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[WHOLE No. 1065.]

THE FARMER'S FESTIVAL.

The harvest moon is shining, high
Above the forest and the field,
And laden vine, and orchard bough,
Are bending with their generous yield.
It is the farmer's festival time,
The hour that crowns his year of toil;
And bids him take his honored place
A monarch of the teeming soil.
For he, with patient, tireless zeal,
Through chilling frosts, and burning sun,
From Nature's store house, hidden deep,
Her richest treasure-trove has won,
The sinews of the land are his;
From brain and muscle he has wrought
The iron rail, the slender wire
That bears its freight of living thought.
He fees the lawyer's eloquence,
Though heedless of his words of strife,
And pays the parson's salary,
Who breaks for all the bread of life;
And shall he calmly wait and see
The profits of his labor wasted,
Absorbed, by men who never yet
The joys of honest toil have tasted?
Nay! farmer-folk, with you there rests
The might and right to rule our land!
Close up, close up, your severed ranks,
Shoulder to shoulder take your stand,
And show the world a solid front
Of frank, outspoken, honest men,
Who spurn all tricksters, and defy
The politician's wily pen.

Our Material Resources.

Madison County.

MR. EDITOR--As I have never seen our county represented in your paper, I will attempt to give you a brief description of it.

Madison is rather a narrow county, though very long. It is bounded on the east by the Trinity river, and on the north by Leon county, on the west by the Navasota river, and on the south by Grimes county.

This county is about one-half timber and the rest prairie. There are three grades of land in this county--black stiff, black sandy and gray sandy lands. Madison is about as good a farming county as I have ever seen in the State. The water is excellent.

There are churches and schools in every portion of the county. King Alcohol has been almost defeated. There are councils of the Friends of Temperance, and lodges of both Masons and Odd Fellows, all over the county.

Farmers can do well here, and persons wishing to purchase would do well to come at once, as land is not high.

Respectfully,

TEMPERANCE.

Paris, Lamar county, occupies a commanding position in the Texas and Pacific parallelogram. It is already a beautiful and growing little city, situated midway on the northern line of the parallelogram, about equidistant from Texarkana and Sherman, on the Trans-Continental railway. The county in which it is situated is one of the best in the State, in the midst of a high, fertile, beautiful, well-watered region, exceedingly eligible for immigrants from all countries, and with an area of nine hundred square miles, containing 576,000 acres, more than two thirds of which are arable lands, capable of sustaining with comfort more than a hundred thousand population. It lies due north of Sulphur Springs, the center of the parallelogram, and is seventy or eighty miles from Minneola, the present terminus of the Great Northern road.--*Cor. Galveston News.*

To the Farmers of Texas.

To you who are located upon lands fit for the cultivation of cereals, as well as cotton; to you who have already bravely made the attempt and almost failed, we have a few words of encouragement, and take pleasure in calling your attention to the following:

In the course of the next six months we will have a corn and cereal market at Galveston. We know of efforts being made tending that way. Many of our resident general buyers are at present occupied directing the attention of European buyers to this point, and if we can boast of one or two good buyers to start with, next year others will follow, and your labor in future shall not be in vain. You shall have a market to sell your wheat in, if millers are wanting at present in the interior. The writer has seen Texas wheat in Europe many years ago, and was well pleased with its quality. To all prairie farmers we say, grow wheat, barley, rye, corn and oats, as well as that inevitable patch of cotton you feel so bound to cultivate. Your cereals, however, will pay you fully as well, if not better than the "King," by giving them a little more attention than you have hitherto done, and now, especially, since you are likely to have a market so near home, upon the coast of your own State. In shipping cereals per railroads, and while wagoning it to the nearest depot, great care should be taken not to have rain fall upon it, and by using sacks of strong material, measuring two and a half bushels, you would avoid rejections for damage, loss in weight or measure, and depreciated value; these sacks could be procured for you by your regular commission merchant here, or through your country merchant either, ready made, or cloth in the bolt, for making at home.

We sincerely hope our farmers from Belton to the Red River, from Brown county to Marshall, will see it to their advantage, use this information, and go to work at once in good earnest.--*Cor. Galveston News.*

HOMES IN TEXAS.--For the benefit of those seeking homes in Texas, who are ignorant of our laws, we give a synopsis of the laws under which titles to lands have originated.

The first law granting lands to settlers was made in 1823 by the Mexican Empire, and was known as the First Constitution law.

The second law was known as the National Colonization law, and was passed in the year following, and was similar to the previous one. The third was the Colonization law of Coahuila and Texas, of 1825; while the fifth was passed by the Congress of these two States in 1832. This law repealed the former ones of 1825.

The Constitution of the Republic of Texas contains the fifth, and was adopted in 1836.

The Congress of the Republic also passed acts and amended acts in the same year, and also in 1837, 1839 and 1841.

To these different laws and acts of Congress must be added the land grants to soldiers of the armies of the Republic, in quantities ranging from 240 to 1280 acres.

Land scrip was sold also at different times by government agents.

There was a system of colonizing which gave large bodies of land to communities of settlers, such as the Fisher & Miller's Colony, Castro & Peters' Colony, etc.

The pre-emption system was adopted by the State of Texas in 1868, and the 12th and 13th Legislatures enacted their homestead laws.--*Commonwealth.*

EARLY SWEET POTATOES.--A friend informs us how sweet potato vines may be saved during the winter, and used the following spring in propagating a new and early crop. The experiment has been frequently and successfully tried, and if more generally engaged in, we should have no dearth of that staple article in early summer months, and considerable profit would accrue to the planter. In the fall (at any time before frost) the vines may be cut in any convenient length and placed in layers on the surface of the earth to the depth of twelve or eighteen inches. Cover the vines while damp with partially rotted straw (moist, rich earth will do) to the depth of six inches, and cover the whole with a light soil about four inches deep, then shelter from rains. In this way the vines will keep during winter, and in the spring they will put out sprouts as abundantly as the potato itself when bedded. The draws or sprouts can be planted first, and the vine itself can be subsequently cut and used as we generally plant slips.

We would be glad to have, and indeed earnestly solicit from our friends, inquiries, suggestions, experiences and discussions upon these important subjects, and upon anything of the industrial character and that bears upon the interests of our people, material or otherwise.

The *Gonzales Inquirer*, of the 18th, says: "The cotton crop of the county is turning out splendidly. Many fields are yielding over a bale to the acre. On the west side of the Guadalupe river whole neighborhoods, we are informed, are gathering 1200 pounds of seed cotton to the acre. Mr. J. J. Foster, who lives in the Belmont settlement, assures us that he picked from one stalk last week one hundred and six bolls, which yielded two and one-fourth pounds of cotton; and that he left one hundred and fifty-one bolls on the stalk. The weather is delightful and the farmers are very busy gathering their crops. The want of hands, however, is a great drawback; but still we feel satisfied that the crop of the county will average two-thirds of a bale."

Total number of immigrants to Texas the past year was 120,000, of whom 50,000 were from Europe.

Crops, fences, etc., have been destroyed on Leon and Little rivers, in Bell county, by a late freshet.

Great preparations have been made for the Lamar county fair, soon to take place near Paris. From what we can learn it will be one of the most successful fairs in the State.

The *Sherman Courier* says the trains on the Trans-Continental railroad are all new and very handsome, and that the Union Depot building of the Texas Central, in that city, is now completed, and is a fine building.

Sheep-Raising in New Mexico.

The business of sheep raising is carried on upon the most extensive scale in New Mexico, but the animals, lineal descendants of the Spanish merino, have greatly deteriorated. When the pure bred merino buck shears from eighteen to thirty pounds of wool, the small framed in-and-in-bred Mexican sheep will yield only from two and a half to three and a quarter pounds. Their mutton, however, is pronounced the finest on the continent. There are families in New Mexico who own as many as 500,000 of these sheep. The cost of herding is small, as the Mexican herdsmen work for almost nothing, and three of these, with a pony each, will look after a flock of three thousand sheep--assisted, of course by their dogs. The wages and keep of the herdsmen will not amount to more than twenty-five dollars per month. Pasturage can be had for nothing, there being in New Mexico an arena of more than 120,000 square miles, nearly all of it covered with nutritious grasses. No provision for winter feed is required, as stock can range throughout the year over the vast uninhabited plains, finding everywhere food and water. When railroads now in progress come to cross the Territory, an immense impetus will be given to wool growing, and doubtless there will be found enterprising men to introduce pure bred bucks for the improvement of the stock. New Mexican wool is the lowest grade in the market, owing to the shortness of the staple, the slovenly manner of shearing, and the poor packing. All this will be changed when adequate facilities for transportation afford the people a profitable market for their products. It is said that a single cross of pure blood not only doubles the yield of wool from the New Mexican sheep, but vastly improves its quality. At no distant day, without doubt, the importance of improving the breed of sheep, and of using more care in the preparation of wool for the market, will be better appreciated in New Mexico than it appears to be at present.

The *Boston Shipping List* of the 15th inst. speaks as follows:

There is more inquiry for wool, and buyers begin to be more numerous, but many of them have an idea they can purchase very cheap in consequence of the recent panic, but the rumors of the market soon dispels this idea. All the wool in market that is desirable is held with considerable firmness, with scarcely any pressure to sell except at full current rates, although concessions will be made for prompt cash as long as money is so scarce and high. The sales of Wisconsin and Michigan fleeces have been at 47@50c.; Ohio and Pennsylvania at 50@52c. for medium X and above, up to 58c. for XXX. Combing and delaine fleeces are in demand at 55@62c., and anything offering is readily taken at these figures. In foreign nothing of any consequence has been done for some days, but advices from abroad are favorable, and we can not look for any considerable supplies while prices remain so low and unremunerative here.

The *Philadelphia Commercial List* says: "There has been a better feeling in the trade since our last notice, caused by the appearance of a few manufacturers in the market, but their purchases thus far have been of an extremely limited character. Prices are steady at the late decline, but there is a general indisposition to 'sell on time,' and cash buyers are scarce."

A farmer in southern Indiana openly confesses that he has sold one hundred thousand watermelons during the past summer. It is awful to believe what that man's thoughts will be when he comes to die.

Our Outlook.

TEXAS METHODISM.

—Rev. J. W. Hiner, of Paris circuit, has sent us the following: "We are having fine success on this circuit. The revival influence has extended almost round the work. We will bring up all our conference collections, and the finances are coming up nobly."

—Rev. Wm. Vaughn, writing from Hillsboro circuit, gives the following account of his work:

We have had quite a revival on the Hillsboro circuit for the last quarter having received eighty members into the church. The district parsonage is going up. We want to have it ready by conference. This circuit is doing well.

SOUTHERN METHODISM.

—TRANSFERS.—We see that prolific old Methodist hive, the Tennessee Conference, has had its annual swarming, and sent forth the following named brethren to preach Christ far from the land of their birth: B. F. Stone, to Trinity Conference; E. W. White, to East Texas Conference; B. H. Malone, to Little Rock Conference; W. C. Blair and Lacy Boone, to West Texas Conference; W. F. Mister, to West St. Louis Conference; J. R. McClure, to Western Conference.

NORTHERN METHODISM.

—Bishop Bowman said, at the recent session of Indiana Conference, that a brother had requested him to draw on him for \$1000, to be used in small sums to help build plain churches in destitute places. Up to this time he had drawn for \$600. To his certain knowledge, this \$600 had been instrumental in raising \$12,000 more.

—Monday being the one hundredth anniversary of the death of Philip Amory, the first Methodist preacher in America, a monument was dedicated to his memory at Cambridge. Addresses were delivered by Bishops Simpson, Janes and others of prominence in the denomination.

—The Methodist Mexican mission has purchased the cloisters of the Convent of San Francisco, for use as a mission building. The structure is spoken of as one of great elegance, forming with its beautiful arches and pillars one of the most magnificent of courts. The entire cost of the edifice was \$20,000. It is said to have cost originally over \$100,000.

—A private note from Rev. S. L. Baldwin, of our mission work in Foochow, China, announces the decease of Ting Ang, the first convert of our mission in China. He died in peace at Foochow, on July 11. He had been a member of the Methodist Episcopal Church for seventeen years. His daughter is the wife of Rev. Yek Ing Kwang, one of the seven native preachers ordained by Bishop Kingsley.

—Our Methodist brethren show themselves in the advance, as usual, in proposing to make a practical illustration of the spirit developed by the Christian Alliance. Its first fruits are to be theirs to enjoy. Rev. John Parker and the congregation of the Seventh street church in New York have arranged for a series of sermons to be preached in that church by representative pastors, to be followed immediately by a protracted meeting. Among the preachers announced are Drs. Eddy, Tyng, John Hall, Hepworth, Cuyler and Armitage, who will succeed each other during the evenings of the week commencing on the 26th inst.—*Christian Union.*

EPISCOPAL.

—The *Churchman* announces the death of the Right Rev. George Maxwell Randall, Episcopal Bishop of Colorado and Wyoming, which took

place at Denver, Sunday morning, September 28th. It truly says that the loss to the church is well nigh irreparable. A more energetic worker has seldom done service in any church.

PRESBYTERIAN.

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

—The presbytery of Rio Janeiro, Brazil, makes an earnest appeal to the Presbyterian Churches in this country, against the proposed retrenchment in the operation of the Board of Missions. "Three new churches have been organized," they say, "since the first of March. More might have been, but what is the use? Shall we organize churches, and then leave the people to themselves?" The presbytery state that they have ordained two native ministers, and licensed three young men. Their schools are doing an important work. Sixty-one pupils are taught at Sao Paolo, and 170 are under the care of the pastor at Brolas. Means are needed to help build chapels and schools, and to build a theological seminary.

—Two remarkable services occurred last Sunday at Dr. Halls Presbyterian church. The communion service was administered by the Episcopal Bishop Cummins, of Kentucky, assisted by Dr. Arnot, of Edinburgh, and Dr. Dorner, of Berlin. The Bishop remarked that he had never before communed with his Presbyterian brethren, but this should not be the last time.

—The Board of Missions of the Cumberland Presbyterian church have decided to begin their work of establishing missions in South America and the West Indies.

—The number of Presbyterian churches in Spain is increasing quite rapidly. In 1871 there were but ten congregations; in 1872 there were sixteen; and this year a general assembly was held in Madrid, and the church of that country divided into four presbyteries.

—The Old School Presbyterian Synod in session at St. Louis last week, resolved to join their Southern brethren. A large minority held a meeting and protested against this proposed action.

CUMBERLAND PRESBYTERIAN.

—The Texas Cumberland Presbyterian urges the establishment of missions in Houston and Galveston. It says some attempts have been made in this direction, but the efforts hitherto have been failures. It urges that something efficient be done, and done promptly.

LUTHERAN.

—The Southern Lutherans of the General Synod, call for men and means from the North to help them develop and expand in their section of the country. They wish to establish themselves more generally in cities and centres of influence, and already offer pastorates and mission fields to whoever will occupy them. There is a promising mission in Richmond; a vacant church at Lexington, Va.; several in West Virginia; one on the upper James River; and ministers are needed in places where there is a large German population, such as Atlanta, Ga., Mobile, Memphis, New Orleans, etc. Says the appeal, "We want men, self-denying, good men, who will come down here and help us."

BAPTIST.

—The Baptist Missionary Union are now adding to the strength of their mission at Japan by sending an earnest and devoted young man from the last graduating class of Newton, Rev. J. H. Arthur, of Hartford, who will be accompanied by his youthful bride.

CATHOLIC.

—The Roman Catholic Bishop of Mobile, Ala., is in New York, seeking help for his diocese. The corner-stone of the Catholic cathedral at Mobile was laid thirty-three years ago, but the edifice is not yet finished, although it was dedicated some years ago. He represents the priests of his diocese as suffering from poverty.

—The Irish Catholic Benevolent Union, which was in session in St. Louis recently, devoted its attention largely to discussion and denunciation of the public schools.

—The Countess Von Malinekvot, who was in such sympathy and connection with the Jesuit and other societies of Prussia that she was banished with them, has lately bought five acres of land near Wilkesbarre, Pa., where she is about to found an Augustinian convent and school.

—The Emperor of Germany received a letter from the Pope, in which the latter protests against the further persecution of Catholics in Germany. In his letter, the Pope says that the German Government aims at the destruction of Catholicism, and he trusts that the Emperor will enter his disapproval of this wrong to the Church of Rome.

—Pope Pius IX. receives, on an average, one hundred letters per day, and nearly all contain "religious remittances."

—The will of the Empress Dowager of Austria directs that five thousand holy masses should be read for the repose of her soul, and five thousand florins are set apart for this purpose.

OLD CATHOLIC.

—The conference of German professors of canon law, which was held at Cassel on the thirteenth and fourteenth of August, has decided that the Old Catholics must be recognized by the State as members of the Catholic Church; that the German Governments are obliged to recognize Dr. Reinkens as a Catholic bishop; that the Old Catholics may vindicate by law the endowments of the Catholic establishments and institutions; and that priests disobeying the laws of the State may be deprived of their incomes. Another conference will take place next year at Nuremberg.

MISSIONARY.

MISSIONARY PROGRESS IN INDIA. Some statistics on the subject are the more remarkable as being included in the Calcutta letter of the *Pall Mall Gazette*: "I lately mentioned the results of missionary enterprise in Bengal as ascertained by the late census. These results briefly amount to this: that there is now a total Christian population under the Lieutenant Governor of Bengal amounting to 93,098 souls, of whom 70,000 are born and bred in India, and 50,000 are pure natives. The report of the Missionary Conference at Allahabad has just published the statistics for all India. Unfortunately, it deals only with the Protestant Christians—pure natives—who number 224,161. The most remarkable feature disclosed by the missionary statistics is the rapid progress of proselytism during late years. Between 1861 and 1871 the number of Christians has more than doubled in Bengal, while the communicants have increased nearly threefold. In Central India the native church has multiplied by nearly 400 per cent.; in Oudh, by 175

per cent.; in the northwestern provinces, it has nearly doubled; in the Punjab and Bombay, it has increased by 64 per cent.; and the total increase for all India is 61 per cent. The increase during the previous ten years, from 1851 to 1861, was only 53 per cent. The missionaries calculate that, assuming a uniform increase of 61 per cent. for each ten years, the number of native Protestant Christians in India will amount in 1951 to 11,000,000, and in A. D. 2001 to 130,000,000. They very prudently admit, however, that such calculations are liable to unforeseen contingencies. But they have established, in a startling and unexpected manner, that Christianity is a really living faith among the natives of India, and that it is spreading at a rate which was altogether unsuspected by the general public. The number of native ordained ministers has risen during the ten years in question from 97 to 226, and the number of communicants for all India has more than doubled. The report very honestly shows, however, that the missionary work in India is an educational quite as much as a proselytizing enterprise. In 1871 no fewer than 122,132 pupils attended the missionary schools; and these institutions are every year growing more popular, as is proved by the increase since 1861, when the attendance stood at 75,975. On the whole, it is felt that the missionaries have done wisely in taking up the gauge of battle regarding their alleged want of results, and that they have proved their case in a quite unexpected manner."

MISCELLANEOUS.

—Some church statistics have been gathered from the census of 1870 by Hon. Amasa Walker, which in their way are quite suggestive. He gives a table, printed in the *Congregationalist*, showing the wealth belonging to the different denominations, so far as it can be ascertained from the value of their church property, which may be said to represent, with considerable accuracy, the pecuniary ability of the worshippers. In exceptional instances churches have large funds invested in various forms, but these are mostly in large cities. Beginning with the Methodists, we find that their 21,337 edifices have an average value of \$3274, and they can accommodate 6,500,000 worshippers; the Baptists have 12,857 churches, with not quite 4,000,000 sittings, valued at \$3042; the Reunited Presbyterian edifices number 5683, at an average value of \$7638, sittings, 2,200,000; the Roman Catholics have 3306 churches, valued at \$16,033 each, on the average, and their sittings number not quite 2,000,000; the Congregationalist churches, numbering 2715, are estimated at \$9234 each, sittings, 1,117,200; then come the Episcopalians, with 2601 edifices, ranging at the higher value of \$14,039, sittings 991,000; Universalists, churches 602, value \$9436, sittings 210,380; Reformed, churches 468, value \$22,135, sittings 227,228; Unitarian, churches 310, value \$20,266, sittings 155,471; Jews, synagogues 152, value \$33,916, sittings 73,265. The Lutheran statistics are not given, but they are one of our largest bodies, numbering about 3900 churches. Figures, as a rule, are usually dry reading, but the foregoing bear upon the question of denominational policy and influence. The largest denominations reach the poorer classes, the smallest the richer, from which it might be inferred that the former occupy the field in the truest spirit of the gospel. But as the rich are much fewer than the poor, and need to be preached to and converted no less, distinctions in this respect would be invidious. The statistics are worthy of study by such as may be interested in them, as a number of inferences can be drawn from their comparison.—*Christian Union.*

Voice of Symbolism.

Some great writer has said: "Symbols are the Speech of God." Through them Eternity looks into Time—the infinite holds communion with the finite—and through them the mysterious currents of life from the over-world stream into this globe of prosaic reality, lighting it up with a living, transcendent glory.

Especially in the infancy of humanity, when metaphysical truth, trembling like volcanic fires in the bosom of man, could find no spoken language to convey its power, did it seek to express itself through the medium of Symbolism. How must the souls of Egyptian and Chaldean magic have thrilled with rapture, as wave after wave of thought thus rolled across their minds! How the immortal fires must have burned within, as flash after flash of truth darted through these symbols into their souls, revealing the grand ideas of God, Eternity and Immortality! Such thoughts *must* find an expression, and their utterance is found in the glowing symbols interwoven into every page of Ancient Eastern Philosophy. It is true, these symbols were speechless and silent to the vulgar eye. The passing, restless multitude saw nothing more in them than the ancients saw in the riddle of the Sphinx, but to a responsive soul every symbol seemed to bend and break with the burden of a special revelation. They struck a responsive note, which vibrated with the same immortal thought, struggling for an expression in the symbol before him.

To the Roman and the Greek the statue was no cold and breathless marble, the temple no artistic pile, reared by the hand of immortal genius. Among them art had reached its highest culture, but art alone was not the spirit of their life, and when on festal days the myrtle, the parsley and the laurel were twined in gorgeous festoons around the statues of their Gods, 'twas religion that breathed into that dull, cold marble a living soul, and on the altars of their temples the flame of devotion unceasingly burned and lit up the frescoed walls and majestic columns with a shimmering glow, akin to that which the Shekinah shed, from between the Cherubim, on the mercy seat of Jehovah's temple. Smile on, ye simple ones, whose hearts can feel no glow of inspiration, whose natures catch no emotion from the symphonies of Heaven. Point from the heights of your philosophic isolation, with mingled pity and scorn, at the humble devotee, as he bows before the shrine of his household gods and turns, with trembling awe, to Jupiter, the stayer and preserver of his national glory. But remember, there was once a hero of the cross, who stood upon that lofty acropolis, crowned with all its marble temples, whose heart throbbed with the power of religious fervor, as he saw the lambent flame of devotion leaping ever and anon, with fitful starts, towards the "Unknown God." Pausing, not to pity or to scorn, he caught up the spirit of their religious life and bore it on symbolic wing to the Paradise of God.

The voice of Symbolism speaks to man, not only in the sacred rites of Grecian Mythology, but it acquires a newly-kindled fervor as it bursts forth from the glowing pages of Inspiration. This was the mighty chariot of thought which God selected as the bearer of those sublime truths of Redemption, which alone were able to rebuild the sacred altars and rekindle the flames of devotion which had died out in the heart of man. All Palestine was once resonant with the voice of symbols. Every fertile valley and barren peak, from the towering summits of Lebanon on the north—capped with perpetual snow and sublime in its commanding cedars—to the rich productiveness and unfading verdure of Carmel on the

South, is sacred and hallowed by the footprints of the Deity. Standing on Horeb's barren heights, the mind is filled with awe and reverence, as association recalls the symbol of the "Burning Bush," where God first revealed, in audible accents, the Great "I Am," and by its tender, delicate foliage, still flourishing in all richness, while the lambent flames rolled around it, he impressed upon the great lawgiver of Israel the existence of God's Church on earth, and the utter futility of the fires of Infidelity to burn down its Heaven-built superstructure. And if we enter into the grand Temple of Solomon, and passing through the inner door of the middle chamber, press on into the Holy of Holies, where the golden candlestick forever shed forth its mellow radiance and caught its own reflections from the frescoed walls, and where the Shekinah, symbol of Divine presence, poured out its refulgent glory beneath the Angel's wings on the "Ark of Covenant," such thrilling truths are thus revealed, as demonstrated to man, the grandeur of his own being and the infinite majesty of his God. But why need we try to particularize when the whole field, from Genesis to Revelation, is so full and vast, we know not where to begin or end? Revelation, however, is only one field of Symbolism through which God has been pleased to reveal a certain aspect of his divine nature. This universe is teeming with symbols pregnant with grand and majestic truth. Creation around us is not a mere masterpiece of workmanship, with its infinite system of worlds revolving without collision or friction—not a cold presentation of scenery, the most sublime that ever inspired awe—nor of beauty, the most captivating that ever enraptured a gaze—nor of music, the most thrilling that ever stirred a soul—but every phenomenon is the symbol of a beautiful and thrilling truth. Unwritten, it is true, silent and voiceless to the thoughtless heart, but significant and intelligible to the contemplative mind. There is a voice in all things. Every sight and sound in this vast universe finds an intelligent response within. They speak in a language consonant with those hidden emotions, which always remain, like secret lightning, shut up in the breast of man. Not a flower that beautifies and adorns the surface of our earth, that is voiceless. Even the night winds that moan among the tree-tops hold communion with the soul. The clear, calm bosom of the placid lake, reflecting the glory of Heaven's constellations, speaks a great truth to his immortal spirit. Every star, trembling with glory in the vast expanse of the skies, and every quivering moonbeam that seems to sleep on the mountains' brow, throw around Him a bewitching enchantment. The grand old ocean, as its numberless waves roll on and its currents unceasingly flow, and its restless tides ever rise and fall, wide and vast as human ken can descry, reaching where plummet-line never sounds, and where the storm howls the anthem and the wild waves roar the chorus, is but a symbol of the sublime prospect of the shoreless ocean of eternity—"that awful, inconceivable eternity—God's past life-time, in reference to Goy's finite creatures." The grand Architect of Nature sits upon his throne, and the skirts of His majestic train sweep over the whole temple of creation. What glowing rapture filled the soul of the celebrated Hugh Miller, when, marshaling all the symbols of nature, he exclaims: "How strange a procession! Never yet on Egyptian obelisk at Assyrian frieze, where long lines of figures seem stalking across the granite, each charged with symbol and mystery, have we seen aught so extraordinary as the long procession of being, which, starting out from the blank depths of bygone eternity, is still defiling across the stage,

and of which we ourselves form some of the passing figures." Who shall declare the profound meaning with which these symbols are charged, or intimate the goal towards which they all are tending? All these symbols in Mythology, Revelation and Nature have the same ultimate end, and direct the immortal soul to the one grand consummation. They assist man's struggling, benighted spirit, and elevate him to that land of eternal glory, a magnificent vision of which the earnest soul of Dante saw as he beheld the events of Time consummated in the grand idea of Redemption, and sang:

"Behold the hosts
Of God's triumphal march, and all the fruit
Harvested by the rolling of these spheres.
These all the wisdom and the omnipotence
That ope the thoroughfares 'twixt heaven
and earth,
For which there erst had been so long a
yearning."

OCCASIONAL.

GALVESTON, Oct. 30, 1873.

Tyler Revival.

MR. EDITOR—The glorious work of God is still progressing, with no visible abatement of interest. This is the eighteenth day of its continuance, and still our large church is filled with attentive hearers every evening, and the altar with anxious penitents. No one unacquainted with Tyler and the history of Methodism in it can appreciate the blessed achievements of this gracious revival visitation. It is eminently the work of God. The fever panic cut off all chances of help from abroad, and the pastor has preached twice per day most of the time. He gratefully acknowledges a brief visit from Brother J. S. Mathis and two excellent sermons; also same from Brother Samuel Morris, presiding elder.

That form of "Christianity in earnest," known as Methodism, is no longer an experiment in this lovely little city. We are now hopeful and happy. On last night we had a re-union of the church in the form of a love-feast, strictly under the rule, (excluding the multitude), members, young converts, and penitents, only admitted. We heard from the lips of men whose names are a power as statesmen, jurists, bankers, merchants—to the rejoicing of mother and wife, who had received her dead raised to life again—the wonderful works of God.

Unlike most revivals, the dear children as yet have not been its subjects—nearly all are adults. Many members that were weak are now strong, active and efficient. I believe that there are now one hundred sinners under the convicting power of the Spirit, and still they come! I am now failing, not from over-work, but from a deep seated cold and sore throat. O for a live preacher! R. S. FINLEY.
October 28, 1873.

Texas Methodist University.

MR. EDITOR—Having just visited our recently located University at Georgetown, I am prepared to state a few facts, which many of our people would be glad to know.

1. The location is slightly. In approaching from the direction of Belton and Salado the buildings can be seen at a distance of eight or ten miles. It is situated on a beautiful undulating prairie. The report that it is a hog-wallow plain, is without any foundation, except that the road from thence to Austin passes through a strip of prairie of that character. Immediately south of the University site the prairie extends almost unbroken by timber to near the Colorado river, but well drained and very productive.

2. There is an abundance of timber north of the place for fuel, and a superabundance of rock for building purposes, at a convenient distance.

3. Although applications are being made for lots at the rate of forty per week, (as I was informed,) land can

be bought near by at ten dollars per acre, and lots at from fifty to one hundred dollars per block. Now is the time to purchase.

4. The buildings are among the very best in the State, and Dr. Mood, with a faculty sufficient for present demands, is already at work. They opened with thirty-nine pupils, under the most stringent rules. Cash payments in advance.

So you see our university ship is, indeed, afloat upon the tempestuous sea, with at least a *jib* unfurled to the breeze.

The Doctor is in fine spirits, sitting at the helm with his eye fixed steadfastly on the distant mountains, all big with prospect, and beyond that an expected paradise. Success to the enterprise. W. R. D. STOCKTON.

North Bosque Mission.

MR. EDITOR—It may be that the many readers of the *ADVOCATE* would like to hear something from this part of the church.

The conference year is coming near to a close, and we have given you but little or no news from this work. We have had several good meetings. The Lord has done great things for us, whereof we are glad. It would be too tedious to give a minute history of every meeting that has been holden on this work, but suffer a little sketch of our last camp-meeting, which was held at Willis' chapel, embracing the second Sabbath of October, where we consider much and lasting good was accomplished. We have never seen the membership of a church more generally revived than they were at that meeting. There were members there that would hardly attend church; but it appeared that all their doubts were removed, and you have hardly ever heard such an outburst of joy and shouts of triumphs as was heard in the camp, both at the altar and in the tents, all over the camp-ground.

We are under many obligations to Brother Hunt, a superannuate of the Little Rock Conference, who was with us, and labored successfully both in the pulpit and altar. The result of the meeting was twelve accessions to the M. E. Church. The number of conversions I cannot tell, but not a great many. There have been during the year about sixty accessions to the church, and forty baptisms on this work, and two meetings yet to hold, at which we look for many more. Pray for us, that we may have much more to say for the cause of Christ before conference. W. V. JONES.

MERIDIAN, Oct. 20, '73.

MR. EDITOR—David, in one of his psalms of thanksgiving, called upon all the lovers of the Lord to come and hear what the Lord had done for his soul; and until this day Christians delight to see and read of the triumphs of Christianity. And here let me inform the church, through the *ADVOCATE*, that the Lord has been in our midst in convicting, converting, and upbuilding power on the Red Rock circuit. Forty precious souls have been converted to God this quarter. Backsliders have been reclaimed, and professors advanced in the Divine life. Every appointment on the circuit has had a revival except one, and but for the sickness in the community at the time appointed for the camp-meeting, we would have had a revival there. While it is encouraging to read the above, yet there are many sinners who must lament as did the prophet: "The harvest is past, the summer is ended, and we are not saved."

FRED. L. ALLEN.

RED ROCK, Oct. 14, 1873.

Business is on the increase, and cotton is coming into market, but few are selling at present, on account of the low prices. So says a Navasota telegram.

Correspondence.

Sherman District---Trinity Conference.

MR. EDITOR—Having closed my second year on the district, I send a brief report of the past quarter, spiritually and financially.

1. Sherman station.—The pastor has sustained his pulpit creditably; labored hard, but with little success so far as conversions go. The Sabbath-school has more than doubled its numbers the present year; is well officered, and in excellent working condition. The financial condition of the station, owing to the late bank suspension, is low. The stewards, at the last quarterly conference, resolved to try to pay out. Hope they may succeed.

2. Bonham circuit.—The preachers have labored hard; have had some good camp and protracted meetings; nearly an hundred accessions to the church during the past quarter. Last quarterly conference well attended; finances alarmingly low; only about 40 per cent. of the claim met. Excuses of hail, drouth, bank suspension, etc. Alas! alas! must the preachers pay for all these disasters? If so, God may send worse ones next year.

3. Pilot Grove circuit.—The preacher has labored faithfully, with some success. Thirty conversions past quarter; finances fearfully low; up to date (fourth quarter) not 10 per cent. of claim met. The stewards rallied, and added, in reliable subscription, after the presiding elder had preached that unpopular sermon on ministerial support, some two hundred dollars.

4. Sherman circuit.—The preacher has labored faithfully; has added during the past quarter about one hundred members to the church. Finances down to low water mark.

5. Pilot Point circuit.—The preacher has been acceptable and useful; has had some good protracted and camp-meetings; a goodly number of conversions and accessions. Financial corners all up.

6. Decatur mission.—The preacher has filled his pastoral engagements acceptably, and built, with his own hands, his parsonage. Emphatically, Brother C. is a working man. This work ought, and doubtless will, be self-supporting next year. These people appreciate and will sustain their ministry. Financial corners all up, and something over, in the way of presents, as has been heretofore published.

7. Montague mission.—The preacher has been in feeble health; has labored hard under affliction and financial embarrassment; has had some good meetings. The membership has doubled the present year, partially by letter, and partially by ritual. Finances distressingly low.

8. Gainesville circuit.—The preacher has labored acceptably and usefully; has had some good camp and protracted meetings; has had a goodly number of accessions to the church; work too heavy for one man; must have two next year. Finances all up.

9. Whitesboro circuit.—The preacher having to move after conference, reached his work of necessity late; but worked hard, efficiently and successfully after his arrival, and was never out of it during the year, except to attend the district conference. Has had about one hundred accessions the past quarter; has some valuable helpers among the local and supernumerated preachers. Finances considerably in arrears at the fourth quarterly conference, but the stewards rallied, (after the unpopular sermon on ministerial support,) and resolved to bring their corners up before the annual conference met.—I have faith in those that promised; hope I shall not be disappointed.

I stop not to comment upon facts and figures; it is simply more than

some of us can any longer endure. The time has now come when we must retire and take care of our families. "They that provide not for their own," etc. The district parsonage is, by order of the district conference, turned over to the Whitesboro circuit as a circuit parsonage. This was done in order to pay a debt assumed in original purchase. The presiding elder raised on the district about \$300, and appropriated the same in improvements. So the money donated is not lost to the church. The presiding elder, as agent, struggled against wind and tide to save the property for the district parsonage, but could not make brick without straw.

In taking leave of the district, I part with many warm friends among preachers and the people, but hope that the bishop may send them a more efficient and useful presiding elder.

The last nine weeks have been spent in almost incessant toil, day and night, principally at camp-meetings. The Lord has crowned our feeble efforts with great success; to His name be all the glory, now and forever.

In taking leave of the good people of Whitesboro, after a residence of two years, let me say that during the thirty-two years of my itinerant life, I never lived among a better people. I have tried them in sickness and in health, in poverty and want. A better people, in and out of the church, to visit the sick, I never knew. May heaven reward them. May God bless those kind doctors and their families, who ministered to mine in the trying hours of affliction, without money as pay.

Happy is that Methodist preacher in future who may find his pastoral home among them.

J. W. FIELDS.

P. S.—I forgot to say in my report that the missionary collections, conference collections, and bishop's fund, as well as interest on notes to commission fund, had all been collected, as will be exhibited in the preacher's reports at conference. These claims must be attended to—these causes must swim—if some of us who attend to their collection sink. They are superlatively above us, and their importance must float them. J. W. F.

October 13, 1873.

Dr. Parker, of London, the Author of "Ecce Deus."

Wednesday evening, the Church of the Disciples (Dr. Hepworth's) was densely packed and jammed with the elite of New York to hear Dr. Parker preach. Every available space for sitting and standing in the aisles and doorways was occupied by ladies and gentlemen, who remained standing almost motionless during the delivery of a long sermon.

His personelle is unmistakably English, being of full physique, ruddy, and above medium height, with just a little of the English air of superiority, or to use a milder term, English dignity. His pulpit style is intensely vehement and terribly earnest in language and gesture. His voice and gesture are both decidedly rhetorical, and at times theatrical, and even operatic. Alternately he soars into the regions of fancy, and descends into the common place and practical. His ideas are grand, and blasted out of the great strata of thought that lies imbedded in the mental quarry; sometimes sculptured into a living, speaking being, at other times left in the rough, to be polished by his hearers. His language is strong, terse and expressive, with but little toning down to the tastes of the fastidious. In sarcasm he is unmercifully severe, especially towards every form and phase of religion that does not recognize and worship the "Ecce Deus" in the man of sorrows. His

logic is clear, his reasoning conclusive, his rhetoric full of pathos, and bids tears flow in answering response. His figures and illustrations are grand, and mostly drawn from the vast resources of nature. His words are often full of burning eloquence, poured forth in caustic reproof against infidelity, or fierce invective upon formalism and hypocrisy. He soars amid the vast regions of creation, where the praise of God is hymned in the grand orchestra of the stars, that she may cheer earth with the heavenly music. He pries into the secret workings of the human heart, that he may arouse man from his moral slumber to a new life in Christ Jesus. He stands abashed in the presence of the man of sorrows, and in answer to the world's anxious inquiry, "what manner of man is this?" he lifts the veil and says: "Ecce Deus" and bids the world worship the Son even as the Father.

At the close of his sermon he told us he was engaged in writing a companion to his "Ecce Deus" on the offices and work of the Holy Ghost.

October 9, 1873. FLETCHER.

It is Dark.

There come seasons of darkness in all our lives—times when there are neither sun, nor moon, nor stars in the sky, and stand still in fear, or grope, trembling.

A few years ago there fell upon my life one of these seasons, in which I could see neither to the right nor the left. A terror of darkness was upon me.

One night I lay awake, thinking, thinking, until my brain grew wild with uncertainty. I could not see a step in advance, and feared to move onward lest, with the next footfall, I should plunge into helpless ruin. Very strongly was I tempted to turn aside from the way in which I was going—a way reason and conscience approved as right; but something held me back. Again and again I took up and considered the difficulties of my situation, looking to the right hand and the left for ways of extrication; now inclining to go in this direction, and now in that; yet always held away from resolve by inner convictions of right and duty that grew clear at the moment when I was ready to give up my hold on integrity.

So the hour went heavy-footed, until past midnight. My little daughter was sleeping in the crib beside my bed. But now she began to move uneasily, and presently her timid voice broke faintly the still air:

"Papa! papa!" she called.

"What is it, darling?" I asked.

"O, papa, it is dark! Take Nellie's hand!"

I reached out my hand and took her tiny one in my own, clasping it firmly. A sigh of relief came up from her little heart. All her loneliness and fear were gone, and in a few moments she was sound asleep again.

"O my Father in heaven!" I cried, in a sudden, almost wild, outburst of feeling! "it is dark, very dark. Take my hand!"

A great peace fell upon me. The terror of darkness was gone. "Keep hold of my hand, O my Father!" I prayed fervently; "and though I should be called to walk through the valley of the shadow of death, I will fear no evil. Let not my feet wander to the right or to the left."

RELICS OF GENERAL WASHINGTON. Secretary Belknap has secured a large number of letters and orders of General Washington—amongst others a general order book written in his own hand, and giving details for the fortification of West Point. Another is in reference to profanity in the army, and expresses the general's strong disapprobation of the epithets then in universal use. The secretary intends to publish all the documents.

Death of Paganini.

His days of speculation and glory were alike numbered. In 1839 he was a dying man. He struggled with indomitable energy against his deadly foe. He now often took up the guitar, which in the springtime of his life, had been so intimately associated with his first romantic attachment. He was a great admirer of Beethoven, and not long before his death he played one of that master's sublime quartettes, his favorite one, with astonishing energy. In extreme weakness, he labored out to hear a requiem of Cherubini for male voices, and soon afterwards, with all but his last energies, he insisted upon being conveyed to one of the churches in Marseilles, where he took part in a solemn mass of Beethoven. His voice was now nearly extinct, and his sleep, that greatest of consolations, was broken by dreadful fits of coughing, his features began to sink, and he appeared to be no more than a living skeleton, so excessive and fearful was his emaciation. Still he did not believe in the approach of death. Day by day he grew more restless, and talked of passing the winter at Nice, and he did not live on till spring.

On the night of May 27, 1840, after a protracted paroxysm, he suddenly became tranquil. He sank into a quiet sleep, and awoke refreshed and calm. The air was soft and warm. He desired them to open the windows wide, draw the curtains of his bed, and allow the moon, just rising in the unclouded glory of an Italian sky, to flood his apartment. He sat gazing intently upon it for some minutes, and then sank drowsily into a fitful sleep. Rousing himself once more, his fine ear caught the sound of the rustling leaves as they were gently stirred by some breath of air outside. In his dying moments this sound of the night wind in the trees seemed to affect him strangely, and the summer nights on the banks of the Arno long ago may have flashed back upon his mind, and called up fading memories. But now the Arno was exchanged for the wide Mediterranean Sea, all ablaze with light. Mozart, in his last moments, pointed to the score of the Requiem, which lay before him on his bed, and his lips were moving, to indicate the effect of kettledrums in a particular place, as he sank back in a swoon; and it is recorded of Paganini, that on that fair moonlight night in May, as the last dimness came over his eyes, he put out his hand to grasp his faithful friend and companion, his Guarnerius violin, and as he struck its chords once more, and found that it ceased to speak with its old magic power, he himself sank back, and expired like one broken-hearted, to find that a little feeble, confused noise was all that was now left of those strains that he had created and the world had worshiped.—Good Words.

A BONFIRE OF BIBLES.—A correspondent, writing to the Independent from Rome, over the signature of A "Catholic," gives an account of the recent burning of Bibles by priests in Frescati, a town near Rome. During the last year missionaries have given away or sold many hundreds of copies of Bibles to the people of the town. The priests, finding it out, made it their mission to hunt them up, and when a sufficient number were found, to burn them in the cathedral yard. One singular episode connected with the burning was that the boys and street ragamuffins who witnessed the act appeared to appreciate its impiety, and stoned the priests who lighted the fire. A portrait of Victor Emmanuel was thrown on the heap of burning Bibles. The Jesuits of Rome combine treason to their king with treason to their God.

General Miscellany.

Blanders Perpetuated.

We have but to observe human action as it meets us at every turn to see that the average intelligence, incapable of guiding conduct even in simple matters where but a very moderate reach of reason would suffice, must fail in apprehending with due clearness the natural sanctions of ethical principles. The unthinking inaptitude with which even the routine of life is carried on by the mass of men shows clearly that they have nothing like the insight required for self-guidance in the absence of an authoritative code of conduct. Take a day's experience, and observe the lack of thought indicated from hour to hour.

You rise in the morning, and while dressing, take a vial containing a tonic, of which a little has been prescribed for you; but after the first few drops have been counted, succeeding drops run down the vial—all because the lip is shaped without regard to the requirement. Yet millions of such vials are annually made by glass-makers, and sent out by thousands of druggists; so small being the amount of sense brought to bear on business. Now, turning to the looking-glass, you find that, if not of the best make, it fails to preserve the attitude in which you put it; or, if what is called a "box" looking-glass, you see that the maintenance of its position is insured by an expensive appliance that would have been superfluous had a little reason been used. Were the adjustment such that the center of gravity of the glass came in the line joining the point of support, (which would be quite as easy an adjustment,) the glass would remain steady in whatever attitude you gave it. Yet year after year tens of thousands of looking-glasses are made without regard to so simple a need. Presently you go down to breakfast, and taking some Harvey or other sauce with your fish, find the bottle has a defect like that which you found in the vial—it is sticky from the drops which trickle down and occasionally stain the tablecloth. Here are other groups of traders similarly so economical of thought that they do nothing to rectify this inconvenience.

Having breakfasted, you take up the paper, and before sitting down, wish to put some coal on the fire. But the lump you seize with the tongs slips out of them, and if large, you make several attempts before you succeed in lifting it—all because the ends of the tongs are smooth. Makers and venders go on, generation after generation, without meeting this evil by the simple remedy of giving to their smooth ends some projecting points, or even roughening them by a few burrs with a chisel. Having at length grasped the lump and put it on the fire, you begin to read; but before you have got through the first column you are reminded by the change of position which your sensations prompt that men still fail to make easy chairs. And yet the guiding principle is simple enough. Just that advantage, secured by using a soft seat instead of a hard one—the advantage, namely, of spreading over a large area the pressure of the weight to be borne, and so, making the pressure less intense at any one point, is an advantage to be sought in the arm of the chair. Ease is to be gained by making the shapes and relative inclination of seat and back such as will evenly distribute the weight of the trunk and limbs over the widest possible supporting surface, and with the least straining of the parts out of their natural attitudes. And yet only now, after these thousands of years of civilization, are there being reached (and that not rationally but emphatically) approximations to the structure required.—*Herbert Spencer.*

Darwin's Falling Off.

The most partial critics will admit that there is a marked falling off, both in philosophical tone and scientific interest, in the works produced since Mr. Darwin committed himself to the crude metaphysical conception so largely associated with his name. The *Origin of Species* contained a number of typical facts carefully selected, admirably described, and skillfully marshaled in support of the general argument. The tone of the exposition was, moreover, cautious, sober and perfectly candid. No attempt was made to disguise the partial and provisional nature of the results arrived at. The conception of gradual evolution by means of natural selection was stated as an hypothesis, toward which many facts seem to point, but which, in the present state of our knowledge, could not be positively verified. In *The Descent of Man*, while the relevant facts were far fewer, and the gaps in the evidence wider and more serious, the tone of the reasoning founded on them was confident even to dogmatism. In *The Expression of Emotions in Man and Animals*, especially in the earlier or animal part, the facts, even when well established, are vague and ambiguous, while many of the more important are doubtful and disputed. A large proportion of them would indeed suit almost any other hypothesis quite as well as Mr. Darwin's, and many directly suggest a counter theory. Yet on the strength of this obscure and uncertain evidence, Mr. Darwin claims to have established his general conclusion by even an excess of proof.

This significant result naturally suggests many reflections. Amongst others, it raises the question as to the influence which the wholesale importation of hypotheses into many of its branches has had upon the development of modern science, and in particular the matter in which the leading hypothesis of evolution has affected the recent progress of the science of natural history. It has undoubtedly influenced very largely their whole spirit and procedure. During the last fifteen years, not only have special branches been revolutionized, but science itself—the very conception of what is scientific—appears to have undergone a very serious change. Instead of designating what is most rigorous, exact and assured in human knowledge, natural science is fast becoming identified with what is most fluctuating, hypothetical, and uncertain in current opinion and belief.—*British Quarterly Review.*

The Social Glass.

"O wad some power the giftie gee us,
To see ourselves as others see us,
'Twould frae many a blunder free us,
And foolish notion."

I once knew a man, who was a very clever sort of a fellow, remarkable for the kindness of his heart and willingness to do a friend a favor.

But, like many others, he was in the habit of taking a social glass. At first it was mainly to please his friends, and to keep from seeming unsociable. He had no fears of becoming a drunkard, or even of liquor injuring him. After a while he began to like it; as he drank at first to please his friends, he soon began to drink to please himself. He loved it, still he did not think of its hurting him.

He was a business man, and quite prosperous. In a little while he began to lose his customers, business became slack, and this gave him more time to be with his "friends," and of course he drank more frequently.

Some of his friends saw that he was drifting toward the vortex of ruin; and some of them began to talk to him of it. But he could see no danger, and he drank on. Having lost his customers he began to lose his friends. One and another shunned him, until he and his boon companions were left almost to themselves.

His clothes became dilapidated and threadbare. His face was red and bloated, and his whole personal appearance was disgusting.

One Sabbath morning he stood with several county officials in a saloon. Each held a glass in his hand ready to drink when the word was given. Just as our hero was turning his glass up, he espied his image in the looking-glass that stood back of the counter. There he stood, ragged and dirty, his eager hand clutching the brandy-glass—a feeling of disgust came over him. He turned, and along the street went a troop of nicely dressed children on their way to Sunday-school. With a trembling hand he set the untasted liquor down on the counter with the exclamation, "I will never drink again!"

"What is the matter?" exclaimed several at once.

Pointing to the looking-glass, he said: "I now see how I look." Then pointing to the street, he said: "See there, those children are on their way to Sunday-school. What sort of an example are we setting them? Here is the county judge, and here is the sheriff, and here is a lawyer, and here am I, all on the holy Sabbath day in a public saloon drinking brandy. Gentlemen, you may do as you please, but not another drop will I ever take."

Bravely has he kept his pledge. His business is on the increase. His friends again respect him, and he has the appearance of a gentleman, instead of a bloated, seedy drunkard.

No one is safe who ever drinks wine or strong drink as a beverage. Shun it as you would a pestilence.

A Race of Pygmies.

Dr. Schweinfurth, who has traveled extensively in Central Africa, recently entertained the Berlin Geographical Society with an account of a diminutive race of men, the Acca, whom he takes to be the originals of the Pygmies celebrated in Grecian literature, agreeing with Aristotle in the opinion that the Pygmies and Homer and Herodotus were not altogether creatures of imagination. Dr. Schweinfurth made diligent inquiry wherever he went as to the existence of dwarfish races of men. On the Upper Nile he was told of men "not over three feet in stature, wearing white beards, who were skilled in elephant-hunting, and who sold ivory to foreign traders." But it was at the court of Munsu, King of the Mombutu, that he first saw an individual of this diminutive race. "One morning," says he, "the camp rung with a joyous shout, as my people brought in a curious timid little man, the palpable embodiment of myths which have been current for ever so long." By means of gifts and kind usage the pigmy was induced to take a seat, when he was measured and his portrait taken. He stated that he was the head of a family, living half an hour's journey from the capital; that his tribe are called Acca, and that their country lies south of that of the Mombutu; that they had been conquered by the latter, and settled in the neighborhood of the royal residence. His height was one meter (thirty-nine inches), and albeit he had a pendulous belly and very slender shanks, he performed incredible feats of agility. On the next day several others of his tribe, induced by the promise of gifts, paid our traveler a visit, and they too were measured and had their portraits taken. It is to be regretted, however, that during the entire three weeks' stay of the doctor at Munsu's court, he never had the good fortune to see a pigmy woman. But why did he not go out to the settlement and visit the ladies himself?

The Acca are noted warriors, notwithstanding their diminutive stature. It happened during Schweinfurth's stay at the court that King Mumsu,

escorted by several hundred Acca warriors, paid a visit to his brother Munsu, bringing him a share of the plunder taken in a recent campaign. These Tikitiki (men who understand war) fought sham battles for the entertainment of the traveler.

The only domestic animal among the Acca is the common barnyard fowl, and it is worthy of remark that an ancient mosaic of Naples pictures the Pygmies in company with such fowls. The Acca are much superior morally to the Bushmen, and are of great service to King Munsu, who in turn deserves the thanks of ethnologists for saving from extinction so interesting a race.—*Scientific Miscellany, in August Galaxy.*

A Sunbeam.

It is related that the greatest of physical paradoxes is the sunbeam. It is the most potent and versatile force we have, and yet it behaves itself like the gentlest and most accommodating. Nothing can fall more softly or more silently upon the earth than the rays of our great luminary—not even the feathery flakes of snow which thread their way through the atmosphere, as if they were too filmy to yield to the demands of gravity, like grosser things. The most delicate slip of gold leaf, exposed as a target to the sun's shafts, is not stirred to the extent of a hair, though an infant's faintest breath would set it into tremulous motion. The tenderest of human organs—the apple of the eye—though pierced and buffeted each day by thousands of sunbeams, suffers no pain during the process, but rejoices in their sweetness, blesses the useful light. Yet a few of those rays, insinuating themselves into a mass of iron, like the Britannia Tubular Bridge, will compel the closely knit particles to separate, and will move the whole enormous fabric with as much ease as a giant would stir a straw. The play of those beams upon our sheets of water lifts up layer after layer into the atmosphere, and hoists whole rivers from their beds, only to drop them again in snows upon the hills, or in fattening showers upon the plains. Let but the air drink in a little more sunshine at one place than at another, and out of it springs the tempest or the hurricane, which desolates a whole region in its lunatic wrath. The marvel is that a power which is capable of assuming such a diversity of forms, and of producing such stupendous results, should come to us in so gentle, so peaceful and so unpretentious a manner.

The fact is, God can use any sort of a man, and every peculiarity of man—only let the man give himself as he is to God. This is what Elijah did; utterly surrendered his nature to God.—*Pulsford.*

Let every one who studies personal religion seriously consider in what quarter lies the work which God has given him to do; and next how he may execute that work in a happy, holy state of mind. Each one has a stewardship somewhere in the great social system, and some gift qualifying him for it.—*Gouldburn.*

Prayer is not only request made to God, but converse had with him. It is the expression of desire to him so as to purify it; of purpose, so as to steady it; of hope, so as to brighten it. It is the bringing of one's heart into the sunshine, so that, like a plant, its inward life may thrive for an outward development.—*Lynch.*

Acts grow out of thoughts. If a man's thinking be confined to trifling objects, his acts will correspond. So of religious belief. If a Christian's faith be strong and ardent, a vitality will be imparted to all he does. Pure doctrine, honestly held, begets a pure life; looseness in doctrine is followed by looseness in living, the world over.—*Arnold.*

Texas Christian Advocate.

GALVESTON, TEXAS, NOV. 5, 1873.

LARGEST CIRCULATION IN TEXAS!

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

MR. EDITOR—Please announce that there will be a meeting of the curators of the Texas University, at Austin, on the 15th of December. Members of Board of Curators will please take notice.

R. W. KENNON,
President Board of Curators.

To the Brethren of the Northwest Texas Conference:

DEAR BRETHREN—On arrival at Waco to attend the session of your conference, please call at the drug store of Womack Hellett, on 4th street and Austin avenue, under the McLennan Hotel.

M. D. FLY.
WACO, Oct. 22, 1873.

MR. EDITOR—Please announce that "round trip tickets" to conference at Palestine, November 12th, will be sold on the 10th and 11th of November at all stations on the International and Great Northern railroad, from the Trinity river to, and including, Tyler and Longview, and will be good to return until the 22d.

JOHN ADAMS,
P. C. Palestine Station.

To the Preachers of the Texas Conference:

You will please inform me at once whether you will or will not attend the next session of the conference, to be held in Austin, December 10th prox. The presiding elders will please give me the names of all the lay delegates to the conference, and also of all the local preachers who purpose to attend, that suitable arrangements for their accommodation may be made in time.

O. FISHER.

AUSTIN, Oct. 21, 1873.

At the request of some of the preachers, we republish the time for holding the several conferences. The Trinity Conference met last week (November 29) at Dallas; the others, according to Bishop Kavanaugh's last instructions, will meet as follows:

East Texas, at Palestine, November 12th.

Northwest Texas, at Waco, November 26th.

Texas, at Austin, December 10th.

West Texas, at Lockhart, December 18th.

HOUSTON TELEGRAPH.—With sincere regret we read in the *Houston Telegraph* the notice of its suspension. The same paper contains a card from the printers who were employed in the *Telegraph* office, bearing a voluntary and generous tribute to the integrity and noble and generous character of its editor and proprietor—Gen. W. G. Webb—as exhibited in all his dealings with them. The testimony of men who have been associated with him in such close relations, we are well assured, was merited; for during our acquaintance with Gen. Webb for upwards of a quarter of a century, we have ever esteemed it an honor to be regarded by him as a friend.

Gen. Webb purposes resuming the active practice of his profession, and will, by his well-known ability as a lawyer, his untiring industry, and his unswerving integrity, take high rank, as in other days, in his profession.

He offers the *Telegraph* for sale on favorable terms.

MEN, NOT MEASURES.

We know that we have taken a text just the opposite of what we have been accustomed to hear and read from our earliest memory. We have seen it in print, and heard times unremembered—"Measures and not men." Especially have we been wont to hear this when some nomination had been made in some packed convention of a most unsuitable man—a man perhaps without brains, without culture, and without integrity. "No matter," said the editor; "no matter," said the stump orator, "the candidate adopts our platform; he will carry out our measures." Now, what are principles in the hands of unprincipled men—men who have no principles but seven, the "five loaves and the two fishes," or, like the Vicar of Bray, who, when charged with inconsistency because he changed his politics with each new administration, said he was not inconsistent, but always true to his principles. What are your principles?" said his accuser. "Always to be Vicar of Bray, to be sure," said he. Did not Judas adopt Christ's principles and appear to carry them out, until it seemed to pay better to sell his Master, principles and all? Did not Arnold adopt the principles of 1776? Certainly; and carried them out until he got his price, and sold his principles and his country together for British gold. We say, give us honest and capable men; we had rather have one such than a cart-load of fair-sounding principles on paper. Look at the thieves and rascals in official and commercial stations; did not they all make the soundest and most satisfactory professors of the best principles? Certainly they did.

We need good and honest men; it is the great need of our times. We may theorize as much as we choose, and resolve on as many fine measures as we please, we shall never have affairs in the various departments of life administered as they should be unless we are more careful in the selection of men. Let our measures be well adapted and suited to promote and conserve the public welfare, but let us be sure that we are elevating men of well-trying integrity; without this our "resolutions" and measures will be but ropes of sand, to fall to pieces in the hands of incapable and untrustworthy men.

We had much rather have a man in place who differs from us, provided he be honest and capable, than an incapable and dishonest man, who professes to agree with us in opinion. We can never be safe in dishonest hands, but there is always hope of the right if an honest man is in place. Such a man will examine and weigh, and labor to reach right conclusions; and, in the main, he will be likely to do it. As a choice, then, simply between "measures" and honest men, we say, give us the men.

THE editor leaves to-day for the Trinity Conference. As he expects to attend all the Texas conferences, we must beg the indulgence of our correspondents and patrons for any delays or oversights which may occur during his absence.

ADVOCATE PUBLISHING CO.

PRAYER.

Said the saintly poet Montgomery:

"Prayer is the Christian's vital breath—
The Christian's native air."

What privilege can be so exalted? It is considered an honorable distinction to have an audience with royal majesty, but it is an honor attained with trouble and difficulty, and it must be brief, and at distant intervals. Then, it is always under circumstances of restraint; there cannot be the free communion and unbosoming of the soul. But "whosoever will" may come "freely" into the audience chamber of the King of kings. Countless worlds blaze in splendor before the eyes of God, but do not for a moment absorb or withdraw his gaze from the lowliest and unworthiest of us all when we come to "ask" the things we need. Unnumbered millions of the unfallen and glorified pour forth the eloquence of thankful songs, forever saying: "Worthy art thou, O Lord, to receive all honor and praise!" But it does not keep from his ear the faintest cry, the softest sigh, that trembles from a heart that feels its need of God. Sinful as we are, unworthy as we may feel ourselves to be, we may, through the merit of Him who gave himself a ransom for us, come "boldly" in all the confidence of rejoicing faith and hope, and without trembling or dismay, hold audience with the great "I Am."

What communion can be so sacred and so consoling as communion with "our Father" and the "God of all comfort?" Who has loved us so much? who has conferred so many mercies upon us? and who so commands our trusting love? A weak mortal may sympathize with our sad estate and sad complaints, but, alas! they oft can do nothing more! They have an eye to pity, but no hand to save. But it is too often the case, either because men are too selfish, or too narrow to comprehend us, they cannot even sympathize. But He to whom we go in prayer

"Knows what sore afflictions mean,
For he hath felt the same."

He can enter into the depths of our being, and into fullest communion with our woes and wants. He bids us when we pray say: "Our Father," and by all the tender and deathless memories of parental love to pour before him our gratitude or grief. What other voice can so soothingly and yet so potently say: "Go in peace;" "my grace is sufficient for thee?" What other hand can so gently raise us up, or wipe our tears away?

And if such be prayer, what duty can be so imperative? If so such a privilege be ours, how sinful it must be if we avail not of it! If such an instrument of power has been put into our hands, how blameworthy if we use it not! Prayer it is that, through grace, brings pardon for all the guilty past; that brings gracious help to sinking and suffering souls; that cultivates in man the life of God. It is through prayer that we can reach those our reason cannot convince, or our eloquence cannot persuade; but something else the deed can do, and that blest something is secured by prayer. "Lord, teach us how to pray!"

EVANGELICAL ALLIANCE.

We copy the following from the *Methodist*, showing its conception of the benefits of this gathering of the great and good:

Where, then, it may be asked, will the benefit of the Alliance be found? We answer, in the region of feeling, rather than in that of opinion. The object of the Alliance is the cultivation of good-will, and chiefly by the sinking of those things in which Christians differ, and the giving of greater prominence to those in which they agree. It is meet for Christians of different confessions to discern how much alike they really are. When, by actual contact with each other, we have brought home to us the fact that the love of Christ makes us all one brotherhood, we shall magnify Christ more, and make less account of minor doctrinal peculiarities.

It was pleasant to see in the decorations of Association Hall the name of Wesley inscribed among the names of other great worthies of Protestantism. How would his loving heart have rejoiced to see this day! That which he labored to accomplish, but could not, because his age was not ready for it, the union of good men, on the ground of the love of God in Christ, and the love of man for the sake of Christ, we now see in process of consummation. His sermon on a "Catholic Spirit," written over a hundred years ago, reads like a prophecy of things to come. He solved for himself the problem that one may be as firm as the everlasting hills in holding his own convictions, and yet a lover of men of opposite ways of thinking, provided only they are lovers of Jesus.

Finally, let it be remembered that the Alliance is not a league of churches, but an association of individual Christians. It is opened to all accredited believers who accept its basis. Now that its importance has been demonstrated, we beg our people (whom it is our function to address) to sustain it, to become members of it, and so to increase and perpetuate its power.

WHEN the financial panic which still agitates our land was in its first throes, a meeting was held on Sunday at the Fifth Avenue Hotel, New York, at which the President of the United States and the Secretary of Treasury met the speculators of Wall street, to devise plans for the relief of merchants and bankers. No good came of it. The fact that their money was imperiled, or the presence of the President, did not justify this public act of disrespect of the day of rest. There are times when human help may be evoked, but it is powerless to lend the desired aid. Israel trusted in Egypt, only to be destroyed by Babylon. Wall street called on the President and Secretary of Treasury, and held their prayer-meeting on Sunday. We have no doubt but they were earnest in their petitions for help. We have no report of the relief afforded. The land is still distressed. One thing is certain: God was not expected in that assembly, for all who met, from the President down to the most reckless money broker, were desecrating the Sabbath day. The vote of millions of people which elevated Gen. Grant to the high position he occupies does not release him from the obligation to "remember the Sabbath day and keep it holy;" and when in his official capacity he publicly violates God's law, he in his public capacity evokes on the land the judgments the God of the Bible has pronounced on the Sabbath-breaker.

THE ARRAIGNMENT AND TRIAL OF THE PRAYER-MEETING.

The pastor at Laodicea, where the church was "lukewarm," resolved, on a day when the conditions were all favorable—that is to say, no rain, no dust, no mud, not cold, nor yet hot, not windy, but a bright, breezy, beautiful day, when the last weather apology for non-attendance was swept away by the brightness of the Sabbath, resolved, we say, to put the prayer-meeting on its trial in answer to any charges which might be preferred.

The pastor said no written charges and specifications had been presented against the prayer-meeting; but he was quite sure charges were secretly entertained, for he had noticed when the neighbors generally ceased to call on a certain family, that they had their reasons for it; the reasons might be good, or they may have been unreasonably prejudiced, but the result was the same; the family was, socially, forsaken, and for cause. He argued from these premises that it was a legitimate inference, that an analogous state of things existed here in Laodicea, for many of the old friends and former visitors of prayer-meeting had cut its acquaintance, and had not called on it once for long months, not to say years.

Now, said the pastor, there must be a reason or reasons for this, and that he stood there that day as the friend of the prayer-meeting, to hear and answer, if he conscientiously could, the objections that any might have to offer. He said the charges might be graver than he supposed; that he might not be able to make satisfactory replies; but, though he knew he was sadly in the minority in his sympathy with the prayer-meeting, yet it was in his nature to defend the weak, and stand by the deserted. Now, then, said he, if any of you have ought against the prayer, say on. There was silence for a brief space, one looking at another, and each waiting for some other to lead off in making objections. "Well," said a highly respectable brother, "I hear that there are only a few, and they rather obscure, who attend or visit the prayer-meeting. Rather a poor thing, I understand."

The pastor said that this was only a rumor—only hear-say evidence—and could not be received as testimony against the prayer-meeting. Besides, to desert an old friend for no other reason than that certain others had grown cold toward him, and deserted him, was hardly generous; he thought real friends should cling all the closer in the days of neglect and desertion; that such conduct was too much like the conduct of the fainthearted disciples when Christ was surrounded by his enemies—"they forsook him."

Said another, who had not been to prayer-meeting for years, and who was not regarded eminent for his piety: "He had heard that people in whom he had little confidence prayed at these meetings, and he did not care to be mixed up with such."

The pastor said he had to say in reply "let him that is without sin cast the first stone" at the sinners who prayed in prayer-meeting. And, further, he had always understood that it was the most

unworthy and sinful who had most need to pray; that the man who said, "God be merciful to me a sinner," was the man who was justified, and not the one who "thanked God that he was not as other men." He said he thought if the brother would come to prayer-meeting, and hear these people humbly confessing sin and asking mercy, he would be more charitable.

Another said "he thought that prayer-meetings were rather antiquated institutions, and were fast becoming obsolete; that in this scientific age, this age of wide and varied culture, the church had outgrown the needs of the prayer-meeting; we had become too esthetic and refined for anything of the kind."

The pastor said he read in the Bible, a book for which he hoped all entertained the highest respect, that "men ought always to pray, and never to faint; that we ought to pray all prayer, or all manner of prayer, and pray without ceasing;" that in apostolic times, in the city of Jerusalem, we read they had prayer-meetings, and that they were in such good odor that "many were gathered together praying;" that St. Paul was an eminent scholar, far traveled, and a visitor of the most polished cities of the Augustan age of culture, yet we read of his holding and attending prayer-meetings.

The pastor said here in Laodicea we were making commendable progress in mental culture and social refinement, but he had failed to recognize such an advanced esthetic development as to supercede the need of social prayer; that, as he understood it, we were "saved by grace through faith," and not by esthetics at all. He should regret to see an attempt to supercede Christian fellowship, consecration and zeal with esthetic culture, however refined or beautiful.

Another brother said he thought these prayer-meetings should be conducted more sociably, and made more conversational than they were. The pastor said he would venture to say in the name of the prayer-meeting that no objection would be made to such a change, though, as he understood it, prayer-meetings were not exactly talking meetings; and thought it a little singular that Methodists, who had almost abandoned class-meetings—a meeting specially intended for Christian conversation—should be urging the introduction of conversation into the services of the prayer-meeting. However, he would venture to say as the representative of the prayer-meeting that it would cordially welcome all such, and would be glad to have them talk, or do anything that would lend interest to the occasion.

An excellent lady, who claimed to be nervous, and at times indisposed, said that her health did not permit her to attend prayer-meeting. The pastor said he was glad that this sister made no complaint against the prayer-meeting, but would remark in a general way, without intending any allusions save where they might be strictly applicable, that his mind had long been considerably exercised with the sanitary difficulties of church attendance. He was not deeply read in the laws of

hygiene, but his mind was puzzled to understand how a large, well-ventilated and comfortable church, not greatly crowded either, could be so unhealthy as some seemed to suppose; that he had known people who would attend a wedding or a party, even on an inclement evening, who felt they could safely risk themselves at an opera, a circus, or a crowded theatre even, yet would not venture on the rashness of exposing their health to the night air of an evening meeting. The pastor said the whole question was an enigma too deep for his solution. As for those really sick, no one felt a more tender sympathy than he.

Another said "he had no particular objection to the prayer-meeting. It might be well enough for some people, but that he did not need it, and did not wish to be troubled about it; he asked to be let alone. He worked hard, and wished to rest at home when night came." The pastor said if the case was as the brother stated, that he did not need prayer-meeting, he was certainly to be congratulated, for he apprehended that there were but few who could say so. But he really thought such an advanced believer ought to feel and manifest more sympathy than he did, for those who were weak in faith, listless in zeal, and cold in love—some such there were—needed all the sympathizing aid the strong could give them. The highest authority has told us it is more blessed to give than receive, and he who said this came himself "to seek and save those that were lost." The pastor said he had been taught by the Book of books that those who follow Christ must "deny themselves," not only sins, gross and overt, but self-indulgence as well; and that the Christian must "endure hardness as a good soldier," and "give all diligence to add to his faith" all Christian graces. The apostle says: "We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let everyone of us please his neighbor for his good to edification; for even Christ pleased not himself."

After a pause, and no one seemed to wish to speak, the pastor said it appeared to him that the objections urged against their old friend, the prayer-meeting, were not well taken nor well sustained, and were not, in his humble opinion, justifiable grounds for the cold treatment the prayer-meeting had received here in Laodicea; and that, for his part, he felt more like standing up to his old neglected and injured friend than he ever did.

There being no more to say, the investigation closed, and it was resolved "that it is not expedient at present to abolish the prayer-meeting."

It is stated by the principal of the Reform School, in Providence, Rhode Island, that not more than two per cent. of the inmates have come from families where religious books and papers are read. The readers of dime novels and of sensational literature of the coarser sort have a large representation. We commend the fact to the attention of parents. Influences, silent, but potent, are at work in the formation of the characters of your sons and daughters.

BOOK NOTICES.

FAMILIAR LESSONS IN BOTANY, WITH FLORA OF TEXAS. By Mrs. M. J. Young, of Houston, Texas. A. S. Barnes & Co., New York, and E. H. Cushing, of Texas, publishers.

We have the advanced sheets from the publishers of this work. It is a volume of 646 pages—good type and paper; numerous and beautiful illustrations; table of contents; a copious index, and an ample glossary. The authoress says her reason for writing this work was to get something between the extremes of *simplicity* and *complication*, which seemed to be the faults of previous works. We commend it to schools and students.

ST. NICHOLAS—Scribner's Illustrated Magazine for Girls and Boys. Conducted by Mary Mapes Dodge. Vol. 1, No. 1. New York.

This is a cheerful looking monthly, meant for the amusement and instruction of children; forty-eight pages; some twenty-six illustrations, some of them beautiful. The table of contents presents a most appetizing bill for the young folks. Price, \$3 per annum.

TWO ESTIMATES OF PREACHERS. The *Courier-Journal* says:

"It is said that nine-tenths of the ministers in the country are not as well paid as base ball professionals. And, pray, why should they be? The base ball professional has to go round the country toiling and struggling with balls and bats, and cigars and champagne and things, while the minister has little or nothing to do but get up in the pulpit and preach."

The *Memphis Avalanche* takes a somewhat different view of the subject. It says:

"If there is in our midst one class more conspicuous than another for untiring devotion to the sick and dying, it is the Memphis clergy. There is no duty from which they shrink. At the dead hour of the night, as at noonday, these ministers of God are found wherever sickness or death call for their services. Kneeling at the bedside in prayer, ministering to the sick as nurses, or serving as messengers for medical aid, they labor without ceasing. They do not wait until their presence is invoked. Braving the pestilential air of the infected district, they go from dwelling to dwelling, from hovel to hovel, seeking those who may need their services. Four have fallen martyrs to their holy duty—fallen while relieving poor frail bodies from pain, and pointing out to the dying the straight, narrow path that leads to heaven. But the others press forward to fill the places vacated by the Angel of Death—to close the ranks widened by those who, until a few days ago, stood beside them, shoulder to shoulder, like brave comrades advancing to a charge in battle."

RESIGNED.—The following resolution, in regard to the resignation of Rev. J. E. C. Doremus, is taken from the minutes of the Southwestern Bible Society:

NEW ORLEANS, Oct. 7.

Resolved, That this Board, in receiving the resignation of Rev. J. E. C. Doremus, D. D., General Agent, place upon record their recognition of his faithful, intelligent and laborious service in the interests of the Society, and regret that financial circumstances make the present separation imperative.

[Signed] W. H. FOSTER,
Chm'n Board of Directors.
HENRY V. OGDEN, Rec. Sec.

The Sunday-School.

Gather Them In.

More than forty years ago, a lad plainly but neatly clad, was passing along the quiet street of a country town. Stepping along briskly, and thinking over his errand at the same time, just at a crossing in the street, he looked up, and saw the minister coming directly toward him. A little bashful, like many other thoughtful, modest country lads, he turned the corner to escape making his bow to the clergyman. The minister understood the boy's nature, and had no idea of letting an opportunity to do good pass unimproved. So he called after him:

"Good morning, my young man." To which the youth, in a low tone, and blushing, replied:

"Mornin', sir."

"Are you the boy who has come to live with Mr. Somers, the tanner?"

"Yes, sir."

"He is your uncle?"

"Yes, sir."

"What is your first name?"

"Nathaniel, sir."

"Your parents are not living, I believe?"

"My father is dead, sir, and my mother is married to another man, and I did not like him very well, and so I've come to live with my uncle."

"You are going to learn a trade of him, are you?"

"Yes, sir."

"I hope you will learn it well, and become a first-rate workman. What is worth doing at all is worth doing well. We are going to form a Sabbath-school, and you must certainly join it."

"What is that?"

"It is a school to study the Bible and the catechism; will you come and see?"

"Where shall I come?"

The minister gave the lad the time and the place of the appointed gathering, told him he should expect to see him, bade him good morning, and both went their ways.

The interview did not hinder either man or boy over two minutes, but commenced a friendship between them for life. The minister is no longer regarded by the boy as a stranger to be shunned, but as a pastor to be loved.

Our young friend did not forget to go to the meeting for forming a Sabbath-school, the first one started in the town. He became a constant member of the school, and was always ready with a perfect lesson.

The boy is now a State governor. From that time to the present he has always been connected with the Sabbath-school. He is a good as well as a great man, and he says that the turning point of all his success in life was his meeting with the minister at the corner of the street, when he was twelve years of age.

OUR NEIGHBOR'S CHILDREN.—A farmer was walking with a friend through a beautiful meadow, when he chanced to observe a thistle growing thriftily on the opposite side of the fence. Immediately he sprang over and cut it off close to the ground.

"Is that your field?" asked the other.

"Oh, no; but bad weeds don't care much for fences. If I should leave that thistle to blossom in my neighbor's field, I should soon have plenty in my own."

His answer may serve as a hint to fathers and mothers. It is of importance to them how their neighbor's children turn out. Heart-weeds care less than thistles for boundary fences. Boys and girls who go to the same school, or who live in the same neighborhood, catch many a trait from each other. It is our duty, as well as our interest, to do what we can for the benefit of our neighbor's children.

They Need Work.

Why should not our Sunday-school children be encouraged and guided in the prosecution of some essentially Christian work? The half of learning is the self-drill which comes through practice. If we simply impart biblical information and instill pious sentiments we only make a beginning. It seems to me that we ought to utilize the advantages of the Sunday-school organization, and inaugurate a sort of apprenticeship in active benevolence among the children.

For instance, suppose the teacher appoint such a pupil to make a week-day visit to a blind person, to read for him half an hour, or to help him in any way needed. Another could spend a forenoon assisting the librarian to cover books, or in sewing for a poor invalid, or in caring for a babe while the mother went out to earn her scanty bread. After a season of such planning by the teacher, the scholars would learn to find and organize their own work. A class of boys or girls of from twelve to eighteen years could accomplish much in any neighborhood, if helped by a teacher of tact and energy; and yet the greatest work would be that accomplished in their own hearts.

There is some danger that in the abundance of words which seem necessary, the spirit and experience of Christianity will evaporate in mere sentiment. A scholar who becomes thoroughly informed in regard to the teachings of the Word, and who falls by habit or unconscious imitation into a certain way of "consistent" living, may seem to be a "hopeful case," when in fact he has weakened his moral sense by the iteration of truths which he makes no positive effort to apply. The negative injunctions of the teacher—do not lie; do not be angry; do not disobey; do not forget to pray—may be more or less heeded; but the positive ones—be kind and self-sacrificing; be in earnest to do good; be a "Soldier of the Cross"—become unmeaning common-places for a child who is not led to some definite undertaking and *shown how to do*.

The most common excuse for inactivity among grown-up Christians is, that they "do not know how," or they "do not see" anything calling for their co-operation. The habit of seeing and the power of adaptation to practical problems are best cultivated in *early life*. Teachers, your scholars need work as well as instruction.—*The Working Church*.

SENSIBLE ADVICE.—Dr. John Hall says, in the *Sunday School World*, that when things go wrong in the class, through the misbehavior of scholars, the very worst possible course for the teacher is to lose his temper, and he adds: "If with a competent knowledge of the lesson, and a fair amount of power to interest, you cannot rule and manage a class; if every now and then you have to call upon the superintendent to remove a boy or girl, or get him expelled, you may almost regard it as a conclusive proof of unfitness for the place. You had better get out of the way, and leave your place to some one with more grace, or more good sense. Bad temper is by itself a sufficient disqualification in any teacher who is expected to produce moral results. On the other hand, patient, good-tempered kindness will win love, break down prejudices, and take possession of human hearts. The writer has several times caught himself ready to shed tears and cheer in certain meetings of the students in a historic college. A retired president comes among them, or is named, and the enthusiasm is as irrepressible as it is contagious. It is the spontaneous tribute of the human heart to the worth and power of persistent, good tempered, loving kindness."

DO YOUR BEST.—A statuary, who was at work forming a figure out of a faulty block of marble, was called to account by a neighbor of his, who told him that it was absolutely impossible to make a perfect figure out of such imperfect materials. "All this is very true," replied the statuary; "but this block of marble, such as it is, was sent to me to be formed into a statue; and as I cannot make it better, I must content myself in forming the best figure out of it that I can." "What a pity it is," said a grazier to a small farmer who had just entered on a little farm, "that that pasture of yours is so overrun with thistles!" "It is a pity," was the reply of the small farmer; "but if I fret myself into a consumption, it will not free the thistles out of the ground, so I will try whether labor and good management will not put it into better order." A nursery man about to plant a number of young saplings, some straight and some crooked, thus reasoned with himself: "These straight saplings will no doubt grow up to be fine trees, without much attention on my part; but I will see it, by proper training, I cannot make something of the crooked ones also. There will be more trouble with them, no doubt, than with the others, but for that very reason I shall be the better satisfied should I succeed."

AN INFANT CLASS QUESTION.—A Buffalo correspondent of the *Sunday-School Times* describes the method of "getting the attendance" of a large and constantly changing infant class under the care of a single teacher:

For the past year the attendance has averaged fully one hundred and forty, and there are, of course, many more names on record. The children are all seated in one room, and under the control of only one teacher, who has the lessons, the order, and the register of the names to attend to, with no assistance except what she may receive from some of the older children. Plainly, she can not know all of her scholars by name, especially in a constantly changing mission class; and if she would keep a record of their attendance, in any degree accurate she *must call the roll*. This she has done for the past two years or more, at the close of Sunday-school, when the children are all in order for dismissal, and each child, as his or her name is called, instead of answering "Present," rises and passes quietly out. This plan has several advantages. First, the children all understand it, and as, by the close of school, they are tired and anxious to go home, it is much easier to keep their attention, and make them respond to their names, than if nothing were to be gained by it. Second, it makes the dismissal of the class much more quiet and orderly. Third, and by no means least, it enables the teacher to become familiar with the names and faces of her scholars, as she can not when they are all collected before her. It also gives her an opportunity of speaking a word of welcome to new scholars separately, as they remain till after the others are gone, when their names are taken.

HOW TO TEACH WELL.—The great secret of good teaching is to excite the spiritual activity of the scholars, so as to make them think about the subject for themselves. I said once to a little girl: "Do you go to a Sunday-school?"

"O, yes! I go to Sunday-school."

"Do you have a good teacher?"

"O, yes! I have a splendid teacher; a magnificent teacher."

Now, when girls say "splendid," and "magnificent," they very often mean *nothing*, so I said:

"Do you prepare your lessons during the week?"

"O, yes! Teacher makes us do that."

I said, "Give my compliments to your teacher. A teacher who *makes*

her scholars do that is a very good teacher."

"Well," she said, "I don't mean *makes*."

"O," said I, "you have spoiled a good story."

"Well, I don't mean that she *makes* us get our lessons."

"What do you mean, then?" I asked.

"I mean," she answered, "that she *teaches us so that we love to get our lessons*."

Then I multiplied the compliments a hundredfold, and said: "A teacher who teaches so as to make the scholars *love to get their lessons*, is indeed 'a splendid teacher'—a 'magnificent teacher.'"—*Dr. Vincent*

EXPECT IMMEDIATE CONVERSION.

Among the very few teachers whom we have heard talk to children, who seemed to us to give the impression that they expected their youthful hearers at once to begin and consistently to continue a really Christian life, is Ralph Wells. The standard of godly living was kept very high among the children and youth gathered into his Sunday-school from the most wretched dwellings in New York city. A large number of those young persons, many of whom would have been considered too young to make an intelligent profession of religion in most of our churches, year after year "kept the faith," and grew up to an earnest and consistent piety.

If this result was secured in one case, and under such unfavorable surroundings, why should it not be realized in ten thousand other cases, in churches and Sunday-schools and homes, where everything is favorable to godly living? The true answer, we believe, lies in our want of faith. We have lost faith in such result, and so fail to seek it or to reach it.—*S. S. Times*.

AN HOUR A DAY.—There was a lad who, at fourteen, was apprenticed to a soap-dealer. One of his resolutions was to read an hour a day, or at least at that rate; and he had an old silver watch, left him by his uncle, which he timed his reading by. He stayed seven years with his master, and it is said when he was twenty-one he knew as much as the young squire did. Now, let us see how much time he had to read in, in seven years, at the rate of an hour a day. It would be two thousand five hundred and fifty-five hours, which, at the rate of eight hours a day, would be equal to three hundred and ten days, equal to forty-five weeks—nearly a year's reading. That time spent in treasuring up useful knowledge would pile up a very large store. Try what you can do. Begin now. In after years you will look back upon the task as the most pleasant and profitable you ever performed.

A gentleman named Hartley, of the "London School Union," has been spending some time in this country, examining our Sunday-school system. Just before he returned to England he delivered an address at Brooklyn, in which he expressed a high opinion of our schools, and the thoroughness with which instruction was imparted. He stated that he was particularly pleased to find that all classes of people send their children to Sunday-school, while in England the children of the wealthy rarely attend. He announced that the London Union had arranged to join in the International Lessons in America in 1874. Mr. Hartley and Dr. Vincent spent a day in Akron, Ohio, at the First M. E. Church—a kind of Sunday-school jubilee.

There are at present 50,000 Sunday-school scholars and 4000 teachers in Germany. Ten years ago there were none.

Boys and Girls.

The Cat with the Flaming Eyes.

About fifty years ago, some missionaries were out on a distant south sea in search of an island. They had been two or three times before seeking for it in vain; but they had heard so much of its beauty, and of its need of teachers, who would bring it the message of the truth, that they determined not to be overcome by difficulties. The chief of these good men was called John Williams, who had been sent out to Tahiti as a missionary, and the name of the island which he could not find was Raratonga. Well, these good people landed in beautiful Raratonga, and the end of their work among the people was that most of the idols were overthrown, and that they became Christians.

But now for the cat with the flaming eyes. A favorite cat had been taken on shore by the wife of one of the teachers, on this first visit, and not liking his new companions Tom fled to the mountains. After the teachers had been some time busy at work, and had persuaded the people to destroy their false gods, a great many idol temples were burnt down, and numbers came to be taught the one true religion in the little settlement which these good men had made. The house of a certain priest, called Tiaki, who had just destroyed his idol, was at a distance from the settlement, and at midnight, while he was lying asleep on his mat, his wife, who was sitting awake by his side, thinking of the strange events which had happened since the landing of the white people, beheld, with terror, two fires glistening in the doorway, and heard with surprise a mysterious voice. Almost dead with fear, she awoke her husband, and began to reproach him with his folly for burning his god, who, she declared, was now come to be avenged of them. "Get up and pray; get up and pray!" she cried. The husband arose, and on opening his eyes beheld the same glaring lights, and heard the same terrible sound.

The priest was even more terrified than his wife. The only words which he could think of were the letters of the alphabet, which the strangers had taught him, and it seemed to him that they might have some power over the fearful visitor. So he began as fast as he could to shout A B C D, to the end of the alphabet; for this, he thought, might do for a prayer, which the creature would understand. On hearing this, Tom, who was much more frightened than either the priest or his wife, ran away as fast as he could, leaving them deeply thankful for having been so clever as to remember so quickly the words which would frighten away.

Poor Tom! his travels over the Raratonga mountains brought him to a sad end. One of his next visits was to a part of the island where idols were still worshiped; and as the idol temple stood in a retired spot, and was shaded by the rich foliage of trees of ancient growth, Tom, pleased with the place, and wishing to be found in good company, took up his abode with the gods. Not meeting with any hard usage from those within the house, he little expected any from those without. Some days after, however, the priest came, accompanied by a number of worshipers, to bring offerings to the god; and on opening the door Tom very respectfully greeted him with a mew. Unaccustomed to such a welcome, and never having seen a cat, instead of returning it, he rushed back with terror, shouting to his companions, "Here's a monster from the deep; here's a monster from the deep!" Upon this the whole party hastened home, collected several

hundreds of their companions, put on their war-caps, brought their spears, clubs and slings, blackened themselves with charcoal, and thus armed, came shouting to attack poor puss. Affrighted at this fearful array of war, Tom immediately sprang toward the opened door, and darted through the terror-stricken warriors, who fled with the greatest haste in all directions.

It is a great pity that Tom did not make the best use of his time, and run away from them; for in the evening these brave conspirators against the life of a cat were entertaining themselves with a numerous company of spectators with a dance, when Tom, wishing to see the sport, and bearing no malice, came to take a peep. No sooner did he show himself than the horrified company fled in terror, and the brave warriors of the district again armed themselves, and gave chase to this unfortunate cat. But the monster of the deep being too nimble for them again escaped their vengeance.

Some hours after, however, when all was quiet, Tom being disturbed in his abode with the gods, determined, unwisely, to renew his acquaintance with men; and in the dead of night he returned to the house, and crept beneath a coverlet under which a whole family were lying, and there fell asleep. Unfortunately his purring awoke a man who, supposing that some other monster had come to disturb them, closed the door-way, awoke the people of the house, and procured lights to search for the intruder. Poor Tom, tired out with the hard work of the day, lay quietly asleep, when the warriors, with their clubs and spears, attacked him most valiantly, and thought themselves wonderfully brave in putting an end to this terrible monster.—*Church Missionary Juvenile Instructor.*

THE CROOKED FINGERS.—While shaking hands with an old man the other day, I noticed that some of his fingers were quite bent inward, and he had not the power of straightening them. Alluding to this fact, he said: "In these crooked fingers there is a good text for a talk to children."

"Let us have it, if you please," we said.

"For over fifty years I used to drive a stage, and these bent fingers show the effect of overholding the reins for so many years."

This is the text. Is it not a suggestive one? Does it not teach us how an oft-repeated act becomes a habit?

The old man's crooked fingers are but an emblem of the crooked tempers, words and actions of men and women.

When you see men and women persist in doing and saying things that are wrong, and making themselves and others unhappy, remember that when young they never perhaps thought of being so wicked, but they said wrong words and did wrong actions, and continued so doing until, like the old man's fingers constantly used in driving, they became fixed in the course they had begun.

BOYS AND THEIR MOTHERS.—Some one has written beautifully to the boy in the following manner. Here is a whole sermon in a few sentences:

"Of all the love affairs in the world, none can surpass the true love of the big boy for his mother. It is a love pure and noble, honorable in the highest degree to both. I do not mean merely a dutiful affection. I mean a love which makes a boy gallant and courteous to his mother, saying to everybody plainly that he is fairly in love with her. Next to the love of her husband, nothing so crowns a woman's life with honor as this second love, this devotion of her son to her. And I never yet knew a boy turn out bad who began with falling in love

with his mother. Any man may fall in love with a fresh-faced girl, and the man who is gallant with the girl may cruelly neglect the worn and weary wife. But the boy who is a lover to his mother in her middle age, is a true knight, who will love his wife as much in the sear-leaved autumn as he did in the daisied spring time."

ALLIE'S PRAYER.—There were once two little brothers in one home. The older had learned to say his evening prayer, kneeling by his mother's side. But the younger was able to lisp only a few words, and his mother had never yet tried to teach him any prayer. Yet, he would often come with his brother in his snow-white dress, kneel down with him before his mother, put his little hands before his face, and then look up to his mother as if wondering why she did not tell him how to pray.

One evening, when bed-time came, they both knelt down together, and Charlie repeated his prayer as usual. When he was done, little Allie looked up to his mother, and lisped: "Mamma, me pray, too."

Then he put his hands over his eyes, and said only these two words: "God—Allie!"

How simple and how beautiful that was! The great God in heaven, and little Allie kneeling and lisping before his mother's lap.—*American Messenger.*

How to Promote Peace in a Family.

1. Remember that our will is likely to be crossed every day, so prepare for it.
2. Everybody in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.
3. To learn the different temper and disposition of each individual.
4. To look on each member of the family as one for whom we should have a care.
5. When any good happens to any one to rejoice at it.
6. When inclined to give an angry answer, to "overcome evil with good."
7. If from sickness, pain or infirmity we feel irritable, to keep a very strict watch over ourselves.
8. To observe when others are so suffering, to drop a word of kindness and sympathy suited to them.
9. To watch for little opportunities of pleasing, and to put little annoyances out of the way.
10. To take a cheerful view of everything, of the weather, and encourage hope.
11. To speak kindly of the servants—to praise them for little things when you can.
12. In all little pleasures which may occur, to put self last.
13. To try for "the soft answer which turneth away wrath."
14. When we have been pained by an unkind word or deed, to ask ourselves: "Have I not often done the same and been forgiven?"
15. In conversation not to exalt ourselves, but to bring others forward.
16. To be very gentle with the young ones, and treat them with respect.
17. Never to judge one another harshly, but to attribute a good motive when we can.

Heroism.

"O, dear!" said Willy Grey, as he sat down on the saw-horse, and looked at the kindling-wood which he ought to have been splitting up for his mother; "I do wish I could do something for the world—some great action that every one could admire, and that would make the country and the whole world better and happier. I wish I could be a hero, like Washington; or a famous missionary, like Judson; but I can't do anything nor be anything."

"Why do you want to be a hero?"

asked his cousin, John Maynard, who, coming up just then, happened to overhear his soliloquy.

"O!" said Willy, coloring, "every one admires a hero, and talks about him, and praises him after he is dead."

"That's the idea, is it?" said John. "You want to be heroic for the sake of being talked about?"

Willy did not exactly like this way of putting it.

"Not only that, but I want to do good to people, convert the heathen, or—or—save a sinking ship, or save the country, or something like that."

"That sounds better; but believe me, Willy, the greatest heroes have been men who have thought the least about themselves, and the most about their work. And so far as I can recollect now, the greatest—I mean according to the Christian standard—have always begun by doing the nearest duty, however small;" and here John took up the ax and began to split the kindling wood.

Willy jumped off the saw-horse and begun to pick up the sticks without a word; but though he said nothing, he thought the more.

"I've wasted a lot of time in thinking what things I might do, if I only had the chance," he thought. "I've neglected the things I could and ought to do, and made a lot of trouble for mother. I guess I'd better begin my heroism by fighting my own laziness."

Will any boy adopt Willy's resolution, and carry it out in his daily life? *Child's World.*

WEeping WILLOWS.—The weeping willow has a romantic history. The first scion was sent from Smyrna in a box of figs to Alexander Pope. General Clinton brought a shoot from Pope's tree to America, in the time of the Revolution, which, passing into the hands of John Parke Custis, was planted on his estate in Virginia, thus becoming the progenitor of the weeping willows in this country.

What is my duty in all my perplexities? Humbly to wait on the Lord, and to seek his guidance step by step.—*Rowland Hill.*

Answers to Puzzles in No. 1061.

In the absence of the editor, we have been unable to keep up this department. We give the following answers to puzzles in No. 1061:

Out off my head, and I become an ox;
Restore it, and I still am not a fox.
Cut off my tail—be very careful; so,
Or you're entangled in the folds of Bo.
Cut off both head and tail, and then, O my!
I am unable to do ought; but cry.

I'm Orient, Occident, oh!
Than this my ignorance will no further go.
On this point, so I simply must agree
To be where'er my leader maketh me.

If chance, when Christmas comes, I'm left alone,
I know it has not been so in days ago;
But, as my mentor says, I've aye been sung;
Through every Christian land by willing tongue.

My head, cut off, in thriving colony
Will ever frugal, wise and busy be;
Nor does she haunt the woodbine bowers for naught,

For there her simple, luscious hoard is sought.
The cross, blessed emblem of salvation, sent
From Heaven above, my tail must represent.
You'll find it, too, my heedless loiterer, hark!
Where idleness delights to make its mark;

But none, I know, who may these lines peruse,
This sign of ignorance will ever use;

And, now you have my whole, you clearly see
Each point that in the puzzle speaks of me;

Then, ere I go, one wish, young friend, I'd frame:

Whatever of good you in this world may claim,
Altho' in worldly wealth and pride there's pleasure,
May never my whole contain your only treasure;

But in that world above may some be stored,
Where thieves, nor moth, nor rust can touch the hoard.

And now, no doubt, 'tis time to close, for fear
I might provoke the box upon the ear.

EXMA ADDISON.

Louisa C. Riley also sends the following answer:

"I send answer to 'puzzle' in No. 1061 of the Advocate—'Box.' I do not know that this is correct, but think it is."

We will accept it till the editor returns.

NEWS OF THE WEEK.

DOMESTIC.

Yellow Fever.

The dispatches, clipped from the *News*, will show that the fever is rapidly subsiding. In a few days more and we shall chronicle that it has entirely disappeared:

COLUMBUS, Oct. 30, 9 P. M.—There were three new cases and four deaths from yellow fever yesterday and last night, three of which were of black vomit. Mrs. Brown is improving. There is a case of dangué, which is considered very doubtful. The remainder are doing well.

There was frost here yesterday and the day before. The disease can now be kept under control, if people will stay away three or four days longer.

COLUMBUS, Oct. 31.—No deaths here to-day, and only two new cases of fever—two relapses. The people are more hopeful. The later cases are slight, and more easily yield to medical treatment. A few cases are reported in the country. The doctors advise all who have left town to remain in their retreats for some time. The weather is warm, cloudy, and unfavorable.

COLUMBUS, Oct. 31.—No ice is required. The number of cases since the 19th of October is one hundred and sixty-four; discharged well, ninety-eight; under treatment at date, thirty-three; deaths, thirty-three. Cases remaining under treatment are doing well.

CORSICANA, Oct. 31.—The weather to-day is clear and pleasant, and the health of our town good, as the yellow fever excitement is abating. Quite a number of country people ventured in town to-day with their ox teams, loaded with cotton, vegetables, etc., and about mid-day quite a business appearance was presented.

BRYAN, Oct. 31.—A communication to the mayor and citizens of Navasota and Hempstead, numerously signed by physicians and citizens, was forwarded this evening. The communication submits that the fever is not now, and never has been, epidemic in Bryan, and all fears of its spreading thence to contiguous cities are entirely groundless; it, therefore, asks that quarantine restrictions be removed, and that they urge no objection to the stoppage of regular mail and freight trains at this station.

The few deaths from fever have all been in one locality, not a stone's throw apart. In three weeks it has not extended with fatal effects beyond that boundary, and it is to be hoped the good people of Navasota and Hempstead will use unbiased judgment in their action.

NAVASOTA, Oct. 31.—Our city is still quarantined against south bound trains, and the fever excitement still prevails. No fever here yet. Navasota is very healthy.

We have had two heavy frosts this week, and it is thought it will prevent the spreading of the fever. Weather clear and pleasant.

HEMPSTEAD, Oct. 31.—The night train for passengers commenced running again on the Central railroad, both on the main line and its branches, last night. This makes two trains daily. The Pullman palace cars are on each night train.

MARSHALL, Oct. 29.—A heavy frost fell last night, and there was half an inch of ice this morning. Will have another frost to-night.

No new cases or deaths have been reported. The sick are all doing well.

SHREVEPORT, Oct. 28.—There were three deaths from yellow fever on Sunday, and five on Monday.

SAVANNAH, Oct. 31.—There were thirteen new cases of fever at Bainbridge yesterday, and four to-day. Since the development of the disease

there have been fifteen deaths, among them ex-Senator Burton. Three deaths reported since yesterday. A special to the *Morning News* at noon to-day announces that the situation is more hopeful. The dangerous cases are all improving. There was a heavy white frost in that section last night.

MEMPHIS, Oct. 30.—For the twenty-four hours ending at six o'clock last night there were nine deaths from yellow fever, and none from other causes. The Board of Health officially notify absentees that they may safely return.

MONTGOMERY, ALA., Oct. 31.—There have been three fever deaths since last report—old cases. The weather is cold, and people are returning home.

MOBILE, Oct. 29.—The Mobile Board of Health deem it prudent for all absentees to return, and recommend that all quarantine restrictions affecting Mobile be removed.

Business News.

NEW YORK, Oct. 27.—The stock market is heavily depreciated and likely to remain so until the process of liquidation is complete.

The manufacturing interests everywhere are suffering from the stringent money market.

Secretary Richardson has just found out that he has not silver enough to only resume specie payments in very small amounts—say to the extent of five dollars on each treasury draft. Is the man a fool or an idiot? He thinks if the press had not discussed the subject, and told the public that there was not a million of silver in the treasury, he could have resumed in full.

NEW YORK, Oct. 28.—So far as the banks are concerned, finances are decidedly improved. Banks have gained over one million legal tenders to-day.

The following is the official order concerning the great specie resumption order: "The Department having concluded to authorize, by way of change in currency payments, the limited disbursement of silver coin, as far as the supply in the treasury will permit it, you will please, on and after the receipt of this letter and until otherwise ordered, pay public creditors, should they desire it, on account of currency obligations, but not in exchange for currency, a sum not to exceed five dollars in any one payment, in silver coin." As the *Evening Post*, a Republican organ, truly says, "comment on the policy is unnecessary."

NEW YORK, Oct. 29.—The banks gained nearly one million more in legal tenders to-day.

The pooling arrangement is to be discontinued on the 31st inst.

Much uneasiness was felt this morning over the reported suspension of the A. & W. Sprague Manufacturing Company, of Providence, R. I., and Hoyt, Sprague & Co., of this city. The latest report places their combined assets at \$1,000,000 overall liabilities. They have not yet suspended.

Strong efforts are being made to take the Grinnell failure out of bankruptcy, and compromise. This would greatly aid Vanderbilt and the stock market.

Cable dispatches report a panic in the Vienna Bourse.

The government's "specie resumption" is the joke of the season, in this city.

NEW YORK, Oct. 30.—The house of A. & W. Sprague and also that of Hoyt, Sprague & Co., suspended to-day. Their assets are ample, but they are short of cash.

The stock market is dull. Few other changes.

NEW YORK, Oct. 31.—There is little change since yesterday. The banks gained over \$650,000 in legal tenders to-day. This is the last day for pooling legal tenders, but not of certified checks. Stocks are lower than at any time since the panic.

The suspension of Sprague & Co.

throws thousands of employees out of work, and has a depressing tendency.

General News.

NEW ORLEANS, Oct. 27.—Taliaferro's rice mills, near Poverty Point, burned, with eighteen hundred sacks of rice. Loss not stated; insurance \$12,000.

It is stated that nearly all the wire and construction contracts are out for the cable between England and some point on Long Island. The capital is \$10,000,000, and the directory embraces prominent English and American capitalists.

Five thousand persons are thrown out of employment by the suspension of the Harmony Cotton Mills, in Cohoes. The pay-rolls of the mills foot up \$80,000 monthly. The said mills will be reopened in two weeks.

NEW ORLEANS, October 29.—The steamer Ozark, which was sent to Grant parish, has been heard from. Its object was to assist the Deputy Marshal to execute writs upon several parties who are supposed to have participated in the Colfax affair some months ago. The parties have been arrested quietly, as no resistance was offered.

The colored laborers on the levee and at the coal yards are again on a strike, now for four dollars a day. They were receiving three dollars.

NEW YORK, Oct. 29.—Proceedings in bankruptcy have now been commenced against Messrs. Dodge & Co., prominent in last summer's lumber combination, which placed six millions of paper on the market.

Stokes was convicted of manslaughter in the third degree, and sentenced to the penitentiary for four years.

PROVIDENCE, R. I., Oct. 29.—The Committee of Providence Banks, in their general examinations of affairs of business houses, examined the accounts of A. & W. Sprague, showing their assets to be, at a very low estimate, over \$14,000,000—their liabilities being only \$7,200,000. The firm is meeting all demands as usual.

NEW ORLEANS, Oct. 30.—It is reported that on Monday a party of negroes went on board the steamer Pargoud, at Goodrich's Landing, demanding social equality. They were driven off by the officers and crew of the boat. The negroes dispatched messengers for reinforcements and arms, but before they arrived the boat backed out. Many shots were fired at her by the mob on shore, but nobody was hurt.

PHILADELPHIA, Oct. 30.—A meeting of the stockholders of the California and Texas Railroad Construction Company has just adopted, unanimously, a resolution providing for the sale of the company's bonds, first mortgage, etc., to the company's own shareholders at low rates to secure the prompt completion of the Texas and Pacific road. Col. Thomas A. Scott was present at the meeting.

PROVIDENCE, Oct. 31.—A meeting of the commissioners appointed by the Governor to examine into the condition of the Scranston Savings Bank, report that the total liabilities of the institution are \$2,366,935, including \$2,143,500 due to depositors on bank account. The assets \$2,383,235. The statement shows a worse condition than was anticipated.

MEMPHIS, Oct. 31.—There have been but three deaths from fever and four from other causes within the past twenty-four hours. Incoming trains are crowded with returning citizens. The streets are crowded with vehicles and pedestrians.

The notes of A. & W. Sprague went to protest this evening.

WASHINGTON, Oct. 31.—Secretary Richardson has no intention of resigning.

There was a full Cabinet to-day.

RICHMOND, Oct. 31.—Judge Bond declared that suits in bankruptcy must be governed by laws existing at the

time the proceedings were commenced. This defeats, in many cases, large exemptions allowed by the State laws and recent amendments to the bankrupt acts.

NEW YORK, Oct. 31.—A leather factory in West Hoboken is closed, on account of the scarcity of money. Two hundred hands are thrown out of employment.

The Erie railroad is reducing its force in the different shops along the road, and the workmen retained will be put on three-quarter time, commencing to-morrow.

HARTFORD, CONN., Oct. 31.—No sweeping discharge is apprehended. The plan is to allow every employee a chance to earn something.

FOREIGN.

BERLIN, Oct. 29.—Bismarck resumed the presidency of the Prussian Ministry. The restoration carries with it the effective control of the whole cabinet.

LONDON, Oct. 29.—Sir Henry Holland, author and physician, is dead.

The *Times* has a special that the Pope has written a second letter to Emperor William, the contents of which have not transpired.

VIENNA, Oct. 29.—There is another panic on Bourse. The city government is endeavoring to effect a settlement of financial difficulties.

MADRID, Oct. 29.—It is reported that the Carlists have fired on a British vessel, killing one of the crew.

PARIS, Oct. 29.—Gen. Bellomarre wrote a letter to M. Dubasil, Minister of War, informing him that if monarchy was restored, he (Bellomarre) would resign his commission in the army immediately. Upon the receipt of the communication Dubasil issued an order placing Bellomarre on the retired list.

PARIS, Oct. 30.—In the Bazaine trial to-day, M. Flahant, a messenger, testified that, under fear of capture by the enemy, he swallowed a dispatch which he was carrying from Thionville to Metz. The dispatch was recovered and delivered to the officers at headquarters in Metz on the 29th of August, but was by them thrown into the fire unread. Lieut. Noques swore that he fruitlessly attempted to deliver Bazaine a dispatch entrusted to him on the 23d of August by the Emperor. He admitted, after much prevarication, that he was also bearer of a dispatch to Gen. Bourbaki.

LONDON, Oct. 30.—Calcutta advices from all parts of Bengal show the failure of crops, and that famine is inevitable.

MADRID, Oct. 30.—It is ascertained that sixty-six lives were lost by the sinking of the *Fernando el Catolico*.

VIENNA, Oct. 30.—The Emperor is very sick.

PARIS, Oct. 30.—Specie increased three million francs.

LONDON, Oct. 27.—Rev. Dr. Parker, delegate to the Evangelical Alliance at New York, has returned home. He preached at Exeter Hall last night, and spoke in the highest terms of the institutions, resources and future of the United States.

Six thousand people attended the meeting at Blackheath, and were in favor of amnesty to the Fenians.

MADRID, Oct. 27.—The government fleet arrived off Cartagena on Thursday last, and formed in line of battle. The forts opened on it but without effect. The insurgent vessels remained inside the harbor. An engagement was expected the following day.

The *Imparcial* says the insurgent junta at Cartagena demand a ransom of ten thousand dollars each for four merchantmen captured by their fleet.

PARIS, Oct. 27.—Thirty former deputies of Alsace and Lorraine have signed an address to the Assembly in favor of a Republic.

ANSWERS TO CORRESPONDENTS

From Oct. 18th to Nov. 1. Rev J L Brockman, Millwood—Will see Brother Reed at conference. Chas H Ditson & Co, Boston and New York—Change attended to. Rev J K Street, Galveston—\$35 currency. Will send statement to conference. Rev J W DeVilbiss, Beeville—Marriage notice. Rev T H B Anderson, Haltom's Switch—Have entered your name. Glad to hear your health is restored, and hope you will decide to devote your returning strength to your "loved employ" in Texas. Rev T Whitworth, San Felipe—Communication. Rev W R D Stockton, Belton—Communication. Report has not reached us. Rev J J Shirley, Weatherford—\$4—postoffice order. Name of Jacob G Wood is on Mary's Creek list. Geo Quest & Son, Philadelphia—Would be pleased to insert your advertisement. A W Morrow, Double Horn—Have continued your paper. Hand money to preacher. Bronby, Miles & Hardy, Louisville—Advertisement inserted as you instruct. Edwin Alden, Cincinnati—Will attend to your request. W J Carlton, New York—Will answer by mail. Rev A H Brewer, Kaufman—Obituary. Name of Dr J W Levely never reached us till now. Have entered his name; also, of Grandpa Peters. Will see you at conference. Rev Wm Deason—Obituaries. An Enemy to Alcohol—Will insert, of course. Emma Addison—An excellent answer in verse. Glad you appreciate this department. Hope you will frequently contribute. Rev C M Carpenter, Mountain City—\$5 coin. Thank you. Rev J L Lemons, Caldwell—1 renewal; \$7 currency. Appreciate the facts you name. Hope your eyes will be fully relieved. Rev E P Rogers, Rusk—\$1 currency. Rev T M Price, Bagdad—Name of J W Branch was entered August 20, 1873. Cannot understand why it has failed to come. The other two names were entered at the same time. Have charged the \$6 to Rev J S McCarver. Rev Wm Vaughn, Peoria—2 subscribers, and notice of revival. Rev Wm M Bonner, Crockett—Change made. Rev A H Sutherland, Corpus Christi—1 renewal. Our very good agent will accept thanks. W Wood, Texana—Obituary. C H Fittler, Philadelphia—Will answer by mail. S A Head, Round Rock—Name changed as you direct. Rev W V Jones, Meridian—Glad to hear good news from your work. Rev B D Dashiell, Chappell Hill—\$4. Quarterly meeting appointments. Have made entry as you direct. P P Harris, Pond Spring—3 subscribers; \$6 65 currency. All right. Rev J J Davis, Kosse—1 subscriber. The amount remitted came duly to hand. E N Freshman, Cincinnati—Advertisement inserted as you instruct. Bev M A Black, St Marys—1 renewal. Change in postoffice made. Thanks for list of postoffices. Rev J S Lane, Round Rock—1 renewal. Revival news. Glad to hear it. Rev W A Harris, Staunton—Will answer by mail. Rev R S Finley, Tyler—Notice of revival. We share your joy. Drs R S Poole and R B Fancher, Committee of Publication, Bremond—Obituary. Will be inserted as you request.

Rev F A Mood, Georgetown—Answered by mail. Rev W Price, Waxahachie—1 renewal; 1 new subscriber. We fully appreciate the facts you name. Rev W L Ridout—2 subscribers; their names entered. Your former letter containing these names failed to come to hand. Louisa C Riley, Round Rock—Answer to puzzle. Hope to hear from you often. A R Kilpatrick, Navasota—Change in office made as you instruct. Glad to hear your town continues healthy. Rev O Fisher, Austin—2 subscribers. Will insert advertisement. Rev A R Craven, Pilot Point—Obituary. It shall be published as you request. Rev O Fisher, Austin—1 renewal; 1 new subscriber. Notice to preachers of Texas Conference. Rev J L Lemons, Caldwell—1 subscriber. U Chapman, Fayetteville—Change in office made as you instruct. Rev R H H Burnett—Revival news. Rev B T Kavanaugh, Houston—Will attend to your suggestion. Rev Jno F Cook, Hackberry—Name of J M Wadsworth and notice of meeting inserted. Rev B T Kavanaugh, Houston—Came too late for last issue. Rev R H H Burnett—Rival news. Thank you. Rev Fred L Allen—Revival notice. Handed printer. Rev O Fisher, Austin—Communications. Rev G D Parker—Obituary. Rev J H Miller, Lancaster—2 subscribers. Rev W R D Stockton, Waco—\$7 75 specie.

Rev R W Kennon—Enclosing call for meeting of curators of Texas University at Austin, December 15. E N Freshman—Will answer by mail. Rev Roswell Gillett, Beeville—Three subscribers. Rev R S Finley, Tyler—Communication. Rev John Adams, Palestine—Communication. S M Pettengill & Co, New York—Advertisement received and inserted, and paper forwarded as you direct.

MARRIED.

BLACKBURN—LYLE.—At Plano, on the 19th inst., by Rev. J. W. Fields, Rev. MELLVILLE C. BLACKBURN, of the Trinity Conference, and Miss MARY C. LYLE.

SCOTT—JONES.—At the residence of Capt. A. C. Jones, at Beeville, Texas, October 2, 1873, by Rev. John W. DeVilbiss, Mr. JAMES F. SCOTT, of Nacoco county, and Miss MARTHA M. JONES, of Bee county.

ENGLISH—BLACKNALL.—On Thursday evening, October 16, 1873, at the residence of Dr. J. J. Josey, by Rev. Thos. Whitworth M. D., Mr. HIRAN B. ENGLISH and Miss ANNA E. BLACKNALL—all of San Felipe, Austin county, Texas.

WILLIAMS—HARRIS.—By the same, on Thursday evening, October 21, 1873, at the residence of the bride's father, Mr. HENRY F. WILLIAMS and Miss MARY A. HARRIS—all of Waller county, Texas.

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.]

BACHMAN.—SAMUEL N. W. BACHMAN, youngest son of Brother W. G. and Caroline Bachman, of Bastrop county, was born March 27, 1858, and departed this life September 22, 1873, aged 15 years, 5 months and 25 days, after an illness of five days. His disease was spinal meningitis, and his suffering was indeed terrible, but he bore it with a fortitude uncommon to one of his age. Sammy was indeed a good boy, possessing kind, mild, and affable manners from infancy. To his parents he was ever obedient and dutiful; to his brothers and sisters, always affectionate and kind; to his associates, courteous and obliging; so truthful that his veracity was never called in question. His death was quiet and peaceful. About five minutes before he breathed his last, he took from the hand of his father a handkerchief, with which he wiped the tears from his father's and mother's eyes, saying: "Do not weep;

I will soon be a better boy!" and thus passed from earth, we doubt not, to heaven. "Let me die the death of the righteous, and let my last end be like his." K. J. M.

SIMPSON.—IDA ELOINE SIMPSON died at her residence, in Lavaca county, Texas, Aug. 17, 1873, after an illness of one week.

She was born in Lavaca county, Texas, the 20th day of July, 1853; was married to Joseph D. Simpson September 9, 1869; was the daughter of Dr. M. M. Wilkins, deceased, and Eugenia H. Phillips.

Again grim death has taken away from our midst a member of our happy family, and left desolate a home which once was the abode of happiness and contentment.

We mourn the loss of relatives and friends dear to us, but my heart aches to think that one so young, with all the bright prospects of this life, should be torn away from us so sudden!

The ties which bound her to this life were dear and many, but the debt of nature has been paid, and we, who are left behind, must not grieve, as she went to her Maker fully resigned to die, leaving this earth for the better land to join the angels in heaven, where troubles cease, and the weary are at rest, and when the last bugle shall sound to call us all before His throne, she will stand with the righteous to receive her reward for the pious life she led while among us.

Ida evinced a great love for religious truths at a very early age, and the scriptures, which she made her daily study, have been guiding her throughout life. She loved the Word of God; was a devout member of the M. E. Church, South, and her whole life was such that death did not seem to her to have any horror. Ida did not wish to die, but often conversed about the uncertainties of life, and how we all should try to be prepared to meet our Maker. She died without a struggle, conscious to the last, and when the spirit had fled, her pleasant countenance expressed the words, "Master, I have come, and satisfied with the change."

How well do I know the loss which has befallen her husband, who she loved with all the dear affections of a wife! How well do I know the loss which has met the dear, dear child she left behind, the latter entirely unconscious of a mother's guidings during its life's journey! Also do I know the dear and tender ties of love which bound her to a mother, sister, brothers, and other dear relations and friends; and however hard it may seem to give her up, remember that an All-wise Providence, in his great wisdom, doeth everything for the best, and that we mortals are unable to understand why our much beloved Ida should have been taken away from us so soon. A beloved father will meet her on yonder shore, and together enter the garden of everlasting joy and bliss.

Thou art gone to the grave—we no longer behold thee. Whose God was thy ransom, thy guardian and guide; He gave thee, he took thee, and he will restore thee; And death has no sting, for the Savior has died. J. P.

DEBARDELABEN.—Sister ANN E. M. DEBARDELABEN was born the 5th of November, 1819, in St. Matthews Parish, Orangeburg district, South Carolina, and departed this life on the 4th day of August, 1873.

She was the daughter of George Solgener, who moved to Houston county, Georgia, then the subject of this memoir was but a child. Her parents afterwards settled in Coosa county, Alabama, where, on the 11th day of March, 1839, she was happily married to A. M. Debardeleben. During the year 1849 she professed faith in Christ, and joined the Methodist Church. The family emigrated to Texas December, 1868, and settled near Waxahachie, connecting themselves with the church there. My appointment to the station, in 1871, brought me into intimate relationship with the family. I found them upon my first pastoral visit deeply sad at the death of their married daughter, Mrs. Oliver, who was greatly beloved for her sweet, affectionate character. They were old South Carolina Methodists, and a preacher soon felt himself at home. The light of that household was an affectionate mother. Her Christian experience was clear and abiding. In her bereavement she leaned upon the strong arm of Jesus for support. She loved to linger near the cross of her dear Savior; there she found consolation, and realized the words of the prophet: "As one whom his mother comforteth, so will I comfort you." Her continued affliction deprived her for many months from attending upon the services of the sanctuary. At times she was a great sufferer, and on our last visit we found her writhing in pain. As soon as her bodily suffering abated, which she bore with great patience, a remarkable meekness and gentle resignation to the will of her Heavenly Father was expressed in her countenance, as she said: "I shall never be well again until I get to heaven." Her disease soon put on an aggravated form, which rapidly prostrated her, and she gently "breathed her life away."

She was no doubting Christian, but "ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." She leaves a heart broken husband, three sons and two daughters, to mourn around that family altar. How deeply she loved her children!

"Hast thou sounded the depths of yonder sea, And counted the sands that under it be? Hast thou measured the height of heaven above? Then mayest thou meet a mother's love."

Her ties on earth were dear. But a few minutes before her death she said: "I shall soon be with Carrie." Ah! blest be God! How many of us have loved ones in heaven! Let us copy for her an epitaph inscribed by a husband after sixty years of wedded life: "She always made home happy." May her children on earth remember that home "where mother is;" and, trusting in a mother's Savior, may father and children be finally gathered with the sainted mother in the great family of God, where the weary are forever at rest.

F. OLIN DANNELLY, WAXAHACHIE, TEXAS, SEPT. 22, 1873.

JONES.—Died, on Coryell creek, in Coryell county, Texas, September 29, 1873. O. FISHER JONES, infant son of T. B. and S. L. JONES, aged 19 months and 27 days.

Death may the bonds of life unloose, But can't dissolve our love. R. O. B.

WINN.—Died, September 23, 1873, near Madisonville, Brother B. G. WINN, aged 61 years and 5 months.

Brother Winn has been faithful in the discharge of his duty for twenty nine years, leaving a testimony that all was well within. His children are all grown, and members of the church. May their end be as their father's. May the blessings of God be with them always. WM. DEASON.

WHOLESALE PRICES CURRENT. Corrected Weekly.

Quotations in Currency, unless Gold is specified

Table listing various commodities and their prices. Includes categories like BAGGING, BUILDING MATERIAL, COFFEE, COTTON, FLOUR, GLASS, GRAIN, HARDWARE, HIDES, HAY, LUMBER, MOLASSES, OILS, PROVISIONS, SUGAR, and SALT. Each item is listed with its price in dollars and cents.

Church Notices.

Waco District.
FOURTH ROUND.
Waco station, 2d Sabbath in November.
THOS. STANFORD, P. E.

Austin District.
FOURTH ROUND.
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.

Palestine District.
FOURTH ROUND.
Palestine sta., Nov. 8, 9.
Dear brethren, remember that the statistics required to be reported at our annual conference will be called for. SAM'L MORRIS, P. E.

Belton District.
FOURTH ROUND.
Valley Mills cir., at Bosqueville, Nov. 8, 9.
W. R. D. STOCKTON, P. E.

Springfield District.
FOURTH ROUND.
Wadeville mis., at Long Prairie, Nov. 8, 9.
Corsicana sta., Nov. 22, 23.
A. DAVIS, P. E.

Weatherford District.
FOURTH ROUND.
Fort Worth sta., Nov. 8, 9.
Fort Worth cir., Nov. 15, 16.
T. W. HINES, P. E.

Huntsville District.
FOURTH ROUND.
Navasota cir., at Navasota, Nov. 8, 9.
Anderson cir., at Anderson, Nov. 15, 16.
Bryan sta., Nov. 22, 23.
Huntsville sta., Nov. 29, 30.
J. M. WESSON, P. E.

Marshall District.
FOURTH ROUND.
Marshall sta., 2d Sabbath in November.
A full board of official members is earnestly desired; and may we not hope that the stewards will be prepared to settle up in full with their pastors, or make specific and reliable arrangements to do so, before they leave for the session of our annual conference, which is to convene on the 12th November at Palestine?
DANIEL MORSE, P. E.

Galveston District.
FOURTH ROUND.
Eagle Lake, Nov. 8, 9.
Washington cir. and Chapmanville, Nov. 15, 16.
City Mills, Nov. 17.
Spring creek, at Hockley, Nov. 21.
Spring mis., at Union Hill, Nov. 22, 23.
St. Johns, Nov. 28, 29.
St. James, Dec. 2.
Hempstead, Dec. 4.
Snearns chapel, Dec. 6, 7.
Bay mission.
Brethren will please prepare all the statistics required by the discipline.
B. D. DASHELL.

San Antonio District.
FOURTH ROUND.
Leesburg, at Bethel, Nov. 8, 9.
Sutherland Springs, at Sandy chapel, Nov. 15, 16.
Chilo, at Selma, Nov. 22, 23.
San Antonio, Nov. 29, 30.
The pastors of the Medina, Kerrville and Uvalde circuits, have been notified of the appointments for their several charges.
B. HARRIS, P. E.

Chappell Hill District.
FOURTH ROUND.
Bellville, at Travis, Nov. 8, 9.
Caldwell, at Caldwell, Nov. 15, 16.
Independence, at Rock Island, Nov. 22, 23.
Giddings, at Hickory Grove, Nov. 29, 30.
H. V. PHILPOTT.
N. B.—The omission of Chappell Hill station is intentional.
H. V. P.

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SPECIAL CABLE DISPATCH.

VIENNA, AUSTRIA, Aug. 20, 1873.

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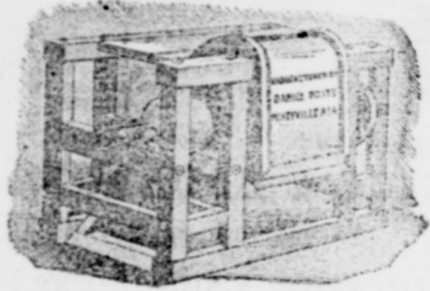
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DR. O. FISHER'S
CATECHISM ON INFANT BAPTISM.

This work was called for by the Texas Annual Conference, and fully indorsed and highly recommended by the Examining Committee appointed by the Conference for that purpose. The report of the committee says: "It is a complete Theological Compend, as well as an exhaustive exposition of Infant Baptism." So that when the reader has mastered the question of Baptism, he is well versed in all those Theological questions which are of the greatest importance; while the whole is beautifully adapted to the capacity of children and youth; so that the work will supply a deep want long felt in our juvenile literature. This work, in manuscript, is now at the Publishing House in Nashville, waiting for the means to publish it. It will make a 12mo. volume of about 250 pages, and will require \$500 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 Conference 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.—my25tf

GALVESTON,
HOUSTON AND HENDERSON,
RAILROAD.
ON AND AFTER

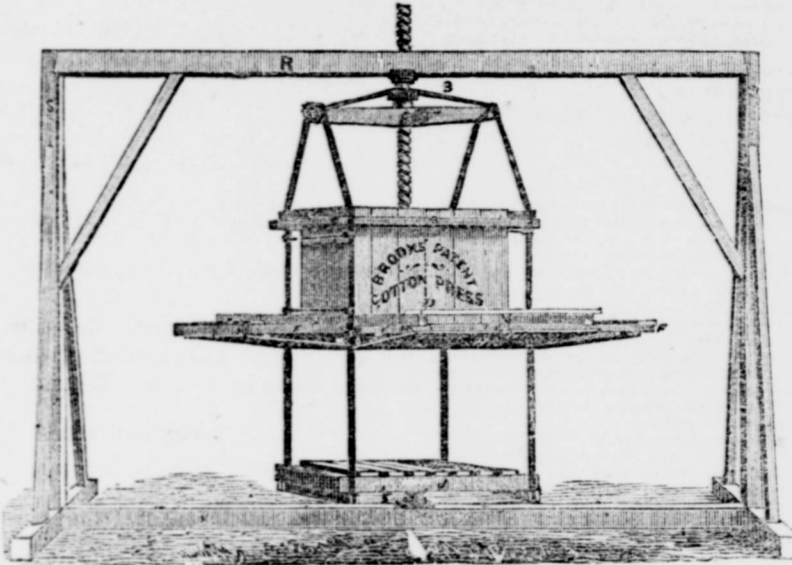
MARCH 24th (Sundays excepted)

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

GEORGE B. NICHOLS,
Superintendent.

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

BROOKS' IMPROVED WROUGHT IRON REVOLVING SCREW COTTON PRESS.



We now make only the largest size—ten foot. Every Press warranted up to 550 Cotton.
PRICE—For 10 foot, Set Irons complete... Currency \$200 00
For 10 foot, with Cotton Box..... " 250 00
We have sold over FOUR HUNDRED of the BROOKS PRESSES in the State of Texas, and if there is a single man dissatisfied we are not aware of it, and would like to know.

JOHN W. WICKS & SON,
Agents for Texas.
We, the undersigned, have purchased of JNO. W. WICKS, AGENT, BROOKS' COTTON PRESSES for our customers in the interior, and so far as we have heard they have given entire satisfaction.
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WOLSTON, WELLS & VEDOR, D. C. STONE & CO., WM. A. DUNKLIN & CO.,
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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 axles of the old "running-gear," and thus to have the entire central weight of the seed-cotton and gin-stand floor resting solidly on the tops of them. We repeat—IRON PILLARS FOR STEADFAST & CENTRAL SUPPORTS FOR THE GIN-HOUSES, WHERE BEFORE THERE WAS NO SUPPORT AT ALL.
These Iron Pillars are, in the second place, TURNED AND POLISHED SPINDLES, on which the first movers of master-wheels of these new running-gear turn with the mules, and give motion to STRONG WROUGHT IRON COUNTER-SHAFTS, which pass directly through and are solidly supported by the pillars.

THE NEW GULLETT LIGHT DRAFT GIN
Runs lighter, gins more cotton, makes a better sample and cleans the seed better than any Gin now known. Every Gin warranted to be a perfect piece of machinery.
Write, for Price List and Descriptive Circulars, to
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FACTORS
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COTTON, WOOL, HIDES, Etc.,
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Bragging and Ties advanced to our patrons at current rates, free of commissions. 1y20 1y

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Liberal advances made on consignments of Cotton, Wool and Hides. nov20 '72-1y

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.

Southern Cotton Press Company's Presses' 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, Galveston.

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

BARTLETT & RAYNE
General Agents for Southern States
48 Carondelet Street, New Orleans.
jan17 1y

GEORGE H. LEE. J. J. McBRIDE
Fayette Co. Galveston.
LEE, McBRIDE & CO.,
COTTON FACTORS
And General Commission Merchants,
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Worth \$25, given gratis to every live man who will act as our agent. Business light and honorable. Three hundred dollars made in 5 days. Saleable as flour. Everybody buys it. Can't do without it. Must have it. No gut enterprise, no humbug. KENNEDY & Co., Pittsburgh, Pa. 1e4 1y

A DOLPH FLAKE & CO.,
No. 166 EAST MARKET STREET,
—Offer for sale at low figures—

500 SACKS HUNGARIAN GRASS, MILLET, COW PEAS, CLOVER,
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oct20 6m

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Attorney at Law. formerly of Smith Co., Texas, Dist. Surveyor.

HUTCHINSON & TUNNELL,
General Land and Collecting Agents,
Comanche, Comanche Co., Texas,
References given when desired. may21 1y

SPECIAL NOTICES.

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

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

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DR. GARVIN'S ELIXIR OF TAR, is recommended by regular Medical practitioners and a speedy cure guaranteed for Colds, Coughs, Catarrh, Asthma, Bronchitis, Spitting Blood, Consumption and all Pulmonary Complaints. Scrofula, Erysipelas, Dyspepsia and Gout. Dysentery, Cholera-morbus, Cholera and all liver and bowel complaints. Kidney diseases and all affections of the Urinal Organs—perfectly harmless—free from Mineral or Alcoholic properties—pleasant to take, and never known to fail. Price, \$1 per bottle. Full particulars, with medical testimony and certificates, sent on application. Address, L. F. HYDE & CO., 195 Seventh Avenue, New York. may21cowly

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"It is ingenious, and will meet the wants of every matron in the land."

Exhibition of 1872. John E. Gavit, Rec. Sec. F. A. Barnard, Pres. Samuel D. Tillman, Corresponding Sec. NEW YORK, November 20, 1872.

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

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It claims to cure CONSTIPATION and IRREGULARITY OF THE BOWELS, BILIOUS DERANGEMENT, FEVERS, etc., etc., by promoting first the digestive functions of the stomach, and secondly, a proper secretion and excretion of bile to stimulate and lubricate the bowels—the use for which nature designed it. DANDELION secures this result—any physician will tell you so.

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

The system is thus relieved of its engorgement, the causes of fevers and diseases removed, the blood purified, and the healthful functions of the organism restored.

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

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

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