

# Christian Advocate.

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

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[WHOLE No. 1069.]

## Texas Christian Advocate.

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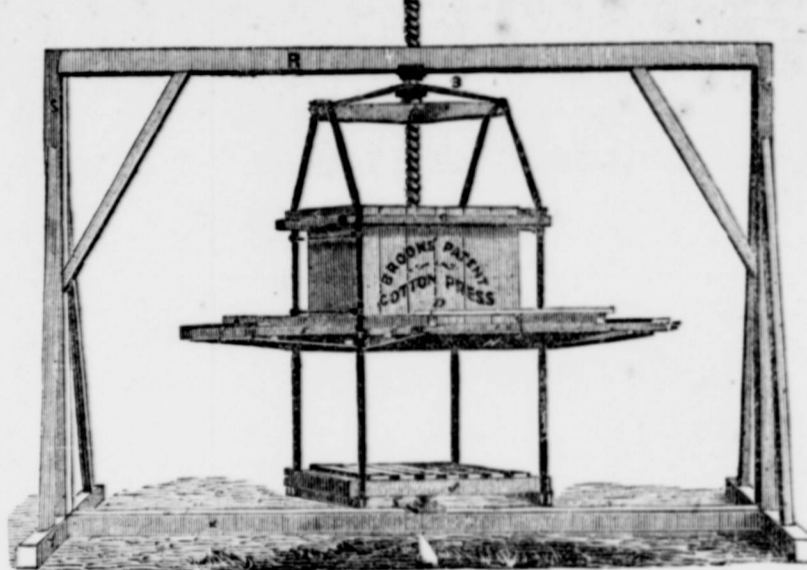
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E. E. WILEY, President.

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# Christian Advocate.

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

VOL. XXI—No. 29.]

GALVESTON, TEXAS, WEDNESDAY, DECEMBER 3, 1873.

[WHOLE No. 1069.]

## TO MY SAINTED MOTHER.

BY J. T. SMITH.

I know that thy sufferings forever are ended,  
Thy spirit now lives in the home of the blest.  
When upward it soared, 'twas by angels at-  
tended,  
While winging its way to the haven of rest.  
The halo of glory that lit up thy features  
Betokened the transit while losing thy breath,  
For God sends an angel to comfort his creatures  
While passing "the valley and shadow of  
death."  
Through faith I look up—though my bosom is  
heaving—  
To the bright, shining shore, where no sorrow  
or wall  
Will ever be heard, and no sighing or grieving—  
Where hope anchors safely within the bright  
veil.  
Then why should I grieve for my mother de-  
parted,  
Or wish for her back to our hearthstone again?  
'Tis a weakness in me, for I feel tender-hearted,  
And tearful bereavements like this give me  
pain.  
My feelings are tender, they throb with emotion,  
They ebb and they flow like the wild ocean  
wave;  
My sorrowing heart is oft stirred with commo-  
tion  
For mother, beloved, who sleeps in the grave.  
But hope cheers my bosom, though tear-drops  
are starting,  
Though shadows may darken my pathway  
awhile—  
With patience I'll try to endure the sad parting,  
Believing I'll meet her again with a smile.  
Yes, when all earth's dark, gloomy shadows are  
lifted,  
And I shall have faithfully fought the good  
fight,  
Then clouds that would gather around will be  
lifted,  
And we'll meet again in the regions of light.

## Our Material Resources.

### Immigration.

The annual current of immigration which for more than twenty years has each returning autumn set up from the older Southern States to Texas is now in full tide; while that heavy cross current which has sprung up from the Northwest to Texas since the war is now pouring in a perfect flood of emigrants. It is from these two prolific sources that Northern Texas is now being rapidly peopled, and these we maintain are the very best emigrants the world affords.

The German immigrants who settle in our coast cities and in Western Texas are a hardy, economical, and industrious people; but they are of a race of deep prejudices and fixed habits, whose national peculiarities and distinctive views cling to them from generation to generation.

The immigrants who come to Northern Texas are not only of our own race, but possess our habits, customs, and ideas, because they are of us, and we are of them. It was their fathers and mothers, and sisters and brothers, and grandfathers and uncles, who were the pioneers of Texas—the veterans and statesmen who founded this great State of the Southwest. Texas is not only geographically the State of the Southwest, but it is peculiarly the home of the people of both the South and West.—*North Texan.*

**RUSK COUNTY.**—The health of the people of the county good; crops turning out well; people intend raising their own hogs in the future; are going to plant more grain; make their own sugar and molasses; live better, and thrive more.—*Henderson Times.*

### Prices of Cotton.

A correspondent writing upon other matters, asks, at the close of his letter, our views as to the course cotton prices will take. As the subject is one of general and special interest to our readers, we give it for what it is worth, claiming no special far-seeing ability or prophetic ken.

From the best sources of information at our command, it appears that the supply of cotton for 1874 will not exceed that of 1873. Other things being equal, then, the average price for the coming year ought not to fall below that of the present year. Just now speculation, "rings," illegitimate banking operations, and the host of other abominations which centre in New York, have depressed the price of cotton much below the average of last year. The refusal of the New York banks to discontinue the use of "certified checks," implying secret and illegitimate use of currency, together with an unnatural prolongation of the "panic," leads to the suspicion that the present scarcity of money is prolonged by moneyed parties in the North for special purposes, prominent among these, a lowering of the price of cotton. If this suspicion is well-founded, we may anticipate a continuation of low prices until a large part of the cotton crop passes into the hands of these speculators, who will then hold for high prices. The price may not rise before spring, if this is the true interpretation. If, on the other hand, the present is simply a *financial panic*, not a *manipulated* one, confidence may be restored before a great while, and prices go up. We rather incline to the opinion, however, that *rascality* is at the bottom of it and controls it, and should not be greatly surprised to see prices go still lower, and remain low for many months.

What a pity the farmers of the South have not raised provisions at home—lived within their means, and worked within their means, instead of giving "liens." Had they done this, they might now snap their fingers at the "rings." This is the lesson of the hour. Who will heed it?—*Southern Cultivator.*

**THE COLUMBUS RAILROAD.**—A private note from Louis Giraud, engaged with Mr. Converse in locating the line of the Columbus Railroad, dated at the Engineer's Camp, near Seguin, Nov. 2d, says: "We expect to be on the Guadalupe river in a very short time, and probably to San Antonio by Christmas. The grading is completed to five miles this side of Peach creek, but since the death of Mr. Samuel Fry, has been partly suspended. The 'track' has passed the East Navidad already, and probably has reached Schulbery station, about one and half miles south of High Hill, (twenty miles from Columbus.)"

On the 4th the Austin City Gas Light and Coal Company was organized with a capital of \$100,000. Dr. W. C. Phillips was elected President; Col. E. M. Shands, Secretary. This company has secured from the city council the exclusive privilege for twenty-five years. They are to commence work inside of twenty days. Sylvester Watts, of St. Louis, has the contract, and takes the majority of the stock.

**HOW TO SLAUGHTER SHEEP.**—A writer in the *National Live Stock Journal* says that it is not the wool but the intestines that causes the unpleasant taste in mutton; therefore, to avoid it, be sure that the sheep is not warm, or heated, or any way unusually excited just before slaughtering. He gives the following directions for killing and dressing: "As soon as the sheep is caught hold of let his throat be cut immediately. Then make an incision in the chest near the heart, and another near the crotch above the smaller intestines, that the air may escape as he dies. Dress such portions of the quarters and abdomen as will allow the immediate opening of the mutton without the soiling of the flesh by the tag and dirty locks. When thus dressed, the carcass may be rolled up in the pelt with the wool next to it, and no unpleasant taste will be communicated to it."—*Ohio Farmer.*

We are happy to learn from our farming friends that an unusual quantity of wheat has been sown. If next year is a favorable one to the wheat crop, the greatest abundance of bread stuff will be produced for ourselves and a heavy immigration. This is a step in the right direction; and again we repeat let us raise our own supplies, and a large surplus for emigrants, and then put the balance of the labor into cotton, instead of raising nothing but cotton and a little corn, and then consuming more than the net proceeds of the cotton in buying bacon, lard, butter, and flour, from the Northwest, as has long been the custom of many of our farmers. A mixed crop is the safe one; let us produce our own supplies first, then what cotton we can, and the proceeds thereof will be clear profit.—*North Texan.*

While the farmer has his mind, in the main, on making improvements on his farm which are of practical use, which return profits in cash, it will not be wise to forego those which pay in the gratification they afford to the finer instincts of our nature. The farm should be made beautiful as well as fertile; it should have trees for ornament and shade, as well as for growing fruit or timber. Grounds around the dwelling, walks leading to and from it, a garden adjoining, are needful to a complete farmer's home, and they should be so laid out, constructed and kept, that they shall minister to the innate love of the beautiful and picturesque, as well as meet the practical uses for which they are designed.

**BLANCO.**—A correspondent writing to the *Herald* from the town of Blanco, the county seat of Blanco county, under date of Oct. 26, tells us that the town and county are filling up, and the valley in which the town is situated, "when we get it well improved," will be a little paradise. We have good health, good water, and fine grass. We have three steam mills going up within one mile of town, and we believe they will do well. We have church every Sabbath; also Sabbath-schools and common schools, one hundred and fifty children in each of our schools; all kinds of shops going up, and we think we are good for near four hundred bales of cotton for this crop.

**THE FREIGHT RATES MADE RIGHT.** For some time the freights on cotton by the Central road have been out of proportion from Waco with Dallas and other places, resulting in a serious drawback to the business of our city. In view of this, a meeting of our citizens was held, and a committee appointed to go to Houston and lay our just cause of complaint before the authorities of the Central, and ask that the scale of freight rates be corrected. It affords us pleasure to announce that the committee have been successful, and that the authorities of the Central Railway Company have agreed to equalize the rates on cotton between Waco and Corsicana, and approximately with Dallas. This arrangement will secure a better price for cotton here, and puts the best shipping and trading point for our county friends back at Waco again.—*Exchange.*

The greater portion of the immigrants passing our city are from Kentucky and Tennessee. We are immediately on the great line of travel pursued by the emigrants, who, crossing the Mississippi river at Memphis and other points, come across the State of Arkansas, and enter Texas at Texarkana, or at the mouth of Mill creek. This is the great overland route of the Kentuckians and Tennesseans, who seek homes and fortunes in the great Southwest. No better population ever entered a new State; and not a day passes that does not bring scores, and often hundreds of them into Texas.—*North Texan.*

The great West may be better appreciated from the following statistics: There are eleven Territories, two or three of which are twice or three times as large as New England. Colorado is thirteen times as large as Massachusetts, while Dakota and Arizona are half as large again as Colorado. The eleven Territories contain over one billion and a quarter acres, exceeding by nearly two hundred thousand square miles the aggregate territory of the present admitted States of the Union. The territory of Alaska contains 369,259,600 acres.

Messrs. Moore and Doster have just returned from Bosque county, where they have been purchasing land. They speak in glowing terms of the country through which they passed, and say there is no grander scenery anywhere.—*Gatesville Sun.*

The grasshoppers, the past few days, have been exceedingly numerous; but the late norther has driven most of them further south. The wheat crop, it is said, will not suffer by their presence.—*Gatesville Sun.*

Immigrants from different parts of the State and from other States are flowing into this and adjoining counties, and securing homes on our rich prairie and valley lands. To all who wish to settle in a healthy county, and get homes of good land cheap, we say come to Coryelle, Hamilton, Comanche and adjoining counties.

**LAMAR COUNTY.**—The *Chartist* of the 20th says: "The force on the railroad between this place and Honey Grove has been increased so that a mile a day of the track is being laid.

## Our Outlook.

## SOUTHERN METHODISM.

—The following is taken from the *Nashville Advocate*:

The Los Angeles Conference held its session at San Bernardino, Oct. 23-27. Bishop Doggett presided. Abram Adams was Secretary. We are obliged to him—our old friend and former presiding elder in the Alabama Conference—for prompt and correct reports of the session. Four remain on trial; R. G. Franklin, discontinued; C. W. Harris, admitted into full connection; T. Brown, re-admitted; A. M. Campbell, Isaac G. Parks, received by transfer from the North Georgia Conference; I. G. Parks, C. W. Harris, elected and ordained deacons; J. W. Allen, elected and ordained elder. White members, 769—last year, 735; colored, none—last year, 5; local preachers, 15—last year, 15. Infants baptized, 48—last year, 70; adults, 32—last year, 61. Sunday-schools, 11—last year, 12; teachers, 71—last year, 56; scholars, 483—last year, 438. Collected for claimants, \$132.75—last year, \$130.77. For missions, \$350.15—last year, \$130.77. The next session is to be held at Carpinteria, Santa Barbara county, California.

—The Holston Conference, at its late session, adopted the following resolutions:

*Resolved*, That this conference, through their delegates, do memorialize the General Conference to assemble in Louisville, Ky., in May, 1874, to enact a law for the election of superintendents of Sunday-schools.

*Resolved*, That in the opinion of this conference, Sunday-school superintendents should be nominated by the preacher in charge, and elected by the quarterly conference annually.

—We notice that laymen of the Methodist Episcopal Southern Churches in Louisville, Ky., are arranging to entertain members of the Southern Methodist General Conference which meet in that city in May next.

—The New Orleans *Christian Advocate* adorns its columns with a handsome picture of Centenary College, and says: "The engraving does not flatter in the least, but gives a tolerably good idea of the spacious buildings and beautiful situation. We believe the quarantine which the Jackson authorities have enforced for some weeks back has been removed, and that there is now no let or hindrance to the entrance of students from anywhere. Now is the time to send the boys forward. Times may be hard and money scarce, but this matter of education can not be delayed. The boys do not stop growing, and the time for educating them will soon be past. The loss of a few months or a year to a boy in his teens is often irreparable. With reference to Centenary, and all of our institutions of learning, we would urge our people to a prompt and generous patronage. We can as well afford to stop eating as to stop educating our children. The schools must be kept up, and our young people must have the advantages of thorough culture."

## NORTHERN METHODISM.

—STATUS OF THE LOCAL PREACHERS.—After the dedication of the Embury monument, at Cambridge, a few weeks ago, the Local Preachers' Association adopted the following resolution:

WHEREAS, The local preachers of the Methodist Episcopal Church have no defined relation in the church, and consequently no representation in the General Conference; therefore,

*Resolved*, That we memorialize the General Conference of 1876 to define their true position and relation to the church.

Last year there were 11,582 local

preachers; this year there are 11,934; increase, 352. The one hundred and seventh anniversary of the introduction of Methodism into America was celebrated on Sunday, in the "old John street" Methodist Episcopal church, the cradle of the denomination in New York City.

## WESLEYANS.

—The *London Quarterly Review*, in an article upon the recent English Wesleyan Conference, says: "At the conference of 1872, a resolution, introduced by Rev. T. Bowman Stephenson, relating to lay representation, was with several other matters referred to a committee of the ex-presidents, which reported at the conference this year. A committee of ex-presidents, though likely to embrace men of experience, wisdom, and caution, was not likely to be distinguished by a very progressive spirit, or to view with favor any proposed modification of the present system. Accordingly, on the question of lay delegation, they "gave no sign," simply expressing the opinion that no action in this direction was at present advisable. But the question was not allowed to drop. It was discussed at considerable length in the conference, and received favorable expressions of opinion from unexpected quarters. The younger ministers are generally favorable to some plan of lay representation, and nearly all regard it as inevitable."

—The *Methodist Recorder*, of October 17, under the head of United Methodist Free Churches, says: "A fine new organ has been put in the large chapel at Redruth, at a cost of £500, the whole of which has been raised. Dr. Wesley, of Gloucester Cathedral, presided at the opening, and spoke in high terms of the instrument." We should like to know who this Dr. Wesley is. Is he a son of the late Dr. Charles Wesley, Chaplain to the Queen, and grandson of our poet? We wish the *Recorder*, or Mr. Stevenson, or some one else, would trace out the posterity of the Wesley family, and show us who and what they are.—*Exchange*.

—The Rev. Dr. J. H. Rigg, of England, lectured before the students of Drew Theological Seminary, on Friday, October 24, on "Habits of Theological Study." A large audience listened to him with great interest. He was followed by the Rev. Mr. Aikman and Dr. Ridgeway.

## CONGREGATIONAL.

—The relative strength of the membership of the Connecticut Congregational Churches does not vary greatly from year to year. For 1872-3 the additions have been about three thousand, losses by dismissal, death, etc., twenty-six hundred. The rather large proportion of one hundred and thirty-five were expelled. The State has 295 churches, with 148 pastors, 97 stated preachers and 50 vacant pulpits. Parsonages are owned by 178 societies. Salaries run from \$300 up to \$6,200. The average cost to each member for current parish expenses was \$17.01; contributions for charitable purposes averaged \$5.50 per member. The accommodation in the churches has increased seven per cent. in ten years. These are some of the principal figures read at the last meeting of the State Association held at Middletown. Its moderator was ex-U. S. Senator Lafayette S. Foster.

—A new departure has been taken by the Congregational Church at Iowa City, Rev. W. E. Ijams pastor, in its determination to set aside the Confession of Faith under which it was organized. In its place, as we learn from the *Advance*, it has adopted for the admission of members a short and simple formula, which is a slight variation of the Apostles' Creed, retaining all its essential doctrines and its personal structure, and has also adopted

the Confession of Faith of the Iowa State Association. To this full confession no assent is to be required as a condition of membership. It is designed to set forth in detail the views held, in general, by Congregationalists, and to express the sympathy of this church with those views. As Mr. Ijams puts it, the Iowa city Church declares by this movement, that Christian character is the only proper condition of membership. This church is unusually united and prosperous.

## CATHOLIC.

—The Old Catholic Congress, at Constance, began September 12, and closed on the 14th. Bishop Reinkens was enthusiastically received by the people and delegates. The occasion was noticeable, as it was the four hundredth anniversary of the Council of Constance, held in remembrance for the martyrdom of Huss and Jerome. All the Old Catholic leaders were present except Dr. Dollinger, who was detained on account of ill-health, and Maasen, of Vienna. The proceedings were brief, the matter being well prepared beforehand, but a summary would be of no special interest to our readers. Committees were appointed—one to have its seat at Munich, the other at Bonn—to carry on negotiations with communities and societies for union with the Old Catholic organization.

—It is stated that no fewer than 50,000 pilgrims have recently passed through Paris on their way to various shrines. A notice has been posted up in the Chapel of Notre Dame de Lumières, detailing the miracles which have been performed by the intercession of the saint. The number of dead raised amounts to 19; blind who have recovered their sight, 187; deaf and dumb healed, 125; cripples cured, 136; and so on.

—The churches in Mexico are numerous and magnificent. In many small villages containing a few miserable huts, the whole wealth of the neighborhood has been transferred to the priests, and been expended on one great, useless building, while the inhabitants are sunk in superstition and ignorance. In Celaya there are twelve enormous churches to 30,000 inhabitants, and in other towns the proportion is as large or larger.

—The question is agitated of trying to get a modification of the French military law requiring Protestant soldiers to attend Roman Catholic mass, and to prostrate themselves before the Host. A change in the law will be asked when the National Assembly resumes the discussion of the law relative to military service.

—Even Austria is no longer a slave to the Pope. A short time since the Archbishop of Olmutz refused to obey a certain decree of the Minister of Worship; but after due consideration of the consequences, he complied.

—The recantation of Rev. Father Paolo Grassini, one of the canons of the Patriarchal Basilica of Santa Maria, Maggiore, Rome, which took place in the Baptist meeting room in the Via Laurina, has produced a marked sensation in the imperial city.

## MISCELLANEOUS.

—Religious toleration does not appear to mean in Turkey all that it is supposed to mean elsewhere. When the "Hatti Humaion" of 1856 was issued by the Sultan, granting liberty of conscience and worship throughout his empire, great satisfaction at the edict was expressed throughout Christendom, and confident hopes of the evangelization of Turkey were entertained. In one sense, the latter are being gradually realized, but so far as Mohammedanism itself is concerned, toleration there is a myth. Rev. Dr. I. G. Bliss, of Constantinople, gives us some light on this matter in the *Christian Intelligencer*, which throws more of a shadow than would be

looked for. To the question, "Is religious liberty a *bona fide* fact, an actual experience of all classes in Turkey?" he answers, No. As for those out of the pale of the Koran, the government is wholly indifferent to their beliefs. The Jew may become a Christian without molestation, and the Greek become an infidel, but for a number of Moslems boldly and publicly to renounce Islamism and profess Christianity, even in the capital, would still be a hazardous move. Their heads might and probably would remain upon their shoulders, but like all other Moslems who have within the past seventeen years embraced the Christian faith, they would be denationalized. Social and civil ostracism would be their daily experience. For Christian Turks, as such, there is no civil status, no registration. In the eye of the law they are vagabonds; there is no bureau even from which, as converted Turks, they can obtain passports. Very naturally, such a practical negation of the Humaion is regarded with indignity by the Christian community at Constantinople, and Dr. Bliss suggests that the subject be considered by the Evangelical Alliance, and trusts that such action may be taken as shall direct the attention of the protecting powers to the non-fulfillment of the religious pledges of the Ottoman government.

—The New York *Christian Advocate* of October 23d says the 107th birthday of Methodism in this country was celebrated in old John-street church, October 26th.

—Some one has been looking up the subject of pastors' salaries in New York city, where salaries are supposed to be somewhat princely even in the ministerial ranks. Perhaps the figures, however, may not be such a great temptation to any rural clergyman who may have had a secret ambition to fill a metropolitan pulpit at some future day. It appears that of the whole number of ministers here only sixty receive \$5000 or upward, while the number receiving over that sum is only thirty, and only ten of the thirty are paid \$10,000 or over. Six of these fortunate ten are pastors of Episcopal churches. Twenty Baptist ministers get from \$1000 to \$3000; ten ministers in the Lutheran Church are paid from \$1000 to \$2500; forty in the Methodist Church at the same rates; thirty in the Presbyterian from \$1000, to \$3000; thirty-five in the Episcopal from \$1000 to \$2500; and ten in the Reformed Dutch from \$1000 to \$3000. It is safe to say that no more than half the ministers in New York receive salaries of \$5500, while a very large number do not get more than half this sum.

—It appears that the numerous conversions to Judaism in Austria, especially in 1870, were really revelations of the practice spoken of by Mr. Disraeli, that a very considerable number of Jews all over the world, unable to endure persecution, conceal their faith not only for years, but for generations. All disabilities being removed, the Jews returned to the faith of their ancestors. The *Jewish Chronicle* relates that when the Shah was requested in Berlin to protect the Jews, a stern Persian in his suite, who had cross-examined the petitioners, informed them that the memorial should certainly reach the Shah, for he, the questioner, was a concealed Jew, though obliged to deny his faith.

—Spurgeon has recently advised all Nonconformist electors to vote for no parliamentary candidate who will not aid in the disestablishment of the Anglican church. He says: "Let those who approve of ritualistic mummeries pay for them themselves, and have credit for them; but to lay this synagogue of heresies at the door of us all as our own national church, is abominable."

## EAST TEXAS CONFERENCE.

The East Texas Conference met this year at Palestine, beginning its session November 12, and closing November 18, Bishop H. H. Kavanaugh, presiding, and E. F. Boone and S. W. Turner, secretaries.

A very respectable attendance of lay delegates gave evidence that in this conference the preachers are not expected to do all the work essential to the prosperity of the church. When the ministry have secured the active co-operation of the laity, we may rely on success in every department of Christian effort.

The East Texas Conference suffered severely in the loss of active and influential members during the past year.

The names of Jeff. Shook, L. R. Dennis, Acton Young and N. W. Burks, will no more be answered at roll-call on earth, but the memory of their zeal and faithfulness will long remain a precious heritage to the church which they served so long and faithfully. The memorial service of Saturday morning was a scene of mingled solemnity and triumph.

After the report of the Committee on Memoirs, which we have given our readers, Bishop Kavanaugh preached. The sermon was one of peculiar appropriateness and power. All who listened were made to realize the glory and value of the Christian's life, and the triumph of the Christian's death. As "one by one we cross the river" may we send back to our comrades words which will re-animate their fainting courage while bending beneath the burdens of the Christian pilgrimage.

The reports from the districts, circuits and stations were in some respects remarkably encouraging. No part of our State has suffered more from sickness, incessant rains and backward crops, than Eastern Texas; yet in the midst of these discouragements, there was a report of revivals—some of them among the most glorious that our land has witnessed.

The depression in the financial condition of the country made its mark on the finances of the church, and each report of the preachers' claim and receipt told a painful story of privation in the preacher's home, and yet, we heard no complaint against the people, and no disposition was displayed on the part of the workmen to abandon the field of toil. If the entire church could listen to the story of these self-sacrificing men, its estimate of their value would be vastly enlarged. Those who judge that the apostolic spirit has departed from the church, and associate ministerial vocation with the sleek broad-cloth and ample salaries of the metropolitan clergy, have never been honored with an acquaintance with those men of God who, on hard circuits and harder pay, win souls by scores and hundreds from the ranks of sin. In the day when the Lord "makes his jewels" the story of these faithful men will be told, and the value of their labors will be recognized before the assembled world.

From the statistical report we gathered the following items: Membership within the East Texas Confer-

ence, 8559. Notwithstanding there were received into the church during the past year 1675 members by ritual and letter, the minutes show a decrease in numbers. This is explained by the number of deaths and of removals to other conferences.

In addition to the itinerent preachers, we have in this conference 23 local elders, 26 local deacons and 47 local preachers. From all we could learn, the local ministry in the East Texas Conference is a most valuable auxiliary to the regular ministry.

The preachers' claim amounted to \$18,296.10, and the receipts \$12,084.48. The presiding elders' claim, which was reported separately, was \$3413, and the receipts \$1374, showing a deficiency of \$7,240.62, or about one-third of their scanty allowance. This deficiency, if assumed by the membership, would have been less than one dollar per member, and yet how many of the comforts and even necessities of life does it represent in the preacher's home.

The East Texas Conference is not unmindful of the Sunday-school work. The report shows 74 schools, 368 teachers and officers, 3751 scholars, and \$712.73 raised and expended for their support. We are sure, however, that among nearly nine thousand members there are at least that number of children who should enjoy Sunday-school instruction. The church is only beginning to wake up to the importance of this work.

The circuits and stations reported \$762.53 missionary money, and the Anniversary added \$557.25 to that amount. We thought the Missionary Secretary peculiarly kind and sympathetic while talking to the conference and addressing the audience at the Anniversary. The trials and toils of the preachers had evidently moved his heart, and if the offering they had brought to the missionary altar was not equal to many other sister conferences, yet, in view of the difficulties under which they had labored, it was really greater. He said some things which we think will be remembered, and he exacted some pledges which, if observed, will, we doubt not, swell the collections next year four-fold. One item of advice we wish to put in prominent form, and think it would be well if each preacher would read it carefully at the commencement of each round of appointments: "Begin your collections early. Take them up during the winter and spring while the people have on hand the returns for last year's crop. Don't wait till the rains, hail-storms and sickness have furnished the people with an excuse for not giving, and the preacher a pretext for neglecting his collections."

The conference collection is always made the last in the year. We wish we could always say: "It is the last, but not the least." This year the collection amounted to only \$890, when \$1250 was the claim of the widows and orphans of the preachers who have gone before us, and of the worn-out laborers who still linger in our midst.

The members of the East Texas Conference are not unmindful of the ordinances of the church, as we learn from their report of 710 baptisms of

adults and 439 infants baptized. They preach the doctrines of the church, and they practice them.

Among the most interesting and impressive exercises of the conference was the services held on Sabbath night in memory of the late venerable Bishop Early. After singing, and prayer, and reading the scriptural lessons from our burial service by leading members of the conference, Dr. McFerrin read the interesting sketch of the early life, conversion and life-long labors of the departed bishop which appeared in our columns last week, and was followed by Bishop Kavanaugh in a most solemn and affecting address. His testimonial respecting the worth and labors of his departed colleague was touching and instructive; and his appeal to the preachers and people to emulate the life of piety and devotion he portrayed will yield fruit in the lives of many who heard him. The Bishop closed by inviting penitents to the altar. Many responded, and a number of souls converted crowned the meeting with special seal of Divine favor.

On Monday night the sacrament of the Lord's Supper was administered by Dr. McFerrin, and a number of persons were added to the church.

After an earnest address to the preachers, the appointments were announced, and early the next day the laborers were seeking their new fields of labor.

The revival which had been in progress during the conference was left in charge of Dr. McFerrin, from whom we hope to hear of gracious results.

## Panacea for Panics.

The panic of September was caused more by a loss of confidence than by any real business misfortune. What real business misfortune there was (at first) befell enterprise and persons entirely too speculative in character. Because the genuine business interests of the country are too closely mixed with the stock-gambling and speculating interests, they suffered also.

The real preventive against other such panics will be found—so far as humanity can furnish it—in an elevation of the average tone of business honor and honesty.

It is theft to get value from another man without rendering value for it.

It is gambling to bet on the future values of other people's prosperity.

It is conspiracy and lying to set afloat stories and get up operations for the purpose of diminishing the values of other people's property.

Let these plain truths be felt; let theft, gambling, conspiracy, and lying be turned out of public places like the New York stock exchange and the Chicago grain market, and driven into even such an imperfect secrecy as that of area thefts, faro gambling, blackmailing conspiracies, and legally tangible lies, and business panics will be greatly lessened in number and severity. But in New York such thefts and gambling, if perpetrated in the stock exchange, are actually affirmed to be honest by law.—*Old and New for November.*

The subject of impression at first sight was being talked over in the family circle, when the mother of the family said: "I always form an idea of a person on first sight, and generally find it correct." "Mamma," said her youthful son. "Well, my dear, what is it?" "I want to know what your opinion of me was when you first saw me."

## What is Saving Faith?

REV. E. L. BRIGGS.

Among the many articles in the *Methodist Quarterly Review* for October, there is one that in its present importance stands, I think, prominently above the rest. It is an article from the pen of Rev. Daniel D. D. Buck, of Rushville, New York, reviewing a work entitled "Saving Faith," by Rev. Isaac Chamberlayne, D.D., of New York.

This able article will call attention to what I conceive to be the most important subject which is ever discussed in the pulpit, viz.: "Salvation by faith or the conditions of salvation." This work of Dr. Chamberlayne is claimed by Dr. Buck to present all the phases of faith in its true scriptural bearings.

1. There can be no doubt that there is a faith which assents to facts about Christ and Christianity which precedes repentance. This is conviction.

2. Then there is a faith which consents to Christ's government and terms of salvation. This is "saving" or "justifying faith."

3. Then there is a faith that fully trusts Christ's promises, the language of which is: "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." This is the faith of "assurance," and is that which brings the fact of a preceding justification into the present consciousness of the child of God, whereby he cries, "Abba Father!"

4. Then, subsequently to these stages of faith, there is still a faith that fully relies upon Christ as a present help in every trial, the language of which is: "He will with every temptation make a way for my escape." This is "faith of perfect reliance."

Mr. Wesley, as a very conspicuous example, appears as one who, without much assistance from the teachers of his day, groped his way through all these stages. Following the first stage, viz.: that of conviction, or belief in the fact of his own depraved nature, and of guilt and condemnation, he felt another degree of faith springing up in his mind, viz.: a consent to Christ's terms; and feeling "a desire to flee from the wrath to come, and to be saved from his sins," he went to work, in humble obedience, to do all that his Master required of him. In England, upon the ocean, in Georgia, who doubts that Mr. Wesley enjoyed the blessings of justification? Who doubts that his noble and self-sacrificing mother enjoyed the same as she trained the child at her knee who was to become the good reformer?

But under the teaching of the Moravians his "assent" and "consent" were merged into assurance; and as a consequence he felt that "strange warming of the heart" which has been quoted so often as the hour of his conversion.

It was not the hour of his conversion, but it was the hour of the "assurance" of his conversion.

But subsequently he was led to feel the need of a support from the Divine One from hour to hour; yes, from moment to moment; and he did not rest until he could say, in "perfect reliance" upon an ever present Savior by faith:

" 'Tis done; thou dost this moment save,  
With full salvation bless;  
Redemption through thy blood I have,  
And spotless love and peace."

Thus Mr. Wesley was led through all the phases of Christian faith by actual experiences, which were not only felt, but clearly watched in all their subjective, as well as in their objective, bearings, and analyzed by his great and philosophic mind with all the care and scrutiny of one who was determined to be able, at every step, to give a "reason for the hope which was in him."—*Christian Advocate.*

## Correspondence.

## A Warm Preacher.

MR. EDITOR—In the fall of 1845, the Indian Mission Conference was held at the Indian Manual-Labor School, where Kansas City now stands. Bishop Soule was in attendance. He started from there to Camden, Arkansas. He came in company with the preachers of the Cherokee Nation to the southwest corner of Missouri. He notified me that I had to accompany him to Camden. I took his trunks in my carriage, his carriage was heavy, and he and his wife were all his horses could take and travel as fast as we had to travel to get to conference in time. Our road led through Clarksville, Johnson county, Arkansas. We staid over night with a good brother that was very religious. He talked to the Bishop about heartfelt religion the most of the time we were there. Next morning, as we were about to leave, the good brother held the Bishop's hand in both of his, and looking up in the Bishop's face, with tears running down his cheeks, said: "Bishop, send us a warm preacher." Several times that day the Bishop would call out: "Bishop, send us a warm preacher." He said he had been asked to send a talented preacher, a learned preacher, an eloquent preacher, a doctrinal preacher, but this was the first time he had been asked for a warm preacher. He said that brother must have a warm preacher. When the stations were about completed, the Bishop was reminded of the brother that wanted a warm preacher. One of the presiding elders said the preacher on Clarksville circuit was a talented preacher. The Bishop said they wanted a warm preacher. Bro. Truslow said Bro. J. W. Shipman was the warmest on his district, and all agreed that he would do; so he was put on Clarksville circuit. This was Bro. Shipman's second year. I knew him before he was licensed to preach; was present when he was licensed; heard him preach several times; saw him start to his first circuit, and glad to meet him at conference. He soon learned why he was sent to Clarksville circuit. He went, praying that Jesus would go with and warm his own soul, that he might preach warm. I was told by some of the Arkansas preachers that on his first round he had a shout at nearly every appointment. His soul seemed to be filled with the love of God. A glorious revival started and spread all over the circuit—many of the people say the greatest revival they had ever had in that country. Before he left for conference the circuit paid his full claim; they did not feel that they had done enough for him; they gave him as fine a suit of clothes as the country could produce—hat, boots and fine cloth overcoat. After that he was on good circuits or stations. Since that time I met with him at the East Texas Conference. He had got to be a talented preacher, so it was said by some.

Could all our circuits and stations be consulted about what kind of a preacher they wanted, almost with one voice they would say: "Bishop, send us a warm preacher."

Oh, that we had more warm preachers; then their preaching would warm the hearts of the members of the church, and their souls would feed on that bread that comes from God. But, alas, too many sermons of the present day aim at the head and over-shoot the heart; and a great many that liked the sermon very well, have forgotten all about it before the next preaching day comes on, and even forget the next appointment, unless reminded. If their souls had been fed, they would look forward expecting another feast. How they would love their preacher! Rain or cold, they

would try to get to meeting. Jesus said: "Without me ye can do nothing." Brethren, get friendly with Him, and invite Him to go around your circuits; talk to Him as a brother; fast every Friday, and pray earnestly, and I can promise you that He will go with you to every appointment, and bless your own soul, and give edge to your words. So mote it be.

A. CUMMING.

TURNER'S POINT, NOV. 15.

## The Best Kind of Preaching.

BY THE REV. GEORGE H. HEPWORTH.

Nothing is more pleasant or profitable than for one minister to hear another minister preach. We tire of our own voices sometimes; get into a routine in the preparation of our sermons, and into a kind of mannerism in the delivery of them, of which we are in large part unconscious, but which we realize at once when another man stands in our pulpit and addresses our people. The difference between his method and ours becomes patent; the way by which he steals into the hearers' hearts is discovered; and it not infrequently happens that we honestly admit, to ourselves, at least, that there are a great many better preachers in the world than we are ourselves. This will not discourage us, but inspire us with a more intense ambition, and impel us to gladly make use of all means by which congregations may be melted by the thoughts which have always been hot in our own minds, but which grew cold enough during the process of expression.

What I have noticed particularly in the preaching of the foreign delegates is the refreshing and delightful way in which they stick to the text. They never swing so far away from it that they can not get back at any moment. They make it a kind of refrain, which comes with precision and regularity after every few sentences. We Americans frequently use our text simply as a point of departure. It is the depot from which we start, and to which some of us never return. The European, on the contrary, uses his text as a constant covert. He may timidly advance a few rods in any given direction which promises good grazing; but at the slightest embarrassment or alarm he seeks shelter and security in the text.

If, on the other hand, the American preacher makes explorations into climes so distant from his text that the inhabitants thereof have never heard of it, and would be surprised to find that there was any possible connection between it and them, the foreign preachers, on the other hand, use and abuse a text, until you are half inclined to cry out, pitifully: "Pray let that verse of Scripture alone for a little while. You have trotted it on your knee until it is nearly jolted to death; you have fondled it until it is well-nigh suffocated; and you have tossed it in the air and chirruped to it until both it and you require immediate relief and rest."

In spite of this, however, we have been taught an exceedingly valuable lesson—viz.: that the best preaching is that which keeps one hand on the Bible all the time. The pulpit is not the place for a pet theory of philosophy or science; neither, as a general rule, for the unraveling of snarled skeins of theology or the settlement of mooted questions in social and political economy. All these matters are exceedingly valuable when they are simply incidental, when used as accessories or illustrations; but when they become the gravamen of the discourse the pulpit bow is bent in vain, and the arrow shoots wide of the mark. The most effective sermons are those which grow up out of a text, and which never go more than a cable's length from it. Souls are drawn to Christ not so much by any philosophical discussion about

his nature as by a simple, straightforward explanation of his words and deeds. You may talk about him until he becomes historically a myth; but you can not talk to him without recognizing him as your friend.

My own impression is that there is a very strong desire on the part of the people to learn more, through pulpit ministrations, of the Bible. Though the people of New York are said to be not simply unreligious, but grossly irreligious, and though they are justly open to the charge of the baldest social sensationalism, I yet firmly believe that it is the last place in the world for a preacher who cares more for *ad captandum* sentences than for the simplicity of the gospel. Perhaps it is because the folk who live in an atmosphere of sensation and startling experiences all the week crave on Sunday the things which are restful, and which make for peace. At any rate, we can not be too thankful that beneath the glitter of this tinsel life there is a wholesome aspiration; and if the people will listen we will preach, without a quill-stroke on any other subject, of that sweet and precious life which charms us into worship.

Our American style of preaching is, undoubtedly, the result of a re-action from that old-fashioned kind of sermon which consisted mainly of a running commentary. I have heard many a sermon which, though poor enough, would yet not allow me the small satisfaction of sleeping. It grated on my nerves and set me wild. It began without any beginning, and ended without any ending—i. e., no subject was opened and no serious matter was set at rest. The preacher chose a dozen verses, apparently at random, talked about them until the time was up, and then said Amen. In order to avoid just that difficulty, we have swung into the dissertation as a substitute for the sermon; and have entered into competition with the lyceum and scientific lecturer, a competition in which we must inevitably lose. I would that we might get back to the simpler style of preaching, and especially to preaching on texts, and not on subjects. The church is founded on the Bible, and on nothing else. It is not the special province of the minister to take up the gage which science sometimes throws down, and prove that the Bible and the science of to-day do not contradict each other. For myself, I feel that they do contradict each other very seriously; and I am annoyed again and again at the sneers and assertions of men who have made natural law a study, but the study of which seems not to have made them humble. Still, I keep on preaching the gospel, with the feeling that when science grows to man's estate and puts away childish things—as sneers and jibes—it will find, after all, that the Bible and itself were born of one mother. The scientific man laughs to scorn everything he can not explain or understand. He would be a more worthy disciple if he held his opinion in solution, knowing that what the scientific research of to-day regards as a nebulous mass may twenty years from now be resolved into separate stars. We ministers have no time to waste, then, over any contradictions that may arise, for we have demonstrated the power of the gospel in our own experience and know whereof we affirm. Whatever clouds may hang in the general sky, the sun shines clear and bright on that spot.

What the Bible can do for us it can do for all. We can not, therefore, stick to our texts too closely or become too persistent in preaching Christ and him crucified.—N. Y. Independent.

BLUSHING.—Darwin, in his new work, on "The Expression of the Emotion in Man and Animals," has an interesting chapter on blushing. This act, he tells us, is the most pe-

culiar and the most human of all expressions. Animals never blush, although monkeys redden from passion. We cannot produce blushing by any physical means; it is the mind which must be affected; and blushing is not only involuntary, but the wish to restrain it increases the tendency. While the young blush more freely than the old, infants do not blush; women blush more than men; the blind and the deaf do not escape. It is usually the face, ears and neck only that redden; the blush does not extend over the body; but certain races who go habitually nearly naked blush over their arms and chests, and even down to their waists. The limitation of blushing to exposed parts is explained by the fact that these portions of the surface have been habitually exposed to the air, light and alternations of temperature by which the small arteries acquire the habit of readily dilating or contracting. Hindoos blush but little; the Chinese rarely blush; the Polynesians blush freely; the young squaw of our American tribes has been seen to blush; the Kaffers of South Africa never blush, neither do the Australians.

## A Warning to Young Men.

The American girl of books is an ideal existence. The real girl, who has just returned from the country, and is occupying herself with preparations for the approaching winter, is not at all difficult to describe. She is a girl of immense energy and with but little physical strength. She has, if she can be judged by what she accomplishes, a noble digestion; or perhaps, to be more accurate, she has nobly triumphed over her digestion, and reduced it to complete submission. She is not highly educated, nor does she speak all the foreign languages with smoothness and correct idiom; indeed, she has been known to play strange tricks with her tongue! She is lively, but not witty; she is fond of laughing, without caring much at what she laughs; she is noisy and loud when she dares to be. As a general thing, she knows little or nothing of those matters which used to be considered essential parts of a woman's education, and intends, if she is rich, to have housekeeping, when once she is married, done for her by some one else; and if she is poor, she does not think about it any more than she can help. Her notions about marriage itself are a curious mixture of ideas derived from novels, poems, and such acquaintance with the world as girls get from the conversation of young men who dance the German with them through the winter, and walk on the cliffs at Newport with them in the summer. Her life, if she is rich, is in general one of thoughtless pleasure; if she is poor, her horizon is filled with the mirage of what she might be if she were only rich. She has in her mind an ideal husband, whom usually she does not marry. But the ideal American girl—we will not profane the memory of the happy age when all the world believed in her existence, by cynical comparisons.—The Galaxy for December.

QUAKER MARRIAGES.—The Indiana Quakers at a recent convention introduced a very sweeping and important measure, which was carried, to sweep away all restrictions in relation to marrying out of the society, and the Quakers in Indiana are now liable to discipline for doing so.

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."

A new bishopric has been formed for British Kaffaria, and Rev. Dr. Callaway, a missionary of the Church of England at Spring Vale, Natal, has been named as the first occupant of the See.

Triumphs of Religious Liberty in Mexico.  
LAW OF CONVENTS.

The last few days have been days of great excitement in Mexico. On the 25th of September, 1873, the following provisions were decreed by the Mexican Congress, to take the rank of constitutional amendments:

"The Congress of the United States of Mexico, in the exercise of the faculty conceded to it by Article 127 of the political Constitution, promulgated on the 12th of February, 1857, the approbation of a majority of the legislators of the republic having been first obtained, declares the following additions and reforms in the said Constitution:

"Article 1. The state and the church are independent of each other. Congress can not make laws establishing or prohibiting any religion.

"Article 2. Marriage is a civil contract. This and other acts relating to the civil state of persons belong exclusively to the functionaries and authorities of the civil order, under the terms provided by the laws, and will have the force and validity which they attribute to them.

"Article 3. No religious institution can acquire real estate or capital based thereon except as provided in Article 27 of the Constitution.

"Article 4. The simple promise to speak the truth, and to comply with the obligations resulting therefrom, shall be substituted for the religious oath, with its effects and penalties.

"Article 5. No one shall be obliged to give personal labor without just recompense, and without his full consent. The state can not permit that any contract, compact, or agreement shall be carried into effect which has for its object the deterioration, the loss or irrevocable sacrifice of the liberty of man, whether by cause of labor, education, or religious vow. The law, consequently, does not recognize monastic orders, neither can it permit their establishment under whatever name, or with whatever object it may be proposed to establish them. Neither can any agreement be permitted in which a man binds upon himself his own proscription, exile, or departure from the country."

The Mexican Congress, not satisfied with the simple incorporation of these amendments in the Constitution, decreed, on the 27th of the same month, that they should be solemnly promulgated, and so as effectually to secure their execution, ordered further that all officials and employees of the nation, of whatever rank and order they might be, should solemnly protest (this being now made the legal oath), without reserve, to keep and cause them to be kept. Their publication was directed to be made in Mexico City, on the 5th day of October, 1873, with suitable formality.

The President of the Republic, Mr. Lerdo de Tejada, on the succeeding day, was to make the affirmation or protest, and administer it afterward to the secretaries of government. The heads of departments and directors of public establishments were then to make the affirmation before the secretaries of state; the lower employees before the heads of departments and directors aforesaid. The governors of the different States of the nation, in conjunction with their legislatures, should dictate the mode in which the affirmation should be taken. The Governor of Lower California and the chief of police should likewise see that all officials and employees make a like protest.

The above provisions having been passed, it was asserted that the Roman Catholic Church in Mexico City had publicly excommunicated on the following Sunday all who should participate in their promulgation, or take upon themselves the required affirmation or oath. Two of the Romanist

papers immediately denied that such excommunication had taken place. The official journal of the government, *El Diario Oficial*, then published the following:

"On writing our paragraph which has given such disgust to the priestly newspapers, we were sure of the facts which took place in the church of Loreto, because we had them from persons who actually were present. Our character and that of the journal which we direct make us too cautious in our statements to allow us to give publicity to any account of the authenticity of which we are not fully convinced. So far are we then from amending or contradicting our paragraph, that we reiterate the fact."

A communication was immediately afterward published, on behalf of the Archbishop of Mexico City, in which he denied that such excommunication had taken place, and so the matter stands. But the constitutional amendments were solemnly promulgated on the day named, and on the following day we were present in the great Congress Hall, when the President of the nation, the heads of departments and judges of the Supreme Court took upon themselves the obligation to support the amendments or reform laws, as they are called. The hall of Congress is in the form of an immense theatre, with galleries rising one above the other, up to the ceiling; and the people, regardless of the anathemas or censures of the church, crowded it to the top, and with eager and exultant countenances beheld their rulers bind themselves to maintain the enactments referred to.

One of our Mexican daily papers, in giving an account of the occurrence, contains the following extract:

"At three o'clock precisely, the President, accompanied by his cabinet, etc., came to the Congress for the purpose of assuming the obligation to support the amended Constitution before the people. A body of military formed an avenue in the *Colle del Factor*, the halls of Congress were adorned for the occasion, and President Lerdo took a seat under the dossal, by the side of the President of the Congress, and pronounced in a clear and firm voice a discourse congratulating the people and the august body before him for what they had accomplished. Many ladies were present during the solemn act. Almost all the second and third tiers of boxes were adorned by their presence, as if they wished to pay a tribute to the great event of the day. All honor to them, because, without fear of excommunication, they gave their influence to the advance of civilization and liberty in their country. Reform is consummated. The Constitution of the United States of Mexico is sealed by the liberal principles which sustained so many heroes in the glorious crusade of the Reformation. The republic is based now, in its fundamental law, upon the great ideas which move the modern world."

After the conclusion of the ceremony in Congress, the members of Congress and lower officials proceeded to the palace of the President of the nation, and made a like affirmation, and throughout the whole republic these provisions are not only the law of the land, but every one in authority will be bound to support them, by a solemn protest to that effect. It is a joyous day for Mexico.

The second day after the public affirmation was made, the names of twenty-six persons, principally teachers in schools and physicians in the hospitals, appeared in the papers, who had refused to unite in the assumption of the obligation. They have been already removed from their positions under the city government, and their places already, with one or two exceptions, supplied by other incumbents. The Sisters of Charity, in the government employ, possibly on account of

their sex, have not yet been required to make the affirmation, but their case has been brought before the municipality of the City of Mexico, and they will in all probability be subjected to the same rule as the other government employees.—*Correspondent Methodist.*

The Ottoman Empire.

The Turkish Empire contains a much greater area than is generally supposed. It stretches from Ethiopia to the Black Sea; and embraces nearly twenty nationalities, and half as many different religious sects. Dissatisfaction prevails everywhere, because the government is the most detestable tyranny over its subjects the world has ever seen. The Ottoman Empire seems to be chiefly sustained by certain foreign and Christian nations, such as England, for selfish purposes; and by the animosities of its various religions and nationalities. Civilization, however, is pressing it on every side, and its existence is precarious. A correspondent of the *New York Observer* presents a clear statement of its present condition and probable future: "We group in a brief form some facts which show that the empire is a mere shell, and liable to fall to pieces by the weight of its own corruption.

1. Every office in the empire is bought, from the highest to the lowest. 2. There is no such thing in Turkey as administration of justice. Courts favor the suitor who can give the largest bribe. 3. There is no such thing as the liberty of the press and of speech in matters pertaining to the empire. 4. Liberty of conscience is nominally guaranteed by law, yet practically, no Moslem dare profess Christianity. 5. Slavery exists universally in Turkey. 6. The taxes are heavy, and the course of the government in making collections is the direst kind of tyranny." The writer thinks the crash will come. Were any sudden complication to come in European affairs, the whole fabric would tumble in a day. In this event, Egypt would swing off and take care of herself. The islands of the Archipelago would gravitate toward the Kingdom of Greece. The European provinces might be cared for by Russia and Austria. Relative to Syria and Palestine, as they are utterly incapable of any government of their own, the writer argues that a protectorate might be established and sustained by the great powers of Europe.

MORAVIAN CUSTOMS IN THEIR CEMETERIES.—A letter from Salem, N. C., to the *Richmond Enquirer*, gives the following; "In the Moravian cemetery, in Salem, they separate and classify their dead—male infant from female; the old from the young; the married from the unmarried. They will not bury the husband by his wife. The dead are all placed on an equality. The tombstones are all alike, being small blocks of marble a foot square, that they place at the head of the grave. No different tombstone is allowed. Neither can you find a single epitaph. Some of the graves are over one hundred years old. One, a negro's, reads: "Abraham Niger, Guinea, died April 12, 1770." On Easter mornings, soon after midnight, the Moravians get up and march to the cemetery with a band of music in front, and the procession tapered off from the youngest to the oldest person, who brings up the rear. They remain in the cemetery playing music and conducting services until morning. It is said they go there to see the dead rise. When a Moravian dies in Salem, instead of tolling the bells, they announce the death with a band of music in the church belfry. They have three different tunes: one for the old, one for the young, and one for the married. An old inhabitant's death is blown out soft and solemn with lengthened notes.

Sunday Sickness.

Dr. —, among other valuable papers, a few years ago published one, describing this remarkable disease, which has not yet been treated in books of pathology:

1. This disease is of the intermitting kind, attacking the patient by violent paroxysms, which return every seventh day. These paroxysms return only on the Lord's day, and hence it is called Sunday-sickness, but by the faculty it is technically known by no other name than "*Dei Domini Morbus.*"

2. It partakes somewhat of the nature of ague, especially as it is attended with a great degree of coldness. This coldness is first apparent early in the morning of the Lord's day; in many cases seizing the patient before he has left the bed. But it begins in the region of the heart, and is attended with dullness of the head, followed by yawning and lethargy.

3. The patient is sometimes deprived of the use of his limbs, especially the legs and feet, so that he is indisposed to walk to the house of God.

4. In some cases, this attack has come upon them after they have gone, and has been attended with yawning and slumber.

5. In other cases, there has been great uneasiness, and a disposition to complain of the length of the sermon, though they have been known to sit very contentedly in a play-house for several hours at a time.

6. Persons affected with this disease never mourn on account of their confinement from public worship, as many afflicted with other diseases do.

7. These people often surprise their neighbors with their great activity and health on Monday, however unfavorable the weather may be.

8. Most of the faculty agree that there is a low feverish heat, technically called *febris mundi*, or fever of the world, which may be detected in these patients during the intervening days of the week.

9. There also seems to be a loss of appetite for savory food, and a want of relish for *pcnis vite*, bread of life, which in this case is the indispensable remedy for this disease.

10. This disease is also contagious; neighbors receive it from neighbors, and children from parents.—*Examiner.*

SPAIN.—Under Castelar's administration matters in Spain seem gradually to be righting themselves. Morione's campaign in the north has so far been a thorough success. The Carlists seem to be entirely broken down. In the East, the half-hearted Catalans, finding the government in earnest, are rallying to the cause of honor. The Communist iron-clads have gone away from Valencia after plundering a number of Spanish merchant ships. A later dispatch says these rovers have returned to Carthage, and demand \$10,000 ransom for each of the captured merchantmen.

A WOMAN'S TACT.—A lady saw a driver, angry with his horses for some fancied offence, about to lash them severely. She interrupted him by inquiring the way to a certain street, to a certain man's house, both of which she knew very well. But the driver, too gallant not to answer the lady's questions, had opportunity for his temper to cool, and he returned the whiplash to its socket without striking a blow.

A country editor, writing to a delinquent subscriber requesting him to pay up his back dues, concluded with: "If you pay up, you will oblige me; if you won't, I'll oblige you."

An Irishman being asked in court for his certificate of marriage, showed a big scar on his head about the size of a small shovel.

## Texas Christian Advocate.

GALVESTON, TEXAS, DEC. 3, 1873.

LARGEST CIRCULATION IN TEXAS!

L. G. JOHN,.....Editor.

THE Texas conferences meet at the following times and places:

Texas, at Austin, December 10th.

West Texas, at Lockhart, December 18th.

NOTICE.—The candidates for admission on trial in the West Texas Conference, will meet at Lockhart, December 17th, at nine o'clock, A. M., at the Methodist Church (the day before conference.)

JOHN W. DEVILBISS,

JAMES W. BROWN,

ROSWELL GILLET.

Committee of Examination.

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, Chairman.

Nov. 13, 1873.

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.

G. FISHER.

AUSTIN, Oct. 21, 1873.

THE ECLECTIC for December is on our table, replete with most readable articles, fully sustaining its well-earned and well-established reputation.

VICK'S FLORAL GUIDE.—This is a quarterly publication of 136 pages, with several hundred illustrations, and beautiful ones, too, of a great variety of flowers. Published by James Vick, Rochester, New York, at the almost nominal price of twenty-five cents per year.

ST. JAMES REVIVAL.—The revival meeting in St. James church, to which we called attention not long since, closed last Tuesday night. The whole results of the meeting, so far as visible manifestations are concerned, are sixteen conversions, twenty-three accessions to the membership, and a general revival, earnest, enterprising spirit in the whole church. The labors of the pastor, Rev. R. T. Nabors, have been greatly blessed by the Great Head of the church. A real Methodist Church is now established in the eastern part of the city, and its growing success and prosperity clearly evince that it is supplying a great want. Though but a few months old, its membership numbers near 100, with a live, growing Sunday-school, well officered and now numbering 170 scholars. Methodism has a fine future before it in Galveston, and it is sanguinely believed that St. Johns and St. James churches will meet the most hopeful predictions.

### GROWTH OF TEXAS.

There were during the last year 120,000 immigrants to Texas, of whom 50,000 were from Europe.—*St. Louis Advocate.*

We have not the statistics at hand, but we presume the above statement is substantially correct. It may be safely assumed that the growth of our population by immigration and natural increase will be at least 150,000 per year for many years to come. No danger of crowding for a long time to come, for Texas has "room and verge enough" to comfortably home 20,000,000; France, no larger, homes 35,000,000. This large annual, and still greater prospective growth of population, is variously suggestive and interesting. Men who have land, cattle, and corn, to sell, will see in this growth a great increase of custom; the merchant, a great increase of consumption and production; the mechanic, lumber merchant and builder will see an increase of business; educators will see an increase of pupils, and politicians, so many more thousand votes.

What notice will the church and the ministers of Christ take of this vast annual accession of population? We certainly can not be indifferent spectators. This great statistical fact affords great opportunities and devolves great responsibilities. The stranger stands in special need of the sympathy and conservative influence of the church. The great mass of new-comers into a new country are young people. The old, from many obvious causes, do not emigrate. These young people are most susceptible to the influence of sympathy. They feel with special emphasis a kindness in a strange land. Let us look after them, cheer them, and win them. Because they are young, they are impulsive and easily influenced by their surroundings. Here they are away from the conventional and social influences that restrained and guided them at home, and therefore in peril. Let us throw about them all the moulding and conservative influence that we can; let us seek their acquaintance, invite them to church, identify them with Christian activities, and thus keep them from the wrong and build them up in the right. Many of these new-come people have church letters, and are tempted to delay handing them to the pastor. Let us look after them, and let the pastors give frequent opportunities for church connection.

The church and her leaders must plan and devise liberal things in building churches and schools, and in extending the area of our work, and adapting it to the increasing needs of the population. In this connection we feel it proper to say to our Christian subscribers, and to our brethren in the ministry, Labor to recommend and extend the circulation of our TEXAS CHRISTIAN ADVOCATE. We are laboring to make it an instructive and useful paper. Help us in our work. Let us be co-laborers.

MEMBERS of the West Texas Conference, on their arrival at Lockhart, will call at the Methodist church.

Undergraduates will meet Tuesday before, at 2 o'clock P. M.

W. T. THORNBERRY, P. C.

### THE "MARK AND THE PRIZE."

"I press toward the mark for the prize," is the language of a man whose religious vitality aimed at the highest goal, and was kept warm and unflagging by the noblest incentive. Paul, in these words, draws a difference between "mark" and "prize," which is not a mere metaphysical distinction, but which reveals a great practical truth of Christianity. The aim of the true Christian is the *mark* of perfection, and the *prize* which crowns its attainment, is happiness. The primary aim is not the "prize," but the "mark." In the days of our Savior's earthly ministry, a great many acknowledged a friendship for him, not from a love of the sublime truths that fell from his lips, but from a love of the "loaves and fishes," which multiplied in his creative hand. And in these days many embrace Christianity, not for its inherent excellency, but for the sake of its rewards. The goodness of such men can be nothing more than spurious goodness. He who seeks wisdom merely for the sake of those sordid emoluments which follow in the wake of its attainment is not a real philosopher. Science for truth's sake, and truth for its own sake, outside of the laurels it bestows, is the great main-spring of action in the bosom of the true scientist. This same principle, acting on a higher plane, is the real animus of Christianity. He who speaks the truth solely to obtain the praise of men, is not truthful at heart. He who is honest merely because "honesty is the best policy," is not a man of real integrity. And he who practices the doctrines of religion merely for the sake of their final reward, is not living under the influence of a proper inspiration. The glorious promise of that rest which remains for the people of God—deep as summer midnight, yet warm and invigorating as summer sun-shine—is only an incentive; it is not the aim of the Christian. A man should be a Christian because of the inherent excellency of religion. He should seek for goodness, because it is good, and truth, because it is lovely. The only function of that "prize" which God has promised to those who are "faithful unto death," is to re-animate a flagging zeal, and re-ignite a flickering flame of devotion. It is a diadem that grows brighter and more attractive as we near the other shore; but its attainment is not the ultimate spring of action and endurance with the Christian. His absorbing aim is to move in that lofty range of thought and feeling involved in a perfect moral manhood; and this would still be his aim, if it were stripped of all promises of a blissful reward. The motives furnished by fear of punishment, and hope of reward, are completely lost sight of, when the ideal standard of Christian perfection once entrances our eye and fixes our gaze.

SISTER ALLEN wishes to express her hearty appreciation of the liberality of the church of Fort Worth towards herself and Brother Allen. No people are more grateful or appreciative of kindness than preachers and their families, while they are making many rich by their labors of love.

### RITUALISM.

Bishop Cummins, of the Diocese of Kentucky, has announced his withdrawal from the Protestant Episcopal Church. He intimates his intention to continue his Episcopal office—which means, we infer, the organization of a new church by him and those who, like him, can no longer associate conscientiously with High Churchmen. The action of Bishop Cummins has already created a profound sensation in the Protestant Episcopal Church, and will attract general attention beyond the limits of that communion.

We clip the above from the *Memphis Christian Advocate*. It is obvious to all thoughtful observers that a great revolution is surely evolving from the bosom of the Episcopal Church in England, and in the United States. High and Low Churchmen are more and more sharply and emphatically defining themselves, and the conflict of opinion is becoming increasingly pronounced. The antagonism is too great for unity; there must, there will be a separation. Some years ago the bishop of North Carolina went with his High Church ritualism to Rome. Now Bishop Cummins, of Kentucky, with his anti-ritualism, takes the opposite direction. These two men are the type and prophecies of the church, and foreshadow the sure coming result. Perhaps in less than a score of years the disestablishment of the Church of England will be an accomplished fact, and when the cohesion of material interest shall cease to bind, the incongruous and antagonistic elements will fly apart. As we understand the matter, the ultramontaniam of Rome and the ritualism of the Episcopal Church are not in harmony with the civilization of the age. They are antiquated things unsuited to the great spiritual needs of the world, and, like all unadapted things, must fail of general and final success.

### PERFORM THE DOING.

Some years since, Mr. A. G. P. Dodge, of New York, gave \$100,000 to the theological seminary at Alexandria, Va., but to withhold the principal for a while to use in business, paying interest as it accrued. His recent failure will occasion the loss of the entire sum.

We have had occasion to notice and deplore but too frequently such facts as the one here cited. We know of a Southern Methodist institution of learning that had, prior to the war, an endowment of near \$300,000 that was nearly all lost just in the way the Alexandria, Va., theological seminary has lost its endowment. The endowers held the principal and paid the interest, and when the great crash came at the close of the States' right war, the principal was hopelessly lost. Another case of \$100,000 came under our knowledge lost in the same way.

If we give to God, let us give heartily and entirely, and give at once. We may not be allowed to choose our time and distant convenience. Circumstances, over which we may have no control, may sweep all away, and leave us forever unable to do what we once meant in good faith to do. In all these cases, the endowers gained nothing in delaying to consummate their generous intentions, and the struggling institutions lost all. If God has blessed you with the means to do generous things, then do them promptly. "Work while it is called to-day—the night cometh when no man can work."



## FAMILY PRAYER.

Another noteworthy result of this year's work, as I learn, is, that at the beginning there were about sixty heads of families that prayed in their families, now about four hundred. This I consider the grandest triumph in favor of a better churchism of the year. It confirms me in my distinction between a religious revival and a revival of religion. The former leaves the church where it found it, while the latter endows it with working zeal for the Lord. In a word, a church of non-worshipping male members in their own family is a burlesque on all common-sense ideas of a Christian manhood. A man at the head of a family without an altar of divine worship in it, is emphatically a non-worshiper. He that will not worship God when he ought, cannot do it when he would.

The above is an extract from Dr. Pierce's letter in the *Nashville Christian Advocate* on the state of religion in Union Springs district, Alabama. The Doctor states a blessed fact—the revival of family religion. We really fear that the neglect of this duty is one of the crying evils of the times. We do hold that domestic worship is one of the most important obligations of a Christian life. It is a matter of wonder to us how a Christian man can reconcile it to his conscience, or to his sense of duty to his family, to live without family prayer. Think of it, a *prayerless house!* We wonder people are not afraid to live and sleep under a prayerless roof. "But we have no gifts." If we said you were so weak and ignorant that you cannot read a chapter in God's book, and cannot thank him for his mercies, nor ask his pardoning and assisting grace, you would be offended. But if it be true, you are so weak, then have you not assumed a responsibility in having a family at all—quite beyond your capacity? Have you not done a grave wrong to some man's daughter in assuming the position of her husband? But if you cannot frame your Christian needs and desires in a few plain words, can you not read a suitable form of prayer? Ought you not to do it? Will you not try?

A NOTICEABLE and most gratifying feature of the gracious revivals with which the church has been so extensively blessed during the past summer and fall, is presented in the efficient service rendered by our local brethren. In most of the meetings they have constituted an important element of the working force; and in many of them the success achieved has, to all appearance, been mainly due to the divine blessing upon their zealous labors. This is as it should be. The history of Methodism shows that this has been a most potent arm of success in the past, and we hail with gladness all evidences of its continued efficiency.

We take the above from the *Western Methodist*, Memphis. We are gratified to read such testimony in behalf of the efficiency of our local corps. They are a large body, and are capable of rendering most valuable service in pushing forward the work of God in the land. They have some advantages peculiar to their local position. For example: they know the community, its character and wants better than the ever-changing itinerants can know; they can find openings for Christian activity that a stranger would never discover. But the great

advantage of the local preacher is the establishment of a character for purity, Christian zeal, and practical wisdom, that constitutes a tower of strength. Especially as engaged in some secular calling, and brought into various business relations with his neighbors, he has fine field for showing forth "whatsoever things are true, honest, just, pure, lovely, and of good report." The local preacher's opportunity in this direction is better than the itinerant's. True, his need of watchfulness, and prayerful diligence may be greater; this he of course must recognize, and cast his care on Him who cares for them. So for their day and its needs they shall have grace.

## WEEP WITH THOSE THAT WEEP.

Dr. Slater, in the *Western Methodist*, says that the Citizens' Executive Committee of Memphis, of which Major J. J. Busby is President, has received contributions from abroad amounting to \$65,871.19, and has distributed, in supplies and money, \$33,969.09, leaving a balance upon which there are liabilities for \$10,000.

It is a bright side to dark providential dispensations and permissions that they are often sanctified to the development and culture of the best elements of our nature. Adversity, bereavement and peril do far more to fraternize us than their opposites, because they soften us and create a sense of mental dependence. It has been beautiful of late years to witness the outshining of generous sympathy to cheer and relieve the sorrowing and the needy. We remember—about 1847 we think it was—when the potato-rot in Ireland reduced hundreds of thousands to want, our people generously gave and sent over ship-loads of breadstuffs to feed the starving. So, a year or two ago, when the great fire in Chicago turned so many millions of values into smoking and shapeless ruins, the good people of Europe and all parts of our wide country sent help to relieve and sustain the sufferers. So, too, we saw it years ago in New Orleans, in seasons of epidemic visitation, help came from all points of the compass. This year Memphis, Shreveport and the interior towns of Texas have been the recipients of generous aid. These seasons of affliction stir our sympathies, thaw down our icy selfishness, and make us feel our common humanity, our community of suffering and mutual dependence, and so have their gracious uses.

EXPRESSING BOOKS, ETC.—We would say, for the information of preachers and others ordering books from publishers, that it costs considerably less than half by mail, than it does by express. A book weighing as much as four pounds, can be brought by mail from New York for sixty-four cents, one cent an ounce; but the same book would cost two dollars by express. So also of other light articles.

To the Members and Delegates of the Texas Conference:

Come on the train that arrives at Austin in the morning, and a committee will meet you at the depot and conduct you to your homes in the city. Get your tickets in Galveston or in Houston. O. FISHER.

AUSTIN, Nov. 22, 1873.

## DRIFTING.

Man, entering upon the broad arena of life, stands upon the brink of a current that is steadily drifting either into a haven of everlasting rest, or a yawning gulf of unending despair. And as the natural tendency of mankind is to sin and set at defiance the commandments of Him whose "mercy endureth forever," too often we step heedlessly on the great tide of human affairs and are borne on with its resistless wave of depravity, until we drift out into the great ocean of life with no land-marks to which to steer, and no compass to guide to a place of safety and shelter from the storms of temptation and ruin that are ever and anon sweeping over its bosom.

In the great journey of life there are many pathways, which, though they lead through scenes enchanting and enticing as the smile of beauty, yet they are but the thoroughfares that lead into the broad way and wide gate of want, misery and everlasting banishment from heaven. In the daily associations of life there is always some one to hold out the fruit of temptation, which, when tasted, often proves a poison unto death. Often man yields to temptations for the sake of sociability that prove currents through which he drifts on from one vice to another until he is drawn into the vortex of ruin. Many of these influences arise from what are known as "social games to while away time," which, while they may not be wrong or contrary to the spirit and teachings of Christianity, yet they are a foretaste of something that is exciting, and so infatuate the mind and intoxicate the heart, which is naturally "desperately wicked," that they prove a tide upon which man drifts down to infamy and to a grave of shame. Often, too, man is ruined by success in life; he strikes at its flood, the tide in the affairs of life which leads to fortune, and becomes so enwrapped in his business affairs, so eager for gain and the accumulation of wealth, that he scarcely recognizes any Bible but his ledger; serves no God, but clings to his gold with an enthusiasm worthy of a saint, and only to see it fade from his vision, for "we brought nothing into this world, and it is certain we can carry nothing out." Another fountain-head from which flow many of the sins of man, is the love of pleasure; not that God did not give the world and all of its beauties for his enjoyment and happiness; but that in everything he should recognize God as "all and in all." But alas! needless indulgencies, useless gratifications, social gatherings, "touching the glasses" in friendly bumpers, the merry tripping of the "light fantastic toe," the muscle-developing game of base ball, all become so enticing and are so grossly perverted as to prove the treacherous waters upon which the human family floats on into a sea of troubles, drunkenness, debauchery and "Sabbath breaking," and often, too, absolute unbelief in Him who gives life, and in loving kindness crowns it with blessings as innumerable as the stars that twinkle in the firmament. Life is a current that is unceasing in its flow, and as man is borne down the stream

he sees bright hopes, accumulated fortunes, and wreaths of fame fading away "like leaves in wintry weather," for all the paths of life, like those of glory, lead to the grave. But there are paths that are those of "pleasantness and peace," and though they pass "through the valley of the shadow of death," yet upon the rock of ages shines the beacon-light of God's eternal truth, which will be a safe guide into the haven of unending rest where joys and treasures are undefiled, incorruptible and fade not away.

"STRICTLY MORAL CIRCUS."—This sentence we take from the placard posted on the walls. If this circus is "strictly moral," it is matter of felicitation. The personnel of the circuses heretofore, so far as we have been informed, have scarcely merited the claim to be "strictly moral." Some of them have been profane, some Sabbath breakers, and impure, and few have been strict members of the temperance society, and none of them communicants in the church. But if we have a circus at last "strictly moral;" that will in some sort supplement the defective example of the laity and imperfect ministrations of the clergy, it must be a matter of general congratulation. The world moves; we suppose the next notice will be "strictly religious circus."

WE were pleased to meet Rev. R. Alexander, D.D., in the *ADVOCATE* office, a few days ago. His host of friends throughout Texas will be gratified to learn that his health has improved very much within the last two months, and he expects to meet his brethren again at the session of the Texas Conference at Austin. Brother Alexander's postoffice is now at Lynchburg, Harris county, Texas.

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.

A great railway bridge is to be built across the Frith of Forth (Scotland) at Queen's Ferry, which will be the most stupendous work of the kind in the world. It is to cost six and one-quarter millions of dollars—about four times the cost of the great bridge now building over the Tay. It will be one hundred and fifty feet in height, and will contain nearly one hundred spans. The central span will be one thousand five hundred and fifty feet, and the smallest spans one hundred and fifty feet in width.

A curious fact in natural history, important to tea planters, has been discovered—namely, that locusts will not eat tea-leaves. A Darjeeling paper tells us that very large flights of locusts recently settled on the tea gardens, reddening the surface of the ground by their numbers; but in a few hours they passed on, having devoured every blade of grass, but leaving the tea bushes absolutely intact.

At St. Louis recently was exhibited some specimens of barrels—for flour, fruit and liquids—that are of novel construction. They are double staved, literally a barrel within a barrel; and all the joints being broken renders this new barrel perfectly water-tight. This marvel in cooperage is manufactured by a St. Louis institution, too, and the cost is to be no more than that of the common barrel.

## The Sunday-School.

### The Teacher's Aim.

In an essay read before the Baptist State Sunday-school Convention of South Carolina, by the Rev. John Stout, the first great good work of the teacher was claimed to be the conversion of his scholars to Christ. But more remains, even with this glorious result achieved:

Let us suppose this aim of the teacher attained—and such a supposition is by no means unreasonable; indeed, Sunday-school literature abounds with illustrations, and presents repeated scenes in which teachers who have been animated by this aim are beheld surrounded by a class of believers—every one brought to the Savior. And what now? Is the work all done? Have you ever toiled up a mountain way to find, when the summit was gained, another peak rising beyond this and higher, commanding a nobler prospect? No; the teacher's work is not done when his scholars are brought to Jesus. Now he has another, not another, but a further aim, and that is, briefly, to train these believers to work for the Savior. Some one has remarked upon the folly and cruelty of bringing in the lambs only to receive the Shepherd's mark, and to be turned back again to wander neglected in the wilderness. The teacher will not be an agent in this unwise and wrong treatment of young converts. They are babes in Christ, and they must be fed with the sincere milk of the word; impulses are to be directed and disciplined; Christian duties are to be explained and exemplified; knowledge as to the means best fitted for winning souls imparted. And along all these the teacher's aim is directed to thoroughly furnishing the young believer, that he may be ready for every good word and work, and is no less fixed and earnest than before.

Strangers entering Rev. Mr. Pentecost's Baptist Church in Boston find themselves greeted with the fullest and freest hospitality. One certainly must feel at ease at once on reading a notice placed in his hands at the door, stating that attentive ushers will meet him, provide him with the best seat in the house not occupied at the time of his coming, and that he is warmly welcomed. As long as it is as easy to be considerate to strangers in such cases as it is to be indifferent, the wonder is that so many obdurate and staring sextons (granting hosts of exceptions) are permitted to officiate at church portals.

**ALL HAVE A WORK TO DO.**—There is room in the church, and need for all manner of workers. The poorest and least recognized are as much needed as any. Open your watch, your eye falls on jewels there. But the sparkling jewels cannot say to the modest coil of steel beside them: "We have no need of thee," for that is the mainspring. And the mainspring cannot say to the tiniest cogwheel: "We have no need of thee," for without it the works stand still. It is just so in the church of Christ. One little worker can mar the whole by failing to fulfill its office. There is a place for each.

The Journal of the eighty-ninth Convention of the Protestant Episcopal Church in the Diocese of Pennsylvania, held in St. Andrew's church, in Philadelphia, on the 13th of May last, gives the following Sunday-school statistics: Sunday-school teachers, 2266; scholars, 23,010; Bible-class teachers, 169; scholars, 4312; Sunday-school buildings, 35; collections in Sunday-schools, \$1,374.41; investments, \$8,788.69; Sunday-school offerings, \$2,450.17. Expended for the support of the Sunday-school, \$16,802.10.

### Be Thankful.

"I don't want any supper," said Kate. "Nothing but bread and milk, cake and berries. Just the same every night."

"Would you like to take a walk?" asked mamma, not noticing Kate's remarks.

"Yes, mamma."

Kate was pleased so long as their walk led through pleasant streets, but when they came to narrow, dirty ones, where the houses were old and poor, she wanted to go home. "Please, mamma, don't go any farther."

"We will go into the corner house," said mamma. Some rough-looking men were sitting on the door-steps. Kate felt afraid, and held tight hold of mamma's hand; but on they went up the tottering steps to the garret. So hot and close it was that they could scarcely breathe.

On a straw bed near the only window, lay a young girl asleep; so pale, and thin, and still, she looked as if she were dead.

Hearing footsteps, she opened her eyes. Mamma uncovered her basket, and gave the girl a drink of milk, and placed the bread, and cake, and berries, beside her.

Kate's eyes filled with tears, as she saw the girl eagerly eat her supper. Not a mouthful had she tasted since early morning.

Her poor mother had been away all day working, and now came home wishing she had something for her sick child. When she found her so well cared for, she could not thank mamma and Kate enough. The supper seemed a feast to them. "If we can keep a roof over our heads," said she, "and get a crust to eat, we are thankful."

Kate never forgot these words. Let us all learn the same lesson, and cease complaining and fault-finding. If we have a home and food to eat, let us thank God, for many wander the streets homeless and hungry.—*Child's Paper.*

**"WENT TO SLEEP IN THE COLD."** One cold morning in January, my little girl, Anna, who is not quite four years old, came running into the breakfast room, and jumping into my lap, said: "O papa! I saw some ice out yonder in the tub!"

"How do you know it is ice?"

"Lucy told me so."

"Well, Anna, how did the ice get there?"

"Why, papa, you see, the water went to sleep in the cold, and it turned to ice!"

And so whenever I hear a man carping at the pastor or superintendent, complaining of the little good done, and that, after all, too much stress is laid on the instruction and conversion of children, and too many methods adopted to interest them, I suspect he has "gone to sleep in the cold." Whenever I see a man refusing to aid the people of God in their effort to Christianize the heathen in our own or in a foreign land; and do not find the fruitful graces of the Holy Spirit showing themselves in the life of any one who sits under the ministrations of the sanctuary; whenever I see a worldly-minded Sunday-school teacher, I say he "went to sleep in the cold, and turned to ice;" and I feel like praying, "may the Son of Righteousness melt him!" — *Sunday-School World.*

Rev. Dr. Buckingham, of Springfield, said of the late Chief-Justice Chapman, of Massachusetts, in his funeral discourse:

"He was always a most diligent student of Scripture, and was the first superintendent of the South church Sunday-school, and afterward for many years a teacher of the Bible-class. The Sabbath always found him at the house of God, and he was habitually present at the weekly prayer-meeting."

**WHAT FOR?**—A gentleman came into our Sunday-school not long ago, and said to the children:

"There are two questions I want to ask you. One of them you can answer. The other I do not know whether you can or not. Will you try?"

"The first question is, Who made you?"

When the gentleman asked this, the children looked at him and around at each other, as they answered "God," as if they hardly knew how to answer such an easy question, or why he should ask it.

His second question was, "What for?" Could you have told him? Do you know why God made you? \*

The children did not seem to know what to say, so they said nothing. But there was one little boy up in the gallery, whom his mother had taken there because she thought he was not old enough to be down with the rest. He gave a very nice answer to this second question. I wish you could have heard his sweet little voice saying, "To be good and do good."

Do you think he was right? If God made us to be good and do good, how sorry he must be to see us, instead of this, "being wrong, and doing wrong."

Now the only help for us is our dear Lord Jesus Christ. He can and will, if we ask him, make us over again by his Holy Spirit, so that he will not only forgive our past sins, but help us grow more and more like himself.

So we shall please God, so we shall be what he made us for; and so only can we be happy in this world or in another.

Even though not every Sunday-school boy is kept from crime, it is certainly true, that he is less likely to go widely astray with than without the religious training which the Sunday-school affords, and it costs very little to give him this advantage. An average of say one dollar a year for each scholar, is about what a Sunday-school ought to have now-a-days for its ordinary expenses. This small sum is probably more than twice the actual average of Sunday-school expenses throughout the United States. Ten dollars for ten years of Sunday-school training to a boy seems but a trifling outlay. Yet there are churches which begrudge even this pittance to their Sunday-schools; and there are well-to-do people, in the vicinity of little neighborhood Sunday-schools, who think that the library books, and music books, and teachers' papers, and scholars' papers, and the other necessities and helps of a well-managed Sunday-school, cost a great deal of money in this extravagant age. A good Sunday-school does cost something. It cannot be run for nothing even by volunteer teachers. But it costs less to the community, where it does its quiet work for its score or its hundreds of boys and girls, for a whole generation of youth, than do the crimes and their punishment of one robber or murderer. Hardly anything that is done for boys and girls costs less than Sunday-school work. Hardly anything pays a better return, in its good results on their lives and characters.—*S. S. World.*

There is a great deal of such learning without knowing what is learned as is indicated in this illustration, given by J. A. Cooper, in his "Principles and Art of Teaching":

"A gentleman showed his niece an apple, and by its means explained to her about the world. She looked at him with much earnestness, and then said: 'Why, Uncle, you don't mean that the earth really turns round, do you?' His answer was: 'Did you not learn that several years ago?' 'Yes,' she replied, 'I learned it; but I never knew it before.'"

Tact and ingenuity are quite as indispensable to success in mission work, as piety. They are all in frequent demand in pioneer Sunday-school labors, and he who possesses these gifts and knows how to use them without pride or affectation, will be sure to win souls. The following comes to us from a young missionary of the American Sunday-school Union, who will no doubt be surprised to find his experiences noted in these columns: "You would laugh to see me snare some of these shy ones—those who mistrust I have an idea I am trying to convert the heathen, (what heathen are, they don't know.) In one place I turned a corn-sheller for a man over two hours. He was trying to feed and turn it alone. At another place I changed works with a woman who was trying to hold a six-months old babe, and churn at the same time. First I held the child awhile, and then she held him, and I churned. Again, I came at night to a farm-house, whose owner was cross and surly, just as he was going out to milk. I took a pail and milked one more cow than he did, paid him fifty cents for my supper, lodging and breakfast, and he came to Sabbath-school the following Sabbath with a whole load.—*S. S. World.*

**LITTLE SINS.**—There are two ways of coming down from the top of a church steeple; one is, to jump down, and the other is to come down by the steps; but both will lead you to the bottom. So also there are two ways of going to hell; one is, to walk into it with your eyes open—a few people do that—the other is to go down by the steps of little sins, and you will soon want a few more. Even a heathen could say, "Who is content with one sin?" Your course will be growing regularly worse every day. Well did Jeremy Taylor describe the progress of sin in man: "First it startles him, then it becomes pleasing, then easy, then delightful, then frequent, then habitual, then confirmed. Then the man is impenitent, then obstinate, and then he is damned." Reader! the devil only wants to get the wedge of a little allowed sin into your heart, and you will soon be all his own. Never play with the fire—never trifle with little sins.

We gather some interesting statistics from the first number of the Sunday-school Record, published at Richmond, Va., as follows:

The white population within the bounds of the Virginia Conference number 473,031. Their church membership is 45,293; nearly one to every ten inhabitants. They have 588 churches, 553 Sunday-schools, 5636 officers and teachers, and 20,556 scholars. There are three church members to every two scholars, in the whole conference, and only 23 out of 553 schools which have more scholars than the church has members. Another column shows that they have spent \$9771 to support their schools; an average of 31.7-cents, on each scholar. In one of their districts there was an average attendance of 72 per cent.

The Sunday-school teacher cannot be too plainly reminded of the importance of training the child's conscience, so as to lead its possessor into righteous conduct in all ordinary daily duties. A writer in the *Advance* holds: "It is easy to get a whole class of little ones to promise to love Christ, but to connect this idea with the duties of obedience and self-denial is a harder lesson, and one that is too seldom attempted. The education of the conscience is a prime duty of the Sunday-school, and no teacher should suffer a child to go from him without such lessons as may recur to him through all the temptations of life."

**Boys and Girls.**

**The Story of a Boatman.**

I had begun to hope till lately that there had been so much faithful preaching on justification by faith, that the Protestantism of England was pretty sound; but I find that there is just as much need for us to go over this first elementary doctrine as for Luther.

Not long ago I was out in a boat at sea, wanting to be a little quiet. I said: "Come, now, Mr. Boatman, do you expect to go to heaven?" He looked astonished at the question, and said: "Yes, yes, sir, I do." "Will you tell me why you expect to go there?" He said very honestly. "Well, you see, sir, I am a pretty decent sort of a man. I have brought up a large family; I never was dependent upon the parish; I am not a man as is given to swearing, I don't drink, leastways I have taken too much sometimes, still I am not a drunken man. I pay everybody twenty shillings in the pound, and I am a good neighbor." I said: "Is that all?" He said: "No; I go to church, leastways not in the summer time, for then we have visitors down, who want to go on the water. I am always kind to my neighbors—if any of them wants me to run for a doctor, why, I would get up in the middle of the night to serve them!" I said: "Is that all?" He said: "Well, and enough, too, I should think." I said: "No, no; you are altogether on the wrong track. This is not the way of salvation at all;" and when I began to explain to him something about the doctrines of grace, and trust in God, the man looked hard at me; and yet I believe he heard an evangelical minister, too; but he had not the idea that we were saved by the doing of another, and not by our own doings—that we are justified by the righteousness of another, and not by our own righteousness.

"Yes," say you, "but he was only a poor boatman." Aye, but the same thing is in all classes of society; this canker of self-righteousness is everywhere; and the ministers of Christ will find it necessary to come back to the old times, and beat the drum once more, and say: "Salvation is not of ourselves, it is the work of God."—*Spurgeon.*

**ONE DROP OF EVIL.**—"I don't see why you won't let me play with Will Hunt," pouted Walter Kirk. "I know he does not always mind his mother, and smokes cigars, and once in a while swears just a little; but I have been brought up better than that; he won't hurt me. I should think you would trust me. I might do him some good."

"Walter," said his mother, "take this glass of pure, clear water, and put just one drop of ink into it."

"Oh, mother! who would have thought one drop would blacken a whole glass so!"

"Yes, it has changed the color of the whole, has it not? It's a shame to do that; just put a drop of clear water in it, and restore its purity," said Mrs. Kirk.

"Why, mother, you are laughing at me. One drop, nor a dozen, nor fifty, won't do that."

"No, my son, and therefore I can not allow one drop of Will Hunt's evil nature to mingle with your careful training, many drops of which will make no impression on him."

**OUR DUTY.**—There is no place where God puts you, where it is not your duty to turn round and say: "How shall I perfume this place, and make it fragrant as the honeysuckle and the violet, and beautiful as the rose?" In this world you are to perform the great duties of spiritual, moral and physical life, in the place where you are.—*H. Ward Beecher.*

**Home Politeness.**

Should an acquaintance tread on your dress, your best, your very best, and by accident tear it, how profuse you are with your "never minds—don't think of it—I do not care at all." If a husband does it, he gets a frown; if a child, he is chastised.

Ah! these are little things, say you! They tell mightily on the heart, let us assure you, little as they are.

A gentleman stops at a friend's house, and finds it in confusion. He don't see anything to apologize for—"never think of such matters—everything is all right"—cold supper—cold room—crying children—"perfectly comfortable."

Goes home; his wife has been taking care of sick ones, and worked her life almost out. "Don't see why things can't be kept in better order—there never were such cross children before."

Why not be polite at home? Why not use freely the coin of courtesy? How sweet they sound, those little words: "I thank you," or "you are very kind." Doubly, yes, thrice sweet from the lips we love, when heart-smiles make the eye sparkle with the clear light of affection.

Be polite to your children. Do you expect them to be mindful of your welfare? to grow glad at your approach? to bound away to do your pleasure before your request is half-spoken? Then with all your dignity and authority, have politeness. Give it a niche in your household temple. Only then will you have the true secret of sending out into the world really finished gentlemen and ladies. Again we say unto all—be polite.

**A Story For Children.**

"Papa, will you tell me a story before I go to bed?" said little four-year old Willie, climbing up into my lap and nestling close to me in his child-like way.

"Yes," I said, smothering his golden curls and looking into his blue eyes; but it must be very short, for it is past your bed-time."

"In a far-off beautiful country, there lives a great king. His city is paved with gold, and his gates are of lovely pearls. The king is good as he is great; so that his people call him *father*, and he calls them his children. Many of his children live in a country far away from him, and never see him. But though he is separated from them, he never forgets them, and is always thinking of them with love.

"These children would never know anything about their tender, loving father, if he did not often send messengers with words of affection and gifts to make their hearts happy.

"Besides all this, the good king has promised that if his children are kind and gentle, doing to others as they would have others do to them, they shall come to live with him in that lovely land, and be always happy."

"I know," said little Willie, opening wide his blue eyes, "who that good king is; he is God; and that lovely land is heaven; and I shall go there if I love the Savior, and I mean to; so good night, dear papa."

**SLOW WORK OF THE CHURCH.**

Matthew Henry, in his inimitably quaint way, remarks: "At some periods the church has suffered more by the coldness of its friends than by the heat of its enemies, but both together make church work slow work." The heat of the enemies is natural and always to be expected, but why should there ever be complaint of the coldness of friends? Should not their hearts, if they be truly friends, burn within them as He talks with them by the way, and opens to them the Scriptures? But the "slow work" of the church is proof that at least "the love of many" waxes cold.

**"I Take the Other Hand."**

On a lovely day in the commencement of spring, a young lady, who had been anxiously watching for some weeks by the bedside of her mother, went out to take a little exercise and enjoy the fresh air, for her heart was full of anxiety and sorrow. After strolling some distance, she came to a rope-walk, and being familiar with the place, she entered. At the end of the building she saw a little boy turning a large wheel. Thinking this too laborious employment for such a mere child, she said to him, as she approached:

"Who sent you to this place?"  
"Nobody, ma'am; I came myself."  
"Do you get pay for your labor?"  
"Indeed I do; I get ninepence a day."

"What do you do with the money?"  
"Oh, mother gets it all."  
"You give nothing to father, then?"  
"I have no father, ma'am."  
"Do you like this kind of work?"  
"Oh, well enough; but if I did not like it, I should still do it that I might get the money for mother."

"How long do you work in the day?"  
"From nine till twelve in the morning, and from two till five in the afternoon."

"How old are you?"  
"Almost nine."  
"Do you get tired of turning the great wheel?"

"Yes, sometimes, ma'am."  
"And what do you do then?"  
"Why, I take the other hand."  
The lady gave him a piece of money.

"Is this for mother?" asked the well-pleased urchin.  
"No, no, it is for yourself, because you are a good little boy."  
"Thank you, kindly, ma'am," returned he, smiling, "mother will be glad."

The young lady departed and returned home, strengthened in her devotion to duty, and instructed in true practical philosophy by the words and example of a mere child. "The next time duty seems hard to me," she said to herself, "I will imitate this little boy, and take the other hand."—*Kind Words.*

**CHILDREN SAVING.**—Through the influence of the school teachers in the city of Ghent, Belgium, five-sevenths of the children who attend school, have become savings bank depositors. A paper recently read before the British Association shows that 7583 boys and girls out of 7989 there, had bank accounts, which aggregated 274,692 francs, or over \$54,000. In the infant schools there are 3039 children, and 1900 of these deposited over \$13,000.

If you are told to do a thing,  
And mean to do it really,  
Never let it be by halves,  
Do it fully, freely!  
Do not make a poor excuse,  
Waiting, weak, unsteady;  
All obedience worth the name  
Must be prompt and ready.  
When father calls, though pleasant be  
The play you are pursuing,  
Do not say: "I'll come when I  
Have finished what I'm doing."

**WHAT WE WORK UPON.**—If we work upon marble, it will perish; if we work upon brass, time will crumble it in dust; but if we work upon immortal minds—if we imbue them with principles, with the just fear of God and our fellow-men—we engrave on those tablets something which will brighten to all eternity.

**DEATH.**—One may live as a conqueror, or a king, or a magistrate, but he must die a man. The bed of death brings every human being to his pure individuality, to the intense contemplation of that deepest and most solemn of all relations, the relation between the creature and his Creator.—*Webster.*

**THE BIBLE.**—"I have found the Bible," says Dr. Todd, "more like a mine in which you must dig and labor, the wealth of which is not to be obtained without labor."

**WASTE BASKET.**

A notorious eavesdropper—Rain.  
A thorough washerwoman—Salsoda.  
A table of interest—The dinner-table.

An end always to be kept in view—Dividend.

Hashuqua is the name of a town in Noxwbee county, Mississippi.

Why is a ladder like a prize-fight? Because it is made up of rounds.

An Ohio editor publishes marriages under the head of "Attachment Notices."

That the coming winter will be one of severe cold is indicated by the thinness of hair on new blacking brushes.

While witnessing a game of base ball out West, a boy was struck on the back of his head, the bawl coming out of his mouth.

The creditors of an absconding Yankee found, on opening his safe, that the only thing he had laid up for a rainy day was an umbrella.

A Connecticut thief who stole a farmer's watermelons, sent the seeds back in a letter, requesting him to plant them for the next year.

A gentleman late one evening met his servant. "Hallo! where are you going at this time of night? for no good, I'll warrant." "I was going for you, sir."

The man who has nothing to boast of but his illustrious ancestry is like a potato—the only good belonging to him is underground.—*Sir Thomas Overbury.*

One reason why the Pope thinks so much of American Catholics is said to be that he never takes up an American paper without seeing something about Boston Mass.

There was a room with eight corners. In each corner sat a cat; before each cat sat seven other cats; and on each cat's tail sat a cat. How many cats in all?

A merchant who has a Sunday-school class asked; "What is solitude?" and was visibly disturbed when a miserable boy answered: "The store that don't advertise."

"There!" said Jones, as he wrathfully pushed away the pie which his landlady had just served him, "that stuff isn't fit for a pig to eat, and I ain't going to eat it."

A man out West brags that all the furniture and flooring of his house is made of live oak, but his wife, who does the hard work of the house, says it is nothing but scrub oak.

At a hotel table one boarder remarked to his neighbor: "This must be a healthy place for chickens." "Why?" asked the other. "Because I never see any dead ones hereabouts."

A melting Good Friday sermon being preached in a country church, all wept except one man, who being asked why he did not weep as well as the rest, "Oh!" replied he, "I belong to another parish."

A young gentleman of Kansas City sent seventy-five cents to New York recently for a method of writing without pen or ink. He received the following inscription, in large type, on a card: "Write with a pencil!"

A countryman in Savannah observed a gang of darkies laboring on the street, each wearing a ball and chain. He asked one why the ball was chained to his leg. "To keep people from stealing it," said the darkie; "heaps of thieves about here."

Dr. Blank attempted to defend himself against the facetious assault of a friend by saying: "I defy any person whom I ever attended to accuse me of ignorance or neglect." "That you may safely do," said his assailant, "for you know, doctor, dead men tell no tales."

## NEWS OF THE WEEK.

## DOMESTIC.

## Miscellaneous.

NEW ORLEANS, Nov. 23.—The concession to consider a railroad from the Rio Grande frontier to the City of Mexico, and thence to the Pacific, has been granted to a company of Mexicans. This defeats both the Plum and Rosencrans projects, and leaves the matter in the hands of Mexicans, who will doubtless introduce other parties in the enterprise or dispose of their concession to the greatest advantage to themselves.

The Board of United States Engineer Officers, appointed to deliberate upon the feasibility of the proposed Fort St. Philip Canal have arrived here.

NEW YORK, Nov. 24.—A *Herald* special from Mexico, of the 21st inst., says that the President has presented to Congress a contract with a Mexican company for the building of the Inter-Oceanic railroad.

All efforts to obtain a stay of sentence for Wm. M. Tweed proved ineffectual. Judges Pratt and Ingraham both refused to grant it, and at ten minutes past one Tweed was removed from the sheriff's office to the Tombs.

Tweed's friends express the belief and hope that he will not be removed to Blackwell's Island until all means for obtaining a stay of proceedings have been exhausted.

The Charity Commissioners of Brooklyn state that they can only meet one-fourth of the demands for assistance made on them by the poor of that city.

The Union Trust Company, at its meeting to-day, came to no final decision on the resumption of business, but a director states that the company expects to resume on Monday next.

QUEBEC, Nov. 25.—The snow storm only ceased at daybreak. In many places the drifts are from eight to ten feet high, rendering the roads almost impassable.

Fears are entertained for the steamship Pictou, ten days out from Quebec for Pictou, and not yet reported.

NEW YORK, Nov. 25.—A large number of firms which were carried down by the force of the late panic, have perfected arrangements with their creditors, and are getting in shape to announce a resumption of business.

It is said that detectives have gained reliable information relative to the movement to throw a large quantity of forged United States bonds on the market, and that important arrests may be made.

A meeting of the Clearing-House was held to-day. The report of the Committee of Nine, recommending certain articles of association and rules governing deposits, was laid on the table, and the committee discharged, and a new committee, holding different views, appointed, who are to report in sixty days. The meeting then adjourned.

Two priests, claiming to be American citizens, who were expelled from Mexico, have engaged a New York lawyer to demand reparation from Secretary Fish.

Nothing yet has been heard here of the missing steamship Ismalia.

The associated banks have thirty-five millions of legal tenders.

NEW YORK, Nov. 26.—The navigation of the Hudson to Albany is suspended, and the steamers have all gone into winter quarters. This is the earliest closing of navigation during the present century.

WASHINGTON, Nov. 26.—Mr. John Delano resigns the chief clerkship of the Interior Department on account of persistent ill health. He was capable and polite, and his retirement under the circumstances causes general sorrow among his associates and those

who have had business with the department.

The November statistical report of the Department of Agriculture is now in press. It makes a showing for the corn product quite as unfavorable as that which forecasted the short crop of 1869. The preliminary report of the aggregate quantity of that year indicated a total of 874,000,000 less than the estimate for the large crop of 1870, and the present returns point to a product of about 858,000,000. The estimate of last year's crop of Illinois was 21,000,000; the estimate of the present crop is 132,000,000. Only six States show a crop equal to last year's, viz: Virginia, Georgia, Florida, West Virginia, Oregon and Rhode Island. The per centage of deficiency in the principal corn-growing sections, in comparison with the total product of last year, is as follows: Kentucky 4 per cent., Ohio 7, Indiana 22, Illinois 39, Iowa 28, Missouri 32 and Kansas 31. The deficiency for New York is 8 per cent., and 16 for Pennsylvania.

The *Star* gives the following as points of arrangement between Secretary Fish and Admiral Palo: The surrender of the *Virginius*; the usual salute of the flag; the restoration of the surviving members of the crew proper; indemnity to the families of those executed.

PHILADELPHIA, Nov. 26.—In the District Court of the United States this morning, Judge Cadwallader presiding, the petitions of several parties asking for an adjudication in bankruptcy in the case of Jay Cooke & Co. was granted, and J. Gillingham Fill, Esq., was appointed receiver. The Judge intimated that the future proceedings under adjudication should be held under the forty-third section of the bankrupt act, which authorizes the appointment of a trustee and committee by the creditors.

SAN FRANCISCO, Nov. 26.—A boiler in a book-store exploded to-day, injuring three persons, one fatally. Loss \$90,000.

WASHINGTON, November 27.—Mr. Blaine tells no one whom he will appoint to important positions on the committees, should he be re-elected Speaker; but the city is full of rumors on the subject, one of the most important and most impossible of which is that Ben Butler will succeed Garfield as Chairman of the Committee on Appropriations, in order that the Administration may have there a man who will be able and ready to push through big money bills. No doubt the Administration wants a large amount of money, but Blaine will hardly brave public opinion by putting the public purse in the hands of the great "salary-grabber." Other important committees, it is said, will be headed as follows: Dawes, Committee on Ways and Means; Schofield, Judiciary Committee; Orth, Committee on Foreign Affairs; Sheldon, of New Orleans, Committee on Commerce; Hawley, Committee on Claims.

BROWNSVILLE, Nov. 27.—Alberto Garcia, chief of the Mexican bandits who robbed the store of Mr. Schubert, at Concepcion, Texas, some days ago, of about \$3000 in cash, arms and other goods, and then fled to Mexico, has been captured by the authorities and taken to Matamoros, where he is held for extradition. This arrest was made with more promptness than any one for years previous.

## GENERAL DOMESTIC NEWS.

Rochester made and sold \$6,000,000 worth of flour last year.

New York city boasts of eight hundred hotels, being one to every twelve hundred inhabitants.

It was five degrees below zero at Mount Washington on Friday of last week.

The Legislature of Alabama is in session. The State is financially bankrupt.

It is estimated that Texas cattle dealers have brought \$8,000,000 into the State from cattle transactions in Kansas this year.

Utah is importing much fine stock and sheep from Eastern marts. There are in the Territory now some 250,000 head of sheep.

The Memphis and Charleston Railroad Company reduced the wages of its employees twenty per cent.

During the year now closing 152 lives have been lost in the Gloucester fishery, and 24 vessels of the aggregate tonnage of 1287 and \$110,000 in value have been swallowed up in the waves.

Dubuque, Iowa, with 25,000 inhabitants, has more miles of macadamized streets than Milwaukee, with a population of over 60,000.

Republican falling off in the Minnesota Legislature from last year, forty-nine.

The people of Iowa are called upon to assist the unfortunate citizens of Osceola and Lyon counties, whose crops were almost entirely destroyed by grasshoppers the past season.

The Western papers, especially those in Illinois, are giving very discouraging reports of the potato crop.

Ninety-five thousand live hogs were brought to Cincinnati the other week.

The trains of the Texas and Pacific railway are now supplied with the patent air break.

In 1863 Massachusetts had 1285 miles of railroad, and Kansas did not have a single mile. Now Massachusetts has 1906 miles, and Kansas has nearly 2000 miles.

Seligman & Co., of Helena, Montana, recently had a gold bar made of the purchases of gold dust for one month. The bar was 900 fine, and was valued at just \$50,000.

The oldest officer in the army, now on the retired list, is Col. Charles S. Merchant, lately Colonel of the Fourth Artillery. He was a lieutenant of the First Artillery during our last war with Great Britain.

The Green Bay (Wis.) Iron Company use annually 20,000 cords of wood.

Minnesota exports annually about \$50,000 worth of ginseng for the Chinese market.

## FOREIGN.

LONDON, Nov. 26.—Gen. Wolsely complains of his Ashantee auxiliaries as being utterly worthless, and unable to follow up the advantages gained on account of their tardiness and cowardice.

BERLIN, Nov. 26.—Archbishop Ledochowski has been ordered to resign within one week from the receipt of the notice. He has received a letter from the Pope exhorting him to firmness.

LONDON, Nov. 26.—The Lord Chief Justice of the Court of Common Pleas has been raised to a Peer, and becomes Baron Coleridge.

MATAMOROS, Nov. 27.—In a legal contest in regard to the validity of the sale of a lot of about two thousand hides, it turned out that about four-fifths of them had been taken from cattle bearing Texas brands, which had evidently been stolen and crossed into Mexico. Brands of King & Kennedy, large stock-raisers in Western Texas, prevailed, while brands of many other Texas stock-raisers were embraced in the lot. This is said to be a fair sample of the hide business in this section of Mexico.

MADRID, Nov. 29.—The Spanish Cabinet has agreed to the delivery, to the United States, of the steamer *Virginius* and all persons remaining alive who were captured with her, leaving the question whether the seizure of the vessel was legal to be settled hereafter by a mixed tribunal. The question whether damages shall be paid to the families or relations of

prisoners who were shot, is also to be settled in a similar manner.

This decision was not arrived at by the Government before it had confidentially consulted with the powers of Europe, and was informed by all of them that reparation was due for the capture of the steamer and the execution of the captives. The decision is also in conformity with the opinions of leading Spanish statesmen of all parties, to whom the question was submitted by the Government.

During the bombardment of Cartagena, on Wednesday, the arsenal and barracks were the chief marks for the besiegers' artillery, but the cathedral and hospital were also struck.

On Friday the theatre, the Protestant church and two entire streets were destroyed. Two hundred persons were killed and wounded within the city. The insurgents have raised the black flag on the forts.

At last accounts the fire-bound city was subsiding. The loss of the besiegers has been exceedingly small. The officers of the foreign squadrons succeeded in obtaining an armistice of four hours on Friday night.

Firing was renewed fiercely at Cartagena by both sides, after the termination of the four hours' armistice obtained by the officers of foreign squadrons.

## GENERAL FOREIGN NEWS.

A gas-making apparatus, by which it is stated that gas may be produced at as low a rate as six cents per 1000 feet, is exhibited in England.

Steps are being taken in England to convert, on a large scale, the waste of gas, soap and chemical works, into a cement which will withstand fire and damp, and into a material resembling asphalt.

English technical papers express surprise that means are not taken to use petroleum for fuel, so as to influence the price of coal, the former article being now plentiful and cheap.

A church near Bergen, Norway, which can contain nearly 1000 persons, is constructed entirely of papier mache, rendered water-proof by saturation in vitrol, lime water, whey and white of egg.

The people of Great Britain and Ireland spent \$600,000,000 for intoxicating liquors in 1872, and only \$220,000,000 for the tea, coffee, sugar, and cocoa which they consumed.

The receipts of petroleum at Philadelphia last week were—of crude, 17,177 barrels, and refined, 35,541 barrels. Twelve vessels cleared for foreign ports during the week, carrying 1,701,949 gallons.

Advices from China say that it has been intimated that the Peruvian Minister will not find a favorable reception in Peking. This grows out of the recent determination of the Chinese Government to stop the Coolie trade, Peru having hitherto been the principal destination of the unfortunate Coolies.

The transit of vessels through the Suez Canal shows a steady increase since 1871, though it is said the number has fallen short of the expectations of the proprietors of the undertaking. During the month of August, 1871, the number of vessels to pass through the canal was 60; in August, 1872, the number had increased to 82, while in August, 1873, the number was 83. During the same time the revenue arising from tolls had increased from \$148,581 in 1871 to \$333,554 in 1873.

Steel bars produce a very pure, distinct and melodious sound, and possess many advantages over church bells of moderate size. In Germany they are in some measure supplanting bells in church steeples; and an English publication, the *Choir*, advocates their general use, on the ground that while in point of sonorosity they are equal to the common bell, in cer-

tain other respects they are to be preferred to it.

The German army, on the "peace" establishment, consists of 623,720 men, 576 field guns, and 56,250 horses.

Count Von Moltke spent his seventy-fourth birthday in Berlin, where he arrived in perfect health and vigor.

Bessemer's patent steamship, with a cabin hung on double swivels to prevent sea-sickness, is nearly ready for launching.

BEGGARS SUING FOR A FORTUNE. An Italian father and daughter are fighting in the courts at St. Louis over \$10,000, the proceeds of twenty years of street begging in the large American cities.

Virginia and North Carolina are receiving a high class of British colonists. The nephews of Lord Brougham are farming near Staunton, Va., and many young officers of the British army are throwing up their commissions and settling in the Old Dominion.

A writer in the Memphis Presbyterian states the following fact in illustration of the cost of dancing: "A community that was not wealthy, had much trouble to raise \$60 a month for their pastor, who was much beloved. But that their children might know how to dance, the same community paid a dancing-master \$300 a month, and among those who footed the bill were some of the officers and members of the church."

The Chinese have taken to largely adulterating their teas. In London there are 10,000,000 pounds in bond which have been condemned as unfit for consumption, and notices have been given to merchants in China that all spurious teas will henceforth be destroyed.

Church Notices.

Marshall District.

FIRST ROUND.

Knoxville cir., at Troupe station, 4th Sunday in December, 1873. Marshall station, 1st Sunday in January, 1874. Scottsville and Jonesville, at Rock Spring, 2d Sunday in January. Elysian Fields, at Mt. Zion, 2d Sunday in January. Starville circuit, at Chapel Hill, 4th Sunday in January. Henderson and Bellview, at Hickory Grove 1st Sunday in February. Harrison cir., at Wood Lawn, 2d Sunday in February.

The district stewards will please meet me on Thursday, February 1st, 1874, at Marshall, to assess the claim of the presiding elder and apportion the same among the respective charges on the district. DANIEL MORSE, P. E.

Paris District.

FIRST ROUND.

Roxton cir., at Hopewell, 2d Sunday in December. Paris sta., at Paris, 3d Sunday in December. Honey Grove cir., at Forest Hill, 4th Sunday in December. Ladonia cir., at Mt. Carmel, 1st Sunday in January. Cooper mis., at Giles Academy, 2d Sunday in February. Boston cir., at Boston, 3d Sunday in January. Clarksville cir., at Williams chapel, 4th Sunday in January. Robinsville cir., at McKenzie chapel, 2d Sunday in February. Sylvan cir., at Sylvan, 3d Sunday in February.

The district stewards will meet me at Paris on Saturday before the third Sunday in December, at 2 P. M. THOS. M. SMITH, P. E.

Dallas District.

FIRST ROUND.

Denton cir., at Denton, December 6, 7. Dallas station, December 13, 14. Dallas city mission, December 20, 21. Dallas cir., at Thomas' chapel, Dec. 27, 28. Grapevine cir., at Birdville, Jan. 3, 4. McKinney cir., at Summerfield, Jan. 10, 11. Seyene cir., January 17, 18. Rockwall cir., at Rockwall, January 24, 25. Greenville cir., at Greenville, Jan. 31, Feb. 1. Bethel cir., at Bethel, February 7, 8.

The district stewards of all the charges in the district will please meet me in Dallas on the 13th of December. J. W. CHALK, P. E.

Sherman District.

FIRST ROUND.

Whitesboro cir., at Whitesboro, 2d Sunday in December. Pilot Point cir., at Pilot Point, 3d Sunday in December. Decatur cir., at Decatur, 4th Sunday in December. Sherman cir., 2d Sunday in January. Montague and Clay mis., at Montague, 3d Sunday in January. Marysville cir., at Marysville, 4th Sunday in January. Gainesville cir., at Gainesville, 1st Sunday in February.

Denison mis., at White Rock, 2d Sunday in February. Pilot Grove cir., at Pilot Grove, 3d Sunday in February. Savoy cir., at Canaan, 4th Sunday in February. Bonham cir., at Mt. Pleasant, 1st Sunday in March.

The district stewards will please meet at Whitesboro the Saturday before the 2d Sunday in December. My postoffice, until further notice is given, will be at Blossom Prairie, Lamar county, Texas. L. B. ELLIS, P. E.

Jefferson District.

FIRST ROUND.

Kellyville and Daingerfield cir., at Kellyville, 2d Sunday in December. Atlanta cir., at Center Hill, 3d Sunday in December. Jefferson sta., 4th Sunday in December. Mount Pleasant cir., 1st Sunday in January. Linden cir., 2d Sunday in January. Winnsboro, at Winnsboro, 3d Sunday in January. Pittsburg, at Leesburg, 4th Sunday in January. Gilmer, at Lagrone's chapel, 1st Sunday in February. Coffeeville cir., at Murray Institute, 2d Sunday in February.

The district stewards will please meet at Kellyville the 2d Sabbath in December. JOHN H. McLEAN, P. E.

Galveston District.

FOURTH ROUND.

Hempstead, Dec. 4. Snearns chapel, Dec. 6, 7. Bay mission. Brethren will please prepare all the statistics required by the Discipline. B. D. DASHIELL.

Chappell Hill District.

FOURTH ROUND.

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 conjectional statements. I want a full list of accessions, baptisms, and Sunday-schools, especially. I trust that all the stewards, trustees, class-leaders, exhorters, and local preachers, will also attend. Come, brethren, there is important business coming before every quarterly conference. I sincerely hope the stewards will make a vigorous effort to pay their preachers in full by the last quarterly meeting, or, at least, have sufficient pledges to insure that none of them shall go up to the annual conference unpaid. C. J. LANE, P. E.

MARRIED.

At the residence of C. C. Bell, by the Rev. D. J. Martin, on Nov. 16, 1873, H. A. HUGHES and Miss MARY V. INGE—all of Denton, Texas.

OBITUARIES.

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

FARRAR.—SAMUEL FARRAR was born in Weight county, North Carolina, Oct. 7, 1807, and died at his residence, in Ellis county, Texas, Sept. 30, 1873.

At an early age his father moved to Hardin county, Tenn. In 1827 he married Miss Manervy Baty, daughter of Thomas Baty. From thence he moved to Mississippi, in 1835, and to Texas in 1838. Being one of the first settlers, he had to encounter all the ills and wickedness peculiar to a new country. He was a man of sterling integrity—noted for energy and upright dealing. In every action of life he moved by principle, and in this way he secured the love and friendship of all who moved in the same circle. His religious advantages were limited; hence he did not profess religion until October, 1863. He joined the M. E. Church, South, and lived and died a Christian. He was not very excitable in his religious devotion; but oftentimes we have seen the reflections of Divine love beaming in his countenance, indicating that his soul was feasting on the "bread of life." But few are more zealous than he was in the discharge of Christian duties. He loved the church, and proved his faith by his works. His house was the preachers' home, where they could rest from their toils, and be refreshed by his hospitalities. He had special regard for the poor and needy, and always supplied their demands when in his power to do so. He was a member of the Masonic order for many years, and very highly esteemed by his brethren. He selected the spot of ground where his body should be laid, and a vast concourse of weeping friends, together with his relatives, attended his burial.

In the death of Brother Farrar the church has lost one of her brightest lights. He had been, more or less, afflicted for several years, but two years prior to his death he was in better health than he had been for several years past. His last affliction commenced with cholera-morbus, which terminated in inflammation of the stomach and bowels. His suffering was beyond all description. He had all the attention which could be given, but every effort failed to prolong his useful life. He was convinced, several days before his death, that he could not live long, but the approach of death did not alarm him. He was prepared to meet the summons, and waited patiently to hear the Bridegroom's voice. He was perfectly rational to the last moment, and talked frequently with

his companion, children, and grandchildren, about his departure and his brilliant hope of the better land. He gave directions and made requests in reference to his worldly matters, as if he was going a journey; and when he was informed by a weeping son, T. J. Farrar, that his requests should be complied with strictly, he replied: "Well, that will do; all right now." The writer will never forget his death-bed scene. When we approached him, he exclaimed: "Is that you, Brother Price? I am glad to see you!" We found him just in the act of crossing the chilly waters, and asked him if he was prepared for death. He immediately replied: "Yes, I have felt so for a long time." In the midst of his greatest suffering, he realized sustaining grace and sweet communion with God. As long as he was able to speak, he endeavored to console his family and friends, saying: "Don't cry, don't weep for me; I will soon be at rest." In life's last struggle the Savior was near, and he fell asleep in his arms. His body now sleeps, but his soul is in the paradise of God, "where the wicked cease from troubling, and the weary are forever at rest." WM. PRICE.

PROCTOR.—With sadness I come to chronicle the death of a little grandchild. ANNA E. PROCTOR, daughter of Ira and Mira T. Proctor, was born July 30, 1872, and after suffering greatly from fever, was violently taken with croup, and on the 4th inst. He who said: "Suffer little children to come unto me," relieved her of all her afflictions by taking her to himself, where "No chilling winds nor poisonous breath can reach that beautiful shore; Sickness and sorrow, pain and death, Are felt and feared no more." Although we would have to be more than man, or less than man, not to be afflicted under such circumstances, yet, as we know we "sorrow not as those who have no hope," we feel inclined to bow submissively to the providence of an all-wise and merciful God, and say:

Rest in thy Savior, little one,  
Till God shall bid thee rise,  
And call thy ransomed spirit home,  
To reign above the skies.

Blest Savior, take the jewel home,  
And keep it safe from woe;  
We loan it to the giver now,  
Till we shall come there too.

W. C. LEWIS.

RURAL RETREAT, Nov. 5, 1873.

HILL.—Died, September 2, 1873, of malaria fever, ALFRED TWADDELL, son of B. J. C. and Ann E. Hill, of Limestone county, Texas, aged about five years.

We greatly sympathize with the afflicted parents in their sad bereavement, but we "sorrow not as those who have no hope." We cannot bring dear Twaddell back to us again, but we can go to him. The Lord has taken him to himself, then let us, dear parents, be reconciled to his will; and, though his afflicting hand seems to have been laid heavily upon us, it is all for our good, and may we ever be enabled to praise him in all his ways. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!" N. T. S.

MOCK.—Died, with a congestive chill, on the 7th of November, little WILLIE, son of Mrs. M. E. Mock, aged seven years.

He suffered but a few hours, when that meek and loving Jesus, who hath said: "Suffer little children to come unto me," called him to the bright realms above, where sickness is not known. Suddenly was little Willie snatched from the fond embrace of his dotting mother, and with a sad heart she beheld his lovely form laid beside that of his father in the silent tomb. Yet may she bow submissively to the mandates of Him "who doeth all things well."

Mother, weep not for darling Willie,  
For he to heaven hath gone,  
And will there await your coming,  
With angels around God's throne.

A gem too pure for earth,  
God took him to heaven above;  
Brother, sisters, strive to meet him  
In that clime where all is love.

Then weep not—he hath gone home,  
Ere youth's first flower did fade,  
To that holy, heavenly mansion,  
Where foes cannot invade.

C. L. FARRINGTON.

HUNTSVILLE, Nov. 18, 1873.

MOORE.—Died, near Tehuacana, in Limestone county, on the 15th day of September, 1873, MARY L. MOORE, daughter of J. H. and H. J. Moore, aged 19 months and 25 days.

"I take their little lambs," said He,  
"And lay them in my breast;  
Protection they shall find in me—  
In me be ever blest."

"Death may the bonds of life unloose,  
But can't dissolve my love;  
Millions of infant souls compose  
The family above."

R. H. H. BURNETT.

WHOLESALE PRICES CURRENT.

Corrected Weekly.

Quotations in Currency, unless Gold is specified

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

Relics of Popery.

Some of the relics of the Papists are worthy of enumeration. They have Joseph's ax and saw; St. Anthony's mill-stone, on which he crossed the sea; St. Patrick's staff, by which he drove out the toads and snakes from Ireland; St. Francis' cowl, St. Ann's comb, St. Joseph's breeches, St. Mark's boots, a piece of the Virgin's green petticoat, St. Anthony's toe-nails, and the parings of St. Edmond's toes. There is a vial of St. Joseph's breath, caught as he was exercising himself with his ax and saw; several vials of the Holy Virgin's milk, and a small roll of butter and a little piece of cheese made from her milk.

They claim to possess hair from the head of most of the saints, and twelve combs, one from each of the apostles, "nearly as good as new;" a piece of the rope with which Judas hanged himself! "a bit of the finger of the Holy Ghost; the nose of an angel; "a rib of the word made flesh;" "a quantity of the identical rays of the star which led the wise men to our infant Savior;" Christ's seamless coat; two original impressions of his face on two pocket-handkerchiefs; specimens of the manna of the wilderness; a few blossoms of Aaron's rod; the very ark of the Lord that Moses made, and the rod by which he wrought his miracles; and a piece of the very porphyry pillar on which the cock perched when he crowed after Peter's denial of Christ.

In France they have four heads of John the Baptist. In Spain, France, and Flanders they have eight arms of St. Matthew, and three of St. Luke! In the Lateran church, in Rome, they have the entire heads of St. Peter and St. Paul, and in the convent of the Augustines, at Bilboa, the holy monks have a large part of Peter's head, and the Franciscans a large part of Paul's. At Burgos they have the tail of Balaam's ass, a part of the body of St. Mark, and an arm and finger of St. Ann. At Aix-la-Chapelle they have two teeth of St. Thomas, part of an arm of St. Simeon, a tooth of St. Catharine, a rib of St. Stephen, shoulder-blade and leg-bone of St. Mary Magdalen, oil from the bones of St. Elizabeth, bones of St. Andrew, James, Matthias, Luke, Mark, Timothy, and John the Baptist. It is, no doubt, for the purpose of carrying these precious relics that Rome has five legs of the ass upon which our Savior rode in his triumphal entry into Jerusalem.—*Our Monthly.*

Dr. Robinson's Libel Suit.

Rev. Stuart Robinson, D.D., of Louisville, Ky., is a prominent minister in the Presbyterian Church. During the late civil war his feelings were decidedly with the South, which fact he never sought in any way to disguise. His attitude made him frequently the subject of ill-natured remarks on the part of those from whom he differed, and sometimes statements were published in regard to him, which seriously affected his moral character. Among other things, he was charged with having advocated from the pulpit the shipping of yellow fever infected clothing to Northern cities. All this he was disposed to permit, with simply a public denial, to pass into oblivion with the close of the war. In January of last year, the *Evening Post*, of Chicago, published a paragraph, repeating the charge in an offensive form. In due time he instituted suit against the proprietors, laying his damages at \$100,000. That suit has been brought to a close, and the *Interior* publishes the result, accompanied with a few appropriate comments.

The proprietors alleged that they were ignorant of the facts in the case, and before the issue was made up they, unsolicited, published a full and manly apology in their columns, in which

they stated they were sincerely sorry for the publication of the item. "We take pleasure," they added, "in retracting it, and that no injustice may be done to the party, we hope other papers which have copied the item will give the retraction a circulation as extensive as the charge."

Notwithstanding this alleged ignorance and retraction, and apology, suit was still brought and pressed. It went to trial without a jury, and the court assessed the damages at \$25,000. Dr. Robinson, however, as he had brought the suit simply to vindicate his character, by making the refutation of the charge a matter of record, and not for the sake of any gain, immediately through his counsel remitted all of the amount, except \$654 for attorney's fees and costs of conducting the suit.

The case is an important one, as showing the responsibilities of editors, and others, for libellous statements which they cause to be published, and in this view Dr. Robinson deserves the thanks of all who value their good name, for the course he has pursued.

How Gas is Made.

It must interest us to know the process of making an article so extensively used in our cities, and we herewith publish a sort of gas catechism, which conveys a good deal of important light to the juvenile mind on this subject:

"How do they make gas?"

First, they put about two bushels of bituminous coal in a long air-tight retort. This retort is heated red-hot, when the gas bursts out of it, as you see it burst out of lumps of soft coal when on the parlor fire. The gas passes off through pipes. A ton of coal will make ten thousand cubic feet of gas. The gas as it leaves the coal is very impure.

"How do they purify it?"

First, while hot, it is run off into another building; then it is forced through long, perpendicular pipes, surrounded with cold water. This cools the gas, when a good deal of tar condenses from it, and runs down to the bottom of the perpendicular steam boiler, half full of wood laid crosswise. Then ten thousand streams of cold water are spurted through the boiler. Through the mist and rain, and between the wet sticks of wood, the gas passes, coming out washed and cleansed. The ammonia condenses, joins the water, and falls to the bottom.

"What next?"

Well, next the gas is purified. It is passed through vats of lime and oxide of iron, which take out the carbonic acid and ammonia.

"What next?"

The gas is now pure. It is passed through the big station meter, then through the mains and pipes, till it reaches the gas jets in your room. Then it burns, while you all scold because it don't burn better.

GOOD WORKS WILL NOT AVAIL.—

The young ruler sought not submission to Christ and justification by faith, but how he might do some "good things," by which to merit Heaven. All such efforts are worse than useless. Selling all, and giving to the poor, will not avail without instant submission to and following Christ. This done, and all is done, simply and at once. "How long does it take to be converted?" said a young man to his father.

"How long," asked his father, "does it take the judge to discharge the prisoner, when the jury have brought him in not guilty?"

"Only a minute."

"When a sinner is convinced that he is a sinner, and is sorry for it; when he desires forgiveness and deliverance from sin, and believes that Christ is able and willing to save him, he can be converted as speedily as the prisoner can be discharged by the judge. It does not take God a long time to discharge a penitent soul from the condemnation and power of sin."

TEXAS CHRISTIAN ADVOCATE,

A Religious, Family

NEWSPAPER,

PUBLISHED BY THE

ADVOCATE PUBLISHING CO.,

IN THE INTEREST OF THE

M. E. CHURCH, SOUTH,

IN TEXAS.

DEVOTED TO

RELIGION,

MORALITY,

EDUCATION AND

GENERAL LITERATURE

Furnishing weekly a careful digest of the

NEWS OF THE WEEK,

Devoting a large amount of its space to the representation of

TEXAS INTERESTS.

And the development of

TEXAS RESOURCES.

Reading for the family carefully prepared both with reference to instruction and entertainment.

Its circulation is now the

LARGEST IN TEXAS

And is RAPIDLY INCREASING. It presents special claims to

ADVERTISERS,

Both because of its extensive circulation and the fact that it goes into the hands of the

SOBER, INDUSTRIOUS, and PROSPEROUS

PORTION OF OUR CITIZENS.

Over 200 Traveling Preachers are its

Authorized Agents.

The Church it represents numbers over

40,000 IN THE STATE!

IT HAS A LARGE CIRCULATION OUTSIDE AMONG OUR BEST CITIZENS.

MILLIONS OF MONEY

SAVED TO THE SOUTH

BY THE USE OF

ROYALL'S

COTTON WORM DESTROYER!

UNDER PATENT ISSUED MARCH

14, 1871, and Numbered 112,733.

ONE-HALF THE LABOR SAVED! ONE-HALF THE LAND ONLY REQUIRED, AND COTTON KEPT FREE FROM TRASH, AS THE LEAVES CONTINUE GREEN UNTIL FROST. IT IS CHEAP AND EASILY APPLIED BY THE USE OF A COMMON SIFTER. RAIN IS A BENEFIT.

GIVE IT A TRIAL!

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

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

Prices of Farm Rights:

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

W. B. ROYALL & SON,

may 7 3m

Brenham, Texas.

G. W. HURLEY.

E. WEBSTER.

C. W. HURLEY & CO.,

SHIPPING

—AND—

COMMISSION MERCHANTS,

117 STRAND, GALVESTON

Importers and Dealers in

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PIG IRON, SALT,

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We want Agents everywhere for a new, beautifully illustrated work of the author's own adventures.

**WILD LIFE IN THE FAR WEST.** Incidents of nearly THIRTY YEARS of hunting and trapping, captivity among the Comanches, in the Mexican wars, encounters with Apaches, Grizzly Bears, etc. Thrillingly interesting. Send for circular and the most LIBERAL terms; or, if in haste to begin work, send \$1 for complete outfit to F. A. HUTCHINSON & CO., New Orleans, La. sept 24 17

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The people everywhere are eager to buy the only authentic and complete history of

LIVINGSTONE.

His wonderful discoveries and thrilling adventures during 28 years in the wilds of Africa, and resurrection by the daring STANLEY. Over 600 pages, beautifully illustrated, only \$2.50. SELLING LIKE WILDFIRE! Write for EXTRA terms; or, if you wish to begin at once, send \$1 for outfit. VALLEY PUBLISHING COMPANY, New Orleans, La. sept 24 17

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.

Send for Price Lists and Circulars. H. SCHERFFIUS, apr23 ly HOUSTON, TEXAS.

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

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

GALVESTON, HOUSTON AND HENDERSON, RAILROAD.

MARCH 24th (Sundays excepted) Leave GALVESTON 6:15 A. M. ... Accommodation, stopping at all Stations.

WATER Numerous tests have proved N. F. BURNHAM'S NEW TURBINE WATER WHEEL To be the best ever invented.

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:

GENTLEMEN—It affords me great pleasure to present you with this statement as evidence of our high appreciation of the value of the Arrow Tie, as a fastening for Cotton Bales.

We have used it constantly in our Presses since its introduction, having found no other Tie that will compare with it in utility, durability and strength.

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

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

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

F. R. LUBBOCK, Supt. BARTLETT & RAYNE General Agents for Southern States

48 Carondelet Street, New Orleans. jan17 ly

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. A work for the millions of toiling hands.

CHAS. H. LEE, Fayette Co. J. J. M'BRIDE Galveston.

LEE, McBRIDE & CO., COTTON FACTORS And General Commission Merchants, (Hendley Building,) STRAND, GALVESTON, TEXAS. aug3-ly

"DOMESTIC" PAPER FASHIONS. AGENTS WANTED. SEND FOR CATALOGUE.

Domestic Sewing Machine Co., New York. sep10 13t

A WATCH FREE Worth \$25, given gratis to every live man who will act as our agent. Business light and honorable. Three hundred dollars made in 5 days. Saleable as flour. Everybody buys it.

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.

T. L. HUTCHISON, Attorney at Law. J. T. TUNNELL, formerly of Smith Co., Texas, Dist. Surveyor.

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

THE LONE STAR ROUTE.

International and Great Northern R. R. 390 MILES COMPLETED AND IN OPERATION.

The only All Rail Route from the Gulf to Marshall, Jefferson, Shreveport, and all points in North-eastern Texas.

On and after Monday, November 16, 1873, AN EXPRESS TRAIN

Will leave UNION DEPOT, Houston, Daily (Sunday excepted) At 8:00 P. M. Returning, arrives at Houston at 12:15 P. M.

Making close connection at Longview with Texas and Pacific Railway for Marshall, Jefferson and Shreveport, and at Mineola for Dallas.

Trains Nos. 3 and 4 will have a coach attached for the accommodation of way travel on Houston Division. Train No. 3 leaves Houston 7:30 A. M. Train No. 4 arrives at Houston 6:15 P. M.

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

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

H. M. HOXIE, Gen'l Supt. ALLEN McCOY, Gen'l Freight Agent. S. M. MILLER, Gen'l Ticket Agent. HOUSTON, August 30, 1873. feb19

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

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

Accommodation Arriving at Red River City at 5:50 a. m. next day; at Austin 6:15 p. m. same day, and at Waco 7:45 p. m. same day.

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

DAILY Saturday except d, 9:00 P. M. Pullman Palace Sleeping Cars

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

At Hearne with International Railroad daily (Sundays excepted) North at 3:30 P. M. and 3:45 A. M.; South at 12:10 P. M. and 11:15 P. M.

At Waco, with daily stages to all points West. At Mexia, with line of hacks for Fairfield and Butler, on Sundays and Wednesdays.

At Dallas, West, for Weatherford and Jacksboro, Mondays, Wednesdays and Fridays at 7 A. M. Fort Worth, daily at 7 A. M. Southwest, for Cleburne, every Monday at 7 A. M.

Northwest, for Denton and Gainesville, every Wednesday at 7 A. M. At Sherman daily, for Bonham, Paris, Clarks-ville, and Jefferson, at 9 A. M.

West, to Pilot Point, Gainesville and Jacksboro, tri-weekly. At Red River City, with Missouri, Kansas and Texas Railroad, to all points, North, East and West.

SPECIAL CABLE DISPATCH.

VIENNA, AUSTRIA, Aug. 20, 1873. W. G. WILSON, Esq., President Wilson Sewing Machine Co., Cleveland, Ohio:

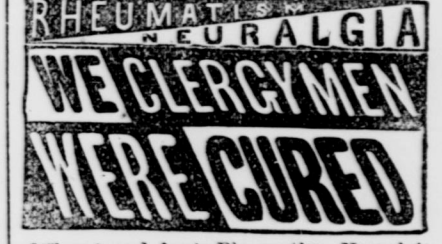
The Wilson Sewing Machine RECEIVED THE

Grand Prize Medal!

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

The WILSON is for sale by BLESSING & BRO., 174 Tremont St., Galveston, and costs but \$55.

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of Chronic and Acute Rheumatism, Neuralgia, Lumbago, Sciatica, Kidney and Nervous Diseases, after years of suffering, by taking Dr. Fittler's Vegetable Rheumatic Syrup, the scientific discovery of J. P. Fittler, M. D., a regular graduate physician, with whom we are personally acquainted, who has for 39 years treated these diseases exclusively, with astonishing results.

AGENTS WANTED FOR HOME IN THE BIBLE By DANIEL MARCH, D.D.

This work teaches how men lived in Bible times and how to live in all times. "It pleases, profits, pays." "It is precious as gems." "It glows with living light on every page."

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

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

The Astral is an improvement on Pratt & Devoe's Photolite Oils, using the same burner. These Oils are superior to any heretofore offered in this market, as to safety and time of burning, and great saving against present cost of gas or candles. Call and see before buying other Oils. WM. HENDLEY & CO., Agents for Pratt's Oils, feb10 1t

SPECIAL NOTICES.

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

Pratt's Astral Oil.—Absolutely safe. Perfectly odorless. Always uniform. Illuminating qualities superior to gas. Burns in any lamp without danger of exploding or taking fire. Manufactured expressly to displace the use of volatile and dangerous oils. Its safety under every possible test, and its perfect burning qualities, are proved by its continued use in over 300,000 families.

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

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

For sale at retail by the trade generally, and at wholesale by the proprietors, CHARLES PRATT & CO., 108 Fulton Street, New York. sep3 6m

DR. GARVIN'S ELIXIR OF TAR, is recommended by regular Medical practitioners and a speedy cure guaranteed for Colds, Coughs, Catarrh, Asthma, Bronchitis, Spitting Blood, Consumption and all Pulmonary Complaints. Scrofula, Erysipelas, Dyspepsia and Gout. Dysentery, Cholera-morbus, Cholera and all liver and bowel complaints. Kidney diseases and all affections of the Urinal Organs—perfectly harmless—free from Mineral or Alcoholic properties—pleasant to take, and never known to fail. Price, \$1 per bottle. Full particulars, with medical testimony and certificates, sent on application. Address, L. F. HYDE & CO., 195 Seventh Avenue, New York. may21 eowly

Best and Oldest Family Medicine.—Sanford's Liver Invigorator—a purely Vegetable Cathartic and Tonic—for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks, and all derangements of Liver, Stomach and Bowels. Ask your Druggist for it. Beware of imitations. mar28 eowly

DIPLOMA. AWARDED BY THE AMERICAN INSTITUTE, TO J. W. MCKEE, FOR Embroidering and Fluting Machines.

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

Exhibition of 1872. John E. Gavitt, Rec. Sec. F. A. Barnard, Pres. Samuel D. Tillman, Corresponding Sec.

New York, November 20, 1872. This simple and ingenious Machine is as useful as the Sewing Machine, and is fast becoming popular with ladies, in the place of expensive Needle-work, its work being much more handsome, requiring less time, and not one-tenth part the expense. No lady's toilet is now complete without it. A Machine, with illustrated circular and full instructions, sent on receipt of \$2, or finished in silver plate for \$275.

Address The McKee Manufacturing Co., 309 Broadway, New York. may21 AGENTS WANTED. eowly

W. N. STOWE. W. E. WILMERDING. STOWE & WILMERDING, COTTON FACTORS AND COMMISSION MERCHANTS. GALVESTON, TEXAS.

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