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GALVESTON, TEXAS, WEDNESDAY, DECEMBER 17, 1873.

[WHOLE No. 1071.]

Texas Christian Advocate.

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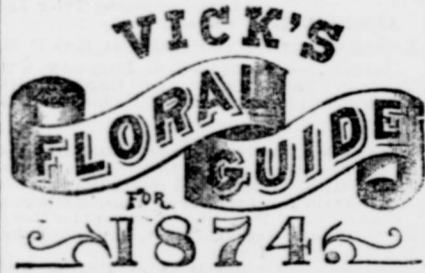
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3. Take a stake or false post as high as the other, which should be five and a half or six feet above the ground; place it on top of the ground and in lock of the fence opposite the main post; pass the wire—No. 8—around false and main post and immediately above the fourth rail; bring the ends of the wire together, cross them, and with file cut and break the wire; then, with a pair of blacksmith tongs, pull the wire tight and twist it, so as to bring the two posts together at the top.
4. Prize open the post at the top, insert the rails edgewise and drive them down with an axe; continue thus until the fence is as high as desired. Seven to eight rails make a fence five to five and half feet high. If desired, pass the wire around both posts, and under and over the top rail; fasten as before.
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TO THE PLANTERS OF TEXAS.

Office of Arrow Tie Agency,
Galveston, Texas, Jan. 1, 1872.

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

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

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

We have used it constantly in our Presses since its introduction, having found no other Tie that will compare with it in utility, durability and strength. From our own experience we can safely recommend it to planters as the best Tie we have seen.

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UNION DEPOT, } Huntsville, Dodge, River-
Houston, Daily, } side, Trinity, Lovelady,
Sat'day excepted } Crockett, Grapeland, Pal-
At 8:00 P. M. } estine, Neches, Jackson-
} ville, Troupe, Overton, Kil-
} gare, Longview, Tyler and
} Mineola.

Returning, arrives at Houston at 12:15 P. M.
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HOUSTON, August 30, 1873. feb 19

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Accommodation } Arriving at Red River
Leaves HOUSTON } City at 8:50 a. m. next day;
} at Austin 6:15 p. m. same
} day, and at Waco 7:45 p. m.
} same day.
DAILY } Returning, leaves Red
} River City at 6:30 p. m.
(Sunday excepted) } (Saturday excepted); Austin
} 9:10 a. m., and Waco at
} 8:00 a. m. (Sunday excepted)
} arriving at Houston at
} 6:30 p. m.

Night Express, } Arriving at Red River
Leaves HOUSTON } City at 5:15 p. m., and at
} Austin at 9:30 a. m. next
} day (Sunday excepted).
DAILY } Returning, leaves Red
} River City at 9:10 a. m.,
Saturday except d, } and Austin at 6:30 p. m.,
} arriving at Houston at 6
} a. m. next day.
9:00 P. M.

Pullman Palace Sleeping Cars
Are attached to Accommodation Trains between Houston and Austin.

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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.

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Through Bills Lading given from Stations on the line of this road to New Orleans.

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Will be prepared to fill orders for

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We also propose to bring out Immigrants to settle on land belonging to the Company, or will make arrangements to settle them on other land that may be offered.

For further particulars, apply to the Agents,
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OR C. GRIMSHAW & CO., No. 5 Chapel Street, Liver pool, England. Jan 17 1y

T. A. GARY. W. A. OLIPHINT.

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may 17 2 1y

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July 30 6m

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E. E. WILEY, President.
July 16 8m EMORY POSTOFFICE, VA.

MATAGORDA HOUSE (Lately kept by Mrs. J. W. Baldwin.)

JOHN M. BARBOUR, Prop'r
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GALVESTON, TEXAS, WEDNESDAY, DECEMBER 17, 1873.

[WHOLE No. 1071.]

SATAN'S ADDRESS TO THE FRIGHTENED RUM-SELLER.

Do you think I have come for you? never fear;
You can't be spared for a long time here;
There are hearts to break, there are souls to win
From the ways of peace to the paths of sin.
There are homes to be rendered desolate;
There is trusting love to be changed to hate;
There are hands that murder must crimson red;
There are hopes to crush, there is blight to shed
Over the young, the pure, and the fair,
Till their lives are crushed by the fiend despair—
This is the work you have done so well,
Cursing this earth and peopling hell;
Quenching the light on the inner shrine
Of the precious soul till you make it mine.
Want and sorrow, disease and shame,
And crimes that even I shudder to name,
Dance and hoot in their hellish glee
Around those spirits you've marked for me.
O, the selling of grog is a good device
To make a hell of a paradise;
Wherever may roll that fiery flood,
It is swollen with tears, it is stained with blood,
And the voice which was heard, just now in
prayer,
With its muttered curses stirs the air,
And the hand that shielded the wife from ill,
In its drunken wrath is raised to kill.
Hold on your course, you are filling up
With the wine of the wrath of God your cup.
And the fiends exult in their homes below,
As you deepen the pangs of human woe;
Long shall it be, if I have my way,
Ere the night of death shall close your day,
For to pamper your lust for the glittering pelt,
You rival in mischief the Devil himself.
—Pittsburg Advance.

Our Material Resources.

Johnson County.

Johnson county was settled about twenty years ago, the population being sparse, and scattered at convenient distances over the country for stock-raising purposes, which was then the favorite occupation of a majority of the inhabitants.

Finally agricultural interest began to grow, and where was once the rancho's hut could be seen the comfortable farm-house of the planter, and where, but a few years before, the long-horned Texas cattle and the wild buffalo ranged in countless hundreds, could be seen the well-cultivated fields teeming with the finest of fruits.

At the close of the war Johnson county did not contain more than three thousand human beings, all told. During the year 1866 immigration set in from our sister Southern States, and has continued to pour into our county, until now Johnson county can boast of a population of twelve thousand, nearly all of whom are white—there being fully twenty whites to one black.

In March, 1867, the county site of this county was removed from Buchanan to Cleburne, the present county site, which is one of the most beautifully located towns in Northwest Texas, and is situated between the two Buffalos, in the western edge of the famous cross-timbers. At the time the county site was removed to this beautiful spot, there were only about twelve people in the place, which continued to improve, until now we can boast of a handsome little city of fifteen hundred population. In the county, all through the cross-timbers, can be seen numerous cozy, home-like farm-houses, and on every hand the eye is gladdened by the sight of well-tilled fields and abundant crops. From year to year agricultural interests have increased, until now the industry and energy of our farming population is not to be surpassed in all of this broad land. The soil of the cross-timbers

and the adjoining prairies of Johnson county is susceptible of a high state of cultivation, and when properly tilled will make a yield unsurpassed by any upland in the State. When we have anything like a favorable season, this Johnson county soil will produce from thirty to sixty bushels of as fine corn as can be raised in any country; and the yield of cotton is first-class, and the staple will compare favorably with that of the Gulf States. The amount of yield per acre is from twelve to eighteen hundred pounds of seed cotton.

One great advantage Johnson has over her sister counties—the cotton-worm, that great enemy of the Southern planters, has never been known to make its appearance in any great numbers in the county; and, taking all things into consideration—its location, good schools, energetic people, good society, fine lands, and good water—Johnson county is one of the best counties in Texas. The cotton crop the present season will not fall short of ten thousand bales, which, in quality, will compare favorably with any of the fleecy staple, no matter where grown.

Wheat grows here to a high state of perfection, the yield, upon an average, being twenty bushels to the acre, which is a fine yield, even in the famous California wheat country. The wheat growing interest manifested in this county is second to none, and the surplus wheat of last year's crop is now being marketed as far west as the Federal out-posts on the frontier, and east to the sand-hills and pineries of Eastern Texas. This speaks well for our farmers. It indicates a determination to succeed in their agricultural pursuits.

The soil of Johnson county is as near adapted to the growth of all the products of the United States as any land in the whole country, and can be placed in a splendid state of cultivation much easier than most of the land in different parts of the State, it being the rich, black sandy loam which is famous throughout the wheat country. *Cleburne Chronicle.*

CATTLE VS. SHEEP.—The *St. Louis Democrat* lately remarked that in the vast grazing districts of Texas, New Mexico and Colorado, there is a bitter feud going on between the growers of sheep and the growers of cattle. The *Democrat* says in substance, that cattle men cannot abide the harmless necessary sheep, while the gentle shepherds are equally hostile to the meek-eyed, patient ox, with horns as long as a bill in chancery. We have heard nothing of the quarrel in the pastoral regions of Texas, but the *Democrat* represents the quarrel as irrepressible and says "it has been declared that Western Texas and Colorado shall be made all one thing or the other, and as the sheep interest is much the lightest just now, it is suffering a great deal." As far as we can perceive, these alleged declarations of war have no other foundation than a statement that recently, in Colorado territory, two men stampeded a flock of sheep, and killed a number of them, the supposed cause being that the sheep were getting more than their share of grass. It may be, however, that in the short grass region, toward the Pacific, there is a jealousy

between the herdsmen and shepherds. The *San Diego Union*, in an article recriminating on a small town, says, "Los Angeles herders had to drive their sheep into San Diego to find grass, but of course the sheep were not to blame." The *Union* twits the rival town alike in regard to the supplies of flour, wood and water.—*News.*

Five Bales to the Acre.

HOW MR. WARTHEN MADE IT.

Mr. T. C. Warthen, of Washington county, who made five bales of cotton on one acre of land, furnishes the *Sandersville Herald* with the following account of the land, its preparation, manuring, cultivation, etc.:

The soil is sandy, with clay subsoil; has been in cultivation for sixty or eighty years, I suppose. About half of the acre was an old dung-hill, the other half very poor before manuring. The guano I used was Kettlewell's AA, or Phospho Peruvian, 1400 pounds; raw pine-straw from the woods, 60 ox cart loads; green cotton seed, 60 bushels; stable manure, well rotted, 400 bushels. The pine-straw, cotton seed, and stable manure, I hauled out in January, and strewed broadcast over the land, then turned under with a two-horse plow, breaking eight inches deep. Then, with a sixteen inch scoter, run in the two-horse furrow, breaking from five to seven inches deep. I then followed in the scoter furrow with the guano, or subsoil furrow, so on, till completed. In February, I repeated the breaking in the same manner, leaving off manuring. In March, the same again, breaking each time crosswise, or in opposite direction. In April, I harrowed the land twice, to level the soil, and destroy the young vegetation. Then I checked off my rows three feet each way, with a small bull-tongue plow, and on the 13th day of May, I planted my cotton seed in the hill, six or eight inches deep, dropped by hand, covered with the foot, the seed when covered being on a level. The seed were the "Cluster Cotton" variety. I purchased them from David Dickson, Esq., Oxford, Ga., to whom I must confess I am indebted for my success, to a certain extent. The seed, I am confident, were half the battle. The cotton was thinned to one stalk to the hill in June, with the exception of the outside rows, in which I left two stalks. Then I plowed with twenty-four-inch sweep, "Dickson's," very shallow, one furrow to the row, and about eight days afterward, I repeated the same, running one furrow to the row, scraping the earth enough to destroy the young weeds and grass; did not use a hoe in it, in order to avoid skinning the cotton; in fact, had no use for any, as the cotton grew so fast the shade thereof prevented all vegetation from growing underneath. *Central Texan.*

The *Gonzales Inquirer* says that the cars of the G., H. and S. A. Railroad are running to Schulenburg. The mechanics and a portion of the material for the depot building, have arrived at Schulenburg, and in a very short time the company will be ready to carry on the business of the road regularly from that point, until they reach Flatonia, ten miles farther west.

OUR RAILROAD COMPANY.—Some time since we announced the organization of this company. Subsequently, Col. Robb, Gen. Osborne, Maj. Cutler and Wm. L. Rogers, Esq., of the directors, with Majors Savage and Blucher, of the engineer department went hence to the Rio Grande on a reconnoissance, and to fix the terminus. We are happy to announce the safe return of this party on last Thursday evening, all in excellent condition and well satisfied with the practicability of the proposed route, having met with no engineering obstacles, and received much encouragement from the people generally. They found and carefully examined a very rich and extensive coal mine on the banks of the river, which they secured from the owner. All the objects of the trip having been accomplished, we understand that the preliminary work will at once be commenced and rapidly pushed forward.—*Corpus Christi Gazette.*

STOCK FOR THE SOUTH.—A writer in the *American Farmers' Advocate* says: The breeds of cattle now disputing for favor in the South are Jerseys, Ayrshires, and Devons. The Durham, though the favorite in many sections of the country, are certainly not the best cattle for the South, as they cannot stand the climate, and require too much feed and attention. Previous to the war the father of the writer, wishing to improve his Texas cattle, carried to that State some of the finest short-horns to be found in Kentucky; but, with all his care, they utterly failed to stand the climate, and he was obliged to abandon his idea. The Jerseys and Ayrshires have many admirers, and each possesses single points superior to the Devons. What the farmer desires, however, is the breed combining the good qualities which separately distinguish the other breeds, and it is generally admitted that the Devon comes nearer filling the bill than any other.

BIG TURNIPS.—We are due Mr. A. S. Taylor four rousing thanks for the same number, of rousing turnips, as they furnished our family with four messes of that very healthy vegetable. They were weighed, and the four weighed twenty-five pounds. Now, we say, if any one can turn up four larger "turnups" than these, we will say that we would like to have an opportunity of—weighing them.—*Texas New Era.*

ALL FULL.—We are told that there is scarcely a vacant house in Cleburne, and we frequently hear of persons coming here to locate, and of former residents returning. Cleburne is just now beginning to take its second growth, and is destined in the not very far distant future to be one of the most substantial towns in the State.—*Cleburne Chronicle.*

CALVERT.—Business is once more somewhat lively. Main street again boasts of the cotton and hide wagons, and the sidewalks are encumbered with crockery crates and piles of goods boxes. All seem more cheerful, and the merchants are spreading out their alluring goods of every description.

Our Outlook.

SOUTHERN METHODISM.

—The following paragraph, from the *Pacific Methodist* of November 21st, informs us that Bro. White and family had reached San Francisco in safety.

Rev. T. B. White, with his family, arrived in this city on Saturday night last, after a delightful trip. They are compelled to be with us a week, waiting for the departure of the Oregon steamer, rather than undergo the hardship of the stage-ride involved in the overland trip. We are glad that it so happens, as Bro. White will have a little time to get a good impression of the great metropolis before he gets to his work in Oregon. He comes imbued with the most hopeful and ardent spirit, and we bespeak for him the warmest welcome by his brethren in Oregon.

NORTHERN METHODISM.

—Rev. William Butler, says the *Northern Methodist*, gives the following statistics of the Methodist missions now regularly established in Mexico: "Three Sunday-schools, with eight officers and teachers, and forty-seven scholars, a small increase, with ten scholars in our day-school; two English congregations in Mexico and Pachuca, with a regular attendance of one hundred and five persons; seven Mexican congregations, with an average attendance as follows:

In Mexico—San Fernando, twelve; San Felipe, eighteen; at the Mission House, forty. In Pachuca, seventy; Real del Monte, nineteen; Orizaba, twenty; Miraflores, forty. Total attendants, two hundred and nineteen souls, an increase of nearly forty per cent. in the quarter. Two class-meetings have a weekly attendance of thirty-nine Mexicans and English."

Dr. Butler adds the following appeal: "Our cause in Mexico is crying out on all sides for more men. We need them now in Jalapa, Puebla, Vera Cruz and Cordova, merely to consolidate the work we have in hand ere we can move northward to connect our Methodism with that on the Texan border, and thus link it more completely to the heart of the home church."

CHURCH OF ENGLAND.

The *Rock* is shaken by a convulsive apprehension lest the Prince of Wales should become a Ritualist. He and the Princess have often of late attended All Saints, Margaret street, one of the most "advanced" of the London churches, and he is said to manifest much interest in everything pertaining to the service. This is to the *Rock* a very alarming symptom. The interest of His Highness in low theatrical performances and pretty ballet dancers has occasioned that journal much less alarm. We are certainly not inclined toward Ritualism; but, if the Prince of Wales were about to be king of ours, we should much rather see him a Ritualist than a rake. And a Protestantism which is more concerned to protest against doubtful rites than against flagrant unrighteousness, whether of prince or peasant, is one in which we desire to have no part.—*Independent*.

BAPTIST.

A correspondent refers to Dr. Crosby's remark, addressed to his Baptist brethren, "that it is the Lord's Supper, to which we, as the Lord's disciples, come," pointing out the fact that "all the Evangelical churches claim the right to judge of the character of those whom they receive to their communion—Dr. Crosby's among the rest"; and suggesting that Dr. Crosby must speak for himself alone, and not for his denomination, when he advocates open communion. We think it very likely. The general practice of

the different denominations is as our correspondent suggests; but there are in most of them ministers who decline to build any fences round the Lord's table, and who simply announce the Supper, saying, what the apostle said: "Let every man examine himself, and so let him eat of [this] bread and drink of [this] cup." This seems to us by far the best usage; and, as Dr. Crosby is a man of rare good sense, we presume that he follows it.—*Independent*.

CHRISTIAN CHURCH.

The statistics of the "Christian" Church for 1873, compiled from their Almanac for 1874, are as follows: Number of ordained ministers, 1,026; unordained, 230; churches, 1,124; chapels, 635; members, 64,760; increase for 1873, 1,299; Sunday-schools, 534; scholars, 33,789. This church has institutions of learning as follows: Union Christian College, Merom, Ind.; Starkey Seminary, Eddytown, New York; Wolfborough Christian Institute, Wolfborough, N. H.; and Le Grand Christian Institute, Le Grand, Iowa.

CATHOLIC.

—The *Tablet* points out that there are in Montreal and Quebec, within a few hours' ride of New York, shrines to which pilgrimages could profitably be made by the faithful, in certain "dear and venerable sanctuaries" located in those cities. If the pilgrimage can be made to include the Rapids, the Thousand Isles, and the White Mountains, we will all put on our linen suits and our "sandal shoon" and go next summer.

—The *Catholic Review* prints Bishop Coxe's letter of congratulation to Bishop Reinkens, and thinks it likely that Bishop Snow, of the New York University chapel, may also before long send his word of greeting. Does the *Review* suppose that it enhances its own dignity by treating a gentleman like Bishop Coxe with contempt?

—REVIVAL OF THE INQUISITION IN ROME.—A contemporary states:

Father Grassi, who for 36 years performed successfully the duties of priest, confessor, curate, mitred abbot, Lent preacher, and lastly incumbent of the great Basilica, Santa Maria Maggiore, but who has now thrown off the errors of Romanism, has, we learn from a letter dated October 22d, written by the Rev. W. C. Van Meter, been summoned before the Inquisition to recant or endure the penalty. Against the advice of the Government, he went to the "Holy Office," attended by three friends, who were, however, not admitted to the room where for an hour he stood face to face with the inquisitors, whom he thus addressed: "Oh, you Inquisitors, Pontiffs, Cardinals, and Prelates. God speaks to you! To what have you brought the true church! She that was so pure, so beautiful, so glorious, you have betrayed, violated, despoiled, wounded, and crucified by your doctrines, superstitions, and immorality, and sealed her tomb by your blasphemous dogmas of infallibility * * * But the breath of God has for ever extinguished the fires of the Inquisition and swept away your power; therefore I stand before you to-day and declare these truths, while you dare not touch a hair of my head." After this bold language he was allowed to return to his friends, and has since preached more than once at the Protestant Vatican Mission. Mr. Van Meter describes a touching farewell which Father Grassi had with his associates, six of whom are now inquirers into the truths of Protestantism. Several other priests have also sought instruction from Mr. Wall, and on Sunday, 19th, the superior of a convent sent to him for tracts and Scriptures to distribute among the inmates. The work of evangelization appears to be progressing in Rome.

MISCELLANEOUS.

—The new Hungarian Archbishop of Erlau, Monsignor Samassa, made a remarkable speech on the occasion of his installation. He openly declared himself an adherent of constitutional principles, and admitted that the Roman Catholic Church had brought upon herself the measures which have been taken of late years for limiting her power. "I promise," he concluded, "that I will persist in loving my country, in being faithful to my king, and in respecting and obeying the constitutional laws."

—Australia is far from being a heathen land. The entire population is 503,981, which is provided with 501 ministers of all denominations, 924 churches and chapels, accommodating 181,914 sitters, 933 Sunday-schools, 6049 teachers, and an average attendance of 176,596 scholars. The numbers belonging to each denomination are returned as follows: Church of England, 229,000; Presbyterians, 49,000; Methodists, 39,000; Congregationalists, 10,000; Roman Catholics, 145,000; heathens and others 7,450. It is intimated that one-third of the population attend the churches.

—MR. MULLER'S ORPHANAGE.—Mr. Muller's last annual report give a very interesting account of his labor of love and faith at Bristol. We are told that all the agencies under his direction are prospering, and during the past year 2,208 orphans have been fed, clothed, and educated. Since these institutions were formed £580,000 have been received, 32,800 persons been taught in the various schools, 80,000 Bibles, 172,000 Testaments, 169,000 smaller portions of the Scriptures, and above 46,000,000 of tracts and books in different languages have been circulated. Of late years more than one hundred and seventy thousand missionaries have been assisted, and in this service alone £127,000 has been expended; 4,140 orphans have been cared for, and their homes have cost £115,000. These are some of the more prominent facts relating to this history, but they do not represent the whole case, for in Bristol an effective ministration has been sustained. The noble institutions, that have spent about £140,000, come out of this service with a balance in hand of nearly £13,000 ready to welcome the labors and responsibilities of this current year.

—One among of the most prosperous churches in New York is the Church of the Strangers, of which Dr. Deems is the pastor. It occupies the building formerly owned by the Presbyterians on Mercer street, which was purchased and presented to Dr. Deems by Commodore Vanderbilt. The church is attached to no denomination. Its organization is very simple; a council of seven persons, nominated by the pastor, being the governing body. All who profess and call themselves Christians are admitted, and letters from any church which bears the Christian name are accepted without questioning. The church, which holds from 1200 to 1500 people, is crowded twice every Sunday; the social meetings are largely attended; and there are two benevolent societies—one of young women, who call themselves "The Sisters of the Stranger," and one of young men, called "The Fraternal"—both of which are efficient in their labors for those classes in the neighborhood which are most in need of Christian influences. The success of this church shows clearly that down-town churches are needed, and may be sustained if rightly managed. The affairs of few churches in this city are managed more economically than those of the Church of the Strangers.

—A correspondent of the *Pall Mall Gazette* states that Canon Miller, preaching at Greenwich on Sunday

night, denounced most strongly what he regarded as the prevailing vices of modern society, and said that a theatre was next door to hell. Modern novels he regarded as more vicious than those of former days. The old novels were coarse, but those of recent date were more insidious, as they were founded upon adultery, bigamy, elopements, and the like.

—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.

—It is announced in *Nature* that Mr. George Smith has just discovered the fragments of an ancient Assyrian Canon, from the Babylonian copy of which the much-contested Canon of Berosus was unquestionably derived. The importance of this relic to chronologists can scarcely be over-estimated, and it will form the substance of a paper shortly to be read before the Society of Biblical Archaeology by its fortunate discoverer.

—During the past year there has been decided progress in the China missions. Nowhere in that great empire has the work gone backward. New schools have been opened, new out-stations occupied, and more native helpers engaged; the mission press has been kept busy, and every agency of good actively and effectively brought to bear.

—At Konigsberg, a Catholic priest refused permission for the burial of an Old Catholic at the Catholic cemetery, and locked the gate. The police opened the said gate by force, and the burial took place, an Old Catholic priest officiating.

—The missionaries in Japan now represent nearly all the prominent religious denominations, about as follows: Methodist Episcopal Church by five missionaries; the Greek Church by a few Russian missionaries; Roman Catholic Church by a large number of French priests and nuns; English Church by two missionaries; Reformed Church of America by five male and two female missionaries; American Presbyterian Church by five male and two female missionaries; American Board by five male and two female missionaries; American Episcopal Church by six missionaries; Wesleyan Methodist by two Canadian missionaries; American Baptist Church by three missionaries; Woman's Union Mission of America by five lady missionaries; Society for the Propagation of the Gospel by two missionaries.

—The Dean of Canterbury has now been blamed by both sides. Bishop Tozer censures him for communing with Christians. Just before he left England to come to this country, he was severely criticised for admitting a pilgrimage of Roman Catholics to Canterbury Cathedral.

—The largest membership of any Protestant church in New York city—not Brooklyn—is stated to be that of the Colored Baptist Church, of which Rev. Mr. Spellman is pastor. The membership is nearly one thousand one hundred. Mr. Spellman was a barber, but exhibited such remarkable gifts in exhortation and prayer that the church insisted upon his being ordained to the ministry.

The Religion Needed.

The religion needed is the only religion there is. But we need to have this religion applied. Science is well, but the chief use of science is in its applications to human wants. The chief business of the minister of the gospel is to apply religion. It is a time when it should be applied in the manner indicated below by the *Christian Times* of August 2. The fearful developments since will suggest other applications:

We want a religion that bears heavily, not only on the "exceeding sinfulness of sin," but on the exceeding rascality of lying and stealing—a religion that banishes small measures from the counter, small baskets from stalls, pebbles from the cotton bags, clay from the paper, sand from sugar, chicory from coffee, alum from bread, and water from the milk cans. The religion that is to save the world will not put all the big strawberries at the top, and all little ones at the bottom. It will not make one half pair of shoes of good leather, and the other half of poor leather, so that the first shall redound to the maker's credit, and the second to his cash. It will not put Jouvin's stamp on Jenkins' kid gloves, nor make Paris bonnets in the back-room of a Boston milliner's shop; nor let a piece of velvet that professes to measure twelve yards come to an untimely end in the tenth, nor a spool of sewing silk that vouches for twenty yards be nipped in the bud at fourteen and a half; nor all-wool delaines and all-linen handkerchiefs be amalgamated with clandestine cotton; nor coats made of old rags pressed together be sold to the unsuspecting public for legal broadcloth. It does not put bricks at five dollars per thousand into chimneys it contracts to build of seven-dollar material; nor smuggle white pine into floors that have paid for hard pine; nor leave yawning cracks in closets where boards ought to join; nor daub the ceilings that ought to be smoothly plastered; nor make window blinds with slats that cannot stand the wind, and paint that cannot stand the sun, and fastenings that may be looked at, but are on no account to be touched. The religion that is going to sanctify the world pays its debts. It does not consider that forty cents returned for one hundred cents given is according to the gospel, though it may be according to law. It looks on a man who has failed in trade, and who continues to live in luxury, as a thief.—*N. Y. Christian Advocate.*

An independent foreign mission has been undertaken by Canadian Baptists. A Telugu pastor is to be employed by the Canadian Society, a well-educated and faithful laborer who is laboring in Cocanada, about 150 miles north of Ongole, and Mr. McLaurin of the Ongole Mission, has been released by the American Baptist Missionary Union, to go to Cocanada, in the employ of the Canadian Society. The Baptists of Ontario and Quebec undertake this work, while continuing their co-operation with the American Baptist Union in the Telugu Mission.

A Frenchman met an English soldier with a Waterloo medal, and cast reproaches upon the English Government for bestowing such a trifle, remarking that it would scarcely cost three francs. "That may be very true," replied the hero; but then it cost the French Government a Napoleon."

NEW YORK, Dec. 13.—The Rev. Dr. Cheney, of Chicago, announces that with the consent and approval of his congregation, he will accept the office of bishop in the New Reformed Episcopal Church. He wants to know when he can be consecrated by Bishop Cummins.

An Incident.

BY DELTA KAPPA.

It was a cold, dark, and dismal night. It had been raining for two or three days almost incessantly. The streets were in a terrible plight. It had ceased raining, it is true, but every thing was enveloped in a dense fog, which made it exceedingly unpleasant to be out. Besides, I was quite unwell. For several days I had been suffering with a severe cold. On this particular night my cold seemed worse than usual, being coupled with a severe headache. But it was the night of my weekly prayer-meeting. What was I to do? Prudence suggested, "stay at home. There will be but few out anyhow, and some of the brethren can conduct the meeting." But this was not satisfying. Duty whispered, "Go." So, wrapping myself up as carefully as I could, I went to the meeting.

The attendance was larger than I expected. Eighteen earnest souls were there, seeking for a blessing from on high. We sung, and prayed, and talked together, the presence of the Holy Spirit being felt by all. Among those present was a stranger, who appeared deeply interested in the exercises of the meeting. After I had dismissed the little company, he came forward requesting an interview with me. We walked on together, while he told me of his happy conversion some years ago, and then of his subsequent temptations and fall. But he had again been brought under conviction, and for weeks he had been wrestling day and night for evidence of his acceptance with God. He was ready to despair. The devil tempted him to give over the struggle. But he thought of our prayer-meeting; so he determined to attend, and make one last effort for the blessing. "And while you were talking to-night," said he, "God, for Christ's sake, forgave my sins." His countenance was expressive of the peace that reigned within, so that I could not doubt the genuineness of his restoration.

I have related this little incident with the hope that some despondent pastor may be encouraged in his work. It is in this way that God sometimes cheers us while in the discharge of duty. Oh, brethren, let us be faithful, for we shall reap if we faint not.—*Southern Christian Advocate.*

The American Church Missionary Society, which undertakes the support of the mission work connected with the church and chapel of San Francisco and the church of San Jose de Gracia, in the City of Mexico, and extends aid as far as possible to some 50 mission stations without the city, publishes the report of the Church of Jesus in Mexico, as given by Dr. Riley. There are 5 ministers of the church in the capital and 6 congregations, 23 congregations in other towns, and 39 towns and villages where some gospel work has been done by the church. A theological seminary has been established, a college numbering 60 students, a girls' school in the city with 20 pupils, and another in the town of Joquicingo, which numbers 30 boys and 20 girls as pupils.

—The brethren in India say "the original call to a Week of Prayer originated with us; and since the Europeans have transformed it into a week of irrelevant speeches, we think of having a day or a week for special supplication in behalf of India."

—The American Colonization Society is making arrangements to send a number of emigrants to Liberia. Among those who propose going are members of churches and persons of intelligence, and agricultural and mechanical skill and experience, who will prove to be an acquisition to the flourishing republic of Liberia.

The Dervise's Advice.

Lady Mary Wortley Montague relates the following story: "One day, as an ancient king of Tartary was riding with his officers of State, they met a dervise crying aloud, 'To him that will give me a hundred dinars (small pieces of money), I will give a piece of good advice.' The king, attracted by this strange declaration, stopped, and said to the dervise, 'What advice is this that you offer for a hundred dinars?' 'Sire,' replied the dervise, 'I shall be most thankful to tell you as soon as you order the money to be paid me.' The king, expecting to hear something extraordinary, ordered the dinars to be given to the dervise at once; on receiving which, he said: 'Sire, my advice is, Begin nothing without considering what the end may be.'

"The officers of State, smiling at what they thought ridiculous advice, looked at the king, who they expected would be so enraged at this insult as to order the dervise to be severely punished. The king, seeing their amusement and surprise, said: 'I see nothing to laugh at in the advice of this dervise; but, on the contrary, I am persuaded that if it were more frequently practiced, men would escape many calamities. Indeed, so convinced am I of the wisdom of this maxim, that I shall have it engraved on my plate and written on the walls of my palace, so that it may be ever before me.' The king, having thanked the dervise, proceeded toward his palace; and on his arrival, he ordered the chief bey to see that the maxim was engraved on his plate and on the walls of his palace.

"Some time after this occurrence, one of the nobles of the court, a proud, ambitious man, resolved to destroy the king, and place himself on the throne. In order to accomplish his bad purpose, he secured the confidence of one of the king's surgeons, to whom he gave a poisoned lancet, saying: 'If you will bleed the king with this lancet, I will give you ten thousand pieces of gold, and when I ascend the throne you shall be my vizier.' The base surgeon, dazzled by such brilliant prospects, wickedly assented to the proposal.

"An opportunity of effecting his evil design soon occurred. The king sent for this man to bleed him. He put the poisoned lancet into a side pocket, and hastened into the king's presence. The arm was tied, and the fatal lancet was about to be plunged into the vein, when suddenly the surgeon's eye read this maxim at the bottom of the basin: 'Begin nothing without considering what the end may be.' He immediately paused, as he thought within himself, 'If I bleed the king with this lancet he will die, and I shall be seized and put to a cruel death. Then of what use will all the gold in the world be to me?' Then, returning the lancet to his pocket, he drew forth another. The king, observing this, and perceiving that he was much embarrassed, asked why he changed his lancet so suddenly. He stated that the point was broken; but the king, doubting his statement, commanded him to show it. This so agitated him, that the king felt assured that all was not right. He said: 'There is treachery in this! Tell me instantly what it means, or your head shall be severed from your body!' The surgeon, trembling with fear, promised to relate all to the king, if he would only pardon his guilt. The king consented, and the surgeon related the whole matter, acknowledging that had it not been for the words in the basin, he should have used the fatal lancet.

"The king summoned his court, and ordered the traitor to be executed. Then, turning to his officers of State, he said: 'You now see that the advice of the dervise, at which you laughed,

is most valuable; it has saved my life. Search out this dervise, that I may amply reward him for his wise maxim."

LICENSE TO READ THE BIBLE.—Perhaps the perusal of such a passage from history as the following may help some of us to a keener appreciation of the "glorious liberty" we enjoy, of reading and studying the Word of God "with none to molest or make us afraid." It is so common a blessing that we are all apt to forget of its exceeding preciousness. The passage is a license to read the Bible, given by the Cardinal Inquisitor-General of Spain in the year of 1716:

Don Francisco, by divine clemency, Cardinal Judge of the Holy Apostolic See of the Title of Santa Samina, Archbishop of Mowreal, Inquisitor-General of all the kingdoms and lordships of his Catholic Majesty, of his Councilors of State, etc., etc. By virtue of these presents, we concede license and privilege to Don Juan Isidro Faxardo, Knight of the Order of Calatrava, Gentleman Usher of his Majesty of his Council, and Secretary of Degrees in the Secretary's Office of General Dispatch of the General Cabinet of the Reverend Officer of State and Governor of Madrid, that for the term of three years he may keep and read the Bible in Spanish, Portuguese, French, and Tuscan. Which Bible he shall keep under lock and key with all carefulness, bearing in mind that after the expiration of the license he may no longer make use of it without a request made to us, and that in case of his failure, it is to be delivered up to the Holy Office under the Canonical penalties which those persons incur who have prohibited books. Given at Madrid, 21st day of April, 1716.

At a conference of Christian workers held in London recently, Rev. Narayan Sheshadri made a short address on missionary enterprise in India. He did not believe that mission work in his native country had been a failure, as some asserted. On the contrary, it had been successful beyond all expectation. What they wanted was more missionaries. He believed native missionaries would be the best, but they must first get English missionaries to teach the natives. They had only 400 missionaries at present, and that was not at all adequate for the 200,000,000 of India. There was a great field open for Europeans in India, and if they would only send men with their hearts in the right place, the complete evangelization of India would not be far distant.

Rents are enormous, as the loafer said when he looked at his breeches.

PROF. MARSH, of Yale College, and his class have returned from their Rocky Mountain exploring expedition.

A French gentleman, learning English to some purpose, replied thus to the salutations: "How do you do, monsieur?" "Do vat?" "How do you find yourself?" "I never loses myself." "How do you feel?" "Smooth. You just feel me."

One should take care how he kills a flea. That very flea, according to the Darwinian hypothesis, might be the mother of something that might be the progenitor of something that would ultimately be developed into a human being.

A sea-captain, invited to meet the committee of a society for the evangelization of Africa, when asked "Do subjects of King Dahomey keep Sunday?" replied: "Yes, and everything else they can lay their hands on."

In struggling to make a dull-brained boy understand what conscience is, a teacher asked: "What makes you feel uncomfortable after you have done wrong?" "My papa's big leather strap," feelingly replied the boy.

Correspondence.

From Weatherford.

The church, as we think, is steadily growing at this place. For the past year Weatherford has formed a part of the circuit. The quarterly conference, which met at this place, requested Brother Hines, our presiding elder, to have a station made of Weatherford, and we trust the "authorities" at Waco will grant the request of the quarterly conference, and send us a station preacher. We think the good, interest and welfare of the church demand it. There is a hopeful future for Methodism in Weatherford. It is the leading denomination at present, and bids fair to continue so. The presence of a preacher here all the while, to visit the sick, bury the dead, etc., will be quite an acquisition to Methodism in this place. Our church is now ready for service.

We regret very much that we have no parsonage as yet. We trust that we will be able to have one ere the close of another year. We have had a hard struggle to get our church to its present condition. We do trust to be able to fit it up in good style ere long. Nothing is a better recommendation for any town or place than good churches.

We organized our Sunday-school yesterday. There was a fine turnout. We trust much good will be accomplished by this Sunday-school. The Sunday-school is a very important appendage of the church. Each church should have its own Sunday-school. Union Sunday-schools do not do well. The editor of the *Times*, Bro. Graves, and its ex-editor, Bro. Duke, are taking an active part in our Sunday-school. We are glad to see this. They are living men—an important acquisition to any Sunday-school. Bro. Hines makes an excellent presiding elder. He has done his work well this year. All have been pleased with him. He is a worker, in the true sense—a good preacher, full of faith and the Holy Ghost, and any district, or circuit, or station, would be safe in the hands of Bro. Hines.

Death visits us at Weatherford ever and anon. Last week our town was thrown into gloom and sadness by the death of Sister Landum. She had only been married two months and two days. A happy bride, just entered upon the threshold of a new existence, now in the silence and solitude of the tomb! We buried our sister with tearful eyes. One by one the dearest ties are broken. "Leaf by leaf the roses fall." Heaven is becoming enriched, and earth is being made poorer by the exit of good and loved ones to our Father's mansion. My dear brother, we have much to draw us heavenward. A goodly company are waiting for us on the other side. I shall feel myself honored and blessed to join that company, for there is joy in heaven, yes, "joy and felicity forever."

Your brother in Christ,
S. E. BURKHEAD.

Report of Committee on Education
TRINITY CONFERENCE.

We must educate. The progressive influences of the times are upon us; the rush of enterprise and the great moral and intellectual forces, with their portentous developments, all with an emphasis that stirs the depths of society, call upon us to educate.

The children of the people are multiplying upon us, and they might be educated so as to adjust them to harmonize with the condition of things around them.

The church has resources to meet these responsibilities. Her relations to successive generations make it her imperative duty. Her moral and religious forces must be impressed upon the mind of the young, and the truths

of the Bible, as a divine halo, must be made to enrich the shrine of science; otherwise the principles of infidelity will give direction to the potent forces of developed intellect.

Our own church, by her own members, her moral influence, and her wealth, becomes alien to the high behests upon her, and compromises her own obligation if she fails to move forward and take a front position in the great work of giving to the children a sanctified education.

DALLAS FEMALE COLLEGE.

Your committee learn that during the term ending in June last, there were in all two hundred and sixteen matriculations, and a good average attendance. The closing exercises were highly satisfactory to the patrons, and very creditable to the principal, Rev. W. H. Scales, A. M., and his assistants. Thus far, in the present session, there have been eighty-five names entered, and the school is represented as well organized, and the pupils are making good progress.

The number at present would be greater but for the alarm created by the apprehension of yellow fever. Happily this apprehension is relieved, and we confidently look for a large increase.

The principal has associated with him Miss E. A. Gilmer, an accomplished and elegant lady of well-known ability and long experience as a teacher of the youth, and Mrs. N. Hibler, a fine vocalist and accomplished teacher of instrumental music. Both these ladies are from the celebrated Marvin Institution, North Carolina.

Your committee respectfully propose the following:

Resolved, That the members of this conference have full confidence in Professor Scales and his excellent associates, and that they will earnestly recommend this institution to the patronage of the people in their respective charges.

Owing to the direction given by the ingress of railroads to the active business lines, the situation of the place at present occupied is rendered somewhat unsuitable for a female school. The trustees desire that they, in their capacity as trustees, be authorized by this conference to sell the entire property, and to appropriate the proceeds of such sale to the purchase of grounds more suitable or available, and to the erection of suitable buildings.

Resolved, That the Trustees of Dallas Female College be, and they are hereby, authorized to sell the present college property, and to re-invest elsewhere within the corporate limits of the city of Dallas in grounds and buildings, for the purposes of a female college and boarding school.

Resolved, That the Board of Trustees are hereby recommended to adopt in the plan of buildings, in the curriculum of study, in the faculty of instruction, and in organizing and conducting the school generally, such measures only as shall tend to place Dallas Female College in the front rank in all that respects thorough and finished female education.

Resolved, That the members of the Trinity Conference, conscious of the advantages now offered us in the city of Dallas, and of the demand of the immediate public, as well as the claims of our people generally throughout the conference, pledge ourselves, in cooperation with the Board of Trustees, to maintain in Dallas Female College an institution worthy public favor and patronage, and equal to the demand of the church and the times.

Resolved, That while we would not discourage similar enterprises within or without our bounds, yet we deem it imperative upon us, at this time, to sustain especially the schools which are legitimately the property of this conference.

JAMES GRAHAM,
Chairman.

Treasurer's Report—East Texas Conference.

MR. EDITOR—I send you for publication my report, as Treasurer of the Missionary Society of the East Texas Annual Conference, for A. D. 1873:

Marshall circuit.....	\$85 55
Marshall station, S. S.....	34 00
May Wood, S. S.....	24 00
Hallville mission.....	10 00
Elysian Fields circuit.....	70 00
Knoxville circuit.....	50 00
Starrville circuit.....	122 55
Henderson and Bellview.....	76 30
Kickapoo circuit.....	21 35
Athens circuit.....	18 50
Larissa circuit.....	26 90
Rusk circuit.....	8 00
Tyler station.....	48 85
Rusk and Stovall stations.....	20 00
Palestine station.....	500 54
Mt. Enterprise circuit.....	27 70
Lynn Flat circuit.....	2 00
Carthage circuit.....	40 00
Newton and Burkeville circuit	41 85
San Augustine circuit.....	13 10
Shelbyville circuit.....	14 60
Woodville circuit.....	2 50
Beaumont and Orange circuit	7 50
Jasper circuit.....	10 50
Moscow circuit.....	14 00
Crockett and Pennington sta...	50
Crockett circuit.....	14 75

You see from this report that a number of the circuits and missions were not reported to the Treasurer of the Missionary Society. We hope it will not be the case again. Come, brethren, this is a noble cause—a good work. Let us see who of us can bring up the best report next fall at Marshall for the cause of missions. May the good Lord bless us all, and prosper the good work.

JOHN S. MATHIS,
Treasurer.

HENDERSON, Dec. 1, 1873.

MR. EDITOR—Gonzales has at last been visited by a refreshing from the presence of the Lord. No such a religious influence, it is said, has been felt here in fifteen years. The meeting was held in the Methodist church, having been commenced by our Cumberland brethren, the Rev. Messrs Walker, Roach and Willenberg, with whom the other churches of the place heartily united. It was delightful to see how brethren of the different denominations, under the influence of the Holy Spirit, dwelt together in unity. Love, says an apostle, "is the bond of perfectness," and in this meeting it was beautifully exemplified, evincing a substantial unity among all real Christians, notwithstanding their differences of opinion on minor points of doctrine and discipline.

The meeting was continued over two weeks. A prayer-meeting was held at 10 o'clock A. M. each day, Sundays excepted, and preaching at night. The house was crowded with deeply interested hearers, and the interest deepened and widened as the meeting progressed. Many gave evidence of "a desire to flee from the wrath to come and be saved from their sins," and there were twenty or more conversions. Seven have been added to the Methodist Church, and, it is believed, others will yet join, while the Cumberlands, Baptists, Old-School Presbyterians and Episcopalians, will each receive additions, the fruit of this revival. "Salvation, and honor, and glory, be unto our God, and the Lamb forever." A. F. Cox.

GONZALES, Nov. 27.

MR. EDITOR—Knowing that you feel much interest in the missionary enterprises of the church, and as there seems to be an increasing interest manifested on the part of the church, I have thought it might do some good to relate a case that has come under my notice. In our midst is a family consisting of a mother and four children. The mother and one daughter are members of the church. The chil-

dren are members of the Sunday-school. The school is organized into a missionary society.

Their contributions have amounted to over one dollar a piece. The youngest member of the family (a boy) planted a patch in the garden. The proceeds of the crop amounted to one dollar, which was given as missionary money. Besides this, he has given more or less all the year. The children are encouraged to give to such enterprises, thereby cultivating a spirit of benevolence. Now suppose every member of our church were to adopt the same plan, would not the church soon be able to take the front rank in such enterprises? Let us all try and take a "new departure" in that direction, and I think we will be surprised at our success.

BASCOM.
CHAPELL HILL, Nov. 24.

Matagorda Circuit.

MR. EDITOR—I am not able to report any special revival on this work. On account of continuous rains, (which have been almost incessant from the middle of April till the present time,) I have been able to hold no protracted services, though I have made repeated efforts to do so. A camp-meeting was appointed; the people prepared a shelter, but unfavorable weather made tenting impracticable. May the seed sown yet produce abundant fruit.

JNO. C. HUCKABEE.

Jefferson's Industry.

Mr. Jefferson was the most industrious person I ever saw in my life. All the time I was with him I had full permission to visit his room whenever I thought it necessary to see him on any business. I knew how to get into his room at any time of day or night. I have sometimes gone into his room when he was in bed; but aside from that, I never went into it but twice, in the whole twenty years I was with him, that I did not find him employed. I never saw him sitting idle in his room but twice. Once he was suffering with the toothache, and once, in returning from his Redford farm, he had slept in a room where some of the glass had been broken out of the window, and the wind had blown upon him and given him a kind of neuralgia. At all other times he was either reading, writing, talking, working upon some model, or doing something else. Mrs. Randolph was just like her father in this respect. She was always busy. If she wasn't reading or writing, she was always doing something. She used to sit in Mr. Jefferson's room a great deal and sew, or read or talk, as he would be busy about something else. As her daughters grew up she taught them to be industrious like herself. They used to take turns each day in giving out to the servants and superintending the housekeeping.—*Edmund Bacon, quoted by Parton.*

THE WORD SHAH.—Since the Persian monarch has been making his European tour, philologists have been much exercised as to the meaning of his official name. As the Persian belongs to the Shemitic family of languages, the root in shah is the same as in the Hebrew Messiah. Its essential meaning is the anointed one. The shah is the anointed king. The same root appears in the word "chess." Chess is an Oriental game, in which the principal figure is the shah or king. When the king is overcome he is said to be shah-mated, or checkmated, which means "the king is dead." The original form of the word has been modified and obscured by the influence of some of the European languages, through which it has come into our own tongue.

Writing a sketch of his life, an Irishman says that he early ran away from his father because he discovered that he was only his uncle.

A New England Prayer-Meeting.

BY MRS. NELLIE EYSTER.

"I was glad when they said unto me, Let us go up into the house of the Lord."

"It is only our Thursday evening prayer-meeting, you know," said my landlady, from whom the invitation came; "and there is but a handful of us, but somehow the weekly prayer-meeting freshens up my heart more than the preaching."

Thus, after a brief walk, I was seated in the lecture room of a Congregational church, which had already, in 1867, celebrated the two hundredth anniversary of its organization.

The peculiar polity of the sect and their mode of worship was as new to me as the Connecticut village in which I found them, so the first emotion promised to be as much that of curiosity as praise.

The arrangement of the room was simple, unpretentious and quaint; the men and women, not more than thirty in all, were separated by a single, narrow aisle, while the fair-haired, earnest-faced pastor, seated behind a low table between them, seemed as much their visible link as he was the focus of all eyes.

After singing a few verses of "Sweet Hour of Prayer," he arose, and having read the 118th Psalm, said:

"A direct illustration of the truth of one verse we have just read—'It is better to put your trust in God than your confidence in princes'—comes to me with peculiar force to-night. I have spent a portion of this afternoon by the beds of two dying men who are known to all of us. The one, with agonized countenance and panting breath, said to his physician and myself as we entered:

"Oh, sirs! save me if you can from this dreadful dying. Life is so sweet, and I am too young to be thus hurried out of it. No, no, don't talk to me of God and Eternity, for I will not die. Mother! take me back to Deep River, where the air is so cool and bracing; and you, doctor, turning his pleading eyes upon him, 'can surely save me if you will; you must know some cure for my disease. I cling to you as my only hope;' and when he ceased his frantic appeal it was only because he could no longer speak without coughing violently. When I spoke of Christ's sympathy and tenderness, it was met with gestures of repulsion and terror.

"The other—Captain S.—I saw an hour afterward, lying calmly upon his pillow, with thin, pale hands folded over his chest, closed eyes, and sound of breathing so faint I thought he scarcely breathed at all.

"He has just had one of his spells and is resting," said his wife. At the sound of the voice he looked up, saw me, and, faintly smiling, whispered:

"I'm drifting, sir, slowly but surely drifting out, but His arms are around me—strong, loving arms—and all is well."

"His eyes gently closed, and I thought then, as I think now, 'Better (oh how immeasurably better!) to put your trust in God than your confidence in princes.' The meeting, friends, is now in your hands;" and laying down the pocket Bible from which he had been reading, he sat down.

Instantly from the pew on "the men's side" a young man stood up, and with faltering utterance, as though startled by the sound of his own voice, said:

"Friends! I remember a cloudless summer morning, just two years ago this month, that I hoisted the sails of Captain S.'s schooner—he was then my captain—for a ride to Montauk Point. We had not got far out to sea before a strong wind suddenly arose, and through my glass I could see the tall trees on the shore whipping against each other like reeds. The captain,

absorbed in something below, seemed to take no notice of the approaching storm until I called out, 'We had better haul in the mainsail and turn leeward. Shall I throw out the small anchor!'

"No!" he shouted back. "The little anchor does well enough for fair weather, but when the storm comes I'll throw out the big one, and she will stay." And though the storm grew furious, and I, a young landsman, grew heart-sick with fear, the captain's faith never for an instant wavered. 'I've tried that anchor before now, Mac, and I know she'll hold;' and that night we landed safely in the harbor.

"I too saw him this morning, and referred to that event as one which often recurred to me since I had become a Christian, especially the contrast between his calmness and my terror.

"Yes, yes, Mack; it was my trust in the anchor which helped me. Friends will do for life's calm, but only Christ can back you in a storm; and, praise God! I am anchored fast to him now." As he ceased, choked by a swelling sob, a clear, ringing female voice broke into singing:

"Rock of ages cleft for me,
Let me hide myself in thee."

"Every one assisted her, and immediately at its close, the identical physician to whom the pastor had previously alluded said:

"Let us pray."

"He was a man past his prime, of rare mental culture and endowment, and the last of his family on this side the veil. His prayer was no rehearsal of the might, majesty and awful magnificence of the Great Jehovah, but with all the simplicity of a trusting, loving child, he asked our Father, in Jesus' name, for the blessing of his sustaining power and the sweet comfort of his presence. There was no wound of a sin-sick, aching soul which he did not bare before his pitying eye, nor no want and sorrow which he thought either too great or small to lay upon his wondrously tender and responsive heart. Such a simple, humble prayer might have ascended from the altar of a mother's knee, or been borne from the depth of David's heart in his hours of deepest loneliness and sorrow; for its foundation was faith, and its material was earnestness.

Scarcely had the amen been uttered before a girlish voice among the women said slowly and emphatically:

"Though he slay me, yet will I trust in him."

"Blessed is the man that maketh the Lord his trust," added the pastor's wife.

"Trust him at all times, ye people," said her neighbor.

"Oh taste and see that the Lord is good; blessed is the man that trusteth in him," continued another.

"He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord. Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men!" exclaimed the pastor in tones that thrilled with ecstasy of assurance.

At this stage of the meeting, a gentleman, whose thoughtful face and stately bearing would have arrested attention in any crowd, arose, saying:

"Brothers! I am a stranger among you. I came in here at the call of your bell, neither knowing nor caring with what sect I met, so we were but one in the Christ-bond. I am not disappointed. When your pastor referred to the beautiful trust which was soothing the dying hours of his friend, the captain, I thought of the last death-bed near which I stood, and the luminous face which beamed upon me ere the spirit and its worn-out casket parted. It was that of my nearest friend, Prof. Morse. 'With what peculiar pleasure you can now look back

upon all your toil, feeling that your labor has blessed mankind for all time,' I said to him. 'Yes,' he feebly answered, 'God prospered me, and I am grateful; but all this is of earth; the best is yet to come.'

"I can convey to you his words, but not the illumination of his countenance, as from the depths of a soul which had for years fed upon his trust in his Father-God, he uttered those six prophetic words. Will you join me in prayer that we may continue to live the life of the righteous, and that our last end may be like theirs."

As we resumed our seats, when the prayer was ended, an old deacon, whose white hairs fell over shoulders bowed with the weight of seventy-four years, remained standing. "Yes, yes, 'the best is yet to come,'" he said; "the being clothed with immortality, the reunion with those dearest to us, from whom we have been long parted, the boundless field of knowledge opened to our boundless inquiry, the constant progressions, the revealing of all the 'whys' which made certain events in our life seem so mysterious, and most of all, the actual presence and touch of Christ; oh, truly, the best is yet to come. You, dear friends, are still bearing the day's heat and burden, and shoulder to shoulder you are pressing forward; but for me, all of life is retrospect and repentance. The joys are on the other side. When a young child, I revealed in the fancy of a fairy land just outside the boundary of my narrow world, in which all beautiful impossibilities could be realized; but now, an old and wiser child, my faith says: 'The Father will give you all things.' Did you ever hear of the good Dr. Doddridge's dream? He thought he had just died, and in an instant was conscious that he was free as a bird. Embodied in an aerial form, he floated in light, while beneath was his family weeping over his dead body, which he had just left as though it was an empty box. Reposing upon golden clouds, he found himself ascending through space, guided by a venerable figure, in which age and youth were blended into majestic sweetness. They traveled on, and on—at length the towers of a most beautiful edifice rose brilliant and distinct before them. The door swung noiselessly open as they entered a spacious room, in whose centre stood a table, covered with a snow-white cloth, on which was a golden cup and a cluster of ripe grapes.

"Here you must await the Lord of the mansion, who will soon come," said the guide, "in the meantime you will find plenty to delight you."

"The guide vanished, and upon looking at the room, he found its walls covered with pictures, which, upon examination, proved to be a complete delineation of his entire life, revealing to him that there had not been an hour in it of joy, sadness or peril, in which a ministering angel had not been present as guardian and Savior. This revelation of God's goodness and mercy and watchfulness far exceeded his wildest imaginings. While filled with gratitude and love, the Lord of the mansion entered. His appearance was so overwhelming in its loveliness and majesty, that the dreamer sank at his feet overcome. His Lord, gently raising him, took his hand and led him forward to the table. Expressing the juice of the grapes into the golden cup, he first tasted it, then holding it to the dreamer's lips, said: 'Drink: this is the new wine in my Father's kingdom.' No sooner had he drank than perfect love cast out all fear, and clasping his arms around the Savior, he exclaimed, 'My Lord and my God.' Sweeter than the sweetest of earth's music, he heard the salutation, 'Welcome! thou good and faithful servant.' Thrilled with unspeakable bliss, new glories burst upon him, and he awoke with tears of rapture streaming over his face. "Oh, brothers, men have had

visions of heaven before to-day," and the old deacon ceased. Another hymn, "Clinging to the Cross," was sung, after which the pastor said:

"My friends! we best prove our faith by our works. Christ bids us 'ask.' Shall we not now, as with one heart and mind, implore him for mercy and peace for the precious soul of our brother who is so unwilling to die?" Every head was bowed for nearly five minutes; the silence was profound; then the voice of the pastor broke the stillness by combining the prayers, as it were, into one last and most fervent appeal, which, having laid humbly but taustfully at the Master's feet, they again "all sang a hymn and went out."

The following Thursday morning the bell of the "village church on the green" began to toll the notice that some one had just died, and ended its sad message with twenty-eight quick, vigorous strokes.

"Who can it be?" my hostess asked of one of her family, who soon came in. "—, of Deep River, and his death was most triumphant," was the reply. No sooner were we assembled in the lecture-room that same evening, than the pastor said:

"Friends! I read the same inquiry upon every face. The Lord heard our prayer, and three days ago our fearful, heartsick brother 'rejoiced with exceeding joy.' The peace which flooded him, literally, 'passed all understanding.' Every moment of his shortening hours was spent in praise, and the exhortations to a holy life which he made to those about him come from no one with such unaffected earnestness as from a dying man. In those three days he did more for Christ than many indolent Christians effect in a life-time. His very last deed was to plead with a young friend, whose acts have been in open rebellion against laws both divine and social, that he would rest neither night nor day until he had found the Lord."

"Nor will I," immediately responded a voice never before heard within those walls, "and for that purpose am I here to-night."

Since then, when I hear the stereotyped cry of some Christians, "our church is so cold and dead, and our prayers fall lifeless at our feet," I cannot but think that if the same silver thread of unity and fervor of zeal permeated the atmosphere of their religious gatherings as it did that of the New England prayer-meeting, the blossoms of God's blessings would expand as speedily and its fruits would be as glorious.—*Lutheran Observer*.

GO TO HEAVEN BOLDLY.—Let men say what they will, don't act as if you were afraid men would know where you are going, or as if you were ashamed of the place, your company, and your principles.

Be as earnest, active, diligent and persevering in striving to get to heaven as you are about your daily business. Heaven is sure to those who thus seek it. No man will be ashamed or regret at the close of his life that he marched boldly on through all the scorn and the reproach of the ungodly world. There are times when faith has peculiar trials, but it is good for us. It works patience—patience, experience, etc.

Never let any man doubt where you stand or what are your principles. It is not necessary to call attention to the flag under which you fight and war. Hold it up boldly. Be a good standard bearer. On your flag let the words be Christ and his cross. Men will see it.—*Presbyterian*.

A phrenologist told a man that he had combativeness very largely developed and was of a quarrelsome disposition. "That isn't so," said the man, angrily; "and if you repeat it I'll knock you down."

Texas Christian Advocate.

GALVESTON, TEXAS, DEC. 17, 1873.

LARGEST CIRCULATION IN TEXAS!

I. G. JOHNS,.....Editor.

MINISTERIAL LIFE, while it is the "noblest calling" which man can follow, is fraught with cares and anxieties which men ordinarily do not appreciate. A minister may be faithful in the "preaching of the Word," yet when no seed "spring forth and bear fruit unto holiness" upon the fields of his labor, it is a source of bitter agony, and oftentimes causes the tear to tremble upon the lids of the manly eye. He may lose fortunes, bury loved ones, and shed the parting tear of love, but the loss of immortal souls is a deeper, more piercing grief than all of these to the faithful and true herald of Zion, who, in imitation of his Master, "goes about doing good." But how encouraging, how much more refreshing than the dew-drops that fall upon shutting flowers, is it to his burdened heart when, as was the case at the prayer-meeting at St. Johns church on last Tuesday night, men and women stood up to assure the pastor, Rev. J. B. Walker, of "what good things the Lord had done" for them under his faithful labors and powerful preaching of the Word of God. To the beloved and efficient pastor of St. Johns such tokens give good "signs of promise," and will encourage and strengthen him in carrying on the "good fight" until many more will be brought to exclaim, "Bless the Lord, O my soul!"

We are neither an editor nor an apologist, but as the editor is absent in attendance at conference in Austin, we beg the indulgence of our readers for the shortcomings of the *ADVOCATE* of this week. Next week he will be "home again," and will make the paper, as it has been, alike alive to the interest of the church, the intellectual entertainment and "spiritual well-being" of its readers. The *ADVOCATE* is a paper of which every Methodist in Texas should be proud, and to which every one should subscribe, thereby giving to it substantial aid in "battling for the right." So, if you like the cause, and are satisfied with the security, "down with the dust."

We have on our table *Brainard's Musical World* and *Littell's Living Age* for December. The former, as its name indicates, is a journal devoted to music, and published by S. Brainard's Sons, Cleveland, Ohio. Price, \$1.00 per annum. The latter is so well known that it is useless to commend the choice selections of literature to be found in its pages.

More than 80 new centers of prayer and labor for mission work have sprung up in the various parts of our land in connection with the Woman's Foreign Missionary Society of the Presbyterian Church within the last six months, the present number of auxiliary societies being 283; and of boards and councils 184. Contributions in money for the same time have been between \$5000 and \$6000 more than they were for the corresponding months of the previous year.

DISCORD.

In viewing a landscape we are often struck with admiration by the harmonious blendings of the different shades, colors and surroundings, and how well each one is adapted to fill its part and make a beautiful whole. But suppose one or more of the different parts are separated or broken by some bog or dismantled forest, it causes a discord in the whole and mars the beauty. So it is in the works of art, in architecture, in drawings, and in paintings—each particular part must have its due and symmetrical proportions to make a finished edifice, and each part its proper shade and harmonious blending of colors to make a perfect and well executed painting, or else the whole work is condemned.

Again, in music, how sweetly it falls upon the ear, and how it seems to waft the soul to brighter and better realms when there is a full harmony of voices or a perfect accord of instruments; yet how harsh when some ill-timed note produces a discord and ruins the harmony and sweetness that fell upon the ear. And what is sweeter, what a more perfect type of heavenly peace and purity on earth, than to see a group of little children, basking in the sunlight of innocence, indulging their childish fancies in enjoyment of such things as they alone can appreciate? But if anger arises, what a discord comes and mars the happiness and destroys the enjoyment of the little ones! And so it is in every phase of life, discord arises from a want of harmony in sentiment or in action, and it is in all the associations and enjoyments of life as the thistle seed sown among flowers. And if in worldly affairs discord is productive of so much harm, and is the cause of so much contention and strife, how much more baneful in its influence upon the Christian religion and the peaceful "mission whereunto it was sent to accomplish." It is a pleasant thing "for brethren to dwell together in unity;" it is a strong pillar in the "household of faith" when there is a unity of sentiment, an harmony of action, and a sameness of purpose; yea, it is the germ of love, which is the solid rock upon which is founded the superstructure so firm that the "gates of hell" can not prevail against it. And as "time doth softly, sweetly glide when there is love at home," so doth the "peace of God which passeth all understanding" flow as a river unto all the ends of the earth when brethren dwell in love. But if there is discord and its attendant evils, strife and contention—for they follow as unerringly as does night the setting sun—how like sin upon the fair forehead of innocence and virtue; it is a foul blot upon the cause of Christianity, and in direct disobedience to the apostolic injunction—"love one another." If the world hate, ridicule and despitefully use, "marvel not;" for between the Christian pilgrim and the traveler in the broad road to death there must be a gulf fixed as wide as that which separated Dives from among the faithful. And if among us there is contention, brawling and strife, how can we, in "peace and fellowship," gather around the "sacramental board"

to "eat and drink" in remembrance of Him who, to save us from the death of sin, "shed his precious blood." Is it right? is it in obedience to His blessed commandments? is it in accordance with the example set before us when He bore the cross, endured the shame, and in the agony of death cried out, "Father, forgive them; they know not what they do"? Discord is quarrelling, contention and strife. Christianity is peace, good will and love; it is the hushing of "war's sad alarm," the glad welcome to joyous meetings; it is the bright light shining from the portals of heaven to guide man through the "dark valley" to the happy home where all is love.

THE CONFLICT.

M. Disraeli has been making a gloomy speech at Glasgow, predicting a great struggle in Europe between the spiritual (Romish) and temporal powers, which might result in anarchy. A 60,000 "home-rule" demonstration took place in Dublin on Sunday, by way of emphasizing Mr. Disraeli's foreboding. The *London Rock* says it is in contemplation to hold simultaneous monster meetings in London, Edinburgh and Dublin, for the purpose of expressing the sympathy of the Protestants of the three kingdoms towards their German brethren, now engaged in a struggle with popery.

We have headed this paragraph "the conflict," we will not say the "irrepressible conflict," but we know not but it may be. It is most obvious that the Papal world dies hard over the Pope's "disestablishment." "The States of the Church" were pleasant words to Romanist ears, and a pretty picture on the map of Italy. Ecclesiastical dignitaries were civil dignitaries as well. We see, for example, that the Most Reverend the Archbishop Perche, of New Orleans, is a "Roman Count" as well as Bishop. The assertion, and reiteration by Emperor William, of the inspired dictum that every soul must be subject to the high powers, is not only not relished by the Roman world, but is loathed and abhorred. The Romanists in the United States, in France and Ireland are doing all they can towards a restoration of the old churchly order of things. We know not how Providence will make the wrath of man to praise Him, or overrule and disperse the gathering elements of conflict, but the elements of conflict are gathering and thickening, and unless somehow dispersed, will result in tremendous collisions.

John Ruskin lately undertook to impress a wholesome lesson of temperance on some English working people assembled before him, and to aid their imaginations in grasping the enormity of the evil, he made these calculations: That 1,500,000 acres of the land of the United Kingdom "is occupied in supplying the means of getting drunk." This is more than all the arable land of Scotland. But this is not the worst of it. The produce of this land, after being manufactured into drink, is sold to the people—the spirits, at the rate of "twenty-seven shillings and six pence for two shillings worth; and the beer at the rate of two shillings for three pence half-penny worth." In other words the sum spent by "the people" for liquors is one hundred and fifty-six millions of pounds, of which one hundred millions is profit.

MATERIAL PROSPECTS OF THE FREEDMEN.

Sugar raising has become unprofitable in Louisiana, and the plantations are falling into decay.

This paragraph, which we take from a Boston paper, calls up a subject to which we have given some little thought—the material prospects of the freedmen. What are their financial prospects? To our vision, we are sorry to say, not hopeful. Our sorrow is sincere, because our opinion of their material future rests upon our observation of their habits. It is true that they are as free as we are, and our equals before the law; but they are a part of the body social and politic, and we therefore have a right to discuss their condition and give opinions upon their future. There are two or three facts in their habits to be remarked, which look discouraging, materially considered. First, an extravagant expenditure in dress beyond their means. A colored woman who gets from \$12 to \$20 per month for various household work, is ambitious to dress, on dress occasions, in the style of ladies whose husbands have an income of from \$2000 to \$5000 per year. Of course they can not realize their ambitious aspirations in this direction, but the experiment is made to the extent of financial exhaustion. Accumulation is impossible. Land can not be bought, stock nor fixtures; homesteads can not be improved, and age and infirmity will come with no provision to meet their wants. The poor white people who come from Europe are wiser in this direction; they dress much more in harmony with their means, and, as a rule, are much more thrifty.

Another difficulty in the way of accumulation with the colored people is their exaggerated estimate of the use of freedom. Many of them seem to think it puts them beyond the need of forbearance, patience and self-denial. They will hire themselves professedly in good faith, but for the slightest causes of dissatisfaction will leave their places; and as a result, many of them are much of their time without employment, and, of course, consuming any little accumulations they may have.

We think it a plain case, they can never get on in the world with such views. Unless they economize more, and learn to accept the conditions inevitable to all employees, the future has nothing materially bright in store for them. Liberty is not licentiousness, nor freedom a long holiday. The "perfect law of liberty" supposes the most rigid conformity to the rules of right, and freedom a noble opportunity to work out a good destiny in this life, and that which is to come.

We say that we sincerely deplore the fact that the freed-people do not recognize the true view of their new circumstances, because the view which too many of them take must lead some to impurity and various forms of bad citizenship. But it may be that the state of things we witness is the inevitable result of being precipitated upon a condition for which they were not prepared. We certainly wish the future may have something better in store for them than we are at present able to see.

THINGS THAT HAVE BEEN.

There are persons who intend to insure their lives. At any rate, they think so, for they always say, "Oh, yes, I'm going to insure;" and if you ask them when, they tell you next week, or next month, or next year; or they "can't say when!" And if you ask them the question one, two or three years hence, the answer will be the same. And so procrastination runs off with life and opportunity together, until, before they are aware of it, it is too late; the season is forever past!

Why not insure at once? There certainly will be a time when it can not be done! It can not be done when the fever sets in, or the seed of consumption has appeared, or an hereditary disease has palsied the hand and the head. As it can not be done then, why not do it now?

It may be as truthfully said there are persons who intend to be Christians, but put it off from time to time, and they can never be brought to realize "that now is the accepted time—now is the day of salvation." Yet, when they are approached upon the subject of religion, they will invariably give the same answer: "Oh, yes; I am going to be religious, but not now; I haven't time to think about it;" and, as in the above, (which we take from the Insurance Department of an exchange), if you ask them the same question one, two or a dozen years hence, the answer is the same as then—"Not now."

In professional pursuits the training and preparation commences in the morning of life, and is kept up through successive years often to old age, through constant study and toil, to gain wealth and fame that soon will melt away as snow-flakes from the shores of time. Yes, man will do all this; he will toil day in and day out; time after time will he burn the midnight lamp in pursuit of knowledge, yet he can not take the time to save his immortal soul from the awful judgment that awaits the finally impenitent, and is as sure as the fixedness of the heavens. "Seek first the kingdom of God and his righteousness" is an injunction which falls but too lightly upon the ears of man. He can seek the pleasures of the world; he can court its admiration and applause; yea, he can be so led by ambition, which is as insatiable as the miser's greed for gold, until he forgets the immortality of his soul, the beseeching love of a merciful God, and only chances to think of his salvation when it is too late, for the season is forever past; and then comes the sad, the lamentable reality—"it might have been."

Almost everything in business relations can be put off from one day, week or month to another; joys can be deferred and still be bright, happy anticipations; but when the angel calls there is no delay—it is just now. Men may be kings and emperors, directing the events of empires and nationalities; women may be queens and revel in all the pomp and splendor of power; yet when death comes—and come it does to all—they are but human beings, and stand at last with the poor and lowly in solemn judgment before "Jehovah's awful throne." It is sad to gather around the bedside of a dying

loved one and say "farewell;" sadder it is to the dying man to leave those to whom he has given a life of devotion poor and needy to seek aid from the uncharitable hands and stony hearts of the world; yet the saddest, the most heart-rending of all is when the departing sinner steps down into the cold waters of death and says to a Christian loved one, "farewell!" alas! forever. But, O! how it soothes the dying anguish, how it pours the oil of consolation upon the bleeding hearts of loved ones left behind, when they are assured by lips almost cold in death that they will meet again in the Christian's home—the better land.

ENTERPRISE.

In business affairs, scarcely any quality in the character of man is more admired and more commended than that of enterprise, and scarcely any one is more certain to be crowned with success. It is true that man sometimes takes at its flood the tide which leads to fortune, and is easily borne on to successful issues with apparently little appreciation of the high results which may be accomplished. But a majority of men who attain to ultimate success in any undertaking in the different vocations in life, do so by continued enterprise and untiring energy. And as "eternal vigilance is the price of liberty," so unceasing effort is the price which every one must pay before winning the prizes for which they strive, whether in amassing large fortunes or in seeking the crowns of greatness that are to be gained in other fields of life, and which are sung of bards, recorded in history and commemorated in statues of bronze and polished marble. And not alone are enterprise and energy necessary for a successful issue in man's well-being "while here below," but they are more especially not only necessary, but far more commendable in pressing toward the mark and seeking the prize that the "Great Judge and Giver of all good" will award to those who "diligently seek Him." To be enrolled on the list of Church membership is by no means all that is necessary to be a Christian; to be a *seventh-day worshiper* is not enough of devotion to secure the blessed inheritance that is promised to the faithful; to be a teacher in the Sabbath-school is not a sufficient work in the Master's cause to gather golden sheaves from the fields of our labors. These are steps in the right direction, and if persevered in unceasingly and diligently, and, above all, prayerfully, they become paths which, like those of the just, "shine more and more unto the perfect day." But alas! too often, as many other "enterprises of great pith and moment," they "lose the name of action," and instead of being "good works" they prove stumbling-blocks over which many a brother man falls into a yawning abyss of sin and eternal death. In the Christian warfare, Onward must be the cry. Procrastination, the thief of time which robs man of many advantages in life, also steals away many golden opportunities, by the embracing of which man might secure the "pearl of great price." And if in the outspread of the gospel of peace—if in

the teachings of Christianity and church enterprises, men would display the energies and efforts that are put forth in the daily affairs of life, who could calculate the value, who could tell the inestimable blessings to fallen humanity? Enterprise, accompanied by proper effort and energy, accumulates fortunes and carves names on pillars of "great deeds." Yet these are only things of time, and as the dew-drops, that glisten in the morn vanish when the morning sun appears, so all the treasures and glories of man's earthly career will be as a vapor before the "sun of righteousness," and the humblest Christian will become mightier than the proudest monarch that ever swayed sceptre or wore the royal crown. Then as we labor and strive for the good things of life, for scientific advancement and earthly grandeur, so much the more ought we to strive and "labor till we die" for the promised reward and the "crown of righteousness," for "all who endure unto the end shall be saved."

PROPER INSTRUCTION.

In the following, which we take from the *Morning Star and Catholic Messenger*, we find so much good sense and sound truth, that we transfer the whole piece to our columns. It is a lamentable truth that education panders too much to man's intellectual attainments and partakes not enough of his moral and spiritual advancement:

Almost every school and college has its peculiar mode of instruction. Many are excellent in their way, and so far as intellectual culture is concerned, could not, perhaps, be much improved. We hold, however, that any system of instruction that looks alone to the cultivation of the intellectual faculties, is defective. Education, to be effective and salutary, must comprehend the mental, and moral, and spiritual attributes of being, for these are indispensable to a whole. No matter what may be the literary and scholastic attainments of a man—no matter to what extent the mind may have been schooled in science and art—unless the moral nature has received a corresponding development and culture, the student cannot be said to be truly benefited. To make education a lasting blessing, all the faculties of the mind, heart and soul must be disciplined and instructed, because man is not simply an intellectual creation. Indeed, his present and future well-being depends much more largely on his moral than mental nature, and any system of education that neglects the former in order to exalt the later, is radically wrong. Every student, on leaving school or college, should have his mind solemnly impressed with this great truth, and be taught to consider the extent to which his influence and example may operate, for weal or woe, upon the best interest of society, and especially upon the great cause of truth and virtue. To this end, it is all important that he should be prepared to enter upon life, not only with correct conceptions of the theatre of human action, but with all these principles engraved upon his heart, of which, as they lie at the foundation of individual excellence and social order, will be found indispensable to the enjoyment of happiness and the acquisition of fame. His mind may be adorned and embellished with the trophies of science and learning; he may have been taught to turn his eyes inward upon himself; to explore the arcana of the human understanding; to ascertain the origin of ideas; to develop the operations of the mental faculties, and to comprehend the principles, and practice the

art of logic but unless, side by side with all these, he has been taught his duty to himself and his obligations to his fellow-men and to society; unless he has been so morally instructed as to comprehend the grounds upon which Christianity rests its claims to a divine original, and of its indispensable importance to his own present and future welfare, his education will be of little avail in the building up of a pure and enduring character. He may be skilled in all the learning and philosophy that the best schools of earth can afford, and yet be a novice in the scenes of life and destiny. He may be a profound scholar, and yet a drunkard; a poet, holding converse with the deities of thought and song, and yet a profane swearer, using the dialect of devils in his social intercourse with men; a philosopher, drinking deep at the fount of knowledge, and yet a grovelling sensualist, kneeling at the muddy puddles of vice, and sipping of its filthy waters. What is true of individuals is true of nations. What was Egypt, with her counselors, her libraries, her pyramids, but a vast chamber of imagery, where the abominations of iniquity stalked amid the blaze of literature? And Greece—Greece, the mother of art and science, and elocution—Greece, where philosophy triumphed and reasoning flourished—fiction, treachery and superstition reigned predominant within her learned halls. And Rome, the mistress of the universe and the nurse of genius, with all the treasures of science with which she was enriched and adorned—voluptuousness, infidelity and crime mingled with triumphs of her fame. Let skepticism, with its boasted ingenuity, ascribe the fate of these fallen empires to the capricious whims of fortune, but truth, like a messenger from the high courts of heaven, proclaims that they fell because virtue, truth and morality, had no place within their learned seminaries, nor in the hearts of their learned sons.

The fate of these nations is sufficient to establish the theory under consideration, and to convince the instructor of youth of the necessity of moral and religious culture. This is the more essential, because the symptoms of decline in a State are first manifested in the young. Plutarch tells us that Lycurgus wound up the strings of Sparta, which he found relaxed with luxury, to a stranger tone; but no one was found able to wind up those of Athens when vice and corruption struck at the foundations of her youth. It is important, then, that the morals of the young should be preserved; and he is to be honored who blends the moral, intellectual and spiritual in his system of instruction.

NIAGARA WATER POWER.—People have long talked in a vague way of utilizing the water-power of Niagara Falls. It is now to be done. We read in the *Providence (R. I.) Journal* that the Niagara Falls Water Power Company, which has in possession one hundred acres of land, has already constructed a section of a canal forty feet wide, eight and a half feet deep at the lower end, and let the water into it. It is to be a mile long, one hundred feet wide, and of a sufficient depth. It is cut and to be mainly through solid rock. The estimated quantity of power of this canal when completed is about 170,000 horse-power; the amount now ready for immediate use is 60,000 horse-power. The further progress of the work, including the cutting of the stone out of the line of the canal, hoisting, etc., will be carried on by the power itself through the agency of compressed air.

THE spores of a single puff-ball have been estimated to be more numerous than the human population of the globe.

The Sunday-School.

The Superintendent.

Rev. J. H. Vincent lays down the following qualifications of a model superintendent:

He should possess—1st. A strong personal character. On his character depends the character of his teachers, to a great extent. Personal character is vastly important, because we accomplish more by what we are than by what we say. 2d. He must have a quick eye. 3d. He must have governing tact. It is one thing to be strong, and another to have our strength at command and available. There may be an immense engine in the factory, and yet the spindles all silent, because a cog-wheel is broken or a belt misplaced. There may be a strong character and no governing tact. The good superintendent is no autocrat; but will himself be in subordination to rightful authority, recognizing always the rightful position of church and pastor. He will be courteous and kind, governing the school through the teachers. 4th. He will avoid making speeches in his school. One of the best superintendents in Brooklyn seldom says more than a word or two at a time. He will protect the school against all talkers during the time allotted to class-teaching. He will protect the school from all interruptions from superintendent and librarian—even during the half-hour of teaching. The model superintendent will always have these four mottoes in his eye. 1st. Silence. There can be no administrative ability without power to secure order. 2d. Variety in all the exercises. Prayers should be short. Some prayers are a protracted meeting in themselves. 3d. Bible study. The whole order of the school should be regulated by this one idea. Lastly, spirituality. Without this the Word is but a letter. "The atmosphere of our Sunday-schools should be burdened with the fragrance of pious influence, so that all shall feel that God is there." The teacher may mould and direct; but the spirit of God alone can transform and renew the heart.

"On Exhibition."

Throughout all our so-called system of education there is a tendency to thrust children and young people upon a public stage. In the district-school, in the Sabbath-school, in the female seminary, in college, we have public performances in which the pupils appear before the admiring gaze, not only of parents, neighbors, and friends, but of any one who chooses to apply for admittance.

Of course, this interferes with honest study, but this is not the only evil. It injures both boys and girls, but in different ways. The boys are encouraged by it to believe that the great thing for them to do is to "spout." All through college it is hard to keep them from rhodomontade of the worst kind; and when some of them enter the theological seminary the first task is to make them, if possible, unlearn several things. Their public performances hitherto have generally been discourses about things far beyond their comprehension, and in language above their common style of conversation. The mistake began in the school-house, and it went on unchecked through college. It is no easy task to make such students feel that in so serious and earnest a matter as religion they must know something before they can tell it, and that the true way to tell it is not in stilted phrases far removed from the vocabulary of their hearers, but in plain, homely language that a child could comprehend. Some never find out their mistake, and the church suffers in consequence.

As regards the girls, they learn to dress for the public, as well as to speak

in public. I see every day little misses not more than ten years of age as conscious of dressing for exhibition as an actress. Let this go on, taught at home and made the culminating point of every school term, from tender infancy up to the time when the girls have "finished their education," and what is the result? Education for extravagance finished, and alas! an end made of the modesty which should characterize a true woman. Tell them no one but European prostitutes dress as they do; and they heed it not. Nay, I have known young women of the best blood, and high culture too, who purposely and avowedly dressed and acted so as to attract attention on the street.

The excuse may be made that, owing to the high regard for women prevalent in this country, it has been safe to do this here. But it will not long be safe. We are importing notions of the worst kind, while we reject their habits of street dress. Reason about it as any one may, a man cannot long retain the highest respect for women who seem to be forever putting themselves "on exhibition." The mothers who do it will be followed by the daughters, and if the schools join in the work, how long will be the reign of the boasted gallantry of Americans for women as women?—*M. B. Riddle.*

Winning Confidence.

A boy came with his father to a certain teacher. The father said, "I want you to take charge of my boy. I would like to have him use that book." "John," said the teacher, do you hear what your father says? Now I want you to go through this book this year. You ought to; you must; I'll flog you if you don't. Take twenty-five pages to-morrow, sir, and see that you know every word of it. If you don't you'll have trouble. Do you understand that?" "Yes, sir," quietly replies John as he goes away hating the book and the teacher from the start.

That man can't teach. The boy goes to another teacher, who says, "John, your father says he wants us to study this book. Now I want to tell you something about it. Don't be afraid of the book because it looks big. We'll go to work at it little at a time till we master it all. We can easily do it. I will thank you for all the information you bring me, that I can't find in the book. I prize that the most. Now go at it with a will; when anything goes wrong come and tell me, and I will excuse you. But remember one thing, John—you can not deceive me. You and I must be friends. We will study and explain together. We will astonish your father by showing him how well we know it." John goes home delighted. He says to himself, "That's some like; I'll do my best for that teacher, you bet!" And the father has to take down the big encyclopedia, and is almost sorry he took the boy to that school, because he is really troublesome with his questions and problems. The result is John is thinking all the while on his subject, because the teacher grasped not only the intellect, but the heart, and wedded the two.—*Dr. Vincent.*

A teacher's principal work in the Sunday-school is teaching. It is not preaching to his scholars, nor is it hearing recitations. On the one hand, a teacher errs if he does not endeavor to instruct his scholars in Bible truth through the lesson of the day. On the other hand, he errs in thinking that his usefulness depends wholly on the home study of the lesson by his scholars. That lesson has truth in it better suited to his scholars' needs than the substance of his best preaching. Even if they come to the Sunday-school having never looked at the lesson, if he knows what is in it, he can teach them its choicest truths through

the skillful use of questions and answers. Not his power of speech-making, nor yet the symmetry of the lesson-paper plan, give him chief advantage for his work as a teacher. It is what he knows of the lesson; what he can teach of it that is most likely to benefit the scholars of his class.

Teachers' Helps.

Dr. Jeter is credited with saying that the genuine Bostonian seems to say in his bearing, "I know all things;" while the typical Charlestonian says, "What I don't know isn't worth knowing."

There are nominal teachers, who might shake hands with either. They know enough, and have only to draw upon their capital already accumulated to meet any demands that may be made upon them. If these contented and complacent teachers, ignorant of their ignorance, and insensible of their solemn responsibility, were only blessed with a spirit of "resignation," it would be a mercy.

It will be found, as a rule, that the neediest teachers are those that feel the least consciousness of need; while the ablest and most intelligent are those who are reaching out the greediest hands to grasp whatever may be helpful in their work.

No wise preacher or teacher will feel that he can afford to ignore the ten thousand sources of intellectual and spiritual enrichment to which we now have such easy access. And yet there is need of caution. These helps must be wisely used, or there is danger of being "helped into helplessness." He that simply crams himself with the thoughts of other men, and then retails them to his class or congregation, hath but "a losing office." He becomes a sewer, instead of a fountain.

The skillful cultivator knows the need of plentiful manuring, to replenish the soil that would otherwise be wasted by successive crops. He scatters the compost over the field; it is absorbed, decomposed, and, by virtue of nature's cunning chemistry, the compost is reaped as corn. So should the mind be enriched with fertilizers; only taking care that they be thoroughly absorbed and well digested.

Spurgeon has evidently fattened on the old Puritans, and yet every pound of him legitimately belongs to him. Beecher reads everything, but he does not survive to reproduce what he reads. He tumbles it into the furnace-fires of his own mind, fuses it, stamps it with the imprint of his genius, and uses it as his capital in business. And what is done by these men of magnificent ability, ought to be done by every man according to his measure. Do not be content with collating and committing what others have thought. Do your own thinking. Tax your faculties to the utmost stretch of effort. The effort may be painful, especially to those that have not been accustomed to it. Make the reluctant powers submit to be held to a point until it is resolved. Thus only can your own highest development be secured, and, along with it, the power of fresh and forcible presentation of the truth to others.

The teacher who, at the last moment, catches up somebody's exposition of the lesson, hurries over it and then hurries away to meet his class, with the exposition in his pocket, ready to be drawn out in an emergency, to refresh his memory or confirm his statements, deserves to be "retired" from a position which he thus proves himself so unworthy to fill.

"The Unknown Bible in the Sunday-school" was the suggestive title of a topic discussed at a recent local Sunday-school convention in Ohio. It is a good sign when this theme is brought prominently before the Sunday-school. It may yet come to the notice of the pulpit and the pews.

How to Treat Strangers.

A Sabbath-school missionary in the West, while addressing a Sabbath-school, noticed a little girl, shabbily dressed and barefooted, shrinking in a corner, her little sunburned face buried in her hands, the tears trickling between her small brown fingers, and sobbing as if her heart would break. Soon, however, another little girl, about eleven years old, got up and went to her, and taking her by the hand, led her toward a brook, then seated on a log, and kneeling beside her, she took off her ragged sunbonnet, and dipping her hand in the water, bathed her hot eyes and tear-stained face, and smoothed the tangled hair, talking in a cheery manner all the while.

The little one brightened up, the tears all went, and smiles came creeping around the rosy mouth.

The missionary stepped forward and said:

"Is that your sister, my dear?"

"No, sir," answered the noble child, with tender, earnest eyes; "I have no sister, sir."

"O, one of the neighbors' children!" replied the missionary; "a little school-mate, perhaps?"

"No, sir; she's a stranger. I do not know where she came from. I never saw her before."

"Then how came you to take her out and have such a care for her if you do not know her?"

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."

A little boy, for a trick, pointed with his finger to the wrong road when a man asked him which way the doctor went. As a result, the man missed the doctor, and his little boy died, because the doctor came too late to take a fishbone from his throat. At the funeral the minister said that "the boy was killed by a lie, which another boy told by his finger." I suppose that the boy did not know the mischief he did. Of course, nobody thinks he meant to kill a little boy when he pointed the wrong way. He only wanted to have a little fun, but it was fun that cost somebody a great deal; and if he ever heard the result of it, he must of felt guilty of doing a mean and wicked thing. We ought never to trifle with the truth.

Every little girl is not advised to follow the example of that young innocent who answered out loud, "Please say amen," when a dreary speaker, making some long and tiresome remarks in a Sunday-school, inquired, "What shall I say next?" but that speaker and all others like him are advised to accept the hint and find another form for their eloquence, for the children, instead of weighing their words, are usually weighed down by them. Hardly less than an inspired gift is the ability to address a youthful audience with effect.

Rev. Mr. Prugh, of the German Reformed Church, said at a recent meeting of the Miami Classis Sunday-school Association, in Ohio, "that the Sabbath-school is a very part of the church; or, to change the order, that it is, in idea at least, the church in her teaching capacity giving instruction in the knowledge of Him whom to know aright is life eternal."

Our classes have too much "milk diet," some one aptly puts it—give them food that shall add to their heart and mind growth. The point insisted upon now more than ever is that the teacher should study the lesson to be explained with increased enthusiasm and thoroughness, taking time every day in the week, if necessary, to master it.

Boys and Girls.

The Fishermen's Children.

There were three children on the beach looking out to see the boats of the fishermen sail off to the fishing-grounds. Little Joe Bourne and his sister Susan stood side by side, watching their father's boat. Rachel, who was with them, was not their sister, but an orphan child, whose grandfather, Mr. Harrison, was in one of the boats.

It was a windy day in November. The waves broke with a great noise on the shingly beach. Soon the wind rose higher; the sea rose too, and the rain fell fast. The children walked back to the village; and there the old men said, shaking their heads, "We shall have a storm."

That night, all the boats came safely back into the harbor, excepting the boat in which Rachel's grandfather had sailed. It was a long, sad night for poor Rachel. The next day and the next passed by; and no grandfather came back to take care of her, and find her food or clothes, and carry her in his strong arms when she was tired out with walking.

Susan and Joe in their little house felt sad for the little orphan. One day their mother went to market. Baby was in the cradle, and Susan was rocking it, whilst Joe was cutting out a boat with an old jack-knife. The kettle on the stove began to sing; and Susan and Joe began to talk.

"Poor Rachel will have to be sent to the work-house now," said Joe.

"I hope not," said Susan. "I hope father will give her a home in our own house."

"Why, he says he can hardly earn enough to feed his own family," said Joe.

"But can't we do something for him?" asked Susan.

"I know of nothing children like us can do," said Joe.

When their mother came home, Susan begged so earnestly to have Rachel come and stay with them, that Mrs. Bourne at last replied, "Well, we will take her for a week or two, and see; but mind, Susan, you must try and earn a little money somehow. You will now have less time to play in the sands, remember."

So Susan went and found Rachel, and brought her home to live with them all. The poor little orphan was a bright, joyous child. She had a strange hope that she should see her grandfather again; that he was not lost; for he had told her many stories of his escape from great dangers at sea.

"Why grandfather was on a wreck once a whole week," said Rachel; "he was cast away once on an island where he had to live on clams a long time before he was rescued. I think we shall hear from him soon."

One day Joe caught a fine basket of perch from the rocks, and went round to try to sell them. But all the folks in the village told him they could get as many fish as they wanted without buying them. So Joe walked off to a town four miles away from the sea, and there he sold his fish.

He told a kind blind lady, to whom he sold some, that his sister wanted to get work, so that she could help a poor little orphan girl. The kind lady sent Susan half a dozen handkerchiefs to him; and the next morning Susan rose early, and sewed by candle-light, while the other children were asleep.

For three years the poor Bourne family gave Rachel a nice happy home in their little house; and they would have kept her longer, but one day, while the children were all playing on the beach, they heard a great shouting, and ran to see what it was about.

It was all in honor of Grandfather Harrison. He had come back, as Rachel had always said he would. He

had been picked up at sea in his sinking boat by a ship bound for Australia. The old man was carried to that far country. He went to the mines, and helped some men dig gold. He made a good deal of money, thinking it would be a good thing if he could only be rich enough to send his dear little granddaughter to school.

But Rachel was not the only one who was benefited by his good fortune. The Bournes shared in it. Joe and Susan, and all the rest of the children, were sent to school also; and they studied with a will. It was always a happy thought to Rachel that the great kindness of these good people did not miss its reward, even in this life.—*Nursery.*

A Remarkable Dream.

Conrad, the Emperor of Germany, was remarkable for his unsparing punishment of all who crossed his purpose. A quaint but true legend recites that a certain Count Lupold, who was one of those fearing death, fled into a remote forest and lived in a hut with his wife. It happened that the Emperor, while hunting, came to the spot, and passed the night with them. That night the count's wife became the mother of a son, and the Emperor dreamed that the child then born would be his heir. As the same dream recurred thrice, he was greatly troubled and the next morning he commanded two of his servants to kill the child. They took it away; but being moved to compassion by its smiles, they placed it under a tree, and brought back a hare's heart to the Emperor. A certain duke, passing by soon after, found the child and took it home to his wife and adopted it as his own. Afterward the Emperor, being with this duke, and hearing him relate, as a forest adventure, the history of this boy, who was then present, began to expect that the victim had escaped. Being confirmed in this opinion, he took him into his service as page, and then sent him with a letter to the Empress, in which he charged her, upon pain of his displeasure, to have the prisoner put to death. The youth set out, and after traveling seven days, came to a certain priest's house, who received him with great hospitality. The priest was struck with his comely air, and by his traveling so far. While he slept he looked at his letter and discovered the horrible fate that awaited him, so, erasing the writing, he substituted for it these words:

"This is the youth whom I have chosen as the husband of our daughter. I charge you to give her to him quickly."

Next morning the lad awoke refreshed and said:

"Adieu, dear host!"

The priest replied:

"Remember me when you are Emperor."

The boy only laughed, esteeming it a jest, so he parted. On arriving at Aix-la-Chapelle, he delivered his letters, and so well did the stratagem succeed that the Emperor wrote soon after, to ask if his orders had been obeyed. The Empress assured him that the nuptials had been celebrated with great celerity, as he had desired. The Emperor hardly believed his eyes when he read the letter. Mounting his horse, he rode off immediately and with great speed to Aix-la-Chapelle. On his arrival the Empress presented their daughter and son-in-law. For a long time the Emperor seemed lost in astonishment, and uncertain what to do. At length nature prevailed, and he exclaimed:

"The will of heaven cannot be resisted!"

Then he compelled the two squires to reveal what they had done, and the count to come from the Black Forest and receive back his son, with peace from the Emperor who left him as

heir and who succeeded him as Henry II. On the spot in the forest where the child was born was erected afterward the noble monastery of Hirschau.

"Good-Night, Papa."

The words of a blue-eyed child as she kissed her chubby hand and looked down the stairs: "Good-night, papa; Jessie see you in the morning."

It came to be a settled thing, and every evening, as the mother slipped the white night-gown over the plump shoulders, the little one stopped on the stairs and sang out, "Good-night, papa," and as the father heard the silvery accent of the child, he came, and taking the cherub in his arms, kissed her tenderly; while the mother's eyes filled, and a swift prayer went up; for strange to say this man who loved his child with all the warmth of his great noble nature had one fault to mar his manliness. From his youth he loved the wine cup. Genial in spirit, and with a fascination of manner that won his friends, he could not resist, when surrounded by his boon companions. Thus his home was darkened, the heart of his wife bruised and bleeding, the future of his child shadowed.

Other children have been theirs—a few months, just long enough to leave a perpetual fragrance in their hearts—and, one by one, God had taken them. Still the father did not turn; he did not see the love that prompted; he did not hear the voice of the great Shepherd as he took the lamb in his arms, saying: "Follow me." The mother looked and halted; she wanted to follow, but her husband lagged behind, and her woman's heart clung to him.

Then came a blue-eyed darling to the nest, folded her wings, and sang a little prattling song so full of love, the father listened as one entranced. "A healthy child," he said, as, bending over the crib, he looked on the sweet up-turned face. And when the birdling grew stronger, and he could take it in his arms with no fear of hurting the tender limbs with his rough nursing, the father's love strengthened tenfold.

Three years, and the winsome prattle of the babe crept into the avenues of father's heart, keeping him closer to his home, but still the fatal cup was in his hand. Alas! for frail humanity insensible to the calls of love. With unutterable tenderness God saw there was no other way; this father was dear to him—the purchase of his Son—he could not see him perish; and, calling a swift messenger, he said: "Speed thee to the earth, and bring the babe."

"Good-night, papa," sounded from the stars. What was there in the voice? Was it the echo of the mandate, "Bring me the babe?" A silvery plaintive sound, a lingering music that touched father's heart, as when a cloud crosses the sun. "Good-night, my darling," but his lips quivered, and his broad brow grew pale. "Is Jessie sick, mother? Her cheeks are flushed and her eyes have a strange light."

"Not sick?" and the mother stooped to kiss the flushed brow; "she may have played too much. Pet is not sick?"

"Jessie tired, mamma; good-night, papa; Jessie see you in the morning."

"That is all, she is only tired," said the mother, as she took the small hand. Another kiss, and the father turned away; but his heart was not satisfied.

Sweet lullabies were sung; but Jessie was restless and could not sleep. "Tell me a story, mamma;" and the mother told of the blessed babe that Mary cradled, following along the story till the child had grown to walk and play. The blue wide-open eyes filled with a strange light, as though she saw and comprehended more than the mother knew.

That night the father did not visit the saloon; tossing on his bed, starting from a feverish sleep and bending over the crib, the long weary hours passed. Morning revealed the truth—Jessie was smitten with the fever.

"Keep her quiet," the doctor said; "a few days of good nursing, and she will be all right."

Words easily said, but father saw a look on the sweet face such as they had not seen before. He knew the messenger was at the door.

Night came. "Jessie is sick; can't say good-night papa," and the little clasping fingers clung to the father's hand.

"O God, spare her! I can not bear it!" was wrung from his suffering heart.

Days passed; the mother was tireless in her watching. With her babe cradled in her arms, her heart was slow to take in the truth; doing her best to solace the father's heart. "A light case!" the doctor says. "Pet will soon be well."

Calmly, as one who knows his doom, the father lays his hands on the hot brow, looked into the eyes even then covered with the film of death, and with all the strength of his manhood cried, "Spare her, O God, spare my child, and I will follow thee."

With a last painful effort the parched lips opened. "Jessie too sick; can't say good night, papa—in the morning." There was a convulsive shudder and the clasping fingers relaxed their hold—the messenger had taken the child.

Months have passed. Jessie's crib stands by the side of her father's couch, her blue embroidered dress and white hat hung in his closet; her boots with the print of the feet just as she last wore them, as sacred in his eyes as they are in the mother's. Not dead, but merely risen to a higher life; while sounding down from the upper stairs, "Good-night, papa; Jessie see you in the morning," have been the means of winning to a better way one who had shown himself deaf to every former call.

We once knew of a preacher out in Missouri of considerable prominence in his locality, who preached a very affecting sermon on the trial of Christians, in which he illustrated Christian resignation by the example of Moses' mother, saying, "My friends, I think I see that good old pious mother in Israel, when the cruel edict of Pharaoh was passed, carrying her little babe to the Nile; and leaving him to the care of God, retire to her lowly log cabin, and taking the old family Bible from the chimney shelf, well worn with pious usage, and laying it on her knees, putting on her spectacles to aid her feeble sight, reading these comforting words of St. Peter, "Cast your care upon Him for He careth for you."—*Exchange.*

They tell a queer story about the doctors in a certain California town, who were all away last summer, to attend a medical convention. They were absent about two months, and on their return they found that all their patients had recovered, the drug store had closed, the nurses had opened a dancing school, the cemetery was cut up into building lots, the undertakers had gone to making fiddles, and the hearse had been painted and sold for a circus wagon.

A Richmond (Va.) woman has brought suit against two saloon keepers of that city for \$5000 damages each, for selling liquor to her husband and causing him to waste the means to which his family were entitled. The suit is causing great interest, as it will test the strength of the new liquor law.

A street fight in a certain Illinois town is described as an explosive Cairo-scene.

NEWS OF THE WEEK.

DOMESTIC.

NEW YORK, Dec. 8.—A meeting was held in this city this afternoon, composed of prominent citizens, to arrange for a monster meeting at Cooper Institute, next Friday night, to give expression to public sentiment with regard to Cuban affairs, the list of vice-presidents including some of our first citizens. Addresses will be made by Rev. Dr. Tyng, Col. Morgan, and others.

It is said the steamer City of Merida, the fastest vessel on our coast, will be altered into a gunboat or transport, to be used in case of war. A quantity of ship timber is now on the wharf, which, it is said, will be used to strengthen her, so that she can carry sixty-two-pounders.

The *Herald's* Havana special says the American Consulate is guarded by troops. An attempt was made on Thursday night to burn the *Virginus*. Regular soldiers have been sent on board to protect her.

J. C. Underwood, Judge of the Federal District Court of Virginia, died suddenly of apoplexy.

General Sickles' resignation will not affect the relations of the United States Government with that of Spain. No late communications with the Spanish Government have passed through his hands, and none will, even if he remains in Madrid.

NEW YORK, Dec. 9.—The St. James and Grand Union Hotels have been placed in the hands of receivers.

The *Tribune* says, editorially: "Private dispatches to this office announce General Sickles' peremptory resignation."

The *Herald's* Madrid special says there has been a heavy decline in bourse in consequence of Grant's refusal to accept Sickles' resignation. The Spanish Government claims that it is not bound to deliver the *Virginus* until the 18th of December.

Lieutenant Mayer leaves here tomorrow with one hundred and twenty-five men for Boston to go on the ship Ohio. One hundred and fifty recruits are expected at the Navy Yard tomorrow, from New Orleans.

MEMPHIS, Dec. 9.—General N. B. Forrest, in view of a possible war with Spain, made a formal tender of his services to General Sherman, who, writing a characteristic letter, said he had sent a letter to the War Department with this indorsement:

"Respectfully referred to the Secretary of War for file. Among hundreds of offers that come to me, I deem this worthy of a place among the archives, to await coming events. I regard N. B. Forrest as one of the most extraordinary men developed by our civil war, and were it left to me, in the event of a war requiring cavalry, I would unhesitatingly accept his services, and give him a prominent place. I believe now he would fight against our national enemies as he did against us, and that is saying quite enough.

W. T. SHERMAN, Gen'l."

Sherman does not believe there will be war, as neither government wants war.

WASHINGTON, Dec. 10.—The survivors and the *Virginus* will be delivered in daylight on Tuesday next.

BOSTON, Dec. 10.—At the city election, four ladies have been chosen members of the School Board, and a Democratic mayor.

At Newcastle, Delaware, the citizens and police are well armed to prevent interference with the whipping of bank robbers.

SAVANNAH, Dec. 10.—The steamer Texas, from Liverpool for New Orleans via Port Royal, went ashore on Tuesday, seven miles south of Tybee bar, during a thick fog. Steamers have gone to her assistance, but no damage is apprehended.

NEW YORK, Dec. 10.—Irving, the self-accused Nathan murderer, has been sentenced to seven years for burglary.

NEW YORK, Dec. 11.—A special dispatch from Washington to the *New York Tribune* says the Secretary of War has sent a letter to the House, making direct charges of fraud and malfeasance in office against Brigadier General O. O. Howard, in connection with his management of the Freedmen's Bureau. The letter is accompanied by evidence from records and accounts of the late Bureau, which fully sustains the Secretary's charges.

Specials from Havana indicate that the tone of the press, and expressions of prominent authorities, is now in favor of compliance with the protocol.

BOSTON, Dec. 11.—Agassiz's disease has taken an unfavorable and advancing turn. The base of the brain is seriously weakened.

BOSTON, Dec. 11.—The condition of Agassiz is almost hopeless.

WASHINGTON, December 12.—There are no new features in the Cuban question. Secretary Fish, on being interrogated to-day relative to the *Virginus* matter, said that everything is going on smoothly.

A delegation of bankers from New England and New York had an extended hearing this morning before the Committee on Ways and Means, advocating the repeal of the tax on deposits in savings banks.

NEW YORK, Dec. 12.—Key West dispatches report seven ships of war at that port, and the receipt of sufficient naval stores to supply ten thousand men for three months.

WASHINGTON, Dec. 13.—The National Civil Rights Convention, which adjourned *sine die* at a late hour last night, say in the address adopted that their grievances are many, and they take it for granted that action will be had by Congress protecting them from individual distinctions in the enjoyment of common carriers, hotels and other public places of convenience and refreshments, in public places of amusement, and in enjoying other civil rights, including entrance to the public schools, without reference to race. They want the denial of those rights punished with penalties.

CINCINNATI, Dec. 13.—There has been twelve hours' incessant rain. At six last night, the river had swollen five feet, and adjacent streams were rising rapidly. A general flood in Ohio may be expected.

FOREIGN.

LONDON, Dec. 8.—The crew of the Loch Ern, which ran into and sunk the *Ville du Havre*, has arrived at Plymouth. They were brought into port by the British Queen, which took them off the Loch Ern on the 29th ult., at which time she was in a sinking condition. The account of the *Ville du Havre* disaster, given by the rescued crew, represents that the captain and second mate of the steamer came on board the Loch Ern shortly after the collision, and did not assist in saving any of the passengers, and that the majority of the French exhibited lamentable cowardice.

The captain of the Loch Ern makes the following statement: After first sighting the steamer, and seeing that she was coming dangerously near, the captain of the Loch Ern rang the ship's bell, and ported his starboard, but the steamer came right across the Loch Ern's bows.

The people in the first boat from the French steamer did not say that she was sinking, but the captain of the Loch Ern, observing that the steamer was settling down, sent out his boats. Neither the first French boat nor the second, which arrived shortly afterwards, bringing the first and second captains of the *Ville du Havre*, attempted to return, but in spite of the

expostulations of all the crew who were left on board the Loch Ern, and the threats of her mates upon them, remained alongside the ship.

The clothing of the French officers who reached the deck of the Loch Ern was dry, showing no signs of their having been in the water. Finally some Englishmen seized and manned one of the French boats and went to the rescue of those struggling in the sea. Only one of the French boat's crew assisted in the rescue.

The captain of the Loch Ern considers that the great loss of life resulted from the fact that his vessel drifted such a long distance from the steamer after the collision before it was possible to shorten sail, and from the tardiness of the steamer in showing signals of distress, and from the misconduct of her crew.

LONDON, Dec. 8.—A *News* special says that a crisis in the Madrid Cabinet is imminent. There is great indignation over Grant's message and Castelar's pandering to the Washington authorities.

MADRID, Dec. 8.—It is said the government has issued peremptory orders to the fleet to attack Cartagena in conjunction with the land forces.

Estila has been wholly abandoned by the government forces on account of the prevalence of small-pox and cholera.

A conference has taken place between Castelar and Salmeron, which is believed to have resulted in the restoration of harmony between the statesmen.

PARIS, Dec. 6.—In the Bazaine court-martial yesterday, Lochaud began the closing arguments for the defense.

HAVRE, Dec. 8.—There was a grand funeral service for the victims of the *Ville du Havre*. Forty thousand francs have been raised for the survivors.

ST. PETERSBURG, Dec. 8.—The Imperial ukase drafts six from every 1000 into the army, including Poland.

ROME, Dec. 6.—It is said a consistory will be held on the 22d inst. to create eleven cardinals, and to appoint nuncios to Madrid, Lisbon, Vienna and Paris.

Details of the bombardment of Cartagena show that the principal damage was to buildings within the walls. The forts and batteries are almost intact. The insurgents are strengthening their works and armament.

LONDON, Dec. 9.—A dense fog hangs over the city. At this hour (2 P. M.) it is as dark as night, and locomotion is slow and hazardous.

LONDON, Dec. 10.—The city is again enveloped in dense fog this morning. There were numerous accidents yesterday, both in the streets and on the river. The hospitals are filled with people who were run over or otherwise wounded. On the river three persons were killed by collisions between various crafts.

VERSAILLES, Dec. 10.—Sachard, counsel for Marshal Bazaine, in his peroration, said: "I deeply sympathize with valiant soldiers, overwhelmed by terrible accusations. I fear not death for him; he is brave, and fears nothing but the loss of his honor. For the sake of his wife and children, I feel most, and for France, which will deplore the loss of a valorous soldier. Your Honors, patriotism forbids that you condemn him! You know what political trials are on the spot on which posterity has raised a statue to those executed after such trials."

M. Pouriet replied, demanding that a terrible example should be made as a lesson to the rising generation. Before the Judges withdrew, Bazaine said: "I have but two words in my breast—honor and country. I have never been wanting toward this proud motto during forty-two years of service.

I swear before Christ that I have not betrayed France."

After a long deliberation the judges declared Bazaine guilty of the charges of the capitulations of Metz and the army, in open field, without doing all that was prescribed by honor and duty to avoid a surrender, and unanimously condemned him to death, and to be degraded from his rank previous to his execution. After judgment had been rendered, all the members of the court sang an appeal for mercy, which the Duc d'Aumale immediately conveyed in person to President MacMahon.

Bazaine was greatly agitated when he heard the decision of the court.

MATAMOROS, Dec. 11.—A telegram from the City of Mexico to-day states that the Federal Government has ordered the restrictions which have recently been placed on merchandise imported in the Zone Libre to be taken off. This restores the right of merchants to dispatch merchandise to any towns within the Zone Libre, without the payment of any duty. For more than a year past the trade within the Zone Libre was duty free, and has been confined to the port at which the merchandise was entered. The restoration of the right to dispatch goods from the port of entry to any point in Zone Libre, without duty, will revive trade on this frontier, which has been languishing under restrictions just removed.

LONDON, Dec. 11.—The *Times* says that Bazaine is justly convicted.

The *Telegraph* considers him a sacrifice to the national vanity.

The *News* hopes, as the evidence was so conflicting, that the sentence will be commuted to perpetual exile or imprisonment.

LONDON, Dec. 11.—A heavy fog has continued for three days, which seriously affects business. No vessels have arrived in two days. The fog covers an area of fifty miles, with London in its centre. Elsewhere there have been heavy frosts.

PARIS, Dec. 11.—The crowd warmly cheered the verdict in the Bazaine case to-day. The sentence includes the payment of costs and expulsion from the Legion of Honor.

Soon after the judgment of the court was pronounced against Marshal Bazaine last evening, he requested that his son might be allowed to visit him in prison. He also refused to avail himself of the right of appeal.

President MacMahon will to-day decide whether he will listen to the appeal of the court for mercy, and commute the sentence.

Later—MacMahon has postponed action on the appeal for mercy in behalf of Bazaine until the time when the court may reverse its judgment.

The President of the Court has gone to Bazona to his command.

The *Journal de Paris* says that the unanimity of the court precludes a reconsideration of the sentence, but that the condemned Marshal may take advantage of the lapse of time, and give his splendid services to France in mitigation.

BAYONNE, Dec. 11.—It is rumored that Lizoreaga has captured and shot the cure of Santa Cruz.

The Carlists claim another victory, and say a number of Republican officers were killed.

HAVANA, Dec. 12.—The steamship *Virginus* was towed out of the harbor of Havana at half past four o'clock this morning by the Spanish man-of-war *Isabella La Catolica*. The tugboat returned to the city at seven o'clock. The destination of the *Virginus* is supposed to be Key West.

PARIS, Dec. 12.—The decision of President MacMahon in the case of Bazaine was announced this morning. The sentence is commuted to twenty years seclusion. He is to bear the effects of degradation from rank, but is spared the humiliating ceremony.

MARRIED.

FOSTER-HOSKINS.—On the 13th of November, 1873, by Rev. J. H. Shapard, at the residence of Mr. Charles Hoskins, in Brazoria county, Texas, Dr. G. W. FOSTER and Miss MATTIE HOSKINS.

CANNAN-RUDDER.—On the 13th of November, 1873, by Rev. J. H. Shapard, at the bride's residence, Velasco, Mr. J. W. CANNAN and Miss ELLA G. RUDDER, of Brazoria county.

BRANDT-WILSON.—On December 3d, at the residence of the bride's father, Long Point, Washington county, by Rev. R. W. Kennon, Mr. H. C. BRANDT, of Chappell Hill, and Miss BETTIE WILSON.

SCHMITTOE-DUNHAM.—At the residence of J. A. Dunham, by Rev. D. J. Martin, G. F. SCHMITTOE and Miss S. E. DUNHAM—all of Denton, Texas.

CLIEFF-ENGLISH.—On Thursday, November 20, 1873, at the residence of the bride's mother, by Rev. Thos. Whitworth, M. A., Mr. WALTER C. CLIEFF and Miss JODIE ENGLISH—all of San Felipe, Austin county, Texas.

SUTHERLAND-DIX.—November 19, 1873, at 7:30 o'clock P. M., at the Methodist church, Corpus Christi, Texas, by Rev. John W. Devillias, Rev. ALEXANDER H. SUTHERLAND, of the West Texas Conference, and Miss FANNIE V. DIX, daughter of Capt. John J. Dix, of Corpus Christi.

To My Wife in Heaven.

BY REV. OSCAR M. ADDISON.

And hast thou left me in this world of sin, Alone to struggle with its pressing woes? And, with thy Savior, dost thou now begin To rest from pain, and taste of heaven's repose?

My stricken heart, bowed with its load of grief, Thy painful absence mourns with sad unrest; Yet would not have thee, e'en for my relief, Again by care and earthly ills distressed.

Oh! didst thou talk of heaven, that peaceful shore, And longed to be prepared for entrance there, Where loved and sainted ones had gone before, To lure the on—its rapturous bliss to share.

Too soon for me, alas! thy summons came, Yet not too early was the call to thee; Thy trusting spirit, in a ready frame, Was only waiting that it might be free.

And though to me there was denied a place Beside thy suffering couch, to soothe thy pain,* Or wipe the death-dew from thy gentle face, Or hear thee tell how death to thee was gain,

Thy tender, loving Savior still was near To soothe thee, and from anxious doubts to save; Thy sinking heart to raise, to banish fear, And guide thee safely through death's chilling wave.

But thou hast past from earth's distracting care* To peaceful realms, where pain can never come, The raptures of the heavenly world to share, Thy long-sought, safe-found, everlasting home.

I will bewail thine absence, then, no more, Nor mourn the loss which was to thee such gain; I'll wait, and struggle, till life's conflict's o'er, When we shall meet to part no more again.

*She died during her husband's absence from home.

Church Notices.

Waco District.

FIRST ROUND.

Calvert and Hearne, at Calvert, Dec. 20, 21. Groesbeck, at Louisville, Jan. 3, 4. Bremond, at Shady Grove, Jan. 10, 11. Wheelock, at Hickory Grove, Jan. 17, 18. Owensville, at —, Jan. 24, 25. Marlin, at Marlin, Jan. 31, Feb. 1. Deer Creek, at Powell's chapel, Feb. 7, 8. Waco, at Waco, Feb. 14, 15. Cedar Bridge, at Bridge, Feb. 21, 22. Jonesboro mis., at —, Feb. 28, March 1. Bosqueville, at —, March 7, 8.

District stewards, please meet at Waco, February 14, 1874. W. G. VEAL, P. E.

Beaumont District.

FIRST ROUND.

Beaumont, at Beaumont, 1st Sunday in February. Newton, at Wilson's chapel, 2d Sunday in February. Jasper, at Jasper, 3d Sunday in February. Woodville, at Cherokee, 4th Sunday in February. Village Creek, 1st Sunday in March. Liberty and Wallisville, at Liberty, 2d Sunday in March. F. M. STOVALL, P. E.

Jefferson District.

FIRST ROUND.

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. Wynnboro, at Wynnboro, 3d Sunday in January. Pittsburg, at Leesburg, 4th Sunday in January. Gilmer, at Lagrone's chapel, 1st Sunday in February. Coffeyville 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.

Springfield District.

FIRST ROUND.

Dresden cir., 3d Sunday in December, at Dresden. Corsicana cir., 4th Sunday in December, at Beaman's school-house. Corsicana sta., 1st Sunday in January. Springfield cir., 2d Sunday in January, at Springfield. Mt. Calm cir., 3d Sunday in January, at Pin Oak. Fairfield cir., 4th Sunday in January, at Fairfield. Navasota mis., 2d Sunday in February, at Donaldson's school-house. Centerville cir., 3d Sunday in February, at Centerville. Redland cir., 4th Sunday in February, at Redland. Butler cir., 1st Sunday in March, at Butler.

The district stewards will please meet me at Springfield, at 2 o'clock P. M., January 10, embracing the time of the quarterly conference for that work. Names of the stewards: J. H. Durant, B. U. Jackson, Wm. Womack, Jao. Gill, J. J. Cullison, J. S. Halbert, J. D. Clark, — Jetton, and Hardy Jones. Dear brethren, please be prompt. GEO. W. GRAVES, P. E.

Sulphur Springs District.

FIRST ROUND.

Willis Point, at Cedar Grove, 3d Sunday in December. Pleasant Grove, at Wiregrass, 4th Sunday in December. Canton cir., at Bethel, 1st Sunday in January. Garden Valley, at Sylvan, 2d Sunday in January. Emory mis., at Dowells, 3d Sunday in January. Sulphur Springs sta., 4th Sunday in January. Sulphur Springs city mission, 4th Sunday in January. M. H. NEELY, P. E.

Marshall District.

FIRST ROUND.

Knoxville cir., at Troupe station, 4th Sunday in December, 1873. Marshall station, 1st Sunday in January, 1874. Scottville and Jonesville, at Rock Spring, 2d Sunday in January. Elysian Fields, at Mt. Zion, 3d 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, January 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.

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.

Dallas city mission, December 20, 21. Dallas cir., at Thomas's 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.

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. L. B. ELLIS, P. E.

Palestine District.

FIRST ROUND.

Kickapoo cir., at Farr's chapel Dec. 27, 28. Larissa cir., at Larissa, Jan. 10, 11. Tyler station, Jan. 17, 18. Palestine station, Jan. 24, 25. Rusk and Hawk's, at Rusk, Feb. 7, 8. Tyler cir., at Pleasant Retreat, Feb. 14, 15. Rusk cir., at Shiloh, Feb. 21, 22. Athens cir., at Athens, March 7, 8.

The district stewards' meeting will be at Nechesville, December 20th. The district stewards are: B. A. Broyles, John Hawk, M. H. Addington, Bennett Posey, Dr. D. H. Connelly, G. R. Howard, and Rev. J. C. Walker. I would earnestly urge all these brethren to be present. Assessments of conference and bishops' fund for 1874, \$350. Apportioned as follows: Tyler station.....\$55 00 Palestine station..... 50 00 Rusk and Hawk station..... 35 00 Larissa circuit..... 45 00 Athens circuit..... 45 00 Tyler circuit..... 40 00 Kickapoo circuit..... 40 00 Total.....\$350 00

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WHOLESALE PRICES CURRENT.

Corrected Weekly.

Quotations in Currency, unless Gold is specified.

BAGGING—per yard— Kentucky and St. Louis..... none India, in bales..... nominal Borneo, in bales..... 15 @ 16 Domestic, in rolls..... 16 @ 17 Methuen in rolls..... 16 1/2 @ 17 1/2

BUILDING MATERIAL— Finishing Lime..... 3 60 @ 3 25 Rockland Lime..... 2 75 @ 3 00 Cement..... 3 50 @ 3 75 Laths..... 6 00 @ 6 50 Hair..... 10 @ 11

COFFEE—per lb., gold— Ordinary..... nominal Fair..... 22 1/2 @ 23 1/2 Prime..... 23 @ 24 1/2 Choice..... 24 1/2 @ 25 1/2 Havana..... none Java..... none

COTTON TIES—Arrow, gold..... 8 @ 9 Superfine..... 6 50 @ 6 75 Extra, Single..... 7 00 @ 7 25 do Double..... 7 25 @ 7 75 do Treble..... 8 25 @ 9 00 do Choice..... 10 00 @ 10 50 do Fancy..... 11 00 @ 12 00

GLASS—per box of 50 feet— French, 8x10..... 4 40 @ 4 50 do 10x12..... 4 50 @ 4 75 do 12x18..... 5 00 @ 5 25 GRAIN—per bushel—Oats..... 64 @ 72 Corn, Texas..... none do Western..... 90 @ 1 00

HARDWARE— Iron, per ton, pig..... gold none Country Bar, per lb..... 6 @ 6 1/2 English, per lb..... 6 @ 7 1/2 Slab Iron..... 8 @ 9 Sheet..... 8 1/2 @ 11 Boiler..... 8 @ 9 Galvanized..... 18 @ 20 Castings, American..... 6 1/2 @ 7 Iron Axles..... 9 @ 10 LEAD, per 100 lbs.—Pig..... 8 00 @ 10 00 Bar, per lb..... 10 1/2 @ 11 Sheet..... 15 @ 16 Pipe..... 16 1/2 @ 17 1/2

NAILS—per lb.—American— Four Penny..... 6 1/2 @ 7 Six Penny..... 6 @ 7 Eight Penny..... 5 1/2 @ 6 Ten to Sixty Penny..... 5 1/2 @ 6 Wrought, German..... 12 1/2 @ 15 do American..... 9 @ 10 Spikes, boat, per 100 lbs..... 10 00 @ 12 00 STEEL, per lb.—German..... 18 @ 20 Cast..... 22 @ 28 Plough..... 12 @ 12 1/2

HIDES—per lb.— Green, City Slaughter..... 7 @ 9 Wet Salted..... 9 1/2 @ 10 1/2 Dry Salted..... 13 @ 15 Dry Flint, in lot..... 15 1/2 @ 15 1/2 Mexican, stretched..... none

HAY—per 100 lbs.—Northern..... 2 00 @ 2 25 Western..... 2 1/2 @ 2 1/2

LUMBER—per M ft. from yard Yellow Pine, Calcasieu..... 22 00 @ 26 00 do do Pensacola..... 28 00 @ 35 00 Flooring, do..... 40 00 @ 42 50 Ceiling, do..... 35 00 @ 43 00 Flooring, Calcasieu..... 36 00 @ 40 00 Ceiling, do..... 30 00 @ 35 00 Weatherboards, dressed..... 32 50 @ 35 00 Pensacola..... 35 00 @ 40 00 Cypress..... 40 00 @ 50 00 Shingles, Cypress..... 5 00 @ 5 50 do Juniper..... 80 @ 7 00

MOLASSES—per gallon— Texas, bbls..... 60 @ 65 do half bbls..... 62 1/2 @ 65 Louisiana, bbls..... 70 @ 75 do 1/2 & 1/4 bbls..... 75 @ 80 Cuba..... none Syrup..... 75 @ 80 do Golden, choice bbls..... 1 00 @ 1 25 1/2 bbls..... 1 00 @ 1 25

OILS, per gallon— Coal, in bbls..... 32 @ 35 do cases..... 38 @ 40 Lard, in bbls..... 9 @ 10 Linseed, raw..... 1 14 @ 1 20 do boiled..... 1 20 @ 1 25 Neatsfoot..... 2 00 @ 2 19

PROVISIONS, per bbl— Breakfast Bacon..... 13 1/2 @ 14 1/2 Beef, Mess, bbls Western..... none do do Texas..... none do do 1/2 bbls do..... none Pork, Mess, per bbl..... 18 50 @ 19 00 do Prime..... 18 50 @ 19 00 do Ham, canvassed..... 17 1/2 @ 18 Clear Sides..... 13 1/2 @ 13 1/2 Texas..... none Clear Ribbed Sides..... 12 1/2 @ 12 1/2 Clear Rib..... 11 1/2 @ 12 Shoulders..... 11 1/2 @ 11 1/2 Lard, prime, in tierces..... 19 @ 19 1/2 do in kegs..... 13 @ 13 1/2 Butter, firkin, Northern..... 35 @ 37 do Western, new..... 20 @ 25 do do old..... 20 @ 25 do Texas..... 20 @ 25 Cheese, Western..... 15 @ 16 1/2 do Choice Northern..... nominal do English Dairy..... nominal Potatoes, per bbl Western..... 5 00 @ 5 25 do Northern..... nominal Potatoes per bbl, Texas..... none Onions..... 7 50 @ 8 00 Sauerkraut, per bbl..... 10 00 @ 12 00 do 1/2 bbl..... 6 50 @ 7 00

SUGAR, per lb.— Texas, Prime..... none do Ordinary to Fair..... none Havana, Yellow..... none Louisiana, Fair..... nominal do Prime..... nominal do Choice..... nominal do Yellow clarified..... nominal do White do..... 12 1/2 @ 13 B Coffee, white..... 13 @ 13 1/2 A Coffee, white..... 13 1/2 @ 13 1/2 Crushed..... 14 @ 14 1/2 Leaf..... none Pulverized..... 14 @ 14 1/2

SALT, per sack— Fine, in boxes, per dozen..... 1 50 @ 1 70 L'pool fine, 1st hands, gold..... none do from store..... 2 30 @ 2 75 L'pool coarse, 1st hands..... 1 50 @ 1 65 do from store..... 1 75 @ 1 85

TALLOW, per lb.— City rendered..... 7 @ 8 County..... 8 @ 9 Steam..... none

WOOL, per lb.— Coarse, free of burs..... 15 @ 20 Medium..... 22 @ 26 Fine..... nominal

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 117 STRAND, GALVESTON
 Importers and Dealers in

India and Domestic Bagging, Iron Ties
PIG IRON, SALT,
 Fire Brick, Tin and Bar Iron.

AGENTS FOR THE
LIVERPOOL & TEXAS STEAMSHIP CO.

AND
BLACK STAR LINE
 -OF-

NEW YORK, BOSTON AND LIVERPOOL
 Sailing Vessels.
 Jan 17 1y

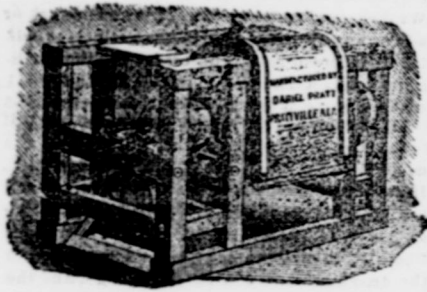
THE FIRST SESSION OF LECTURES
 IN THE
Texas Medical College and Hospital
 Will commence on the THIRD MONDAY IN
 NOVEMBER with a full corps of Professors.
 This school has been organized under a new
 charter, but is only a continuation of the Gal-
 veston Medical College on the concour and hos-
 pital system.
 For further information, and for Catalogue,
 address the Secretary of Board of Trustees,
 or the Dean of the Galveston Medical College.

GREENVILLE, DOWELL, M. D.,
 Prof. of Surgery,
 oct 1 3m Texas Medical College and Hospital.

FOR SALE--
A PROOF PRESS.
 Will sell cheap for cash. Address,
ADVOCATE PUBLISHING CO.

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 1y

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

AUSTIN, Texas, May 7, 1873.—my28tf

GALVESTON,

HOUSTON AND HENDERSON, RAILROAD.

ON AND AFTER

MARCH 24th (Sundays excepted)

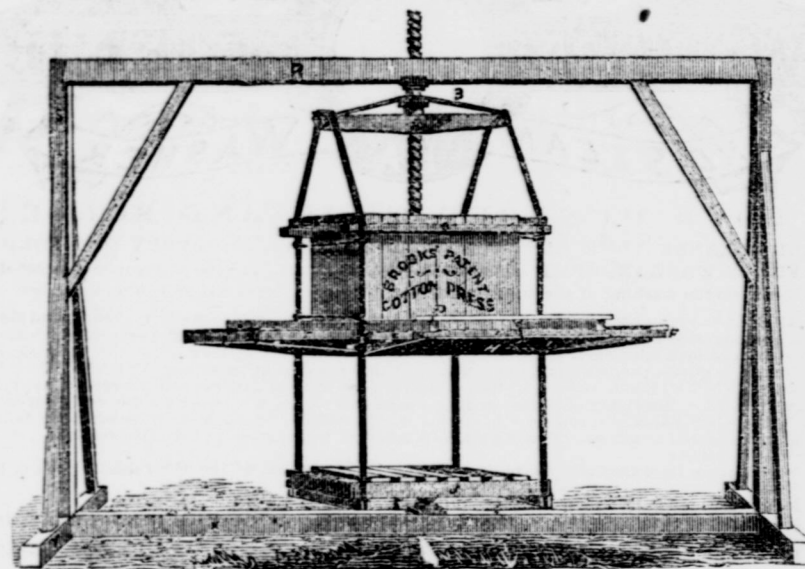
Leave GALVESTON 6:15 A. M. Connecting at Harrisburg with G., H. & S. A. R. R. for Columbus and the West, connecting at Houston with International & G. Northern & Houston Texas Central Railways, stopping only at Harrisburg. ACCOMMODATION, stopping at all Stations. Leave GALVESTON 7:45 A. M. Connecting with H. & Texas Central for St. Louis and points North. Leave HOUSTON 6:45 A. M. Taking passengers from H. & T. C. R. R., connecting at Harrisburg with G., H. & S. A. R. R. for Columbus. Leaves HOUSTON 2:20 P. M. Accommodation, connecting with G., H. & S. A. R. R. at Harrisburg. Leaves HOUSTON 7:50 P. M. Taking passengers from H. & T. Central, International, and Great Northern. SUNDAYS Accommodation, leaves Galveston at 10 A. M. Returning leaves Houston Union Depot at 2:20 P. M. Trains leave Harrisburg for Columbus daily (Sundays excepted) at 9:30 A. M.

GEORGE B. NICHOLS, Superintendent.

jan15 1f

WATER Numerous tests have proved N. F. BURNHAM'S NEW TURBINE WATER WHEEL To be the best ever invented. Pamphlet Free. Address, uly30 6m York, Pa. WHEEL

BROOKS' IMPROVED WROUGHT IRON REVOLVING SCREW COTTON PRESS.



We now make only the largest size—ten foot. Every Press warranted up to 550 Cotton. PRICE—For 10 foot, Set Irons complete....Currency \$200 00 For 10 foot, with Cotton Box..... " 250 00

We have sold over FOUR HUNDRED of the BROOKS PRESSES in the State of Texas, and if there is a single man dissatisfied we are not aware of it, and would like to know.

JOHN W. WICKS & SON,

Agents for Texas.

We, the undersigned, have purchased of JNO. W. WICKS, AGENT, BROOKS' COTTON PRESSES for our customers in the interior, and so far as we have heard they have given entire satisfaction.

BROWN & LANG, SKINNER & STONE, J. M. BRANDON & CO., WALLIS, LANDES & CO., WOLSTON, WELLS & VEDOR,

HOBBY & POST, BATTIS & DEAN, ALFRED MUCKLE, LEON & H. BLUM, D. C. STONE & CO., LEE, MCBRIDE & CO.

GARY & OLIPHINT, ALFORD, MILLER & VEAL, CAMPBELL & CLOUGH, WM. HENDLEY & CO., WM. A. DUNKLIN & CO.,

THE DEERING HORSE-ENGINES

Are, in the first place, MASSIVE IRON PILLARS, to be set up in the Gin-houses in the places formerly occupied by the revolving wooden axles of the old "running-gear," and thus to have the entire central weight of the seed-cotton and gin-stand floor resting solidly on the tops of them. We repeat—IRON PILLARS FOR STEADFAST CENTRAL SUPPORTS FOR THE GIN-HOUSES, WHERE BEFORE THERE WAS NO SUPPORT AT ALL.

These Iron Pillars are, in the second place, TURNED AND POLISHED SPINDLES, on which the first movers of master-wheels of these new running-gear turn with the mules, and give motion to STRONG WROUGHT IRON COUNTER-SHAFTS, which pass directly through and are solidly supported by the pillars.

THE NEW GULLETT LIGHT DRAFT GIN

Runs lighter, gins more cotton, makes a better sample and cleans the seed better than any Gin now known. Every Gin warranted to be a perfect piece of machinery.

Write for Price List and Descriptive Circulars, to

JOHN W. WICKS & SON,

GALVESTON, TEXAS.

jan22 '73 1y

B. R. DAVIS.

J. P. DAVIS.

B. R. DAVIS & BROTHER,

DEALERS IN

FURNITURE & HOUSE-FURNISHING GOODS,

SILVER AND SILVER-PLATED WATCHES,

DIAMONDS AND FINE JEWELRY, FANCY ARTICLES, Etc.,

jan5 1y

63 STRAND, GALVESTON, TEXAS.

W. L. MOODY.

R. S. JEMISON.

MOODY & JEMISON,

FACTORS

FOR THE SALE OF

COTTON, WOOL, HIDES, Etc., GALVESTON.

Bagging and Ties advanced to our patrons at current rates, free of commissions. 1y30 1y

McMAHAN BROTHERS & CO.,

SUCCESSORS TO

T. H. McMAHAN & CO.,

Commission and Shipping Merchants, STRAND, GALVESTON.

Liberal cash advances made on consignments of cotton and other produce to their friends in Philadelphia, New York, Boston, Liverpool, Bremen, Amsterdam and Havre. feb3 '70 1y

TRUE MERIT APPRECIATED. "Brown's Bronchial Troches" have been before the public many years. Each year finds the Troches in some new, distant localities, in various parts of the world. Being an article of true merit, when once used, the value of the Troches is appreciated, and they are kept always at hand, to be used as occasion requires. For Coughs, Colds, and Throat Diseases, the Troches have proved their efficacy. For sale everywhere. No 4—July 2 1y

CISTERNS!

On hand a large stock of Cisterns of Pure Heart and well-seasoned Cypress. Orders for the city or country filled at a few hours' notice. EVERY CISTERN WARRANTED AS TO CAPACITY AND WORKMANSHIP. Every cistern put together, hoops fitted and fully tested before shipping. Full printed instruction with each cistern, so that any carpenter can put it up in two hours.

Orders accompanied with cash or good acceptance promptly filled. Call or send for catalogue of sizes and prices.

T. O. MILLIS,

106 and 108 Church street, near Tremont.

P. O. Box 1028. At the Sign of the Cistern. nov13 1y

MENEELY & KIMBERLY,

BELL FOUNDERS, TROY, N. Y.

Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Illustrated Catalogue sent free. jely 1y

ALLEN LEWIS & CO.,

Cotton and Wool Factors,

And General Commission Merchants, STRAND, GALVESTON.

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

SPECIAL CABLE DISPATCH

VIENNA, AUSTRIA, Aug. 20, 1873.

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

The Wilson Sewing Machine RECEIVED THE Grand Prize Medal!

FOR BEING THE BEST SEWING MACHINE, and a GRAND PRIZE (medal of honor) was awarded to the WILSON SEWING MACHINE CO., for Manufacturing Sewing Machines in the best manner, and from the best material, and by the best known Mechanical Principles. Three Co-operative Medals were also awarded, as follows: One to George W. Baker, Ass't Superintendent of the Wilson Sewing Co., for Skilled Workmanship; one to M. Williams, Esq., Ass't Manager of Chicago Office, for best made Set of Harness, best Ladies Side Saddle, and best made Boots and Shoes, done on the WILSON MANUFACTURING MACHINE; and a Medal jointly to Miss Brock, Sales-lady at Cleveland Office, and Mrs. De Lusse, Sales-lady at St. Louis Office, for best sample work and elegant embroidery done on the WILSON FAMILY MACHINE. The Howe Machine received a Medal for Stitching. The Wilcox & Gibbs received a Medal for best Single Thread Sewing Machine. The Weed Sewing Machine Co. received a Medal for Fairchild's Stop Motion to treadle. The Wheeler & Wilson, Singer, Howe, Weed, Florence, Secor, and other Sewing Machines, made in America, were in direct competition with the Wilson, and received NOTHING.

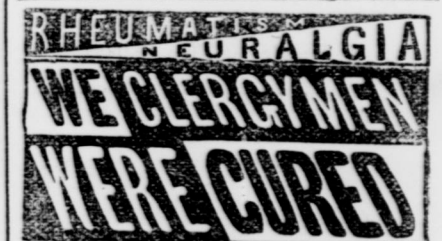
RAYNOR.

The WILSON is for sale by

BLESSING & BRO.,

174 Tremont St., Galveston, and costs but \$55.

dec8 '73 CALL AND SEE '73 1y



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

sep3

AGENTS WANTED FOR HOME LIFE 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." The style is full and flowing, clear and sparkling. Agents sold of the author's former works, "NIGHT SCENES" and "OUR FATHER'S HOUSE," nearly 100,000 copies each. They should now canvass the same territory for "Home Life," his latest and best work. Employment for Young Men, Ladies, Teachers and Clergymen in every county. Send for circular and secure first choice of territory. ZEIGLER & McCURDY, sep3 4m 620 Olive St., St. Louis, Mo.

A DOLPH FLAKE & CO.,

No. 166 EAST MARKET STREET,

—Offer for sale at low figures—

500 SACKS HUNGARIAN GRASS, MILLET, COW PEAS, CLOVER, WHEAT, RYE, BARLEY, KENTUCKY BLUE GRASS.

aug4 Suitable for present planting. 1y

ADVERTISE IN THE

CHRISTIAN ADVOCATE.

LARGEST CIRCULATION IN TEXAS

IMPORTANT ANNOUNCEMENT

In 1871 I invented and secured letters patent for an improvement in WASH-BOLLERS; a simple arrangement by which steam was applied to the washing of clothing. I have heretofore sold this under the name of STEAM WASHER, or WOMAN'S FRIEND, for such it is in fact. I have advertised it in nearly every Religious Newspaper in the United States and Canada—also in the leading secular papers, using double-column advertisements. The readers of the TEXAS CHRISTIAN ADVOCATE may remember seeing my Card in the various papers of the country during the past year. Extracts from letters received from my customers, also from the Press, bottom of column, will indicate how it has been received by the people and Press throughout the country.

FOUR HUNDRED THOUSAND have been sold already. It is sufficient for my purpose to say that I am satisfied that nothing heretofore advertised ever rendered so general satisfaction. Yet THIS, my first invention, was not perfect; and for the last two years I have applied myself to the study of constructing and perfecting a

NEW STEAM WASHER,

And, as the result of my efforts, I feel every assurance that I have been entirely successful. My NEW STEAM WASHER, patented in 1873, is absolutely faultless—so much so, that I never knew a single person, who has seen it work, fail to be delighted with it. It has rendered thus far

Perfect and Universal Satisfaction,

And such must be the result, for it works like a WONDER—never failing to do all claimed for it. In conclusion, let me say, that should anyone say that he has seen a STEAM WASHER, ask him if he has seen the

NEW STEAM WASHER OF 1873

Now being advertised so extensively in whole-page advertisements. If he answers in the negative, request him to suspend judgment until a sample can be procured and fully tested. I will send one as

A Sample for Five Dollars,

Just half the retail price, and I fully warrant it. After a person buys a sample, he can get them of me at cost.

\$60 Profit CAN BE MADE ON A Single Dozen,

And I have known Agents to take orders for

A DOZEN IN AN HOUR!

There is no way to make money faster. Send for a sample and secure your territory. Make money while you can.

ATTENTION!

EVERYBODY SHOULD BUY THE NEW STEAM WASHER;

OR, WOMAN'S FRIEND,

PATENTED BY J. C. TILTON,

GREAT INDUCEMENTS TO AGENTS!

THE BEST SELLING STEAM WASHER OF THE AGE!

TILTON'S STEAM WASHER;

OR, WOMAN'S FRIEND!

400,000 SOLD!

This does not probably represent one-fifth of the real number of Tilton's Washing-Machines that have been sold. The press everywhere give testimony that Mr. Tilton's Woman's Friend is the best made or yet invented. Said a neighbor the other day: "There is no doubt about it—Tilton's machine takes away the drudgery of washing, and makes clean work with the clothes. I pity the family that is without it." There are over seven millions of families in the United States to be supplied with this great blessing—over seven millions that need and want this machine. Mr. Tilton makes offers to those who are in earnest, who are not lazy, and who are willing to take hold with him, and who have a small capital, to aid him in supplying these seven million families with his Woman's Friend. His offers are simple and plain, and very liberal, and without risk. Our cities, our villages, our county headquarters are full of men who need work. To all these Mr. Tilton offers plenty of work and good pay, and we earnestly urge all to write or go to Mr. Tilton, find out his terms, and begin business at once. Mr. Tilton is honest and reliable, and the statements in his advertisement can be relied on.—*Christian Standard, Cincinnati, O.*

Secure Your Choice of Territory at Once.

FOR TERMS, APPLY TO

J. C. TILTON,

PITTSBURGH, PA.



FOUR HUNDRED THOUSAND SOLD!!

WILL CLEANSE YOUR CLOTHES WITHOUT RUBBING. EVERY ONE SOLD IS FULLY WARRANTED. It saves labor, wear and tear, and the annoyance of wash-day. It will do the washing of the family while you are eating breakfast and doing up dishes.

STEAM has long been known as the most powerful agent in removing dirt, grease, and stains from clothing, and bleaching them white. Paper-makers have for many years used steam in cleansing and bleaching their rags, and they succeeded in making, by its agency, the filthiest rags into the gutter perfectly pure and white. Until the invention of the STEAM-WASHER, or WOMAN'S FRIEND, although often attempted, no method had been discovered of applying steam directly to the clothing, which could be used in a portable manner for domestic purposes. The WOMAN'S FRIEND washes without labor. It will do the washing of an ordinary family in thirty minutes to an hour. The STEAM-WASHER is superior to all other devices, for the following reasons:

- 1st. It does its own work, thereby saving a large portion of the time usually taken in a family.
- 2d. It uses much less soap than is required by any other method.
- 3d. It requires no attention whatever, while the process of cleansing is going on. A lady can do her washing while she is eating her breakfast and doing up the breakfast-dishes.
- 4th. Clothing wears double the time, washed in this Washer, that it will washed by a machine, or by hand-labor, or a wash-board.
- 5th. Lace curtains, and all fine fabrics, are washed in a superior manner. For flannels, this Washer is most desirable, as it will not full them as a machine or hand-rubbing does. All fabrics, from the finest lace to a bed-blanket, can be washed perfectly, and with ease, without the rubbing-board. **IT IS TRULY A CLOTHES-SAVING INVENTION.**

READ THE FOLLOWING CIRCULAR AND TESTIMONIALS:

I respectfully ask you to read this Circular carefully, and candidly consider what I now propose to you as a matter of business. Before making known to you my confidential terms, permit me to state that the matter of washing clothes is one of no small consideration; it is something which concerns every family and every individual. It is but recent since HAND-WASHING was in common use. Lately, however, the inventive genius of the country has been directed to the invention and construction of the various devices, or machinery, by which much of the labor, drudgery, loss of time, and wear of material, might be obviated. Pioneers as well as intricate WASHING MACHINES have been constructed—many of which are decided improvements over the old method of washing—and these machines have been very salable withal. People will continue to have Washing machines; but let me ask you if the STEAM-WASHER can be constructed for a few dollars (much less than any ordinary Washing-Machine) and enable all to wash by STEAM without labor, loss of time, without wearing of clothes, etc., is it not reasonable to suppose that it will supersede, in a great measure, all Washing-Machines not in common use? The sale of this WASHER is unparalleled, and must be so. There is nothing like it in use. It is new, and every family needs it and will have it. I wish to secure a few good men to sell rights for me, and in order to secure as many as I need immediately, I offer two extra inducements. My price for territory is \$9 for 3,000 inhabitants; but if you will buy a single county, and agree to sell rights for me, I will allow you to deduct 66 2/3 per cent. as your commission; consequently, your county would cost you but \$75, instead of \$225, should it contain but 25,000 inhabitants, more or less in the same proportion. And to those buying rights, I will sell WASHERS at ready cost, and to those not buying rights, I will furnish WASHERS at \$60 per dozen; and, bear in mind, I will sell to no one, except a single dozen, until he first buys the right to a county. Any tinner can make the WASHERS as well as they can be made here, and save the cost of transportation. Remember, that by purchasing the right of a county, you shall have the privilege of selling any county or State for me, and, upon application, I will forward the deed to you by express for any territory which you have sold for me, providing that the same territory is not already disposed of when I receive your order. I will make all the deeds, so that there can be no confusion or mistakes. The amount you have to pay me is simply \$3 per 1000 inhabitants, in any county or State. I shall make these very liberal offers for a short time only, after which I shall sell at my regular price, \$9 per 1,000.

Many of my patrons have requested me to suggest to them the best method of selling the WOMAN'S FRIEND, in order to make the most money in the shortest time practicable. In reply I would say that there are many methods which might be suggested, all of which seem to work well; but the most prominent of which I will suggest: In the first place, send for a sample and carefully test it; you will learn by a single trial how to wash with it successfully. All you have to do now is to exhibit to others. I will suggest that you make arrangements to wash at a certain place, at an appointed hour; manage to have as many present as possible. You will be astonished at the intense excitement it will produce after the water and steam have rushed through the tubes and foamed over the clothing, rushing back through the clothing to the lower bottom, to be suddenly returned again in the same manner—say for thirty minutes. You take out the clothes, rinse, and wring out, and find the clothing perfectly clean. You will find all perfectly delighted with it.

You can take orders from nine in ten present, to be filled afterward, at \$10 each. A single trial in this manner will satisfy you that the WOMAN'S FRIEND is a success and will sell. Still another way, which is sure to succeed nine times in ten. After you have secured a sample, and know just what it will do, you can approach almost any one who has any inclination at all to engage in any business of this kind, and readily stipulate with him to take a Washer, or even buy a county, if it will perform all claimed for it. You will succeed ninety-nine times in a hundred to make the Washer perform to his satisfaction. You should, in that case, lose no time in ordering a new deed for your county, to be sent by express, C. O. D., if not convenient to advance the money. You should, meantime, continue to take orders, and by the time your deed would come to hand you might have a gross sale. You should likewise arrange with a Tinner to make the Washer. The price will vary according to style and finish. I have known some agents to sell as high as twenty Washers in a day. After you have introduced it more or less in your county, you can take another county, and rest assured that whenever you can get a single Washer in the neighborhood it will sell many more. Consequently, after you have sold a few hundred in a county, you can sell the right of your county for much more than at the start. You can calculate what your gains will be by buying a single county; but this is not a tenth part of what you ought to make, for while you are traveling you will meet with many men who want to make money, to whom you can sell rights. There is no business you can engage in which offers such splendid inducements; besides, it is a safe business, no loss, and pleasant because it renders perfect satisfaction. I cannot see how I can propose better terms. Should I allow my patrons to make their own terms, I scarcely believe they could make better terms for themselves, and make more money.

On the receipt of FIVE DOLLARS I will ship you a complete Washer, as a sample, a copy of the chromo, together with a Certificate of Agency, with full instructions how to conduct the business. And upon the receipt of the Washer you may have time to test it, and if you find it not as represented I will refund your money. The Washer retails at \$10. After I send you a sample I will hold your county a reasonable time for you to decide whether you wish to purchase or not. I will furnish blank deeds, also blanks for taking orders, and will do all I can to enable you to succeed in the business. Let me hear from you soon, or your choice of territory may be taken by some one else. Address, J. C. TILTON, Pittsburgh, Pa.

DIRECTIONS.

1. Soak the clothes over night in warm suds—in the usual manner.
2. Put in the bottom of the Washer a quarter-bar of good soap, or enough to make a good suds, sliced up thin; then fasten down the false bottom—see that the centre valve is in the proper position; put in water enough to cover the cap over the valve, say about an inch; lay the clothes down smoothly, with the soiled parts well soaped, in the Washer—not rolled up, but spread out, so the water can circulate freely—and carefully peek the clothes down; see that the fire is sufficiently hot to generate the steam; when the water boils it will begin to flow up the tubes on the outside, at the ends of the Washer, and through the holes into the Washer again; after a steady circulation has been going on in this manner for about thirty to forty minutes, the washing will be completed. Rinse well, and wring same as in usual way. Colored clothes must not be mixed with white. Use soft water for boiling always. If hard, use soda, lye, or make it soft in any other way. If it is desired to bleach with the Washer, this may be done by adding a table spoonful of borax of commerce to a Washer-full of clothing.

ST. MARY'S, Auglaize Co., O.

Dear Sir—Having used your Steam-Washer for over four months, we are prepared to recommend it to the public as far the cheapest and easiest method of washing that we have ever met with. We have tested it thoroughly, washing very dirty clothing in it, and know it will do all that you claim for it. We have never had to rub a single article on the wash-board that has been washed in the Steam-Washer since we have had it; hence there is a great expense saved in the wearing of clothing. We could not do without it.

REV. J. JACKSON AND WIFE.

COMFORT, Kendall Co., Texas, Feb 10, 1872.
J. C. TILTON, Esq.—Dear Sir:—The sample Washer which I ordered arrived in due time. All who have seen it in operation are well pleased with it. It will do all that you claim for it. You will please send C. O. D. deeds for the additional counties ordered, and oblige Very respectfully,
JOS. B. HAYDEN.

Address all orders and letters to

J. C. TILTON, 10 1/2 Sixth St., Pittsburgh, Pa.

P. S.—CUT THIS CARD OUT and preserve it for future reference. Persons writing me from seeing this Card, will please state where they saw it.

Mr. J. C. TILTON—Dear Sir:—The Washer came duly to hand; accept my thanks for your promptitude. I am glad to acknowledge it all you recommend. Several have come to see it used; all acknowledge it a perfect success. I write to order a deed to Sampson Co., N. C. Please send C. O. D. Direct to

ELDER B. JACKSON,
Fayetteville, N. C.

HENDERSON, Ky.

Dear Sir:—The Washer came duly to hand; accept my thanks for your promptitude. I am glad to acknowledge it all you recommend. I have spoken of it to numbers, who desire me to order one for them. Several have come to see it tried; all acknowledge it a perfect success. I write to order a deed to Henderson Co., Ky. I would send the money now, but fear some one else has the right by this time. Send C. O. D.

REV. B. T. TAYLOR.

I can publish hundreds of letters from parties who have used the STEAM WASHER, and speak in its praise. I have thus far declined doing so. I know full well how Certificates are looked upon. I have sold the STEAM WASHER on its own merits. Thousands have used it, and it has given universal satisfaction throughout the country. I ask none to rely on what I say, or the commentaries of others, but let the Washer stand on its merits. I would not ask or advise any one to engage in the business of selling Washers or rights, unless he has thoroughly tested his work; and to enable all to do so, I send a sample Washer, upon the receipt of \$5 (half the retail price), and guarantee that, if found not as represented I will refund the money. So there is little risk to begin with. Heretofore I have made but little effort to sell the Steam Washer, but hereafter I shall make an effort to popularize it. I shall advertise liberally in first-class papers. I refer you to the *American Agriculturist*, May, 1873, and the *New York Weekly Tribune*. I shall continue to advertise in other first-class agricultural papers, as well as the leading religious papers throughout the country. Of course, my former patrons who have bought territory—as well as those who may hereafter engage in the business—will be benefited proportionately. I am convinced that the Steam Washer is a "success," and will be used in every family.

EXTRA!—EXTRA!

A FINE CHROMO

16 BY 20 INCHES,

GIVEN EACH PURCHASER

OF A

STEAM WASHER.

THIS CHROMO IS ENTITLED

"THE OLD AND THE NEW;"

OR,

Behind Time and Ahead of Time.

A SPIRITED ENGRAVING, SHOWING

FIRST.—Wife washing the old way; husband returning at 3 o'clock P. M., dinner not ready. **BEHIND TIME.** Not a pleasant scene.

SECOND.—A Scotch scene, where two Scotch girls, dressed in plaid, are tramping the clothes in a tub, in their favorite way. This is an improvement on the "old way," as it does not wear the clothes near so much.

THIRD.—Shows the Steam Washer, the real Woman's Friend, in operation. Wife sits knitting in the rocking-chair, with pleasant children all around her, delighted to see the Steam Washer flow eight jets of foaming water. Just at this moment husband returns, and is likewise astonished as well as delighted. The washing is done; dinner is ready at 11 o'clock A. M.—**AHEAD OF TIME.**

THIS IS A SUPERB ENGRAVING!

And will doubtless be much sought after.

IS EQUAL TO ANY

OF THE

CHROMOS SELLING AT \$3.

I have concluded hereafter to

PRESENT EACH SUBSCRIBER

OF ONE OF MY

STEAM WASHERS

ONE OF THESE

CHROMOS FREE.

None will be offered for sale.

J. C. TILTON, - - Pittsburgh, Pa.