

Christian Advocate.

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GALVESTON, TEXAS, WEDNESDAY, DECEMBER 24, 1873.

[Whole No. 1072

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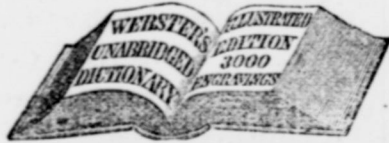
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GALVESTON, TEXAS, WEDNESDAY, DECEMBER 24, 1873.

[WHOLE No. 1072.]

LOSS AND GAIN.

BY M. E. N. HATHEWAY.

If life were so that our powers might hold
Beyond the touch of losses and decay,
Till, climbing upward in the long-drawn light,
They reached the summit of their perfect day;

If beauty kept for us its morning glow,
No petal shedding in the sun or rain,
And warbling summer staid untaught to fear
The hush of autumn on its glad refrain;

Alas! when sovereign of the safe, bright hours,
Above the stress of daily want and care,
The sated spirit gladly would return
The heritage of toil and change to share.

For 'tis not joy to bask in sure delight,
Nor wealth to reach completion of desire;
The victories are snatched from flying hours,
And harvests gathered through the frost and fire.

Let the bud bloom, exhale its sweets, and fade;
Let youth's enchantments vanish as they
choose,

With no returning, else were they less fair,
So, this is best, to bravely love and lose.

Our Material Resources.

The Fair at Salado.

I wish that I could give, and you could publish an elaborate report of the recent fair at Salado. I was able to attend during a part of Friday, the second day, and saw enough to convince me that the exhibition was a success. Although this was the first exhibition of the Central Texas Fair Association, the grounds were improved in a substantial manner, showing, beyond doubt, that the institution was designed to be prominent. Perfect order was maintained throughout, and the business was transacted in an orderly and systematic manner. A barbecue dinner was spread each day, which was free to all inside the fair grounds. There was exhibited a variety of fine stock, agricultural implements, etc.

The ladies' department was attractive, but I will not attempt to give the details. The people of Salado and vicinity are enterprising, as is evinced by their improvements; but none, perhaps, more so than O. T. Tyler, President, and N. L. Norton, Superintendent, of the Fair Association, whose efforts contributed no little to make the fair a success, and a pleasure to all comers.—*Waco Examiner*.

BOARD OF TRADE.—There is perhaps no one institution that our city has stood in need of more than a board of trade, composed of live business men. Nearly every mail that comes brings us letters from parties in various sections of the country asking for information in regard to our State, and the inducements that Denison holds out for various branches of business; and we doubt not that many others of our citizens are in receipt of letters of a similar character. We have not the time to answer, as it should be done, the numerous letters thus received. We should have an association whose duty it should be to give attention to matters of this character, and devote some attention to the material advancement of our city. Scarcely a town in the State has a more wide-spread reputation than our young city.

We are glad to see that steps have been taken to organize one, and we hope our merchants will give it the proper attention.—*Denison Journal*.

Texas Better Than Missouri.

Mr. L. A. Powell, an old citizen of this county, who several years ago moved to Springfield, Mo., yesterday paid us his usual annual visit to pay us his subscription, and, as he always remarks in doing so, to help keep the *Examiner* a-going.

Times in Missouri, Mr. Powell says, are hard. We have much talk of hard times in Texas, but, says Mr. Powell, they are nothing compared with Missouri. Take his county (Green), known as one of the best, and he says scarcely less than two-thirds of the land of the county will be sold for taxes this year; and what is worse, there is little hope that any considerable portion of them will ever be redeemed, so poverty-stricken are the people.

Wheat, which has been regarded as the chief agricultural resource, proves an unreliable and unremunerative crop, the average yield being from six to eight bushels per acre, when nothing less than ten will pay. Somewhat to our surprise, Mr. Powell pronounces Texas even a better wheat country than Missouri. "And then your Texas cotton." "Why," says he, "one cart-load of it is worth more ready cash than the contents of all the numerous wagons that throng the Springfield public square every Saturday." And so it goes; the people raise plenty of grain, fruit, vegetables, and the like, but it seems there is little or no money in them. As a consequence, the farmers, finding themselves unable to rise pecuniarily, are becoming dissatisfied with the country, and many of them are preparing to move to Texas.—*Waco Examiner*.

A CORRESPONDENT of the *Atlanta Constitution*, writing from Galveston, among other matters of interest, has the following to say about the Island City:

I reached Galveston several days since, and have had time to look around and take a first glance at Texas. Galveston is the gateway of the State, the Queen City of the Gulf. When far out at sea, approaching the shore, we can see the city resting, throned upon the water, with her white cottages glittering and orange groves spreading out like a vision seen through the "gateway of gold."

I am pleased with the city, socially, and commercially. With elegant drives, magnificent churches and iron front business houses crowded with large stocks of merchandise, the citizens seem to have all they desire.

I have strolled out to the beach, and find it one of the most magnificent drives in the world, greater in extent and more beautiful than Cape May, and I am assured that three-fourths of the time it is thronged with pleasure seekers.

Galveston will receive about four hundred thousand bales of cotton the present season, and she has ample facilities for handling more than this amount of the fleecy staple. While touching upon the business of the city, it is well to mention that during the recent panic not a Galveston bank suspended, and to-day money is comparatively easy here, and gold a drug on the market.

Manufactories.

The people of Dallas are determined to have factories at all costs, and they are right. The industry with which they are going to work is a safe guarantee to their speedy success.

Citizens of Smith county, and Tyler especially, you are falling far behind in the grand march of improvement and material development, and unless you bestir yourselves now, you will soon be in the back ground hopelessly. The big money scare is fast passing off, and times are easing up everywhere, and now is your time. You wish to build up this city and county, and develop the hitherto hidden resources of this section, and at the same time enhance the value of your possessions, and the surest way to accomplish is to build factories of various kinds. Go to work in good faith, and with such zeal as will induce capital to seek investment here, and the thing is done. It only needs organization and firm, go-ahead industry—taking hold of enterprise with real Yankee "git-up." Commence to move in these matters at once, and at the same time don't fail to patronize those live men who are always carrying on manufacturing establishments in our midst. Why go or send North for a buggy or a wagon, and pay a full price for it, besides paying heavy freights, when they are made reasonably and of very superior manufacture in our midst? And so with many other things. Talk of the independence of the Southern people. We tell you, you will never be independent until you learn to produce your meat and bread, and most of the articles of everyday use, at home.—*Tyler Reporter*.

The *Dallas Herald* says the receipts of cotton in that place have exceeded anything ever before known. About 1400 bales were received in one day, one-half by wagons and the other by railroad. The total receipts for this season are expected to reach 40,000 bales. The *Herald* says:

No one, in advance, supposed the receipts would exceed twenty thousand bales. But the liberality of our merchants, the increased stocks of goods on hand, and the low prices at which they are sold, has had the effect of doubling our anticipated trade. The cheapness of living in Dallas, the great abundance of breadstuffs grown on the soil, and the wonderful concentration of business at this city, all combine to enable the merchants of Dallas to offer better bargains to the country than can be had elsewhere, and hence it is that our trade has surprised even our own dealers.

All that is necessary to preserve and continually augment this trade of Dallas, is for our merchants and traders to continue to deal fairly with the farmers of North Texas, and that suitable provision shall be made for farmers and teamsters to find comfortable quarters for man and beast when they stop over night.—*Galveston News*.

Large wagon loads of pecans are daily making their appearance in our streets. The nut of the present season is large in size, and has a remarkable good flavor.—*Austin Statesman*.

We clip the following items from the *Gatesville Sun*:

We were pleased to notice four or five new residences just completed in town. They have been built within the last two months.

A bale of cotton, seventy-five bushels of corn, twenty bushels of wheat, or sixty bushels of oats, can be made to the acre in Coryelle county.

Moses Clark, four miles above Gatesville, on the Leon river, raised in 1872 one hundred bushels of oats to the acre, and sold them at a dollar per bushel.

Coryelle county is divided into forty-five school districts, and of these all but five have reported. The scholastic population of the county, as reported, is 2158. There are now fifteen public schools in successful operation. The districts that have failed to make the required report, will not receive their proportion of the school fund, and they cannot complain of this, because it results alone from their neglect.

FROM MONTAGUE COUNTY.—We learn that flour is selling at \$6 per 100 lbs.; corn, \$1.50 per bushel; oats, 75 cts. per bushel; sweet potatoes, \$3 per bushel; and everything else in proportion. The Indians come in occasionally and take a few horses, but no other damage. Montague, the county seat, is about 100 miles from here, and the county is settling up rapidly. Red River station is the name of a trading post on Red River, which is the crossing place for many of the cattle driven to Kansas.—*Weatherford Times*.

The Trans-Continental branch of the road running east of Sherman to Texarkana was finished out seven miles east of Honey Grove, and within about fourteen miles of Paris, Lamar county, on last Saturday, the 29th, says the *Paris North Texan*. It is thought the track will be completed to Paris, sixty-four miles east of Sherman, by the 15th or 20th. Track-laying is progressing at the rate of from one-half mile to one mile per day.—*Messenger*.

The profits arising from grape culture in California have not come up to the expectations of those engaged in the business. Several causes have contributed to this result. Grapes have brought low prices; wine cannot be profitably manufactured, except by experts; and many of the vineyards are remote from market. Grape-growers have been experimenting in making raisins with satisfactory results. It is asserted that all the raisins needed for consumption in the United States can be manufactured in California, and not inferior in quality to the very best imported.

Thursday a man came to this city with three wagon loads, 140 bushels, of pecans, which he sold for \$1.50 a bushel.—*Waco Register*.

Over one thousand bales of cotton have been shipped from this place during the past ten days.—*Jacksonville Intelligencer*.

A great deal of cotton is arriving at Waco. Business of all kinds is brisk.

Our Outlook.

SOUTHERN METHODISM.

—The thirty-fourth session of the Memphis Annual Conference of the Methodist Episcopal Church, South, was held in Jackson, Tenn., Nov. 26—Dec. 2, Bishop McTyeire presiding; W. C. Johnson, Secretary. Attendance large.

The following preamble and resolutions were adopted, viz:

Believing, as we do, that something should be done to bring the Sunday-school into more intimate connection with the pastorate and church; therefore,

Resolved, That we do hereby memorialize the General Conference, which is to meet in Louisville, Ky., May next, so to change our Discipline as to have our Sunday-school Superintendents nominated by the preacher in charge, and elected by the quarterly conference.

Resolved, That we instruct our delegates to use their influence to secure this change.

Amount collected for missions, \$4,779. Number of members, 29,964; local preachers, 282; infants baptized, 746; adults baptized, 1,878; Sunday-schools, 306; teachers, 2,117; scholars, 15,291. The amount necessary for the superannuated preachers, and the widows and orphans of preachers, \$2,500; collected, \$2,035 04.

—The twentieth session of the Little Rock Conference was held in Camden, Ark., Nov. 26—30, 1873, Bishop Pierce presiding. The following preamble and resolution were adopted:

Whereas, It is altogether important to have perfect harmony in our administration of discipline, as well as in the governmental polity of the church, to furnish correct statistics; therefore be it

Resolved by the Little Rock Annual Conference, That we memorialize the General Conference of the M. E. Church, South, to meet in Louisville, Ky., in May, 1874, to incorporate in the Book of Discipline a rule requiring the secretaries of church conferences to bring their records to the fourth quarterly conference of each year for examination, and the recording stewards of the quarterly conference be required to bring their records to the district conferences, to be examined by a committee to be appointed by said conferences.

The election of delegates to the General Conference resulted as follows: Clerical—A. Hunter, A. R. Winfield, and Cadesman Pope. Reserves—John F. Carr and John Pryor. Lay—J. L. DeYampert, W. T. Crouch, and S. M. McGehee. Reserves—I. C. Mills and Norborne Young.

Monticello was selected as the place of holding the next conference.

—The Alabama Conference began its session at Selma, Dec. 3, Bishop Marvin presiding. The Bishop made an excellent address on taking the chair—this being his first visit to this conference. Bishop Marvin accepted an appointment to preach at night a memorial sermon for Bishop Early. The delegates to the General Conference are: Clerical—Thos. O. Summers, W. A. McCarty, M. S. Andrews, J. Hamilton, W. A. Shapard. Reserves—A. S. Andrews, S. P. Richardson, A. J. Briggs. Lay—R. H. Powell, A. A. Coleman, Rev. J. G. Motley, T. J. S. Kimbrough, H. A. Stollenwreck. Reserves—L. W. Reeves, F. Law, Rev. M. Padgett, J. Chain, and B. A. Rush. The next session of the conference is to be at Opelika.—*Nashville Christian Advocate*.

REFORMED EPISCOPAL CHURCH.

We are called upon to recognize the organization of a new sect, under the name of "The Reformed Episcopal Church." The organization took place in the parlors of the Young Men's Christian Association in this city, on Tuesday, December 2d, under the lead of the Rev. George David Cummins, whose resignation of his Bishopric in the Protestant Episcopal Church followed so soon upon the adjournment of the recent Conference of the Evangelical Alliance. The call for the meeting was issued by Bishop Cummins, and was addressed exclusively to those who were prepared to take part in organizing a new church. Eight clergymen and about twenty-five laymen, most of them Episcopalians, responded to the call. After devotional exercises, Rev. B. B. Leacock, of this city, was appointed President, and H. B. Turner, Secretary. Bishop Cummins read a Declaration of Principles, which, after being considered and reported by a committee, was, together with the preceding resolution, adopted, as follows:

Resolved, That we, whose names are appended to the call for this meeting as presented by the Presiding Bishop, do, here and now, in humble reliance upon Almighty God, organize ourselves into a church, to be known by the style and title of the Reformed Episcopal Church, in conformity with the following Declaration of Principles, and with the Right Rev. George David Cummins, D.D., as our Presiding Bishop:

DECLARATION OF PRINCIPLES.

I. The Reformed Episcopal Church, holding the faith once delivered to the saints, declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God and the sole rule of faith and practice; in the Creed commonly called the Apostles' Creed; in the divine institution of the Sacraments of Baptism and the Lord's Supper; and in the Doctrines of Grace substantially as they are set forth in the Thirty-nine Articles of Religion.

II. This church recognizes and adheres to Episcopacy, not as of divine right, but as a very ancient and desirable form of church polity.

III. This church, retaining a Liturgy which shall not be imperative or repressive of freedom in prayer, accepts the Book of Common Prayer as it was revised, proposed and recommended for use by the General Convention of the Protestant Episcopal Church A.D. 1785, reserving full liberty to alter, abridge, enlarge, and amend the same as may seem most conducive to the edification of the people, "provided that the substance of the faith be kept entire."

IV. This church condemns and rejects the following erroneous and strange doctrines as contrary to God's Word:

First. That the church of Christ exists only in one order or form of ecclesiastical polity.

Secondly. That Christian ministers are priests in another sense than that in which all believers are "a royal priesthood."

Thirdly. That the Lord's table is an altar on which an obligation of the body and blood of Christ is offered anew to the Father.

Fourthly. That the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine.

Fifthly. That regeneration is inseparably connected with baptism.

The President then said: "By the unanimous vote of ministers and laymen present, I now declare that on this second day of December, in the year of our Lord, 1873, we have organized ourselves into a church to be known by the style and title of the Reformed Episcopal Church, conformably with the Declaration of Principles,

adopted this day, and with the Right Rev. George David Cummins, D.D., as our Presiding Bishop."

Prayer was offered, and the Bishop delivered an address, in which he gave a history of the organization of the Protestant Episcopal Church of the United States and of the rejected Prayer-Book of 1785. He closed with the declaration:

"We are not schismatics; no man can be a schismatic who does not deny the faith. We are not disorganizers; we are restorers of the old, repairers of the breach—reformers. * * * Toward all other Christian people of like precious faith, our attitude is that only of love, of sympathy, and of earnest desire to co-operate with them in the extension of the kingdom of the Redeemer, both theirs and ours. We regard our movement only as a step toward the closer union of all evangelical Christendom. For this we shall labor and pray. We gladly acknowledge the validity of the ministerial orders of our brethren whom God has sent into his vineyard, and whose labors in the Lord he has accepted and blessed. We shall rejoice to meet them and their flocks as often as may be expedient around the Lord's table, and acknowledge that 'we, being many, are one body in Christ, members of one another.'"

Provision was made for holding the General Council of the new church on the second Wednesday of May annually. A standing committee of four ministers and five laymen, together with other necessary officers, was appointed, and provision was made for framing a constitution and code of laws for the government of the new organization. The Rev. Dr. Cheney, of Chicago, was elected a Missionary Bishop, and provision made for his consecration in case of his acceptance.

The attitude of the High Church party toward the new movement seems to us undignified and proscriptive, and the pronouncement of the Senior Bishop of the Protestant Episcopal Church, declaring that any episcopal act of Bishop Cummins will be "null and void," will probably fail of its object, since it is pronounced on high episcopal authority to be without warrant of ecclesiastical law.

The only church paper that seems to approve of the new movement is the *Episcopalian*, of Philadelphia, which says "there are seventy-five clergymen of our church who would unite in a movement for a new organization if their parishes would go with them." *Church and State* (Low Church) says:

"The movement at present, so far so actual adherents are concerned, is exceedingly weak. Only one presbyter of the Protestant Episcopal Church, as far as we can learn, has identified himself with it. The others are men who have formerly been in the ministry of the Protestant Episcopal Church, but have years since voluntarily abandoned it, except in the case of Rev. Dr. Cheney, who has valiantly insisted upon his right to remain, notwithstanding the proceedings against him. The Bishop, with these seven or eight presbyters, and the laymen associated with them, are men of unblemished Christian character; and some, at least, of them men of marked ability. * * * Strangely unwise as the course of these brethren seems to us, and impossible as it would be for us to reconcile it to our sense of duty, we have none but kindly feelings toward them, and would throw no impediment in their way but that of friendly reasoning and expostulation."

What strength the movement may hereafter draw to itself from the elder church or from other sources, remains to be seen. Of the wisdom or unwisdom of the step which Bishop Cummins and his friends have taken, we do not presume to judge. Their right to form a new church, in accordance

with their own convictions, will be generally admitted; and if, without antagonism or unwholesome controversy, they proceed to do the work of a Christian church, in a Christian spirit, they will have the earnest sympathy and good wishes of all earnest evangelical Christians. The new church certainly offers a middle-ground between Ritualistic Episcopacy and the non-prelatical orthodox denominations, and may therefore meet the wants of large numbers of people who desire to form religious associations in more entire consonance with their feelings and convictions.—*Christian Union*.

MISCELLANEOUS.

—The Baptists of Nova Scotia, New Brunswick and Prince Edward's Island resolved, two years ago, to enter on independent missionary work. They have already ten laborers, having just sent forth seven to found a mission among the Karens of Siam.

—The *London Hour* says that it has trustworthy information that by the privately expressed wish of Pius IX. the cardinals have been in consultation, and selected Cardinal Pecci, the archbishop of Perugia, for the next pope. He was born in 1810, and became a cardinal in 1852. He is a hard-working bishop, is called an ultramontane, but would no doubt live on terms of amity with the Italian Government. Even the free-thinkers of Italy greatly respect Cardinal Pecci.

—The new vicar of All Saints' Protestant Episcopal church, Margaret street, London, announced that "his first act in that church was to receive the blessed body and blood of our Savior in the presence of the body of one of their departed sisters."

—One of the Jewish congregations in this city, says the *Independent*, has adopted the very practical plan of relieving their poor by seeking them out at their homes. There will be many people this winter who have never depended on charity before, whose wants they will not make known themselves. They must be visited. The congregation in question proposes to spend about six thousand dollars in this benevolent work.

—A Roman Catholic priest, Father Paolo Grassi, incumbent of the noted basilica of Sta. Maria Maggiore, has abandoned the Old Catholic Church and received baptism at the hands of an English Baptist minister. A foreign journal says the affair has created a profound sensation in Rome.

—The bishops who came together in this city a few days since to consider Bishop Cummins' case took no action whatever, says the *Episcopal Register*, but simply had a consultation. The Standing Committee of the Diocese of Kentucky has made out its charges against Bishop Cummins, and the presiding bishop, Dr. Smith, has declared the latter's future episcopal acts as null and void. This is the only official attitude yet taken by the church in the matter.

When the new Cathedral in New York is completed, it will doubtless be one of the handsomest structures in the country. If money is forthcoming, the work will be sufficiently far advanced to permit a temporary roof being put on, when the Archbishop can consecrate it. The date of its completion, says the *Catholic Review*, "depends on the charity of the faithful." The churches in the city are divided into six classes, which for the next three years are assessed to pay from fifteen hundred to fifty dollars annually toward the building fund. To those who shall subscribe to it, "the spiritual advantages hitherto enjoyed from the celebration of the Most Holy Sacrifice of the Mass will be continued."

From Rockwall.

MR. EDITOR—The past few weeks have been a season of very serious reflection with me. I do not think, sir, that I am adapted to the work of an itinerant, in this especially: that my oldest friends are my nearest and dearest.

Three years ago I was appointed to Greenville circuit, and after taking leave of my old friends on the Seyene circuit, I repaired to my work, which embraced nearly all of Hunt county, which was a field really "white unto the harvest," having been occupied by Brother Green Boyd, of blessed memory, whose efficient service was cut short by disease and death long before his last year closed on this circuit; but still his footprints are to be found everywhere, and his name and influence remain imperishable in the hearts of all this people.

What a pleasure, yea, what a blessing to succeed such a holy man in the work of the ministry! My first year's work was indeed arduous, but God was in it, and about three hundred souls were converted. The second year the Caddo mission (now Pleasant Grove circuit) was taken off the south part, I remaining on the Greenville end. This was also a year of God's gracious visitation, and over two hundred souls professed faith in Christ. Last year (just now closed) was of great grace to the church all over the work. And on going up to our annual "convocation" at Dallas, I of course began to think (as we all do) about the possibilities and probabilities of a "change," thinking perhaps I had done my work in old Greenville; but it seemed that I never realized before so sensibly what it was to be severed from friends. I found, sir, that I had, by a system of conjoint labor and co-operation with my brethren, both local and lay, so fettered myself (thanks be to God's holy name for such fetters!) that I found the affections of my own heart began to recoil at such words as "Get thee up and away" to another field—not because I believe in a system of continuing preachers many years at one place, for I do not really think that we have more than one man in every five that should be continued more than one year in the same place; not more than one in twenty longer than two years; not more than one in fifty for more than three years, (I suppose I am allowed to express opinion); not because it was any trouble to move, for you know we preachers who are in the "regular" work are not cumbered about with many things; nor because we thought we could have been more useful to have remained (which, we think, is doubtful), but just because we are weak and love our old friends, and hence you see our want of adaptation to the work at this point. Every year we expect to try to improve in every way possible as to adaptation, that God's name may be glorified; but we give up on the above point, and always expect to love those who have proven themselves true and faithful; and while we separate with friends and brethren dear—thank heaven!—they may still live in our heart, and often, although far away, we remember them, and pray that the blessings of God may ever rest on them.

Thus we have taken our leave of Greenville circuit, and are proud to say that a better people cannot be found in Texas. They are intelligent, social, genial, warm-hearted and generous. The church, as a whole, know, love, and pay their preacher. They have always (during our sojourn among them) met every demand made of them; and we trust that the angel of mercy, sent to minister to them in holy things this year will be round about them for good; that God may bless his labors to them in spiritual things, that they, as before, may supply his temporal wants.

But we are here on the Rockwall circuit, snugly enconced in the parsonage recently purchased. We have been round on the circuit, and find that we are in the heart of one of the richest regions in the State, perhaps. The people seem to be all alive to the interests of the country, and as we are trying "to leave the things that are behind," we are looking to our new field, hopefully trusting that the Lord may be with us this year; that great grace may rest on the church; that sinners may be convicted, mourners converted, and the church built up in her most holy faith. Our heart now burdens, and we pray, Oh, Lord! revive thy work! save the people! purify the church! give thy servants "a zeal" for thy cause according to knowledge. Amen!

As we pass through the year we will write occasionally.

T. E. SHERWOOD.

ROCKWALL, Dec. 8, 1873.

The Tyler Revival.

MR. EDITOR—I now redeem my promise to you at conference—to specify the results of the great work of grace so recently displayed in the form of a revival in this place. I am not able even now to give a full account of the fruits of this glorious work, as persons are still making application for admission into the church. I received ten on last Sabbath, five of whom had applied for admission on the night before I left for conference. I have received forty-one since the meeting began, and now have applications which will swell the number to about fifty, and eighty-five since I took charge a year ago. There were not more than that number who professed conversion. Our Baptist brethren held a meeting of some three weeks' duration after ours closed. Of the number of additions to that church I am not officially advised, though some persons professed and joined.

It is impossible to estimate the real value of this work, except from a Tyler standpoint—the town and people must be known—the extent to which the views of Universalism had infected the people, the previous indifference of many clever people to the claims of Christianity, the preaching of the gospel, and the services of the sanctuary. All the converts were adults except two, and about thirty are married persons. All the professions were represented, and most of the business departments. The work was eminently the work of the Spirit. The convictions of sin were deep, and the throes of repentance proportionately intense; no storm at any time, but much agony of spirit. The conversions were clear, and the testimony was indistinct utterances, not dubious. As a result, we thank God and take courage.

How can any church drag itself through the continuous monotonous forms of religion a whole year without a revival? How can any pastor live, and breathe, and labor a whole year in the stagnant atmosphere of a lifeless church? Methodism is not only "Christianity in earnest," but Christianity on fire—flaming in zeal and love for the reclamation and salvation of a lost world. A gospel without power is a defective gospel, and a Methodist Church without zeal is a misnomer. The world is to be converted, if at all, not by fine preaching, but by revival powers—the power that invests the gospel with the elements of success. That power may be obtained within "the secret place of thunder," and nowhere else.

And now, that the new conference year has opened upon us, and new responsibilities are gathering thickly around us, let me suggest to every Methodist pastor in Texas that even a doubt of success is a moth and a mildew. It is inadmissible; we can-

not afford to doubt; there is too much at stake to doubt, both to ourselves and our people. Success must be our motto; failure is not in the true minister's vocabulary. If the gospel is true, and we are true, how can we fail? To doubt it, is to weaken our fortification, and invite aggression at that point. It is to distrust God or any calling. It is sin. If the preacher is cursed with unbelief, what may be expected of his people and his ministry?

There is no place in the itinerant ministry of Texas for a *sleepy*, time-serving preacher; he can only occupy space to the damage of the interests involved. Let him retire and seek a place in business, where the interests involved and the zeal and energy displayed in their pursuit harmonize. An earnest, live ministry is the demand of this time and country. Let the conferences see to it that none other are received, or if received, continued longer than the unpleasant discovery is made that they are not adapted or will not do the work.

The opening year will tell for weal, or woe on the future of Methodism in Texas! May every preacher prove himself an evangelical revivalist, and bring up such a report a year hence as will lay deeply the foundations of future success.

R. S. FINLEY.

TYLER, Dec. 3, 1873.

Bayland Orphans' Home.

The regular monthly meeting of the Board of Trustees of Bayland Orphans' Home was held at the office of C. S. Longcope, in the city of Houston, Saturday, December 4, 1873.

Present—Messrs. W. J. Hutchins, President; H. F. Gillette, Secretary; B. A. Shepherd, Treasurer; Ashbel Smith, C. S. Longcope.

The minutes of last meeting were read and approved.

The Treasurer then made the following report of moneys received for the support of the Home, for July, August, September, October and November:

	Cur.	Coin.
July 23d, received proceeds of an entertainment given at the house of a lady in Houston by a party of children.....	\$100	00
September 6th, received through Mr. Gillette, contributed by the following persons: Maj. John Perine.....	10	00
Mr. Burt, Houston.....	2	00
Mr. W. J. Bonner.....	3	00
Mr. A. M. Coppin.....	6	00
Mrs. Fannie E. Andrews, Galveston.....	5	00
September 6th, Democratic Convention, Austin.....	35	00
September 9th, from Giddings & Giddings, paid them by Rev. Dr. Crane.....	5	00
October 31st, proceeds of premium brooms at Washington County Fair, given by Mr. Axen.....	6	00
November 21st, Mrs. DePeclain, Houston.....	5	00
December 4th, contribution box, Hutchins House, for 5 months.....	1	60
Total.....	\$172	69

Respectfully submitted,

B. A. SHEPHERD, Treas.

Adjourned till first Saturday in January, 1874.

H. F. GILLETTE, Sec'y.

Dr. F—— was the president of a Southern college, who professed to be very grammatical in the use of language, and therefore expected his pupils to be likewise. Playing cards was strictly forbidden on the school premises; but, as is always the case, this law was often violated by the students without their being detected. A number of freshmen collected together in one of their number's room, and were enjoying a good game of euchre, when a knock was heard at the door. "Who's there?" "Me!" was the laconic reply. "Who's me?" "Professor F——." "You lie! Ha, ha, ha! Professor F—— wouldn't say 'me!' He'd say, 'It is I, sir!'" The old professor turned his back and went off, knowing that they had him there.

ANSWERS TO CORRESPONDENTS

From Dec. 6 to Dec. 20.

- J W Cooley—Obituary received. Paper changed as requested.
- W H Hathcock—Paper changed.
- Dr J Ball & Co—Communication.
- W C Clayton—Address changed to Lampasas.
- Mrs M E Hampton—Paper continued one year.
- J Carpenter—Communication.
- Rev J J Davis—Marriage notice. Names entered. Address changed.
- R H Griffin—Communication.
- Rev T E Sherwood—Communication.
- Rev H M Glass—Communication.
- Rev J F Denton—Address changed to McKinney. Hope you will succeed.
- W W Homer—Address changed to Longview.
- Rev J F Cook—Communication.
- R C Hendrick—Communication.
- T J Miller—Will please advise us of his present postoffice, and we will change address as desired.
- Rev J D Shaw—Address changed to Mexia. 1 subscriber.
- Rev J W Hines—Communication.
- Rev W Monk—Communication.
- Rev W D Robinson—Paper sent to Red Oak. Hope you will send us subscribers soon.
- Rev R S Finley—Communication.
- Rev T G A Thorp—1 subscriber. Please advise where your present address is, and we will change as desired.
- Rev W R D Stockton—Communication.
- Rev J R Randall—Communication. Address changed as desired.
- W B Morrow—Obituary.
- Rev R S Finley—Secretary's report.
- Rev Oscar M Addison—Communication.
- Rev M C Blackburn—3 subscribers.
- Rev T E Sherwood—4 subscribers. Address changed.
- Rev John S Davis—\$2.20.
- J C McKinney—\$4. Papers continued as requested.
- Rev H F Gillette—Communication.
- Rev James Campbell—Address changed.
- Rev D M Proctor—1 subscriber.
- Rev J J Shirley—Mrs M E Coalson's paper continued. 2 subscribers. Your address changed to Acton.
- Rev J S McCarver—Communication.
- J W R Backmund—Name entered.
- W Wood—Communication received. Have entered Mrs Bolling's name for one year. Please advise us postoffice of A Smith, and we will rectify. We regret the error.
- Rev F M Harrell—2 subscribers. What postoffice for A M Stull?
- Dr J F Fisher—Address changed to New Waverly.
- Dr H M Burrows—Address changed to Boston.
- Rev W O Menefee—\$1.10. Expect you to send subscribers. No back numbers on hand. ADVOCATE will be forwarded.
- Rev R J Perry—2 subscribers.
- Rev John S Mathis—4 subscribers.
- Rev T J Milam—3 subscribers.
- Rev H G Horton—1 subscriber.
- Rev James M Truit—Please advise your present postoffice, and we will change as requested.
- Rev W B Jones—E H Barcroft's paper continued.
- J W Dibrell—\$4.45. 1 subscriber.
- Rev Milton Jones—\$2. 1 subscriber.
- T J Milam—2 subscriber.
- John S Gillett—1 subscriber. \$2.10.
- W C Lewis—1 subscriber. Money order for \$2.
- Rev W W Bennett—\$1. Communication.
- Rev R H H Burnett—1 subscriber.
- Jesse Hawl—\$2 currency was received, and paper is regularly sent to Giles P Hill.

The Thing Most Needed.

BY REV. A. C. GEORGE, D.D.

There are those who think that Christianity should be defended on scientific grounds, and that the whole subject of the Christian evidences needs to be reconsidered in the light of history and philosophy. However that may be, it is plain that a demonstration of the power of the gospel will, in any age, carry conviction to the minds of men, and secure moral reformations. The omnipotence of the cross must be shown in the awakening and conversion of sinners. Doubters, skeptics, and downright infidels can be awakened, and, in their great distress, brought to Jesus and saved from their sins. The doubts will then fly away as bats and owls before the light of the sun. The power of the gospel in conversion proves that the trust has not been misplaced, and that whether or not Jesus can be explained or comprehended, he must be received as a divine Lord and Savior. The power demonstrates the truth, dissipates prejudices, and shows conclusively that the beliefs and theologic systems must be made to harmonize with undeniable spiritual realities.

Moreover, the world is so fallen, wicked, and abandoned, that a feeble religion cannot live in it, much less grow and conquer; but what vitality and power are manifested whenever a sinner is saved! He is delivered from the guilt, bondage, corruption, and peril of sin; his prison doors are opened and his shackles struck off; the dominion of iron habits is broken, and he is brought into the liberty of God's dear children. He becomes the servant of Christ, and in this service finds the largest and truest freedom.

What a demonstration of the gospel was Pentecost! Would "culture," scientific tests, historic examinations, or anything besides which we can conceive, have done for the church what was done by this outpouring of the Spirit? The gospel has never met with and greater obstacles than the Jewish prejudices, the Greek philosophy, and the pagan ignorance and superstition which it encountered in the days of Peter and Paul. Rationalism is not so much to be feared as worldliness. Let us have the divine power of the apostolic age, and no obstruction can arrest the onward flow of evangelical truth. The learned Thomas Aquinas was, it is said, in the chamber of the Pope when money was brought in that was received from the sale of indulgences. "The time has passed," exclaimed the Holy Father, "when the church is obliged to say, 'Silver and gold have I none.'" "True," replied the Angelic Doctor, "and the time has also passed when the church can say to the impotent man, 'Rise up and walk.'" But as long as the church can say to those who are blasted, paralyzed and distracted by sin, "Come and be healed," it need not fear the assaults of infidelity. Reformed men are such evidences of its power as no gainsaying can resist.

When Methodism arose, the English nation was infidel and immoral. About that time Butler published his "Analogy of Revealed Religion with the Constitution and Course of Nature," in which he says, "It has come to be taken for granted that Christianity is no longer a subject of inquiry; but that it is now at length discovered to be fictitious." Wesley asks, "What is the present characteristic of the English nation?" and answers, "It is ungodliness. Ungodliness is our universal, our constant, our peculiar character." To this prevalent and all-engulfing infidelity and wickedness Bishop Burnet, Watts, Southey, Archbishop Secker, and others of like repute, bear abundant witness, as Dr. Stevens has clearly shown in the introductory chapter to his history of Methodism. The great movement originated and

prosecuted to so successful a result by the Wesleys, Whitefield, Fletcher, Coke, and their fellow-laborers, saved the people from their ungodliness, and so stayed the tide of infidelity. And here is the great lesson of the moment. Skepticism is extinguished by revival fires. Infidelity, no matter how learned, logical, or scientific, cannot flourish when the people are saved from their sins, reformed in their morals, and made pure and triumphant in life and death by the power of the gospel. The grand, convincing, unanswerable argument is the argument of a present salvation. In order to realize these results, two things are necessary:

1. The divine influence must be brought on the hearts of men, in answer to the prayer of faith, in such measure that they will be convinced of their sinfulness, wretchedness and absolutely hopeless condition out of Christ.

2. They must be led, by the personal efforts of consecrated men, to accept Jesus as their only and all-sufficient Savior.

To pray and to persuade are two mighty weapons, and both of them must be employed. Sinners never realize their condition till the church realizes their condition; and when the church does, they will, and must. Men cannot pray successfully for sinners who do not endeavor to persuade them; neither can they persuade them, for they will lack the resistless eloquence of the Holy Ghost, except they go to God in heart-breaking longings in their behalf. It is not so much logic which we need as *tender concern* for perishing souls. This will show itself in the manner as well as in the matter of our appeal; in the trembling voice, the gathering tears, the earnest look; and wherever it shows itself, it is a mighty power of evangelization. The great trouble is that the mass of impenitent men do not believe that we are in earnest in our religious life. They see our neglect of Christian duties, our worldliness, our restricted charities, our practical indifference to their souls; and they do not believe in us, nor in the God we profess to worship. Where one infidel is made by Huxley or Tyndall, by scientific tests or philosophic doubts, scores and hundreds are made by the worldliness of the church, and especially by its cold, cruel unconcern in regard to the moral condition of men. Let ministers and members earnestly endeavor to bring sinners directly to Christ, and the victories of the cross will be the confutation of disbelief, and the establishment of the truth.—*N. Y. Advocate.*

I am very much perplexed upon the whole subject of religion, and find it hard to make it a reality. I cannot make it seem that there is a God, and if there is, I know not how to accept him as a True God. I fear if some one don't help me to overcome my doubts I shall never embrace religion.

You do not think it necessary to know all about higher astronomy in order to believe that the sun will rise to-morrow. Why perplex yourself about the doctrine of the trinity? It is not at all necessary that you should settle questions regarding the *manner* of God's existence in order to trust him. The kingdom of heaven cannot be entered by the door of doubtful disputations. Dismiss these debates about whether God and the Son are one person, or two. Except a man become as a little child in simplicity and truthfulness he cannot see the kingdom of heaven. God is a Father. Lay hold of that comforting truth with what grasp you can. You may not be able to comprehend an Infinite Father, but you can trust him and rejoice in him. He will not quarrel with you because you cannot believe this or that about his nature if only you will believe in his tender loving-kindness to his children.

Hearing and Doing.

Hearing is one thing and doing is quite another. Thousands attend church every Lord's day and give attention by hearing the gospel, but comparatively few do what the Lord has commanded. A very intelligent lady remarked in my hearing a few days since that "too many professed Christians think they have done their whole duty by going to church and hearing a sermon." We must sadly confess that what the good lady said is too often true. Men go even so far as to hear and understand and believe, and yet fail to do what the Lord has commanded, and by such failure lose the reward promised to the obedient.

In many churches a preacher is employed to do the preaching, and the members think they have done their whole duty when they have patiently heard what the preacher has to say. Thousands of sinners hear, understand and possibly believe, and yet do not obey God. Such sinners are as sure of condemnation as that there is a day of judgment.

If professed Christians simply hear, understand and believe, they are not a whit better than sinners of the world who do the same thing and do no more. We must hear, and if we do not hear we must be lost. But we may hear and still be lost unless we do. To hear, understand, believe and obey is the sum of Christian duty. Thousands may have their names recorded on a church-book, may give liberally to the church, may attend church, hear, understand and believe, and yet be condemned because they have not done the will of the Lord.

The first converts to the Christian religion earnestly inquired what they must do. The great Paul also inquired of the Lord what he must do. The question is not so much, What must I hear and what must I believe? but, What must I do? The greatest number of men in this country no doubt have heard and believed, but have yet to be convinced that they must also do. The moralist expects to be saved through Christ without doing the will of God. The Universalist also hears, understands and believes that Jesus is the Christ, the Son of God, but refuses to obey him. He will not do. Thousands of professed Christians hear, know and believe, but will not do. All such professed Christians, together with moralists and Universalists, will be condemned in the judgment of the great day for not doing. The glory of the life of Christ is in the fact that "he went about doing good." "It is written in the volume of the book, Lo, I come to do thy will, O God." He that doeth the will of God abideth forever.

All that hear, understand, believe and do what God has commanded will be saved with an everlasting salvation. May God help us not only to hear, but to do his will. Hoping, loving and doing will prepare us to enjoy this life and fit us for the grand and glorious life above.—*Christian Review.*

MEN OUT OF THEIR PLACE.—There is a place for every man—his own proper place, where he ought to be. God has designed him for it, and it belongs to him and to no one else; and every man may know and find his place if he will. It must be his sincere desire to be in his place, and must go to God heartily praying, "Lord, what wilt thou have me to do? Where wilt thou have me to be?" Let him surrender his own will to God's will, and he shall make no mistake.

And it is a most blessed thing to be in one's own place. There, one is most happy—more happy than he can be in any other place. God will be with him there. He will cheer, and strengthen, and sustain him. He may have trials; but he meets them in the path of duty, and God's grace is suffi-

cient for him. The same compassionate God was with Daniel in the den of lions, and with the three Hebrews in the burning fiery furnace, will not leave him nor forsake him. Being in his own proper place, he may go to God with confidence, and he shall be comforted and supported. He shall be joyful in all his tribulation.—*Congregationalist.*

How to Turn Out.

The Duke of Wellington always slept on an iron camp-bedstead eighteen inches wide. "When a man wants to turn over," he said, "it is time for him to turn out." The Emperor Nicholas did the same, Mr. Owen says. The principle is well enough, but I think the detail is wrong. Sleep itself is far too important to be made uncomfortable. My old friend Rossiter fixed his alarm so that, at the fore-ordained moment the bed clothes were dragged from the bed, and Rossiter lay shivering. I have myself somewhere, the drawings and specifications for a patent (which I have never applied for) which arranges a set of cams and wheelwork under the bedstead, which, at the moment appointed, lift the pillow-end six feet, and deliver the sleeper on his feet on the now horizontal foot-board. He is not apt to sleep long after that. Rossiter found another contrivance which worked better. The alarm-clock struck a match, which lighted the lamp, which boiled the water for Rossiter's shaving. If Rossiter staid in bed too long, the water boiled over upon his razor, and clean shirt, and the prayer-book his mother gave him, and Coleridge's autograph, and his open pocket-book, and all the other precious things he could put in a basin underneath when he went to bed; so he had to get up before that moment came.—*Old and New.*

After allowing yourself proper time to rest, don't leave a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study, whatever it is—take hold at once and finish it up squarely and clearly; then of the next thing, without letting any moments drop out between. It is wonderful to see how many hours these prompt people contrive to make of a day; it is as if they picked up the moments that the dawdlers lost. And if ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret. Take hold of the very first one that comes to hand, and you will find the rest all fall into file, and follow after like a company of well-drilled soldiers; and though work may be hard to meet when it changes in a squad, it is easily vanquished if you can bring it into line.

DON'T BE TOO CRITICAL.—Whatever you do, never set up for a critic. We don't mean a newspaper one, but private life, in the domestic circle, in society. It will not do any one any good, and it will do you harm—if your mind being called disagreeable. If you don't like any one's nose, or object to any one's skin, don't put your feelings into words. If any one's manners don't please you, remember your own. People are not all made to suit one taste; recollect that. Take things as you find them, unless you can alter them. Even a dinner, after it is swallowed, cannot be made any better. Continual fault-finding, continual criticism of the conduct of this one and the speech of that one, the dress of the other and the opinions of t'other, will make home the unhappiest place under the sun. If you are never pleased with any one, no one will ever be pleased with you. And if it is known that you are hard to suit, few will take pains to suit you.

The Bank of Banks.

ENORMOUS BUSINESS OF THE BANK OF ENGLAND.

The limit of the issue of the Bank of England in notes is £14,000,000. It discounts good bills to an enormous amount, and makes immense advances accordingly. It also advances on consols, India securities and railway debentures. It keeps the Government account, and pays the interest on the national debt. But the dividend it pays its share-holders has never exceeded nine per cent. per annum, while many of the joint stock banks pay twenty. It is the great reserve of unprofitable cash that occasions this, that being more than a counterbalance to the gains both of note issue and Government deposits.

Many persons in London still hold to the exploded notion that the Bank of England fixes the value of money, Hence the anxiety to learn the result of every weekly sitting. You may know the day by the crowd of respectable merchants who then assemble around the doors of the bank parlor. The session begins at twelve, and lasts usually about one hour. If prolonged beyond half-past one, the Stock Exchange and the money market become excited, under the idea that some change of importance is being discussed. It has been said, and not without a basis of truth, that, if the Bank of England directors were to sit four hours, there would be a panic in London.

THE BANK DIRECTORS.

The position of the directors of the Bank of England is singular. On one side public opinion demands a large reserve. It is not only a resource when a panic arises, but a safeguard against its arising. On the other side, the share-holders, who want a good dividend, press the directors exactly the reverse way. The more money lying, the less the dividend; why not put it to use? In 1846 the bank's dividend was 7 per cent., and the price of its stock 212; the last dividend was 9 per cent., and the stock is 232. Over against that, the London and Westminster joint stock bank pays 20 per cent., and its shares have risen from 27 to 66.

And yet, despite the greatness of the bank reserve, the ratio of cash to credit is so enormous, and so constantly is the difference between the two increasing, that a very serious question is pressing upon the minds of the merchant magnates of London. In 1844 the liabilities of the four joint stock banks were only £10,637,000; to-day they are above £62,000,000. The private deposits in the bank were but £3,000,000; to-day they are £21,000,000. Money will not manage itself, and London has a great deal of money to manage. Can the Bank of England and the English banks of to-day do it?

THE ULTIMATE RESERVE OF ENGLAND.

The real financial condition of England stands upon the reserve which the Bank of England keeps. From the private banks their reserve is deposited in the Bank of England. From the joint stock banks it is the same. The Bank of England, therefore, holds the ultimate cash reserve of the whole country—the last reliance in case of need. It is now above £10,000,000. "It ought to be at least £15,000,000," say the alarmists. Whether they are right or wrong, the next great London panic, which sooner or later must come, will show.

For two-and-thirty years the Bank of England had temporary lodging in the old Grocers' Hall, in the Poultry. There the business was conducted, in one long room, by the directors and fifty subordinates. "In one of my late rambles," wrote Addison, 1711, "I looked into the great hall where

the bank is kept, and was not a little pleased to see the directors, secretaries and clerks, with all the other members of that wealthy corporation, ranged in their several stations, according to the parts that act in that just and regular economy." The "just and regular economy" has grown with the rapid growth of the bank in subsequent years. In 1736 it had a house of its own in a modest structure set up in Threadneedle street, and the building has been added to from time to time till its present proportions have been attained. It now gives employment to more than a thousand clerks; distributed over some two hundred offices and apartments. It has ten country branches, giving occupation to about a hundred and fifty other clerks. The governor, deputy governor, and twenty-four directors, who manage this great machinery, so manage it as by it to regulate, to a very great extent, all the commercial affairs of England, and even of every other country. The Thursday meetings in the famous Bank Parlor test and register the financial barometer of the whole world; and their decisions have vastly more influence upon the happiness and activity of men than any resolutions of the cabinet councils, or any proclamations of kings or emperors.

THE DUTIES OF THE BANK.

Four great duties are performed by the Bank of England. It has the custody of about £20,000,000 in gold coin and bullion; it manufactures and keeps in circulation about £38,000,000 in bank notes; it has the management of the National debt, now amounting to £740,000,000, and it serves as the collectinghouse and center of distribution for the country's revenue and expenditure, being some £70,000,000 a year. Each duty involves an immensity of detail, and has to be fulfilled with a nicety that can hardly be conceived.

The coin and bullion are, of course, the property of individual owners, who choose this as the safest resting-place for their wealth. The bullion sent from Australia or any other part of the world, if not required for manufacturing purposes, can, as soon as it has been purified and assayed to the sovereign standard of twenty-two carats, be either sent to the mint, there to be coined into money, or lodged in the bank. The mint returns £3, 17s 19½d for each ounce of gold handed to it; but the delay that occurs before the coinage is completed makes it cheaper to dispose of the bullion at once to the bank, which immediately pays at the rate of £3 17s 9d for each ounce deposited. The bullion so received is stowed away in bars, each weighing about 16 lbs, and worth about £800, until occasion arrives for turning it into current money. The relative amount of gold and bullion, as well as the quantity of both sorts of gold in the bank, is of course forever fluctuating; but the average of both is between £20,000,000 and £22,000,000.

MECHANICAL WEIGHING AND COUNTING.

Counting rapidly through ten hours every day, a man would be occupied for nearly three years in counting that number of sovereigns. In the bank, however, the counting is done by machine. The weight of any given number of sovereigns is known, and to count a thousand or a million is as easy as to count five. It is only necessary for accuracy in the calculation that the coin shall be of proper weight, and, as this is also, on other grounds, very necessary, every sovereign is periodically tested by a weighing-machine, which is a marvel of ingenuity and accuracy. This machine was invented by Mr. Cotton, a bank director, in 1844. It is a square brass box, at the top of which is a long trough filled with sovereigns, which drop one after another upon a balance, carefully

guarded from currents of air and everything that can vitiate the process. If the coin is correct weight, it falls into one box; if it is faulty, it is kirked into another. Since 1844 not a single error has been found in the working of this machine. Twelve of them are in constant operation at the bank, and they weigh about 50,000 gold pieces every day.

THE PAPER ISSUE.

That is the only mechanical process to which gold money is subjected at the bank, its manufacture being carried on at the mint; but paper money is all made in Threadneedle street. About 220,000 quires of paper, carefully prepared in Hampshire, are consumed each year in the printing of bank-notes, of which an exact equivalent for the gold bullion stowed away is kept in circulation, with the addition of £15,000,000 for which there is no actual gold security. That sum represents an accumulation of debts due to the bank by the government, amounting to about £11,000,000, and a sum of £4,000,000 for which the bank holds government securities. The £15,000,000 represent all the paper currency of the country, in lieu of which the bank does not issue actual coin or bullion; and the interest upon this floating money pays all the expenses of the bank, and reduces the taxation necessary to meet the national expenditure.

It was, as we have seen, mainly to relieve the State of the embarrassments caused by its debt that the Bank of England was established. The national debt, amounting to some £6,000,000 when the bank was started, has grown mightily since then. Every great war has added to it. The ten years' strife with France and Spain, ending with 1750, caused an addition of £31,500,000, and the expenses settled upon posterity by the fighting of the next seven years amounted to nearly £60,000,000. The American war prior to 1789 cost about £90,000,000, and the long and ill-managed war with France under George III. and Pitt, fruitful in domestic misery of every sort, causing starvation to the poor and poverty to the rich, increased the debt by £600,000,000. When peace was declared in 1815, it amounted to £861,000,000, and the retrenchments of more than half a century have only reduced it by a quarter. The bulk of this debt is known as consolidated stock, or consols, of which there are some 270,000 holders, for each of whom a separate account has to be kept, and interest reckoned up and paid every half year. All this business, complicated by frequent transfers, has to be conducted by the Bank of England, which receives in payment for the trouble £300 for every £1,000,000 of debt. The payment covers all losses through accident and fraud. The defalcation of Astlett cost the bank £340,000, and its losses by the frauds of Fauntleroy were still greater.

THE NATIONAL DEPOSITS.

The operations of the bank in collecting and distributing the national revenues are quite as complicated. All the receipts of tax-gatherers, and all the proceeds of custom and excise duties, and other sources of revenue, find their way into the bank; and, in return, it has to meet the demands of all the public departments for their several expenses, these demands being frequently made long before the funds to meet them have been received. In 1810 the nation's account with the bank was overdrawn some £16,000,000; and in 1814 the balance on the wrong side amounted to £30,000,000.

Being thus the banker of the nation, the Bank of England is also the banker of all other bankers, each of whom keeps an account with it, and draws from it each day so much money as is required for the day's transactions. The mighty establishment, moreover,

acts for private individuals as other bankers do. It keeps some 5000 private accounts for millionaires, merchants and shopkeepers.—*Boston Commercial Bulletin.*

Acts that Tell.

BY REV. J. L. HARRIS.

Are you a Christian? If so, improve every favorable opportunity to recommend the religion of Jesus to those with whom you associate. Are you doing this? How long have you lived by that unconverted neighbor without speaking to him about his soul? A whole year, perhaps five! If he should die suddenly, and in his sins, how would you feel when you come to stand at his coffin-side? A word from you at one of the thousand opportunities you have had might have saved him. One invitation might have brought him to the Savior, but, alas! you never gave it.

How often have you passed by that group of idle boys without noticing them? Stop and speak to them. Invite them to the Sunday-school. Take them by the hand and lead them there. Angels will rejoice at the sight. Speak a kind word to that sorrowing brother when you meet him; kind words can never die. Cast a smile upon that weary wanderer. It may keep his heart from breaking. Scatter smiles as you go, sweet smiles; they are brighter than sunshine.

It is the small things that go to make a great and grand life. The pious Dr. Bonar says: "Did a pious life consist of one or two holy deeds—some signal specimens of doing, enduring, or suffering—we might account for the failure, or reckon it small dishonor to turn back in such a conflict. But a holy life is made up of small things of the hour, and not the great things of the age. The avoidance of little evils, little inconsistencies, little weaknesses, little follies, little indiscretions, little indulgencies of self, little acts of indolence, or indecision, or slovenliness, or cowardice, little equivocations, or aberrations from high integrity, little bits of covetousness and penuriousness, little exhibitions of worldliness, and gayety, little indifferences to the feelings and wishes of others, little out-breaks of temper, selfishness or vanity; the avoidance of such little things as these goes far to make up, at least, the negative beauty of a holy life.

"And then attention to the little duties of the day and hour, in public transactions, or private dealings, or family arrangements; to little words, and looks and tones; little self-denials, and self-restraints, and self-forgetfulness; little plans of kindness, and thoughtful consideration for others—these are the active developments of a holy and useful life, the divine mosaics of which it is composed.

"And he who will acknowledge no life great save that which is made up of great things, will find little in any Bible character to admire or copy."

PEACEFUL SLEEPING AND PEACEFUL WAKING.—Rev. Dr. Adams preached a sermon well suited to these troubled times, on the text "I laid me down and slept, and awaked, for the Lord sustained me." Many there are in this season of financial trouble and distress who cannot sleep; who lie down only to be kept awake by anxious thoughts, and who are full of tossings to and fro till the dawning of the day. To all such comes the blessed Word of God, soothing their fears by making them feel that they are safe in a Father's hand. These meditations, so full of peace and comfort to those who heard them, we have thought might bring relief to other burdened hearts.

There were twenty-one suicides in Vienna in October.

Texas Christian Advocate.

GALVESTON, TEXAS, DEC. 24, 1873.

LARGEST CIRCULATION IN TEXAS!

I. G. JOHN,
J. B. WALKER, D.D. }Editors.

CONFERENCE COLLECTION.

We clip from *Zion's Herald* the following in relation to the aged, sick and worn-out preachers. Let preachers read and ponder its lesson:

This collection is made to pay a debt righteously due to the men and women who are claimants of the Preachers' Aid Society. These men and women have spent, in many instances, years in the work—laborious years—unrequited years. The present generation owes these now infirm toilers, these relics of the days that tried men's souls, a comfortable a generous support. Will they not give it cheerfully, heartily, when they know the facts? Some have lately been added to this list of most honorable claimants.

May we not imagine an anxious thought to have stirred the heart of that loved and worthy brother, as he lay breathing out his life in a distant land? He had felt a deep interest in the wants of the "worn-out" ministers, of the widowed help-mates of these self-sacrificing men. Did no prayer go up from his dying lips for another, soon to be a widow—others soon to be orphans? The church is recreant if she fails to be God's instrument in answering such petitions. Others in neighboring conferences have recently fallen—fallen in the battle-field, "their face to the foe." Shall the church militant fail to provide for the wants of those thus left? Shall she not honor that self-devotion that held nothing back, that accepted a mere support, courting hardship, sacrifice, even want, as nothing for the sake of Christ's cause? She must—she will. Some of the venerable claimants have relinquished their rightful due, that there might be more for those whose needs were greater than their own. God bless these noble men!

THE RELIGIOUS MESSENGER.—

This is the name of a contemplated new Baptist paper, to be published at Paris, Texas, under the editorial management of Elder R. C. Buckner. Price—\$2.50 per annum, in advance. It is to be a faithful exponent of Baptist principles. Success to it.

At the December meeting of the American Bible Society Managers (Norman White, Esq., in the chair) the decease of Ex-Governor Peter D. Vroom of New Jersey was noticed; four new auxiliaries were recognized, of which three are in Nebraska, and one in Connecticut; various communications indicating increased Bible distributions in distant parts were read, the most notable one of which was from Rev. Daniel McGilvary, requesting funds to print the Gospel by Matthew, in the Laos language. The Laos is a written, but not a printed language, in which consequently no portion of the Scriptures has yet been printed. The request was granted.

ATTENTION is called by Bishop Paddock, of Massachusetts, to the important agency of lay readers in the church, and he asks the clergy of his diocese to lend their hearty co-operation in seconding his efforts to increase the number and efficiency of these helpers. The subject of lay work has yet to come into more prominence in all the churches, if it is to be made the efficient force that it is capable of becoming.

CHRISTMAS.

"Glory to God in the highest!"

This is such a song as we might expect the angels to sing. From God "all blessings flow"—"all his works are done in truth," and all show forth some excellence of his all-perfect being. When earth's corner-stone was laid, to be the abode of innocence and peace, the "sons of God shouted for joy;" so, when the long-promised Redeemer was born, angels in harmony with God, and in sympathy with man, shouted, "Glory to God!" God's glory being ever first and highest in angelic minds, for God's glory is the highest well-being of his creatures.

We repeat, this is such a song as we should expect angels to sing. All the poets, from Homer to our time, have sung in lofty strains the praises of the martial heroes who have led men to strife and blood. Angels do not rejoice over such scenes of sin and woe, but over redemption and the offer of life to the dying. This song of the angels is so beautiful in itself that it seems like an attempt to brighten the sun, paint the rose, or add sweetness to the odors of the violet, to paraphrase its beauty.

In all the ages of the Christian church Christmas has been a hallowed and joyous season. How many and how tender are the domestic and social memories of Christmas time! The pleasant anticipations of childhood—the gifts and festivities—how joyous, and how free from carking cares, those pleasant times! How pleasant the gatherings of family circles around the blazing hearth and festive board!

The memory of the great and world-redeeming gift has in all ages of the church inspired the spirit of hospitality and charity. The blessed fact that Jesus became poor that we, through his poverty, might become rich, should soften and warm our hearts towards the suffering and the poor. The poor we have with us always, and we may do them good whenever we will. This season, with its kindly and grateful memories, ought to lead us to do somewhat to cheer those who need cheer and to make their humble homes bright with some gleams of Christmas joy.

How pleasant to see the abandon of the children's joy—eyes, ears and appetites taking in the pleasures the happy season brings! 'Tis enough almost to make one say, "I would I were a child again!" This may not be, but we may kindle the sunshine of their joy, and then sun ourselves in its radiant smiles.

But so long as we tabernacle here clouds will mingle with our sunshine. When Christmas time returns memory is busy with the past, and the heart inquires, "Where are the friends of long ago, whose cheerful voices and pleasant faces were the gladness and sunshine of the time? Alas! they no longer form a part of the society of earth; they have passed from earth forever. We look around, but we see them, we hear them no more among us. How unspeakably sad if the separation should be everlasting! but, God be praised! He who came at the Christmas time, and whose coming has made it forever illustrious, has gone to prepare a place for us, and all

who love him, and will receive us all to himself in the embraces of everlasting love.

But the song of the angels shall be translated into all the tongues of men, and the waves of harmony shall break in gladness on all earth's thousand shores. Temples of peace shall rise in every land and point to fairer worlds on high, and land shall echo back to land the ever-swelling, ever-blessed song—

"Glory to God in the highest!
On earth peace, good-will to men."

MEMORY IN RELIGION.

Memory is one of the most important faculties of the mind, and may be used as a great blessing or a great curse. It is an inestimable blessing when, from the great store-house of the past, it gathers inspiration for higher achievements in the future. It is a great curse when it recalls what has been done for the purpose of excusing present inactivity or lack of immediate and future enterprise. The magic wand of memory awakens in different hearts a variety of emotions. To some the past is full of the saddest recollections. The furrowed lines of anxious thought and care are deep and abiding. From the great granary of past experience they can find no medicine for future life. Such persons traverse the halls of memory like an old, care-worn man would walk the halls of some deserted castle, where ghastly spectres and visions of incarnate demons haunt the surrounding desolation. To them memory is more cruel than Egyptian bondage, and the burden of their complaining song is:

"The wearied bird blown o'er the deep
Would sooner quit its shore
Than I again would cross the gulf
That Time has brought me o'er."

Others search the annals of the past, not for grief or sorrow, but for a lazy contentment—contentment with himself, with his moral manhood, and with the little religious pittance he can claim as his own. Such men are always prating about what they have done—the money expended, the labors spent, the time given, the crosses borne—for the cause of religion, as though any service or sacrifice, however noble, could be any measure of the God that is formed within us—the "hope of glory." The Apostle Paul exhorts us to forget the past. It may be dark and full of gloom; it may be stained with crime, and marred by guilty sins; but grieving over the memory of them will not act as a panacea, nor will an ocean of tears wash away one guilty stain. Bury the past, and let it know no resurrection. Of course we are not to forget everything connected with our past history. It is impossible for the Christian to forget the time when the Spirit of God first spoke in language soft and sweet as angels' melody, "Thy sins are all forgiven." This great fact is engraven too deeply to admit of forgetfulness, and, however stormful may be the clouds which gather in our unlighted sky to-day, still, in reference to this happy hour, the soul cries out in its present deep and bitter desolation—

"Yet lovely joys
Still in the depths of memory lie,
Like night-gems in the silent blue
Of a summer's deep and brilliant sky."
But the injunction to forget is aimed

more especially at that tendency of self-satisfaction so often found in middle and old age. When their sun has crossed the meridian and the evening of life sets in, they are apt to feel that their life-work is done. This is not the Bible spirit. A man should be so active that he would "cease at once to work and live." The last thing he does—even dying—should be positive. It is by forgetting the past that we can grasp hold of the future, and in grasping the future we can seize the elements of moral grandeur. Our manhood lies not in recounting the past, but in reaching after things to come. It is by throwing forward the mind into new and undeveloped fields that it maintains freshness and vigor. It is by giving it swing that its wings grow strong to fly onward and upward. The man, however old in the service of God, who is forever brooding over the past, and chanting out in a doleful yet self-satisfactory air the victories of the days gone by, dwindles down into a hypochondriacal style of religion, and never knows anything of that "power of an endless life" which might have made his life go down as an evening sun behind a cloudless sky, lighting up the horizon with a glory that tells us the sun is shining still. The man who forgets the past, or uses it only as an incentive for future enterprise, never dies. His life sets

"As sets the morning star,
Which goes not down behind the darkened west,
Nor hides obscured among the tempests of the day,
But melts away into the light of heaven."

A small installment of Mennonite emigrants has arrived in this country and settled in Dakota Territory. They are the advance guard of a large number of co-religionists who expect to come here from the borders of the Black Sea during the next year. The importance of this emigration lies in the fact that the families composing it are generally well-to-do people, who bring with them strong religious convictions—something not to be overlooked in a settler on the frontier.

Wyoming proposes to rid herself of the reputation of being the only Territory in the Union where gambling is legalized, by sweeping out the vice with a wholesome and effective law. The Governor recommends the repeal of the gaming-license statute, but it is rather a suggestive commentary upon the Legislature to be told that it is somewhat doubtful whether it has the disposition and nerve to repeal it.

A CHICAGO daily paper notices the circumstance that a Jewish Rabbi in that city has requested to be represented in the Unitarian "Union" there. This is not the first indication of a tendency among the Hebrews to break away from their historic exclusiveness, as exchange of pupils with Unitarians has already been made by them in two or three other places.

—John Stuart once said: "I will call no being good who is not what I mean by good when applied to my fellow-men. I will not worship any such being; and if he sends me to hell for not worshipping him, to hell I will go." The principle holds just as true of the intellectual as of the moral substratum of the Godhead. If God must be comprehended to be worshipped, then for us there is no God.

METAPHYSICAL CATECHISM.—What is mind? No matter.
What is matter? Never mind.
What is the soul? It is immaterial.

ASSESSMENT PLAN.

We clip the following article on church financing from the New York Evangelist:

We suppose the main point in this modern device for supplying the pecuniary wants of the church is that of *success*. In other respects, we believe there are few who will not account it an improvement upon the pew tax. The question of success can only be settled by time. The measure is yet an experiment, but we believe that, in most cases, it has given satisfaction. Our attention has recently been called to its working in one of the important churches of the Presbytery of Chester—that of Coatesville, of which Rev. James Roberts is pastor—where, for two years, it has fully sustained the home expenses of the church, and that without resort to any "special appeals," without murmuring, and on an increased scale of liberality.

Taking hint from this success, and by a financial plan of like quiet working, the church has just renovated its edifice throughout. The improvements have been completed at an expense of \$1600, which (with the exception of a small deficiency made up, every dollar and beyond, before the re-opening) was raised by handing to the paying members of the congregation a circular, issued by the trustees, simply stating *how much*, and *for what*, means were wanting, and asking a response. The pastor from his pulpit gave his endorsement of the measure, and beyond this there was no public appeal, and no application for aid was made to persons outside of the congregation. The result is a beautiful church, with all the usual conveniences for the Sabbath-school, infant class, pastor's apartment, etc., nicely furnished, all in keeping with the fine borough in which it is located.

The envelope system is simply the best mode of carrying out the "assessment system." On this system Bishop Kavanaugh, at the late Texas Conference, made some most timely and judicious remarks. He said that the assessment plan was the most equitable of all plans; that, unless some such plan were adopted, a few generous men would be saddled with the burden of the church's running expenses; but the assessment divided the burden among all according to their "several ability," and did not, as the non-assessment plan, burden and oppress the generous few. Next, it had the merit of *interesting* all in the church and the pastor. The member of a congregation who can pay anything, and yet does not, never can feel that community of interest in the pastor, as the common possession of the church, that those feel who contribute to his support. This is an important point, and the benefits it secures ought to be availed of. Next, the assessment plan had proved the greatest success of all plans, outside of renting the pews, and in many cases better than that. More money had been raised, and with less friction and trouble, than by any other method. The better plan is to have the members of the church assess themselves; they will generally, when asked, "What can you afford to give per week towards church expenses?" answer such amounts as will in the aggregate for the year be considerable, and more than they would feel able to pay if it was imposed upon them. Few members in this country would tax themselves less than twenty-five cents per week, and yet that would be twelve dollars per

year, but, paid in weekly installments, would be so light a burden as scarcely to be felt. Many would give fifty cents per week, and others a dollar, and pay it without any sense of oppression. This voluntary and weekly assessment has the advantage and recommendation of apostolic authority. Hear it: "Now as concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week [our Sabbath] let every one of you lay by him in store as God hath prospered him."—(I Cor., xvi., 1-2.)

There are some advantages in the pew system: it puts the obligation to pay in a business shape; it is a tie of interest to the church, and gives a certain home-feeling to the family renting and occupying the pew. It has its disadvantages, and very grave disadvantages at that. There will always be found quite a number unwilling, or who think themselves unable, to rent a pew, and who, therefore, will contribute nothing towards the support of the pastor; while those who rent pews would generally pay as much by assessing themselves as they now pay in pew rent. Those who do not feel able or willing to rent a pew are apt to feel, when seated in free pews, that they are looked upon as objects of charity, which, however true, is reluctantly accepted, and so will stay away, or go elsewhere. Then, outsiders and strangers—in short, all not specially identified with the congregation—feel a hesitancy in going into a church where the seats are rented, lest they should be intruders. Unless the pastor is a man of extra attraction in the pulpit, the rented pews will reduce his congregation.

OUR UNIVERSITY.

We learn that after January next a number of pupils will be entered for a term in this institution. The attendance would have been much larger the first session only for the stringency in money matters. Many families have a removal to our place in contemplation, who will purchase permanent homes here if the figures of purchase are not placed unreasonably, and we again feel the necessity of cautioning moderation in this respect. We learn that persons who have been here prospecting complain of the "fancy figures" held up before them; and if true, we pronounce the policy suicidal. To those who have property on the market we advise them to come to their *lowest* conclusion, and make the valuation as liberal as possible. Too high prices will drive a very desirable population from us, and in the end our property will decrease in value. Give this subject due consideration, and act with discretion.

We take the above from the *Record*, published at Georgetown. We are pleased to hear of the hopeful prospects of the University. It has, in our judgment, a great future. We think the remarks of the *Record* in relation to the prices asked for property most judicious. High prices will prevent the growth of population. We hope the suggestion of the *Record* will be heeded.

—The champion immerger is a preacher of the Disciples of Christ, who was recently seen to immerse 143 persons in the Mississippi river in less than an hour.

APPOINTMENTS OF TEXAS CONFERENCE.

GALVESTON DISTRICT.

I. G. John, P. E., and Editor Texas Christian Advocate.
St. Johns church—J. B. Walker, and Associate Editor TEXAS CHRISTIAN ADVOCATE.
St. James Church—R. T. Nabors.
Bay mission—To be supplied.
Shearn's chapel—To be supplied.
Washington Street and Chapmanville—To be supplied by F. T. Mitchell.
City Mills and Harrisburg—B. T. Kavanaugh.
Hempstead and Kirby's chapel—J. T. Williamson.
Spring Creek circuit—To be supplied by J. H. Mims.
Richmond and Eagle Lake—R. C. Compton.
Columbia and Brazoria—F. C. Wilkes.
Matagorda—M. C. Field.
Velasco—To be supplied by P. E. Nicholson.

AUSTIN DISTRICT.

C. J. Lane, P. E.
Austin station—H. V. Philpott.
Mission to the Swedes—To be supplied.
Austin mission—J. W. Whipple.
Austin circuit—R. W. Kavanaugh.
Bastrop circuit—J. C. Huckabee.
Winchester circuit—Daniel Morgan.
Oso circuit—Samuel A. Whipple.
Cedar Creek circuit—L. Ercanbrack.
Lagrange circuit—A. L. P. Green.
Fayetteville circuit—R. W. Kennon.
Navidad circuit—To be supplied.
Columbus and Osage—P. W. Archer.
Bastrop and Hill's Prairie—F. L. Allen.

CHAPPELL HILL DISTRICT.

H. S. Thrall, P. E.
Chappell Hill—Orcenith Fisher.
Brenham—B. D. Dashiell.
Brenham mission—A. G. Beaumont.
Independence—Walter S. South.
San Felipe—Thos. Whitworth.
Burton—W. G. Nelms.
Caldwell—J. L. Lemons.
Lexington—Jonathan Burford.
Giddings mission—To be supplied by J. T. Talley.
Birch Creek mission—To be supplied by A. C. Delaplain.

HUNTSVILLE DISTRICT.

T. B. Buckingham, P. E.
Huntsville—P. C. Archer.
Cold Springs—To be supplied.
Willis—G. S. Sandel.
Caney Creek mission—To be supplied.
Trinity circuit—To be supplied.
Prairie Plains—C. L. Farrington.
Anderson—U. C. Spencer, and one to be supplied.
Navasota—J. M. Wesson.
Bryan—S. C. Littlepage, and E. H. Holbrook, supernumerary.
Bryan circuit—A. W. Smith, and S. J. Graves, supernumerary.
Zion—J. A. Light.
Madisonville—John S. Clower.
F. A. Mood, Regent of Texas University.
E. D. Pitts, President of Chappell Hill Female College.
A. G. Stacy, President of Austin Female College.

HOUSTON GERMAN MISSION DISTRICT.

John A. Pauley, P. E.
Galveston mission—Herman Ebers.
Houston station—John Pruenzing.
Bellville mission—August Scheurich.
Industry mission—Wm. Knolle, supply.
Bastrop mission—John C. Kopp, and J. Albright, supernumerary.
Houston and Cypress mission—Jno. A. Rabe.

NEW BRAUNFELS GERMAN MISSION DISTRICT.

F. Vordenbaumen, P. E.
New Fountain mission—John A. Schaper.
Fredericksburg mission—J. Kern.
Llano mission—C. A. Grote.
Yorktown mission—To be supplied.
New Braunfels and Elm Creek mission—Jacob Bader and John F. Vohlschlegel.
August Engel, _____.
SUPERANNATED.
R. Alexander, J. M. Turner, J. G. Johnson, F. W. Blake, J. H. Davidson, A. B. F. Kerr, F. A. McShan, Wm. C. Lewis.

VISITING COMMITTEES.

Texas University—H. V. Philpott, J. W. Whipple, B. D. Dashiell.
Soule Institute—O. Fisher, S. C. Littlepage, T. Whitworth.
Chappell Hill Female College—H. S. Thrall, W. G. Nelms, I. G. John.
Andrew Female College—T. B. Buckingham, Jas. M. Wesson, U. C. Spencer.
Austin Female College—C. J. Lane, L. Ercanbrack, J. C. Huckabee.

DELEGATES TO GENERAL CONFERENCE.

Clerical—R. Alexander, I. G. John, H. V. Philpott. Reserves—F. A. Mood, J. M. Wesson.
Lay—Rev. J. H. Stone, J. D. Thomas, L. W. Moore. Reserves—W. B. Norris, S. S. Munger, J. D. Giddings.
Next session of the conference will be held at Houston.

The Historical Church.

This is an enterprise originated by Mr. Harrison Owen, in which he proposes to build a house 50x80 feet, in Robertson county, Texas, to be styled "The Historical Church." In this Mr. Owen designs placing the photograph likenesses of all the Texas veterans, also the photographs of all the civil and military officers of the Texas Republic. The friends of deceased veterans and all those surviving will please furnish Mr. H. Owen, Englewood, Texas, photographs, who will have them neatly framed at his earliest convenience.

Col. Ashbel Smith is requested to aid in procuring contributions and photographs for this purpose. Photographs of contributors to the Historical Church will be incorporated, if desired.

Much of the material for the building is now on the grounds, and the foundation will be early laid. Mr. Owen highly commends the liberality of the citizens of Englewood towards the enterprise, and also that of Mr. Powers, of Galveston.

Any newspaper in or out of Texas favoring the success of the Historical Church of Texas, will please copy.

H. M. GLASS.
OWENSVILLE, Dec. 10, 1873.

MR. EDITOR—Please notice as a local item, that F. M. Smith, of Rockport, paid to H. G. Horton the sum of \$25 for the Mexican Mission, and that the citizens of Rockport paid the past year, all told, the sum of \$124.60 for missions; also \$18.50 conference collection, and that one month before the close of the year, they gave the Methodist pastor a beautiful horse, saddle and bridle, besides supporting the preacher and building a parsonage. Great credit is due Messrs. J. M. and T. H. Mathis. H. G. H.

THE programme of the Catholic bishops for the future education of Ireland proposes to make the Dublin Catholic University the center of the Irish educational system. The plan embraces the use or abuse of the Catholic political influence in no small measure.

The Sunday-School.

Questioning a Bible-Class.

The interest of a Bible-class very largely depends upon the questions asked. This may be said of all the classes of a Sabbath-school, but perhaps it is more especially true of those who are composed of adults. The legitimate interest, in the instruction of the Bible-class, depends upon the clearness and distinction with which the truth contained in the lesson is unfolded. Especially it depends upon the forcible presentation of those phrases of truth which do not lie upon the surface, and which in consequence are new and fresh as they are developed in the class. It is important that these truths should be brought to light, and that it should be done in such a manner as to fix the attention of the pupils. But the interest awakened in their minds will be essentially in proportion to the exertion which they make in grasping the truth presented. There is much greater interest in discovering a truth for ourselves than in receiving it from the lips of a teacher. The best thing that a teacher can do for his pupils is to assist them to discover the truth for themselves. And the most effective method of accomplishing this is by questioning. He should ask such questions on the more obscure points of the lesson as are adapted to fix their attention to the subject, and stimulate their minds to an earnest search for the truth. In this manner he excites their interest and impresses the instruction of the text.

In a Bible-class, especially, questions should be asked by both teachers and pupils. In this manner both may contribute to the interest and profit of the exercises. Hence both should come to the class prepared.

In his Sunday-school address before the Alliance, Dr. Newton, of Philadelphia, urged the importance of our institution, upon these five distinct grounds: 1. The religious instruction of the young. 2. As affording a practical expression of love to Jesus. 3. Because of the opportunity of giving employment to the working members of the church. 4. As a practical motive to the diligent study of the Word of God. 5. In aiding to develop the highest type of Christian character in the membership of the church. And the sentiment was applauded, that if we would see a race of Christians raised up, in whose characters intelligence, liberality, consecration, and catholicity should be largely developed, there is no better way than by the general adoption and faithful use of the agency of Sunday-schools.—*Sunday-School Times.*

NEW METHODS.—Let us not be afraid of new methods, but recognize a distinction between methods evolved from mature experience and reflection, and fanciful expedients. Startling and transient efforts should be avoided. There should be systems, simple and direct, having for their objects the gathering in, the instruction and salvation of our youth. The means and the end should be in full harmony. There is much that is cheap and trashy to be purged from this great movement, and many solid improvements to be introduced. But there must be less desire for the aggregation of members and the applause of the world, and more self-abnegation and directness of plan and aim on the part of officers.—*H. B. Scammel.*

We are all brought nearer to Christ through childhood. Dr. Arnold used to say that no one could continue long in a healthy religious state unless his heart was kept tender by mingling with children, or by frequent intercourse with the poor and the suffering.

The Sunday-School of the Future.

Mrs. Mumford, wife of the editor of the *Christian Register*, contributes a paper to the *Religious Magazine*, upon the "Sunday-school of the future," which is thoughtful, progressive, and suggestive. She says: "We must have better qualified teachers—if possible, teachers foreordained of God for the work, who are desirous of preparing themselves as thoroughly in their way as the student of divinity prepares himself for the ministry. There are some very worthy people, who, from long habits of association, like to be connected with the Sunday-school. They may be very humble Christians, who would be glad to help in this vineyard of the Lord, but who lack a skillful handling of implements. * * * They may go on in the same groove of question-books and answers, so long as the machinery is in motion, but run down entirely if left to their own devices—in short, who lack that divine unction which is a gift from God."

This suggestive incident is told: "A lady said to me the other day, herself the daughter of a clergyman, the granddaughter of a clergyman, and a most successful teacher in one of our New England academies: 'I have been trying to teach in the Sunday-school this year a class of girls about fourteen years of age. I have come to the conclusion that my time and theirs was entirely thrown away. I couldn't get them to open their lips in response to any question I might ask them. I believe the Sunday-school, as it has been, and is, is a failure. I don't remember one thing I ever learned in the Sunday-school. The indirect influence, I believe, was good; but, directly, I can recall nothing that I learned there.'" This is an extreme case, but may set many minds "a thinking."

It is said of the Sunday-school connected with Dr. Crosby's church, that no such thing as a "revival" ever takes place in it. Dr. Crosby, it is asserted, does not believe in revivals as such. Conversions are constantly taking place; every communion, without exception, is an occasion for the admission of scholars into the church, but no special spasmodic effort is made to bring about a "revival." The pastor holds a children's service each Sabbath, for which he makes the same formal and careful preparation that distinguishes his other pulpit ministrations. He is heart and soul identified with the Sabbath-school, and is a most conscientious pastor of the young. His school is a remarkable one for its thoroughness and effectiveness—perfect preparation for the lesson apparently being the main feature of it.—*Nat. S. S. Teacher.*

THE SUNDAY-SCHOOL.—We extract the following from the report of Committee on Sunday-schools, Memphis Conference:

The present age is one of great activity. It is characterized by great movements in both church and state. Among the great enterprises of the nineteenth century we place the Sunday-school. It has evoked the highest talent of the church. It has given a place to every one desiring to work for the Master. It has imparted to childhood and youth a new interest in the eyes of the world. It has enlarged the field of sacred song, engaging thousands of infant voices in proclaiming "Hosanna to Him that cometh in the name of the Lord!" It has actually created a literature peculiarly its own, and offered it in attractive volumes and delightful periodicals to the children of the church. It has prepared the way for the utterances of the pulpit, and is therefore the harbinger of the gospel of the grace of God. It has developed a talent for teaching religious truth in the *laity* at

once remarkable and wide-spread. It has been aptly represented as the nursing mother of the church, giving to it some of the most valuable ministers and members. It has brought together the different denominations of Christians in conventions, and pledged them to the ethical unity of doing good and more cordially to the blessed hope of immortality.

What For?

A gentleman came into our Sunday-school not long ago and said to the children:

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

"The first question is: Who made you?"

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

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

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

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

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

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

THE MODEL SABBATH-SCHOOL TEACHER.—A person to whom such an appellation may be justly applied is an exemplary Christian—sets a good example at all times to all—loves his scholars sincerely—is deeply concerned in the salvation of their souls—prays much for their conversion—makes all possible efforts to lead them to Jesus—is well acquainted with the Bible—has a peculiar tact to quote parallel passages correctly, proves the doctrines of Christianity by quoting and properly applying scriptures—does all this in a very plain or simple way, so that he is easily understood. He is without any affectation, wears a pleasant countenance, shuns both harshness and levity, is always at his post, meets the scholars with love and joy, being prompted by the love of Jesus in the heart, shakes hands with the scholars, if practicable, when meeting them on the street or at school, and always has a pleasant word ready for any one. He is impartial and strictly just, so that all get their due share of friendly reproof and friendly words and smiles. He is modest, submissive to superiors in office, but not timid, and as far as competent, willing to teach wherever needed.

AN INCIDENT.—I have one incident which has written its lesson indelibly upon my heart. At the age of a little over four years, one of my little girls was converted to God, and from that time she loved the Savior, and endeavored, with childlike simplicity, to follow his commands. A little after six years she was taken sick; she thought she was going to die; her experience was as bright and clear as the experience of a half century. We could not give her up; we could not realize that death was among us, that so fair a flower

could fade so early. Yet she felt and realized it. While watching by her bedside, suddenly we heard a voice breaking forth clear and distinct—

"There is a happy land
Far, far away,"

and she sang through the verse; then, turning to her mother, she said she wanted to say the Lord's Prayer, clasped her little hands, looked to heaven and died. Oh, what true Christian ever died more gloriously, or loved the Savior more! Brethren, let us not be afraid of the conversion of the children; bring your influence to bear upon them everywhere; do not be satisfied, and do not let their teachers have any quiet, until you see the children in your Sunday-schools brought to Christ and enfolded in the church.—*Bishop Clark.*

That Kiss of My Mother.

George Brown wanted to go somewhere, and his mother was not willing. He tried to argue the matter. When that would not do, instead of saying, "I should really like to go, but if you can not give your consent, dear mother, I will try to be content to stay," he spoke roughly, and went off, slamming the door behind him.

Too many boys do so. George was fourteen, and with his fourteen years' experience of one of the best of mothers, one would have thought better of him. "But he was only a boy. What can you expect of boys?" So say some people.

Stop, hear more! That night George found thorns in his pillow. He could not fix it any way to go to sleep on. He turned and tossed, and he shook and patted it; but not a wink of sleep for him. The thorns kept pricking. They were the angry words he spoke to his mother. "My dear mother, who deserves nothing but kindness, and love, and obedience from me," he said to himself; "I never do enough for her, yet how have I behaved, her eldest son! How tenderly she nursed me through that fever!"

These unhappy thoughts quite overcame him. He would ask her to forgive him in the morning. But suppose something should happen before morning? He would ask her now—to-night—this moment. George crept out of bed, and went softly to his mother's room.

"George," she said, "is that you? Are you sick?" For mothers, you know, seem to sleep with one eye and ear open, especially when the fathers are away, as George's father was.

"Dear mother," he said, kneeling at her bedside, "I could not sleep for thinking of my rude words to you. Forgive me, mother, my dear mother, and may God help me never to behave so again!"

She clasped the penitent boy in her arms and kissed his warm cheek. George is a big man now, but he says that was the sweetest moment of his life. His strong, healthy, impetuous nature became tempered by a gentleness of spirit. It softened its roughness, sweetened his temper, and helped him on to a true and noble Christian manhood.

Boys are sometimes ashamed to act out their best feelings. O, if they only knew what a loss it is to them not to do so!—*Mother's Magazine.*

All might not agree as to the true ideal of the Sunday-school, but the conception of a speaker in a recent convention comes near it. He would have the school ultimately become "a sacred service for the study of scripture truth, attended both by church and congregation, and regarded as co-ordinate with the other services of the day; a worship in study, as the other services are a worship in the preaching of the Word, in prayer and praise."

Have you prepared your lesson for the coming Sunday?

Boys and Girls.

The Transplanted Lily.

Donald, the gardener, was transplanting lilies. They had grown so thick in the bed that the delicate spray of pure white blossoms could hardly be seen amid the broad green leaves. So the gardener had made a new bed for them in a cool, half-shaded place, such as the modest lilies of the valley love the best, and now he was carefully taking a part of them to their new home.

Little May was watching him with great interest, and following him from one place to another, chattering, in her sweep, lisping way, of this and that.

"Why do you move the sweet lilies, Donald?" asked she.

"That they may grow better," answered the gardener; and, as he looked down at the little girl to answer her, she saw that tears were in his eyes.

"What makes you cry, Donald?" asked she; "is the sun in your eyes?"

"No, dear," said he. "I was thinking of a sweet lily of mine that was transplanted long ago."

"Was it put in a better place?" asked the child.

"O yes," answered the gardener, "a far better place. It was carried to a garden where it would have the best of care; where the fierce sun would never wither it; where the storms would never beat upon its tender form; where nothing that could hurt or destroy it could ever enter within the gates."

"How nice!" answered little May; "how glad you must be that your lovely lily is safe!"

"So I am glad!" answered the gardener.

"Then why did the tears come?" asked the child.

"Because, my little one," said he, "I miss my sweet lily so much—my home is sad and desolate without it."

"But shall you not see it again some time?" asked little May.

"If it pleases God," said the gardener, reverently baring his head and looking up. "My lily is blooming for me in heaven."—*Little Star.*

Johnny and the Angels.

In a beautiful village there was a charming cottage covered with woodbine and honeysuckles all in bloom. A little troop of children might have been seen coming out of the door on a bright sunny morning. Their faces seemed as happy as the robins and humming-birds that filled the groves with music, and there were many other birds of such gay feathers and lovely song that they seemed half way between the flowers and the angels.

Among the happy faces and light, innocent hearts, there was one sweet boy, whom his mother dearly loved. Strangers used to turn and look upon his sunny eyes and dimpled cheeks, but he loved everybody because everybody loved him, and never once thought of his beauty. His mother one day found a call to visit the city, and after dinner she kissed each darling, and left them in care of their kind aunt.

Her friends delayed her return until the sun had gone down, and the birds and fowls had gone to rest in the trees, and the children to their trundle-bed. But their little hearts, so full of play and fun, were for the first time left to go to sleep without their dear ma's good-night kiss. Little Susie could not see why ma should stay when it was dark. Little Emma didn't think Aunt Margaret knew how to put them to sleep.

After prattling about many things, their little peepers would not stay "buttoned," as little Johnny calls sleep. Susan began to fret and shed a few tears. Her brother heard her sobbing, and tried to soothe his little

sister. "Ma will be home soon, and Aunt Margaret is in the next room, and she will watch till ma comes home." But the little weeper, the longer she sobbed the worse she felt.

Her brother lost his patience. "Why, Susy, do you cry? Don't you have Emma and Aunt Margaret? and you have Johnny and the angels." This little boy had faith in the holy angels. I don't know where he learned it, but the Bible says, "The angels of the Lord encampeth round about them that fear him."

This boy's noble heart had no fear of any harm from any evil beings. This illustrated the Savior's words on the new birth, when he took a child and preached a great sermon from a very young text. The minds of Christ and of this dear boy were free from fear. "Perfect love casteth out fear." *N. Y. Christian Advocate.*

A Little Girl's Answer.

The king of Prussia, while visiting a village in his land, was welcomed by the school children of the place. After their speaker had made a speech for them, he thanked them. Then, taking an orange from a plate, he asked:

"To what kingdom does this belong?"

"To the vegetable kingdom, sire," replied a little girl.

The king took a gold coin from his pocket, and, holding it up, asked:

"And to what kingdom does this belong?"

"To the mineral kingdom," said the little girl.

"And to what kingdom do I belong, then?" asked the king.

The little girl colored deeply; for she did not like to say, "the animal kingdom," as he thought she would, lest his Majesty should be offended. Just then it flashed into her mind that "God made man in his image," and, looking up with a brightening eye, she said:

"To God's kingdom, sire."

The king was moved. A tear stood in his eye. He placed his hand on the child's head, and said, most devoutly:

"God grant that I may be accounted worthy of that kingdom."

Thus did the words of a child move the heart of a king. Little children, learn from this that even your words may do both good and harm. A pert word from a child may wound the heart of another; a loving one may make it glad. My little children, let your words be kind, true, and right.—*Western Advocate.*

The Bees' Nest.

BY F. HAMILTON.

A whole afternoon together! It seemed to Bessie and May that the time stretched out forever, as they thought of it—all the hours from now until the sun should hide behind the distant hills, and the long shadows creep, purple and brown, from the valley below.

"I know the nicest place, Bess!" and May's eyes sparkled as she threw her arm around her little friend. "And my mother lets me go there jes' as often as I please. We'll get our dolls and take 'em, too. It's a regular little playhouse, and it's up in the woods behind the barn."

"Oh! that's splendid!" said city Bess. "Let's hurry and go. I do so love the woods. Don't you?"

"Yes, when the bugs ain't there. But I guess they'll be calling to-day, it's so pleasant, you know; and they ain't no snakes there at all!"

As they tramped through the short, crisp stubble toward the woods, each with her precious sawdust baby in her arms, their little tongues were in continual motion, and the sharp eyes saw everything that made Nature and the

country scene beautiful. The shade of the tall trees was very acceptable, and as they climbed the rail fence and sprang down on the other side to ramble through the aisles of the fragrant woods, their pleasure seemed complete.

"Here's the place, Bess!" and running quickly forward, May cast herself at the foot of a mighty pine tree, whose gnarled and twisted roots formed a cozy seat for the little ones. "Come, they's room for two."

The boys were away from home, and nothing troubled the children in their chosen retreat. They played "house," and "making calls," and "going on a journey;" and the bushy-tailed squirrel, who lived in the beech, next door, chattered with glee in answer to their merry shouts, and frisked about as wildly as they. The afternoon was a perfect one, warm and bright as September ever gives; and the girls enjoyed it with all that keen appreciation that childhood ever has of the good and beautiful.

The hours fled by, and the long lances of the western sun began to pierce the thickets all around, when May suddenly exclaimed:

"Oh! Bess, I know where they's a wild honey-bees' nest, and it's in the ground, too. We'll be jes' in time to see 'em come home now, if we hurry. Come on; it's lots o' fun."

Now "honey-bees," as the little girl called them, had always been objects of terror to Bess, whose city life had never given her the chance to make a close acquaintance with the little things, and she hesitated, with the question:

"Won't they sting?"

"Oh, no. We don't go near enough. Sides, they can't never sting, if they want to, I guess." And so out of the woods and across the pasture-lot, to a distant corner of the stubble-field, the little feet ran, their owners all the time chattering of the wonderful honey-bees that lived in the ground.

"Here we are. Let's sit down. That's where they is, right down there where it looks kinder burnt. They'll be some along in a—oh! there's one." And with admiring eyes they watched the little golden-winged insect that came slowly humming along and dove into the "burnt" place on the hillside below. For the ground was quite steep where the nest was, and the girls could see all around it.

"How quick they are!" said Bess. "Ain't it funny! Oh! see, see! There's one different from all the rest, and they follow it! What makes 'em?" And she pointed to quite a swarm, that seemed to move slowly round and round one special bee, who sailed gently through the evening air.

"That's the queen bee, I think," answered May. "You know all bees in hives have a queen; and it's jes' the same with wild bees too, I guess. She don't work, but lays eggs; and all the rest make honey for her to eat, and take care of her. Ain't it nice as can be?"

"Yes, ma'm!" said Bess, decidedly, as she rose to her feet, and drew a little nearer the edge of the hill, to watch the beautiful queen. A little nearer, when suddenly her foot slipped, and she fell, rolling over and over across the nest, and directly through the buzzing swarm of bees, which broke upon the instant, the angry insects following and clinging to her in numbers, stinging hands and face to a most terrible pain.

May stood with open mouth and eyes, hardly comprehending what had taken place. She uttered only one cry as Bess fell; but, when her screams came ringing up to her through the twilight from the bottom of the hill, she waited no longer, but rushed wildly downward, braving bees and all to rescue her little friend.

Reaching her side, stung almost to crying herself, May seized Bessie's

hand, pulled her from the ground, and with the words "Run! run for the brook!" they started off across the field, toward the little stream which rippled quietly along at its further edge. The bees followed on; but the little ones ran rapidly, and, reaching the water, tumbled headlong in, ducking face and hands again and again, until their vengeful pursuers were driven away, and they were safe at last. Then both began to cry heartily as the pain grew more and more severe.

And what looking girls they were! Poor Bess was stung in more than forty places, and even May was but little better. Wet, cold, and smarting, they dragged themselves across the silent fields toward home. Mother received them at the door, and gazed with astonishment and dismay at the swollen, tear-stained faces; but quickly applied a soothing remedy, which somewhat quieted the burn and allowed the little girls to stifle their sobs and tell their story.

"And, mamma, Bess didn't mean to at all! Don't you think 'twas awful wicked of the bees to act so?" asked May.

"Perhaps it was, my dear," answered the gentle mother. "But one must be very careful. You will in the future, Bess, I am sure."

"Yes'm," whispered the puffed up little lips of Bess. "Yes'm, always, if they's stinging bees."

Stand Fast.

It is a hard thing for a boy or a young man to hold steadily on the right way when all around him are going in the other. It may seem to be useless, except as a trial of his own principles, for him to stand fast in the hour of temptation; but a silent influence goes out from such an example more powerful than that of many sermons.

A young man in the army used often to be urged to drink, but always answered, "No," firmly yet civilly. This irritated some, and provoked others to ridicule, and once he was asked to give a reason for such "unsoldierly conduct."

"Because I promised my father and mother that I would never taste a drop of liquor," he answered. After this they redoubled their attack, striving by all their arts to induce him to break his resolution, but in vain. The persecution he endured was most trying, but he had his reward. One by one his messmates began quietly to follow his example. Oaths were not so common, cards were thrown aside, and at least half of them seemed wholly changed in their outward deportment. Many, no doubt, were well-trained youths at home, who had been led astray by evil example; and now this consistent Christian example had awakened and led them back.

Every time you stand firm in the midst of temptation, you do good to others, as well as yourself. Every time you yield to what you know is wrong, you do a great evil to those who entice you to sin. Even "a child is known by his doings, whether his work be pure and whether it be right." Even a child can exert an influence that may result in the saving of a precious life and soul from ruin.—*Youth's Temperance Banner.*

A three-year-old nephew of a friend of ours had just finished his usual prayer at his mother's knee, when she said: "Now, Willie, pray for your grandfather and grandmother."

He did as directed.

"Now for your aunts and uncles; and now for all your cousins."

His petition went up singly for each class.

"And now, Willie, pray for all the world," said his mother.

Wearied out, perhaps, he immediately exclaimed: "Ma, it is as much as I can do to pray for my own 'lations."

NEWS OF THE WEEK.

DOMESTIC.

Texas News.

We take the following specials from the News:

SAN ANTONIO, Dec. 15.—During the night of the 1st instant Mr. James H. Wills, who delivered freight at Fort McKavitt, from Denison, was encamped with four wagons a few miles from the fort; thinking himself to be enough, he kept no watch over his safe animals. Early in the morning he searched for them, but to no purpose. They were undoubtedly stolen by Indians.

On the 5th instant, the body of J. F. Miller, of Arizona, killed by Indians, was found near Camp Charlotte. He and another man named Chuen were on their way from Weatherford to Arizona. The latter escaped unhurt.

Many other Indian rumors are afloat, and confirmations will be promptly reported.

[SECOND DISPATCH.]

SAN ANTONIO, Dec. 15.—Fort Clark advices by last night's mail report that Capt. Hudson, of the Fourth Cavalry, with thirty men, pursued the Indians who have lately depredated in the lower part of Nueces county, and found them in the west fork of Nueces river. He attacked them, numbering forty, killed nine that were left on the field, wounded several, and captured eighty-three horses.

The weather is clear and cold.

Fire Company No. 1 have received their steam fire engine, and gave her first washing, to the pleasure and content of all San Antonio. She is a beautiful piece of workmanship, and as serviceable as good. She threw two solid streams of water, through 1½ and 1¾ inch nozzles, to at least two hundred feet. Then put on one thousand feet of hose, and shoved water through it.

[THIRD DISPATCH.]

SAN ANTONIO, Dec. 15.—Fort Griffin advices of the 8th give the following particulars: Lieut. Turner, of Tenth Cavalry, at the request of citizens, left his post on the 3d instant, with a constable and troops, to assist in capturing a gang of horse and cattle thieves, who had been infesting this neighborhood for some time, stealing and terrorizing to a fearful extent. On the 4th they surprised one squad of the thieves, who refused to surrender and showed fight. At the request of the constable holding a warrant for the arrest, they were fired upon and four killed. After this another party of four men were captured, but in attempting to escape were all killed, making eight shot in all.

Lieut. Turner left on the 5th with another detail and constable, holding a fresh supply of warrants of arrest. It is thought that many depredations, credited to the Quahadas, Comanches and Kiowas, were committed by these desperadoes.

Fort Clark dates of the 7th bring the intelligence that General Hatch, Fourth Cavalry, commanding at Fort Clark, having been informed that a large band of Comanches were operating on the lower Nueces, sent out different detachment to intercept them. One, composed of Lieut. Hudson, of the Fourth Cavalry, and forty men struck them on the west fork of the Nueces on the 10th. There were thirty-five Comanches, of whom he killed nine warriors, whose bodies were left on the field; also wounded a number of others. The detail captured eighty-one horses. Casualties—one soldier wounded in the leg, three horses killed and one wounded.

Miscellaneous.

WASHINGTON, Dec. 14.—There is at present a general indisposition among members of Congress to increase

taxation. It will not be done unless the necessity can be clearly shown.

The recommendation of the Secretary of the Treasury in a recent letter to Dawes will be discussed by the Committee on Ways and Means at their meeting to-morrow. Several members of the committee said to-day that there would be no hasty action upon the subject. The Treasury department is somewhat pressed for money, not only by the falling off in the revenues, but by the extraordinary appropriation of four or five million dollars for naval purposes, and the early approach of the redemption of the twenty million loan of 1850, a bill in relation to which is now pending between the two Houses of Congress. Over two-thirds of this loan are in coupon bonds, which some of the holders are desirous of exchanging for five per cent. bonds of the funded loan.

The Senate has set apart to-morrow for the discussion of the subject of the financial question.

BOSTON, Dec. 15.—The last hours of Prof. Agassiz were apparently passed in unconsciousness. At two o'clock Sunday evening, he had an attack similar to the one experienced before a suspension of respiration, which continued about half a minute. The attack was accompanied by other indications of dissolution. These were succeeded by unnaturally rapid breathing, which continued to grow fainter with departing vigor. The patient lay upon his side, and beyond an occasional convulsive movement of the limbs, there were no signs that he suffered pain, and the finale was scarcely perceptible.

NEW YORK, Dec. 15.—Stocks to-day attained the highest rates since the panic. The Illinois State Grange has declared for the Civil Service; Reform better banking laws; the building of railroads and canals at the government's expense; and legislative restraints on railroad and canal companies.

WASHINGTON, Dec. 15.—In the Senate the Committee on Privileges and Elections stood: For admitting Pinchback, as having the *prima facie* right to a seat in the Senate—Morton, Logan, Anthony, Mitchell; against admitting him—Carpenter, Alcorn, Hamilton, Saulsbury (Sumner being absent). A long and exciting debate is expected.

PHILADELPHIA, Dec. 16.—The majority for the new Constitution is estimated at \$150,000.

BOSTON, Dec. 16.—A meeting of New England patentees and owners of patents was held in this city to-day, for the purpose of forming an association to promote uniformity of action, and as an auxiliary to the International Congress to be held in Washington, on January 15th.

WASHINGTON, Dec. 17.—Several witnesses were examined by the Senate Judiciary Committee to-day in continuing the investigation of Mr. Williams' nomination for Chief Justice. Yesterday a statement of some of the charges made against him was submitted to him in writing, and as most of them related to his official action as Attorney General, he replied with the records of his office to-day to the Committee of Inquiry how the contingent fund of his office has been spent in large sums. Of these some were used in the Southern States before the Presidential election.

WASHINGTON, Dec. 17.—Wilson, of Indiana, from the Judiciary Committee, reported a resolution authorizing that committee to send for persons and papers in the inquiry as to the official conduct of Judge Busted, of Alabama, and a resolution instructing that committee to inquire into and report whether Judge Durell, of Louisiana, should be impeached for high crimes and misdemeanors, with power to send for persons and papers. Adopted.

Comptroller Green says that the city is about losing \$19,000,000 from defective assessment laws.

ATLANTA, Dec. 17.—At the municipal election held to-day at Stone Mountain, the mayor and council pledged to grant no liquor licenses. They were elected a by handsome majority. The election was warmly contested on both sides.

BOSTON, Dec. 17.—The Centennial Tea Party was largely attended. Joseph Quincy presided, and R. C. Winthrop made the address.

WASHINGTON, Dec. 17.—Senate.—The proceedings this morning show little probability of the passage of the bankrupt repeal before the holidays.

Fenton is speaking on finances. This chokes off the Louisiana question to-day.

In the Senate to-day, Razy, reporting a private Bill from the Committee on Indian Affairs, took occasion to severely criticize the administration of Indian affairs, and pronounced the whole legislation a farce from beginning to end.

House.—The bill increasing the number of enlisted men in the navy to 10,000 was reported, but Sherman opposing the bill it went over.

There was a long debate on the House bill to repeal the bankrupt law. Edmunds moved its reference to the Judiciary Committee; he was satisfied of the impolicy of an absolute repeal of the bill, but thought that the committee would be able to prepare a bill which would relieve the present law of its obnoxious features, and would at the same time protect the interest of both creditor and debtor.

Frelinghuysen was also opposed to the absolute repeal, and wanted it referred. During the discussion of the motion to refer, the morning hour expired. The general disposition indicates the repeal.

Fenton made a long speech on finances, arguing in favor of the immediate contraction of currency, and a reduction in government expenses.

NEW YORK, Dec. 18.—The creditors of Wolf & Levi, of New Orleans, met here to-day and granted them from three to twenty-four months time.

Oberholzer & Keefer, the woolen firm which failed yesterday, owe \$600,000. Their nominal assets amount to \$700,000.

At the sale of the International and Houston Railroad bonds, \$658,000 were bought at 60@61c., mostly by investors.

All hides are scarce and high to-day. West pulled are 13½@14c.; knife, 12c.; dry; 22@24c.

The upward movement in gold has halted.

WASHINGTON, Dec. 18.—The House Military Committee have spent two days examining the War Department record of Adjutant General Howard, late Commissioner of the Freedman's Bureau, and will probably report a resolution directing his trial by court-martial.

Flanagan telegraphed that he would not leave home for Washington until after the holidays.

The House bill repealing the bankrupt law referred, by the Senate Judiciary Committee to-day, to a subcommittee, consisting of Edmunds, Wright and Thurman. They will prepare a substitute amending the old act, but not repealing it. The Senate will probably refuse to adjourn for the holidays until the question is disposed of.

FOREIGN.

KEY West, Dec. 18.—The small steamer Dispatch, Capt. W. D. Whiting, which had been assigned by the United States Government to the duty of receiving the surrender, sailed from Key West Sunday evening and arrived in the harbor of Bahia Honda on the next morning, where she found the

Virginus in charge of the Spanish sloop-of-war La Favorite, Senior De la Camara commanding. Shortly after noon the latter came on board the Dispatch and made arrangements with Capt. Whiting for the surrender at nine o'clock Tuesday morning. His visit was returned later in the day by Capt. Whiting. Their intercourse was of the most courteous character.

On Tuesday the weather was bright and clear. The only spectators of the scene about to take place were the men on the Dispatch and the La Favorite, and some ragged and dirty Cubans in their fishing smacks, apparently intent upon fishing alone.

At half-past eight the gig came over from the La Favorita to the Virginus, containing the oarsmen and a single officer. As the latter stepped on deck, a petty officer and half-a-dozen men, who had stood watch on the Virginus during the negotiations, went over the side, and remained in the dingy awaiting orders. Punctually as the bells on the Dispatch struck for nine, and before the echo had died away, the American flag flew to the flagstaff of the Virginus, and at the same time a boat, containing Capt. Whiting and Lieut. Mariax, put away from the Dispatch.

As they ascended the accommodation ladder of the Virginus, a single man on deck, who proved to be Senior de la Camera, advanced and made a courteous salute. The officers then read their respective instructions, and Captain de la Camara remarked "that in obedience to the requirements of his government, he had the honor to turn over the steamer Virginus to the American authorities." Capt. Whiting accepted, and ascertaining that a receipt would be acceptable, gave one. A word or two was civilly spoken, and then the Spaniard stepped over the side and signalled his oarsman, and in ten minutes was again upon the deck of his own vessel, having discharged, with becoming dignity, an unpleasant duty imposed upon him by his government.

The engines of the Virginus were found to be in bad order, and she had to be towed to sea by the Dispatch. Both vessels left the harbor at 3 p. m., the Spanish flag being displayed by the fort as they passed. At 8 p. m. they were met by the naval tug Fortune. Steam was subsequently gotten up in the Virginus, and she, with the Dispatch, went to Tortugas, where they met the Ossipee and a coal schooner. Provisions will be transferred from the Ossipee to the Virginus, and whatever coal may be needed will be supplied by the schooner.

When supplied with provisions and coal, the Virginus will probably be sent to a Northern port. Washington and Norfolk are mentioned among the prize officers.

The Federal Courts are now anxiously looking out for her arrival. She will not enter the harbor of Key West at all, express orders to that effect having been received from Washington.

The Fortune proceeded to Key West, where she arrived at four o'clock this afternoon, with a dispatch to Admiral Scott, giving account of the surrender.

The officers and crew of the Dispatch and La Favorita, and the members of the prize crew, and the correspondent of the Tribune, were the only witnesses of the surrender.

Not a single person appeared on the bay, and not an inhabitant of the town of Bahia Honda, or surrounding country, felt sufficient interest in the proceedings to walk or sail to the scene. Some Americans presented themselves at the entrance of the harbor in a chartered vessel, but not being provided with clearance papers and passports, they were stopped by the boat from the fort in several attempts to enter the harbor, and finally withdrew without witnessing the surrender,

Palestine District. FIRST ROUND.

Table listing church contributions for the Palestine District, including Kiekapoo, Larissa, Palestine, Tyler, Rusk and Hawk, Tyler, Rusk, Athens, and Rock circuits.

Total \$350 00. JOHN ADAMS, P. E. Postoffice—Nechesville.

Beaumont District. FIRST ROUND.

Table listing church contributions for the Beaumont District, including Beaumont, Newton, Jasper, Woodville, Village Creek, and Liberty and Wallisville churches.

Jefferson District. FIRST ROUND.

Table listing church contributions for the Jefferson District, including Jefferson, Mount Pleasant, Linden, Winstboro, Pittsburg, Gilmer, and Codeville churches.

MARRIED.

SMITH—KEELING.—At the residence of the bride's mother, on the 10th of December, 1873, by the Rev. J. J. Davis, Mr. D. L. SMITH and Miss SALLIE KEELING—all of Falls county, Texas.

COZBY—ALBRIGHT.—On Nov. 13, 1873, by Rev. J. R. Randle, Mr. R. G. COZBY and Miss ANNIE A. ALBRIGHT—all of Limestone county, Texas.

MELUGIN—DAVIS.—At the residence of the bride's father, Dr. A. B. Davis, on the 11th of December, 1873, by the Rev. John Carpenter, Rev. W. T. MELUGIN and Miss JENNIE E. DAVIS, of Davilla, Milam county, Texas.

SAMPLE—ARCHER.—December 18, 1873, at the residence of the bride's father, Rev. P. W. Archer, by the Rev. P. C. Archer, Mr. ALEXANDER G. SAMPLE and Miss MARY M. ARCHER—all of Houston, Texas.

Obituaries.

Death of Dr. A. C. Crawford.

"Thou art gone to the grave, but we will not deplore thee, Whose God was thy ransom, thy guardian and guide; He gave thee, he took thee, and he will restore thee; And death has no sting, for the Savior has died."

The shadow of death has fallen upon the hearth-stone of an honored friend, and we are called to mourn the untimely loss of the young, the gifted and the loved. Dr. R. A. CRAWFORD, son of Rev. Robert and Mary Crawford, fell a victim to yellow fever, at his father's residence, near Calvert, Robertson county, Texas, October 19, 1873.

He was born in Panola county, Texas, August 2, 1848, and at the early age of eight years, under the judicious training of his parents, he was converted and united with the church. Sent off to school when young, his associations, unfortunately, were not favorable to his piety; yet, though his religious character did not develop as was hoped for, he still to the end of life maintained the outwardly correct walk of the Christian.

After acquiring a fair literary education he attended the Bryant, Stratton & Sandler Commercial College, of Baltimore, where he graduated in 1869.

Having chosen the profession of medicine, and attended two full courses of lectures in that department at the University of Louisiana, he graduated with honors as M. D. in 1873, and at once entered upon a heavy practice in his father's neighborhood.

At the outbreak of yellow fever in Cal-

vert, to settle some doubts among the physicians there as to the real character of the disease, by invitation Dr. Crawford accompanied them on several visits to a number of cases in the infected city, and thus came in contact with the contagion by which he was stricken down.

The day before his sickness he spent several hours by the bedside of a professional friend, who was then struggling with a fatal attack of this dreadful disease. His sickness early assumed a violent type, and although all that love could prompt was readily done, God in his wisdom saw fit that the prayers and hopes of paternal affection should be disappointed. The disease obstinately refused control, and on the evening of the sixth day death quietly ended his sufferings.

As a son, Dr. Crawford was a model of filial devotion. From childhood he had the entire confidence of his parents, to whom at all times he yielded the utmost respect. To be with his mother was his highest source of pleasure, for which he would cheerfully abandon all other company; and now that he is taken from them the remembrance of his reverence and love must prove no slight solace to the cherishing grief occasioned by his loss. The eldest child, he was looked up to by his brothers and sister with that love and respect, which, indicating his real nobility and worth, gave him an unlimited influence over them for good.

As a friend, he was eminently trustworthy. Genial and warm in his attachments, with a well-informed mind and cultivated taste, his company was at all times agreeable; while his high-toned Christian morality and enlarged liberality of sentiment promised largely for future usefulness.

As a physician, he was peculiarly gifted. Apart from the knowledge acquired by close study and diligent attention to his profession, he was endowed with an aptitude in the comprehension and treatment of disease, which made him remarkably successful for so young a practitioner. Understanding at once the character of the sickness and tenderly sympathizing with the sufferer, by his unremitting attention he not only usually arrested disease, but made a fast friend of his patient.

As he gave no expressions during the early part of his sickness as to his spiritual state, and was not able to converse in the latter stage, we are left to inference as to his real feelings in that trying ordeal; but as he was calm and prayerful and left in death a pleasant smile upon his countenance, our hearts are fully assured that he sleeps in Jesus.

In the death of our beloved brother many a heart has been stricken, a vacancy made in the happy family circle that shall never be filled in time. Yet we look forward to a reunion ere long, where

"Sickness and sorrow, pain and death Are felt and feared no more." OSCAR M. ADDISON. December 10, 1873.

HODGE.—Died, at her residence, near Calvert, Texas, on the 15th of Oct. 1873, of yellow fever, Mrs. ELIZABETH P. HODGE, relict of the late Judge J. J. Hodge; aged 64 years.

The deceased, the daughter of John and Biddie Parish, was born in North Carolina, and removed with her parents to West Tennessee in A. D. 1826; was married to Judge Hodge in 1831, and resided in Western Kentucky and West Tennessee until 1854, when she removed to Texas, and, with her family, settled on the place where she died.

At an early age she professed religion and joined the M. E. Church, and during all the changes and adverse circumstances of early frontier and pioneer life "kept the faith," cherished her membership, and kept her name on the roll of the nearest church. She was one of the "charter members" of Mt. Vernon church.

Mrs. H. was an earnest, sincere Christian, and exemplified the principles of her profession in her daily life and walk. She believed on Jesus and practiced the rule "that if you would get to heaven, you must travel the road that leads there."

Though not enthusiastic or demonstrative, she enjoyed the ordinances and privileges of the sanctuary greatly, and her last seasons of grace—the third quarterly meeting of Owensville circuit and Mt. Vernon camp-meeting—were to her truly "times of refreshing from the Lord."

She died as she had lived. During her last illness the writer, while watching by her side, heard her frequently speak, with reference to the great change so soon awaiting her, and always in the same calm, trusting faith that knew no fear or doubt, and thus resigned her trust to Him who had bid her "occupy till I come."

Mrs. H. possessed in an eminent degree the qualities of the Christian matron and citizen. In her domestic and social relations she excelled, and will be long remembered by a large circle of friends to whom she dispensed hospitality from her well-ordered and well-furnished home with a liberal hand. But in the nearer and dearer relations of wife and mother her character shone brightest and her influence was greatest. Her death has left a void this world can never fill; but in this hour of gloom the precious promises of the gospel come "with healing on their wings" and with the blessed assurance that "your dead men shall live," and "them also which sleep in Jesus will God bring with him." We can trustingly commit the dear mother to the tomb till He who is the resurrection and the life bids thee arise to meet Him in triumph over death and the grave. W. B. M.

CALVERT, TEXAS, Dec. 5, 1873.

HORD.—Departed this life on the 28th of November, 1873, MARTHA ANN, daughter of J. J. and Cornelia Hord; aged 3 years, 10 months and 17 days.

Martha Ann was an interesting and promising child; but this opening flower has been nipped by the ruthless hand of death, and now the lovely, promising form lies cold and lifeless in the cheerless grave awaiting the general resurrection, when all "which sleep in Jesus will God bring with him." JESSE HORD.

GOLIAD, December 1, 1873.

JAMESON.—HARRIET BELVIDERA HEARD was born July 15, 1808; married to Joseph Reor September 22, 1825. Being left a widow, she was married to Thomas Jameson March 12, 1833.

On the morning of the 25th of November, 1873, about the time the first indications of approaching day began to appear in the distant east, she passed away from the sufferings of earth to the rest of the people of God. Her disease—cancer—caused long and grievous suffering, which she bore with true Christian resignation. While manifesting signs of the most intense pain, she complained not of the dispensations of Providence, but, on the contrary, often praised God for his goodness. She never failed to manifest the utmost gratitude to friends for any acts of kindness bestowed upon her.

Not only was Sister Jameson's house the home of the itinerant, but the poor and the sick often found shelter under her roof, and food at her table. Sister J. belonged to that class of Christians who need no eulogy. "Her works praise her in the gates."

Life's toilsome day is o'er; Its conflicts all are past; Pain, grief, and sorrow are no more; She rests in peace at last. Rest in thine earthly bed; There sleep till Jesus come, Who shall appear—our living head—To take his people home. JNO. C. HUCKABEE. MATAGORDA COUNTY, TEXAS.

MARKET REPORT.

SAURDAY, Dec. 20, 1873. COTTON.—The course of prices during the first half of the past week was upward, but under the influence of large receipts at all ports, a reaction set in on Wednesday, and since then prices have receded almost to the closing quotations last week: CLOSING QUOTATIONS IN CURRENCY.

Table with columns: Classification, This week, Last week. Rows: Ordinary, Good Ordinary, Low Middling, Middling.

GOLD—Has been in fair demand, and the supply has been more equal to requirements. During the week the rate in New York advanced to 112½, but within the last two days declined, and closes at 110½, which is 1 per cent. over the closing figure last week. At this point the rate has ranged from 111½@112½ (selling rates), and closes at 111½@111½, buying, and 111½@111½ selling price for round amounts. Annexed is our daily table of the

Table: RANGE OF GOLD IN NEW YORK. Rows: Opened, Highest, Lowest. Columns: Closed to-day, Closed yesterday, Closed day before.

WHOLESALE PRICES CURRENT.

Corrected Weekly. Quotations in Currency, unless Gold is specific

Table: BAGGING—per yard. Rows: Kentucky and St. Louis, India, Borneo, Domestic, Methuen.

Table: BUILDING MATERIAL—Rows: Finishing Lime, Rockland Lime, Cement, Laths, Hair.

Table: COFFEE—per lb, gold—Rows: Ordinary, Fair, Prime, Choice, Havana, Java.

Table: COTTON TIES—Arrow, gold—Rows: Flour—per bbl—Fine, Superfine, Extra, Single, Double, Treble, Choice, Fancy.

Table: GLASS—per box of 50 feet—Rows: French, 8x10, 10x12, 12x18. GRAIN—per bushel—Oats, Corn, Texas, Western.

Table: HARDWARE—Rows: Iron, Country Bar, English, Slab Iron, Sheet, Boiler, Galvanized, Castings, American, Iron Axles, Lead, Bar, Sheet, Pipe.

Table: NAILS—per lb—Rows: Four Penny, Six Penny, Eight Penny, Ten to Sixty Penny, Wrought, German, Spikes, boat, 100 lbs., STEEL, per lb—German, Cast, Plough.

Table: HIDES—per lb—Rows: Green, City Slaughter, Wet Salted, Dry Salted, Dry Print, in lot, Mexican, stretched, HAY—per 100 lbs.—Northern, Western.

Table: LUMBER—per M ft, from yard—Rows: Yellow Pine, Calcasieu, do Pensacola, Flooring, do, Ceiling, do, Flooring, Calcasieu, do, Ceiling, do, Weatherboards, dressed, Pensacola, Cypress, Shingles, Cypress, do Juniper.

Table: MOLASSES—per gallon—Rows: Texas, bbls., do half bbls., Louisiana, bbls., do ½ & ¼ bbls., Cuba, Syrup, do Golden, choice bbls, ½ bbls.

Table: OILS, per gallon—Rows: Coal, in bbls., do cases, Lard, in bbls., Linseed, raw, do boiled, Neatsfoot.

Table: PROVISIONS, per bbl—Rows: Breakfast Bacon, Beef, Mess, bbls Western, do do Texas, do do ½ bbls do., Pork, Mess, per bbl., do Prime, do Lump, do Hams, canvassed, Clear Sides, Texas, Clear Ribbed Sides, Clear Rib., Shoulders, Lard, prime, in tierces, do, in kegs, Butter, Irkin, Northern, do Western, new, do Texas, old, Cheese, Western, do Choice Northern, do English Dairy, Potatoes, per bbl Western, do Northern, Potatoes per bbl, Texas, Onions, Sauerkraut, per bbl., do ½ bbl.

Table: SUGAR, per lb—Rows: Texas, Prime, do Ordinary to Fair, Havana, Yellow, Louisiana, Fair, do Prime, do Choice, do Yellow clarified, do White, do, B Coffee, white, A Coffee, white, Crushed, Leaf, Pulverized.

Table: SALT, per sack—Rows: Fine, in boxes, per dozen, L'pool fine, 1st hands, gold, do from store, L'pool coarse, 1st hands, do from store.

Table: TALLOW, per lb—Rows: City rendered, County, Steam, Wool, per lb—Coarse, free of burs, Medium, Fine.

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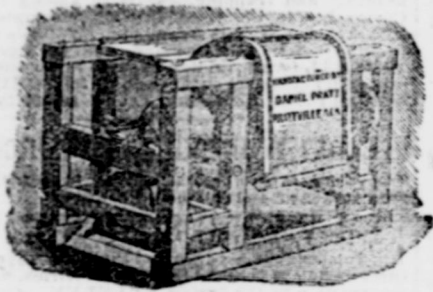
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AUSTIN, Texas, May 7, 1873.—my28tf

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 GALVESTON Central for St. Louis and 5:30 P. M. points North.
Leave HOUSTON Taking passengers from H. & T. C. R. R., connecting at Harrisburg with G., H. & S. A. R. R. for Columbus.
Leaves HOUSTON Accommodation, connecting with G., H. & S. A. R. R. at Harrisburg. 2:30 P. M.
Leaves HOUSTON Taking passengers from H. & T. Central, International, and Great Northern. 7:00 P. M.
UNDAYS 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.

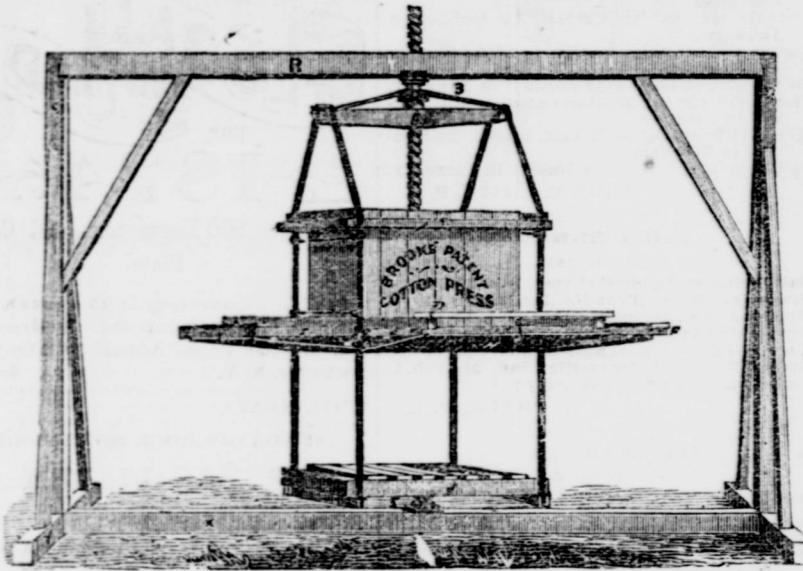
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RECEIVED THE

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FOR BEING THE BEST SEWING MACHINE, and a GRAND PRIZE (medal of honor) was awarded to the WILSON SEWING MACHINE CO., for Manufacturing Sewing Machines in the best manner, and from the best Material, and by the best known Mechanical Principles. Three Co-operative Medals were also awarded, as follows: One to George W. Baker, Ass't Superintendent of the Wilson Sewing Co., for Skilled Workmanship; one to M. Williams, Esq., Ass't Manager of Chicago Office, for best made Set of Harness, best Ladies Side Saddle, and best made Boots and Shoes, done on the WILSON MANUFACTURING MACHINE; and a Medal jointly, to Miss Brock, Sales-lady at Cleveland Office, and Mrs. De Lussey, Sales-lady at St. Louis Office, for best sample work and elegant embroidery done on the WILSON FAMILY MACHINE. The Howe Machine received a Medal for Stitching. The Wilcox & Gibbs received a Medal for best Single Thread Sewing Machine. The Weed Sewing Machine Co. received a Medal for Fairchild's Stop Motion 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.

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500 SACKS HUNGARIAN GRASS, MIL-

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BLUE GRASS.

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Church Notices.

Waxahachie District. FIRST ROUND.

Waxahachie sta., Jan 3, 4. Peoria cir., at Covington, Jan. 10, 11. Fort Graham cir., Jan 17, 18. Hillsboro cir., at Lebanon, Jan. 21, 25. Grove Creek and Ennis cir., at Hines chapel, Jan 31, Feb. 1. Chatfield cir., at Chatfield, Feb. 7, 8. Milford cir., at Milford, Feb. 14, 15. Lancaster, at Lancaster, Feb. 21, 22. Waxahachie cir., at Bethel, Feb. 28, March 1. Blooming Grove and Chambers Creek mis., March 7, 8.

The district stewards are requested to meet me at Waxahachie station on Saturday, January 31, that being the time of the quarterly conference for the station. Those works on division, left without a district steward, will please send up a representative. I hope the preachers will lift collections for delegates promptly.

A. DAVIS, P. E.

Weatherford District. FIRST ROUND.

Cleburne and Marysville sta., 1st Sabbath in January. Weatherford cir., at Shady Grove, 2d Sabbath in January. Weatherford sta., 3d Sabbath in January. Cleburne cir., at Nolan's river, 4th Sabbath in January. Granberry sta., 1st Sabbath in February. Acton cir., at Acton, 2d Sabbath in February. Johnston station cir., at Forest Hill, 3d Sabbath in February. Springtown mis., at Walnut creek, 4th Sabbath in February. Fort Worth sta., 1st Sabbath in March. Alvarado cir., at Granview, 2d Sabbath in March. Jackboro sta., 3d Sabbath in March. Cartersville cir., at Veal sta., 4th Sabbath in March. Mansfield cir., at Spider, 5th Sabbath in March.

The pastors will please have suitable services on Friday preceding their quarterly meetings in each charge.

The following are the district stewards, and they will please meet me at Marysville, in Johnston county, on Saturday before the first Sabbath in January, 1874: T. W. Hollingsworth, S. L. Weatherford, W. C. Mentlee, Obed Cook, V. S. Anglin, Jno. Slover, A. H. Yeager, Granville, Shaw, and Jas. H. Dean. My postoffice will remain at Waxahachie, lock box 119.

T. W. HINES, P. E.

Stephensville District. FIRST ROUND.

Hamilton, at Rock church, Jan. 3, 4. North Bosque, at Willis chapel, Jan. 10, 11. Felony, at Marvin chapel, Jan. 17, 18. Stephensville, at Alarm creek, Jan. 24, 25. Palo Pinto and Graham circuit, at Black Spring, Jan. 31, Feb. 1. Fort Griffin, at Picketville, Feb. 7, 8. Eastland, at McGrew's spring, Feb. 14, 15. Comanche sta., Feb. 21, 22. Comanche cir., at Farmer's chapel, Feb. 28, March 1. Camp Colorado, at Brownwood, March 7, 8. San Saba, at Wallace creek, March 14, 15. Rockvale and Fort Mason, at Llano, March 21, 22.

W. MONK, P. E.

Belton District. FIRST ROUND.

Belton sta., at Belton, Dec. 27, 28. Leon cir., at Rock church, Jan. 3, 4. Georgetown cir., at Georgetown, Jan. 6. Liberty Hill cir., at Florence, Jan. 8. Burnett mis., at Bear creek, Jan. 10, 11. Lampasas mis., at Lampasas, Jan. 13. Gatesville sta., at Gatesville, Jan. 15. Gatesville cir., at Corycric creek, Jan. 17, 18. Sugar Loaf cir., at Cedar Grove, Jan. 24, 25. The district stewards will please meet at Belton on the 27th day of December.

W. R. D. STOCKTON, P. E.

Springfield District. FIRST ROUND.

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 Donalson'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, Jas. 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.

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 Howells, 3d Sunday in January. Sulphur Springs sta., 4th Sunday in January. Sulphur Springs mission, 4th Sunday in January.

M. H. NEELY, P. E.

Waco District. FIRST ROUND.

Groesbeck, at Louisville, Jan. 3, 4. Remond, 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 steward, please meet at Waco, February 14, 1874.

W. G. VEAL, P. E.

Paris District. FIRST ROUND.

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. Bolton cir., at Boston 3d Sunday in January. Clarksville cir., at Williams chapel, 4th Sunday in January. Robinsville cir., at McKezle chapel, 2d Sunday in February. Sylvan cir., at Sylvan, 3d Sunday in February.

THOS. M. SMITH, P. E.

Dallas District. FIRST ROUND.

Dallas cir., at Thomas' chapel, Dec. 27, 28. Grapevine cir., at Birdville Jan. 3, 4. McKinney cir., at Summerfield, Jan. 10, 11. Seyene cir., January 17, 18. Rockwall cir., at Rockwall, January 24, 25. Greenville cir., at Greenville, Jan. 31, Feb. 1. Bethel cir., at Bethel, February 7, 8.

J. W. CHALK, P. E.

Sherman District. FIRST ROUND.

Decatur cir., at Decatur, 4th Sunday in December. Sherman cir., 2d Sunday in January. Montague and Lay 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.

Marshall District. FIRST ROUND.

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

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