with great applause. Altogether, this Congress will be regarded in Europe as an event which may yet have wonderful results.

CATHOLIC.

—At a meeting of the Catholic Union, at the residence of Archbishop McClosky, a proposition was made by Dr. Anderson that a spiritual pilgrimage be made to the United States, by which all Catholics could unite in prayer for the recovery of the usurped liberties of the church, and to exercise a moral influence over the enemies of Catholicity, the pilgrimage not to be undertaken until plenary indulgence was obtained from the Pope.

—The Infallible Catholics are about to cause the German Empire much trouble. The bishops have agreed, and have instructed their clergy, to totally disregard, from a given time on, all governmental regulations and restrictions that are supposed to hinder the free exercise of their former rights, and thus throw the responsibility upon the government to either ignore its own legislation or to inaugurate a persecution and prosecution, the like of which has not been known in modern times, either for dimensions or bitterness.

—The progress of the struggle between the Prussian Government and the authorities of the Catholic Church in Prussia is continuous. The Bishop of Fulda, Dr. Kott, whose schools were closed some time since because he refused to adapt them to the requirements of the new laws for the regulation of ecclesiastical affairs, has now been sentenced to pay a fine of four hundred thalers, and in default of the payment to be imprisoned for three months. He has disposed of all his property so that the fine can not be collected, and is going to prison. His clergy say they will follow the example of their bishop.

—All Austria has revolted from the Papal rule on the Protestant questions of education and of marriage; Italy, rebellious and defiant, drives the Pope to the Vatican, and plants its public schools in every section of the peninsula; Spain is Republican and wages war upon the church; France is at least no certain defender, as of old, of the temporal power; Germany threat-

ens ruin to Ultramontanism; and through all the ancient strongholds of the Papacy, convents are broken up, churches remodeled, the Jesuits expelled, and the press and the schools set free from the control of the priest. Of the one hundred millions of European Catholics, an extraordinary proportion having lapsed into heresy or disobedience, are the enemies of the priesthood and defenders of modern progress.—*Christian Index*.

—The *Catholic Review* estimates that the Pope has received between 1861 and 1872, sums contributed by the faithful that will amount to 400,000,000 francs or \$80,000,000. A large surplus has been set apart for a rainy day.

UNIVERSALIST.

—Boston Universalists have agreed to omit from notices of church services in the secular papers all mention of the subjects chosen and the pastor's name. They hold it to be both modest and comprehensive to announce, "there will be regular services," etc., and nothing more. It is none of the people's business who is to preach or what he is to preach about.

JEWISH.

—The *New York Observer* says: "There are more Jews in New York than in Jerusalem, and more than any other city in the world, it is said, by those who have studied their present state. Mr. Mingins says of New York, 'There are more Germans than in Berlin, more Irishmen than in Dublin, more Catholics than in Rome, and more Jews than in Palestine.' The census does not give religious statistics, but the number of professing Jews, residents of this city, has been approximately estimated by the quantity of Passover biscuits manufactured for their use. The bakeries produced on the average for the last decade, 800,000 pounds yearly, which, at the rate of one pound per day for each adult during the eight days generally observed, would make a number of 100,000 persons. They have an orphan asylum to accommodate 250 orphans, a hospital, and a number of charitable societies, among which is the Independent Order of B'nai Berith, and have also established within the last few years a home for aged and indigent of both sexes, managed by ladies."

MISCELLANEOUS.

—Ten Theatres are now used in London for special religious services for the masses. This movement originated some years ago, and is quite well sustained.

—A Presbyterian minister, not long since, got even with his congregation, by reading at a congregational meeting an account of his stewardship—a sort of balance sheet for the year of receipts and disbursements. The miscellaneous receipts were carefully catalogued and audited the individual donor. The only credit standing opposite the name of the richest man, an elder of his flock, was "one apple-pie."

—They are capable of making nice distinctions in ecclesiastical matters in Germany. Dr. Sydow, a Berlin minister, some time since, in a lecture addressed to a public meeting, denied the miraculous conception of Jesus, and rejected the fact of a divine incarnation in his person, denied the doctrine of the Trinity, and rejected the supernatural element of the New Testament. For these utterances he was tried and deposed from his office by the consistory of Berlin. From this decision Dr. Sydow appealed to a higher court, which abrogated the sentence of the consistory, and substituted simply censure, because this grievous offence was not committed in canonical hours!

"That Dollar Once More!"

MR. EDITOR—Some time since, I asked, through your columns, for the above amount from the friends of our deceased fellow-laborer in the gospel—Rev. L. B. Whipple—to be used in erecting a neat tomb over his grave. In response, I have received *one dollar* from a gentleman of Galveston, and nothing more! Now, is it possible that I will have to urge and persuade on a subject of this sort? I do hope not. Surely, there are forty men who will either bring or send me a dollar by the circuit preacher to Waco, at the sitting of the conference, for this purpose. Just think of the sermons, and prayers, and exhortations, and travels, and labors, of our departed brother, and then remember that there is not even a reminder of who he was in the church. I yet rely on the good sense and honor and Christian affection of those I have named above for the success of this enterprise.

Yours truly,
G. W. GRAVES.
WAXAHACHIE, Oct. 9, 1873.

P. S.—I wish to request every pastor in my district to carefully make out the plan of their respective works, and leave margin enough to set down opposite each appointment any outside places that might be deserving attention as a preaching place. Also, attach to each appointment the precise number of members, and furnish me this "plan" at an early hour of the conference session. I have use for it. Let every preacher also renew and correct all the church books in his work.

G. W. G.

MR. EDITOR—The readers of your excellent pages will, no doubt, be glad to hear that the good Lord is with us on the Bethel circuit, Trinity Conference—not only with us, but present in great power, to convict sinners, to convert penitents, reclaim backsliders, and to warm up, refresh and strengthen his faithful children for still greater conquests.

At Little Elm camp-meeting, which continued over a week, there were about fifty conversions and forty accessions. During this meeting we had several rains. Worshipping under a brush arbor, these rains at first seemed to work unfavorably; but after all hands reached a good working order, the rains seemed to do but little damage. One afternoon it rained, and even our veteran pastor, Brother Gatewood, was at a loss whether to have services at night or not. It was soon discovered that nothing would do the people but meeting; and though the seats and straw were wet, we held meeting, and one soul found peace with God early next morning, after agonizing in the wet straw all night.

The camp meeting south of Little Elm (six miles) was also continued over a week. Though the prospects for a good meeting were at first gloomy, yet an interest was soon manifested, which justified its continuance. I forgot the number of conversions, but there were many, the most of whom, if not all, I trust, will make good church members.

Our good brethren, Wilson, Martin, White, South, Binkley, Blanton, Denton, and others, too tedious to name, did valuable service. Denton, who the brethren called "Montague," was not at the latter.

Brother Gatewood expects to hold two more camp-meetings on his circuit, one of which is to begin to-night at Bethel.

Brother Gatewood being a noted camp-meeting preacher, especially in this country, allow me to give an idea of his plan: He appoints the time at a place where water can be procured; has a brush arbor built with a platform in the middle for the preacher; tells everybody to come and bring their tent, bread and meat; and no sooner than he gets you there he sets preachers

and church members to work in good earnest. Soon the church begins to move, sinners begin to think and pray, and souls are made alive to God. Preaching, experience and grave prayer-meetings come on in such rapid succession that they give time for nothing else. Though he sets others to work, he is not idle, for he seems to burthen his own bosom with the worth of precious souls and bear it to the cross of Christ. Naturally, he is of a cheerful temperament, but this is perceptible only when his meetings are doing well.

It is due Brother Gatewood, as well as the poor sufferer with cancer, to state that he, in connection with Dr. Rupe, proposes to cure cancer. I have seen little specks—not much scar—where they had taken them out, and the person well. Brother Harper and myself were treated for cancer at the same time, very recently, and we are both well. I was at camp-meeting at the time of treatment, and able to preach most of the time. They kill them, and they drop out, and then heal the place with salve. If any are thus afflicted, come at once and be cured. They live near Rock Hill, Collin county, Texas.

S. A. CLARK.
LITTLE ELM, Sept. 12, 1873.

From San Marcos.

MR. EDITOR—The camp-meeting for this station began September 25th, and closed October 1st. Two days' (Friday and Saturday) of rain interrupted our services somewhat, but patience and faith prevailed, and we had a gracious meeting. Twenty-one persons were received into the church on the camp-ground. Others will join. Fifteen children were baptized. Bro. Joyce, our presiding elder, is a "workman" of the scriptural sort. He preached and worked for us every day of the meeting.

A committee, consisting of nine judicious brethren, was appointed to select and secure to the church by deed a permanent camp-ground. Thursday before the full moon in August was fixed upon as the annual time for the beginning of our camp-meetings. The Lord is granting to San Marcos station a very gratifying degree of prosperity.

Our school is doing well. One hundred and twenty-five pupils are now in attendance. There is likely to be a large increase. Brother Belvin knows what he is about in the school-room. Coronal Institute is destined to become one of the most popular institutions of learning in the State. Beauty and healthfulness of location, as well as superior management, commend the school to all having sons and daughters to educate.

O. A. FISHER.
October 9, 1873.

MR. EDITOR—It may do those who are interested in the success of the gospel good to hear that we are getting on very well on the Waxahachie district. On every charge in the district we have some revival, and conversions and accessions to the church; and on several works quite extensive revivals, reaching up to hundreds. By conference we expect to aggregate an increase of seven or eight hundred members. We have licensed several men of "gifts and grace" to preach the blessed gospel. But there is much yet to be done. Let every preacher work hard till roll-call at Waco. Unfortunately, our finances are sadly in arrears. Will not the stewards try zealously to send their preachers off to conference with good, neat, respectable clothing, and some money too? Brethren, try, in God's name, to send your preacher to conference with a glad, grateful heart, and God will bless you and your work; and I suspect the bishop will think you more worthy than if the opposite be the case. Try hard to master old "hard times;" tell him the good of the church is at stake.

G. W. GRAVES.

Chappell Hill Female College.

MR. EDITOR—More than a year has passed since our arrival in Texas. Amid the chances and changes connected with acclimation we have been preserved. The Lord has kept his word unto his servants. We have found safety "under the shadow of the Almighty." No serious sickness, no fell disaster, no violent casualty, has come to our dwelling, or to our persons. We live, and are well.

Larger success has attended our labor than was expected. "The work of our hands" has been "established." The college is developing rapidly. Though so recently here, yet you would experience surprise at the improvement you would now discover. Continued effort will soon secure for the school a position in the front rank of educational institutions.

In the scholastic training the results will show themselves slowly. The processes of mental drill are so rigorous that apparent progress must be slow. The kind of education proposed can only be gotten by toil. The teachers and the taught must alike toil—toil unceasingly, and for a long time. In respect of music, modern languages, and fine arts, no school affords better instruments, or more experienced and skillful instructors. We have not "drawing and painting" merely. It is a school of art—an art department for the cultivation of the arts of design. Sketching from nature, beautiful landscape painting, and life-like portraiture on canvas of the human form and face, are included. An eminent educator says: "We need an art-training for colleges, which shall be given as a constituent element of general liberal culture." We will do all we can to supply the desideratum, and give our young ladies an elegant art education in well-adjusted combination with the highest forms of aesthetic literature. We cannot build up this department in one year. We will work well, and wait patiently.

The section of country from which the college derives its support has suffered much this season. The shortening of the crops is without a precedent in Texas history. Loss has come to all. Some can bear it; many are pressed and burdened, and a few may be broken temporarily, if not hopelessly. Sickness has been general—almost universal. The diseases have sometimes put on malignant types, and worked death quickly. The cost to the country, in a money estimate, caused by this sickness will be immense. There can perhaps be found a few families who will not make money enough while well to pay for medicine and attention while sick. Added to all this, we have been under "panic" for weeks. So many and such alarming rumors have been in circulation as regards the yellow fever and bank failures that an anxious apprehension of something dreadful, just about to come, has been in many hearts.

For the mercies and favors vouchsafed us we hope that we are humbly grateful. As best we could, we have signified our appreciation by a thank-offering to the Lord our God.

We wish also to be rightly affected by the sufferings of our friends. To testify our fellowship and sympathy, we will deduct from all bills for tuition and music *five* per cent., and from all bills for board (including washing, fuel and lights) *ten* per cent.

The arrangement embraces all bills from September 1, 1873, to June 24, 1874. We do not change our charges: We only indicate our willingness to share the misfortunes of our people. The proposition is sincere, and in good faith. We ask respectfully that it be received in the same spirit in which it is tendered. It will thus become a simple, heartfelt recognition of a common brotherhood, in virtue of which

if "one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

E. D. PITTS, Pres.

CHAPELL HILL, Oct. 2, '73.

Marshall Circuit.

MR. EDITOR—I have delayed, from several causes, up to this time to report, through the *ADVOCATE*, the state and progress of the work upon Marshall circuit.

This famous old circuit still lives, and, though not blessed with the same evidences of spiritual power as characteristic of it in days of yore, still evinces that there is life in the old land yet. The first indication of promise in the labors of its minister for this year was the response of the people to the earnest appeals of the pastor in behalf of the Sabbath-school cause. Four Sabbath-schools were organized at as many of the leading appointments on the circuit. An unusual interest was awakened in these communities upon this subject, and in some of them a marked spirit of inquiry and earnest investigation of the Word of God. Faithful men and women were found to direct and aid this spirit of inquiry and investigation. In one of these communities there was the largest school and one of the largest, continued interests that the writer has known in a country locality. In another, the spirit of inquiry awakened by the Sunday-school, and developed by the ministry of the Word, resulted in a very general religious awakening; the final result of which was, with the blessing of God upon the labors of his servants, an accession to the church by ritual and letter, and baptism—adult and infant—of about forty members, and some conversions. The labors of Father Baker, Col. Waskom, and Bro. Adair, of the Louisiana Conference, contributed largely to the success of these meetings. The venerable Dr. Baker seemed to have renewed his youth, and preached with extraordinary power. Bro. Waskom put forth the wonderful influence he is capable of wielding in the community in which he lives; and Bro. Adair labored with great acceptability, and gives great promise of what he may achieve with the Divine blessing upon his heart, and his mind consecrated to the work.

Another indication of the life of the church on this old circuit is the liberality with which it responds to the demand of the conference and missionary collections, the assessments for which will be fully met—\$200 for the missionary cause, and \$70 for conference collection. The pledge is confidently made for Marshall circuit that she will recognize, by action, the compliment of the Mission Board to Texas in fixing her, by assessment per capita, among the front rank of the mission hosts of our beloved Methodism, South. She sends greeting her word of cheer to the work in Texas to respond fully to the call of the Mission Board.

Your brother,
H. M. BOOTH.

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.

Correspondence.

Stephensville Mission District.

Mr. EDITOR—The Stephensville mission district conference commenced its second session at Salt Spring, in Comanche county, at 8 o'clock A. M., on Friday, September 5, 1873, Rev. Wm. Monk, presiding elder, in the chair.

Rev. O. A. Shook was elected secretary; but being called away the next day, I was requested to act as secretary.

All the circuits and missions in the district, except Rockvale, were represented in the conference.

The several committees appointed by the chair to look after the varied interests of the church, discharged faithfully and zealously the arduous duties imposed upon them.

STATE OF THE CHURCH.

The report of the Committee on the State of the Church shows that there have been twelve new societies organized, 254 accessions to the church, 103 conversions, 69 infants and 52 adults baptized. The spiritual condition is tolerably good and improving, except in two of the charges, where the unsettled state of society is given as a reason for the want of spiritual life.

BOOKS AND PERIODICALS.

The Committee on Books and Periodicals places the TEXAS CHRISTIAN ADVOCATE at the head of the list of church periodicals, but deplors the fact that, while there are more than one thousand church members in the bounds of the district, only seventy-three copies of this valuable paper are taken and read, and only eleven copies of other religious papers.

CHURCH PROPERTY.

The report of the Committee on Church Property discloses the fact that there is not a parsonage in the bounds of the district, and, in many instances, preachers reaching their new fields of labor are compelled to occupy houses that have been refused by the citizens, in which their wives and children are very uncomfortably situated. The total value of church property in the district is only \$3450.

FINANCE.

The report of the Committee on Finance elicits the truth that there is culpable neglect and indifference on the important subject of supporting the ministry; for, surely, it is the duty of the church to sustain its preachers, while they devote their entire time and energies for the promotion of its interests. The total amount of claims in the district is \$2585; the receipts, \$626.91; deficit, \$1958.09. I wish that every member of the church in the district could see these figures. Eight ministers—most of them with families—required to live on \$626.91, less the amount collected for other purposes!

SABBATH-SCHOOLS.

The Committee on Sabbath-schools reports 13 schools, 515 officers and scholars, 393 volumes in library, 11 magazines, 85 lesson-papers, 53 *Little People* and 22 *Visitors*.

[By request of the conference, I send you the report of the Committee on Statistics for publication in your columns.]

RESOLUTIONS.

The following are some of the resolutions adopted by the conference:

Resolved, That it is the sense of this conference that the manufacture, sale or use of spirituous liquors as a beverage by the members of the M. E. Church, South, is contrary to the principles of Methodism, and should be rigidly punished by the church as other vices; and the pastors of the several charges are hereby earnestly urged to bring all members thus offending to a summary account.

Resolved, That we, the members of this district conference, tender the gratitude of our hearts to the presiding elder, Brother Wm. Monk, for the able and faithful manner in which he has presided over our deliberations during the session, and for the faithful and punctual manner in which he has discharged his duties during the year.

DELEGATES.

The following brethren were elected delegates to the ensuing annual conference: Rev. M. O. Coker, R. W. Wellborn, J. Y. Rankin and Wm. Sowell; alternates—Rev. T. S. Ewell, E. H. Bancroft, A. M. Borders and J. T. Tunnell.

CAMP-MEETING.

The preparation for the camp-meeting, in connection with the conference, was the most extensive I have ever witnessed in Texas, there being more than fifty families camped on the ground, with an ample supply of provisions and forage to accommodate all from a distance. The preaching was powerful and heart-searching. About fifty were converted, many backsliders reclaimed, and the church revived and encouraged. I can not forbear the special mention of the old pioneer veteran, Brother Elisha Trimble, who preached a scathing sermon on the subject of parental government. One idea struck me with peculiar force—that the two future worlds would be peopled in a great measure by families, owing to the instruction, training and influence of the parent for good or evil. Brother J. S. McCarver, Bible Agent for the central district of Texas, arrived on the 4th; but, owing to a severe attack of fever, was unable to preach, and was sent, in care of Bro. O. A. Shook, to town, where he could have better and more quiet quarters and medical attention. He got well enough to travel, and left for a camp-meeting on Resley creek.

Before the close of the meeting, Brother Gravis organized a church at Salt Spring of forty members, and I learn that \$550 has been raised to build a church-house at that place, to be called "Center Church." The next district conference will be held at that place.

J. T. TUNNELL,
Secretary *pro tem*.

REPORT OF COMMITTEE ON STATISTICS.

We, the committee to whom was referred the subject of "statistics of the church in the bounds of the Stephensville district, Northwest Texas Conference," convened at Salt Spring, Comanche county, September 5, 1873, beg leave to submit the following report:

Comanche circuit—Local elders, 2; local deacons, none; local preachers, 1; members, 238; adult baptisms, 2; infant baptisms, 7; receptions, 40; new congregations, 2.

Stephensville mission—Local elders, 1; local deacons, none; local preachers, 1; members, 122; adult baptisms, 9; infant baptisms, 13; receptions, 59; new congregations, 3.

Palo Pinto mission—Local elders, none; local deacons, none; local preachers, 2; members, 63; adult baptisms, none; infant baptisms, 7; receptions, 4; new congregations, none.

Camp Colorado mission—Local elders, none; local deacons, none; local preachers, none; members, 43; adult baptisms, 4; infant baptisms, 7; receptions, 43; new congregations, 3.

San Saba circuit—Local elders, 1; local deacons, none; local preachers, 2; members, 70; adult baptisms, none; infant baptisms, 1; receptions, 6; new congregations, none.

Hamilton mission—Local elders, none; local deacons, none; local preachers, 1; members, 75; adult baptisms, 4; infant baptisms, 8; receptions, 12; new congregations, none.

North Bosque mission—Local elders, 2; local deacons, 2; local preachers,

1; members, 135; adult baptisms, 17; infant baptisms, 14; receptions 40; new congregations, 2.

Paluxy circuit—Local elders, 2; local deacons, 1; local preachers, 1; members, 326; adult baptisms, 6; infant baptisms, 12; receptions, 50; new congregations, 2.

Total—Local elders, 8; local deacons, 3; local preachers, 9; members, 1072; adult baptisms, 52; infant baptisms, 69; receptions, 254; new congregations, 12.

Rockvale mission not reported.

With these numbers, brethren, already attained, if the Bible be true—which most assuredly it is—that one can chase a thousand, and two put ten thousand to flight, what can we not accomplish in the future by a re-consecration of ourselves to God? Let us go to work, brethren, for this is an important crisis in the history of our church in this frontier country. Let us lay large foundations and endeavor to build permanent structures thereon, that this new and rising country may shelter beneath the balmy wings of our beloved Methodism.

Resolved, That we, as pastors and laymen of this district conference, will use our united efforts in promoting and rearing the standard of Christianity in our respective charges; and as we labor for strength in numbers, let us labor for power and wisdom in the Holy Ghost.

All of which is respectfully submitted.

JAS. A. KING, Ch'man;
J. H. PERRY,
ELISHA H. BANCROFT.

Mr. EDITOR—I notice in the Texas Baptist Herald of September 25th an article setting forth the evils resulting from preaching Arminianism as taught by the Methodists. With your permission, I wish to give this article a brief review.

The writer attempts to show that the preaching of Methodist doctrine results in two evils: First, to the converts, and second to the church at large. To establish these two points, he endeavors to show by quoting from several authors that large numbers of Methodist converts fall away and return to the world. One of his authors says: "After making all reasonable allowances for losses by death, the Methodist Church must have lost by backsliding nine-tenths." Another says: "Out of a million of persons encouraged to believe themselves converted under Methodist auspices in six years, all but the smallest remnant are found to be backsliders, and many sit in the ranks of irreligion and infidelity." The first remark I would make in relation to the above is, if these statements be true, the success of Methodist preachers is without a parallel; for if as many fall away as is stated here, there have been at least eighteen million of converts among the Methodists in the United States in the last six years. Allowing nine-tenths to fall away, there are still over two millions remaining. Another remark is, the Baptist Church manifests the greatest eagerness to get those persons who fall away from the Methodists, and they are always willing to receive them on their old Methodist experience. Were they ever known to turn away a convert that came to them from a Methodist revival? I would inquire further: If the tendency of Arminian preaching is so deleterious, why is it that the Baptists preach that doctrine when they are endeavoring to awaken sinners? They invariably use Methodist thunder when they are endeavoring to get up a revival. I do not think a Methodist preacher could possibly insist more earnestly on the universality of the atonement than I have heard Baptists preachers do on such occasions. They know very well that the preaching of the horrible decrees of Calvin would never produce a revival. I would ask, in the next

place, if the Baptists ever have any of their converts to backslide? There are hundreds of converts reported in the columns of the *Herald* every year. Is it not reasonable to suppose that as many of these backslide as do so among the same number of Methodist converts? Now, if the fact that Methodists have converts to backslide proves the evil tendency of their preaching, what does the fact that Baptists have converts to backslide prove? Again: if having converts to backslide proves the evil tendency of Methodist preaching, Methodists have, at least, the comfort of being in good company, even that of Christ and his apostles. Many of Christ's converts forsook him. Peter had two notorious backsliders in the persons of Ananias and Sapphira. St. Paul mourned over the apostacy of Demas, and Hymeneus, and Alexander. Indeed, he speaks of the Christians of the entire province of Gallatia as having fallen from grace. Finally, according to Baptist teaching, those persons who are truly converted by Methodist preaching are sure of heaven, and those who fall away were never converted at first; so they had nothing to lose. Let "Millhall" try again.

G. S. SANDEL.

A P. E. in Luck.

Mr. EDITOR—While in Decatur, holding quarterly meeting, two good sisters took it in hand to get up an *extra* in the way of an outfit for my family, and as it is the first accident of that kind that has happened in thirty-two years (my itinerant life), I must be permitted to tell it. Well, what was it? Why, sir, a little of almost every thing, too tedious mention: domestic, calico, needles, thread, buttons, hose, shoes, a nice dress for Madam F., money to buy coffee; pants, three pairs for the presiding elder, and money to purchase something else, etc., etc. In a word, a box full—*big at that!*

Now, sir, remember that Decatur is "way out on the frontier;" but does not the example imitate civilization? Would that some circuits I wot of nearer sunrise could follow this noble example! Remember that this people had already paid the last dollar they owed us as quarterage. This was a present! Suppose all circuits would follow the example, then the itinerancy would be a living institution; then the wife of an itinerant would feel that she too was appreciated as well as her husband; then the preacher could return from his labors and meet his family in cheerfulness instead of gloom. This custom would keep many an itinerant in the field now ready to retire in despondency and in poverty. I know now of one who has changed his programme within twenty-four hours from the above noble deed. And I think that Brother Cobb and wife have been surprised in the same agreeable manner. He has done a good work here, which is appreciated, May the Lord bless this kind people, and in future send them good preachers, for they certainly deserve them.

J. W. FIELDS.

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.

There is no city so grand, do audience so intellectual, no community so cultured, as to have outgrown its need for a pure gospel earnestly and faithfully presented. — Charles S. Robinson.

Defining Unchristian Conduct by Church Legislation.

MR. EDITOR—Judging from what I have seen in the *ADVOCATE* and other church papers of late, in favor of more stringent legislation against certain practices considered to be unchristian, such as retailing ardent spirits, attending dances, theatres, etc., I am lead to the conclusion that many good men have not properly considered the grounds of the measure they so zealously advocate.

I propose a modest and brief discussion of the subject named at the head of this paper, and should it chance to attract the attention of any one who, thinking my reasoning inconclusive, shall feel called on to reply, I beg him to remember that courteous language and sound logic, while just as efficient in refuting error, are more in place in a Christian discussion than either stupid dogmatizing or offensive personalities.

I assume that church legislation defining unchristian conduct is essentially wrong and entirely unwarranted by scripture. To hold otherwise must be to admit that whatever is not thus specifically defined to be unchristian cannot be condemned as wrong. It is easy to see how, from this beginning, it might ultimately come to pass that more importance would be attached to the dictum of the church than to the utterances of the Word of God.

What but this has elevated the Church of Rome above the Bible, and stamped her decisions with the seal of infallibility?

That this class of legislation is inconsistent and erroneous appears from the fact that the scriptures have already so plainly defined what is immoral or unchristian, either by explicit specification or the enumeration of general principles, as to leave no doubt in an honest mind as to what in these respects is proper. If inspiration has already clearly indicated and denounced what is wrong, either in the practice or principles of professing Christians, does it need the sanction of ecclesiastical legislation to enforce its authority? If there has been a failure on the part of the scriptures to determine what is not allowable on the part of Christians, to whom has been delegated the right to pronounce upon the wrong, if wrong there should be? If, without this authority men attempt to remedy what they conceive to be the deficiencies of the Divine law, is it wonderful to find them, on the mere warrant of human legislation, making a distinction between "venial" and mortal sin?

But the advocates for this kind of law argue that our church has already legislated in this direction, as witness our "General Rules;" and if, as some believe, their provisions are too restricted, it cannot be inconsistent or unreasonable to give them a wider limit.

This is the strongest argument I have yet seen on this side of the question. Let us examine it. The "General Rules," so interwoven with Methodism, were originally designed simply as the regulations of a religious society that neither claimed the character nor the appellation of a church. Its members already belonged to a church, and had no intention of leaving it; yet, finding it lacking in the elements of spiritual life and scriptural holiness, they united in this society to aid each other in becoming what they thought Christians should be. As a help to the holiness they sought, and as a test of sincerity, these rules, no doubt, served a good purpose, and could do no harm, as their enforcement in case of delinquency was not designed to excommunicate from the church, but simply from the society.

At the subsequent organization of the M. E. Church out of these societies in the United States, instead of eliminating everything pertaining to

the mere society idea and usage, there seemed to have been such an attachment formed for them as to lead to their improper incorporation into the church.

This inconsiderate policy, though induced by commendable zeal and devotion, has, nevertheless, proven a serious disadvantage as placing the church in a false position, to maintain which every General Conference has since been burdened with this kind of additional and useless legislation. The attempts to adjust the workings of the church to the status assumed when it was thus unwisely blended with the society, has produced a strange inharmonious in our system, which nothing but a return to first principles can correct. If additional legislation of this kind be still allowed, as some are now clamoring for, we may look forward to the time when our penal code will embrace every conceivable offense to which human frailty is liable. This will so complicate what should be the plain and simple administration of discipline, as hopelessly to perplex every pastor and entail on the General Conference the endless task of revising old and enacting new laws to meet every supposable exigency.

Of late a better knowledge of our early error, joined to a growing sense of propriety, has begun a recession, and in the abolition of the rule making attendance on class-meeting a condition of church membership, and the expunging of the article of dress, etc., we have promise of a general repeal of all that class of improper legislation foisted upon the church.

Had neither the "General Rules," nor any of that class of regulations defining Christian conduct been adopted as the law of the church on scriptural grounds alone, all wrong-doing and worldliness could have been efficiently dealt with; besides, our people long since would have been educated to understand that the teachings of the scripture, both in the letter and the spirit, and not church rules, are to be the Christian's guide. How much useless legislation might this have saved, to say nothing of the mortification all must have felt, in some degree, from the necessity of going back, as it were, upon our principles in the ultimate abandonment of those things which, from early error, were once held to be so important!

That there was no necessity for the "General Rules" in the church is evident from the statement contained in them, as follows: "These are the General Rules of our societies; all of which we are taught of God to observe in his written word, which is the only rule, and the sufficient rule both of our faith and practice."

Does not this declaration prove the rules themselves to be useless? If "we are taught of God to observe them even in his written word," whence the necessity of their re-enactment by church legislation? Is any one so infatuated as to suppose they need this sanction to make them binding?

The formal adoption of the XXV. article of faith on the part of the church as making a new text or standard, should have superseded the old rules entirely. One of these articles declares:

"The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be joined thereby, is not to be required of any man, or be thought requisite or necessary to salvation."

This declaration may be supposed to refer mainly to doctrine, but its scope includes the practical as well. If this be so, why adopt the rules as a commentary on practical godliness, when the text itself is at command?

If, as some zealots contend, the General Rules and present laws of the church are not sufficiently stringent to hold in check the worldly-minded and

immorally disposed church members, can there be any harm in abolishing the inefficient human legislation, and falling back on the Divine law alone? If, as contended by many, the laws already in use, framed by men, do not so plainly and specifically define wrongdoing as to admit of its exposure and punishment, can we make the matter worse by abandoning them, and taking the Bible alone in this respect as our guide?

The present chapter in the Discipline "of the trial of members" contains all the legislation necessary in the premises to indicate the guilt, and point out the punishment of a wicked or loose-living member of the church. With regard to the first, the law provides as follows:

"Where a member of the church is under report of being guilty of some crime expressly forbidden in the Word of God, the preacher having charge shall appoint a committee of three discreet members, who shall investigate the report, and if they judge a trial to be necessary, they shall appoint one of their own number to prepare a bill of charges and specifications, and also to prosecute the same."

The mode of trial is there laid down, which is all that is necessary. Here the church has assumed her own proper grounds, and not attempting to define what a crime is, leaves it to be determined by the Word of God. She applies the same principle to all other unchristian acts, and without enumerating them, provides for their proper treatment as follows:

"But in case of neglect of duties of any kind, improper conduct, indulging sinful tempers or words, or disobedience to the order and discipline of the church: First, let private reproof be given by a preacher or leader, and if there be an acknowledgement of the fault and proper humiliation, the person may be borne with. On a second offense, the preacher or leader may take one or two faithful friends. On a third offense, let the case be brought before the church, or a select number, and if there be no sign of real humiliation, the offender must be cut off."

How simple, plain, and scriptural is this procedure! In view of its ample provision, what use is there for other rules, either general or special? Any attempt to improve it by further legislation would be but to attempt the gilding of gold.

Let the next General Conference, remembering that we are now a church, and no longer a society, continue what has been so well begun, in abolishing probationary membership, the class-meeting test, etc., and strike from the Discipline the General Rules, and all else that mars the harmony of proper church order. Let our pastors, ignoring these rules of the societies, enforce the law of the church, and its efficiency will no longer be questioned.

O. M. A.

OWENSVILLE, Texas, Oct. 6, '73.

The Recent Discoveries in Assyria.

The greater portion of the engraved stones and tablets discovered in Assyria recently by Mr. George Smith, who went out at the instance of the *London Daily Telegraph*, have safely reached their destination in the British Museum. In the columns of the *Telegraph* we find the following notice of some of the most important. The writer says:

"We believe that the portion of the Deluge Tablet, which our commissioner hit upon so fortunately, will be found to add the missing page to that very interesting part of the legend where the building of the ark was described. The narrative, which excited so profound an interest last December, broke off after this point; but the new piece goes on to recite how the good Hea-joined the constructor of the ark to put into it the various animals in their

order. To light upon so precious a page of antique record, so absorbingly interesting at once to the naturalist and biblical student, was indubitably lucky; and this was not the only instance of good fortune. In the course of his excavations Mr. Smith came upon a broken signet-cylinder, made of black and white banded agate, which he is convinced will prove to be the missing portion of an important seal of Sennacherib, the other moiety of which was already in our Museum. Among other valuable items will now come to hand the tablet of Assyrian law denouncing those who disobey the statutes and take bribes in the seats of judgment; the syllabary—a sort of dictionary, throwing fresh light upon all cuneiform texts—and a bilingual inscription in Akkad and Assyrian of much value for archaeologists. There will arrive a very curious fragment proving that the Sabbath was an institution of these ancient monarchies, prescribing the food to be eaten on the seventh day, and forbidding the King's chariot to be brought forth, with other remarkable enactments. A cylinder of Sargon is among the relics, which illustrates in the most striking manner a passage in the Book of Isaiah; and there will be a new text of the reign of Assurbani-pal, giving the history of the original conquest of Babylon, 2280 years before the Christian era. A brick inscription of Shalmanezzer, and of his son, Tugultinip, the builder of the great temple; will be of interest to chronologists and equally attractive to students of the religious history of mankind will be some tablets from Babylon bearing on rites and ceremonies. From Kalah Sherghat comes a tablet inscribed with the conquest of Assur-u-balid, and from Hillah some contemporaneous inscriptions of Cyrus, along with other fragments, which may, perhaps, throw light upon the singular fact that Xerxes, although he reigned for twenty-one years, is not mentioned on any of these southern monuments hitherto discovered. There will be Seleucian and Parthian texts, too, amid this consignment of 'old oblivion,' which, albeit of a far later age than the Assyrian treasure-trove, may have importance as bearing on historical dates and facts."

The plain commonplace direction of the scriptures, everywhere offered the backslider, can not possibly fail of being understood. The Bible says—If you are conscious of doing wrong, then end it. Turn on your track, and begin again. Start anew where you left off. If we doubt our present experience, it is never worth while at all to chase it up. A fresh one will be better. We are just to go back, and lay over the foundations. It oftentimes happens that some flaw in material, or construction, renders a most stately building a nuisance to the neighborhood, and a shame to the architect. He knows that to work on it as it is without any alterations, will only result in a botch. It would be far wiser to commence with the lowest stones, and do the entire work as it ought to be done.—*Charles S. Robinson.*

Half the troubles for which men go slouching in prayer to God are caused by their intolerable pride. Many of our cares are but a morbid way of looking at our privileges. We let our blessings get mouldy, and then call them cures.

Nothing is more common than for great thieves to ride in triumph when small ones are punished. But let wickedness escape as it may, at the last it never fails of doing itself justice; for every guilty person is his own hangman.—*Seneca.*

What an argument in favor of social connections is the observation that, by communicating our grief, we have less, and by communicating our pleasure we have more.—*Greville.*

Texas Christian Advocate.

GALVESTON, TEXAS, OCT. 22, 1873.

LARGEST CIRCULATION IN TEXAS!

I. G. JOHN, Editor.

SOMEbody, in the *Working Church*, has said that "the latest kind of cant is can't pay." This is a mistake. That "can't" is as old as the days when one miserable servant, himself an insolvent debtor, took his fellow-servant by the throat, and said: "Pay me what thou owest." There is one difference: the credit system of these late days has made everybody a debtor; and as a "fellow-felling makes us wondrous kind," the result is that each one is disposed to be forbearing, not knowing how soon or how hardly he may be pressed himself. This is another illustration of the law of compensation. If one man crowds another for pay, he may expect to feel the pressure on his own toes in a very short time.

This train of thought has been suggested by the fact that recently we have been urging agents who hold funds due the office to forward money in their hands without delay. Some may have thought us unnecessarily urgent. Well, if it will be any satisfaction, we will admit that the thing has come home on us. Printers want their money; paper dealers want their money; rent must be paid; and so, if we have been pressing, we have also been pressed. Of course this has excited our sympathies for others, and makes us hesitate before we again remind our friends that the quarantine, the panic, the hard times generally, have so far curtailed the customary resources of the paper that we must rely on the promptness of our agents in the country. We will not say any more, lest we will have occasion to think about it when the printer, the paper dealer, or our landlord says, "Pay up!"

PULPIT EAR-TRUMPET.—We have three pulpits in Galveston arranged with fixture to aid the deaf in hearing. Inside the pulpit is a large tin funnel with a wide open mouth, say twelve or eighteen inches across. This tapers down to the floor and continues in a tube, about an inch in diameter, under the floor of the church (to be cut of the way) to the seat of the deaf person, where it comes up through the floor, and to it the tube of the ear-trumpet is attached, and the deaf person hears as through an ear-trumpet in ordinary conversation. There ought to be a space of three or four inches between the pulpit board and the top of the funnel; and it is best to cover the top of the funnel with wire, like a sifter, to keep out trash that might fill up the tube.

FEW men in modern times have been endowed with greater genius than Dr. John Henry Newman. For more than a score of years his energies have been directed toward the establishment of the Irish Catholic University, and the net result has been an inferior high school. One would infer from this fact that Irish Catholicism does not develop encouragingly in the direction of education.

CANT.

It seems to be pretty difficult, if not quite impossible, to introduce anything like a fraternal spirit into the religious organizations of the far South. Slavery was too much for the brethren there, and the trail of the serpent is over everything. It is the opinion of some of the prominent men of Texas that "these attempts at union among churches are a curse to the land." What would you have, sweet-tempered Christians of Texas? Shall we continue to emulate the example of cats and dogs, and scratch and bite, on the ground that "it is our nature to," or shall we become members of the true Evangelical Alliance, and save all our hard words and all our bitter thinking? There is a great deal of the old bush-whacking in the so-called religion of the South, and its ministers spend too much time in throwing stones at each other, and too little time in the effort to save souls. More of the New Testament, brethren, and less of the old Adam, if you please.

We find the above in the *Working Church*, a paper published in New York, under the editorial management of Stephen H. Tyng, jr., of the Episcopal Church, and G. H. Hepworth, Congregationalist. We would say to these gentlemen that slavery has about as much to do with the ecclesiastical differences between the different branches of the church in Texas as it has to do with the gown of one of the editors of the *Working Church*, or the neck-tie of the other. They have evidently taken the above extract from the correspondence of some clerical adventurer, who, finding the church of Christ in its various branches at work in the South, is indignant that they do not surrender to his call, and permit him to proclaim to the world that what of religion exists in this benighted region is the fruit of his individual labors. So far as fraternization between the different branches of the church is concerned, we presume about the same condition of affairs obtains in the South as exists in the North.

If there is any very especial exclusiveness among the different religious organizations in Texas, that one of which the Rev. Stephen H. Tyng, jr., is a minister—must have the pre-eminence; yet were any one to affirm that slavery is responsible for that canon of the Episcopal Church which closes its pulpits against ministers of other religious organizations, he would exhibit about the amount of intelligence as we find in the assertion that slavery has anything to do with this assumed absence of a fraternal spirit among the different branches of the Christian Church in the Southern States. We venture the remark that there is not a branch of the evangelical church in all the South which will not meet the Rev. Stephen H. Tyng, jr., or any other Episcopal minister, on any basis of fraternization which he, with his supposed liberal views, may suggest. We are aware that this gentleman and his large-hearted father are in advance of the liberality of their own church, but that fact does not justify the above fling at other denominations which in practice are still far in advance of these reverend gentlemen in this respect. When Mr. Tyng, jr., has obliterated the division lines between himself and the sects, it will be

time enough for him to assume the right to lecture others about fraternization. The Southern churches may indeed have large room for improvement ere they reach that measure of Christian liberality which the teachings and example of the Master enforce; but in all we have seen or heard in their dealings or utterances toward each other, we have met nothing more offensive than this sneer at the "sweet-tempered Christians of Texas," and the coarse insinuation that "cats and dogs" furnish the standard by which Southern piety is to be measured. We may also suggest to the editors of the *Working Church* that their remarks respecting the "so-called religion of the South" smacks of a temper very foreign to that generous, fraternal Christian spirit which they would have people know is the crowning characteristic of their journal. They had better exhibit "more of the New Testament and less of the old Adam," or people, who think as well as read, may be disgusted with self-complacent professions of liberality, which are, after all, only the covering of bigotry, and the utterance of cant.

"The world was sad, the garden was a wild,
And man—the hermit—sighed till woman
smiled."

Man was created after the most perfect and illustrious model. In the image of God, he was creation's heir; the world was his. Eden, his God-given home, was divinely fair: the skies were bright, the flowers beautiful, the birds sang sweetly, the balmy breeze was fragrant with the breath of countless flowers; fruits, fair to the eye and luscious to the taste, hung pendant on the branches; the beasts, stately and strong, moved harmlessly around. * * But Adam, the solitary lord of all, was lonely. There was no kindred spirit, no sympathizing heart, no eye that beamed with joyous light, reflecting love back again; no voice that uttered words of kindly greeting; no face that smiled a welcome when he came. No; there were none in all the garden that knew the solitary man; they gazed upon him and walked around him, but nothing more. There was no helpmeet for man; "and the Lord said, 'It is not good that man should be alone; I will make him a helpmeet for him.'" God made a woman and brought her unto the man, and the lonely man was cheered; he recognized in the beautiful creature, who had grace in her motions and heaven in her eyes, that she was of a kindred and sympathizing nature. "This is now bone of my bone, and flesh of my flesh." There was society now in the world's wild solitude; there was sympathy now, and one to share his bliss when he had any bliss to share; one to think of when absent, and who would smile to see him come. Life had meaning, and was now what he could never see before. The good wife, the second self, is a boon—a blessing of earthly gifts beyond compare.

"Thy bounteous hand, with worldly bliss,
Has made my cup run o'er;
And, in a kind and faithful wife,
Hast doubled all my store."

WE have devoted considerable space this week to the proceedings of the Evangelical Alliance. As it is matter of interest we crowd out editorial.

MAKE YOUR PARENTS HAPPY.

Alas! that it should ever be necessary to urge such an exhortation! Our parents! What emotions are stirred, what hallowed memories are revived, by the venerable and beautiful words—mother! father! How the words come burdened with self-sacrificing and generous love! Our mothers, who kissed us last at night and first in the early morn; from whose gentle bosoms we drew the juice of life; on whose soft and faithful breasts we pillowed our weary heads; whose careful hand led us along and shielded from a thousand dangers our childish blindness never saw; whose sympathizing words and soft touch soothed our hearts and wiped away our tears. Our mothers, God bless them! who watched in lonely midnight hours, when sickness had bowed our heads with fever, feebleness, or pain! How many gentle admonitions, how many wise and gracious counsels, when temptation or evil companions threatened to lead us into wrong! And now, may be, that we have come to man's estate, and are far from the roof that sheltered our childish heads, who is it that pursues us with her love, and surrounds us with her prayers? Who but that loving and gentle mother, whose bosom glows with quenchless love for us? Father! how all that is manly, diligent, and honorable comes to memory with his name! How his ceaseless toils and careful providence supplied our needs, and his love for us moved his arms, and gave him patience for his cares and labors! How he raised us to his manly breast, and kissed us o'er and o'er again when the weary day had past. He sat us on his knee, and taught us words, then taught things and told stories that cheered and stored our minds. As years rolled on, how he labored for our good, and, by precept and example, sought to make us wise and blest.

Our parents! how much we owe them, and how consistently we should labor to make them happy! Let us think, in each scene of life: how would my parents have me acquit myself; and let the thought prompt us to manly and honorable doing. Remember all the happiness your honors or success in life may bring you is fully shared by your father and mother. They live their lives over again in us. They smile with our joys, weep with our sorrows. And oh! if dishonor blackens our name, it throws a midnight shadow on their souls! The saddest sight we ever saw was a poor, heart-broken mother, weeping and kissing her sad farewell to her criminal and unhappy son, who was, in a few hours, to suffer the murderer's just but tremendous doom! Let the thought of father and mother be a shield in temptation, and a prompting to all that is pure and true.

THE population of the city of London is put down at 3,254,260. In these figures we note the difference between the greatness of ancient and modern times. London could find a place for the population of Nineveh and Babylon in its suburbs. Cities as populous as those centers of power in ancient times can be found in almost every modern nation. London has no walls. Not only are the implements of warfare changed, but war itself has changed in spirit.

THE EVANGELICAL ALLIANCE.

The following condensed report of the proceedings of the Evangelical Alliance is taken from the *Christian Observer*. We will endeavor to keep our readers posted respecting the action of this representative body of Protestant Christians:

The Evangelical Alliance was formed at Freemasons Hall, London, on August 19, 1846. It numbered about eight hundred delegates, from France, Belgium, Germany, Switzerland, Italy, Turkey, Great Britain, the United States, Canada and other countries. The members represented fifty denominations. Rev. Edward Bickerstith called the meeting to order, and Sir Culling Eardley Smith was chosen permanent president. On the fifth day, the following platform of principles was adopted:

That the parties composing the Alliance shall be such persons only as hold and maintain what are usually understood to be evangelical views, in regard to the matters of doctrine understated, namely:

1. The Divine Inspiration, Authority and Sufficiency of the Holy Scriptures.
2. The Right and Duty of Private Judgment in the Interpretation of the Holy Scriptures.
3. The Unity of the Godhead, and the Trinity of Persons therein.
4. The Utter Depravity of Human Nature in Consequence of the Fall.
5. The Incarnation of the Son of God, His work of Atonement for Sinners of Mankind, and his Mediatorial Intercession and Reign.
6. The Justification of the Sinner by Faith alone.
7. The Work of the Holy Spirit in the Conversion and Sanctification of the Sinner.
8. The Immortality of the Soul, the Resurrection of the Body, the Judgment of the World by our Lord Jesus Christ, with the Eternal Blessedness of the Righteous, and the Eternal Punishment of the Wicked.
9. The Divine Institution of the Christian Ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

It is, however, distinctly declared: First, that this brief summary is not to be regarded, in any formal or ecclesiastical sense, as a Creed or Confession, nor the adoption of it as involving an assumption of the right authoritatively to define the limits of Christian brotherhood; but simply as an indication of the class of persons whom it is desirable to embrace within the Alliance. Second, that the selection of certain tenets, with the omission of others, is not to be held as implying that the former constitute the whole body of important truth, or that the latter are unimportant.

At the same time a plan of organization was adopted. A number of national district associations were formed, and branch associations connected with one of these can be formed in any place.

The world's association has, since that time, held a number of meetings in various cities in Europe and America. The meeting in New York, which was commenced last Thursday, was to have been held in 1870, but the war between France and Germany prevented it.

On Thursday night, Oct. 2d, a reception was given to the delegates attending the Association, at the rooms of the Young Men's Christian Association, which were elaborately decorated with the flags of all nations, and the names of prominent reformers.

Hon. W. E. Dodge took the chair at 9 p. m., and after the Lord's prayer had been read by the Rev. C. Marston, of London, Rev. Dr. W. Adams, of New York, delivered the address of welcome. He spoke of the world

wide welcome that awaited those who wrote Christian works, or composed hymns, or arranged new schemes of benevolence. He claimed that the worthies of Europe belonged equally to America, as well as the worthies of the past. "Calvin did not gain in person the expeditions to the American coast; but Calvin, Knox, Cranmer, Ridley, Latimer, and Hooper were all living in America to-day. John Hampden did not cease to live when he fell, for that noble statesman still lived in the new land. The good old cause for which Algernon Sidney prayed with his last breath on Tower Hill, London, did not perish when he was beheaded. It seemed to him as if the audience were connected with the events that took them back to the ashes of Huss, and the olden time; and it seemed as if the air was filled with the spirits of the mighty dead, the common ancestors of all, bidding them to behold with gratitude those institutions of the land, which were the result of the faith, of the agonies of those now long since gone. Free religion, a free Bible, free schools and free souls were the legacy of the past to the present. The great themes of discussion were to be Christian faith, life, works and Christian hope. Whatever was of essential value would in the course of time become the property of all. There was no private property in good thoughts, good deeds and good men. The great names associated with scholarship, piety and philanthropy were common property and could not be subdivided. All inventions would in the course of time become universal."

After the conclusion of Dr. Adams' address, remarks were made by a number of delegates from abroad.

On Friday, Oct. 3d, the formal opening of the Association took place. It was preceded by an immense prayer-meeting in the Madison Square church. Promptly at 10:30 o'clock, Hon. Mr. Dodge called the meeting to order in Steinway Hall, which was crowded. He welcomed the members. After the singing of a hymn, and religious exercises by Rev. Dr. Rigg, of London, Rev. Matteo Prochet, of Italy, and the Dean of Canterbury, Dr. Theodore D. Woolsey, was elected President, and Dr. S. I. Prime, Secretary, with a long list of honorary Vice-Presidents and Secretaries. After an address by the President, the subject of the day, the condition of religion in various countries, was taken up.

ITALY.

Rev. M. Prochet was the first speaker. He said that the Pope was conscious of his diminished power; that all the priests do not believe in his assumptions, as nine thousand of them, only a few years ago, petitioned him to abandon the temporal power. The people were only Catholic in name, but preferred to remain inactive.

HOLLAND.

In the afternoon, Rev. M. Stewart said that the Dutch were mainly Calvinistic, Protestant people, though the Catholics had many adherents and were making strenuous efforts to advance themselves. The Church of Rome was not the greatest enemy of religion; it was the spirit of unbelief among the people. After the Napoleonic war, religious indifference spread abroad.

GERMANY.

Rev. H. Krummacher contended that the German nation owed its existence to Christianity, which still sustained it. Without this Christianity the German nation could not exist. If it tried to do so it would soon bring itself into decline. He spoke enthusiastically of the religious feeling of the Emperor, who was a fitting commander of the people, and with whom he was fully in sympathy in the present conflict with the Romish hierarchy.

Rev. Dr. Schaff gave a brief account of his visit to the Emperor of Germany, by whom he was most cordially received, and expressed his admiration for the Alliance. The Emperor was glad the Alliance should meet at this time, so that the utmost opposition could be given to the power of infidelity and superstition.

Rev. E. Rechel, of Switzerland, Rev. M. Tredland, of Spain, and Mr. Rassacia, of Greece, delivered short addresses.

On Friday night there were two meetings. At Association Hall the subject of the day was continued.

FRANCE.

Rev. A. Decappel, B. D., of Paris, thought that Protestantism was not growing in France. Dr. Fisch stated that there were three classes of Protestants in France. The Baptists have lately built a church in Paris. The Methodists mainly are in the South, and have twenty-six houses of worship. The salary of the country pastor is \$360 a year. A pastor of the Free Church is an honored member of the National Assembly. Dr. Fisch, thinks that if the Republic stands five years longer, there will be a complete separation of church and state.

A popular meeting was held in the Methodist church at Twenty-second street and Fourth Avenue. Lord Alfred Churchill, of London, presided. Rev. James Davis, Secretary of the Alliance, read a paper on the objects and aims of the body. Rev. J. S. Russell, a Secretary of the British Alliance spoke about organic unity, a subject which was continued by Rev. Mr. Weldon, of London. The reading of a paper by Dr. Merle D'Aubigne, transmitted by his widow to Dr. Schaff, closed the exercises.

On Saturday, as on Friday, the meeting of the Alliance was preceded by a prayer-meeting in the Madison Square church, Rev. Dr. Adams presided. The Alliance was called to order at 10 o'clock, by President Woolsey. Owing to the dense crowd, a separate meeting was held in Dr. Crosby's church, which was addressed by Rev. Matston, of London, and Rev. Dr. Conrad, of Philadelphia.

ORGANIC UNION.

The consideration of this subject, which was the order of the day, was opened by an address by Dr. Hodge. He argued for the mutual recognition of the sacraments and orders of each denomination by the others. This recognition would prevent crimination and recrimination, and greatly promote the spiritual unity of believers in Christ.

Addresses were also made by Rev. M. Deepotter and Dr. Cooke, who represented Bishop Simpson, of Philadelphia, and the Dean of Canterbury.

The morning session of the Evangelical Alliance was brought to a close by the reading of a paper by Rev. C. C. Dallas on the "Communion of Saints."

At the afternoon session Bishop Bedell, of Ohio, read a paper. After paying a high tribute to the virtues of the late Bishop McIlvaine, Bishop Bedell continued saying: "It is charged that Protestantism is a failure, because of its division into sects, but uniformity is not necessary to unity. Protestantism is not a church, nor a negation. There was no uniformity in the church from the beginning. Union is not unity as there can be union between denominations, ignoring minor differences. To-day, sects, under the mask of Rome, are contending more fiercely than the Protestants. Denominational distinctions arise from national prejudice, physical build and mental capacities, and we will have denominations until truth and free thought are crushed out. The differences in the churches are the necessary preservatives of a free gospel. We are living under a law in which de-

nominalism is consistent with Christian union. There is among Christians a union with the Father, with Christ, and with the purposes of the church; the union for which Christ prayed, like the union of Father and Son, can not be seen. The prayer of Christ has not been unanswered, and the church has always maintained that unity with which denominational distinctions are consistent."

Rev. Dr. Cooke, of Paris, followed Bishop Bedell, and said: "There is nowhere more unity among Christians than in France. Protestant pastors are in perfect accord as to their ordination, and it was a common thing for the three principal Protestant churches to unite with the Reformed Church in the solemn act of ordination. The Young Men's Christian Association and the Sunday-schools of France are founded on the principles of the Evangelical Alliance. At the bedside of Adolph Monot, the pastors of different denominations were called by his own request, to give him counsel and to administer the holy communion. Never was the word 'Evangelical' as well known in Paris as in the war of 1871. When these Evangelical Alliance ambulances did such good service in the cause of the 'Commune,' the brethren used to hold united meetings for counsel." In conclusion, the speaker said: "What was needed chiefly in France was the frequent interchange of pulpits."

Rev. W. Noel, of Berlin, delivered an address, as did the Rev. H. W. Conrad, on the interchange of pulpits. He maintained that the interchange should be confined to Evangelical pastors.

Next week an opportunity will be given delegates for the interchange and declaration of their opinions on the papers read.

On Sunday night a large meeting was held in the Academy of Music, which was densely crowded. Felix R. Brunot presided; Rev. R. Knox, of Belfast, Ireland, spoke of nearness to Christ bringing believers nearer to each other; Rev. Dr. Corlan, of Geneva, delivered an address in French; Rev. W. Stephenson, of Ireland, gave the meeting a greeting from Ireland; Rev. P. Larreaux, of Paris, spoke of the diffusion of evangelical principles in France; Rev. Dr. Rigg spoke of the large audience present as an index of the interest of the world in the meeting of the Alliance; Gen. Fisk thought that if such meetings continued, it would batter down all denominational distinctions. After singing the doxology, the audience was dismissed by a benediction by Dr. McCosh.

BOOK NOTICE.

COMMENTARY ON THE RITUAL OF THE M. E. CHURCH, SOUTH. By Rev. Thomas O. Summers, D.D. Nashville, Tenn.: Published by A. H. Redford, Agent.

This "Commentary," from the diligent and scholarly pen of Dr. Summers, is dedicated to Bishop Pierce. It is a volume of 159 pages, in long primer, brevier and nonpareil type—a neat and good-looking book. It is mainly for the learning and use of our ministers, especially those in the forming stage of ministerial habits. It contains much curious and useful information gleaned from many sources. It will supply a want not otherwise met, and can not fail to be profitable to our preachers as an important help to the better understanding and more judicious use of the ritual of our church. We heartily commend it to our preachers, and hope it will find an extensive sale among them. It is cheap—only 75 cents, with the usual discount to preachers.

The Sunday-School.

The Transfiguration.

Why was this wonderful scene performed? and why were Peter, James, and John selected as the witnesses?

Jesus had only a few days before been telling the disciples that some of them who were standing there "should not taste of death till they saw the Son of Man coming in his kingdom." And now he favors them with a representation of that glorious appearance when every eye shall see him. Jesus stands there as the resurrection and the life, the Redeemer and the Judge of both quick and dead; Moses stands there as a representative of those who shall be raised from the dead; and Elias stands there as a representative of those who "shall be alive and remain, and shall be caught up into the clouds to meet the Lord, . . . changed, in a moment, in the twinkling of an eye."

Then there was another reason why this scene was performed. The old Jewish religion was to pass away, and the glorious gospel of Jesus Christ was to take its place.

Moses stands there as the representative of the law; Eliza as the representative of the prophets and Jesus was there, to whom Moses and all the prophets had given witness; and now the voice of God comes from the excellent glory, and says, "This is my beloved Son, . . . hear ye him." Not hear Moses, not hear the prophets—no, all these must give way—"hear ye him."

There were many other reasons why this great scene was transacted, which we can not consider now. But why were Peter, James, and John present on this occasion? Because they could tell the vision to the other disciples, to confirm their faith after the death of Jesus, and the law required that two or three witnesses should establish a proof. Then, again, Peter and James and John were to be with Jesus during his great agony in the garden of Gethsemane; and as their faith would be very much tried, they would remember that though their Lord was bearing shame and ignominy, it was the same Lord who had been transfigured in glory before them.

And these three men were to be his great witnesses upon the earth; they were all to live for him, and all to die for him; and the memory of the transfiguration scene and the lessons it taught—the resurrection of the body and life everlasting—would help their faith, and nerve their courage. And as Peter afterwards said, it would make them sure that they were not "following cunningly devised fables." (See 2 Peter, i. 16-18.) They looked forward to the glorious time when they should be forever "eye-witnesses of his glory," and no doubt James, as he was lead forth to be beheaded, and Peter, as he hung upon the cross, and the grey-headed John, as he suffered for the faith a martyr's death,—all looked back to that glorious scene on the Mount, and forward with joy to the moment when they should be again with Jesus, no longer "sore afraid" to behold his glory, but "to be like him," changed into the same glorious image, and dwell with him forever.—*Bible Student.*

Hints For Teaching Infant Class.

[NOTE.—A clear and life-like delineation of the facts of the Savior's life and work is believed to be one of the best aids in impressing children with the great saving truths of the gospel. But let the teacher be careful not to introduce incorrect or unfounded representations or colorings. Aim simply to bring out the facts as they are, supplying only what is necessarily implied. Never state a mere fancy as a fact. Point out the places on the map.]

SCENE FIRST. Describe a region in the open country away from the villages, uneven and hilly. There are no fences or walls to divide the lands; only a stone or a stone-heap here and there to mark the lines. The land lies sloping on the hill-side. Little hard-trodden and narrow foot-paths run across the fields in some places. Here and there the rocky ledge underneath comes almost to the top of the ground, with a thin sprinkling of earth over it. In spots there are thick masses of tangled thorn-bush growing. In other places there is rich, deep, fruitful soil.

SCENE SECOND. A man comes out of the village in the morning with a bag of grain; goes to a place in this region, and begins to scatter the grain over the plowed land. As he takes a handful at a time, and sowing it "broadcast" with a jerk of his arm, the grain falls, some of it on the hard, beaten path, some of it on the thin, stony places, some of it among these clumps of matted thorns, and some of it on the deep rich soil.

SCENE THIRD. The sower goes home. By and by, after three or four months he comes to look again at his grain field. All the seed that fell in the path is gone; the birds picked it up long ago. The seed on the stony places never came to anything; it sprang up, looked promising, and then died right down in a few hot days, and there is nothing left where it was. The seed among the thorn-bushes came up, but it amounted to nothing. The bushes were so thick and tangled together, there was no chance at all for the grain. But on the clear patches of good soil, he finds a crop in some places very heavy indeed, the stalks all bending down with grain.

APPLICATION. This is just like the different ways in which men treat the Word of God, the Savior's commands. The Savior says that this seed represents his word.

One heart is just like that solid path. It is so hard, and careless, and unfeeling, that it might just as well never have been told of the Savior. It does not care for him at all.

Another heart is just like that thin soil lying on top of the rock. It seems to feel right a very little while, but soon gets over it all, forgets all it meant to do, breaks all its promises, and is just as bad as before.

Another is like the grain in that thorn-clump. It seems a good deal more hopeful. It holds out longer. It tries to pray and show a Christian temper, and serve the Lord. You hope that here is a Christian child. But after a while, all these feelings fade out and that child is just like others that do not care for the Lord.

But the good, rich soil is like the true Christian heart. It yields a good crop. It goes on loving and serving God as long as it lives; growing better and better all the time. That child loves God and God loves that child. Now, to which of the four classes do these children belong?

BLACKBOARD LESSON.—The Savior is watching to see how we treat his word. Blessed are those that obey him.—*Nat. S. S. Teacher.*

The Little Runaways.

Down on a log by the old mill sat a small boy and a girl. They had run away from their home, which was on the other side of the hill. Many a time had Jack and Katy heard the sound of the mill, and once or twice they had stood on the hill and cast their eyes down, and were just able to see the mill roof.

The very day they did this, Katy had said: "Jack, the next time mother goes to town, let's you and I climb down the hill, and go to the old mill. Then we can see what they are doing there, and how it is that they can grind up the wheat and corn and make flour."

"But we must not tell mother," said Jack, "or she will not let us go, for once I asked her, and she said we must not think of such a thing, for a mill was not a safe place for boys and girls to go to."

"O, dear, what did you ask her for?" said Katy. "You might have known she would have said 'No.' Now, if we go, and she finds it out, she will scold us, may be whip us, and then you know we could have said, 'You never told us we must not go,' but now we can't say that."

"But you said that I might have known she would have said 'No,'" said Jack, "and isn't that just the same? I guess it would be best for us not to go, Katy, till she can take us to the mill; she said she would some time."

"It will be more fun to go alone," said Katy, "and we'll go next week when mother goes to town."

Katy was older than Jack, and she could make him do pretty much as she chose; and so when the day came, and Mrs. Merton went to town Katy and Jack put on their hats, took hold of hands, and began to climb down the hill.

It was not very easy work, for they did not know how to find the right path, and some places were quite steep, so that once when Jack fell down, Katy fell too, and they both rolled a good way down. It scared them pretty well, but as they were not hurt, they got up, and kept on going down the hill, until at last they could see quite plainly the door of the mill, and the bridge in front of it.

"O! isn't it pretty?" said Jack. "I see some ducks in the water; I am going to throw stones at them to see them duck under and splash about."

"No, you must not do that," said Katy, "or you will tumble in. You must do just as I say, or I will go back home now, and will not take you to the mill."

Jack said he would be good, and so the two got over the fence at the foot of the hill, and went across the road and sat down on the log. They saw a man bring a bag of corn on his back, and enter the mill, and Katy and Jack went in behind him. They went about hand in hand looking at everything, and most of all, at the corn tumbling into the great funnels, and at the small end coming out flour fit for bread and cakes.

"I'm going to be a miller when I get big," said Jack, "it's more fun than driving stage."

"Don't run about so," said Katy; "you'll get lost; you must stay by me."

Just then, Katy, who was near a window, saw a little girl going by, and she stood a moment to see her, and then she looked at the sky, and saw she sun was over the hill, and that it was high time to go home.

"Come, Jack, we must go now."

She turned, but did not see him. She looked about; she ran this way and that; she called loudly "Jack! Jack!" and then burst into a cry so loud that a man who was near asked what was the matter.

"He can't be far," said the man. But when on hunting no Jack was seen, the man ran to a bin that was near by, which had just been filled with corn, and ran his hands down to the bottom of the bin.

Katy thought he acted very queer; but O! what a cry she gave when, out of the corn, the man drew up her brother Jack, looking as if he was dead.

Jack had crept into the empty bin to hide from Katy, and the corn had come down on his back so fast that he could not get up or utter a cry, and in a very short time, if the man had not found him, little Jack would have lost his life.

Poor Katy! She now felt how wrong she had been in leaving home. She did not know what to do, for

Jack was so weak he could not climb the hill.

"I know your mother," said the miller, "and if you will wait till I hitch up my horse, I will take you home in the wagon."

Mrs. Merton had been out calling the children, and did not know what could have become of them until she saw the miller stop in front of her door and carry Jack into the house.

Katy took all the blame on herself. "If I had minded Jack, we would not have gone," she said. "Im sure mother, I will always try to obey you after this."

"If little folks would only always think that mother knows best, how much trouble it would save them," said Mrs. Merton. "If Jack had died, you would all your life-long have blamed yourself."

"I know it, mother," said Katy, humbly. "I think it has taught me a lesson I will never forget."—*Young Folks' News.*

Johnny, the Truthful Boy.

"Johnny," said a farmer to his little boy, "it is full time to go to the pasture and bring home the cattle."

Johnny was playing at ball, and the pasture was nearly half a mile distant; but he was accustomed to obey, so off he started, as fast as his legs could carry him.

Being in a great hurry to get back to the play, he only half let down the bars, then hurried the cattle through, and one fine cow, in trying to crowd over, stumbled and fell with her leg broken.

Johnny stood beside the suffering creature, and thought, "Now what shall I do? That was the finest cow father had, and it must be killed, and that will be a great loss to father. What shall I tell him?"

"Tell him," whispered the tempter—the same tempter who puts wicked thoughts into all children hearts—"tell him you found the bars half down, and the creature lying here."

"No, I can't say that," said Johnny, "for that would be a lie."

"Tell him," whispered the tempter, "that while you were driving the cows, a boy of a neighboring farmer threw a stone, and hurried that cow so that she fell."

"No, no," said the brave boy, "I never told a lie, and I won't begin now. I'll tell father the truth. It was all my fault. I was in a hurry, and I frightened the poor creature, and she fell and broke her leg."

So, having taken this right and brave resolve, he ran home, as if afraid lest the tempter would catch him, went straight to his father, and told him the whole truth. And what did his father do? He had laid his hand on Johnny's head, and said, "My son, my dear son, I would rather lose every cow I own, than that my boy should tell me an untruth."

And Johnny, though very sorry for the mischief he had done, was much happier than if he had told a lie to screen himself, even if he had never been found out.

Be the matter what it may,
Always speak the truth;
Whether work or whether play,
Always speak the truth.

One way of interesting parents in the Sunday-school is to invite them to attend its exercises. If we invite them, we should make them welcome. If we would make them welcome, we must greet them kindly, have a seat to offer them, and offer it! How many teachers and officers show by their manner that they do not particularly care for "visitors." How many schools make no arrangement whatever for visiting friends. Politeness, from beginning to end, should be cultivated and exhibited in all the Sunday-schools.—*S. S. Times.*

Boys and Girls.

Kisty's Figs.

Kisty's dollies were ranged on the lowest steps of the back porch, one bright morning, watching Kisty digging in the dirt. She was very busy indeed, for she had a garden to make, and nothing to work with but an iron spoon and a mustard box.

Jingle! jingle! up the street. "Spect him's the cookey-man!" cried she, tumbling over her spoon in her haste to tell Norah.

The baker reached the kitchen-door almost as soon as Kisty.

"Anything to day, ma'am?" "Two white loaves, if you please," said Mrs. Reed who was helping about the fruit-cake. "Run, Kisty, and get mamma's purse off her bureau."

The child brought it, and looked on while the bread was being paid for.

"Here, dear!" said her mother, shaking some soiled visiting cards out of the porte-monnaie, "you may have these to play with. Now put mamma's purse back where you found it."

Kisty was gone some time, but presently she ran down again to her garden. Mrs. Reed would not have felt so easy stoning raisins in the pantry if she had known the baker had left the gate unfastened.

Kisty was not slow in discovering the fact. Unfortunately she still held the cards in her hand. They gave her an idea.

"Kisty'll go a calling," said she, whisking through the gateway, with a back glance to see if anybody was looking. She felt quite equal to the undertaking, for hadn't she been visiting with her mother once, and carried the card-case all the way?

"Come in oo pitty little pet!" That's what the lady'll say," she prattled on to herself, climbing the steps of the first house round the corner, dragging armless Rosy after her by her stocking-yarn hair.

"Oh! what a high-up bell! 'Spect the mans thought Kisty's bigger."

Even on tip-toe she couldn't reach it. She put Rosy down and stood on the top of her; but then she could only touch the bell-knob with the ends of her fingers.

"Oh! my sus! Guess Kisty'll have to knock!" And she did knock, so very gently that nobody in the world could have heard her.

"Peoples is gone way off," said she, slipping a card under the door as she had seen her mamma do when nobody answered her ring. "Kisty'll give 'em a card when they come back. Her didn't 'on't to be selfish girl!"

After that she did not try to pull any more bell-knobs, but contented herself with leaving cards at every house on that side of the street. One happened to be a church and another an oyster-saloon, but it was all the same to Kisty.

When she got to the provision store on the second corner from home, she had only a single card left. As the door stood open she carried it in, and ran up to a pleasant-looking clerk who was storing apples.

"Kisty's come a calling," said she blandly, sitting down on a pile of codfish.

"What upon earth!" cried the young man, starting in surprise at the droll little figure.

"Me and Rosy's come a callin'," repeated Kisty, holding up the long-suffering dolly, "and her's tired. Take Rosy, will oo?"

"Thank you, no, you must excuse me! What's your name—Grandmother Gripsy?"

"Kisty Weed," said she, drumming her small boot-heels against the codfish, in some resentment at being called "grandmother."

"Where do you live?"

What made folks forever and ever

ask that? She drew in her lips till there wasn't a snip of scarlet to be seen, she was so afraid she should tell, for she shrewdly suspected the man wanted to send her home. In offering Rosy to the clerk she had dropped her card, and it lay on the floor, face upward, with "Mrs. Henry Reed, No. 6 Oak St." written very clearly on it. "Is that yours?" asked the young man reading the address.

"It's mamma's; for when Kisty goes a callin'," said she with a longing glance at the pile of fruit. "Kisty loves appuls, she does!"

The clerk ran to the door and called to a boy in a market-wagon.

"Here, Jim, you have orders on Oak street; leave this bundle at No. 6, will you?"

Then, almost before Kisty knew it, he had lifted her and Rosy upon the seat, and given the boy the card so he could not mistake the direction.

The horse trotted off at a brisk pace, and the square baskets on the floor of the wagon danced up and down the middle. These were filled with vegetables and other articles that people had ordered for their dinners, and Kisty's driver every now and then stopped at a door to leave one. She found it great fun to go about in this fashion, and she was having a most delightful time when they drew up at her father's house on Oak street.

"Kisty don't want to be home!" said she with a twinge of conscience at the thought of meeting her mother, for in the depths of her little heart she knew it was wrong to run away. But when the boy lured her with a paper of figs, she was wonderfully soothed. She let him lift her down at once, and skipped past him through the back gate. Of course he ought to have gone in with her and told her mother where he found her; but being a bashful boy he did no such thing. He watched her in at the kitchen-door, and then drove off.

Nobody had missed Kisty. Her mother was upstairs combing her hair when she came trotting in with Rosy's dress full of figs.

"See what Kisty's got for mamma!" "Why, where did you get them, child?"

"Way, way off," said Kisty evasively. "Isn't 'em good?"

Mrs. Reed looked at her little daughter in amazement. She had run against a mollasses barrel in the store and smeared her frock, and then whitened it in spots with flour; and as her mother raised her on her lap, she perceived an unmistakable odor of fish about her.

"Kisty, where have you been?" said she sternly. "Tell mamma the truth." "Riding way, way off," persisted the child, sobbing now.

"But who gave you the figs?"

"Oh! the queer old boy that took Kisty riding."

Mrs. Reed opened the window and gazed up street and down, but did not see any "queer old boy." What could be the meaning of this wild story? Norah knew nothing about it. "And surely," thought Mrs. Reed, "if a man had brought my baby home, he would have left her in somebody's care."

Could she have got the figs at the grocery opposite? Her mother had sometimes let her run over there to buy a cent's worth of peanuts, while she stood in the doorway watching her. But the grocer was not fond of children; that he should have given her the figs seemed unlikely.

Mrs. Reed's purse still lay on the bureau where Kisty had put it. She unclasped it with an uneasy feeling. She distinctly remembered that after paying the baker, there had been left a ten-cent scrip and a roll of bills, and now the scrip was gone. Mrs. Reed recollected with a throb of pain that Kisty had been a long time in carrying back the porte-monnaie.

"Mamma has lost some money. Does Kisty know anything about it?"

"No'm," sobbed the child, terrified at her mother's solemn tone.

"Did my little daughter buy figs with it? Think a minute."

"No, her didn't," said Kisty, smothering herself in her apron.

Mrs. Reed was distressed.

"It was very naughty to spend mamma's money," said she gravely, "but it would be a great deal naughtier if Kisty should tell a wrong story about it."

"Kisty didn't mean to. Kisty's sorry," cried the baby. "Her will be good!"

"And mother's darling won't ever do such a dreadful thing again, will she?" said Mrs. Reed, much relieved. "Don't you think mamma ought to tie these wicked hands to make them remember?"

Yes'm," said Kisty meekly.

Five minutes after, Norah knocked at the door. Kisty sat on the bed, her chubby wrists bound together with a neck-ribbon. "Here's tin cints, ma'am, as I found under the kitchen-table," said Norah. "Thinks I, it's yourself as dropped it."

"Kisty didn't take mamma's money, did her?" shouted the little gypsy gleefully. "Isn't it so nice Kisty didn't take mamma's money?"

"The next time I punish Kisty I will try to be sure we both know what the punishment is for," thought Mrs. Reed, as between laughing and crying she untied the child's hands. "How shall I ever learn to bring up my baby?" *Hearth and Home.*

Nothing so strongly indicates the man of pure and wholesome thought as habitual purity of speech. By his conversation among his own kind, you may always pretty accurately form an opinion as to the moral worth of a man. It is there, where no restraint is supposed to be placed upon his words, that you discover his true nature. If he be given to looseness of discourse, or his mind wanders to the discussion of subjects proscribed in mixed company or respectable society, you may justly mark him as one with whom association is undesirable.

Once when Dr. Martin lay ill himself, and the physician felt his pulse and found him changed for the worse, he said: "Here I am. I stand and rest here on the will of God. To him I have entirely given myself up. He will make it all right. For this I know certainly: I shall not die, for he is the Resurrection and the Life, and whosoever liveth and believeth in him shall never die; and even if he die, he shall live. Therefore, I commit it all to his will, and leave him to order all."—*Luther.*

If you walk with Christ keep out of all evil company, of all evil associations, keep from all evil places, from every place where you can not go in the spirit of Christ, and that, if upon earth, you might not expect to meet him there. If you go out of the territory where he would go, you need not expect to find him.—*Bishop Simpson.*

PUZZLES, ETC.

SCRIPTURE QUESTIONS.

Who was very near being killed for eating a little honey?

What king of Judah had not seen a copy of the Law till he was twenty-six years old?

The names of the six Cities of Refuge. The wife of the "the friend of God" died at one of them. A king of Israel and Judah began his reign at the same. His grandson was crowned at another.

A treasurer who built for himself a sepulchre in which he was never laid.

Who built a pillar to make himself remembered because he had no son?

At what age were the Levites no longer allowed to work in the Tabernacle?

Two false prophets, of the same names as a king of Israel and a king of Judah, were burned by Nebuchadnezzar. What were their names?

Land-Slide in Peru.

A correspondent of the *Panama Star and Herald*, writing from Lima under date of August 14th, furnishes full details of the great land-slide in Peru, July 31st, on the route of the Oroya railroad.

"The slide took place in the valley skirted by the railway embankment, about sixty-three and a half miles from Lima, and one mile beyond the old town of Matucana, on the left bank of the river Rimac. At this point a narrow gorge intersects the valley at right angles, running back at a very steep inclination until it ends in a plateau of about a mile in depth and half a mile wide, surrounded by high walls of schist, partly decomposed and mixed with a brownish clayey earth. This table-land is occupied by a number of small cultivated estates, watered partly by natural springs falling over the face of the surrounding cliffs, and partly by a large aqueduct six feet in width, the excess of water filtering through the soil and finding an outlet in the narrow gorge leading to the river.

"Various small slides have previously occurred, due to the softening of the lower strata by percolation; the weight of the superincumbent mass of earth and small rock being superior to the resistance of the inclined clayey strata, consequently giving way. The appearance of the plateau, seen from its outer brink, fifteen hundred feet above the level of the Rimac, is that of the crater of an extinct volcano, so high and steep are the walls of the basin in which it lies.

"The disaster, which occurred at 5 p. m., was undoubtedly the result of the softening of the soil. At that hour, a rumbling sound was heard in Matucana, and a slight vibration of the ground felt by the inhabitants. This was supposed to be a slight earthquake, and many have attributed the catastrophe itself to one of those wonderful and inexplicable throes of nature. They had, however, confounded cause with effect. The sight viewed from the opposite side of the valley must have been one of awful grandeur. Unfortunately, none who saw it lived to tell the tale. An ocean of mud, earth, and stones poured through the narrow mouth of the gorge, dashed through the river-bed more than a thousand feet across the valley, and hurled millions of tons of material up the opposite side. The earth-wave extended three hundred feet above the river-bed, and then subsiding, formed a solid dam across the valley, apparently fifteen hundred feet long and as many in width. It obliterated the mule-road on the right bank, overwhelming six men and one woman, with the animals they rode."

Christianity is not a theory, or a speculation, but a life; not philosophy of life, but a life and a living process. Try it. It has been eighteen hundred years in existence, and has one individual left a record like the following? "I tried it; and it did not answer; I made the experiment faithfully according to the directions, and the result has been a conviction of my own credulity."—*Coleridge.*

Here is one universe in which each separate star differs from another in glory; one church in which a single spirit—the spirit of God—pervades each separate soul; and just in proportion as this life becomes exalted, does it enable every one to shine forth in the distinctness of its own separate individuality, like the stars of heaven.

Seek not to please the world, but your own conscience. The man who has a feeling within that he has done his duty upon every occasion, is far happier than he who hangs upon the smile of the great, or still more the favors of the multitude.

NEWS OF THE WEEK.

DOMESTIC.

Miscellaneous.

WASHINGTON, Oct. 14.—The *Star* says: "A private dispatch by cable says that Thomas Scott has succeeded in negotiating \$44,000,000 of the first mortgage bonds of the Texas and Pacific railroad. The financial arrangements by which this result was reached were perfected during the height of the panic."

NEW YORK, Oct. 14.—Fifty thousand pounds were received at the assay office to-day. Total receipts since the panic, £972,000.

The fire department of this city this morning sent \$500 to Memphis.

NEW YORK, Oct. 15.—Stokes' trial is progressing, with the witnesses in the same order as before.

SAN FRANCISCO, Oct. 11.—The United States authorities will institute proceedings against the ship *Baltic*, from New York, to recover penalties for having kidnapped a crew there, composed of tailors, shoemakers, carpenters, barbers, soldiers and firemen, who knew nothing about sailing, and who say they were forced on board the ship in New York.

NEW ORLEANS, Oct. 11.—Arrived at Southwest Pass, the ship *Tasmania*, Willis, master, forty-eight days from St. Nazaire, France. She experienced a severe hurricane between Cape St. Antonio and Campeachy, and lost two of her lower topsails and other sails.

She sighted the hull of a vessel bearing north, with all her masts gone close to deck, but with spar rigged up forward and aft. She proved to be the ship *Lady Russell*, from Liverpool to Mobile. Her captain refused assistance, but asked to be reported all well.

On the 7th she came across the ship *Isle of Skye*, from Prospers for New York, her rudder and masts gone, and every sail and rope blown away. Her crew had been three days without water, nearly all disabled, and wished to leave the vessel. We took them off and brought them to New Orleans. The captain and crew fired the *Isle of Skye* before leaving her.

NEW ORLEANS, Oct. 13.—All incoming vessels report encountering a terrible hurricane on the 5th and 6th. The ship *Carondelet*, from Liverpool, lost all but her mainmast, mizzen and mizzen topmast, but arrived at Southwest Pass. She was yesterday in company with an unknown dismasted ship. The ship *Bremen* has arrived, and reports having seen a bark with her mainmast carried away, and two full-rigged ships, both with the loss of topmasts and yards.

MEMPHIS, Oct. 11.—There is no abatement of the fever. Business is almost entirely suspended. Parents and children abandon each other to the disease. All money received is judiciously expended.

MEMPHIS, Oct. 13.—J. W. Looney, visiting member of the I. O. O. F. of New Albany, died yesterday.

General demoralization exists throughout the city. The police force is greatly reduced. The city railroad has been compelled to reduce the number of trips one-fourth, and the number of cars running do not yield expenses of drivers.

Mr. E. Sanders, the city editor of the *Avalanche*, is rapidly recovering.

The mortuary report for twenty-four hours, ending Saturday evening, shows forty-seven deaths from yellow fever and ten from other diseases.

Receipts of Howard Association on Saturday were \$488. Their daily expenses amount to \$1000. For general distribution among the poor, all kinds of contributions are acceptable.

There were 300 applications at the St. Peters Orphan Asylum. The Sisters of Charity are providing for them as far as they are able, but are com-

pelled to turn many unfortunate children away.

The slight frost this morning has inspired new hope. A very few cases of fever were reported up to noon.

The number of interments was forty-two, of which thirty-six died from yellow fever.

MEMPHIS, Oct. 14.—Fifty of the recently made orphans have been sent to Church Home, near Buily's Station, Shelby county, in charge of the Sisters of Mercy; but that institution reports its inability to supply them with subsistence. An appeal is made to the citizens of Memphis to furnish cooked provisions for their dinner to-day. The Catholic Orphan Asylum reports that it has room for a number of orphans, but is unable to feed or clothe them.

There was another frost this morning.

SHREVEPORT, Oct. 15.—Gradual decline of the epidemic is reported. Thirty black vomit cases have recovered.

PHILADELPHIA, Oct. 16.—Gordon's majority in the city is 8925; majority over license, 32,494.

NEW YORK, Oct. 16.—The Sixth Democratic District nominated S. S. Cox for Congress.

SAN FRANCISCO, Oct. 16.—The judicial election throughout the State was quiet. A small vote was polled. It is believed that McKinstry, independent candidate for the Supreme Court, is elected.

DES MOINES, IA., Oct. 16.—The majority is reduced from 25,000 to 16,000. The indications are that the Democrats and anti-monopolists have a majority in the House. The Republicans have a large majority in the State.

CINCINNATI, Oct. 16.—Returns from Hamilton county give Noyes 13,320; Allen, 13,933; Collins, 3700, with the nineteenth ward to be heard from. The nineteenth, last year, gave the Democrats a majority of 622, and the precinct to be heard from gave the Republicans a majority of 101. Appearances are in favor of Allen's election.

A Democratic legislature for Ohio is conceded.

Allen's election is highly probable. He entered the canvass as a pure Democrat, with no entangling alliances.

The press of Philadelphia estimates Gordon's majority for supreme judge at 18,000.

Nesmith's majority is 2500; a Democratic majority of 6574 for Salem, Oregon.

FOREIGN.

Great Britain.

LONDON, Oct. 13.—A dispatch from Berlin announces several failures.

Over £3,000,000 have been drawn from the Bank of England—all for America. Large sums have been shipped from other ports.

A special dispatch from Carthage to the *Times* gives the following particulars of an engagement between the Spanish government squadron and the Intransigentes' vessels on Saturday: "Everything being in readiness, four vessels weighed anchor and sailed out of the harbor. After proceeding a short distance, Admiral Lobe's fleet, consisting of the *Victoria*, *Almanzar*, *Ville de Madrid*, *Carmen*, and two paddle-wheel steamers, were met, and the engagement instantly began. The engagement lasted for two hours, when the Intransigentes' fleet was defeated, and driven back to Carthage, their vessels being badly damaged."

LONDON, Oct. 14.—The bank rate was advanced to-day in consequence of heavy orders for gold for the United States, amounting in the aggregate to \$3,000,000.

Wm. J. Baxter, M. P., in a public speech at Dundee last evening, urged an increase of intercourse with the

United States. Every public man, he said, should visit the country.

LONDON, Oct. 15.—£150,000 has been shipped from Liverpool for New York to-day.

LONDON, Oct. 16.—The steamship *Circassian* arrived at Liverpool last evening in a badly damaged condition, having had a collision with some vessel unknown.

The secretary of the Irish Labor Association state that he has received proposals from the United States for the engagement of twenty thousand men.

France.

PARIS, Oct. 11.—Among the spectators at the court-martial of Bazaine to-day were many Americans. The reading of the reply of the defense to M. Roviére's report will begin next Monday, and probably last till the middle of the week.

Prince Frederick Charles and other German officers will not appear before the court as witnesses for Bazaine, unless his counsel declare their testimony indispensable.

The authorities have refused Duke DeAumale permission to visit the battlefield in Lorraine.

The denial is given to the report of the seizure of Prince Napoleon's photographs.

Among the documents read at the trial of Bazaine to-day was one showing that there were 17,000,000 cartridges in the arsenal of Metz, of which only 1,000,000 had been used when the place capitulated, and that when Bazaine said he had no ammunition, the fact was he had no intention of fighting.

Twenty-seven members of the Municipal Council of Paris have published an address, in which they declare that the Assembly has no right to alienate the national sovereignty, and affirm that a majority of the people reject the claim of the Count de Chambord to the throne of France, and request the deputies from the Department of the Seine to declare frankly how they propose to vote when a change in the government is brought up in the Assembly.

PARIS, Oct. 14.—The council of war, before which Rance was summoned to appear, has declared him guilty, and passed a sentence of death in contumacy.

The *Journal de Paris* declares that the recent election demonstrates the necessity for the restoration of a monarchy to prevent impending anarchy.

The trial of Bazaine was resumed at noon to-day; the attendance was larger than on any day since the opening. During the examination, which was long and searching, the accused betrayed much excitement.

PARIS, Oct. 15.—Bazaine reiterated his previous assertion that he was not informed of Marshal McMahon's advance until the 30th of August. In reference to all this, and several other points, he offered affidavits in support of his statements. The president of the court coldly said they would be considered with other affidavits when the time for the examination of witnesses had arrived. The feeling is that to-day's proceedings will be unfavorable to Bazaine.

PARIS, Oct. 16.—Upon the re-convening of the Assembly, the right centre, acting in unison with the ministry, intend to propose a prolongation of President McMahon's tenure of office as president. The left are willing to accept the proposition if accompanied by a plan for a definite organization of the Republic. Since the late election, many wavering deputies have declared in favor of the Republic.

There are rumors afloat that disagreements have arisen between the governments of France and Italy. It is stated that upon the termination of the present crisis, Chevalier Negra, the Italian minister, will take leave of absence for an unlimited time.

Germany.

BERLIN, Oct. 15.—The correspondence between the Pope and Emperor Wilhelm is officially published. The Pope writes under date of August 7th, that the measures of his majesty's government aim at the destruction of Catholicism, and that he is unable to discover any reason for such severity, being informed and believing that the Emperor is averse to any increase or continuance of this harsh policy.

He points out that these measures are injurious to the Christian religion, and only tend to undermine the Emperor's throne. He speaks frankly and truthfully to all his duty, and says that all who are baptized, even non-Catholics, belong, in a certain sense, to him and the church of which he is the visible head. He cherishes the conviction that the Emperor will adopt the necessary measures of relief, and concludes by praying God to be merciful to the Emperor and himself.

The German Emperor replies on September 3d, rejoicing at the opportunity afforded to correct the prevalent errors relating to German affairs. If the Pope was truthfully informed, he would be aware that the German government can not act against the approval of the sovereign empire. He deeply regrets that a portion of his Catholic subjects—the priests—have organized a party which is engaged in intrigue against the State, disturbing religious peace to the extent of open revolt against the existing laws.

He points to the indications of a similar movement in other parts of Europe, and in America, and declares that he will maintain order as long as God enables him to do so, even against the servants of a church he supposed acknowledged obedience to secular authority as a commandment of God. This doctrine of obedience, however, he regrets to see so many of the priests in Prussia disown. He expresses the hope that now the Pope has been informed in the truth that he will use his authority to terminate the agitation which he declares before God has no connection with religion or truth. He takes strong grounds of objection to the Pope's remark about non-Catholics, and in concluding, says: "A difference of belief, however, should not prevent our living in peace."

Austria.

VIENNA, Oct. 11.—Mr. Jay, American Minister, has written to Washington recommending that provision be made for sending home from Vienna the large number of waiters, laborers, and other Americans who are there in a destitute condition. Many travelers hold letters of credit from suspended banking houses in the United States. They now find themselves without funds, and are compelled to accept friendly subscriptions to enable them to return home.

Switzerland.

GENEVA, Oct. 13.—Pere Hyacinthe has been elected one of the three cures in Geneva, by old Catholics.

Spain.

MADRID, Oct. 11.—The government squadron has anchored four miles from Carthage.

The report of the Carlist victory on the 6th, near Cironfiri, is officially declared false. Gen. Morisone's report of the engagement on that day, says the enemy was defeated and driven back with a loss of 100 killed and 500 wounded. The Republicans had 19 killed and 140 wounded.

MADRID, Oct. 13.—There is a doubtful rumor in circulation that a conspiracy has been discovered to assassinate Castellar.

The Alphonists have issued a manifesto declaring that the time has come to prepare for the accession of Don Alphonso to the throne.

The Carlists assert that in the battle of the 6th inst., Gen. Morioles lost 900 men, while their own loss was only 300.

ANSWERS TO CORRESPONDENTS

A Subscriber's Son—Glad to hear from you. Can you not give us a further description of the beautiful country in which you live?

Thos R Orenbaum, Oakwoods—1 renewal; \$2 specie, by Moody & Jamison.

Rev W T Melugin, Waco—\$20 60 currency per W C Connor. 1 renewal. The postoffice of Dr V C Connor is not given. Have placed it on the Waco (Bosqueville box.) Is this right?

Rev J H Tucker, Leesburg—1 subscriber. Change in postoffice. Notice of meeting. Other matter answered by mail.

P M Bruce, Whitesboro—Change made.

Rev P W Graves, Waxahachie—Communications.

Rev E D Pitts, Chappell Hill—3 letters; communication. Will write by mail. Change in date attended to.

Lou Robinson, Brenham—Answers to puzzles in 1061 all right. We thought our Texas young folks were fully as wise as readers of the New York Methodist.

Rev A J Stacy, Austin—\$6 20, and \$1 paid Galveston News.

Rev O A Fisher, San Marcos—Report of work, and notice to recording stewards of West Texas Conference.

Rev W R D Stockton, Corn Hill—1 subscriber. Name entered.

E W Cawthorn, Anderson—1 renewal. \$2 specie.

Rev J Burford, Brenham—1 subscriber.

Rev S C Littlepage, Bryan—Obituary.

[Illness in the editor's family makes it necessary to defer acknowledging the receipt of many letters received this week.]

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.

San Antonio District.

FOURTH ROUND. Helena, at Riddleville, Nov. 1, 2. Leesburg, at Bethel, Nov. 8, 9.

Chappell Hill District.

FOURTH ROUND. Lexington, at Christman's chapel, Oct. 25, 26. San Felipe, at San Felipe, Nov. 1, 2.

Weatherford District.

FOURTH ROUND. Aeton cir., at Fall Creek, Oct. 25, 26. Fort Worth sta., Nov. 8, 9.

Huntsville District.

FOURTH ROUND. Bryan cir., at Alexander chapel, Oct. 25, 26. Prairie Plains cir., at San Jacinto chapel, Nov. 1, 2.

Marshall District.

FOURTH ROUND. Marshall cir., at Rock Springs, 4th Sabbath in October. Knoxville cir., at Stovall Chapel, 1st Sabbath in November.

Waxahachie District.

FOURTH ROUND. Waxahachie sta., 4th Sunday in October. G. W. GRAVES, P. E.

Palestine District.

FOURTH ROUND. 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.

Belton District.

FOURTH ROUND. Gatesville sta., Oct. 25, 26. Gatesville cir., at Rainey's creek, Nov. 1, 2.

Springfield District.

FOURTH ROUND. Tehuacana, at Woodland, Oct. 11, 12.

OBITUARIES.

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

CASTLE—ISAAC CASTLE was born in Stanly county, North Carolina, November 25, 1811. He moved from North Carolina to Mississippi, and settled in Choctaw county in 1835.

He embraced religion in early life, and from the time of his espousals to God, he lived a devoted Christian. His religion was not of the boisterous kind, but that which made one feel that he was a pious man.

He was sick only about eight days, during which time his conversation was of heaven and heavenly things. When asked by his son about his future prospects, he said: "My way is clear; I do not fear to die!"

"When I can read my title clear To mansions in the skies," etc.

The request was complied with, and soon after, just as the sun was going down, he fell sweetly asleep in Jesus. J. C. RANDALL.

SMITH—CHARLES BURKE SMITH, son of Rev. H. C. and Mrs. S. T. Smith, departed this life near Calvert, Robertson county, Texas, July 26, 1873, aged two years, ten months and fifteen days.

WEAVER—Died, near Gatesville, Texas, July 18, 1873, S. C. S. WEAVER, aged eleven years, seven months and sixteen days.

The subject of this notice was born in Itawamba county, Mississippi, December 2, 1861; from thence he moved with his mother, brother and sister to Texas in 1869.

He joined the church before he was eight years old. Brought his church letter with him to Texas, where he remained an acceptable member till that Savior he sung so much about called him away to that bright world above to meet a pious father that had gone before.

The above was written by his mother. I knew him for two years, as his pastor. He was a good and faithful little Christian, and a descendant of the fifth generation from old Victory Weaver, of the old pioneers of Alabama in his early days. R. J. PRATT, Pastor Gatesville Station.

JACOBS.—MARY AGALINE, daughter of Russel and Susan Jacobs, departed this life September 6, 1873, aged five years and seven months.

Parents, your little Mary has gone from you, where mind and heart shall expand and develop far more rapidly and symmetrically than they possibly can do in any earthly life.

MARKET REPORT.

GENERAL MARKET.—There has been some improvement in trade during the past week, though no marked activity is manifest in any department.

COTTON.—There has been an increase in receipts from the interior, but the stringency in monetary affairs, curtailed the sales, while prices showed a downward tendency:

Low Ordinary..... 10 1/2
Ordinary..... 12 1/2
Good Ordinary..... 14 1/2
Low Middling..... 15 1/2
Middling..... 16 1/2

MONETARY.—There is a decided improvement in the money market, resulting from the steady receipts of money from the North to purchase Cotton. Still the banks are doing but little toward the relief of the commerce of the country, beyond limited extensions of maturing paper.

GOLD.—On Friday the rate declined to 107 1/2, but advanced on Saturday to 108 1/2. In this market Gold ranged from 107 to 108. The latter was the buying rate on Friday.

WHOLESALE PRICES CURRENT.

Corrected Weekly.

Quotations in Currency, unless Gold is specified

BAGGING—per yard— Kentucky and St. Louis..... none India, in bales..... nominal

BREIDING MATERIAL— Finishing Lime..... 3 00 @ 3 25 Rockland Lime..... 2 75 @ 3 00

COFFEE—per lb, gold— Ordinary..... nominal Fair..... 22 1/2 @ 23 1/2

COTTON TINS—Arrow, gold..... 8 @ 10 Flour—per bbl—Fine..... 6 50 @ 6 75

GLASS—per box of 50 feet— French, 8x10..... 4 40 @ 4 50 do 10x12..... 4 50 @ 4 75

HARDWARE— Iron, per lb, gold..... none Country Bar, per lb..... 6 @ 7 1/2

IRON AXLES— Castings, American..... 6 1/2 @ 7 Iron Axles..... 9 @ 10

LEAD—per 100 lbs—Pica..... 5 00 @ 5 10 Bar, per 100 lbs..... 10 1/2 @ 11 Sheet..... 15 @ 16

NAILS—per lb—American— Four Penny..... 6 1/2 @ 7 Six Penny..... 5 1/2 @ 6

IRON AXLES— Castings, American..... 6 1/2 @ 7 Iron Axles..... 9 @ 10

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FOR SALE—A FULL SUPPLY OF

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NON-EXPLOSIVE OILS

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1000 Cases 2-5 RADIANT OIL.

500 " 2-5 ASTRAL OIL.

500 " 12-1 " " " "

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

WM. HENDLEY & CO., Agents for Pratt's Oil.

INTERNATIONAL

GREAT NORTHERN RAILROAD

390 MILES COMPLETED AND IN OPERATION.

The only All Rail Route from the Gulf to Marshall, Jefferson & Shreveport.

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

Will leave For Willis, Waverly, Phelps Huntsville, Dodge, River-

side, Trinity, Lovelady, Crockett, Grapeland, Palestine, Neches, Jacksonville, Troup, Overton, Kilgore, Longview, Tyler and Mincola.

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

Connecting at Palestine, Westward for Douglas, Oakwoods, Keechi, Jewett, Marquez, Lake, Englewood and Hearne.

Making close connections at Hearne with Houston and Texas Central Railroad for all points North and Northeast.

Passengers from New Orleans and Galveston going by this route change cars at the

UNION DEPOT, HOUSTON.

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

Freights received at Houston from Connecting Lines, forwarded promptly.

Claims for loss, damage or overcharge adjusted on presentation of proper papers to General Freight Agent.

For rates or further information, apply to U. M. HONIE, Gen'l Supt.

ALLEN MCCOY, Gen'l Freight Agent. Houston, August 30, 1873. feb19

HOUSTON & TEXAS CENTRAL R. R.

CHANGE OF TIME.

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

Accommodation Arriving at Red River City at 8:50 a. m. next day; at Austin 6:35 p. m. same day, and at Waco 7:45 p. m. same day.

Leaves HOUSTON Daily—Returning, leaves Red River City at 8:30 p. m. (Saturday excepted); Austin 9:30 a. m., and Waco at 8:50 a. m. (Sunday excepted) arriving at Houston at 6:50 p. m.

(Sunday excepted) 9:00 A. M.

Night Express, Arriving at Red River City at 5:15 p. m., and at Austin at 9:50 p. m. next day (Sunday excepted).

Leaves HOUSTON Daily—Returning, leaves Red River City at 9:50 a. m., and Austin at 6:30 p. m., arriving at Houston at 6 a. m. next day.

(Sunday excepted) 9:00 P. M.

Palmer 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 11:45 p. m.

At Waco, with daily stages to all points West. At Mexia, with line of stages 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 Leabster with daily stage for Lagrange. At McAdams 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 Waco 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. ANGLIS, Northern Agent, Red River City, Texas, and H. L. RADAZ, Western Agent, San Antonio.

J. WALDO, General Supt. Gen. Freight & Ticket Ag't. Jan 22 '71

Church Notices.

Waco District. FOURTH ROUND. Groesbeck circuit, 4th Sabbath in October. Mt. Calm mission, 1st Sabbath in November. Waco station, 2d Sabbath in November. THOS. STANFORD, P. E.

Austin District. FOURTH ROUND. Buckner creek mis., (camp-meeting,) at Clstern, Oct. 25, 26. Red Rock cir., at Halfway, Nov. 8, 9. Austin cir., Dec. 6, 7.

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

Waxahachie District. FOURTH ROUND. Waxahachie sta., 4th Sunday in October. G. W. GRAVES, P. E.

Belton District. FOURTH ROUND. Gatesville sta., Oct. 25, 26. Gatesville cir., at Rainey's creek, Nov. 1, 2. Valley Mills cir., at Rosqueville, Nov. 8, 9. W. R. D. STOCKTON, P. E.

Springfield District. FOURTH ROUND. Tehuacana, at Woodland, Oct. 11, 12.

Springfield, at Mexia, Oct. 18, 19. Dresden, at Beaman's school-house, Oct. 25, 26. Wadeville mis., at Long Prairie, Nov. 8, 9. Corsicana sta., Nov. 22, 23. A. DAVIS, P. E.

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 2571 rails to the mile, the main post and false post included. The cost of wire used: from one to two cents per panel of nine feet. I have introduced it in the States of Mississippi, Alabama, Kentucky and Ohio, and hold certificates from the most practical farmers of those States, endorsing its superiority over other fences in economy, strength, durability and neatness. As to the question: What is the future of the AIR-LINE FENCE? Will it supercede all other rail fences? the answer has been, without exception: It will; or I see no reason why it will not. I can now, after testing it over sixteen months, recommend it to all planters, and now offer to the public the privilege of testing its merits by building or reconstructing their horse-lots free of charge. Instructions, viz.:

- 1. Plant a row of posts in a straight line one foot less distance than the length of rails used.
2. Lay the worm of the fence, placing the ends of the rails on the opposite side of the post, right and left, so as to give the fence the crook the post makes and no more; then lay on rails as any other fence until it is four rails high.
3. Take a stake or false post as high as the other, which should be five and a half or six feet above the ground; place it on top of the ground and in lock of the fence opposite the main post; pass the wire—No. 8—around false and main post and immediately above the fourth rail; bring the ends of the wire together, cross them, and with file cut and break the wire; then, with a pair of blacksmith tongs, pull the wire tight and twist it, so as to bring the two posts together at the top.
4. 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. Also, not to attempt an infringement on it, as I shall enforce the law against all such. J. H. S.

March 31, 1873.

may 23 1y

SPECIAL CABLE DISPATCH.

VIENNA, AUSTRIA, Aug. 20, 1873.

W. G. WILSON, Esq., President Wilson Sewing Machine Co., Cleveland, Ohio:

The Wilson Sewing Machine RECEIVED THE 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. Three Co-Operative Medals were also awarded, as follows: One to George W. Baker, Ass't Superintendent of the Wilson Sewing Co., for Skilled Workmanship; one to M. Williams, Esq., Ass't Manager of Chicago Office, for best made Set of Harness, best Ladies Side Saddle, and best made Boots and Shoes, done on the WILSON MANUFACTURING MACHINE; and a Medal jointly, to Miss Brock, Sales-lady at Cleveland Office, and Mrs. De Lussey, Sales-lady at St. Louis Office, for best sample work and elegant embroidery done on the WILSON FAMILY MACHINE. The Howe Machine received a Medal for Stitching. The Wilcox & Gibbs received a Medal for best Single Thread Sewing Machine. The Weed Sewing Machine Co. received a Medal for Fairchild's Stop Motion treadle. The Wheeler & Wilson, Singer, Howe, Weed, Florence, Secor, and other Sewing Machines, made in America, were in direct competition with the Wilson, and received NOTHING.

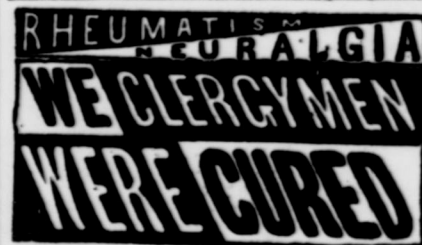
RAYNOR.

The WILSON is for sale by

BLESSING & BRO.,

174 Tremont St., Galveston, and costs but \$55. decs 25. CALL AND SEE. 1y

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of Chronic and Acute Rheumatism, Neuralgia, Lumbago, Sciatica, Kidney and Nervous Diseases, after years of suffering, by taking Dr. Fittler's Vegetable Rheumatic Syrup, the scientific discovery of J. P. Fittler, M. D., a regular graduate physician, with whom we are personally acquainted, who has for 39 years treated these diseases exclusively, with astonishing results. We believe it our Christian duty, after deliberation, to conscientiously request sufferers to use it, especially persons in moderate circumstances who cannot afford to waste money and time on worthless mixtures. As clergymen, we seriously feel the deep responsibility resting on us in publicly endorsing this medicine. But our knowledge and experience of its remarkable merit fully justify our action: Rev. C. H. Ewing, Media, Penn., suffered sixteen years, became hopeless; Rev. Thos. Murphy, D.D., Frankford, Philadelphia; Rev. J. B. Davis, Hightstown, New Jersey; Rev. J. S. Buchanan, Clarence, Iowa; Rev. G. G. Smith, Pittsford, New York; Rev. Joseph Beggs, Falls Church, Philadelphia. Other testimonials from Senators, Governors, Judges, Congressmen, Physicians, etc., forwarded gratis with pamphlet explaining these diseases. One thousand dollars will be presented to any medicine for same diseases showing equal merit under test, or that can produce one-fourth as many living cures. Any person sending by letter description of affliction will receive gratis a legally signed guarantee, naming the number of bottles to cure, agreeing to refund money upon sworn statement of its failure to cure. Afflicted invited to write to Dr. Fittler, Philadelphia. His valuable advice costs nothing. R. F. GEORGE, Wholesale and Retail Agent, Galveston, Texas.

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THE TEMPLE HARP.—The science of music no longer a mystery. This music book should have been published a hundred years ago. It contains beautiful music, and the elementary department, alone, is worth more than ten times the amount asked for the book. Published by S. C. COLLINS, No. 705 Jane Street, Philadelphia, Pa., and for sale by Booksellers generally. Retail Price, \$1.25 To the trade—same as our other music books. seps 3m

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WINSHIP COTTON GIN,

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THE STRONGEST FRAME, BOLTED AND BRACED WITH IRON.

Self-oiling Boxes; Secure against Fire.

Warranted the FASTEST GIN MADE, the CLEANEST SEED, the LIGHTEST DRAFT, the BEST ROLL, and as GOOD SAMPLE, or NO SALE.

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Special attention given to the sale of Cotton, Hides, Wool and Country Produce, and to buying for Country Merchants. Liberal advances made on consignments. aug 13 1y

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14, 1871, and Numbered 112,738.

ONE-HALF THE LABOR SAVED! ONE-HALF THE LAND ONLY REQUIRED, AND COTTON KEPT FREE FROM TRASH, AS THE LEAVES CONTINUE GREEN UNTIL FROST.

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. Vordenbaumen, Chappell Hill, Texas; N. W. Murray, Sempronius, Texas; W. A. Nichols, Sempronius, Texas; T. Vosburg & Co., Wallisville, Texas; W. G. Nelms, Burton, Texas; F. J. Gleiss, Burton, Texas; Wm. L. Sartwell, Post Oak Grove, Texas; D. L. Kennon, Oso, Texas; J. C. Blackman, Shreveport, La.; Robert H. Mills, Abbeville, La.

AGENTS WANTED in all parts of the South. Reference required. Farm-rights may be had of Agents, or by remitting to Breedlove & Chadwick, Bankers, Brenham, Texas.

Prices of Farm Rights:

From 1 to 20 acres, \$10 00; From 100 to 150 acres, \$30 00; From 20 to 80 acres, 15 00; From 150 to 200 acres, 40 00; From 50 to 100 acres, 20 00; For 200 acres or more, 50 00

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CATECHISM ON INFANT BAPTISM.

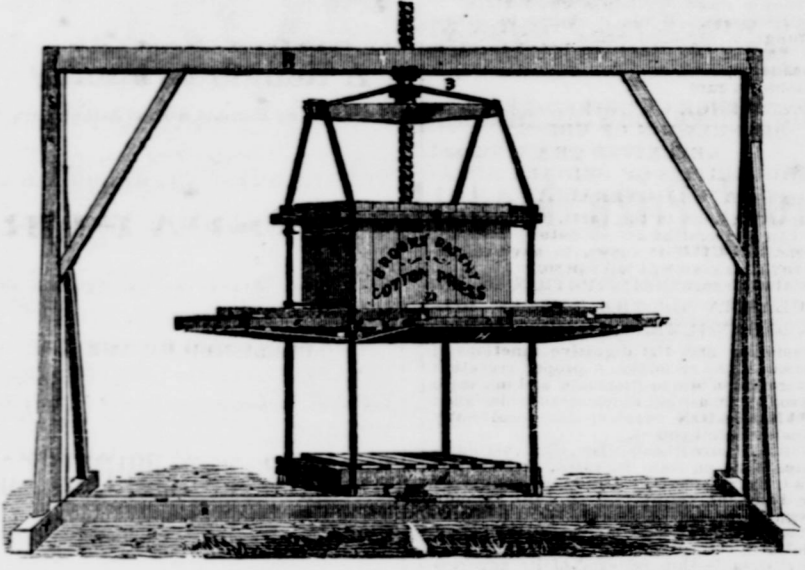
This work was called for by the Texas Annual Conference, and fully indorsed and highly recommended by the Examining Committee appointed by the Conference for that purpose. The report of the committee says: "It is a complete Theological Compend, as well as an exhaustive exposition of Infant Baptism." So that when the reader has mastered the question of Baptism, he is well versed in all those Theological questions which are of the greatest importance; while the whole is beautifully adapted to the capacity of children and youth; so that the work will supply a deep want long felt in our juvenile literature. This work, in manuscript, is now at the Publishing House in Nashville, waiting for the means to publish it. It will make a 12mo. volume of about 250 pages, and will require \$600 to stereotype it, and print, and bind in cloth one thousand copies. The writer has not the money, and therefore appeals to the preachers and friends of the church in Texas to come to the help of the Lord at once with the necessary funds to meet the expense of publication. This is not requested as a donation, but as an advanced payment for the book, for every dollar so contributed shall be paid back in books at cost and freight. If only 1000 copies are published, each copy will cost 60 cents at the Publishing House. If 2000, the price will be reduced considerably. The Texas Conferences need at least 5000 copies now to meet the wants of their Sunday-schools. This will require \$1800, and would reduce the price of the book to the schools to 40 cents instead of 60. My desire is to put this book into the hands of our people at once. The need of it everywhere is imperative. Do not lose a moment in forwarding funds for this purpose. Send all moneys to the undersigned, at Austin, Texas, in bank checks, postoffice money order, or by express. Several may unite in sending their money. Write your names plainly, without flourishes of the pen. Give postoffice and county, so that the books may be forwarded without mistake.
O. FISHER.
Austin, Texas, May 7, 1873.—my28uf

GALVESTON,
HOUSTON AND HENDERSON,
RAILROAD.
ON AND AFTER

MARCH 24th (Sundays excepted)
Leave GALVESTON 6:15 A. M. Connecting at Harrisburg with G., H. & S. A. R. R. for Columbus and the West, connecting at Houston with International & G. Northern & Houston Texas Central Railways, stopping only at Harrisburg.
Leave GALVESTON 7:45 A. M. ACCOMMODATION, stopping at all Stations.
Leave GALVESTON 5:30 P. M. Connecting with H. & Texas Central for St. Louis and points North.
Leave HOUSTON 6:45 A. M. Taking passengers from H. & T. C. R. R., connecting at Harrisburg with G., H. & S. A. R. R. for Columbus.
Leaves HOUSTON Accommodation, connecting with G., H. & S. A. R. R. at Harrisburg.
Leaves HOUSTON Taking passengers from H. & T. Central, International, and Great Northern.
Leaves HOUSTON Accommodation, leaves Galveston at 10 A. M. Returning leaves Houston Union Depot at 2:20 P. M.
Trains leave Harrisburg for Columbus daily (Sundays excepted) at 9:30 A. M.
GEORGE B. NICHOLS,
Superintendent.
jan15 tf

TYPE FOR SALE.
We have 250 pounds Long Primer, slightly worn, and four pairs cases, containing part of same, which we offer low for cash.
We have also a variety of DISPLAY TYPE and several hundred pounds TYPE METAL which will be sold cheap. Address,
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We now make only the largest size—ten foot. Every Press warranted up to 550 Cotton.
PRICE—For 10 foot, Set Irons complete....Currency \$200 00
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THE DEERING HORSE-ENGINES
Are, in the first place, **MASSIVE IRON PILLARS**, to be set up in the Gin-houses in the places formerly occupied by the revolving wooden axes of the old "running-gear," and thus to have the entire central weight of the seed-cotton and gin-stand floor resting solidly on the tops of them. We repeat—**IRON PILLARS FOR STEADFAST CENTRAL SUPPORTS FOR THE GIN-HOUSES, WHERE BEFORE THERE WAS NO SUPPORT AT ALL.**
These Iron Pillars are, in the second place, **TURNUED AND POLISHED SPINDLES**, on which the first movers of master-wheels of these new running-gear turn with the mules, and give motion to **STRONG WROUGHT IRON COUNTER-SHAFTS**, which pass directly through and are solidly supported by the pillars.

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Runs lighter, gins more cotton, makes a better sample and cleans the seed better than any Gin now known. Every Gin warranted to be a perfect piece of machinery.
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TO THE PLANTERS OF TEXAS.
Office of Arrow Tie Agency,
Galveston, Texas, Jan. 1, 1872.

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

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

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

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

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

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FACTORS' COMPRESS, }
MERCHANTS' " } Galveston.
NEW WHARF " }

Governor Lubbock also says:
OFFICE OF THE PLANTERS' PRESS CO., }
Galveston, May 19, 1871. }
Messrs. C. W. HURLEY & CO., General }
Agents of the Arrow Tie, for State of Texas, Gal- }
veston: }

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

BARTLETT & RAYNE
General Agents for Southern States
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jan17 ly

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