

Christian Advocate.

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

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GALVESTON, TEXAS, WEDNESDAY, NOVEMBER 19, 1873.

[Whole No. 1067.

Texas Christian Advocate.

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No 4—July 2y

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VOL. XXI—No. 27.]

GALVESTON, TEXAS, WEDNESDAY, NOVEMBER 19, 1873.

[WHOLE No. 1067.]

SEVENTY YEARS
And is this age? T
And snow has fa
The rose is faded t
The strain of str
All gone! Her str
Her only labor t
And need one env
Who sits and w
Where is the joy
days?
Where all the fi
Ay, where the da
The child that
knee?
All gone before h
Her pleasures n
She's happy when
She's happy w
play.
She grieves, (for
She grieves o'er
She used to watel
She sighs to see
And thus she sits
There's but one
brow:
She had one son
Long, long befo
Yet, having seen
She has seen no
So, when she thir
She hopes to me

Our Ma

Com

MR. EDITOR
ADVOCATE fr
I will attempt
ter.

The two first
county landed here in December, 1854.
There was a gradual increase of popu-
lation for three or four years, when
the Indian depredations commenced,
which held immigration in check until
1870. In 1869 the voting population
was about 140. There are now over
600 registered voters.

The 32d parallel of north latitude
runs through this county. This county
is about 100 miles northwest from
Waco, which is the nearest railroad
depot.

The Leon or main prong of Little
river runs through the center of this
county. Upon this stream is a belt of
timber, from ten to fifteen miles wide,
which is known as the upper cross-
timbers, and furnishes almost an inex-
haustible supply of timber for the
county. There is a number of small
streams in the county, all tributary to
the Leon, and upon all of these there
is some timber. There are also clumps
of timber scattered over the prairie
part of the county. So you see, we
have an abundance of timber. I sup-
pose the county is about one-third
prairie, and the balance timbered land.
Nearly all the latter is susceptible of
cultivation, and is generally very fer-
tile. The most of the prairie part of
the county is interspersed with rocky
hills and smooth, fertile valleys. These
valleys are generally upon the streams,
and vary in size from a few acres up
to five or six hundred, and sometimes
more.

The prairie hills furnish an inex-
haustible supply of stone for building
and fencing purposes. In some por-
tions the high prairie is level enough
and very fertile.

The soil is of an alluvial nature,
chocolate color, and black sandy. Some
portions are inclined to be adhesive,

which has taken place in the city.
We were prepared to hear the rush
and jar of the Texas Pacific cars, for
we had heard of their arrival through
the papers; but new buildings were
going up or had been completed, and
we found, on looking for the old home
of a friend, in the place of a neat cot-
tage and open lots, a solid block of
brick buildings. Dallas evidently ex-
pects to stay. Her citizens are invest-
ing capital in buildings of such solid
materials, that other generations will
inherit them. The census taken last
summer showed a population of over
7000. Large accessions since that time
have increased the actual population.
There is also a large floating popula-
tion, which would place the entire
population at a still higher figure. The
court-house is moving steadily toward
completion, and will, when completed,
be one of the finest buildings of its
class in the State. With its rich sur-
rounding country and increasing rail-
road communications, we can not see
that the growth of Dallas in the future
may not be as steady as its past in-
crease has been rapid.

The name of Texarkana, the em-
bryo Arkansas and Texas railway cen-
tre, is derived from the names of the
States that corner so near it: "Tex"
for Texas, "ark" for Arkansas, and
"ana" for Louisiana; hence, the way
to spell it is "Texarkana." It is the
southern terminus of the Cairo and
Fulton road from St. Louis, the In-
ternational from Austin, the Trans-
Continental from Sherman, the Hous-

the 19th inst., and will, after a thor-
ough examination of the bars at mouth
of the Mississippi, proceed to this city.
The Morgan Line will place a steamer
at the service of the delegates, and
every facility will be afforded them for
acquiring the information sought for.
The report of Major Howell, of the
Engineer Corps, who has made a thor-
ough examination of the Galveston
harbor and bars, will be present in
time for the next Congress to take ac-
tion thereon. The Major will, we un-
derstand, recommend the construction
of two jetties, one projecting from Fort
Point, beyond the outer bar, some mile
and a half in length, and the other
stretching from Bolivar Point toward
the bar, but of less length than the one
from the opposite side of the channel.
To form these jetties, gabions six feet
in height, and of proper diameter,
will be filled with sand and sunk, so
as to form the walls of the work. The
effect of these jetties will be to form a
channel of not less than eighteen feet
in depth, and which can be constructed
at a cost of about one million of dollars.

We understand that Major Howell
is sanguine in the belief that he can,
for the sum named, accomplish the
work as described, and Gen. Clark
speaks confidently of the disposition of
Congress to appropriate the amount
necessary to defray the expenses. Our
citizens must take the matter in hand,
and see that the members of Congress
who are expected in New Orleans on
the fifteenth, are not only properly
cared for on their way here and dur-
ing their sojourn, but that every
necessary detail of information be
placed in their possession, so that when
they return to Washington, and find
themselves called on to speak of Gal-
veston, her wants and commercial
facilities, they may do so advisedly.

TEXAS.—From a
accompanied the ex-
that a prospecting
of twenty-five men,
Antonio about the
t, and spent some
rospecting for gold
d Colorado rivers,
ad to the north of
e reports that they
e Main and South
the Colorado. On
ut fifty miles from
found several very
old-bearing quartz,
belief that ledges,
metal, exists some-
above that point,
fragments have un-
Some of these
ery rich, as from
rger than a walnut
to the amount of
other means than
fe to separate the
i. They also found
imens of fire-opal
er, a very beautiful
ere shown by the
s clear as crystal
led with glittering
is about the size
alued at \$50. The
lians very trouble-
eral little brushes
of which one man
ortion of his ear
arrow. Their in-
ry incomplete, as
l to leave there on
quacy of the party
to withstand the attacks from the In-
dians.—*Cleburne Chronicle.*

AUSTIN PROSPEROUS.—It is cer-
tainly a matter of congratulation that
the citizens of Austin, under the pres-
ent heavy financial pressure, have
evinced a determination to adapt them-
selves to the circumstances of the times.
Our merchants are doing a fine busi-
ness, selling goods for produce and
what cash can be gotten; the banks
are all looked upon as perfectly safe,
and are doing a great deal to relieve
the community. While the flush of
the crisis was raging in our ears every-
body seemed at ease, and we honestly
believe no circumstances could have
led the community into a panic. It is
gratifying to be able to chronicle such
facts, and it will be still more gratify-
ing to see our unterrified little com-
munity move on without commotion,
and thereby, though privations may
temporarily be experienced, secure to
itself future prosperity, confidence and
greatness.—*Austin Statesman.*

We learn from citizens from Honey
Grove that the Trans-Continental road
will be completed to that place by the
3d inst. We think we may safely
calculate on its reaching Paris early
in December. This twenty-two miles,
we think, can be completed in a month.
At all events, we certainly can count
on having the iron horse with us be-
fore the end of the year.—*North
Texan.*

Business at Austin is getting lively,
and a briskness is seen every where
about the city, cheering to the
Improvements appear to be
onward with a more rapid

Collin county sweet po'
six pounds each.

PLEASE NOTE:

The mutilations in this number are
a defect in the issue being copied.

Our Outlook.

SOUTHERN METHODISM.

—We take the following items from the Nashville *Advocate*:

The statistics of the Western Conference, just forwarded to us by Brother Warren, the Secretary, show that there are 2993 white members, being an increase of 246; and 30 local preachers, being an increase of 8, in that conference. The total number of members and local preachers reported the other day was erroneously stated to be 2823. We request our brethren, who have the statistics in charge, to be as careful as possible to keep from mistakes.

—The Pacific Conference held its session at Colusa, Cal., Oct. 8-14. Bishop Doggett presided. We are obliged to the Secretary, the Rev. E. K. Miller, for prompt transmission of the minutes. C. C. Snell, T. R. Birkett, were admitted on trial; J. Anderson, into full connection; B. H. Russell, G. W. Fleming, were readmitted; R. Pratt was received from North Mississippi Conference—he is recently from England—an able minister; J. M. Lovell from Columbia Conference—he is a native California preacher, and is welcomed home again; Eli H. Robertson, an efficient elder, from the Kansas Conference of the Northern Church. C. J. Pickle, J. Eney, (local,) were elected to elder's orders; J. F. Campbell, (traveling), G. Hatcher, C. C. Snell, (local,) were elected and ordained elders; Jesse Wood, J. P. Jones, located; John Anderson, supernumerary; J. L. Porter, T. H. B. Anderson, B. C. Howard, superannuated; T. K. Howell, A. P. Black, died. White members, 3316; last year, 3195—increase, 121; colored, 4—decrease, 3; Indians, 3—increase, 3; local preachers, 57—increase, 5. The secretary will please note that the figures in the column of local preachers for Colusa district count up 11, not 12—perhaps a figure was omitted in transcribing. Baptized: infants, 174; last year, 204; adults, 174; last year, 131; Sunday-schools, 65; last year, 61; teachers, 397; last year, 461; scholars, 2302; last year, 2389. Necessary for claimants, \$800; last year, \$1000; collected, \$674.44; last year, \$792. For missions, \$955.55; last year, \$1023. The next session is to be at Stockton, California.

WESLEYANS.

—The English *Methodist Recorder* calls for more class-leaders. The class-meeting must be maintained, it insists, in increased vigor and efficiency; and to this end a great many more leaders are needed. "Why," it asks, "should not five thousand new class-leaders be appointed forthwith? Why should not five thousand new class-books be getting gradually filled with the names of new members?" The acknowledged scarcity of leaders is owing, the *Recorder* thinks, to the prevalent but erroneous opinion that none but persons of mature age are fit for this service. "Young men are often engaged before they are twenty for local preachers; but where are the class-leaders to gather the converts of such a youthful herald, and to shelter them by leading them into the fold of Christ?" The *Recorder* reminds those conservative disciples with whom the example of the founder of Methodism will have weight "of how John Wesley appointed a young girl of seventeen years of age as a class-leader in the society at Bristol. We would scarcely venture to plead for such juveniles; but there is no necessity to widen the source of supply to this extent in order to obtain, in *most* places, all that can be required. How much bearing these *small* may have upon the needs *of* in this country we do *not* they are interesting, as *views* of English Wesleyan *an* important branch of

EPISCOPAL.

—Auricular confession has gained a footing in the Protestant Episcopal Church of the United States, if report is to be trusted. We learn from the *Presbyterian* that Bishop Cummins made an address in Philadelphia recently, in which he said that in an Episcopal college of Wisconsin "confession to a priest is made obligatory upon the students. He did not state in what shape the obligation was imposed, or what were the penalties consequent upon a refusal to confess; but he was very emphatic in his statement of the fact, which is simply disgraceful to the men who, under a Protestant name, are doing the work of Romish priests.

—The terms "High Church" and "Low Church" first came into use between 1700 and 1702, when the dispute ran high touching James II. and William III. The High Church party were among the so-called Non-jurors, or those who refused to take the oath of allegiance to the Government and crown of England. These included nine bishops, and, it is said, about 600 ministers. The Low Churchmen were the adherents of William, and, among the clergy, were the only friends which William had. They were supposed by Macauley to have included something less than a tenth of the priesthood.

BAPTIST.

At a special meeting of the Baptist church in Houston, on last Sunday afternoon, called to attend to some matters of general interest, the pastor, Elder J. T. Zealy, placed his resignation in the hands of the church, to take effect the 1st of January, 1874. Brother Zealy has been pastor of this church since October 1st, 1869. His genial disposition has not only made the relation one of uninterrupted pleasure to the church, but has preserved the most perfect harmony among the membership. The church has been able to keep its financial engagement with nearly uniform promptness, till recently. The stringency of the times has set in so severely upon the members, possessed of only limited means as most of them are, that they have, for two or three months, fallen short to a very serious extent. This alone has forced the resignation of the pastor.—*Baptist Herald*.

—The Rev. J. Hayatt Smith stands to his guns. The recent action of the Long Island Association does not scare him a bit. He preached on the subject a week ago last Sunday night. Peter and some of the other apostles, he said, "communed with the uncircumcised when they were abroad;" but when they were in Jerusalem insisted on circumcision as a condition of fellowship. Paul, however, "withstood them to the face" for this tyrannical and inconsistent conduct. In these days the same kind of thing takes place. Ninety-nine out of every hundred professing Christians would partake of the supper wherever they found it, and would privately confess that they had done so; but when they returned to their own church were strenuous in asserting their creed. Mr. Smith knew many Baptist ministers who had admitted that they had approached the communion in Methodist, Presbyterian and other churches; yet they dared to cite him because he gave the communion to all alike, only asking that they love and acknowledge the Divine Savior. He was sick of this petty persecution, and henceforth it must be understood that all further argument or dispute ended. He believed he was right, and in that belief he should go on as before. Lee-avenue Baptist church stood on that platform, fully committed to free communion; but, while he granted that privilege to all, he was strict in his belief that those who joined the church must do so by baptism, and that baptism should be by immersion. He hoped soon to see

the church of God so united that it would be difficult to tell a Methodist from a Presbyterian, or a Baptist from either. "If," said Mr. Smith, "I can not preach this doctrine in the Baptist Church, I will preach it outside of that church. If I can not do it in Lee-avenue church, I will do it somewhere else." Like old Anthony Burns, at Gettysburg, he was willing to fight for the Lord on his own hook. Mr. Smith spoke to a crowded congregation, and evidently had their entire sympathy.

PRESBYTERIAN.

—Glasgow is the headquarters of the United Presbyterian Church; and great efforts are constantly being made to provide religious accommodation for the rapidly-extending population of that city. Their Elders' Association has just held its annual meeting, at which statistics were given of what had been done during the past year. Toward church extension and evangelistic purposes, it was sought to raise a fund of £10,000. Toward this £5000 had already been subscribed, of which £1526 had actually been received. The association had erected a church and formed a congregation on the south side of the river. A promising congregation had also been formed in another district. In two other places a mission station and congregation had been commenced, and other missionary operations were in progress. It was mentioned that evangelistic efforts were being carried on in a public hall jointly with the Free Church Elders' Association. The Established and the Free Churches are also carrying on important evangelistic work in different parts of Glasgow, and the latter body is this year making special efforts to provide religious ordinances for the mining population in Scotland.

CATHOLIC.

—St. Peter's church, in Rome, required for its erection 176 years, and to complete the structure an additional 124 years. It cost \$50,000,000 in gold, and to keep it in repair an annual expenditure of \$20,000. The idea of its vast dimensions may be conveyed by the statement that it covers eight acres of ground.

REFORMED CHURCH.

—The American Reformed Church of Chicago, under the popular and able pastorship of the Rev. U. D. Gulick, has extended a cordial invitation to the Jefferson Park Presbyterian church to occupy with them their new and beautiful church edifice. The invitation has been as heartily accepted, and two congregations, maintaining their separate existence, unite in worship and in Sabbath-school work, and in the support of the pastor and of the benevolent operations of their respective denominations. By this union, the American Reformed Church of Chicago relieves itself entirely of dependence upon the Board of Domestic Missions for aid in support of the pastor.

JEWISH.

—Mr. Ellinger, a Jewish member of the New York Convention of True Religionists, is "four feet high, but an intellectual giant"—say the papers. He wears a gold eye-glass, and says that he is proud the Jewish religion rejects all belief in miracles. He must indeed be a *giant*, to demolish at a stroke all the miracles wrought by Moses and the prophets. Why, the book that contains his religion—if he be a Jew—is full of miracles!

MISCELLANEOUS.

—In an interesting letter from Constantine to the *Guardian*, dated on September 13th, Dean Howson gives an account of a religious service held at Freiburg, in Breisgau (Baden), a few days before, with Bishop Reinkens as the preacher:

It was impossible not to be deeply

impressed by this service. It was held in the University church, which was crowded in every part, both on the floor and in the triforium galleries. There was an utter absence of all excitement. The congregation was most grave and serious. Four-fifths of them were men. It was evident, too, that the vast majority were Roman Catholics. The conducting of the service of the Mass and the preaching of the sermon were, on the whole, according to the custom in Roman Catholic churches; and yet there seemed to be a studied simplicity, which gave the impression of a coming change. No incense was used; there was no crucifix in the pulpit; and the preacher did not give out his text from the Vulgate. As regards Reinkens himself, his whole bearing was most devout; his appearance was very dignified, and yet gentle; and his sermon lucid, simple, forcible, and persuasive.

The drift of the discourse may be gathered from a few fragmentary sentences, as follows: The general topic was the harmony of law and freedom. On the natural creation (he said) is impressed the necessity of obedience to law; and yet man is endowed with the gift of free-will. The reconciliation of these two great facts is to be found in God. In the social life of man we encounter both the State and the church, the former representing law, the latter representing freedom. Religion is the secret of the human heart; but when it comes out into free development and touches material things, then it meets the law. We are instructed in the New Testament that, as a religious duty, we must give obedience to the State; we are directed to pray especially for those who are in authority; the relation of Christianity to government is to be expressed in our very worship; and the preacher added, with some emphasis, we are taught this doctrine, not only by St. Paul, but by St. Peter. He added, however, that the State, on the one hand, is bound in the action of law to have regard to the moral interests of the people, and that, on the other hand, the church is independent, and holds its freedom direct from God.

THE FIRST AMERICAN BISHOP.—We clip the following from one of our exchanges:

"Bishop Paddock, who was consecrated Bishop of Massachusetts on the 17th of September, is the one hundredth Bishop of the Episcopal Church consecrated in the United States. Eighty-one years ago, the same day of the same month, the consecration of the first American Bishop took place."

This is an error. The Episcopal office in the Methodist Church is eight years older than the same office in the Protestant Episcopal Church. Bishop Asbury was ordained at Baltimore by Bishop Coke in December, 1784. The Episcopal office in our church is eighty-nine years old, and we are therefore the oldest Episcopal Church in America. Let the truth of history be known.

—Australia is not without a good supply of churches and schools; indeed, it may be said to abound in both. The Rev. John Graham, of Sydney, gives the following account of New South Wales:

"There are 924 churches and chapels, accommodating 181,914 sitters, 933 Sunday-schools, 6049 teachers, and an average attendance of 176,596 scholars. The numbers belonging to each denomination were returned as follows: Church of England, 229,000; Presbyterians, 49,000; Methodists, 39,000; Congregationalists, 10,000; Roman Catholics, 145,000; Heathens and others, 7450. Of the total population of 503,981, it is calculated that one-third attended the churches, and one-fifth the schools."

This, for a country part of which was settled in 1788 by convicts, is great progress.

To the Producing Industries of the Country.

The principles upon which the *Turf, Field and Farm* has been established, precludes from its columns all partisan political discussion, but it is ever alert to whatever may affect Agriculture, the great Parent of all Industries.

The existing financial troubles which so seriously and so injuriously affect all productive industries, render it eminently proper for this paper to offer such observations and suggestions as may be useful to our readers in their consideration of the true remedy for these evils.

Fortunately, for a fair and candid consideration of any measures which may be suggested from any quarter, by common consent the fiscal policy of the government is excluded from party test, the members of every party being divided among themselves upon this question.

In this issue it will, of course, be impossible for us to lay before our readers the full length and breadth of the subject in all its bearings, but, we trust, we do not deceive ourselves with the conviction we have that our observations will suffice as guides, to intelligent minds, in the proper direction.

We assume, as the starting point, that production alone is wealth; that excess of production over consumption is the measure of wealth; that excess of exports over imports is the best evidence of a prosperous production, and of the fiscal capacity of a country.

In 1865, according to a table in the *Tribune*, the loans of the National or discount banks were \$480,000,000, since when they have swollen to \$900,000,000; the loans of Savings' banks, Insurance and Trust Companies may be put down at a minimum of \$500,000,000, the loans of private bankers at \$250,000,000, in all \$1,650,000,000; the basis of these loans is that portion of the currency of \$700,000,000 not in circulation among the people. Putting this down at only \$100,000,000, we have loans of \$1,000,000,000 OVER AND ABOVE the entire paper currency held for the redemption of these loans.

If these loans had been made to PRODUCTIVE INDUSTRY, THE ONLY LEGITIMATE LOANS FOR BANKS OF DISCOUNT, (we speak now more particularly of the \$900,000,000 loans by discount banks), the productions upon which the loans were predicated would have been sold and the proceeds would have extinguished the loans by the return of the money to the banks, so that the suspension by the banks which now afflicts the country could not have occurred. Commodities are always saleable, and thus discounts upon our productions constitute a flexible discount line; whereas the banks, by loans on stocks and bonds upon small margins, have saddled themselves with an inflexible loan account. We venture to say (and we feel quite sure that a truthful exposition of all the banks of the country will sustain us to the letter) that if the banks had realized their loans, as they were bound to do, by the sale of the stocks and bonds held by them, the losses on such sales would have swamped the entire capital of all the banks involved.

Such being the condition of the banks, it is clear that this fearful inflation from \$487,000,000 to \$900,000,000 is a pure credit given by the banks on their books, without being in possession of one dollar of money upon which to base the credit. Consequently the policy of the banks (and it is the process being carried out) is to keep up the inflation by checks, by getting out the reserve of greenbacks, by putting into circulation silver and trying to force the gold from the Treasury, until they can gradually shift from their own shoulders on to that of the public the dead weight of

the stocks and bonds now crushing them. To float these bonds and stocks in the market, and thus to shift from the banks to the public shoulders the burden, all of our productive industries are being starved out to give the currency to the banks, so that while all legitimate business, which enriches the country, gives employment to industry and multiplies products are being crushed under a contraction and low prices, these lifeless bonds and stocks are to be held up, the prices sustained with the money belonging to productive industries, in order that the banks may realize the full amount of their illegal, unwise and speculative stock loans.

The banks, simultaneously with collection of their loans, will diminish the credits which bloated the price of stocks and bonds, and by the time they shall have transferred them to other shoulders, their loans will have fallen to the normal sum of some five or six hundred millions; then when those who shall have relieved the banks of these stocks and bonds shall attempt to realize under this contraction, they will find what a great favor they have conferred upon the banks by taking these securities at inflation rates.

It is clear the banks are struggling for existence, and that they will disregard the claims of productive industry until they can rid themselves of these dead burdens of stock.

This condition of affairs, apparent to any reflecting observer, will, we trust, incline the producing industries of the country to have Congress pass a law confining the loans of all banks of discount to legitimate paper based on our productions. In another issue we will further illustrate the great injustice to which our productive industries are subjected.—*Turf, Field and Farm*.

The Work Remains to be Done.

It is a very delightful thing to attend such gatherings as those of the Evangelical Alliance, to note the fraternal spirit which animates believers separated by so many natural barriers, and to hear the masterful discussions of subjects which lie so near to every Christian heart. But after all, this is only talking about the work to be done, doing it, as we sometimes say, on paper. * * * If all Protestant denominations were united, all skepticisms silenced, all churches free from civil domination, all laws Christian, and all Christians fully instructed in the best methods of carrying on religious work, still the work would be undone. Conferences, plans, essays on how to do the work are valuable, they are even indispensable, but they do not relieve any man from the duty of doing with his might the moral and religious work which is nearest him—doing it to-day and to-morrow, and next week and next year—doing it heartily, prayerfully, lovingly, with all humility of mind, and perhaps, like Paul, with many tears.

It is because moral work is positive and personal, and because character is the slow growth of years, that moral results require such careful and constant labor. The removal of restrictions upon conscience makes no man better, the enactment of righteous laws makes no man righteous, the simple adoption of Christian plans of reform and of education reforms no one and educates no one. They remove stumbling-blocks, open new paths, make reforms possible; but Christian endeavor must come nearer, and touch the individual man, woman or child, hand to hand and heart to heart, stimulating, repressing, exhorting, rebuking, teaching. This is work, personal work, constant work, work which is never completed, and never will be while the world stands.—*Examiner and Chronicle*.

Methodism in France.

The Rev. Emile F. Cook, of Paris, President of the French Conference, has been attending the meetings of the Evangelical Alliance as one of the delegates from the Paris branch. He is now traveling through the country endeavoring to enlist interest in the French work. During the eight years since his brother, J. P. Cook, visited us on a similar errand, the work of God has been progressing among us, notwithstanding many difficulties, and considerable good has been done. The number of Sunday scholars has increased by about seven hundred, and our membership by two hundred and more. The progress would have been much more marked had it not been for the terrible events of the war. The two last years have been employed in recuperating what was then lost. He presents the requirements of his people under a three-fold aspect: First, with reference to our regular work. We want \$5000 a year more to make both ends meet—that is, not to be compelled to retrench and cut down ministers' salaries, already insufficient, traveling expenses, which means giving up preaching places, etc. Secondly, with reference to our chapels and other property. Our liabilities in this respect, putting all in a block, amount to \$70,000. In Paris alone, our two establishments at Les Ternes, near the "Arc de Triomphe," and that at Levallois (including together two chapels, four day-schools, and preachers' and teachers' houses) are about \$20,000 in debt. Thirdly, what our people want most of all is a thorough Christian education. We have made a small beginning. We have at present ten primary day-schools, with 375 pupils in them; two academies, one for boys and one for girls, at Nismes, under the Rev. J. P. Cook's care; and an institution, or rather, as we call it, *une maison d'etudes*, at Lausanne. But in this we have but two students, and one of them is supported by special extra effort.

Instead of being taught in the institutions, our students have to go out and hear professors of other churches, whereas, in my opinion, we ought to have two ministers at least set apart to give them instruction; and several thousand dollars would be needed to place this institution on a proper footing. We would also give greater efficiency to the schools we already have, and open scores of others, especially in the suburbs of Paris, where every facility is given, and where each school-room will become at once a preaching-place among the Catholic working poor.

And, last, there is a great need of opening in Paris, as soon as possible, a good normal school for young women, and an academy for boys, which would be in every respect under Christian control. These would pay in a short time, there is no doubt; but the first expenses would require a sum of five thousand dollars at least, which we can not borrow, neither obtain in France by private donations.

Contributions may be sent to the Rev. Emile F. Cook, at the Mission Rooms, 805 Broadway, New York, or to Messrs. Nelson & Phillips, at the same address.—*N. Y. Methodist*.

COLLEGE FOR WOMEN.—The Presbyterians are discussing the establishment of a college in Philadelphia for the education of females, and recommend that \$300,000 be raised for building and \$500,000 for the endowment of the college.

LONG PASTORATE.—The venerable Dr. Dowling, of the Baptist church in New York city, retired from the pastorate at the end of last month, at the age of 67, after a ministry of 41 years—a ministry without interruption even for a single Sabbath.

Two Riches.

Rich in faith and rich in good works. In these two respects are Christians to be well off. In other respects, as in property, stocks and bank deposits, they may be very poor indeed. The poor of this world may be "rich in faith and heirs of the kingdom." Faith is the condition of our sonship, "and if children, then heirs—heirs of God and joint heirs with Jesus Christ." By faith all things come to be the property of the believer. "The world, life, death, things present and things to come, all are yours." The riches which faith secures are truly beyond computation, and far exceed our comprehension, because they embrace the eternal and the heavenly. But there are riches in the soul where faith dwells. Riches in faith—having much faith, and having much that faith bestows upon the trusting heart.

There is with faith a wealth of goodness and an affluence of precious and heaven-born graces, and there is also a "joy unspeakable and full of glory." Faith fills the soul with peace "which passeth all understanding," and brings in the fullness of a divine love. Nothing in the universe is so poor as the unbelieving soul where sin reigns, and there are naught but base affections and earthly hopes. Unbelief impoverishes, makes the highest enjoyment of this world impossible, strips man of the beauty of holiness, separates him from all good, and leaves him "without God in the world." The present is abused and wasted, and the blessedness of heaven is lost to him forever. Who so utterly poor as he who comes to the death-hour unconverted, time and earth fading, and nothing but darkness and despair in the dread future? Rich in faith is to have faith abundantly, and to have in us the largeness and grandeur of its fruits, the graces it nourishes, and the strong grasp it lays upon the unseen and the eternal. Let it comfort the poor that they are rich in faith and heirs of the kingdom.—*N. O. Advocate*.

COMMON MISTAKES ABOUT MINISTERS.—It is a common mistake to suppose that ministers are always at liberty to converse with anybody who may call upon them. In my first pastoral settlement an old lady with a small competence said to me: "I have nothing to do, so I shall often call upon you." Truly my punishment was greater than I could bear. It did not occur to the old lady that probably I might have something to do. How would a merchant, a banker, a surgeon, or indeed any man in business have received such a proposition? Yet a minister, especially a young minister, has to appear pleased that anybody should be so well disposed towards him. The mischief in his case is, that most of his working hours are spent in his own house, hence unreflecting people soon come to suppose that when a man is at home he is of course prepared to receive his friends. The fact is, the minister is not at home in the sense usually attached to those words—he is in the study, he is at work, and he ought to be no more interrupted than any other man engaged at business.

MR. JAMES SMITH, of Philadelphia, has given \$15,000 to Leicester Academy, in Massachusetts, as a supplement to a previous gift of \$10,000. Other friends have given it \$15,000, and propose to raise \$10,000 more as a memorial fund in honor of the Rev. Dr. Nelson, for thirty years President of the Board of Trustees.

ANOTHER POLAR EXPEDITION.—It is announced that Mr. James Gordon Bennett, of the New York *Herald*, proposes to fit out an Arctic expedition for the discovery of the North Pole.

Correspondence.

The General Conference--Changes in Economy.

MR. EDITOR—There are two or three items in our church law at present to which I hope the attention of the approaching General Conference will be specially called.

As our law now is, a local preacher, or private member, may get from the pastor of his charge or the P. E. of the district a certificate of official standing, and go into the bounds of another charge and withhold his letter, and do just as bad as satan may want him to do, and the quarterly conference preacher, nor P. E., can not touch him! Now, sir, what I maintain is, that a church letter is designed to convey the membership of a member or local preacher from one church or society to another; and if he was in the church before he received the letter, and after he gives it to the pastor or quarterly conference of another charge, he is equally so during the interval. My attention has been very forcibly directed to this matter recently, having had two local preachers in my district, who accused each other of lying and dishonesty, and yet we could not "lay hands" upon them, because (tush!) they had their church papers in their pockets! I do think the necessity for this change so self-evident that it will be wasting time to argue further on it.

Another item I will mention. (See the proceedings of the "Church Conference.") It is said, "if a member be lost sight of for twelve months, let his name be stricken from the roll." It appears to me that this treats the whole matter of church relation too lightly. I believe a wilfully immoral and impenitent man should always be expelled; but no other! Suppose he has moved away into some obscure settlement, and is there trying to live the best he can, having simply neglected to procure a letter. Strike him off? Is that right? Aye! No, sir; if you know of no crime against him, keep his name, and try to learn where he is, his postoffice, etc., and also write to the pastor at that place; treat him as a member, and let him see that; and, instead of feeling that "out of sight out of mind," he would feel that the church loved him and felt for him, and this would awaken the same in him for the church. So I think.

"WAXAHACHIE."

From Owensville Circuit.

MR. EDITOR—In my recent article on "Defining Unchristian Conduct," etc., I noticed a few typographical errors, which somewhat mar the sense. "The expunging the article of dress" should have read "on dress." "The formal adoption of the XXV articles of faith, as making a new text, or standard," should have read "a new test." "So that whatsoever is not read therein, nor may be joined thereby," should read, "nor may be proved thereby."

Nothing, perhaps, to a sensitive man can be so mortifying as to have his intended sense made nonsense by the types; yet, but for the fact that from these errors a friend accused me of having written very carelessly, I would not have called attention to them. All with any experience know the difficulty of having proof properly corrected; and to be occasionally misprinted is but one of the ills to which writers are heirs to.

Our conference year has nearly closed, and though we have had a fair measure of spiritual success, yet, I fear, the stagnation of business in our midst at this particular juncture, caused by yellow fever, will seriously affect our finances. Calvert, our business point, is for the present virtually closed

to trade, and but little cotton has been yet sold.

Our most efficient steward, Dr. W. B. Morrow, has for the past few weeks been closely engaged in treating yellow fever in the county outside of the infected district, but occasioned by association with it. He is now watching beside his wife, whom we hope has safely passed the crisis of this dreadful disease.

To make the matter worse, by imprudent intercourse, it has broken out in Owensville just about the time we were to have had our final meeting of the stewards, and startled and scattered the citizens. As yet there have been but three cases, which occurred in one family simultaneously. Two of them proved fatal. As a freeze has intervened since the outbreak, we have hoped that it will not spread; but, as the weather has since become quite warm, and the law governing the disease either not reliable or understood, we wait awhile in painful suspense.

Talking of stewards, I propose to hold up the example of one as a worthy model. Brother G. W. Graves, of Wesley Chapel, knowing the scarcity of money, hit upon a happy expedient, which did him and the people credit, and the preacher a great good. Accompanied by a liberal-souled friend, not a member of the church, he drove his wagon through the neighborhood for a contribution of seed cotton, as all had plenty. The appeal was promptly responded to, and the result was that, with perfect ease, a neat and full-sized bale of cotton was delivered to the preacher at his own home. As another illustration of the truth of the adage, "that where there's a will there's a way," I mention the circumstance, in hopes that it may provoke imitation. O. M. A.

November 7th, 1873.

Longevity of Literary Men.

BY CHAS. W. SUPER, WESLEYAN COLLEGE, CINCINNATI, OHIO.

An article in *The Methodist* some months ago called my attention to the longevity of literary men, and induced me to ascertain, as near as I could, the average life of students. This question is not without its importance; for not many persons are sufficiently devoted to study to sacrifice a part of their lives for something that will not likely be of any personal benefit to them. There are men with whom the love of knowledge is an all-absorbing passion, and they pursue it regardless of consequences; but the friends of culture will have much in their favor if they can prove that it not only makes life agreeable, but also lengthens it. This matter well understood would contribute not a little to making a love of knowledge more general. It is an unfortunate error to suppose that good health and great knowledge are incompatible. Men too generally expect in the savant a tottering gait, a pale face, sunken cheeks, prematurely gray hair, etc. This may be true now and then, but can only come of habits that would produce the same results, no matter whether the head were full or empty.

Hard thinking is not injurious to health. It would be a strange anomaly, in the beauty and order of the universe, if the exercise of man's mind, that which he alone of all animals possesses, and which is his crowning glory, must be the destruction of the tenement upon which it so largely depends. This *a priori* consideration is not without weight, because few will deny that man's noblest part is his mind, and therefore, at least within certain limits, most worthy of attention.

Leaving theory out of the question, what are the facts in the case? Even with the unfortunate truth before us that the lives of literary men are often anything but what the laws of health

demand, they, as a class, have not been as short-lived as other men. Study is no more a primary cause of death than eating is. The former may be pursued under conditions, and to an extent that will leave to unfavorable influences their entire destructive force, but the mind is just as much sustained and invigorated by exercise, its natural aliment, as is the body by the products of the earth. Men of culture would not only, from *a priori* considerations, be expected to live longer than the illiterate, but they do live longer.

I tried various methods of ascertaining the age of literary men. First, I wrote down the names of twelve distinguished in English, French and German literature, respectively. The names that first occurred to me were Fontenelle, Voltaire, Alembert, Diderot, Moliere, Corneille, Montesquieu, Comte, Fenelon, Rousseau, Descartes and Chateaubriand, whose average age I found to be nearly sixty-nine years. The youngest of these, Moliere, died at forty-three; Descartes, the next youngest, at fifty-four. Even leaving out Fontenelle, whose age was rather unusual, we still get an average of nearly sixty-six years.

The names of distinguished Germans that first came into my mind were, Goethe, Schiller, Lessing, Herder, Fichte, Kant, Schelling, Hegel, Klopstock, Richter, Wieland and Humboldt, whose average age I found to be nearly sixty-eight; Schiller, the youngest, died at forty-six; Humboldt, the oldest, at ninety. Of noted Englishmen, my list contained Shakespeare, Milton, Dryden, Pope, Swift, Locke, Johnson, Gibbon, Goldsmith, Newton, Bacon and Hume; and their average age was nearly seventy-three. Goldsmith, the youngest, died at forty-six; Newton, the oldest, died at eight-five.

Here is a list of thirty-six men, of three different nationalities, who were in the habit of using their brains, and we find their average age to have been about seventy years. Among the names mentioned is that of the greatest mathematician of the eighteenth century, and that of several of the most celebrated philosophers of modern times. The list includes likewise Humboldt, who, in the pursuit of knowledge, braved every hardship to travel in little known countries, and under malarious climates; as well as Kant, the quiet philosopher, who never went twenty-five miles from the place he was born—both possessed the usual limit of a lifetime.

It may be argued that the special adaptation of these men to hard thinking decided their course of life, and because the number cited is small, they prove nothing in regard to the general effect of a literary life upon longevity.

To test this matter still farther, I ascertained, from Allibone's *Dictionary of English and American Authors*, the ages of one hundred men, in groups of twenty-five, who have written works since 1600, using no name of which the dates were not tolerably certain. I wrote down the names in the order in which they came, and found the average age of the first group to be sixty-six; of the second, sixty-three; of the third, sixty-two; of the fourth, sixty-seven years, which would make the average age of these one hundred authors about sixty-three years. Dr. Palmer's *Necrology of Harvard College*, from 1851 to 1863, contains this statement: "While the average of all persons who, in Massachusetts, die after they have attained the period of twenty years, is but fifty years, the average age of the graduates who die in like manner is fifty-eight years. Thus you have, in favor of the highest public education known in the State, a clear average of eight years."

The following twelve men, chiefly poets, born at the end of the eighteenth century—namely: Moore, Montgomery,

Scott, Byron, Coleridge, Wilson, Hogg, Crabbe, Bloomfield, Wordsworth and Hood—had an average of sixty-three years. The following writers of note, from the same period—namely: Ricardo, Malthus, Bentham, Macaulay, Bulwer, Lockhart, Hallam, Southey, Turner, Grote, Napier and Scott—give an average of about seventy years. We have here, upon a basis of more than one hundred and fifty lives, an average of considerably more than sixty years. If we were to omit from this calculation the names of a few who literally squandered their earthly existence, our average would be some years higher.

Johnson, in his English poets, wrote lives of some fifty or sixty in all. "Here are great men and small men; men with immortal names, and men whose names were long since forgotten; men of good habits, and men whose habits would undermine any constitution—flourishing, too, in a period when human life was certainly far shorter in England than now." Yet the average age of these men was fifty-six years. In a late number of the *Atlantic Monthly* I find this statement: "Take in England any number of families you please, whose parents can read and write, and an equal number of families whose parents can not read and write, and the number of children in the latter class of families who will die before the age of five years will greatly exceed that in the former class—some thirty or forty per cent." "If faith is to be placed in statistics of any sort, then it holds true in foreign countries that human life is long in proportion to the degree that knowledge, refinement, and virtue are diffused."

Admit that statistics are often unworthy of trust, is it reasonable to suppose that they ever uniformly point to a false conclusion? So far as their testimony is of any weight, it is un-faithfully given in favor of the general healthfulness of a literary life. In this brief essay, the lives of our own literary men have not been taken into account, because these are sufficiently well known, but doubtless their average will equal, if not exceed, that above given.

"Who can read attentively the life of John Wesley, and not exclaim, if varied and exhausting labor, if perpetual excitement and constant draughts upon the brain would ever wear a man out, he would have worn out? It was his creative energy that called into existence a denomination, his ardent piety that inspired it, his clear mind that legislated for it, his heroic industry that did no mean part of the incessant daily toil needful for its establishment. Yet this man of many labors, who through a long life never knew practically the meaning of the word leisure, says at seventy-two: 'How is it that I find the same strength that I did thirty years ago, that my nerves are firmer, that I have none of the infirmities of old age, and have lost several that I had in my youth?'

"And ten years later he devoutly records, 'Is anything too hard for God? It is now eleven years since I have felt such a thing as weariness;' and he continued till eighty-eight in full possession of his faculties, laboring with body and mind alike to within a week of his death."

It might be instructive to say something about the habits of those persons who have died, it is pretended, from overworking the brain, but we have not space here. We have no doubt, however, after a careful examination of the matter, that a genuine case of this kind is yet to be found; and that no condition, other things being equal, is so essential to longevity as intelligence.

A latter in New York advertises that "Watts on the mind" is of great importance; but what's on the head is of greater.

General Miscellany.

Medical Fetishes.

A paper in an English journal on "Imaginative Medicine" brings to light many old superstitions concerning magical cures, and cures by the possession of special power, some of which may in a measure survive in some quarters. Bishop Berkeley one hundred years ago believed in the universal and all-powerful virtues of tar-water as a remedy. The belief once prevailed that if the root of the mandrake were wholly dislodged from the ground it would become the good genius of the possessor, curing diseases, discovering hidden treasures, doubling the amount of money locked up in a box, keeping off evil spirits, acting as a love charm, and rendering other notable services.

A stone called the toad stone was relied upon to protect new-born children and their mothers from the power of the fairies. It was the custom to lend this article, exacting a bond in a heavy sum as security for its return. A similar stone, called the "Eagle stone"—a round, perforated stone, which must be found in an eagle's nest—was held a specific against disease, and a charm against shipwreck and other disasters. Certain kinds of fish and certain parts of fish have been regarded as charms among many nations. The Lee Penny, a certain shilling of Edward the First of England with a dark-red triangular stone set in it—was supposed to give power to water in which it was dipped, to cure all diseases in cattle and the bite of a mad dog. The citizens of Newcastle hired this penny during the prevalence of the plague, but could not offer enough money to buy it. In one year, Mr. Hamilton, of Raplock, cited Sir James Lockhart, of Lee, to appear before the Synod of Glasgow, and answer to the charge of encouraging and indulging in superstition by the use of the Lee Penny. The synod found on inquiry that the virtue was attributed to the water in which the stone was dipped, that no words were uttered such as are used by charmers and sorcerers; they, therefore, acquitted Sir James on the ground that "in nature there are many things said to work strange effects, whereof no humane wit can give a reason; it having pleased God to give unto stones and herbs a special virtue for the healing of many infirmities in man and beast."

Medicinal rings were at one time very seriously believed in. Physicians were wont to wear finger-rings, in which stones were set; and these stones were credited with the possession of many virtues. Sometimes the patient was simply touched with the ring; sometimes he put it on his finger for a while. Many a patient has worn such a ring to stop an hemorrhage, which sedatives, absorbents, and astringents alike failed to allay; if the desired result followed, the ring was unreservedly regarded as the healing agent; if the cure did not follow, we are told nothing about it; for in these matters

"What is hit is history;
But what is missed is mystery."

The superstition about the virtues of the royal touch for scrofula is well known. It dates at least from the time of Edward the Confessor, and survived to the days of Queen Anne, who touched Dr. Johnson. Chroniclers differ in opinion on the question whether this power was due to the special piety of Edward, or whether it was inherent in the blood of the Saxon kings. It seems to have had an ecclesiastical sanction in Queen Anne's time. In a prayer-book of the Church of England, printed during the reign of that sovereign, there is given a service "At the healing," in which these instructions occur: "Then shall the infirm persons, one by one, be

presented to the queen upon their knees; and as every one is presented, and while the queen is laying her hands upon them and putting the gold about their necks, the chaplain that officiates, turning himself to her Majesty, shall say the words following: 'God give a blessing to this work, and grant that these sick persons, upon whom the queen lays her hands, may recover, through Jesus Christ our Lord.'" Here the touch is at once a royal and a religious ceremony. An old man, witness at a trial, averred that when Queen Anne was at Oxford she touched him (then a child) for the evil; he added that he did not believe himself to have had the evil, but "his parents were poor, and had no objection to a bit of gold." If this means that a bit of gold accompanied the touch, we need not wonder that the touching was popular among the poor.

Chambord.

We clip from one of our exchanges the following description of one who seems to be coming to the front in the political arena of France, and in some danger of becoming a king:

The Count of Chambord, although possessing an annual income of £20,000, is content to inhabit the ground floor of Frohsdorf Castle, his residence. His reception-room is very plain. The furniture represents the style of the latter part of the last century, the proprietor having an extreme dislike of what he calls the "gew-gaws" of civilization. The prospect from the windows is splendid, embracing a range of hills thickly wooded with fir-trees. His closet contains a large variety of heavy walking sticks—their owner being lame—and an equally varied assortment of sporting implements, the Count having inherited from his grandfather, Charles V., who was the crack shot of his time, a decided taste for sporting, and a marked ability for hitting a bull's eye. His favorite seat is an easy chair, made entirely from gigantic stag horns, and upholstered with stag skins. His father, the Duke of Berri, was corpulent, and the Count inherits the paternal obesity. He limps in consequence of having had one of his thigh bones broken by a fall from horseback. His statue is less than five feet eight inches, and his age is fifty-three, although he appears not more than forty-five. His "locks of gold" are rapidly "turning toward shining silver," and so is his beard. While speaking, he usually strokes his beard with an air of complacency. He speaks a good deal of Versailles, and thinks that the bed of Louis XIV. is there ready for him to sleep in. His wife is three years his senior, is both more cautious and bolder than her husband, and is regarded as his superior in intelligence and force of character. The Count's handwriting is neat and easily legible, and his signature always "Henri." He wears a hat sixteen inches high, with a broad, turned-up brim, and certain irreverent and very modern Parisian wits have said the "chapeau Henri V." is exactly typical of the monarchy the wearer desires to win.

Progress of the Civil Damage Law.

Wherever the so-called "Ohio law," or that requiring the liquor sellers to pay damages for any injury to persons or property resulting from the sale of liquor, has been fully enforced, it has been found very effectual, and therefore it is natural that the liquor interest should devote all its energies to the nullification of this kind of temperance legislation. Recently the Mayor of Milwaukee, taking counsel perhaps of his own wishes, refused to require the liquor sellers to take out licenses under the law of Wisconsin, alleging in defense, that the law was unconstitutional. A case was brought in court requiring him to obey the provisions

of the law. His attorneys defended him ingeniously, first on the ground that the law was inconsistent with itself, and therefore of no effect, in that it licensed the sale of liquor and then punished the seller for acts done under his license; second, that the statute law violated the common law in making the seller responsible for very remote consequence of his act; and third, that it was possible for the drunkard, through other members of his family, to profit by his own crime. The Supreme Court has decided the case against the Mayor, affirming that the law is constitutional and sound in law, the State having a right to prohibit or regulate the sale of liquor as it sees fit. In several other States a similar law has been sustained by the courts, and the result has been very marked. Iowa is cited specially as having given very heavy verdicts to those who have suffered from the consequences of liquor selling, and the provisions of the law there are so clearly defined, and the law is so popular, that the liquor sellers have not had the courage to appeal a case to the Supreme Court. The working of the law, so far, seems to prove that it is both more effectual and more just than either the absolute prohibitory law or the simple license without the civil damages clause.—*Bryant's Post*.

A Sketch of Bishop Dupanloup.

In "Men of the Third Republic," recently published by Strahan & Co., is an interesting sketch of the Bishop of Orleans, who is described as a prelate with the ascetic features of an anchorite, the manners of an eighteenth century marquis, the piercing eye of a soldier, and the combative eloquence of a crusading monk. He stands, in point of talent, at the head of the French episcopacy; and in his diocese of Orleans he is not only bishop, but king. Monseigneur Dupanloup is a prelate who has never consented to put a bridle on his tongue. * * The powerful Bishop of Orleans is not a prelate of the Wolsey type, nor is he Mazarin. He is Dupanloup; that is, a priest who will leave his individual mark as one of the most perfect embodiments of clerical ambition, allied to private sanctity, which this century has seen. It is customary to write of all bishops that they lead saintly lives; in this instance the saying would be more than strict truth. Frugal as a hermit, an abstainer from wine, sleeping on a bed like a monk's, and rising at four, summer and winter, Monseigneur Dupanloup supports an existence which would seem penal servitude to many so-called working-men. Read all that Victor Hugo says of Bishop Myrill in his "Miserables," and you will get a notion of Monseigneur Dupanloup's charity, which is so munificent as to have left him occasionally in very straitened circumstances. Realize everything that has been stated of Fenelon's exquisite sweetness of voice and urbanity of demeanor, and you will have no exaggerated conception of what Monseigneur Dupanloup is in his conversation with strangers. But this is the Dupanloup of private life. See him sweep up to his throne in the cathedral of Orleans, with his head erect, his body clothed in lace and jeweled vestments, and a resplendent procession of thurifers and priests chanting before and behind him, and you will understand why so many have stigmatized him as a pious prelate of the old school, who arrayed himself in violet cashmere and cambric, and would only eat, like Monsieur de Narbonne, of spendthrift memory, off gold plates. Nothing is too rich or majestic, according to Bishop Dupanloup, for the ceremonies of the church, nor for his own adornment in taking part in them.

His teaching at the Paris Seminary was so successful that Pope Gregory

XVI wrote to him that he "was the Apostle of Youth."

He had a peculiar dislike for still waters, and thought that boys who have not a little devil in them are commonly hypocrites. This opinion was subsequently borne out by one verger, whose conduct was so exemplary that Dupanloup said, uneasily, "that boy frightens me." He afterward assassinated the Archbishop of Paris. But, though cheerful in his morality, M. Dupanloup was always as austere as an anchorite towards himself; and, while Vicar of St. Roch, some rich penitents subscribed to furnish his room, which was uncomfortable enough to excite their commiseration. When the upholsterer came with his goods, and showed him his receipted bill, the vicar smiled and answered, "A few sticks are sufficient for me; I beg, therefore, that you will sell these fine things, and pay the money to the clergymen of our parish. I shall always be too well lodged while the poor are hungry." Indeed his charities were so large, that he once gave his pastoral staff to a beggar, and it had to be bought back for him. Every week he invites the workmen of Orleans to his house, where they pass the evening in playing dominoes, chess or draughts, but no cards allowed. On these occasions he gives moderate refreshment and homely advice, not unmixed with shrewdness, to anybody who asks for it, and they generally go away well pleased with their visit, though some of them complain of the episcopal tea, which, according to the notions of the French country people, should only be offered to the sick.—*English Unitarian Herald*.

Spiritism Bearing its Fruit.

We have often said that modern Spiritism is infidelity in fact, and the legitimate tendency and results of which were to open an avowed infidelity. This view so often expressed by us is being of late confirmed by facts. The Annual Convention of Spiritualists, lately held at Chicago, gave utterance to the most radical sentiments. For instance, one speaker, Miss Anna Middlebrook, of Connecticut, said:

"I stand here to-night, as far as the Christian religion is concerned, determined on its destruction. In politics I am a rebel. I avow it boldly. This is a sham republic. With reference to the social problems I am a revolutionist. Why should we in the nineteenth century go back eighteen hundred years for our doctrine? Is there not more than we can learn from the living present? If we live up to our philosophy we will see the time when the mummy creeds of Christianity will be overturned."

The next speaker was W. B. Anthony Higgins, of Jersey City. He said: "We are called Spiritualists. I have another name for our sect—Anti-Christians. (Applause.) To be consistent Spiritualists we must not only change men, but change theories. We have evolved in this country the right to be happy as best we may. Since the Christians have failed to elevate humanity, we must seek that elevation by different paths from those which they have pursued. We have enunciated to the world another form of political liberty—that is, individual freedom."

These are but specimens. The spirit of the whole thing, teaching, practice and all, is opposed to the Spirit of Christ and his gospel. It is the spirit of diabolism.

"Have you heard my last speech?" asked a haranguer of a wit. "I sincerely hope so," was the reply.

"Loss of a China packet-ship!" exclaimed Mrs. Partington. "No wonder, when iron ones aren't always safe."

Texas Christian Advocate.

GALVESTON, TEXAS, NOV. 19, 1873.

LARGEST CIRCULATION IN TEXAS!

L. G. JOHN, Editor.

BISHOP EARLY.

The telegraph brings us the sad but not unlooked-for intelligence of the death of Bishop Early, at his home, in Lynchburg, Virginia, on Friday, November 8, 1873, aged eighty-eight years. Bishop Early was born in Virginia in 1785. We have no book at hand that gives us the details of his early history. When quite a young man he became a member of the Virginia Conference, as an itinerant. In his own conference he filled successfully the offices of secretary of the conference, presiding elder, and often a delegate to the General Conference of the Methodist Episcopal Church, South. In 1846 he was elected general book agent, and put in charge of our publishing interests. At the General Conference held in 1854, he was elected bishop, nearly twenty years ago. The writer in the New American Cyclopedia, says of him: "As a revivalist, a traveler, and a systematic preacher, he had but few superiors in the ministry of the Southern Methodist Church."

Bishop John Early was a distinctly pronounced and emphatic man. A faithful and laborious servant of the church, untiring in labors, and quenchless in love. In the chair, sometimes a little hasty, but always in social life a model of an old Virginia gentleman, in its broadest, most courteous and hospitable sense. He was a man of God, a successful minister, and is now an angel and a blessed child of light. Some of our exchanges will furnish details, which we shall publish.

REVIVAL AT ST. JAMES CHURCH. Rev. R. T. Nabors, pastor, commenced a series of meetings at St. James church one week ago. A good feeling was manifested at the very outset, and increased with every service. Up to this time, ten have professed conversion and the members greatly revived. There were fifteen accessions to the church on last Sunday—eleven by ritual and four by letter. The meeting is still progressing. The pastor is assisted in the pulpit by Rev. Mr. Norris and Dr. J. B. Walker.

ACKNOWLEDGMENT.—We are in receipt from J. W. Bradford's news depot, No. 174 Tremont street, of the principal New York illustrated weeklies, the New York Herald, Christian Union, Danbury News, and Scribner's St. Nicholas. We should think, from these specimens, that this is a live news depot.

THE candidates to be received on trial in the Texas Annual Conference will please meet the Committee of Examination, at the Methodist church in Austin, on the 9th of December, at 2 o'clock P. M. They will be examined on the Bible in reference to doctrines generally, Wesley's Sermon on Justification by Faith, and on the Witness of the Spirit, Book of Discipline, and the ordinary branches of an English education. L. ERCANBRACK, Nov. 13, 1873. Chairman.

THE PRIEST AND THE GOVERNMENTS.

It is a most noteworthy fact just now, that the Papal priests are putting themselves in array against various governments. Of course they are to a man in Italy against the government of Victor Emmanuel. For long ages the Papal kingdom, contrary to Christ's teaching, has been a "kingdom of this world"—armies, fleets and tax-gatherers. But the people of Italy rose against that priestly rule, and invited Victor Emanuel to become king of Italy, and make Rome his royal residence. This put an end to the Pope's temporal power. The Pope and the priest die hard over the loss of their "loaves and fishes" of temporal power, pomp and emoluments, and are doing all they can to foment discontent.

In France they are opposed to Republican rule, because Republican rule supposes the reign of the popular will, instead of the rule of a king under priestly dictation; and because Republicanism supposes tolerance in religion.

The Bourbon Count de Chambord is the candidate of the priestly party, and a man of the middle ages in his ideas, full three hundred years behind his age. The priests wish to make a king of this man to maintain Romanism in France, and to restore the Pope to his temporal kingdom and power.

In Spain they are at the head of the Carlist party, and are fighting Republicanism and toleration with all their might, and making the soil of wet Spain with fratricidal blood. The end is not yet in Spain.

In Germany the priests are in array against the government of Emperor William and the policy of his great Minister, Prince Bismark. The Pope, writing to the Emperor, complains of infringements against the rights of the church; the Emperor replying that the priests are teachers of insubordination, and are not obedient "to the powers that be," according to the command of God. A great struggle is going on in Germany.

In Russia we see that the priests are charged with breeding trouble, and the government is putting its strong hand upon them. And in Ireland the priesthood has kept the Catholic population in hot water for a great while past. An eminent writer and preacher in France thinks that the signs of the times portend a religious war, than which nothing can be more horrible or more to be deplored.

In Mexico the priests have long kept that beautiful, but unhappy country in a state of chronic revolution. But their political power has at last almost been broken by the confiscation of their immense church wealth. Republican, tolerant and progressive policies seem to have found at last firm footing. A hopeful future dawns upon Mexico.

HOLLAND is still the great money lender of the world. It is stated that her people, in proportion to their numbers, are as deeply interested as the people of this country, in American railroad and other securities. Out of a population of only 3,500,000, they have nearly \$160,000,000 of different shares and bonds, besides large amounts of United States bonds, State bonds, and other American securities.

SABBATH-SCHOOLS IN WINTER.

A brother writes: "Indite a stirring editorial on keeping up Sabbath-schools in winter." We are sorry that a "stirring editorial" is needed on such a subject. It would seem that the duty would be seen to be obvious, and the obligation felt to be imperative. In our towns and cities, our Sabbath-schools are most flourishing in winter. Winter is acknowledged by all to be the best season for study and mental improvement; there is less lassitude and relaxation, and more tone and vigor in the winter than in summer. It is not a want of mental activity that keeps teachers and children away from Sabbath-school in winter; it is something else; that something is a want of ordinary comfort, such as the children and teachers are used to at home every day throughout the winter—tight houses and cheerful warmth. These comforts, indeed sanitary necessities, are as much necessities at church as at home, if we would make church attendance something better than a punishment and a peril to health.

We remember, long ago, in our early ministry, preaching, (or rather trying to,) in a little log house on the hill-top; no glass in the windows, no daubing in the cracks, no fire-place, no stove—nothing, in short, to keep one warm. The snow was full six inches deep, and the wind due north. The air was chill as a sepulchre, the people looking a purplish, bluish red with the cold, shivering and wishing the preacher would be short, and relieve them from their misery. When the preacher's throat got warm with talking, each breath was like swallowing an arid icicle, and the best course in the world to produce what Dr. Hall calls the "throat ail."

When we left, glad to get away, a brother said to us as we sat around a rousing fire of burning logs, "that some of the brethren wanted a fire at Church, but as for him he believed if we had religion enough we should need no fire." If this brother had enough religion to keep him warm in an open, fireless house, with snow on the ground and a north wind blowing, we think he was an exceptional case. The rule is, that ordinary mortals, with an average proportion of religion, will need a fire. Indeed, this extraordinary brother, to whom we have referred, only proposed to keep up physical warmth, by spiritual means, while at church. At home he came down to the level of ordinary mortals, and relied on a tight house and a glowing fire for bodily warmth. These stoveless, glassless, fireless churches are an abomination, an outrage upon poor human nature. Religion has its crosses, its persecutions and trials, growing out of the sinful state of our race, but shall we add to these moral causes natural ones, to make worship a pain and a penance? Who can say, while sitting by a glowing fire on some freezing day, when it is proposed to ride some miles to a bleak and fireless house to listen to a shivering preacher, "I was glad when they said unto me, let us go into the house of the Lord." Let there be an end of all this. Make the churches comfort-

able. This can be done at small expense. A little glass, a little daubing in the cracks, (if a log house,) and a little fire. Then the children and teachers will like Sabbath-school in winter, as well or better than in warm weather.

The righteous are not deciduous trees, shedding their leaves with each autumn, and showing their bare and leafless branches to the wintry winds. But he is "like a tree planted by the rivers of waters, that bringeth forth his fruit in season; his leaf also shall not wither; and whatsoever he doeth shall prosper." His emblem is, "the tree of life, which bare twelve manner of fruits, and yielded her fruit every month." Keep up the Sabbath-schools in winter? Certainly, as we keep up week-day schools, as we keep up breakfast and dinner, as we keep up prayer, and every good and important thing.

SOUTHERN METHODIST REVIEW.—Allow me, through the columns of your journal, to inform the patrons of the *Southern Review* that it will no longer be published in St. Louis, its connection with the South-western Book and Publishing Company of that city having been dissolved. It will hereafter be called the *Southern Methodist Review*, and politics will be excluded from its pages. It will continue to discuss, as formerly, questions pertaining to religion, philosophy, science, and literature. The theology of the *Review* will, in all respects, conform to the Twenty-five Articles of Religion set forth in the Discipline of the Methodist Episcopal Church, South.

Very truly and respectfully,
A. T. BLEDSOE.

NASHVILLE, Tenn., Oct. 29.

THE Texas conferences meet at the following times and places:

Northwest Texas, at Waco, November 26th.

Texas, at Austin, December 10th.

West Texas, at Lockhart, December 18th.

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.

SHARING LOSSES.

In the vicissitudes of commercial life losses are inevitable. The losses arise from failures in crops, from epidemics, and quarantine restrictions, from sudden decline in values, and from those unaccountable panics that destroy all business confidence. Now, it strikes us, that when such commercial calamities befall us, we should, as far as possible, share the losses with each other, and not permit them, nor cause them to fall with crushing severity upon a few, or on classes least able to meet and breast the storm. We have sometimes known proprietors, who, with large resources, and doing a large business, when commercial reverses came, sought to throw the loss upon their employees. Now, it is certainly a favor done to one who wants employment to give him a situation, and a fair salary, but the favor is a reciprocal one. What could the man of large business do without an efficient corps of assistants? He could not work his capital at all. His assistants are essential to him. He has capital, but he cannot work it without assistance. When hard times come, and business for the present is dull, shall the employers turn off his helpers, to live as best they may during the season of pressure? Shall he save himself, by throwing the loss, as far as he can, upon the poor employees, who are least able to bear the loss? Is it not much like working your faithful horse until your crop is housed, then turning him out on the brown grass to graze or die? Really it looks so. We should share the loss. Do not turn off the poor employees, whose wives and little ones look to them for bread. True, you have the power; you can employ others, but is it not a cruel use, if not an abuse of power? If necessity compels, then reduce wages, but not below the living point, for a season, until better days return. We repeat, share the losses with your employees; don't let the crushing weight all come upon their naked heads.

Just here we may add a word to the people in reference to their pastors. We beseech you, don't begin to say: "Well, the times are hard; money is tight; I can't afford to give" the preacher anything this Fall, this year. Ought you not to share the loss with your pastor? Remember, you only propose to "give" him a comfortable living; you did not calculate on his saving anything worth the naming. You intend to live comfortably, and you expected to make eight, ten, twelve or fifteen per cent. on your capital; but because your gains will not be so great as you anticipated, do you propose to cover possible losses by reducing the pastor's living? Will this be generous, not to say just?

If self-denials must be practiced, don't put them all upon the pastor; share the self-denial with him. It will be hard if you retain your luxuries, and yet shorten his necessities. Take this subject home to your thoughts and your prayers.

APPRECIATION OF A PASTOR.—The congregation of the Rev. Dr. Thatcher Thayer, of Newport, R. I., in recently accepting his resignation, gave him a purse of \$16,000, and assured him an annual pension of \$1000 during his life.

ZEAL.

Zeal is a certain heat or fervor of mind which prompts us to promote or oppose certain men or measures. Zeal, like any other state of mind, may be abused or perverted. Jehu said to one when he had slain the idolatrous family of Ahab and the priests of Bhaal, who supported Ahab's throne, "Come and see my zeal for the Lord." But it turned out that it was only a zeal for his own aggrandizement; for when he came to the throne, he continued the idolatrous policy of Jeroboam, the son of Nebat, who caused Israel to sin by setting up two golden calves at Dan and Bethel. This was for fear the people, in going up to Jerusalem to worship, would re-attach themselves to the house of David.

St. Paul bore his countrymen witness that they had a zeal for God, but not according to knowledge. And Paul himself, while called Saul of Tarsus, was exceedingly zealous for the traditions of his fathers, and so persecuted the church of God, even unto strange cities. So, in more modern times, men, in the name of zeal for religion, have perpetrated a thousand atrocious cruelties. In the name of zeal for religion the most bitter controversies upon points of mere form, involving no great essential truth, have been waged. But these abuses of zeal are no more objections to true Christian zeal than is stinginess an objection to economy, or extravagance a reason for condemning prudent liberality.

Zeal is commended alike by scripture precept and saintly example. Zeal is as essential to earnestness of character and activity of life as fire is to the motion and useful activity of a steam engine. See the beautifully modeled iron steamer; its polished machinery; its boilers and water, captain, pilot and engineer; but all is still and powerless as the dead. What is the matter? what is lacking? Fire—that's all; but in this case it is everything to generate power and useful motion. So spiritually. No matter how sound the orthodoxy, how beautiful the devotional forms, if there is no fire of zeal, there is no spiritual power. It may be assumed, then, as axiomatic, that zeal is an essential element of a live and active Christian character, as much so as a beating heart is of a live man. But zeal should be according to knowledge, or else our good may be evil spoken of. We have seen good men, ministers and laymen, attempt to do well, but did so so awkwardly and blunderingly that they did as much harm as good. Let us study to give none offense, but by wisdom commend our zealous doing to all. As is the difference in the result of a musical performance by the skillful and tasteful, or by the rough and ignorant performer, such is the difference of things zealously done according to knowledge, and zealously done, but ignorantly and uncouthly—one inspired continual and unmingled pleasure, the other awakened constant and painful apprehensions that all would be spoiled and ruined.

Zeal should be uniform, like the growth of a tree, like the motion of a good steam engine, or the beat of the heart. If, it is spasmodic, jerky and intermittent, like chills and fever, it

will fail to command confidence and respect. We have seen examples of this fits-and-starts sort of zeal, and have seen the reproach it brought upon the best of causes. But on the other hand, we have often seen beautiful examples of uniform, consistent zeal, shining steady as the light of a star, flowing continuously and fruitfully as a fountain. How blessed has been the example, and how useful the labors of such consecrated lives!

Zeal should be persistent, like the flow of a river. All who have risen to legitimate usefulness and renown have been persistent workers. Mountain heights are not attained by one bold bound from base to summit, but by a thousand or ten thousand short but persistent and ever upward steps, until the utmost height is reached. So great and permanent results are to be achieved. Let us, as Christians, remember this, and endure to the end; so shall we be useful, and so at last be saved.

HOME INFLUENCES.

"In the morning sow thy seed, and in the evening withhold not thy hand," is an injunction of Divine origin, that is, perhaps, no more applicable to any class of mankind than to those upon whom devolve the grave responsibilities of parental care. For of all the duties which are incumbent upon man and woman, there is certainly no one, save personal salvation, that is more pressing and imperative in its demands. And while such is a truth that bears the sanction of God's word, yet it is almost equally true that there is scarcely any duty that is more neglected, and certainly no one which entails more grievous results. We read almost everywhere on the face of nature—among the hills of granite and upon the lofty trees of the forest, as well as among the flowers that blossom in sweetness and throw their fragrance upon the air—overwhelming proofs that early impressions are lasting, and as the tree bears, through the lapse of many years, the scar made upon it when but a twig, or the tiny flower, as it peeps out from among the clods, will, as it grows, follow the trellis upon which it is trained—so it is with impressions made upon the human heart in the morn of life, and

"Time will the impressions deeper make,
As streams their channels deeper wear."

To prepare boys to fill the different stations in life to which they may be called in manhood, we have schools, colleges, and many different processes of training, and while in these capacities they may rise to be men of distinction and honor, directing great events in the commerce of the world, or wearing the laurel wreath of fame; yet goodness is the brightest jewel in the crown of greatness, and nowhere can it be so easily and firmly instilled in the young heart as by proper influences at home, and by no one so well as by "mother." Here, at the first altar at which the knees bow to God, may be sown the seeds of honor, integrity and true manliness, and womanly grace. By a mother's influence can be formed the fond attachments for the home circle, which will be links in the golden chains of love, that through all the changing scenes of life will bind

the child to the dearest spot of earth, "Home, Sweet Home." At home they can be taught the principles of uprightness, that will rob the bar-room of its drunkard, the dungeon of its prisoner, and the gallows of its victim, as well as save some from other shames and sins in life over which virtue weeps. Here, too, and above all things else, can be sown the seed of eternal truth, which will ripen into a full fruition of holiness, and lead to a happy reunion beyond the grave. For endearing as may be ties that bind together the family circle—fond as may be the love cherished for those in our homes—strong as may be the cords that bind our hearts together, yet as "leaf by leaf the roses fall," so one by one the bonds of love are severed, and with tear-blinded eyes and bleeding hearts we follow in the sad funeral march to the grave. And O, if it be the grave of eternal ruin, what bitter agony! Where can consolation be found? But if it be the end of the "good fight," death has no sting, the grave loses its victory, and the angelic hosts welcome the pilgrim home. C.

BOOK NOTICES.

MUSIC—"MOTHER, LET THE ANGELS IN." F. W. Helmick, publisher, Cincinnati, Ohio. Said to be beautiful.

CHOICE TRIOS FOR FEMALE VOICES. A book of songs set to music. One hundred and sixty pages. Ditson & Co., publishers, Boston and New York.

About twenty of these trios are sacred, the rest sentimental. Those who ought to know say these songs and the music are good. As ours is a male voice, we can not personally testify.

A STORY TO THE POINT.—At a Methodist "missionary breakfast" in Leeds, England, the Rev. Mr. Wiseman, in speaking of the success of foreign missionary work, related this decidedly pat little story:

"There were those who said that their success amounted to but little. A missionary and an old colonel of the army happened to be traveling home from India in company. The colonel protested that in thirty years he had not seen a single converted Hindoo. The missionary held his peace for a time, and when, shortly afterward, the colonel began to talk with great gusto about his hunting exploits, and particularly about the number of elephants he had shot, the missionary protested that he had spent thirty years in India, and had never once seen an elephant shot."

JOSEPH BARKER, who was, during former years, probably the most able and successful champion of infidelity in England or this country, and whose lectures against the Bible, in this and other cities, attracted great attention, is expected to spend Sunday, August 31, in this city, and will give at that time an account of the wonderful change in his views which has recently taken place, and will tell of his personal experience of the power of Jesus to save, even from such darkness and error as once filled his mind. Men who have heard Mr. Barker recently, speak with amazement of the wonderful unction and power which accompany his simple relations of the mighty change wrought in him.—N. O. Advocate.

—Sir Richard Wallace has made another gift of 25,000 francs to the Public Assistance of Paris, for the purchase of winter clothing for the poor,

The Sunday-School.

Collections for Missions.

Bishop Edwards, of the United Brethren Church, has a very practical article on this subject in the October number of *Our Bible Teacher*. He says:

It is a matter of great importance that collections for the cause of missions be taken up in all of our Sabbath-schools regularly. The welfare of the children, the prosperity of the schools, the state of the missionary treasury, and the moral wants of the world, demand that the coming generation be fully enlisted in the cause of missions. Regular collections for this purpose will do much toward training the minds of the scholars for missionary work.

In the second place, this plan will teach economy. The children should be taught to give their own money to the cause of God, and for this purpose to commence and save money. Let the pennies and nickels usually spent for toys be directed to the Lord's treasury, and a double lesson would be the result. The child that is allowed to spend every penny it receives for self-gratification, will grow up a useless spendthrift, a burden to himself and a curse to others. On the other hand, to teach a child to save all it gets and to bestow nothing for the benefit of others, will make him mean and stingy.

The collections ought to be taken up as often as once a month. This would give three-fourths of the time for the benefit of the school at home. One-fourth of the money raised in the schools is none too much to place on the altar of the world's salvation. It is a fact that but few of our schools are now doing anything for missions. The money is raised for the school alone. One cent a month from each child enrolled in the Sabbath-schools of our church would add many thousand dollars to the missionary treasury.

A Kind Act Rewarded.

Some fifteen years ago a tall, overgrown lad stood gazing hungrily into a pastry cook's shop in the principal street of St. Petersburg. So intense and eager was his gaze that it attracted the attention of a passer-by, a Mr. Berstein, a Hamburg merchant, whom business had called to St. Petersburg for a few weeks. Mr. Berstein, after he had watched the boy for a few minutes, asked him if he would like some tarts, and invited him to enter and eat as many as he wished.

The youth required no second bidding, but immediately set to, and in a short space of time devoured more cakes, tarts and buns than one could imagine one boy capable of containing. When he finally came to a stand-still, Mr. Berstein told him he might put a few in his pocket. Our hero straightway filled every pocket and corner, and finally, to Mr. Berstein's intense amusement, buttoned his coat by two buttons, and then filled the breasts on each side. Then, turning to his benefactor, and speaking for the first time, he said, with a beaming face, "What is your name?"

"Berstein," said his friend.

"Thank you, Mr. Berstein," said the boy, and walked away without another word, leaving the gentleman so much amused at the incident that he never thought of asking the youth any question until it was too late, and the boy had disappeared. He paid for what the little fellow had taken, and departed.

Many years rolled on, and everything went wrong with Mr. Berstein. From being a rich and prosperous man, he became poorer and poorer each year. At length a firm with which he had formerly had business transactions, more from compassion than anything else, gave him a commission to St. Petersburg.

One day, on passing a confectioner's the little episode of the cakes recurred to his memory, and he was wondering what had become of the hero of the tarts, when he suddenly found himself confronted by a fine, well-dressed and handsome young man, who exclaimed, "Mr. Berstein, don't you know me? Ah, I have never forgotten you. Come home with me. I have been looking for you for years."

"Berstein is my name, certainly; but I do not remember you."

"Well, I know you. So come home with me, and I'll tell you who I am."

The stranger was a Russian count, the owner of an estate of two hundred and fifty square miles, taking his title from the province in which it was situated, and the identical youth to whom Mr. Berstein had been so generous years before. The count then told Mr. Berstein that at the time of their first meeting there were two lives between himself and the estate; that he was brought up by two old maiden aunts, who considered all sweets and pastry as so much poison; and that he was never allowed any pocket money lest he should indulge in such things.

"You had your fill once, at all events—did you not?" interrupted Mr. Berstein, laughing.

"Yes, indeed, I did, and a week's supply into the bargain; but I had to hide it. Then your unlimited generosity—how I prize the memory of it! It was the brightest day of my hitherto dull life. I have never forgotten it, and I determined to repay you should an opportunity ever occur."

The count further told Mr. Berstein how, since his accession to wealth, he had vainly sought him far and near, and how happy he was in finding him; that he should ever look upon him as a father, and put himself under his guidance; and the affair ended by the count establishing Mr. Berstein as uncontrolled manager of his vast estate, at a salary of thirty thousand dollars a year.

The count and Mr. Berstein are both living, and neither has yet ever had reason to regret the meeting which proved the generosity of the one and the gratitude of the other.

HOW YOUNG MEN SHOULD DRINK.

Stand up straight like a man, your left side to the bar; take the glass neatly and firmly between the thumb and forefinger of the right hand, letting the little finger drop down to near the bottom of the glass; swing the glass in a plane exactly corresponding with the top of the bar until it is precisely before you. Just then throw the head back a little, push the chin forward, so as to leave the throat in a full, open, easy position. Compress the lips tightly, draw a full breath through the nostrils, and with a graceful curve raise the glass until the rim is within about three inches of your chin. Now is the supreme moment. Just here, turn your eyes upward, think of your mother, and open your hand instead of your mouth! If any one laughs, it will be an insult which you should resent by not going there again.

A new method of Bible instruction has been started by a Baptist Church in Virginia. That church employs a professor from a neighboring institute to teach its members and its children. This he does for an hour every Sunday morning, commencing at nine o'clock and continuing the exercises for an hour or more. "Properly qualified" people he can call to his assistance, if he desires. By this method, this church congratulates itself that it is sure of getting only the real, orthodox truth. *National Teacher.*

The Sunday-school statistics of the Presbyterian Church for the past year show a falling off of something like 3000 scholars.

Sowing Seed.

Jesus sows his seed every day in our hearts. He speaks to us by our parents, by our books and in other ways. He says to us quietly in our hearts: "Be kind to your brothers and sisters," "Obey your father and mother," "Do your lessons well," "Do not be greedy" "Never tell a lie."

These little messages are His seeds that He sows in our hearts. But some children will not listen to Him; they make their hearts hard like pavement or like a hard road, so that the seed cannot sink in. So there lies the message idle, till some game or some work drives it out of their minds, and so the message is gone before they have thought about it. These children are like the gravel walk.

Some children think a little, but not enough. They hear Jesus saying, "Do not be selfish, do not be ill-tempered," and they say at once, "I will do as Jesus tells me." But then presently they find it very hard to give up their toys and pleasures for others, and sometimes they are laughed at by their school-fellows for not doing like the rest. Then, just as the sun scorches up the seeds, in the same way the laughter makes all their good resolutions wither. These children are like the earth where there was not much mould.

Other children are not so forgetful. They remember what Jesus said to them, and think of it, but they think more of other things. Their games and pleasures interest them much more than the messages of Jesus. They hear a good voice saying, "Obey your father and mother;" but they hear a bad voice saying "It is pleasant to do as we like," and the bad voice is louder than the good voice. So by degrees their good thoughts are conquered by their bad thoughts, and become weaker; and when the time comes that the good thoughts should bring forth the fruit of good deeds, the good thoughts are dead. These children are like the earth filled with seeds.

But some children hear what Jesus says, and remember it and think often of it, and try to obey His messages; and they do what is right and good, and Jesus is pleased with them. These children are like the good earth.

I want you to be like these good children. Do not be careless or forgetful when you read the little stories that I am going to tell you, but remember them, and think often of them.—*Parables for Children.*

A BOY'S BROKEN PROMISE.—Little Freddie Bayleigh was one day playing in the street with some of his companions, and while intently absorbed in his pleasure, a team of horses came rushing along. Before Freddie could get out of the way the pole struck him on the head, and he was knocked down, luckily falling between the horses and the wagon wheels. He was picked up more frightened than hurt, but as they laid him on the bed, he cried out in his fear:

"Please, God, spare my life this time, and I will never be a naughty boy again."

Freddie soon recovered, and—how often is the case with persons older than he!—his good resolution soon passed out of mind. Little boys and girls, do you ever make promises to God when you are sick, and break them as soon as you get well?

Brooklyn Sunday-schools, says an Eastern paper, succeed because the best men and women are drawn into them. If a wealthy, influential business man, or a man holding a high official or social position, is in the church, he will be found in the Sunday-school.

ADORNING CHILDREN'S GRAVES. The following story is quoted in Dr. Thompson's *Seeds and Sheaves*. It shows that many a sexton has a tender heart, and carries delicate sentiment into his work:

Mr. Gray had not been long minister of the parish before he noticed an odd habit of the grave-digger; and one day coming upon John, smoothing and trimming the lonely bed of a child which had been buried a few days before, he asked why he was so particular in dressing and keeping the graves of infants. John paused for a moment at his work, and looking up, not at the minister, but at the sky, said: "Of such is the kingdom of heaven."

"And on this account you tend and adorn them with so much care?" remarked the minister, who was greatly struck with the reply.

"Surely, sir," answered John, I cannot make overboard and fine the bed-covering of a little innocent sleeper that is waitin' there till it is God's time to waken it and cover it with a white robe, and waft it away to glory. When sic grandeur is awaiting it yonder, it's fit it should be decked out here. I think the Savior will like to see white clover spread above it; dae ye no think sae toe, sir?"

"But why not cover large graves also?" asked the minister, hardly able to suppress his emotions. "The dust of all his saints is precious in the Savior's sight."

"Very true, sir," responded John, with great solemnity; "but I cannot be sure who are his saints, and who are no. I hope there are many of them lying in this kirkyard, but it would be great presumption to mark them out. There are some that I am gey sure aboot, and I keep their graves as nate and snod as I can. I plant a bit flouge here and there as a sign of my hope, but daurna give them the white skirt," referring to the white clover. "It's clean different, though, wi' the bairns."

STUDY CHARACTER.—On the subject of wisely selecting the features of the lesson best adapted to the wants of classes or individual scholars, Dr. Hall remarks:

One of the first things that an intelligent teacher ought to do after looking at the lesson, is to look over the members of the class, to form an estimate, so to speak, of their capacity for understanding sequences in thought; to look at their circumstances, to consider, for example, whether they are boys or girls, and, if boys, to consider of what age they are, what rank in life, what kind of families they come from, how they are likely to make their way in life, and then, in your own mind, to say: "Now, what part of this lesson ought I to emphasize and to enforce? What direction ought I to give to this lesson, so that it will touch, at the greatest number of points, the thoughts and lives of these pupils to whom I am to bring the word of eternal life?"

The prime idea in Sunday-school work should be to teach ideas to children, to indoctrinate them, to give instruction. Not that we are to omit appeals to their consciences and affections. But it is so easy to beat the Sunday-school up into a foam, if we only have a zealot as a superintendent, and to have all the children crying, and all of them full of experiences, which you know they cannot have! Children in Sunday-school are to be grounded in instruction for a variety of reasons. First, because the children need it; and, secondly, it prevents the bringing in of those ten thousand little clap-trap things that interest children and do nothing else. There is nothing that interests a child so much as real knowledge, wholesome instruction—nothing.—*Beecher.*

Boys and Girls.

Neddy's Ocean.

BY MRS. J. T. THAYER.

This is the way to make an ocean at our house.

In the first place I cork up the drain-pipe in the deep kitchen sink; then I pump the sink full of water; and there, in a twinkling, I have an ocean,

"Blue and boundless as the sky."

What do we do next? Why, Neddy takes a market basket, and I hear him trotting up stairs and down; and by and by he comes back to the kitchen with his basket filled with a Noah's Ark—a box of wooden houses and trees—his wonderful ship, his tin gold-fish, an odd assortment of pebbles, shells and moss, that he collected at Oak Bluffs last summer.

Then Neddy mounts a high chair, close to the sink, while I bring out my low rocker and sit down by the kitchen fire to aid and suggest.

There is so much to be done before one can say an ocean is in perfect condition. "We need a bluff," said Neddy, "and a beach where the ladies can go out bathing, and a little row of cottages along shore, and a big hotel, with

"A flag of our Union,
Oh, long may it wave!"

flying on the cupola."

"That is all nice," I say, and look about for a great flat stone that we use to crack nuts upon, and place it in the water, close up to the side of the sink. "That's splendid," exclaims Neddy, who immediately crowns it with a light-house.

There's a little shelf that juts out over my sink, just on a level with the water when the sink is filled. Neddy strews this with fine white sand and makes a beautiful "shining shore," upon which he carefully arranges his shells and pebbles; and they make a very pretty show, indeed.

"And now," said Neddy, splashing the water with his hoop stick, "see

"The breaking waves dash high
On a stern and rock-bound coast."

The waves did, indeed, come and go on the sandy beach in fine style.

"We need some bathing-houses next, mamma," said Neddy, laying down his stick.

So he took some very small flower-pots and turned them bottom side up on the beach. A forlorn-looking man from Noah's Ark stood in front of one, while Mrs. Noah, or one of her daughters-in-law sat on the beach near the other.

"Sea-bathing will revive their drooping spirits," I remarked.

"What next?" said Neddy. "Mrs. Noah has finished her bath, and is frizzing her hair in the bathing-house."

"Oh! We must send a steamer to Europe," I replied. "I will come down to the wharf and see my friends on board. They are going to Paris, to educate John and Lucy, and to buy French bonnets and dresses."

So Neddy took his ship, so staunch and trim, and brought her up to the wharf. Mrs. Noah was obliged to stop frizzing her hair and act as one of the cabin passengers; while her daughters-in-law, in green, blue and pink traveling dresses, stood on deck beside her, with their handkerchiefs pressed close to their eyes, "crying as if their little hearts would break," said Neddy, "because they are to leave

"Friends, connections, happy country."

Mr. Noah acted as captain, while his sons went as common sailors.

By and by all was ready. The good ship stood prepared to speed on its way.

"May its compass be steady,
Its helmsman be ready,
And its captain be watchful and keen,"

I repeated.

"Good-bye, Mrs. Noah," said Neddy and I in chorus. "Bring us plenty of French candy," continued Neddy.

"And fine laces and jewelry for me," I added. And then the good ship sailed majestically out to sea.

"How natural that was!" said Neddy, delighted, as the ship sailed calmly over the blue waves, until, with a bump, it neared the opposite coast.

"I'll make islands next," said Neddy. "An ocean isn't worth much without islands; and what would poor shipwrecked sailors do without them?"

So he went to my cabinet and selected some beautiful branches of coral, and proceeded to build his islands after the most approved fashion.

He covered his heaps of coral where they appeared above the surface of the water with mosses, flowers, and waving palm trees. A little white cottage stood in the midst of a group of stately palms; and again Mr. Noah was obliged to do duty as governor of the island.

"And now for a storm at sea," said Neddy, fishing up his islands and laying them out to dry on the beach.

So he pumped water through a fine wire sieve, and the rains descended, and the floods came and beat about his ship. The bold captain and his crew had much ado to keep the good vessel from going to the bottom.

But by-and-by, after the sieve was set upon the stove to dry, the sun came out with a brighter gleam and the ship was becalmed in mid-ocean.

Neddy sat down on the shore to angle for his gold fish, and was very successful, for he caught every fish in the sea.

But by this time it was quite evening, and papa was soon expected home to tea. So Neddy packed up his things, saying: "What a splendid time I have had, mamma!" And when all was ready I removed the cork, and the great body of water went whirling and swirling and twirling down the drain.

Just then Neddy heard papa's voice on the piazza, and went out to meet him, while I prepared a dish of peaches for tea.

The Door-Scraper; or, the Force of Example.

A young man who was engaged to teach a school in a small village saw that many of the children, and especially the boys, were very careless about their dress and habits. They played in the road, getting their feet muddy, until the bell rang, when they rushed into school, mud and all, making the room quite filthy. The teacher resolved to correct this want of neatness, and taking a piece of iron hoop, he fastened one end to the door-step and the other to a stake driven in the ground. This made a very good scraper; and as soon as the children saw it, they scraped away vigorously, for it was a new thing to them. That day there was less dirt than usual in the room. The teacher next managed to get a mat, which he placed on the step, that the children might wipe their feet after scraping them. The scholars soon began to take pride in having the school-room clean; and the teacher being encouraged, had the floor nicely scrubbed. This made such a change in the look of the room that the children scarcely knew it when next they entered.

Among the scholars was a little boy by the name of Freddy. His parents were poor and had a large family, and were not very cleanly around their house. When the teacher put a scraper at the school-house, Freddy thought it would be a good idea for them at home. Finding an iron hoop on his way from school one day, he picked it up, and that afternoon his door-step had a scraper. When his father came home he saw the scraper, and cleaned his boots before entering the door. Freddy next obtained the skin of a sheep which had been killed by a dog. Of this he made a door-mat, so there was no longer any excuse for dirty feet or dirty floors in that house.

The first step in the road to neatness prepared the way for others. Freddy's father got some lime and whitewashed the wall, and his mother gave the floor a good scrubbing. With a clean floor and a white wall, the old tin pans and cooking-vessels looked dingy and black; so, in a few days, they were cleaned up, and appeared almost as good as new. The next step was to procure a cupboard to put them in; which was done by getting a neighbor, who was a carpenter, to make it, while Freddy's father cleaned the carpenter's garden. Then the mother thought the floor would look better if it were painted; for they were too poor to buy a carpet. Freddy went at once to a carriage-painter not far off to ask how much the paint would cost. This man, who knew the little boy, got from him the whole story of the scraper and its results, and told him he would give him the paint if he would make him a scraper just like his own.

"Thank you, sir," said Freddy; "mother can take the money and buy the Bible now."

"What Bible?" inquired the man. "A Bible for me to read, night and morning, just like the schoolmaster. I shall be so glad when I get it."

"Why," said the painter, "your mother need not buy a Bible. I have some Bibles to give away, and you may take one home with you if you won't spill any paint on it."

Who can tell how happy that little boy was when he went home with his paint-pots in his basket, and his Bible under his arm! The floor was painted, and the Bible was read, and its lessons practiced; and the family who commenced by having clean feet were not satisfied until, through the grace promised in the Bible, they obtained clean hearts.—*Early Days.*

THE LATE DR. GUTHRIE.—President McCosh, who knew Dr. Guthrie well, gives us in a brief sketch of his life, a fresh picture of his leading traits. This is what he says of his large and tender—we had almost said, in view of the closing sentence, *chicken*—heartedness: "If he (Guthrie) met a nobleman of character on a journey, no doubt he paid him great respect, and suited his conversation to him as he would to a farmer or tradesman. But if he met a widow on the same journey, he would have opened his parcel of provisions, which Mrs. Guthrie had provided for his dinner, and poured them into the lap of the woman. I have seen this, and know I am speaking the truth. On one occasion the provisions were mine, and he rejoiced at the trick he played me in taking away my goodly fowl and handing it to a company of starving children, who greedily devoured it."

"Jesus loves me—that I know,
For the Bible tells me so."

Thus sang a sweet little girl. And she fully believed it. Yes, dear little ones, Jesus loves you. His love for you is even greater than that of your nearest earthly friends. Love that dear Jesus, in return for his goodness. Ask him to accept you, and make you good. He will do it—he is waiting to receive you, and inviting you to come to him just now. Give him your hearts, live in his fear, and when you die you will

"A starry crown receive,
And reign above the sky."

THE LITTLE WEED.—There is a little weed which sometimes creeps into our canals and rivers, which seems very insignificant at first. But if left to itself it grows so fast, and its rope-like stems become so matted that it seriously hinders navigation; just such a multiply evil is one little secret sin suffered to take root in the heart. Look out for little weeds and do not suffer them to grow. Children, beware of them.

AN OLD PROBLEM.—"Mother," said little Herbert, "our teacher has given us a test-question for our review in arithmetic. He said it was original with Sir Isaac Newton, and in his day it was considered quite a puzzle. I hope I can solve it myself, for the question is such an old one. Here it is; do you think I can, mother?"

"There is considerable study in this for a boy of your age; but, with patience, I think you can answer it. But, my son, I know a problem that is more than eighteen hundred years old, and given by a more famous person than Sir Isaac Newton."

"O mamma, please tell it to me, and perhaps I can solve it."

"I will tell you, and you can think about it, my son. When Christ was in the far-off country of Palestine, he gave us all a problem in profit and loss, and also in barter. It is this:

"What shall it profit a man if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

"Think about it, my son."

Now, to all our little readers we say, as did Herbert's mother:

"Think about it, little boys and girls."—*Child's Paper.*

SHE TOOK OUT THE "IF."—A little girl was awakened to anxiety about her soul at a meeting where the story of the leper was told.

One day a poor leper came to Jesus and worshiped him, saying, "Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand and touched him, saying, I will; be thou clean; and immediately his leprosy was cleansed."

Well, this dear little girl, who was anxious, said, "I noticed that there was an 'if' in what the man said, but there was no 'if' in what Jesus said; so I went home and took out the 'if' by my granny's fireside, and I knelt down and I said, 'Lord Jesus, thou canst, thou wilt make me clean; I give myself to thee.'"

My beloved little reader, have you thus come to Jesus? And if not yet, will you come now? Oh! do come to him. He can, he will make you clean—yes, whiter than snow. You are a sinner, and sin is a far worse disease than leprosy. Nothing can take it away but the blood of Jesus. Come to him this very minute. For "behold, now is the accepted time; behold, now is the day of salvation."—*Seeds of Truth.*

"NO FINE."—The young should learn from the following that the violation of God's laws is attended with fearful consequences. The *American Messenger* says:

A man of business was so engrossed with his cares, that he would not rest even on the Sabbath. Half of that day he spent with his clerk over his accounts. The other half in a ride into the country. Monday morning found him unrefreshed, but still driving on after the world as fast as ever.

"Have you heard of the death of Mr. D—?" asked one of him at breakfast. "Ah, no; is he dead? Well, it is very different with me; I am so engaged in business that I could not find time to die." Soon after, having passed into another room, he fell dead on the floor. He must take time at last. There was no returning to his farm or his merchandise. His business he left behind him in the twinkling of an eye. But the great work of his life was undone.

"I have not time," is the common excuse of men in busy life, when urged to think of eternity. But they must take time when sickness comes, when death knocks, then when it is too late.

An Irishman, having been told that the price of bread had been lowered, exclaimed: "This is the first time I ever rejoiced at the fall of my best friend."

NEWS OF THE WEEK.

DOMESTIC.

Texas Items.

We clip the following specials from the News:

LEDBETTER, Nov. 8.—On the night of the 6th instant, about nine o'clock, the houses occupied by Massler and Sass were burned within an hour's time. Two of the houses were owned by H. Ledbetter and one by P. V. Shaw. The losses in goods are from twenty to twenty-five thousand dollars; insurance seven thousand. The Home Insurance and Banking Company, of Galveston, lose \$3000, and the North Missouri Company lose \$4000. Value of houses about \$4000.

CORSICANA, Nov. 10.—Bishop Kavanaugh preached at the Methodist church in this city yesterday morning, to a very large and attentive congregation. Lawyers, doctors, and professional men of all classes, assembled at the sanctuary to hear this able divine. It being a lovely day, our fair daughters turned out in large numbers.

Business continues fair. Quantities of cotton are being shipped over the Houston and Texas Central Railway to your city.

Weather clear and warm.

ANDERSON, Nov. 11.—Major Wm. Stone, one of our best citizens, formerly a member of Gen. J. G. Walker's staff, and late a candidate before the Democratic Convention at Austin for State Treasurer, died of black jaundice on the morning of the 8th instant.

SHERMAN, Nov. 12.—On the train to-day from Hempstead to Dallas were General Augur and staff, en route to Fort Sill, on an inspecting tour. At McKinney we took on board Governor Throckmorton, Col. Irwin and Col. Wheeler, of the Texas Pacific Land Office, who visit this city, like myself, during the Grayson County Fair. The fair, I fear, will not prove very remunerative from what I can learn.

On the whole, Sherman just now presents quite a lively appearance, and business looks quite brisk, though Shermanites say they are but few strangers here.

Much fear is expressed that the panic will retard the completion of the Trans-Continental road, which has been so anxiously expected, and is now completed from here to within twenty miles of Paris.

HOUSTON, Nov. 13.—John Rahl, a well-known resident of Indianola, Texas, who was sentenced to the penitentiary for three years at the last term of the District Court at Indianola, on the grounds of assault with intent to kill, was to-day granted a pardon from Governor Davis. The petition sent in was signed by all the leading citizens of Indianola, and, as we are informed, even by the jury that sentenced him. Although his time has been reduced from years to weeks, we have no doubt that Mr. Rahl imagines he has served his full term out.

WACO, Nov. 14.—The westward bound train on the N. and N. W. railway ran off the track about four miles west of Marlin to-night. The cause of the accident was a broken flange on the box car. About seventy-five passengers were on the train, but all escaped unhurt with the exception of a Mr. J. A. Cavill, formerly of Bryan, and now a prominent young lawyer of this place; but he is supposed to be not seriously injured. He was riding in the baggage car at the time, and that car fell over. He was in the door, or it would have literally crushed him to death; as it was, it only caught part of him. One box car and the baggage car were thrown off the track. The express car was unhurt.

Waco presents a more lively appear-

ance in business this week than at any time since the panic.

Cotton is coming in lively, and prices are advancing a little. There have been 5005 bales shipped from this place since September 1st.

The weather is warm to-night, with a good prospect of a norther before morning.

NAVASOTA, Nov. 14.—Business is gradually improving. Cotton is coming in slowly, and the sales are small, on account of the low figures at which it is selling.

The town is perfectly healthy.

The weather is cloudy and cool, with a light breeze from the north. We expect a stiff norther before morning.

Domestic Items.

NEW YORK, Nov. 8.—Financial matters closed to-day more hopeful than any day this week. The Bank of England has not advanced on discount, as was apprehended. It is believed that the worst is past. Much yet remains to be done to restore confidence. The clearing-house reports in the banks over \$23,000,000 in legal tenders, and nearly \$17,000,000 in coin. Mercantile paper is more salable, and \$385,000 left Liverpool for New York to-day.

The Daniel Drew-Kenyon, Cox & Co. bankrupt case was compromised to-day.

The three trustees appointed in the Sprague case are in a fair way to arrange with their creditors, and save them from involuntary bankruptcy.

WASHINGTON, D. C., Nov. 8.—The American Consul at Havana, Mr. Hall, telegraphs to the Department of State to-day an account of the shooting of American citizens there. He says it was an outrage and a violation of treaty obligations, and has protested for his government, also demanding satisfaction for the acts.

The feeling in official circles here is very heavy against Spain, and action will be taken at an early day.

Congress will be urged to act in the premises without delay.

NEW YORK, Nov. 10.—The week opens on the road to improvement. The Bank of England has not gone up to ten, as was expected. The New York banks now hold \$24,000,000 of legal tenders, and can begin to aid mercantile interests more extensively. Money on call loans goes at 7 per cent.

Greenleaf, Norris & Co. gave notice through the clearing-house to-day of a full resumption. Stocks have improved slightly, and the whole situation looks much better.

NEW YORK, Nov. 11.—The financial situation continues to improve. Banks have over twenty-five millions of legal tenders. Loan certificates are being retired. Money on call loans, six per cent. Good mercantile paper is in demand among loaners.

The Union Trust Company promises full resumption by December 1.

The stock market is looking up briskly.

The meeting of the Clearing-House Association has just adjourned.

The following is a summary of the transactions of the Committee of Nine on Bank Reforms:

1. That no bank shall pay, or procure to be paid, interests on deposits.
2. No checks shall be certified until the full amount is first deposited.
3. Checks upon Associated Banks shall only be received on deposit.
4. Checks will be taken at the depositor's risk, and collected through the clearing-house.
5. Checks which are not good will be returned to the depositor the day following.

NEW YORK, Nov. 12.—The financial situation continues to improve. Good news from London. American securities advancing; minimum rates remain at 9 per cent., with bank gaining in bullion; New York banks holding over twenty-six million legal

tenders. Money easy, at 5 to 6 per cent. on all loans. Foreign exchange improved. Exports good; stock creeping up. Dry goods trade improving.

Claffin & Co. are closing out six millions of stock to cash and thirty day buyers; bids lively.

NEW YORK, Nov. 13.—News from London continues good. Gold is still coming to America for produce, without causing any further advance by the Bank of England. Private cables also report Continental news highly favorable. Foreign exchange fair, and exports extensive. New York banks now hold over twenty-seven million legal tenders. Money easy on all loans at five per cent. Mercantile paper in much better demand. Stocks advancing all along the line. Index in Lake Shore at 67.

The execution of fifty-three of the Virginus passengers has caused rapid work in the Philadelphia and Brooklyn Navy Yards. War cloud slight.

NEW YORK, Nov. 14.—Finances are improving. The Bank of England discount rate is the same as yesterday, with a gain to-day of one hundred and nine thousand pounds bullion. Foreign exchange is in good demand. Gold is climbing up. The New York banks are gaining legal tenders daily, and also in national bank notes and coin. Prime mercantile paper, 12 per cent.

There is no truth in the report that an officer of the Missouri, Kansas and Texas railway is a defaulter to the amount of \$600,000.

WASHINGTON, Nov. 10.—The capture of the Virginus was under the decree of the Captain-General of 1869. One of its articles provided that on the high seas contiguous to that of the Island, the Spanish cruisers were to watch such vessels as might be denounced; but in consequence of the strong protest of the Secretary of State, the Captain-General said, in view of the determinations adopted by the government of the United States, and at the same time to relieve legitimate commerce from all unnecessary interference, he had concluded to modify the decree, and omitted this objectionable article.

No new facts in relation to the Virginus have transpired to-day. The Department of State and Minister Sickles are in telegraphic correspondence on the subject. The Spanish government claims that it has acted in good faith by asking a delay of punishment of the passengers and crew of that vessel, and regrets its telegram was not received in Cuba before the execution took place.

Minister Sickles states that the Madrid government had no intimation of the execution until after it occurred. Mr. Hall informs the Secretary that he has taken the necessary steps to learn all the particulars.

NEW YORK, Nov. 13.—The news received here yesterday was to startle in its character, not only from atrocity, but from the fact that the Cuban authorities were ordered by the Madrid government to stay further executions, created at first in official circles doubts as to its being truth; but they have now been removed, and while credit of good faith is given to the Madrid government, emphatic condemnation of the Cuban authorities for their swift vengeance and disregard of the commands of the home government is everywhere expressed.

The Secretary of State yesterday, on receipt of a dispatch announcing the wholesale execution at Santiago de Cuba, telegraphed to Consul General Hall, at Havana, to instruct the Vice-Consul at that port to inquire into the matter, and to enter our earnest protest against the haste of the trial, in face of the orders of the Spanish Government for delay until a full examination could be made into all the facts attending the capture of the Virginus.

Mr. Hall replied that the Vice-Consul had already entered a protest in the strongest terms against the proceedings, but this action was seriously obstructed by Spanish officials, all avenues of communication being closed against him.

The *Spn* says that Spanish residents in this city report that every soul on board the Virginus was executed; accordingly, not an American witness of the affair was left alive.

WASHINGTON, Nov. 14.—Special dispatches to the North indicate that the Navy Department is very active, and will soon have a powerful fleet in Cuban waters—not as the dispatches represent, for active hostilities, but to protect our shipping and overawe the volunteers, thus aiding Spain to restrain them. One of these dispatches concludes:

"The attitude of the administration with reference to the Virginus affair is not one of opposition to the present Spanish Government. It seeks to become an ally of Spain, to help her crush the perpetrators of barbarities, which have been an almost daily occurrence in Cuba for several years. As far as the State Department is concerned, there is nothing to indicate that it has any desire that the end should be the breaking up of slavery in that island, but that bloodshed might be stopped.

PORTSMOUTH, N. H., Nov. 13.—By order from the Navy Department, all the sailors on board the United States receiving ship Sabine, at this station, were this morning dispatched to New York for service on United States vessels in Cuban waters.

FOREIGN.

LONDON, Nov. 8.—The withdrawal of three-quarters of a million dollars specie from the Liverpool branch of the Bank of England, for shipment to New York, caused an advance in the rate yesterday.

The City of Richmond, from New York for Liverpool, Oct. 25th, is several days overdue.

MADRID, Nov. 8.—Senor Casteller and Gen. Sickles were closeted yesterday.

BERLIN, Nov. 10.—Royal decrees have been promulgated relieving Von Roon of the presidency of the Prussian Ministry, and appointing Prince Bismarck in his place, and Herr Camp-hauser Vice-President.

LONDON, Nov. 10.—Erie 3½. Exception rates for advances, of from 10 to 13 per cent., have been charged both at the Bank of England and on the street to-day. There are many rumors of failures.

The Carlists continue to claim a great victory at Miranda. They report that Moronez was driven from the vicinity of Estella to Lose Arcoz. On the other hand, General Maronez, in his official reports to the Spanish Government, states that he passed two nights on the ground previously held by the enemy.

The steamship City of Richmond was spoken November 4th, with both engines broken. All on board well.

PARIS, Nov. 13.—The Committee on Prolongation has adopted the proposal of M. Casimire Perrier, that the law prolonging the powers of President McMahon for years beyond the duration of the present Assembly become part of the constitution, after constitutional bills are voted on.

MADRID, Nov. 13.—The insurgents' forts at Carthagena have opened a heavy fire both upon the land and naval forces of the government.

The government has instructed the consuls at Havana and Santiago de Cuba to watch the proceedings against the captives of the Virginus, as the government has been informed that one of the captives is a subject of Great Britain.

ANSWERS TO CORRESPONDENTS

From Nov. 8, to Nov. 15.

- Rev O A Fisher—2 subscribers.
Rev J S Lane—1 subscriber and 1 renewal.
Rev J J Shirley—\$2.20 and 1 subscriber.
Dr T G Ridley—Obituary.
H A Anderson—\$2.10.
Rev Thos M Smith—Communication.
H F H—Communication.
Rev O M Addison—Copies of paper of October 22d were regularly mailed to Owensville.
O Fisher—\$6 gold was received.
Rev F M Stovall—Communication.
James Hally—Please advise us of your former postoffice, and we can make the change.
Rev O M Addison—\$1 and communication.
John M Monk—Paper will be sent.
H C Williams—\$2 and 1 subscriber.
Virginia Duval—Communication received; referred to editor.
Rev J S Clower—\$1.10.
G H Stovall—Communication.
Rev D C Robinson—1 subscriber.
J B Arnett—\$2.20.
Mrs E A Carson—Obituary.
Rev R S Finley—Communication.
Bates & Lucke—Communication.
Rev C J Lane—Communication.
Rev C W Thomas—Paper will be sent.
Rev O A Shook—1 subscriber.
Rev N A Duckett—1 subscriber.
J A Crough—Change made.
Rev Wm A Sampey—1 subscriber and communication.
Rev E Couch—\$1.
M C Rankin—Change made.
Mrs Eureka Thrall—Obituary.
J S Aiken, Elmo—\$2 Paper continued.
T H B Anderson—Communication.
Rev J W Field—Obituary.
Rev W R D Stockton—1 subscriber.
R H H Burnett—Communication.
Letter referred to Brother John.
Thos Creiger—Change made.
Rev T W Fleming—Change will be made.
John M Castell—Communication.
J R Randall—\$2.
J W DeVilbiss—Obituary.
Rev John W Stevens—Communication. Please act as agent.
Rev M C Field—3 subscribers.

Huntsville District.

- Fourth Round.
Anderson cir., at Anderson, Nov. 15, 16.
Bryan sta., Nov. 22, 23.
Huntsville sta., Nov. 29, 30.
J. M. WESSON, P. E.
Galveston District.
Fourth Round.
Spring creek, at Hockley, Nov. 21.
Spring mts., at Union Hill, Nov. 22, 23.
St. Johns, Nov. 28, 29.
St. James, Dec. 2.
Hempstead, Dec. 4.
Stearns chapel, Dec. 6, 7.
Bay mission.
Brethren will please prepare all the statistics required by the Discipline.
B. D. DASHIELL.

San Antonio District.

- Fourth Round.
Cibola, at Selma, Nov. 22, 23.
San Antonio, Nov. 29, 30.
The pastors of the Medina, Kerrville and Uvalde circuits, have been notified of the appointments for their several charges.
B. HARRIS, P. E.
Chappell Hill District.
Fourth Round.
Independence, at Rock Island, Nov. 22, 23.
Giddings, at Hickory Grove, Nov. 29, 30.
The Chappell Hill quarterly conference will embrace Saturday and Sunday, 6th and 7th of December.
H. V. PHILPOTT.

Austin District.

- Fourth Round.
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 conjectural 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.

OBITUARIES.

HARRINGTON.—Whereas, the great Author of man's being has seen fit to call from this stage of existence our medical brother, Dr. D. H. HARRINGTON; and, whereas, we are profoundly pained to add his name to the list of the recent dead of our profession in this county,

RESOLVED, We deplore his death as an event deeply to be lamented, not only by us and his immediate friends and acquaintances, but by all lovers of truth and science, of which he was a zealous friend and advocate.

RESOLVED, We now here tender our sincere sympathy to his bereaved wife and family, pointing them to his past life of usefulness as a sure token of the reward he is now enjoying in his higher and most sublime life.

RESOLVED, That in respect to his memory, we, his co-peers, wear the usual badge of mourning for thirty days.

RESOLVED, That we request the publication of these resolutions in the TEXAS CHRISTIAN ADVOCATE.

- R. B. FANCHER, M.D.,
R. S. POOLE, M.D.,
J. T. OLSYAM, M.D.,
A. FOY BROWN, M.D.,
J. S. SNEILING, M.D.
Committee.

TRULY.—Sister HANNAH TRULY, relict of Rev. Jno. H. Truly, was born in Warren county, Mississippi, March 16, 1809; was left an orphan at four years of age, and brought up as an adopted daughter by Mrs. Calvert; became a subject of Divine grace at the early age of fourteen; was born anew, and united with the M. E. Church, South, in whose fold she died.

She was married to Rev. Jno. Truly in 1823, who died, leaving her a widow, in 1855. About six years ago Sister T. moved to Collin county, (of this State,) and died at the residence of her son-in-law, Rev. J. L. Angell, April 16, 1873.

Sister Truly was an earnest, faithful Christian. She lived near to God, and when he called her away, she was found waiting. She died in triumph, rejoicing, even in the depths of the river. Being visited by Bro. J. E. Sherwood a short time before her death, when her daughter spoke of their being alone, she said: "No, daughter, not alone, for God is with me!" When Bro. S. sang the song:

"Oh, come, angel band!
Come around me stand;
Oh, bear me away on your snowy wings
To my eternal home!"

her spirit, pluming its wings for the flight, burst forth in rapturous exultation at the prospect of speedy relief and triumph! With the Savior she loved, "she rests from her labors," and awaits for "the full adoption"—the redemption of the body. May our last end be like hers.

A. H. BREWER.

BURROWS.—JOHN P. BURROWS, the only son of the late Rev. Geo. W. and Mary Jane Burrows, died at the residence of his mother, on the 11th day of August, at 2 o'clock in the morning.

John was born in January, 1859, and was, at his death, in his fifteenth year. He professed religion at a meeting held by Bro. Glass, I think, in August, 1872, and joined the M. E. Church, South. He was a noble example of a consistent Christian boy. The writer has been with him at frequent meetings for Christian worship, and, I believe, that he enjoyed as much of the spirit of religion as any boy I ever knew. I was not present when he died, but I have no doubt but when the Master called, little Johnny Burrows was ready. Oh God, protect the soulless mother, and cheer her lonely hours! He has three sisters. May mother and sisters, when the summon comes, be likewise ready.

W. S. COMPTON.

CHALK.—RONA, daughter of Rev. J. W. and M. E. Chalk, was born November 14, 1871, and died of croup at Pilot Point, October 13, 1873.

Rona was a remarkably precious child—sprightly, lovely, and intelligent. These characteristics were observed by all who knew her. Well might Brother and Sister Chalk have indulged in the fondest anticipations of the noblest specimen of womanhood in her—in the event she had lived to maturity. But, alas! how soon our earthly hopes may be blighted! About fifteen minutes before she died she seemed conscious of her situation. Her pa having walked out of the room, she said: "Where is pa, where is pa?" Seeing her ma was much distressed, she said: "Hush, ma! hush, ma! Don't cry! The many friends of our beloved pastor and family will doubtless shed the tear of sympathy, praying the God of all grace to sustain them. May they realize in heaven the goodness of God in this mysterious providence!"

A. R. CRAVEN.

WALLER.—Miss ANNA M. WALLER, daughter of Judge E. Waller of Waller county, Texas, died on the 5th of October, 1873, in the fullest triumph of Christian faith.

She was in the 23d year of her age, and

nature had developed her into one of the most beautiful young ladies that it was ever my good fortune to look upon, and when grace united its charms to natural beauty, and adorned her with that meek and quiet spirit of the gospel, it gave her a loveliness that made her the idol of all who knew her. She professed religion more than a year ago, and united with the Methodist Church, and since that time has given the fullest assurance of her devotion to her Divine Master.

Her illness was serious from the first, but gave her no alarm. She was calm and resigned to the will of her Heavenly Father, and endured her sufferings with such great patience that we often thought she was better; but soon we were undeceived by the sure marks of death. Her doctor told her she must die, but it gave her no alarm, for all was well. She took his hand, and told him good-bye, as she did the many weeping ones that stood around her bedside, asking God's blessing upon them. All sorrowed but her; she rejoiced. She was in her senses to the last. But a few moments before the breath left her, she looked at her brother, and said: "Take care of my papa!" which were her last words.

But few that were present had ever witnessed the glorious triumphs of Christianity over death, and the effect was powerful. Nearly every one that witnessed her death determined that their last end should be like hers, and then and there resolved to be Christians; and on the next Sabbath, at her funeral service, seventeen came forward and united with the church. Though dead, she yet speaks; and while her blood-washed soul shall join in raptures of joy around the throne of God, long will her memory live in the hearts of her dear relatives and friends she has left behind her; but we sorrow not as those who have no hope.

Thou art gone to the grave; we no longer behold thee,

Nor tread the rough paths of the world by thy side,

But the wide arms of mercy are spread to enfold thee,

And sinners may hope since the sinless has died.

G. D. PARKER.

CAPLIN.—SARAH ANN ELIZABETH CAPLIN, wife of Reuben Caplin, died August 7, 1873.

Sister Caplin has only been a member of the church thirteen months. She died in the full triumph of a better world, leaving a husband, and two children, and many friends to mourn, though their loss will be her gain. May the blessings of God rest with the family and friends.

WM. DEASON.

TURNER.—Died, in the city of Houston, on the 28th of October, Mrs. PERMELLA M. TURNER, late the consort of Rev. James M. Turner, a superannuated member of the Texas Conference, in the sixty-second year of her age.

Mrs. Turner, formerly Miss Harris, was a native of South Carolina, but moved, in early life, to the State of Mississippi, where she was married to her late husband in 1835. She professed religion in 1838, and joined the Methodist Church, of which she remained a member until her death. Her end was peace. She leaves three living children out of a family of eight.

R. T. KAVANAUGH.

HOUSTON, Oct. 30, 1873.

SIMMONS.—Sister MARY SIMMONS was born in the State of Alabama, November 25, 1822. Her maiden name was Glass. She was a sister of Hiram and Thomas Glass, ministers in the M. E. Church, South, favorably and affectionately known.

Sister Simmons embraced religion and joined the Methodist Church in October, 1836. December, 1839, she was united in marriage to J. R. Simmons, and moved to Mississippi, and from thence to Texas, in 1850. The writer formed her acquaintance on the Hallettsville circuit in 1871. She was under my pastoral care for nearly three years. About the 15th of September she was prostrated with bilious fever, and died September 26, 1873.

Sister Simmons was one of the best of women. As a wife, she was dignified and prudent; as a mother, loving and affectionate; as a neighbor, she was universally beloved. She spent a large portion of the present year in waiting on the sick, and ministering to the afflicted. Her noble heart was ever moved toward the needy. She had a strong and living faith in God through Christ; and when in the twilight of time, she said to her weeping husband, children, and numerous friends: "Dry up your tears; my peace is made with God; all is well!"

A few years since, only a short distance from where Sister Simmons died, old Father and Mother Glass, her parents, fell asleep in Jesus, leaving a glorious testimony of their happy exit from time to eternity. Oh, how consoling the thought of meeting and recognizing our loved ones in glory!

JNO. F. COOK.

WHOLESALE PRICES CURRENT.

Corrected Weekly.

Quotations in Currency, unless Gold is specific

Table listing various commodities and their prices, including Bagging, Building Material, Coffee, Cotton, Flour, Grain, Hardware, Hides, Hay, Lumber, Molasses, Oils, Provisions, Sugar, and Tallow.

H. SCHERFFIUS, HOUSTON, TEXAS, Agent for PRATT'S COTTON GINS,



Stoppie's Iron Screw Cotton Press, STRAUB'S CORN AND WHEAT MILLS, Coleman's Corn and Wheat Mills, BUCKEYE MOWER AND REAPER, STEAM ENGINES, AND SAW MILLS, HORSE-POWERS, CANE MILLS AND EVAPORATORS.

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.

GALVESTON, HOUSTON AND HENDERSON, RAILROAD. ON AND AFTER MARCH 24th (Sundays excepted)

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.

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

In bringing the "Arrow Tie" before your notice the coming season, we feel that the large demand in the past, coming from every part of the country, makes further advertisement almost unnecessary.

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

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

'A. P. LUFKIN, Supt. Southern Cotton Press Company's Presses FACTORS' COMPRESS, MERCHANTS' " NEW WHEARF " Galveston. Governor Lubbock also says: OFFICE OF THE PLANTERS' PRESS CO., Galveston, May 19, 1871.

Agents Wanted! Big Pay! GRAINS for the GRANGERS. Discussing all points bearing upon the farmer's movement for the emancipation of White Slaves from the slave power of monopoly.

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A WATCH FREE. Worth \$25, given gratis to every live man who will act as our agent.

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

BRINLY PLOWS. Have taken over 300 Premiums at Fairs throughout the South. Send for illustrated Catalogue with Price List, and certificates of planters who use them.

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Guarantee Capital, - - - \$245,700.00 OFFICERS:

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NO LOCALITY IS MORE HEALTHFUL. The Faculty is composed of six gentlemen and four ladies, besides matrons, etc. The standard of scholarship is high.

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

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

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

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

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Bagging and Ties advanced to our patrons at current rates, free of commission. Liberal advances made on consignments of Cotton Wool, etc., in hand or Bill Lading therefor.

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

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

On and after March 24, 1873, Passenger Trains will run as follows: Accommodation Arriving at Red River City at 8:50 a. m. next day; at Austin 6:15 p. m. same day, and at Waco 7:45 p. m. same day.

Passengers for Waco must take Accommodation Train leaving Houston at 9 A. M. The above Trains make the following connections, viz: At Hearne with International Railroad daily (Sundays excepted) North at 3:30 p. m. and 3:45 a. m.; South at 12:10 p. m. and 11:15 p. m.

TRUE MERIT APPRECIATED. "Brown's Bronchial Troches" have been before the public many years. Each year finds the Troches in some new, distant localities, in various parts of the world.

For through rates of freight, apply to A. ANGUS, Northern Agent, Red River City, Texas, and H. L. RADAZ, Western Agent, San Antonio. J. DURAND, General Sup't. Gen. Fr'ght & Ticket Ag't. jan22 tt

