

Christian Advocate.

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GALVESTON, TEXAS, WEDNESDAY, JANUARY 21, 1874.

[WHOLE No. 1076.]

Texas Christian Advocate.

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jan21 3t

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jan21 4t

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jan14 8t

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LEAVES HOUSTON	Returning, leaves Red River City, 5:00 p. m.; Austin, 10:30 p. m.; arriving in Houston, 1:30 p. m.; and Galveston, 4:30 p. m.
DAILY	Arriving at Austin at 6:50 p. m.; Waco, 9:10 p. m.; Red River City, 7:45 a. m.
LEAVES HOUSTON	Returning, leaves Red River City at 7:15 p. (Saturday excepted), Waco, 7:00 a. m.; Austin, 9:00 a. m.; arriving in Houston, 6:30 p. m.; and Galveston, 9:30 p. m.
(Saturday excepted)	
AT 4:00 P. M.	
Accommodation	Arriving at Austin at 6:50 p. m.; Waco, 9:10 p. m.; Red River City, 7:45 a. m.
LEAVES HOUSTON	Returning, leaves Red River City at 7:15 p. (Saturday excepted), Waco, 7:00 a. m.; Austin, 9:00 a. m.; arriving in Houston, 6:30 p. m.; and Galveston, 9:30 p. m.
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January 1, 1874.

jan7 1y

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Celebrated American

WORM SPECIFIC

OR

VERMIFUGE.

SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hicough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist,

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Will certainly effect a cure.

The universal success which has attended the administration of this preparation has been such as to warrant us in pledging ourselves to the public to

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in every instance where it should prove ineffectual; "providing the symptoms attending the sickness of the child or adult should warrant the supposition of worms being the cause." In all cases the Medicine to be given IN STRICT ACCORDANCE WITH THE DIRECTIONS.

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DOES NOT CONTAIN MERCURY

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For sale by Druggists and Country Store Keepers generally.

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IN THE SOUTHERN ARMIES

DURING THE LATE WAR.

ON THE FIRST OF JANUARY NEXT we shall begin the publication of the Narrative of this Great Work of Grace in serial numbers in the

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HAPPINESS OF USEFULNESS.

Behold the happy man; his face is rayed with pleasure;
His thoughts are of calm delight, and none can know his blessedness,
The light of affection sunned his heart, the tears of the grateful bedewed his feet,
He put his hand with constancy to good, and angels knew him as a brother,
And the busy satellites of evil trembled as at God's ally:
He used his wealth as a wise steward, making him friends for futurity;
He bent his learning to religion, and religion was with him at the last:
For I saw him after many days, when the time of his release was come,
And I longed for a congregated world to behold that dying saint.

Our Material Resources.

Texas Open to the World.

The beginning of 1873 still saw Texas isolated (as respects railways) from the markets of the North and East. Its cattle were driven hundreds of miles to points on roads leading to Kansas City; its cotton, hauled by wagon from 50 to 175 miles to railway and river, found outlet only via Galveston and (down the Red River) New Orleans; the bulky supplies for the government forts found their way by the Gulf to Galveston and Indianola, whence they were partly carried by railway, but mainly hauled by wagon, to their destination; while all merchandise for country and town (and there were in the interior not a few towns of considerable size) was transported by teams many days' journey over wretched roads, which no labor could improve. Immigration came through the Gulf ports, up the uncertain Red River, or across the literally "howling" wilderness of the half-savage Indian Territory. The completion of the Missouri, Kansas and Texas Railroad—crossing—the Mississippi, Missouri, Canadian, Arkansas and Red Rivers—has changed all that. The Texas Central Road—pushed through many laborious years, north across the State to meet the railway at the Red River, with the purpose of commanding for Galveston the entire trade of Texas—finds itself in competition with a northern line having direct connection with St. Louis, Chicago and the seaboard cities. This great line connects at two points with railways running to St. Louis; at Vinita, Indian Territory, with the Atlantic and Pacific; and at Sedalia, Mo., with the Missouri Pacific. But the line extends 140 miles north of Sedalia to Hannibal, giving it two connections with Chicago; one at Moberly, Mo., via the Chicago and Alton Road; and the other at Hannibal, via the Chicago, Burlington and Quincy Road. At Hannibal it has also the choice of the more direct line of the Toledo, Wabash and Western Road to seaboard connections. It should be added that St. Louis has an independent connection with Texas via the Iron Mountain Road and its Cairo and Fulton extension to Fulton on the Red River, at which point it meets the Texas and Pacific Railway system, connecting with all the roads in the State. Texas—that Neptune of our federal galaxy—is thus no longer the "Lone Star;" it takes its place among the enterprising Commonwealths of the Union. And what does it bring? A territory (274,365 square miles) larger than France,

and out of which might be carved six States of the size of New York, containing almost every variety of soil, production and climate, known to the Temperate Zone. It may be taken for granted that this new road from the North will absolutely command—either for St. Louis or Chicago—the bulk of the trade of the northern third of the State.—*Texas New-Yorker.*

Immigrants—Land Renters.

It is passing strange that so many farmers and stock-raisers come to Texas with no other intention than to first rent land, and continue to do so, which is a great blunder—a mistake that you ought to correct without delay, for the following reasons: When by pre-emption, or purchase, you own your homestead, the laws of Texas secures it to you against all debts, therefore your family does not risk continued poverty and dependence, but a right good chance, and the only sure one, to rise above it, and be independent of the world, as only those are who have a place of refuge, their own homestead. Another important reason for getting your homestead at once is, that all land warrants (and there are many) have to be located by January 1, 1874; and in addition, millions of acres of land granted to railroads, which will nigh cover all the public domain as far west as the Pecos river, and at the same time all located lands are rapidly advancing in price, so that every month you delay your chance of getting your own home either by pre-emption or purchase, becomes worse, and no mistake about it; so the sooner you do so, the better you will serve the best interest of your family. Why, just think, the rental you pay for one year is more than the cost of erecting a home or a pre-emption, or even greater than a purchase of our good, cheap lands. Yes, now cheap, but the rapid building of railroads and settling up of the country by people of ample means, will soon raise their value beyond your ability to buy. So now is your most opportune time to get a home in this part of North Texas, on the rich, healthy and beautiful table lands of the upper Brazos river.—*Texas Signet.*

Hunt County.

WE extract the following from a letter in the *Texas New-Yorker*, written from Greenville:

The object of this letter is to give information about this section of country to those who are coming to Texas, and I shall endeavor to make no statements not warranted by facts. In the outset, I will say there is, probably, no country in the State so greatly overlooked at present, and therefore not offering such inducements to immigration and capital as the country between the East Fork of the Trinity and the heavy timbered section of Northwestern Texas, and known as the "Upper Sabine Country," and comprising the counties of Hunt, Delta, Raino and a portion of Hopkins. This is one of the richest and most magnificent countries that can be found in Texas or elsewhere. The entire section is traversed by numerous streams, the headwaters of the Sabine and Sulphur, and is composed of alternate valleys and divides, the former being

covered with timber—principally white, red, over-cup and post-oak, walnut, pecan, ash, hickory, elm and bois d'arc; the latter, prairies of great fertility, and adapted to the growing of wheat, oats, barley, corn, cotton, fruit and vegetables, and to stock-raising. Unimproved lands can be bought here from \$3 to \$5, and improved from \$10 to \$15 per acre. Lands owned by non-residents and those tired of owning large tracts which bring no revenue, can be bought for even less than the above figures. Stock cattle, from \$5 to \$7 per head; gentle milk cows, \$10 to \$13; beef steers, 4 and 5 years old, from \$15 to \$18.

Greenville, the county seat of Hunt, is in the center of this section, with three depots within a day's ride, viz.: North, at the Bonham, on the Trans-Continental, 35 miles; south, at Terrell, on the Texas and Pacific, 28 miles; west, at McKinney, on the Texas Central, 32 miles, and will soon have the fourth, at Sulphur Spring, on the Houston and Great Northern, 30 miles east.

The last Legislature chartered three railroads through this town. It has between 700 and 800 inhabitants; twelve stores of mixed stocks, two hotels, two livery stables, two churches, a school, etc., and offers a good opening for some energetic person with capital to establish a dairy, tannery, marble shop, and build a grist mill, with a capacity of from two to three hundred bushels per day. The country is in advance of the town, yet not one-twentieth of the lands are cultivated, or even owned at present by those who cultivate them. Its growth is healthy and permanent, and it is destined to be a large and substantial town.

Internal Improvements in Western Texas.

Let your thinking men get together and devise a system of internal improvements which will accomplish this great work, and then let Western Texas unite upon it to go to the Legislature and demand the necessary legislation, with reasonable State aid, to which you are entitled. Let this system be the great enterprise of Western Texas, and make all others subservient thereto.

When I say you would be entitled to State aid in accomplishing an enterprise fraught with so much public utility, I mean what I say. It is high time Western Texas should have a fair *pro rata* of State assistance in the prosecution of a system of internal improvements. It is true that enterprise of other sections of the State have absorbed to a great extent the resources set apart for aiding internal improvements by the State. This, however, is not the fault of those sections, it is more of a sectional virtue than a fault, because other portions of the State have been more enterprising. Western Texas has had under way no system by which such assistance could be used. If your people had organized similar enterprises, and had put them in operation, as other sections have, you would have your full share of State aid. But it is not too late for you of Western Texas to begin your system of internal improvements, nor too late for the State to do you ample justice.

The success of public enterprises depends in great measure upon the co-

operation of all the available powers of the community. It should not only combine the financial strength, but should be supported by the intelligent public sentiment of the whole people. It is too often the case that a few public-spirited individuals have to labor for the whole community in the accomplishment of great undertakings for the public good, and their only reward is the impugning of their motives, misrepresentation and criticism, by those who are generally most benefited by their labors. This, however, is becoming less frequent than formerly. The public sentiment of the age is in favor of progressive reform, and those who stand before the car of progress must get out of the way, or may expect to be run over. The great masses of the people of this State, except when they are misled by demagogues, are decidedly in favor of public improvements. They like to have railroads, canals, good county roads, and bridges, comfortable school-houses and substantial public buildings, and are willing to do their part in obtaining them. And why? Because they know such improvements are great public benefits, and increase the facilities to better their condition.—*Texas New-Yorker.*

THE following are the principal towns, with their respective populations, of Fannin county:

Ladonia, near the southeast corner of the county, has 700 inhabitants.

Orangeville, in the southwest corner of the county, has a population of about 200.

Warren, near the northwest corner of the county, has about 200 inhabitants.

Savoy, a new town started on the railroad west of Bonham, has just commenced, but bids fair to rival its sister towns in a very short time.

There is not a better county than Fannin in the State, and on account of its cheap lands, it offers peculiar inducements to the immigrant.

Unimproved land can be had for from two to five dollars per acre, while improved places sell at from five to twenty-five dollars per acre.

Smith county presents many inducements to immigrants desiring to settle in Eastern Texas. We have plenty of room and fertile lands, where men can better themselves. To the laboring man, there is plenty of work, with remunerative compensation. We need energetic, working men—farmers, artisans, mechanics, and skilled labor, and every branch of business will find plenty to do with profit.—*Exchange.*

The following is extraordinary economy in housekeeping:

"You need nothing but a dish-kettle," said an old housewife in the backwoods to her daughter, who had just got married. "Why, when your father and I commenced, I had nothing but a dish-kettle. I used to boil my coffee in it, and pour it into a pitcher; then boiled my potatoes in it, and set them on a plate, while I stewed up the meat in it; used to milk in it, and always after a meal I fed the pigs out of the dish-kettle. Sal, if you only amind to, you can use it for anything."

Our Outlook.

SOUTHERN METHODISM.

—At the late session of the South Carolina Conference of the M. E. Church, South, a son of Bishop Wightman was admitted on trial. The sons of three other ministers were also admitted on trial.

METHODIST PROTESTANT.

—The South Carolina Conference of the Methodist Protestant Church, has very heartily endorsed the proposition for changing Article XII. of the Constitution of the Methodist Protestant Church. Rev. John Burdine was elected president. The number of members reported is 1039. Rev. John Burdine and Lewis Yarborough were elected representatives to the General Conference. Revs. J. H. Page, G. A. T. Whitaker and R. H. Will were appointed fraternal messengers to the North Carolina Conference of the M. E. Church, South.

EPISCOPAL.

—The Archbishop of Canterbury gives his "heartily approval" to the course which the Dean of Canterbury pursued while in this country, "especially in the matter of the communion" in the Madison Square (N. Y.) Presbyterian church.

—Archbishop Dennison, a warm defender of ritualism in England, says to the Low Churchmen: "If they want to repeat the policy which drove out Wesley a century ago from the Church of England, let them try it on the ritualists."

—Rev. S. H. Tynz, Jun., is meeting with great success in securing large congregations to listen to his Sunday evening sermons in Cooper Institute. He delivers extemporaneous prayer, and his discourses are eminently practical. The singing is congregational.

—It has been stated upon the authority of Mr. Childers, late Secretary of the Duchy of Lancaster, that during the present century there have been 4100 new churches built in England. At the beginning of the century the total number of churches built was only about three per year. Thirty years after forty were built, and now there are one hundred and twenty built in each year. He found that at the present time the average cost of a new church is something like £5000, so that the people of England subscribe £600,000 per year for the erection of new churches. In all, the large sum of £2,000,000 has been spent per year in new churches, the improvement of churches, and enlarging the fabric. Accordingly, during the last ten or fifteen years, as much as £20,000,000 has been expended on this work.

—What is known as the "Baldacchino Case" in the English Church is this: The baldacchino was originally a canopy made of rich Bagdad silk, and it was first erected in St. Peter's Church in Rome. Whether made of its original materials or not, it was intended to do greater honor to the altar and the host. Cardinals, popes, bishops and kings had canopies held over them, as well as altar-tables in churches. It was proposed to erect a similar thing over the so-called altar of St. Barnabas Church, Pimlico, now occupied by the Ritualistic section of the Church of England, established by law. Some of the parishioners protested against it, and the matter was tried before Dr. Tristram, in the first instance, who has decided that the baldacchino is an illegal arrangement. The Evangelicals are elated over the victory for their side, but as the case has to go through two more courts, there is no telling what the final decision will be.

REFORMED EPISCOPAL.

—If we may judge from their pa-

pers, the feeling of the High Church party towards the Reformed Episcopalians is one of great bitterness. Already the members of the new body are styled Cumminsites; that the church should be contemptuously called a sect is a matter of course. Yet in what, as to its origin, it differs from the Anglican body, which is itself a succession, does not appear. In nothing, however, is the effect of the new movement more apparent than in the altered tone of "loyal churchmen" toward their evangelical brethren who still remain in the fold. Heretofore the position of the *Evangelical* has been uncomfortable enough. Now the *Church Journal* speaks of the "Old Evangelical school" as possessing a form of thought which, though not accepted by the *Journal*, it nevertheless honors and believes to be "desirable for the sound completeness of church life and opinion."

—The following advertisement of a Protestant Episcopal Church appeared in New York city papers: "Prayer for the Holy Dead will be said and the Blessed Sacrament administered tomorrow (Thursday) morning, at 8 o'clock, at the Church of St. Mary the Virgin."

—In the city of Louisville there are nine organized parishes: Christ church numbers 601 communicants: St. Pauls, 506; Calvary, 181; St. Johns, 176; Emanuel, 160; Grace, 142; St. Andrews, 75; Trinity, 55; and St. Peter's (Portland), 30. Total, 1926, or more than half the number in the diocese. Lexington numbers 346; Newport, 328; Covington, 234; Henderson, 169; and Paducah, 155; but the numbers are below 100 in the remaining parishes.

—The Rev. Thomas J. McFaddin, pastor of St. Pauls church, Littleton, twelve miles from Denver, Colorado, announced in his sermon Sunday that the service next Sunday would be according to the ritual of the new movement, and that he would hereafter act according to that platform. The Rev. Walter H. Moon, of St. Johns church, Denver, telegraphed to New York to stop further aid to Rev. Mr. McFadden from the Missionary Society, and will next Sunday take charge of the seceding minister's pulpit. It is believed that other Episcopal clergymen will follow the new departure. Mr. McFadden went to Denver from New York in August last.

SOUTHERN PRESBYTERIAN.

—We find in the *Christian Observer* the following report of the Presbytery of Texas, furnished by S. Tenny, Stated Clerk:

Having failed to meet at its regular time, held a meeting in Houston during the meeting of the synod.

The death of the candidate for the ministry under the care of the presbytery, Mr. Robert O. Williams, was reported.

Three other young men, one of whom has completed the literary course, were mentioned as desiring to study for the ministry, and they were invited to meet the presbytery at its next meeting.

The narrative speaks of additions to the churches, and of much general interest.

Attention of the churches was called to the day of prayer for children and youth.

The first Sabbath of December being occupied with the meeting of synod, it was directed that the special collection for the publication cause be taken as soon as practicable.

Steps were taken looking to procuring the services of an evangelist for the presbytery.

The next meeting is to be at the Oak Island church, at 11 A. M., on Thursday before full moon in April.

—The Southern Presbyterians con-

tinue to report steady progress in their Brazilian missions. Mr. Smith has begun a regular Sunday service in Portuguese at Pernambuco. At Socorro and Barranquilla inquirers are constantly coming to the missionaries, saying that their minds have been deeply impressed by the preaching, while the missionaries themselves thought that no good impressions were being made. Reinforcements are called for for both stations.

—The Presbyterians of Memphis, Tenn., are endeavoring to establish a home for those who were made orphans and widows by the yellow fever. Their appeal for assistance is meeting with some response—the First Presbyterian Church of Baltimore having recently contributed three hundred dollars for the purpose—and it is to be hoped that some of our Northern churches will not be backward in showing their sympathy for the sufferers in a like substantial way.

PRESBYTERIAN.

—The Presbyterians of New York city contemplate a new movement for the year. Church extension, they say, is proceeded by Sunday-school extension; and so they mean to have no more "union" schools, but will plant purely Presbyterian Sunday-schools, out of which they expect to form mission churches, and next self-sustaining Presbyterian Churches. The expenses of the new movement are to be met by each scholar in each church Sunday-school contributing one cent each Sabbath to the treasury of the New York Presbyterian Sunday-school and Church Extension Society.

UNITED PRESBYTERIAN.

—The Presbytery of Egypt, in connection with this church, transacts its business and keeps its records in the Arabic language. At the late meeting there were present, as members of presbytery, eight ministers (six of whom were missionaries, and two natives) and five native elders. The committee appointed to translate the Book of Discipline reported the translation of the three parts known as "Form of Government," "General Administration," and "Book of Discipline," at the same time suggesting that a copy of the translation in writing would be given to each congregation, to be corrected and returned at the next annual meeting. A call from the Cairo congregation for Mr. Ibrahim Yusef to become their pastor was presented to him, and, after considerable deliberation, was accepted.

CONGREGATIONAL.

—An English exchange says that there was a recent influential gathering of Non-conformist laymen in Birmingham to consider the subject of ministerial incomes. An effort has recently been made by the Congregationalists to raise all ministerial incomes to a minimum of £100. We are assured of the authority of one of the leading Dissenting journals that there is a large number of married ministers whose income from all sources falls short of £80 per annum, and we know that there are many more pastors who have no charges at all.

At the prayer-meeting of Plymouth church, Brooklyn, Jan. 2. Mr. Beecher submitted a letter, replying to the communications from the church of the Pilgrims and Clinton Avenue church, declaring that Plymouth church was an independent body, and will receive no communications that do not emanate from the whole Congregational body. The letter was accepted and indorsed by the church.

—A little church at South Bridgton, Maine, although at a distance from what have been considered progressive centers, has long practiced the one service system, having Sabbath-school immediately after the morning wor-

ship. The *Congregationalist* states that in the afternoon the church goes out by twos or threes into the surrounding region for mission work, coming back for the evening prayer-meeting, which never fails to be one of much interest. Thus four important things are secured on the Sabbath—the elaborate sermon, Bible study, mission-work, and the prayer-meeting.

BAPTIST.

—A letter from London says that Mr. Spurgeon's health makes it necessary that he should soon leave England for a few months' residence in a more congenial climate.

—A correspondent in the *Journal and Messenger*, writing from Rome, says that Dr. Cote has already baptized not less than two hundred converts. Not content with attending to his legitimate work, he has labored to make proselytes among his brother Protestants (perhaps he would not acknowledge them as brethren), and has gained over "one entire Paolo Baptist Church," of which he may boast if he will. He has founded eight churches, and organized them into a Baptist association, and is now engaged in enticing a church at Milan, of another denomination, into the Baptist fold. Dr. Cote is working on his own account.

—A new church for the people was opened on Sunday, November, 30th, in Central Hall, Brooklyn. The Rev. H. O. Pentecost, who has been driven from the pastorate of a Baptist congregation for being more a Christian than a sectarian, is the pastor. The opening services were participated in by two Presbyterian, two Methodist, one Reformed, and one Catholic-Baptist clergyman.

The *Examiner and Chronicle*, alluding to the fact that Rev. Mr. Olmstead, of the *Watchman and Reflector*, Boston, had become practically a free-communionist, says: "It is very sad to see a friend and co-worker Bazaineing his influence, when the citadel to be held is vastly more important to Christ's churches than that of Metz ever was to the French people," which means that there are no truly baptized and consistent Christians outside the Baptist pale.

UNITED BRETHREN.

—The ninety-fourth annual session of the Pennsylvania Conference of the United Brethren in Christ will convene at Mechanicsburg, Pa., February 19, 1874. Bishop Edwards, D.D., of Baltimore, will preside. The entire church is composed of forty-three annual conferences, all of which are in the United States, except one, which is in Germany. Total number of ministers, 1822; members, 127,661; collected for missions during the fiscal year, \$37,839.78.

SWEDENBORGIANISM.

—The *New-Church Magazine* says that it is ninety years since the doctrines of the Swedenborgians were first openly proclaimed in America, and now the avowed believers in them do not exceed five thousand.

OLD CATHOLIC.

—"Threats make me bold," responded Pere Hyacinthe recently to a correspondent, who interviewed the great preacher at his home in Geneva. These words have the right ring, and promise well for the future. Hyacinthe's principles of reform include: 1. Universal instruction in the Bible. 2. The abolition of compulsory confession, and of perpetual vows and forced celibacy. 3. Public worship to be in the vernacular of the people. 4. The communion to be administered in both elements. 5. No compensation to be received from masses, prayers, funerals, baptisms, and kindred religious services.

Ministerial.

The Preacher With a Text and Without One.

The article in your last week's issue headed "The Preacher who Forgot his Text," brings to mind the following: Among the first sermons that I ever wrote was a discourse from the text, "Remember Lot's Wife." The subject matter was so divided as to contain an appeal to the different classes. That portion which relates to females was particularly direct. The service had been appointed for the evening, and just as the last bell rang there blew up a terrible storm. Only one lady made her way to the sanctuary, and she, like the preacher himself, was unmarried. Besides, this lady, after entering the church, moved forward and occupied a pew just in front of the pulpit. At that moment the peculiar character of the discourse began to fill me with concern, and the embarrassment, added to inexperience, rendered any change or modification of my plan utterly out of the question. The sermon was written from beginning to end, and all the parts so related, that the whole had to be preached; or, on the other hand, I must excuse myself to the audience, and positively refuse to preach at all. The last course could not find a justification, and the only alternative that remained was to go forward with the sermon.

With a tremor which must have been perceptible to the entire audience (and there were a goodly number of men present,) I proceeded. But as I approached those parts which exhorted, with energy, the other sex, I was almost blinded and choked by confusion. I expatiated upon the duties and responsibilities of woman, and the only female hearer before me was a charming young lady, whose age and my own exactly corresponded. When the services closed, I retired from the church with a feeling of restlessness and dissatisfaction.

Years passed, and at the close of a summer day, I reigned my horse near the door of a commodious mansion, and begged to be taken in and cared for till the morning. The traveler was received with genuine hospitality, and while sitting in the parlor, an intelligent and cultivated lady approached, saying: "Do you recollect a sermon that you preached at —, on a stormy evening, from the text, 'Remember Lot's wife,' and when among the congregation assembled there was only one female to be seen?" "Yes, indeed, I recall it with vividness." "Well, sir, I am the lady, and the truth that you proclaimed on that occasion never left me a comfortable hour until I found peace in believing. At the time, I felt greatly embarrassed by what seemed under the circumstances to be the personality of your address, but as there were no others of my sex present to share the appeals with me, the words spoken went home to the heart with extraordinary directness. I have professed Christ before men, and now, in person, thank you for the sermon."

Another story is this: In the autumn of —, on the eve of leaving for synod, I gave notice from the pulpit that a sacramental season might be expected immediately upon the pastor's return. It was published, still further, that I would be assisted throughout by the Rev. Mr. —, a minister whose services in the past had always been particularly acceptable. The synod met a long way off, and the place could only be reached by means of a private conveyance. After the adjournment, I made my way home, and the last day's travel was forty miles over a rough road. Furthermore, the ministerial brother informed me that he could not keep his promise, and the situation was brought home

painfully by the church bell that rang for service just as I reached home. Hungry, weary and stupid, what was to be done! I had no sermon on hand, and could not concentrate my thoughts on any subject whatever. In my desperation I even tried to recall certain sermons which I had heard delivered by the brethren at synod. But all in vain. I could think of nothing?

It was in this condition that I entered the pulpit and faced a large congregation. The hymns were sung, the prayers were through, and still nothing before the mind but a blank. Opening the Bible, my eye fell upon the eighth chapter of Romans. Quick as lightning, the first verse opened up clearly and sweetly, and never before did I preach with such fervor. The day previous had been observed by the flock as a season of fasting and prayer, and the preacher, on this Friday, in spite of the lame beginning and the wearisome journey, was borne forward by the petitions of his people. A work of grace began at once, and ere the meeting closed more than a score were added to the church.

These incidents do not encourage slothfulness or indifference, but inculcate the thought that God can work as he chooses, and "whether this or that prospers," depends not upon man's wisdom, but upon the will of Him who is jealous of his own glory.—*Christian Observer.*

The Force of Brevity.

Be brief. Come to the point. Begin very near where you intend to leave off. Brevity is the soul of wisdom as well as wit. Without it you can seldom obtain hearers, much less be remembered. Ponderous things do not easily obtain currency. Only the gems of literature are treasured up and quoted; and gems are not reckoned by gross weight.

How compact all that comes down to us from the olden times! In how few words we have the commandments and the history of the creation—hardly embracing so many words as are now employed to welcome an alderman, or to make a complimentary present of a spoon!

The efficacy and value of compression can scarcely be overrated. The common air we beat aside with our breath, compressed, has the force of gunpowder, and will rend the solid rock; so it is with our language. Eloquence will never flourish in a country where the public taste is infantile enough to measure the value of a speech by the hours it occupies.

A gentle stream of persuasiveness may flow through the mind and leave no sediment; let it come at a blow, as a cataract, and it sweeps all before it. It is by this magnificent compression that Cicero confounds Catiline, and Demosthenes overwhelms Æschines; by this that Mark Antony, as Shakespeare made him speak, carries the heart away with a bad cause.

A clergyman once being asked why he made his sermon so long, replied that he hadn't time to make it shorter. Do you say it costs labor to be brief? Of course it does. Mere words are cheap and plenty enough; but ideas that rouse and set multitudes thinking come as gold from the quarry. The language of strong passion is always terse and compressed. Genuine conviction uses few words. There is something of artifice in a long speech.

Good Reading in the Pulpit.

We heard a celebrated authoress—as much distinguished for her interest in religion as in literature—lately suggest that if a half dozen friends should come together, and each read aloud to the rest in turn a certain agreed on passage of Scripture, without note or comment, the tones and emphasis they would severally employ would probably throw more light on the varied mean-

ings of the passage than a dozen of the best verbal commentaries. What an insight, too, would it not give into the several readers' hearts!

Now, if carefully selected passages of the Old and New Testament were thoughtfully studied by ministers, purely with reference to the understanding of their meaning, and the way of communicating it by the voice, we are satisfied that the Bible might have a delightful and more instructive freshness and power communicated to it, which would render it even more useful and more novel than most sermons. Let the minister read nothing that does not, in that very stage of his experience and feeling, take hold of himself, nothing that he has not prepared himself to read, by careful consideration of its meaning. Let him read it with his heart and the natural tones of feeling—reproducing the narrative, the scene, the sentiment, by the wholeness with which he throws himself into it, and he will infallibly interest, move and instruct a large portion of his hearers.

The freshness, surprise and delight with which we have often noticed the familiar parts of Scripture were received, publicly read by a thoughtful, skillful minister, have convinced us of the immense capacity latent in this part of public worship. Let it receive a more earnest attention from our pulpits. The people are prepared for better reading of the Scriptures in public. They will assume a larger and more intelligent place in the private reading of our people, if they are only more carefully read in public. If sermons and prayers had to be shortened to make way for more Scripture, it would be no loss.

Let none think lightly of the culture.

THE BRAIN WORRY.—Many of us pray to be delivered from sudden death, and do we worry ourselves into it? If we do, can we help it? To most of us it is not given to choose our lives, to avoid the rough places, to gently shoulder to one side disagreeable facts. We must climb over the rocks, though they hurt us sore; and the difficulties, however they may annoy us, must be met with brain fret and wear until they are conquered, or we have passed them. They are as real, living, annoying as any tangible ache or pain could be; as bruising and irritating as the peas in the shoes of the pilgrims of old. Nervous health is one thing, and moral health and purely physical health is quite another and different thing. Calm and steady mental work is conducive to long life; but nervous emotion, mental work that is a constant urging, and, at the same time, is an unhinging of the even tenor of the mind, eats away the brain faster than any mental labor, no matter how hard, that is systematic. As men do not readily die of heart disease as often as supposed, but of apoplexy, or congestion of the lungs, so they do not die of brain work, but brain worry. Scott died of it, Southey, Swift, Horace Greely, and probably Thackeray.

IS THERE A HELL?—An outspoken Universalist who often railed against the doctrine of eternal punishment, was lately conversing with a friend in reference to a trial which had resulted in the acquittal of the accused, although every one knew he was guilty. His friend quietly asked: "Did it never occur to you that there ought to be a devil and a hell to punish such fellows as go scot free of punishment in this life?"

"Oh," said he, "you've got me now. I was just thinking to-day that if there is no devil, there ought to be one; and if there is no hell, God ought to build one speedily. So many rascals go free in this life that there ought to be some way of punishing them hereafter if God is just."—*Christian Observer.*

PRESUMPTION.—He who takes his boys to the beer-shop, and trusts that they will grow up sober, puts his coffee-pot on the fire and expects it to look bright as new tin. Men cannot be in their senses when they brew with bad malt and look for good beer, or set a wicked example and reckon upon raising a respectable family. You may hope and hope till your heart grows sick; but when you send your boy up the chimney, he'll come down black for all your hoping. Teach a child to lie, and then hope that he will grow up honest; better put a wasp in a tar-barrel and wait till he makes you honey. As to the next world, it is a great pity that men do not take a little more care when they talk of it. If a man dies drunk, somebody or other is sure to say, "I hope he has gone to Heaven." Men turn their faces to hell and hope to get to heaven. Why don't they walk in the horse-pond and hope to be dry? Hopes of heaven are solemn things, and should be tried by the Word of God. A man might as well hope, as our Lord says, to gather grapes off thorns, or figs off thistles, as look for a happy hereafter at the end of a bad life. There is only one rock to build hopes on, and that is not Peter, as the Pope says; neither is it sacraments, but the merits of the Lord Jesus. There John Ploughman rests, and he is not afraid, for this is a firm footing, which neither life nor death can shake; but I must not turn preacher, so please remember that presumption is a ladder which will break the moulder's neck, and don't try it as you love your soul.—*John Ploughman's Talk.*

About forty missionary organizations have been formed in different congregations which contributed last year \$20,000 to the work, an average of about \$50 a piece. If missionary associations could be formed in one thousand churches, the contributions might reach \$50,000, the amount given by the women of the Northern Presbyterian Church to the work. Pastors and church sessions should try to get the women of their churches interested in the cause of their fallen and down trodden sisters abroad, who can only be reached by women.

The Hayden Exploring Expedition surveyed and mapped an astonishing number of mountains in Colorado, large numbers of the peaks measuring from 13,000 to 14,500 feet in height. On Electric Mountains they could scarcely handle their instruments, sparks being elicited at every touch; their rifles, too, snapped under electric influence, and were in continual danger of going off; while in a thunder-storm their hair literally stood on end. The whole party experienced shocks more or less severe, but none were injured.

Lord Bacon, toward the latter end of his life, said that a little smattering of philosophy would lead a man to atheism; but that a thorough knowledge of it would lead a man back again to a first cause, and that the first principle of right reason is religion. "After all my studies and inquiries," he seriously professes, "I dare not die with any other thoughts than those taught by the Christian faith."

A preacher in Cincinnati elevated his congregation by expressing the opinion that they were the salt of the earth. The people felt complacent. He explained that his reason for the opinion was the effect of damp weather in diminishing attendance at church. The people saw the point.

It was an Irish coroner who, when asked how he accounted for an extraordinary mortality in Limerick, replied, sadly: "I cannot tell. There are people dying this year that never died before."

Bayland Orphans' Home.

The regular monthly meeting of Bayland Orphans' Home was held at the office of C. S. Longcope, in the city of Houston, Saturday, January 3, 1874.

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

The minutes of the previous meeting were read and approved.

The Treasurer then read the following report:

	Cur.	Coin
Received from H. F. Gillette, collections in Galveston and Houston	\$125 75	\$12 25
From officers steamer Diana	7 00	
From J. L. Green, jr.	5 00	
From Mrs. N. DePelchin, Houston	1 00	
From J. F. Dumble, collected by Miss Mary Archer	6 50	
From Mrs. J. Converse, subscription for twelve months	6 00	
From C. A. Pescay, collections in Galveston	5 00	
From H. F. Gillette, collections in Galveston	100 00	
From Brown & Lang, Galveston	10 00	
From Grinnan & Duval, Galv.	10 00	
From A. H. Ladd, Galveston	5 00	
From Misses Sallie and Lizzie Sears	10 00	
From John Bean, collected by two ladies for Christmas for the children and used as such	14 00	
Total	\$325 75	\$12 25

Respectfully Submitted,

B. A. SHEPHERD, Treasurer.

To which the Superintendent adds:

From Mrs. A. C. Allen, 1 package dry-goods and 3 boxes sundries; A. G. Panel, 1 package dry goods; Mrs. Elsbury, 1 barrel pecans; Mrs. C. W. Longcope, one-half barrel apples and 1 package of clothing; W. D. Cleveland, 1 box raisins, 2 boxes pineapples, 1 kit mackerel and one box ginger snaps; R. A. Barrett, 1 barrel flour; Mrs. A. J. Burke, a large package of second-hand clothing; Master Willie Crank, one box Christmas goodies; S. & M. Rosenfield, 1 bundle blankets; Theodore Keller, 1 sack flour; Wm. Ruple, 1 barrel flour; Mrs. R. Harris, 1 bundle sundries and 1 bundle second-hand clothing; H. Stude, 1 large fruit cake, 2 packages candy and 1 box woolen hoods; Alphonse Stude, 1 box fancy candies; S. Conradi, 1 bundle second-hand clothing; Mr. Evans, 1 bundle second-hand clothing; G. A. Gibbons, 1 bundle second-hand clothing; Henry Henricks & Co., 1 barrel flour; Milly, Porter & Co., 1 barrel flour and 2 hams; Blake & Hartridge, 1 sack flour; E. H. Wilson & Co., 1 case of peaches; Harris & Fox, 1 bundle sundries; M. Sues, 1 bundle clothing; Master Nicholas Ackerman, a Christmas gift; P. Ackerman, 10 yards broadcloth; Mrs. H. Fox, 1 lot second-hand clothing; Mills & Gammon, 1 box clothing; Jilig & Goldman, 1 package calico; Houston Bazar, 1 package toys; A. H. Whitaker, 1 bundle seeds; A. S. Fox, 1 bed comfort; S. M. McAshan, 1 bundle second-hand clothing; Wm. P. Vandensan, 1 large bundle second-hand clothing; John Kennedy, 3 hams, 2 pieces breakfast bacon, 1 sack flour; Houston Age, bill of advertisement, \$1; T. W. House, bill of groceries, \$100; W. J. Hutchins, dry goods and groceries, \$100; E. H. Cushing, 2 large boxes Christmas toys; Wm. and J. J. Hendley, box of dry goods worth \$206.45; employees of Willis & Bro., \$58 spent for Christmas and New Year's dinner for the children at Bayland; Willis & Bro., \$30 for same purpose; Mr. Kindred, 1 bundle second-hand clothing. H. F. GILLETTE, Superintendent.

The report of the Superintendent for November and December was received and handed to the Finance Committee.

Adjourned to first Saturday in February, 1874. H. F. GILLETTE, Secretary.

The members of all the Methodist Churches in the world number a little over 3,600,000 souls: ministers, 19,100; local preachers, 58,000; Sabbath-school scholars, 3,000,000.

Bible Reading.

The Scriptures should be read regularly and systematically. Set times should be given. The hour of private devotion is eminently suitable. And every day some portion of this spiritual pabulum should be taken, digested, assimilated, and thus incorporated in the spiritual life. Nor should the Bible be opened at random, in this regular and systematic reading; but in some gradual process, either by reading through chapter after chapter, and book after book, until the whole is accomplished, or by reading connected and similar portions here and there, the whole body of Scriptural truth may be brought to the mind and applied to the heart. The apostle "shunned not to declare the whole counsel of God," and the child of God, too, should seek to know what is revealed and declared.

The word should be read with humility and a teachable spirit. We are ignorant, and need the guidance of heavenly wisdom. We are weak, and need the support of its gracious promises. Without preconceived notions of what should be written there, let us come as children to be taught, and learn what is written there. Not to prove our pet theory, or to establish a system of divinity, but to learn God's will should we take up the blessed volume and ponder over its precious pages.

Dr. Broadus, in his excellent treatise, "Preparation and Delivery of Sermons," makes the capital suggestion to ministers, to read rapidly large portions of the Scripture, that they may be enabled the better to remember the connection of certain passages, the drift of lines of argument, and retain correct impressions of the whole. We extend the advice to all. We must not measure our reading by chapter and verse in such perusal. We break the continuity of discourse or narrative. Many of the historical books are exceedingly attractive when thus read, but, if taken in fragments, lose in part their interest. Take, for example, the great drama known as the book of Job. It is not as long as one of Shakespeare's plays, and can be read at one sitting. If so read, it is one of the most thrilling and majestic of poems. And one who has never tried it is absolutely startled at the vigor and power, the delicacy and dignity that prevails the whole, and reads with unabated interest, and admiring pleasure to the very end. But let one take a passage at random, "Then answered Bildad, the Shuhite," and losing its connection, the interest is lost, and there seems no pertinency in the reply. Subject any book to such a test, and how could it stand it?

This sort of readings, however, is not that by which the Christian life is best sustained. It is rather like scouring the country, examining its general configuration, and observing its outcrops and dips and surface indications. If the Christian seeks spiritual riches, he must dig and toil in the mine. The gems and gold must be sought for. "Search the Scriptures." It was an excellent habit of that lovely man, Dr. James W. Alexander, and may have added much to the forming of so beautiful a character, to take each day one text of Scripture, and fastening it in his memory in the early morning, to think of it during the hours of that day. Like some rare and precious spice, it would flavor the life and perfume the air, and its sweetness would be known wherever he moved.

Dr. Guthrie was once asked by a young minister how best to repel the assaults of scientific men against the Bible, and what treatise he would recommend for his study. "There is no book," he answered, "for such a purpose as the Bible." The patient, faithful and reverent study of the Holy Scriptures furnishes the best, the most

tried and proved weapons against all adversaries. The sword of the Spirit is the word of God. The humblest believer has the surest foundation for his hope, and stands on the impregnable fortress of revealed truth. Philosophers may rear their theories, like towers of Babel, to pierce the very skies, as refugees from the storm of God's wrath, but "He that sitteth in the heavens shall laugh."

"The Bible is still a trumpet at their fears." But how sweet its teaching—how precious its promises to the hearts of God's children! "More to be desired are they than gold, yea, than much fine gold; sweeter, also, than the honey and the honey-comb."—North Carolina Presbyterian.

Diagoras and his Sons.

In the histories of Greece we often find something said about the "games." These games were very different from boy's play. They were rather what we should now call athletic or manly sports. Only men or quite grown-up youths were permitted to take part in them. It required a great deal of strength and skill, and a great deal of practice, too, to be a victor in any of them. The foot-races were the chief, but there were also contests in wrestling and throwing the quoit; and afterward there was a chariot-race.

Those who took part in these contests had to be trained under a master for ten months before the time for holding the games. Only native-born Greeks were allowed to engage in them, and they were required to be men of honorable parentage and good character. Neither were they allowed to use any unfair means to win the victory; if they did, they were most severely punished.

Now we may imagine the foot-racers waiting for the signal to start. They have laid aside their garments, that nothing may hinder them or trip them up in running, and they stand in a row, every foot forward, every eye fixed, every thought set upon winning the crown. Hark! the trumpet sounds, and they are off. How the people crowd and press forward, but the racers heed them not. Now they shout aloud to encourage them, and now they laugh at one who has fallen and is left behind, but the others take no notice. They stop for nothing, turn aside for nothing, do not even look on one side, for they know that a single false step may lose the race. And now they are getting near the goal where the judge sits, and the first who passes that seat wins the prize. Many are lagging behind, only three seem likely to win, and they are very close to each other. But see, one of them with a tremendous effort—how the people all cheer him!—springs forward and is first. The others try to pass him, but in vain. Another moment, and amidst still louder shouts he reaches the goal.

Now he receives the palm-branch in token of his victory, and his friends and relations crowd around him and embrace him with tears of joy.

When the winners return to their native cities new honors will greet them, and the people will come out to meet them with shouts and songs of triumph.

At one of these games a very affecting scene occurred. The sons of an old man named Diagoras, who had himself in days gone by been a victor, came to contend for a prize. Both won the crown made of olive-leaves. With joy the old man pressed forward to greet them, and as they embraced him they took their crowns from their own heads and placed them on his. Then lifting him on their shoulders, as if he were the victor, they carried him along the race-ground in triumph. The people greeted them with loud shouts, for the Greeks honored old age, and they honored the sons who

put such honor upon their father. "Die now, Diagoras," they cried, "for thou hast nothing more to wish for." And so it came to pass, for the joy of the triumph was too much for the old man, and, dropping his head upon the shoulder of his eldest-born, he died in his arms.

There is a nobler, better crown for us to win, and which all of us may win; but the course is not a short one, which may be run in a few minutes; it lasts our whole lifetime, and is not ended till we die. It begins when we earnestly and with all our hearts resolve to serve God and walk in his ways; it finishes when we enter eternal glory.

And what a glorious crown it is which is offered to us to win! No fading wreath of olive! No, nor worldly wealth, nor honor, but a crown of righteousness, a crown of triumph with Christ. Earthly fame as well as earthly crowns must perish, but this endures forever, for it is a crown of glory that fadeth not away.

Who would not strive to win this crown? To have the approval of Christ and the Judge, and receive the palm, and the robe, and the crown from his hands? These Greeks strove for a corruptible crown, but we for an incorruptible. They were self-denying and patient, and earnest to win honor from men; we seek to win the approval of God. Before us lies the course—the narrow way that leadeth unto life; and here at the end of it sits our gracious Savior and Lord, who encourages us by his kind words, and holds out for us the prize. He, too, will also help us in the race, and none who run in it faithfully shall lose the crown. "Let us, therefore, run with patience the race set before us, looking unto Jesus."—From "Heroes and Great Men of Old."

A Witty Bishop.

It is related of the late Bishop of Winchester, as an illustration of his ready wit, that some years ago, when visiting at the country seat of a well-known nobleman, the Bishop allowed himself to be persuaded to join a shooting party. On his return his noble host mentioned that his game-keeper was a Dissenter, and although he did not wish to interfere in the religious opinions of his employes, still, as all the rest of the servants went to church, he would like this man to go. Would the Bishop speak to him? If he used his well-known persuasive powers doubtless he might overcome the scruples of the keeper as to entering a church. The Bishop expressed himself delighted with the request, and proceeded at once to the keeper's cottage. Entering with his usual frank and kindly greeting, which few could resist, he soon established himself in the good graces of his humble host, and gradually led the conversation to spiritual matters. At length, when he thought he had sufficiently gained the confidence of the man, his lordship said: "By the by, how is it that I don't see you at church? You know it is our duty to look after these things. Surely you don't see anything in the Bible against going to church?" "No, my lord; neither do I see anything in the Bible to warrant a preacher of the gospel in going out shooting; the apostles never did." "No," replied the ready-witted Bishop; "true, they had no game in Palestine in those days—they went out fishing instead."

The Ohio State Penitentiary last year cost \$152,163, while from convict labor and other sources, its receipts amounted to \$174,450, leaving a balance of \$22,228.

The women take a lively interest in the farmers' movement. They are naturally patrons of husbandry.

Obituaries.

Departed this life, in Smith county, Texas, Nov. 11, 1873, in the 32d year of her age, in full triumphs of faith, Mrs. LETHIA S. BURGAMY, consort of Rev. J. C. Burgamy, late of the East Texas Conference.

Sister B. was a native of Spaulding county, Georgia, and daughter of Philip J. and Frances Bishop. She embraced religion in the year 1858; was married to her now bereaved husband in 1864. For the last five years her afflictions were great, which she bore without a murmur, calmly resigned to the will of God. She was a deeply pious and consistent member of our church; a helpmeet indeed to her husband, always encouraging him in the work of the ministry. In his absence she would hold family devotions, and was greatly blessed in the discharge of this duty. She was fond of reading religious literature, and was well versed in the sacred truths of the Bible. A short time before she died, she repeated the 23d Psalm:

"The Lord is my shepherd; I shall not want."

She called her children (two lovely daughters and a niece,) and exhorted them to meet her in heaven; said to weeping friends: "Weep not for me; soon I will be in heaven!" She requested them to sing the hymn commencing:

"O sing to me of heaven," etc.

After this, she requested her husband to sing one of her favorite hymns:

"Jesus, lover of my soul," etc.,

which he did.

Just before her spirit took its flight to the realms of bliss, she was heard to whisper:

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

Thus has passed away, in the meridian of life, an affectionate wife, a doting mother, amiable in disposition, and beloved by all who knew her. May the God of all grace console the hearts of the bereaved husband and orphan children with the fond hope of meeting her in the blessed mansions in our Father's house above.

DANIEL MORSE.

Died, in Cherokee county, Texas, Oct. 25th, 1873, WALTER MCCALL, youngest son of Duncan and Margaret McCall, aged one year, nine months and twenty-five days.

Weep not, gentle mother and kind father, for Jesus hath said, "Suffer little children to come unto me."

Died, in Cherokee county, Nov. 6th, 1873, LEMUEL C. MCCALL, aged 23 years, and 28 days, eldest son of Duncan and Margaret McCall. He was born in Louisiana, and came with his parents to Texas during the late war. Obedient and affectionate to his parents, kind and obliging to all, he had the love and respect of all who knew him. Gifted with a mind far above ordinary, his greatest pleasure seemed to consist in informing himself through the medium of useful books and the newspapers.

Never having connected himself with the church, although he lived a moral life, during his last sickness he became sensible of his condition, and many a fervent prayer went up from him to heaven, and we have every reason to believe his prayers were answered, that he had made peace with his God, and that he now dwells among the blessed in that bright and better land where there is no more sickness and death. E.

EDWARD HAYGOOD WALLIS, son of Seba J. and F. L. Wallis, departed this life October 22, 1873, aged three years.

He was a loving, sprightly little fellow. The young hearts of his parents are deeply smitten. May it, in the providence of God, lead them to the blessed Jesus. JNO. F. COOK.

LITTLE PERMELIA CATHARINE was the daughter of Brother Rayburn and Sister Sallie Scott. She was born in Henderson county, Texas, September 23, 1868, and died October 20, 1873, aged 5 years and 27 days.

During my pastoral connection with the Athens charge, this precious child was dedicated to Christ in the holy ordinance of Christian baptism. This was principally the work of the mother. After reading Dr. Fisher's small Work on Baptism, Sister Scott brought her four children to church one day, and requested me to baptize them. I did so, after preaching to an attentive congregation on the subject of family religion. But how soon this little one has been taken from the family below to that above!

On Saturday before the second Sabbath in November last, the father, weeping, asked me to preach the funeral of little Permelia, who had been laid away in her little grave to await the dawning of the bright resurrection morn. While I discoursed of what Christ has done for little children, and of the joyous hopes inspired by the Christian religion, of regaining our sweet treasures, the congregation wept, and the mother praised God aloud, and said: "I know my dear child is in heaven, and I will go and see her."

May the Lord bless the parents, and enable them to go and see their dear child. Their true friend and Brother, E. F. BOONE.

January 1, 1874.

Died, in Wadeville, Navarro county, Texas, on the 10th of November, 1873, D. H. WILLIAMS; born in South Carolina, February 13, 1834.

Yes, my husband has gone to the grave, and left me alone. I can scarcely realize that the voice I never heard only in kindness is now silent in death, and the grave hides from my earthly eyes forever the form I loved so dear. At first I mourned as one without hope, which nearly deprived me of reason; but God, in his mercy, caused me to stop, to think of his power, and of his mercy to the erring human.

None knew my husband so well as his wife, and, although he made no public confession of religion, I know his heart abounded in love and sympathy for his fellow-creatures, and he never saw one in distress, even an enemy, but the first and last impulse was to relieve them. I know that he was kind, honest and generous, even to a fault. He visited the sick and destitute, and kindly administered to their wants. I gladly say he had many friends and few enemies.

Sleep on, my husband; God who knows the weakness of the flesh, knew your temptations and trials here; and when I think of your past life, your unlimited confidence in him, and of his promise that we are rewarded for the deeds done in the body, I believe you rest.

The earthly ties that linked my heart
Have all but one been left,
And God decreed that I should be
The only one that's left.

Mrs. D. WILLIAMS.

ENNIS, TEXAS, Dec. 2, 1873.

SISTER ELIZABETH ANN ELLIOTT, wife of E. P. Elliott, and daughter of John L. and Margaret H. Humphries, was born in Jefferson county, Alabama, Aug. 28, 1845. Born again August, 1861. Attached herself to the M. E. Church, South, soon after her conversion, in which she lived a consistent member until death removed her, Aug. 29, 1873, from her sufferings on earth to her reward in heaven.

Sister Elliott was strong in faith, buoyant in hope and victorious in death.

May her loved ones, left behind, prepare to spend with her a happy eternity in the enjoyment of the splendor of the Eternal City of God.

NETTIE HAGGARD.

CLARKSVILLE, Nov. 28, 1873.

ANNIE U. CLIETT, of Waller county, Texas, second daughter of Brother and Sister Cliett, departed this life on Sunday, the 21st of this month, aged 11 years and 9 months. Annie was a child of promise, growing up to be of help, comfort and consolation to her parents. Her mind was religiously inclined. The writer saw her a seeker in the interest of the favor and love of Jesus at our late camp-meeting. Although so young, she desired to be in favor with her Heavenly Father, remembering her Creator in the days of her youth. Had she lived a little longer, she would have united with the church; for she had said to one of her brothers, but a short time before she was sick, "that she would join the church the first opportunity she had." But Annie is no more; she has left us and on Sabbath last an angel's wings wafted her to unite with angels in heaven, where immortal youth reigns and blooms forever. May the God of all grace comfort the family in this their great and sudden affliction. "God is love."

THOS. WHITWORTH.

SAN FELIPE, Dec. 24, 1873.

Died, at her residence, near Boston, Bowie county, Texas, on the 24th of August, 1873, Mrs. MILDRED B. MOORE, consort of G. W. Moore and daughter of John and Margaret H. Humphries.

Sister Moore was born in Loundes county, Miss., Jan. 13, 1849. Professing faith in Christ at an early age, she united with the M. E. Church, South, in which she lived an acceptable member until called from the church militant on earth to the church triumphant in heaven. She was ready and willing to go at the Master's call, leaving behind bright testimony that her happy spirit has entered that goal where "sickness, sorrow, pain and death are felt and feared no more." She leaves an affectionate husband and little son to mourn her loss, but they do not sorrow as those who have no hope, but expect to meet again, when the storms of life are o'er.

NETTIE HAGGARD.

CLARKSVILLE, Nov. 28, 1873.

Miss CHARLOTTE PURCELL was born March 19, 1813, on the Island of Jamaica; came to Texas December, 1843, and settled at Brazoria, in Brazoria county, where she resided up to the time of her death, which occurred on the 4th of December, 1873.

Miss Purcell was a lady of rare accomplishments, of gentle and refined manners, and enjoyed the esteem and love of a large circle of devoted friends.

She was a member of the Episcopal Church, very much attached to her religion; but her intimate knowledge of the history of her own church, and her general intelligence, caused her to entertain enlarged and liberal feelings toward all Christians of every name.

Her last illness was protracted and painful, but her spirit was ever calm and full of the hopes of a blessed immortality.

For a number of years she had lived in the family of Capt. Wm. McMasters, and was nursed tenderly and carefully by the family, and had every want supplied, up to the time of her death. J. H. SHAPARD.

After a brief illness of pneumonia, on the 24th inst., Mr. W. D. T. SHROCK departed this life at the residence of his brother-in-law, Captain Farrar, near Ennis, Ellis county. He was born in Madison county, Miss., April 11, 1830; was the son of a minister of the M. E. Church, South, to which church the deceased united himself in 1871, and lived an humble Christian the remainder of his life. When told by his physician that he could not live, he expressed himself as ready and willing to die; and, during the last day of his life, shouted

several times, clapping his hands and praising God. To those present it was quite an affecting scene to witness him, while dying, take his two little children—the latter only a few hours old—in his arms, kiss them and commit them to the keeping of their Creator. Thus passed from the troubles and afflictions of earth to the paradise of God W. D. T. Shrock.

HIS PHYSICIAN.

November 28, 1873.

Mrs. SAMANTHA H. SILLIMAN, consort of Brother A. F. Silliman, departed this life, in San Felipe, Austin county, Texas, November 23, 1873.

Sister Silliman was a Christian; in a quiet, humble way she followed her Savior. She was a good neighbor, an affectionate mother, and a devoted wife. The church and community have lost a good member. She loved all the ordinances of her church. Death found her fully ready; the song of heaven was upon her lips just before she died. She passed off in glorious triumph to the home of the blest.

She leaves a husband and two little children of her own, besides five step-children, to mourn her loss. Our sympathies are with our dear brother and his motherless children. May heaven bless them! THOS. WHITWORTH.

JOSEPH L. MCCOWN, son of Solomon G. and Elizabeth A. McCown, departed this life October 29, 1873, at the residence of his father, in Lavaca county, Texas, aged five years and five months.

He was a noble specimen of humanity, both mentally and physically. He had been taught by his pious parents to love God's ministers and servants. Only a few days before his death he met me at the gate of his father's yard, and with a sweet smile on his noble little face, said: "Brother Cook, I will feed your horse." He died suddenly of congestive chills. God has taken him to heaven. O my God! make it a blessing to the afflicted and bereaved parents.

JNO. F. COOK.

MODERN HERMITS.—There have been times in the history of the world when there has seemed no alternative to true and simple men but to abandon society and seek outside the limits of civilization some new life, in which they could be true to themselves and their God. Without going back to the hermits of the middle ages, the Puritans who first came to this country saw no other means of leading what they considered a good life than by cutting the ties which bound them to civilized humanity, and domiciling themselves in a wilderness. There have been other times when individual men have found it necessary to break with an artificial world which was growing too oppressive for them. But as the world goes on these eremitic retreats become every year less and less reasonable, because they become more and more impossible. Anybody who retires from the world becomes at once a center of interest. Magazine editors apply to him for articles, newspapers send reporters to have interviews with him; he attracts a crowd of disciples, and in a very short time his retiring eccentricity has made him notorious or famous, as the case may be. This at any rate is the danger of such a life, and it makes people naturally skeptical as to the reality of the career. If the recluse can prove himself a great man, well and good. If not, he must be content to be laughed at. Originality, as Mr. Fitzjames Stephen has very truly observed, does not consist in writing and thinking differently from other people, but in thinking and writing better than other people.—Galaxy.

The Young Men's Christian Association of Altoona, Pa., is now supporting forty-five destitute families.

Texas Christian Advocate.

GALVESTON, TEXAS, JAN. 21, 1874.

LARGEST CIRCULATION IN TEXAS!

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

TO SUBSCRIBERS.—The date on the address of your paper indicates the time your subscription expires. We cannot supply back numbers. If you desire your paper continued without missing any numbers, inform us two or three weeks previous to the expiration of your time.

In ordering a change of address, be particular to give both postoffices.

TO CORRESPONDENTS.—The names of responsible parties must accompany documents, of whatever character, for publication; otherwise, they are cast aside.

We cannot return rejected manuscripts.

If the report of a recent sermon by Dean Stanley is correct, he is unable to find a link in apostolic succession. He reads in history no succession to the apostles. When they died no one was appointed in their stead. The silence of history at so important a period must perplex others besides the worthy Dean, provided they consider the fiction of succession of sufficient importance to be troubled about.

We see it stated that Mrs. Eaton, who did the honors of the White House during President Jackson's administration, and whose presence there caused such serious disturbance in his cabinet, after enjoying all the luxuries which wealth can buy and beauty and rare accomplishments could win, is now closing her life in obscurity in New York. Her wealth was wasted by her third husband, who then deserted her for another woman. Her health and beauty are gone, and she is now making a meager support by keeping a boarding-house in a retired locality. It is said that she is a member of the Church of the Strangers, from which we infer that she is seeking in religion that comfort which riches and the pleasures of life have failed to make permanent.

ONE of the largest Baptist Churches in the world is that established at Ongole, India. Mr. Spurgeon's, in London, and the First African Church in Richmond, Va., alone exceed it in numbers. It numbers 2357 members. More than seven hundred have been received on confession of faith within the past eighteen months. Seven years ago it had but two native members, and the result of Christian effort up to that time had been so meagre in that field that the Baptist Board would have abandoned it but for the earnest entreaty of one missionary. They who sow in tears often sooner than expected are permitted to reap in joy. In the presence of such results, how can we longer doubt the success of missionary movements. The spread of the gospel is more rapid to-day than in Christian lands. If the gospel continues to extend its triumphs at the same ratio for another generation, the great centers of Christian zeal may be transferred to Asia and the isles of the Pacific, and the most successful preachers of the gospel among the nations may be the successors of those converts who are now, at so much cost of money, labor and human life, being brought into the fold of Christ.

THE NEW DEPARTURE.

THE movement of Bishop Cummins, who has withdrawn from his former church, and, with others, is attempting to organize a Reformed Episcopal Church, where an interchange of pulpits with sister denominations, open communion, and the largest fraternization with Christians can be secured, has excited much interest, not only in the Episcopal Church, but in every other Christian body. While the convictions which originated the movement are finding large sympathy among the great mass of liberal and evangelical Christians, there must be very serious doubts as to the wisdom of the policy he has adopted. A large and very influential portion of the Episcopal Church, both in England and America, are in sympathy with Bishop Cummins and his present associates in their opposition to the ritualistic tendencies of their church, but they have more confidence in movements which look toward internal reform than the rude disruption of their body, and an attempt to reorganize the fragments they may attract into another church. The number who have united with this movement as yet is small.

Other churches do not feel the need of another ecclesiastical organization. The tendency of the times is to obliterate the barriers which have held different branches of the church apart, and the work of building up a new organization, and of defining and establishing its boundary walls, will not meet the cordial sympathy of those who represent the real brotherhood of the family of Christ.

Again, the evangelical churches do not see the need of a new organization in order to vindicate the principles they have so long proclaimed; and hence the accessions from other churches will be small.

In fact, this movement is about a century behind the times. When Wesley and his co-adjutors began their work of spreading scriptural holiness over the land, they proclaimed the same doctrines, and maintained in substance the same forms which are demanded by those who are now weary of the ritualism of the Episcopal Church, and are seeking communion with the great body of Christians who are working for the redemption of humanity.

Such movements must mark the history of the Episcopal Church so long as it holds its intermediate position between the Protestant churches and Catholicism. The conflict between ritualism and evangelical Christianity will cause the constant withdrawal of members from these extremes, who will yield to their convictions and sympathies, and identify themselves with those ecclesiastical bodies where they can find full freedom in the exercise of their peculiar views. We are not sure but those who seek to place themselves in vital sympathy with the great Protestant world, will choose a wiser path by entering at once into those churches which already represent the principles which have led to their separation from the Episcopal Church. In the Methodist Church, the doctrines, as well as the practices which Bishop Cummins

announced in his letter of withdrawal, are the same, and in its fold he and all in sympathy with him may find ample room and a cordial welcome.

Since writing the above, we have the following from Bishop Cheney, who has united with Bishop Cummins in his movement, and has been elected and consecrated Bishop:

The idea in my own mind is, that there should be rectors of churches, and the work to be done divided among them; that they should alternate in the work, as the Methodist bishops do—believing it not best to have territorial diocesan limits.

It is evident that the lessons, the history and success Methodism affords are not overlooked by the leaders of this movement. Whether legislative ability, combined with the Christian zeal which marked the origin and progress of the Wesleyan movement, will be displayed in this new departure, must be ascertained by the future.

FASTIDIOUS HEARERS.

There are fastidious people to be found in all directions. Some of them confine themselves to dress; they are nice about colors, trimmings, and fits, and about the proprieties and adaptations of dress to age and station.

Some are fastidious about manners. Your deportment must be just so, or it will never do at all. Other some are fastidious hearers of sermons. These people are apt to think that their taste is the true standard, and that all other tastes must be regulated and conformed to theirs, or else be coarse and imperfect.

These fastidious people are generally extremists, and ride their hobby too much and too far. We suppose such are usually the victims of a morbid, nervous organization. They have most hypercritical ideas of the proprieties of manner, and language, and illustration in the pulpit. We have often noticed that they are unable to discriminate between naturalness, simplicity, and vulgarity, for they often confound the natural and simple with the vulgar. Now, when we turn to inspired models, we find the utmost simplicity and plainness.

The Savior speaks of the "sower," the "lost piece of money," and the "woman with her broom," the man seeking the "lost sheep," and carrying it on his shoulder, the woman putting leaven in the meal, the putting the "light on a candlestick, and not under a bushel." Now, these fastidious hearers are insufferably disgusted if the preacher lays hold upon the common and everyday life around him to illustrate his thoughts. How they would have criticised Christ if they had heard him! They would have nothing modern from real life, as it lies all about us. Suppose they had heard Paul saying: "One of themselves said, The Creteans are always liars, evil beasts, slow bellies," would they not have been disgusted? If they had heard St. Peter quoting one of the proverbs of his day: "The dog is turned to his own vomit again," and, "The sow that was washed to her wallowing in the mire," it would have outraged them beyond endurance.

Now, we think the preacher should be as free from vulgarity and coarse-

ness as from impurity; but plainness and allusions to the common speech and life of our time are by no means vulgar. The fact is, the pulpit is in far more danger of getting too far from, instead of too near, the people. To be effective, the preacher must impress the rank and file of his hearers that he is one of themselves; has the same sympathies and needs that others have. If he seems to move on another plane, and walk among conditions unlike their own, he will be as one who beats the air, and talks in an unknown tongue. Lord Jeffrey, than whom a keener critic has not wielded the pen in this country, said: "Simplicity is the last attainment of progressive literature; and men are very much afraid of being natural, from the dread of being taken for ordinary."

Let us as preachers dare to be natural, and strive to be in sympathy with the lives of those of our time and our country—use their language, and take our illustrations from among the things of our time. Let not a few of these stiffly-starched and glossily-ironed specimens of complacent fastidiousness make us artificial, and drive us away from the people.

AFTER the close of the late war, the stewards of a certain church in Texas were making their assessment for the support of the preacher for the coming year. Among them was one who had been heretofore the chief contributor, but had lost the larger portion of his property by the war. He urged that the claim of the preacher should be fully as large as formerly. Some doubted whether the church could pay it, as many would have to reduce their annual payments. "Why so?" asked this steward. "Because we have lost so much of our property," was the reply. "That does not lessen our obligation," said this steward; "I paid one hundred dollars before the war, and I thought that was little enough for the benefits the gospel bestowed upon me; and it is worth as much, if not more, now than it was worth then. Put me down for one hundred dollars. The preacher can not support his family on less, and we must raise it. We can not do without the gospel." There was wisdom as well as justice in those words. When financial calamities come upon a people they usually retrench in the wrong direction. The religious privileges and the moral and intellectual training of their households are usually the first interests which feel the pressure of monetary tribulations. They cut them down before even the luxuries of life are given up. There is poor economy in this. Our highest interests involve our highest obligations.

Just now many feel the pressure of the panic, and their first move is to curtail their contributions to religious objects. Does this indicate that they regard religion as the chief business of human life? In hours of trial we need our religion more than when prosperity is our portion. At no period of our lives have we needed the promises of the gospel more than to-day. Let us cherish it. If there must be retrenchment, let our luxuries, or even our necessities, share with our religion the pressure hard times makes upon us.

AUTHORITY OF REVELATION.

Has God given men a revelation? and is that revelation contained in the Bible? We hold that every man who has ordinary intelligence can reach a conclusion that shall be a satisfactory answer to this question. When once we concede that the Bible is a revelation of the mind and will of God, we of necessity concede absolute authority to the teachings of the Bible, for they are the teachings of God. There are many things commonly held and accepted by Christendom that we derive alone from the Bible. We know and can know nothing about them beyond what the Bible reveals. As for example: what are called the moral attributes of God—his truth, purity, mercy and justice—are all summed up in his holiness. Men, with all the growth of science and the march of mind, have not been able to add any new attribute to the character of God; and if they should imagine and then assume a new attribute, it would be a mere assumption, and destitute of all authority.

So all solid, satisfactory and authoritative belief in regard to the reality and characteristics of a future life rests upon the revelations of the Bible. We can not know more than it reveals. We have no right to assume anything outside of its revelations, much less anything contrary to its teachings. We have the fullest right to investigate the claims of the Bible to credibility, but after its inspired claim has been allowed, and the task of reason has been accomplished, we may not say, "We don't see how this can be; we can not comprehend that;" and for no other reason refuse to receive the teaching of God. If God has spoken, what he has said must be infallibly true—must be accepted, and must be submitted to. We know that various classes have pretended inspiration—have pretended to be the recipients of visions; but where is the proof? All inspired men either worked miracles, or foretold future events, or were endorsed to us by those who did; but modern pretenders to inspiration, visions and responses from the spiritual world, have done nothing to assure us of the truth of their claims, and therefore nothing to authorize them to teach, or bind us to hear and obey.

What does the Bible teach in relation to a future life, as to the influence of character upon its happiness or misery? We may say, and we believe, that ninety-nine-hundredths of all believers in the inspiration of the Bible will agree with us that the good will in some way be happy, and the bad will in some way be miserable. The Bible plainly teaches that "whatsoever a man soweth that shall he also reap; for he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." This statement is not only infallibly true and fully to be accepted, but, speaking after the manner of men, it has the merit of complete harmony with nature and the approval of the universal sense of right. Surely nothing could be more reasonable and just. Now, we take it that it is no legitimate objection to this

most, just and reasonable law to say we do not see how God could make men to be miserable in another life for sins committed in this. If we admit inspiration, and admit that it teaches we shall reap whatsoever we sow, we must accept it whether we comprehend it or not.

But we deny that God made men to be miserable. It can not be doubted that God knows better than his creatures why he made man. He says he made him to be virtuous and to be blest—made him to sow to the Spirit, and to reap of the Spirit life everlasting. He has given the strongest imaginable incentive to deter from "sowing to the flesh," and the highest conceivable reason for "sowing to the Spirit." The obedience and virtue of a free being can not be compelled, and if man is not free, he is no more rewardable or perishable than an ebbing or flowing tide. We are free, then, to sow to the flesh or to the Spirit, and every man's consciousness bears testimony to the truth of this statement.

But, puts in one who wishes to parry the point and escape future, or, at least, endless punishment in the next life for sins committed in this—"there must be degrees in punishment." Granted; for the Bible, the authoritative teacher, says we shall be rewarded according to the deeds done in the body, whether they be good or bad. But the Book does not say that there shall be different lengths in the duration of future rewards and punishments, but, on the contrary, says they shall be "everlasting" and "eternal." If "everlasting," in reference to punishment, does not mean always, where is the proof that everlasting, in reference to reward, does mean always? This argument, or rather objection, involves too much; for to get rid of everlasting punishment it has to destroy everlasting happiness. But, continues the objector, "I can not believe that God can or will permit us to suffer forever the consequences of our sins." We submit that this does not meet the case. In such a case, in regard to such a matter, we can rationally believe only that which has been revealed; anything more is of necessity an unauthorized assumption. To persevere in sinful indulgence with the hope that the consequences will not be everlasting misery, is to take a tremendous risk, and rush blindly upon our destiny. It can neither be wise nor safe so to do.

THE New York *Christian Advocate*, having devoted to Attorney-General Williams a highly eulogistic editorial on the occasion of his nomination to the office of Chief Justice by President Grant, the New York *Independent*, after expressing doubts respecting the claims of the nominee to this liberal praise, asks the significant question: "Is he a Methodist?" The question implies that the Attorney-General is indebted to his denominational relations for the support of this leading organ of Northern Methodism; and it as distinctly implies that the disposition of the Northern Methodist press to claim government patronage for their church is in decidedly bad taste. The eagerness shown by the preachers who

have visited the South under the auspices of Northern Methodism to secure lucrative offices has disgusted all right-thinking persons; but it seems the same spirit is controlling their press at home, and their demands for position and patronage are awakening the serious attention of both the religious and secular press. Such conduct is unworthy a great Christian denomination. It is humiliating to every one who bears the name of Methodist to know that the leaders of one branch of the family are being classed with the political adventurers who hang around the White House, eagerly claiming their *pro rata* of the offices in the gift of the party they support. We trust the *Independent* will press its interrogations when the New York *Advocate*, or other papers of the same family, forget their mission, and become the representatives of denominational office-seekers. The good sense and sterling piety of the mass of Northern Methodists will at length cause them to repudiate that policy, which is now bringing a reproach upon the name they bear.

IN 1867, according to the report of the Special Revenue Commissioner to Congress, the sales of retail liquor dealers over the counter amounted to \$1,483,481,865. When it is remembered that only a minority of the people can indulge in luxuries, it will be seen that the principal portion of this immense sum is subtracted from the actual comforts, and in a vast number of cases from the actual necessities of life. Many men drink at the cost of the clothes and the bread and meat that their families sorely need. This business represents on one side the wealth and luxury the liquor-seller gains; on the other, poverty, rags and starvation, which is the heritage drunkenness entails on its victims. We can not too often advert to this evil. Texas is paying to the saloons and dram-shops a tribute that would school all the children of the State, and buy a comfortable home for every orphan. It is an evil which is chilling the piety of many who were once on their way to heaven. We saw on the platform of the cars the other day a man who was once a leader in his church. He was swearing like a sailor about some trifling annoyance. His bloodshot eyes and bloated cheeks told the road he had been traveling for the past few years.

THE tone of the Encyclical letter of the Pope does not exhibit that cheerful, confident spirit which we would expect from one who claims to exercise such extraordinary prerogatives. It is filled with complaints of the confiscation of the houses of religious orders in Rome, of the troubles in Switzerland, and especially of the distressing condition of affairs in Germany. It denies that the subjects of the church in Germany are plotting to overthrow the empire. It styles Bishop Reinkens a "certain notorious apostle," and pronounces on him and his associates the anathemas of the church. There is but little of thanksgiving, and more curses than blessings, in the letter. If it represents truly the state of the church, it is in a melancholy plight. Though the pontifical reign of Pope Pius has been a long one, its sun seems destined to go down under a cloud.

BREVITIES.

Bishop Simpson has gone to Mexico to examine the condition of the missionary work in that field.

The Canadian Wesleyan Missionary Society, last year, raised \$105,000. Can not Texas Methodism raise \$50,000?

In Washington Territory nearly forty Indians recently united with the Methodist Church, and a great many of them were baptized.

The published sermons of Rev. F. W. Robinson, of Brighton, England, have brought his heirs upwards of seventy thousand dollars net profit.

Baron Rothschild aids, without regard to religious faith, every chapel, almshouse and school in his neighborhood, in the city of London.

There are 400 Wesleyan soldiers in the army engaged in the Ashantee war. Two ministers have been sent to them by the Wesleyan Army Committee.

Bishop Cummins recently conducted the "inaugural services" of the Reformed Episcopal Church in Steinway Hall, New York. The ritual of 1785 was used.

A paper has been commenced by Methodist women of Lunenburg, Massachusetts, under the lively name of *Wide-Awake*. Somebody must be wide-awake to make a paper live.

The Fosterland Association, the great missionary society of Sweden, has sent two missionaries to labor with the Scandinavian seamen who visit the ports of Boston and New York.

It is reported that Rev. Dr. Almstead, editor of the *Watchman and Reflector*, recently communed with a Congregational Church in London, and actually officiated in the services.

There are 600 more Congregational Churches than ministers. The gain of preachers is only forty-four per annum. At that rate it will be some time before the needed supply is secured.

It is estimated that one in every twenty-five of the native converts in China are preachers. Their conversion is thorough, their conviction of duty deep, and the need of workers presses on every side.

Though Chicago was burnt out a few years ago, yet her sales of goods in 1873 amounted to \$530,000,000—being 31 per cent. over the sales of 1870. Misfortune is often the forerunner of prosperity.

A recent writer, who has formed his conclusions from close personal observation, notes a striking resemblance between the Buddhist form of worship and that of the Catholic Church, and ascribes them to a common pagan origin.

A young Japanese nobleman, while at the University of Michigan, was led by curiosity to attend service in a Christian church. He became deeply interested, professed faith in Christ, and was admitted into the church by baptism.

Five bronze French cannon, a gift from the Emperor of Germany, have been received at Baltimore by a Lutheran Church and cast into bells. Their tones are as different now from those they sent out on the battlefield as is their mission.

The Sunday-School.

Extract from Sunday-School Address of Bishop Janes.

The Sunday-school furnishes for children the best possible human association. "He that walketh with wise men shall be wise." In the Sunday-school of to-day are found the very best men and women in the church or in the world. They may not profess so much as others, or talk so much about it, but they are found in the higher life. Their influence upon the children is most blessed. The company in which the children are thus placed should be carefully guarded by each pastor. In this respect the Sunday-school is one of the grandest auxiliaries that God has furnished for the elevation of the race. Restraining children from vice and folly is better than recovering them after they have fallen. Here they are taught principles of temperance, industry and frugality as religious virtues. Here the future nation is taught to keep the Sabbath day holy. There is no safety for the country but in the preservation of this divine instruction. It should not be made a burden to the children. They should have Sabbath employment, and that the Sabbath-school furnishes. They should have the best of the day, and the best room in the church. Make the Sabbath a delight to them.

The launching of a child upon its endless career is an event without parallel in interest. The morning stars sang together when the world was created, yet that event was less important than the entrance of one child upon life. The one is inanimate, the other animate; the one is unconscious, the other conscious; one is reasoning, the other unreasoning; one is transient, the other eternal. The interest is enhanced by the dangers that are incurred. Every little human being launched forth into life is destined for the life immortal. If there is so much interest in one child, how great is that of the childhood of this nation. More than ten million in this country are under ten years of age; over five million under five; more than half the nation under twenty years of age. Where, then, is the minister that will not preach to children? Hunt him out! Where is the ease-taking Christian that would not give half a day on the Sabbath to the instruction of the children? The Sunday-school teachers should go to his house in a body, and hold a prayer-meeting for him. There is no more important or grander work for the pastor and for the church—none that will give greater returns for God and his cause. Jesus died for every one of these children, and bids the church seek and save them. O, that a baptism of the Holy Ghost may so come upon the church as to make us devote ourselves to this work as it deserves!

A Word to Sunday-School Critics.

Whatever just criticism may be offered on the yet imperfect method of Sunday-school organization and teaching, this one statement remains unshaken, that the children of our country are being religiously educated to an extent hitherto unequalled, either in the variety and spirit of instruction, or in the stimulus afforded for conscientious study. Other nations and other times have a full honorable record of parental faithfulness and institutional piety; but the intelligence of the majority of parents has been bounded by much superstition and bigotry, and the religious instruction in schools governed by the state has been dry and formal enough to warrant the assertion that governments, like corporations, have no souls. In America only is there extended specific effort, beyond the family and beyond professional routine, for the religious training of the young.

For this, dear critics, you should thank God with full hearts. That so many thousand persons teach the gospel every Sunday for the love of it, and for love to the souls of other persons' children, is fit occasion for your rejoicing. Suppose you try a change of tune. Remember that many of the best Christian minds are at work to multiply and perfect methods of instruction; that the organizing spirit of the age has secured wide cooperation; that every church recognizes the need of this right arm of power, and that churches and denominations everywhere have in large degree sacrificed local and sectarian preferences to the desire for *more light upon the Word, and more influence upon the souls of the young.* This is more than a counterpoise to all the roaring of all the bears in our much berated Zion.

We urgently call upon you to contemplate with delight this blessed outgrowth of modern practical Christianity. We pipe unto you a joyful note, and call upon you to dance. Throw away your blue goggles, think less of human imperfection, and look upon the Sunday-school in the pure light of Christ's love. See! an army of men and women, no wiser or stronger than you, are working to *save children.* Can you not glory in that? Can you not for a moment forget the dust in the sunbeam, and rejoice that the universe is full of light? Try, it will do your souls good.

A Blind Woman's Bible-Class.

A NARRATIVE OF FACT.

Yes, sir, I had a Bible-class for mor'n twenty-eight years. You see, as 'ow I learned to read airly, an' then wot with 'avin' nothin' much to do, I was lonesome-like, an' one day it occurred to me to teach some blind children to learn to read. Well, I didn't have to go very far to get up a class, you know, cos, after I had got two or three, a-teachin' of 'em, they told others, and it did beat all how quick it was known that I had a class.

I had one little Jew boy. Oh, sir, he was a lovely boy—just as quiet and gentleman-like as ever you'd wish to see. When he first came he was a little shy, but after awhile he began to sing with the rest of us, an' he could sing that pretty, you don't know! He would sing—

"Around the throne of God in Heaven,"
but when it came to singing

"Because the Saviour shed his blood,"
then he stopped. That was his religion, you know. But I didn't say nothin' to him, an' by'nby he got that interested that he sung that too. He was a little mite of a chap, sir, though he was a-goin' on nine year old when he come to me. When he was a little baby some sickness came to him that left him blind, and it kept racking him so ever since that he hadn't growed much, as he'd ought to. One day, when I was a-sayin' that we must be prepared to die at any time, cos we none of us could live very long, he speaks up softly-like, an' says, "That means me, cos I know I shan't live very long. That pain in my back gets worse every day." Though I am blind myself, so that I can't see anything, 'thout it is the sun, I knew his face was glad when he said that, and tho' I had got to love that boy just as if he wor my boy, wich I never 'ad, I just 'oped it might be true. One day his mother came to see him, and she says to me: "What do you teach?" Oh, sir, I was mortal afraid that she'd take that boy, an' quite flustered, I answered her: "Oh, I teach a good many things. I teach the children that though they are blind, they needn't be a burden on their parents; that they can wash and dress themselves, an' keep tidy. I learn 'em manners, teach 'em to read an' be useful." "Well, all that's good," says she; "but wot

do you and 'im read?" "Oh," said I, "he's a-readin' in the forty-seventh Psalm." And that quite satisfied her, though it was just a happen so that he wasn't a-readin' in Matthew. Then she turns to 'im, and says: "Are you 'appy 'ere, James?" An he says: "Oh, so 'appy, marm! It don't seem at all like a school, but just like a little 'appy family." An' then she told 'im he could come as often as he liked. But that wasn't very long, poor fellow! One day he was took very bad, an' didn't come to school any more. He died very beautiful, I was told; an' tho' he went to that country where no one is sick or blind, I missed him many's, many's the day.

After awhile my class, wot with growin' up of the youngsters, got to be made up of scholars that was quite large. Some women came in also. One of 'em was very old, an' deaf as she was blind. Well, 'ow to learn her to read was a puzzler, to be sure. She was very cross, and that nervous and fidgity that she couldn't sit still, an' would stomp across the room, a-makin' a great racket whenever I wasn't a-teachin' her. "Come, mother," says I, "you must keep still, you know." "Wot's the good 'o my keepin' still, I'd like to know, when I can't 'ear a word you say?" was all the reply I could get at first. But after she learned to read a bit she wasn't troublesome at all, but would just set and pore over the Bible all day. 'Ow did I teach her? Well, that was rather funny! You see, in teachin' 'em, you 'ave to take 'old of their two 'ands, an' that didn't give her any chance to use her ear-trumpet, which was a crooked thing about three feet long. Well, I tied that trumpet around my waist, an' by bein' careful, she could keep her ear down to it, an' I could speak into it quite 'andy. She was afraid first that she never could learn, but she got along quite fast, considerin', an' I guess it was the Bible as softened her temper so.

Bein' so successful with teachin' young ones and women, I thought as 'ow I might perhaps teach some men also. But, you see, I'm a little woman, an' I 'ardly dared to try. I didn't know 'as I could manage 'em. An' so it was only after a deal of prayin' over the matter that I finally said in school one day: "If anybody knows of a nice, quiet man who wants to learn to read, an' who is about thirty-six years old, you may bring 'im 'ere." "Oh!" says the girls—they were mostly young misses then—"you ain't agoin' to bring a man in 'ere old enough to be our grandfather, be ye?" And then there was a laugh just such as you'd expect to 'ear from girls as 'as their sight. I told 'em as he must be a well-behaved man, an' they must be careful who they brought.

For the next few days I was scared at every noise, fearin' it might be some great man comin' to learn in my school! An' finally one did come. But he was considerable younger nor what I said, bein' as he was only about twenty-six years old. As I was a-sayin', I was somwat afraid of men, an' I just made up my mind I must begin 'ard on 'im right at first, or I couldn't manage 'im at all, an' so I says to 'im: "If you come 'ere to this school, you must expect to obey the conditions." "I'll try to do that," says he, an' he spoke in a voice quite 'umble an' awestruck. Seein' as he was that way made me bolder, an' I says, quite sharp: "First, you must pay me." "Oh, mum," says he, "I don't know as I can do that. I ha'n't got but little money." "Well," says I, "if you can't pay wot I asks, then you'd better not come. I must 'ave my pay, an' if you can't say 'Thank you,' an' say it 'arty, then I don't want you 'ere." "Oh," says he, "is that all you want?" "Who said I wanted more?" says I. "Well, I can pay that quite easy," says he; "an'

oh! if you would teach me, I'd be so grateful!" "There is another condition, too, an' that is, you mustn't give up yourself till I give you up." "I will do just as you want, mum," says he, "but I'm afraid I can't learn, an' that you will 'ave to give me up." "You just wait till I tell you that," says I. An' then I made 'im promise to obey all my rules, an' they wer'nt many, an' he came right along, an' was a good scholar, an' when I came to take 'old of his 'ands, I found he was quite tidy, wich, considerin' he was a man, was werry surprisin'.

He got along so fast that pretty soon I felt I wanted another, an' he brought me in—ha! ha! well, who do you think? why, a minister! He was one of them men as preaches sometimes on the street. Of course, I 'ad no trouble with 'im, but as he was a man wot could earn something, I charged him for his teachin'. An' right then, sir, I did such a mean thing as you wouldn't believe, sir. After he got through with his learnin', he says to me: "Wot shall I pay you now?" I says to 'im: "You just mention wot you are willin' to give, an' I'll tell you if I don't think it enough." An' then he says: "Will a 'alf a crown be right?" "An' a shillin'," says I very quick. Well, he paid the 'alf a crown an' the shillin', and went away, thankin' me very much. But then conscience kept a sayin' to me, "Wot a mean thing you've done! You know that the 'alf crown was enough, an' that he couldn't hoffer to pay the shillin'," and it kept at me that 'ard that I couldn't sleep that night, an' the first thing the next mornin' I went over t' where he was a-stayin', an' oh, sir, I was glad when I found he hadn't gone away, as he had sum-wat expected. I held out my 'and to 'im, and says: "'Ere's your shillin', sir. I told you a downright fib, sir, when I said that 'alf a crown wot'n't enough." "But," says he, "I don't think you got too much, an' as I pays the bill, I ought to be the judge." "No," says I, "you can't be the judge for me. There's One that is my judge, an' he says I did a dirty, mean thing, in takin' that shillin', so I want to return that an' make myself right with him." An' then with that he just put his 'ands o. my 'ead an' blessed me, though why he should cry when he was doin' of it, I don't know.

Well, all that was in Old England, an' I'm 'ere now, an' I've got no class, an' I'm pretty nigh onto sixty years old, an' my 'art is all back there, sir, where I did my work, though people are kind to the old blind woman, an' I don't feel old, nor ain't unhappy either. I've walked a good way in the dark, an' sometimes it's been 'ard to realize it was the shadow of his wing, but most of the way I've 'ad 'old of his 'and, an' I guess I ain't far off from the light now. But I've 'ad a 'appy sort of life, too, for he has always been givin' me somethin' to do, an' I find he has lots of odd little jobs for me yet that make me sing when I do them; but it will be such a comfort, oh, sir; it will be such a joy un-speakable; just to open my eyes an' see—see everything—the trees, the flowers, the sun, the moon, an' everything he's made, an' first of all himself. That will be the best of all—the very best. An' now you are cryin' too!—*Sunday-School Times.*

Most people drift. To do this is easy. It costs neither thought nor effort. On the other hand, to resist the tide one must have principle and resolution. He must watch, and pray, and struggle continually. And yet no thoughtful person, who cares for his own soul, will dare so drift.

Baron Rothschild aids, regardless of creed, every chapel, school or almshouse in his own neighborhood in London.

Boys and Girls.

A Fisher of Men.

Many years ago, the good, sensible rector of an Irish village found some boys playing marbles in the ball alley. He was too much interested to be deemed an intruder, besides, his benevolent countenance easily purchased the youngsters' good will. One of them, a "little apprentice to every kind of mischief," full of mimicry and winning manners, was firing off his jokes with a reckless prodigality, and the gentleman's keen eye saw, as he thought, the sparks of genius flashing from beneath the owner's rags and dirt. Taking a fancy to the little homely bundle of wit, he bribed him home with a few sweetmeats, and there teaches him the alphabet and grammar, and the rudiments of the classics. After exhausting his own fund of instruction, he sends him to a neighboring school, and thus gets him mounted and started upon his work of life.

Five-and-thirty years later, this boy, having risen to eminence at the bar, and obtained a seat in Parliament, discovers upon returning to his house one day an elderly gentleman seated alone in his drawing-room, his feet on each side of the Italian marble chimney-piece, and his whole air that of a man quite at home. As the visitor turned around, the lawyer recognized him as his old friend and patron of the ball-alley. "You are right," he exclaimed, rushing to his arms: "this room is yours; you gave me all these things; you made a man of me." Of course the old rector remained to dinner, and that evening he moistened his eyes at the sight of his former pupil rising to answer an honorable lord. *Congregationalist.*

DEPENDENCE ON GOD.—A person once said, in the presence of Dr. Nettleton, that to inculcate upon sinners their dependence on God for a new heart, is suited to discourage effort, and to lead them to sit down and despair. He replied:

"The very reverse of this is true. Suppose a number of men are locked up in a room, playing cards. Some persons inform them that the roof of the building is on fire, and that they must make their escape, or they will perish in the flames. Says one of them: 'We need not be in haste; we shall have time to finish the game.'

"But," says the person who gave the alarm, 'your door is locked.'

"No matter for that," he replies, 'I have the key in my pocket, and can open it any moment.'

"But I tell you that the key will not open the door.'

"Won't it?" he exclaims, and rising from the table, flies to the door and exerts himself to the utmost to open it.

"So sinners, while they believe there is no difficulty in securing their salvation at any moment, quiet their consciences, and silence their fears. But when they are taught that such is the wickedness of their hearts, that they will never repent unless God interposes by his regenerating grace, in deep distress, they ask what they shall do to be saved."

A Texas paper says a man called at one of our shoe stores the other day and vainly essayed to get on either numbers 11, 12 or 13 shoes. The storekeeper then suggested that he should put on a thinner pair of stockings and try on the box.

A Maysville (Ky.) paper says there is a servant-girl in that town who has lived with the same family for a whole month, and during that time has been only to one circus, one fair, a colored funeral, and six prayer-meetings.

How to raise beets—Take hold of the tops and pull.

THE SHOEMAKER'S LAMENT.

Alas! my last has gone at last;
It was the last I had;
I kept it to the very last—
To lose it makes me sad.

And all my awls have vanished too;
My findings none can find;
My old work bench is split in two,
And I've no knives to grind.

My whetstone's broke, my hammer's lost
My pegs have all pegged out;
My stock is gone—sold out at cost;
My trees are up the spout.

My lapstone's left out in the cold,
My tub lent to a friend,
And I myself am growing old
And waxing near my end.

But when I'm gone and buried deep
Beside some grassy knoll,
I hope some upper world will keep
Possession of my sole.

A steamer was wrecked during a fearful storm on Lake Michigan. On her deck, amidst the wild confusion, stood a brave man, his wife, and two children. As he was an expert swimmer, with great muscular power, he bound his wife and children to his own body and started for shore. He struggled manfully with the angry waves; but soon was compelled to say: "My strength is failing; what shall I do?" The mother promptly replied: "Drop me and save my babes." But desiring to save her who had walked gently and lovingly by his side, he exerted every power to gain the shore. Again the deep cry of agony was heard: "What shall I do?" Amidst the roaring of the stormy billows was heard the calm voice of the wife and mother: "Drop me and save my babes."

That was a pretty bright insolvent who, when asked if he proposed to turn in that large estate he had in Vermont among his assets in the way of settlement, replied, in surprise: "Oh! no. That is out of the question. If I turned that in I should not be insolvent."

A gentleman asked an Irish friend to give him the real version of the story about the Kilkenny cats. In reply he received the following lines:

"There was two cats at Kilkenny,
Each thought there was one cat too many;
So they quarrelled and fit,
They scratched and they bit,
Till, excepting their nails,
And the tips of their tails,
Instead of two cats, there warn't any."

The grandmother of a little girl tried to break her of the habit of saying that people lied, and instructed her to say that they were mistaken. A few days after, her grandma, to amuse her, told her a bear story, which was hard to believe. After she had finished, the little grandchild looked up to her face and exclaimed, "Grandma, that's the biggest mistake I ever heard!"

A Cincinnati man, who suspects his servant girl of using kerosene oil to kindle the fire with, thought he would try her one night. So he poured the oil out and filled the can with water. When he landed in the dining-room, the next morning, there was no breakfast, and no fire to cook it with—nothing but a stove full of soaked wood and the foolish-looking girl he ever saw.

Every family should have a screw-driver. The borrowed screw-driver hasn't got any handle to it; and if it has, it is split. The blade is too blunt for the screw, and one corner is gone. It slips and sticks into your thumb, and breaks the screw in two, and throws you off your feet, and then it gets lost, and the owner comes around for it, and swears it was nearly new, and valued mostly on account of its associations, and he wouldn't have it lost for ten times its value in solid gold. You had better buy a new screw-driver at once.

Church Notices.

Austin District.

FIRST ROUND.
Bastrop and Hill's Prairie, at Bastrop, Jan. 24, 25.
Cedar Creek cir., at Moss Branch, Jan. 31, Feb. 1.
Columbus and Osage, at Columbus, Feb. 21, 22.
Bastrop cir., at Oak Hill, Feb. 28, March 1.
Austin sta., and mis., and Swede mission, March 7, 8.
Austin cir., at Manor, March 14, 15.

The preachers will please remember that I have to pay the missionary money to the Swedes quarterly, and that they are expected to raise the money. I hope, brethren, you will proceed at once to take your collections; and if you can do so, send the money to Rev. H. V. Philpott, Austin, Texas. I beg the stewards to meet us promptly at 11 o'clock on Saturday, as I propose holding our quarterly conference before leaving the church on Saturday, except in the stations.

C. J. LANE, P. E.

San Antonio District.

FIRST ROUND.
San Antonio, 1st Sunday in February.
Medina, at Oak Island, 2d Sunday in February.
Cibola cir., at Seima, 3d Sunday in February.
Sutherland Springs, at —, 4th Sunday in February.
Kerrville cir., at Kerrville, 2d Sunday in March.
Bandera, at —, 3d Sunday in March.
Uvalde, at Sabinal, 4th Sunday in March.
A. A. KILLDOUGH, P. E.

San Marcos District.

The following are the district stewards: Don. A. T. Woods, Samuel R. Kone, J. G. Wiley, W. H. H. Carpenter, J. N. Jones, Hugh Clark, J. J. Young, W. A. Blackwell.
These brethren I hope to meet at Pleasant Grove church, four miles south of Lockhart, Saturday before the second Sabbath in February, for business.

To the stewards of the circuits and stations I make this request. You know, brethren, that one reason we, as your ministers, fell so far behind in our salary was because the cotton had not been sold. What is due us is now lost forever. If you will make collections to meet the urgent wants made by this loss, and by the removal of many of the preachers, we will be greatly relieved. Many of us begin the new year in debt. The cotton will be sold this quarter. See the entire membership and secure relief to us now. The preachers have pledged me that they will work earnestly for you this year.
W. J. JOYCE, P. E.

Sulphur Springs District.

FIRST ROUND.
Sulphur Springs sta., 4th Sunday in January.
Sulphur Springs city mission, 4th Sunday in January.
M. H. NEELY, P. E.

Marshall District.

FIRST ROUND.
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.
DANIEL MORSE, P. E.

Beaumont District.

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

Dallas District.

FIRST ROUND.
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.

Beaumont District.

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

Paris District.

FIRST ROUND.
Clarksville cir., at Williams chapel, 4th Sunday in January.
Robinsville cir., at McKenzie chapel, 2d Sunday in February.
Sylvan cir., at Sylvan, 3d Sunday in February.
THOS. M. SMITH, P. E.

Weatherford District.

FIRST ROUND.
Cleburne cir., at Nolan's river, 4th Sabbath in January.
Granberry sta., 1st Sabbath in February.
Acton cir., at Acton, 2d Sabbath in February.
Jonston 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.
Jacksboro sta., 3d Sabbath in March.
Cartersville cir., at Veal sta., 4th Sabbath in March.
Mansfield cir., at Snider, 5th Sabbath in March.
The pastors will please have suitable services on Friday preceding their quarterly meetings in each charge.
T. W. HINES, P. E.

Jefferson District.

FIRST ROUND.
Pittsburg, at Leesburg, 4th Sunday in January.
Gilmer, at Lagrone's chapel, 1st Sunday in February.
Codeville cir., at Murray Institute, 2d Sunday in February.
JOHN H. McLEAN, P. E.

Crockett District.

FIRST ROUND.
Crockett circuit, at Oakland, 4th Sunday in January.
Neches circuit, at Wesley chapel, 1st Sunday in February.
Sumpter mission, at Zion Hill, 2d Sunday in February.
Moscow circuit, at Livingston, 4th Sunday in February.
Homer, Bradley Prairie, 1st Sunday in March.
D. P. CULLEN, P. E.

San Marcos District.

FIRST ROUND.
San Marcos circuit, at Harris chapel, 4th Sunday in January.
Mountain City circuit, at Elm grove, 1st Sunday in February.
Lockhart and Prairie Lea circuit, at Pleasant Grove, 2d Sunday in February.
Thompsonville circuit, at Zion, 3d Sunday in February.
Gonzales circuit, at Gonzales, 4th Sunday in February.
San Marcos station, 1st Sunday in March.
W. J. JOYCE.

San Antonio District.

FIRST ROUND.
Oakville, January 31 and February 1st.
St. Marys, February 7, 8.
Goliad, February 14, 15.
Helena, February 21, 22.
Rock Port, March 14, 15.
Corpus Christi, March 21, 22.
Nueces River circuit, March 28, 29.
Beeville, April 4, 5.
The district stewards will please meet me at Beeville, February 5th. Come up, brethren, if possible.
JOHN S. GILLET, P. E.

Chappell Hill District.

FIRST ROUND.
Chappell Hill station, January 24, 25.
San Felipe circuit, at San Felipe, Jan. 31, February 1.
Caldwell circuit, at Yellow Prairie, Feb. 7, 8.
Lexington circuit, at —, February 14, 15.
Giddings mission, at Giddings, February 21, 22.
Independence, at Washington, February 28, March 1.
The district stewards are requested to meet at Chappell Hill, January 24.
H. S. THRALL, P. E.

Huntsville District.

FIRST ROUND.
Huntsville station, January 24, 25.
Trinity circuit, at Shockley chapel, January 31, February 1.
Cold Springs circuit, at Cold Springs, February 7, 8.
Prairie Plains circuit, at Martha chapel, February 14, 15.
Willis circuit and Caney mission, at Willis, February 21, 22.
Zion circuit, at Lake Grove, February 28, and March 1.
Madisonville cir., at Madisonville, March 7, 8.
Bryan station, March 14, 15.
Bryan circuit, at Millican, March 21, 22.
The district stewards will please meet me at Anderson, on Saturday before the 3d Sunday in January.
My present address is Plantersville, Grimes county, Texas.
T. B. BUCKINGHAM, P. E.

Sherman District.

FIRST ROUND.
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.

Victoria District.

FIRST ROUND.
Hallettsville, at County Line, January 24.
Texana, at Navidad, January 31.
Concrete, at Irish creek, February 7.
Victoria station, February 14.
Sandies, at Preston's, February 28.
Clinton, at Middletown, March 7.
Yorktown, March 14.
Leesburg, at Leesburg, March 21.
JAS. G. WALKER, P. E.
Postoffice—Bellmont.

Stephensville District.

FIRST ROUND.
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.

Waxahachie District.

FIRST ROUND.
Hillsboro cir., at Lebanon, Jan. 24, 25.
Grove Creek and Ennis cir., at Hines chapel, Jan 31, Feb.
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.
A. DAVIS, P. E.

Springfield District.

FIRST ROUND.
Fairfield cir., 4th Sunday in January, at Fairfield.
Navasota mis., 2d Sunday in February, at Don-
nison's school-house.
Centerville cir., 3d Sunday in February, at
Centerville.
Redland cir., 4th Sunday in February, at Red-
land.
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, em-
bracing the time of the quarterly conference for
that work. Names of the stewards: J. H. Du-
rant, B. U. Jackson, Wm. Wemack, Jno. Gill,
J. J. Cullison, J. S. Halbert, J. B. Clark,
— Jetton, and Hardy Jones. Dear brethren,
please be prompt.
GEO. W. GRAVES, P. E.

NEWS OF THE WEEK.

DOMESTIC.

AFFAIRS AT AUSTIN.

The Fourteenth Legislature met on Tuesday, Jan. 13, and elected Hon. Guy M. Bryan Speaker of the House of Representatives, and the Hon. Judge Ireland was elected President of the Senate *pro tem*. On the 15th, Hon. Richard Coke, Governor elect, was duly inaugurated as Governor of Texas, and the Hon. R. B. Hubbard took the oath of office as Lieutenant Governor and President of the Senate. A few members of the Thirteenth Legislature met, and declared themselves the legal Legislature; but they had no quorum, and the attempt at organization was a failure. Governor Davis still claims to be Governor of Texas until the 28th of April next; but as the Attorney-General of the United States telegraphed him that, as he has already been Governor more than four years, the President will decline to intervene in the matter, Governor Davis will therefore have to give up the executive office, together with the papers, archives, etc. We presume the trouble will all be past ere this shall reach our readers, and the various departments of the State Government will move harmoniously forward.

MARSHALL, Jan. 13.—The Cairo and Fulton Railroad Company expect to complete their road to Texarkana by to-morrow night. They are reported to be within two miles of the connecting point to-night. This will open the second direct route from Texas to St. Louis. Full particulars will be sent when the connection is made.

The Texas and Pacific Railroad will be open to Brookston, fifty-six miles from Sherman, in a few days. This will leave but eight miles of uncompleted road between Sherman and Paris, which will be completed in a short time.

The people are wild over Grant's message to Davis, and are loud in their denunciation of Davis' action on the election.

WASHINGTON, Jan. 14.—The Senate passed a bill to-day removing the disabilities of Gen. Wm. Steele, of San Antonio, thus leaving no man under disabilities in the State of Texas. Politicians in Washington say this action was secured to allow Steele's appointment as Adjutant General of the State.

Collector Patten will probably be confirmed in a day or two.

Major Howell, of the Engineer Corps of New Orleans, is in Washington, and will explain to the chief engineers and the members of Congress his plan for the improvement of Galveston harbor and building of Fort St. Philip canal.

WASHINGTON, Jan. 17.—Major Howell arrived in Washington to-day.

In regard to the improvement of Galveston harbor, he has no doubt but that Congress will make some appropriation this session. Although he recommended the expenditure of \$500,000 the first year, and thinks the most economical plan will be to do the bulk of the work in one year, yet he says that if no more than \$100,000 should be granted, that amount could be used advantageously, and if expended in extending the present jetties, would greatly improve the inner bar.

Major Howell urges upon his Congressional friends a liberal treatment of Galveston. With Willie on the Commerce Committee, and Hancock on Appropriations, the prospect is good.

Hutchins arrived to-day to represent the municipal government of Galveston, and urges an appropriation for this purpose.

Major Howell's report of the Fort St. Philip canal has been submitted to a special board of engineers of examination, of which General Bernard is chairman.

A majority of the board submitted their report to the Chief Engineer to-day. Six of the board not only approve Howell's plan, but agree that there is no other way to permanently improve the mouth of the Mississippi river.

The board has enlarged some of Howell's plans, and raised his estimate of the cost of the work from \$7,500,000 to \$10,000,000.

The Senate Committee on Commerce will report favorably on Collector Patten's nomination on Monday.

Jack Hamilton applied for the Galveston customhouse, but was snubbed.

Senator Hamilton called on the Attorney-General yesterday to secure the appointment of Judge Sabin, of Galveston, as United States Attorney for the Eastern District of Texas.

The President and Cabinet stand firm in their determination to let Texas work out her own political salvation.

Congressional.

WASHINGTON, Jan. 13.—Senate.—Flanagan introduced a bill to change the boundaries of the Eastern and Western Judicial Districts of Texas, and another to create a port of delivery at Jefferson, Texas.

The House bill for filling the vacancies in the Smithsonian Board of Regents was passed. The Senate appointed Sargeant, of California, a member of the Board.

Speeches on finance followed, when the death of Hon. James Brooks was announced. After eulogies, the Senate adjourned, without holding an executive session.

House.—The House refused to table the education bill, but postponed it until next March.

A petition from two thousand seamen, for the repeal of the Shipping Act, was read.

Naval appropriations were resumed.

The salary bill passed by the Senate was passed by the House—226 to 25. It now goes to the President.

House adjourned.

The Senate Committee on Transportation expect to report about February 10. They have taken a very large amount of testimony, and have procured besides a great deal of statistical data relative to the subject before them. They have, however, found but little correlative data covering the entire scope of their inquiries, and have, therefore, been obliged to enter upon tedious and elaborate statistical computations, requiring much time; and hence they have been prevented from reporting at as early a day as wished.

WASHINGTON, Jan. 14.—The sensation in yesterday's caucus was the production of a letter from Cushing, addressed to Davis, at Montgomery, recommending a person for employment in the Ordnance Department.

The President said that many noted Republicans of to-day would show worse records than Cushing, were their correspondence, before the firing on Sumter, unearthed.

The Senate is holding a special session over Cushing this morning.

Cushing requested a withdrawal of his name, to which the President complied. The Cabinet is still in session.

The next victim announced was Stevens, who boldly announced that, had he been present yesterday, he would have voted against the repeal of the salary bill.

After the introduction of several unimportant bills and memorials, Poland, from the Committee on Revision of Laws, reported the code as revised

by the committee, and asked the House to determine the manner by which the code could be disposed of. A general debate as to the mode ensued.

The Senate passed the bill to remove the political disabilities of Wm. Steele, of Texas.

WASHINGTON, Jan. 15.—Senate.—Numerous petitions for woman's suffrage were presented.

The bill to establish post routes throughout the country was taken up.

Petitions were presented from various parts of the country, for a commission to investigate alcoholic trans-action; numerous petitions for woman's suffrage.

A bill fixing the salary of letter carriers at \$1000 was indefinitely postponed.

A bill allowing grain sacks manufactured in this country to be returned free of duty, was passed.

The Committee on Military Affairs reported favorably on a bill for the relief of East Tennessee University.

Finance occupied the balance of the day.

After a brief extra session, the Senate adjourned.

House.—Resolutions looking to cheap freights and river and railroad transportation, and to put down the tugboat combination at the mouth of the Mississippi, were introduced and referred to Committee on Railroads and Canals.

The Election Committee reported resolutions declaring that Messrs. Wilson and Martin were entitled to seats from the First and Second Congressional Districts of West Virginia, and a minority report was presented by Hazelton, of Wisconsin. The reports were all ordered printed, and will be called up at an early day.

The Committee on Revision of the Laws reported a bill providing for appeals from circuit courts to the Supreme Court, in cases of habeas corpus. Remarks were made by Poland and Wood, the latter stating that the necessity for this bill was caused by the repeal of a like law some years ago, in order to anticipate the decision of the Supreme Court in the Mulligan case. The bill was passed.

Naval appropriation bill passed.

House adjourned.

WASHINGTON, Jan. 16.—Senate.—Lewis, of Virginia, introduced a bill to remove the political disabilities of Gen. O. R. Morgan, of Virginia. Referred to the Judiciary Committee.

The consideration of resignation resolution reported by Finance Committee was resumed, and Sherman addressed the Senate. He urged that specie was the only true standard of value, and no other could be established. Great Britain and France recognized the importance of maintaining their paper at a specie value and performed it; while the United States recognized this duty, and refused to perform it. The only reason why national banks had not paid their notes in coin was because the United States had not so redeemed its paper. If the United States was out of the way with its depreciated paper money, the national banks would have to redeem their notes in gold. Congress is bound both by public faith and good policy to bring out currency to a specie standard. He rested his argument on the pledge to redeem these notes at the earliest practical period in coin. Congress made the promise in response to the public voice, but Congress had done no single act, the tendency of which is to advance our paper to a gold standard; nor has Congress done any act, the tendency of which would lead one to suppose that the promise was to be redeemed.

Four hundred millions of public debt had been paid on a debt not yet due, and not a single dollar of a debt due had been paid. We are living now in the daily violation of a pledge

made by Congress, and which has actually added to our currency.

The Senate Committee on Public Buildings and Grounds have decided that it will not be expedient to consider any more propositions for the erection of government buildings this year, and that the work should be confined to those now in progress, which are strictly indispensable.

House.—The bill to reimburse distillers for money paid was reported from the Committee on Ways and Means, and after discussion as to the proper reference, it was recommitted to the committee.

The Attorney-General received a dispatch from the United States Marshal, at Austin, Texas, dated January 16th, saying the newly elected Governor (Coke) was inaugurated last night. Armed men are guarding approaches to offices and to the Capitol. Other armed men have possession of the legislative halls. A conflict seems inevitable. A message from you may save us from disaster.

The Attorney-General replied that he could only appeal to the respective parties to peaceably adjust their difficulties, if possible, and continues: "Cannot some one negotiate a settlement. I have no power to interfere with force, nor have you any duty to perform in respect to the matter, except to use your influence."

The Cabinet to-day talked over the several names that have been mentioned in connection with the Chief Justiceship. No important business was transacted.

Outstanding legal tenders, \$382,979,815.

Miscellaneous.

WASHINGTON, Jan. 17.—The Attorney-General, this afternoon, sent the following telegram to Governor Davis, of Texas, in response to his second call for military assistance:

DEPARTMENT OF JUSTICE,
WASHINGTON, D. C., Jan. 17.)
Gov. E. J. Davis, Austin, Texas:

Your telegram, stating that according to the Constitution of Texas, you are Governor until the 28th of April, and that Hon. Richard Coke has been inaugurated, and will attempt to seize the Governor's office and buildings, and calling upon the President for military assistance, has been referred by him to me for answer, and I am instructed to say that after considering the fourth section of article four of the Constitution of Texas, providing that the Governor shall hold his office for the term of four years from the time of his installment, under which you claim, and section three of the election declaration attached to said Constitution under which you were chosen, and which provides that the State and other officers elected thereunder, shall hold their respective offices for the term of years prescribed by said Constitution, beginning from the day of their election, under which the Governor elect claims the office; and more than four years having expired since your election, he is of the opinion that your right to the office of Governor, at this time, is at least so doubtful that he does not feel warranted in furnishing United States troops to aid you in holding further possession of it, and he therefore declines to comply with your request.

GEO. H. WILLIAMS,
Attorney-General.

NEW YORK, Jan. 13.—Yesterday the Park Commissioners having control of Tempkin's Square withdrew their permit previously granted to the workmen to hold a meeting there this A. M., and requested the Police Commissioners to prevent the projected meeting being held. A large number who are unemployed have mainly congregated in squads of a few hundred each—gathered in the square, apparently awaiting the arrival of other bands and their leaders, that a meeting might be organized.

Police Commissioner Duryes was in the locality, and went to the Seventeenth Precinct Station, from whence there soon issued twenty-two policemen under command of Capt. Walsh and Sergeant Berthold. They marched quickly to Tompkins' Square and divided into two parties—the captain commanding one body and the sergeant the other. Sergeant Berthold moved on an ugly looking crowd having a banner inscribed "Tenth Ward Association." He advised them to retire in peace and not give occasion for a disturbance. He was answered by a tall fellow, of military aspect, who appeared to be the leader, calling upon the men of the association to stand firm; and they did.

The officers by this time came in front of the leader, who refused to move back, and the two engaged in a struggle. The sergeant quickly stepped up to assist the officer, but he was met by a little hungry-looking person named Meyer, who struck him in the temple with a heavy carpenter's hammer, which made the blood flow freely. Meyer was at once knocked senseless. A general and vigorous clubbing then began, out of which the officers came victorious, bearing with them a number of prisoners.

When Meyer was asked at the station by Sergeant Berthold why he struck him, he answered: "Because Hoodficher, their leader, told him to strike any policeman that interfered with them." "Besides," said the prisoner, "I am ten days without food, and I am desperate."

At the chief precinct a large number of police were held in readiness. A man in the crowd had a Communist flag, but he did not get time to unfurl it.

Mayor Havemeyer was at the police headquarters up to noon, when he came down to his office, and said he would not address the workingmen. The Avenue continued crowded up to one o'clock, and men from time to time paraded two deep along the sidewalk, but did not venture in the square adjoining.

There is no shooting or disorder, and the police say that the lesson the rioters got this morning will have wholesome effect.

NEW ORLEANS, Jan. 13.—The negroes of Bayous Lafourche and Teche are on a strike, the landowners having resolved not to pay over fifteen dollars per month. They paid twenty dollars per month last year. Large numbers of the negroes are mounted, and go from place to place, allowing none to work. The following message received by Governor Kellogg shows that they are creating alarm:

"CALABOULA, LA., January 12.—Dear Sir—Send us assistance immediately. Our section is in a state of terror and alarm. All work is suspended. Armed bodies of mounted men enter our premises, in spite of our remonstrances, and threaten the lives of all at work. Our peace and safety demand immediate action at your hands."

Citizens from that quarter called on Kellogg to-day, and urged him to send aid at once.

The Governor stated that a force would probably be sent to-morrow.

NEW ORLEANS, Jan. 14.—Capt. Snow and Joseph have been sent to Houma to report upon the condition of affairs in Terrebonne parish, regarding the riotous conduct of striking negro laborers. No bloodshed reported.

A company of State militia and one Gatlin gun were dispatched this evening to Terrebonne parish to prevent any further disturbances from arising out of the labor riots in that section. A detachment of State cavalry leave to-morrow. As far as heard from at the State House, only one person had been injured thus far, and there appears to be more excitement than serious trouble.

FOREIGN.

LONDON, Jan. 13.—The weather is fair.

Sales of American securities small and unchanged.

Special advices to the Standard from Cape Coast Castle report that the King of Dahomey has sent heavy reinforcements to Ashantee.

ROME, Jan. 13.—Manuel Pastor, who fired at King Victor Emmanuel in 1872, has escaped from prison.

MADRID, Jan. 13.—Cartagena has surrendered, and is now occupied by government troops under General Dominguez. Upon the capitulation of the city, the Intransigente Junta and Liberal convicts went on board the frigate Numancia, which was attacked by the government squadron, and at the time the last dispatch was forwarded a naval engagement was in progress.

The Intransigente insurrection continues at Barcelona. There has been considerable fighting in the suburbs.

The Governor of Madrid has arrested all the officers of the Saladero prison because of the escape from that institution of Arsarsin, who was to have been executed to-day.

The Captain General has issued an order to the Republican volunteers of Madrid directing them to surrender their arms to-day. All who disobey will be tried by court-martial. The authorities will search the city for concealed arms to-morrow.

MATAMOROS, Jan. 14.—The right of trial by jury has been established in the State of Tamaulipas, in criminal cases, the law having been proclaimed with great solemnity by the civil and military authorities in the Plaza. Jury trials have heretofore been unknown to the laws of Mexico.

The Voz Publico announces that Leon Guzman, the Attorney General of Mexico has resigned, because he was not in accord with President Lerdo in his administration of the National Government.

LONDON, Jan. 14.—The general opinion on Stock Exchange is that the rate of discount, Bank of England, will be lower to-morrow. Lowest rate, 3/4 below bank rates.

MADRID, Jan. 14.—The Government denies that the trouble at Barcelona was serious, and announces that order is restored in that city.

MADRID, Jan. 14.—A portion of the force which took part in the siege of Cartagena has marched against the Carlists.

ROME, Jan. 15.—Cardinal Antonelli is dangerously ill with gout in stomach. The Pope administered extreme unction.

MADRID, Jan. 15.—The Intransigentes at Barcelona surrendered, and the government is fully restored there.

The government troops shot ten insurgents who attempted to escape; otherwise the occupation was bloodless. The French authorities refuse to surrender Mumancia without orders from Paris. The vessel is comparatively uninjured. The condition of the forts around Cartagena indicate treachery. Provisions are plentiful in town.

HAVANA, Jan. 15.—News from the City of Mexico states that Congress will adjourn its session on the fifteenth inst.

There is strong opposition to President Lerdo De Tejado forming.

Some of the journals which first changed their political complexion to opposition, were formerly government organs.

There is a majority of five in Congress for the Vera Cruz railroad proposition, and it is considered certain.

The Mexican company which received a concession for the construction of an international railroad, is unable to begin the work for want of funds and credit at home and abroad.

Waco District.

FIRST ROUND. Owensville, at —, Jan. 24, 25. Martin, at Marlin, Jan 31, Feb. 1. Deer Creek, at Powell's chapel, Feb. 7, 8. Waco, at Waco, Feb. 14, 15. Cedar Bridge, at Bridge, Feb. 21, 22. Jonesboro mis., at —, Feb. 28, March 1. Bosqueville, at —, March 7, 8. District stewards, please meet at Waco, February 14, 1874.

W. G. VEAL, P. E. My address is care Alford, Miller & Veal, Galveston, Texas.

Belton District.

FIRST ROUND. 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.

Palestine District.

FIRST ROUND. Palestine station, Jan. 17, 18. Tyler station, Jan. 24, 25. Rusk and Hawk's, at Rusk, Feb. 7, 8. Tyler cir., at Pleasant Retreat, Feb. 14, 15. Rusk cir., at Shiloh, Feb. 21, 22. Athens cir., at Athens, March 7, 8. Assessments of conference and bishops' fund for 1874 \$250. Apportioned as follows: Tyler station.....\$55 00 Palestine station..... 50 00 Rusk and Hawk station..... 35 00 Larissa circuit..... 45 00 Athens circuit..... 45 00 Tyler circuit..... 45 00 Kickapoo circuit..... 40 00 Rusk circuit..... 40 00 Total.....\$350 00 JOHN ADAMS, P. E. Postoffice—Nechesville.

Paris District.

FIRST ROUND. Clarksville cir., at Williams chapel, 4th Sunday in January. Robinsville cir., at McKenzie chapel, 2d Sunday in February. Sylvan cir., at Sylvan, 3d Sunday in February. THOS. M. SMITH, P. E.

Beaumont District.

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

Weatherford District.

FIRST ROUND. 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. Jacksboro sta., 3d Sabbath in March. Cartersville cir., at Veal sta., 4th Sabbath in March. Mansfield cir., at Snider, 5th Sabbath in March. The pastors will please have suitable services on Friday preceding their quarterly meetings in each charge. T. W. HINES, P. E.

MARRIED.

SANDEL—WILSON.—On the 6th day of January, 1874, at the residence of the bride's father, by Rev. R. L. Brooks, ROBERT A. SANDEL and Miss LAURA WILSON—all of Walker county, Texas.

O'BRIEN—CHENAULT.—On January 12, 1874, at the residence of Mrs. Julia Chenaault, by the Rev. W. M. K. Gillum, Capt. GEORGE W. O'BRIEN, of Beaumont, and Miss ELLEN P. CHENAULT, of Orange, Texas.

OBITUARY.

BARRETT.—JOSEPH F. BARRETT, whose mother is now wife to Bro. M. T. French, was born October 28, 1853, in Marshall county, Tennessee, and died, after a short but severe illness, October 9, 1873.

At a camp-meeting held at Dresden in September last, he became a mourner at the feet of Jesus. On his deathbed he repeated the Lord's Prayer and spoke of going home and of heaven. Joseph lived an affectionate son and a kind brother.

The Sabbath-school at Dresden, of which he was a member,

Resolved, That inasmuch as death has taken from us one of our members, Mr. Joseph F. Barrett, we tender our sympathy to the parents, sisters and brother of the deceased, and regret his removal from us; believing, however, that "He doeth all things well," we feel constrained to bow in submission to his will, remembering that "whom the Lord loveth he chasteneth," and commending to others the poet's lesson:

"Tis not for man to trifle: life is brief; Our age is but the falling of a leaf. We have no time to sport away the hours; All must be in earnest in a world like ours."

WHOLESALE PRICES CURRENT.

Corrected Weekly.

Quotations in Currency, unless Gold is specific

Table with columns for commodity names and prices. Includes Baggings, Building Material, and Coffee.

Table with columns for commodity names and prices. Includes Cotton Ties, Flour, and Glass.

Table with columns for commodity names and prices. Includes Grain and Hardware.

Table with columns for commodity names and prices. Includes Nails, Lead, and Hides.

Table with columns for commodity names and prices. Includes Molasses, Oils, and Provisions.

Table with columns for commodity names and prices. Includes Lumber, Sugar, and Sausages.

Table with columns for commodity names and prices. Includes Flour, Beans, and Butter.

Table with columns for commodity names and prices. Includes Corn, Potatoes, and Onions.

Table with columns for commodity names and prices. Includes Wheat, Rye, and Oats.

Table with columns for commodity names and prices. Includes Hops, Molasses, and Syrup.

Table with columns for commodity names and prices. Includes Lard, Tallow, and Soap.

Table with columns for commodity names and prices. Includes Tea, Coffee, and Sugar.

Table with columns for commodity names and prices. Includes Rice, Beans, and Corn.

Table with columns for commodity names and prices. Includes Flour, Beans, and Butter.

Table with columns for commodity names and prices. Includes Corn, Potatoes, and Onions.

Table with columns for commodity names and prices. Includes Wheat, Rye, and Oats.

An old lady from the country, with six unmarried daughters, went to Augusta, Ga., the other day, hunting for the patrons of husbandry. She had an eye to business.

A little boy in Georgetown ran into the house the other day, crying at the top of his voice because another little boy wouldn't let him put mud on his head with a shingle. Some children are just like their parents—no accommodation about them.

A political orator, speaking of a certain general whom he professed to admire, said that on the field of battle he was always found where the bullets were thickest. "Where was that?" asked one of his auditors. "In the ammunition wagon," yelled another.

WANTED TO BE HEARD FROM.

If anybody has ever used the thorough and scientific course of treatment recommended by the proprietor of Dr. Sage's Catarrh Remedy, for the cure of Catarrh, and has not been perfectly cured, the proprietor, Dr. R. V. Pierce, would like to hear from that person, and by addressing him at the World's Dispensary, Buffalo, N. Y., such person, if there be one, will hear of something to his or her advantage, as the Doctor is in earnest when he offers \$500 reward for a case of Catarrh which he can not cure, and is perfectly able to pay it if he fails in a single case, as anyone may ascertain upon inquiry. The thorough course of treatment referred to and recommended by Dr. Pierce consists in the use of Dr. Sage's Catarrh Remedy with Dr. Pierce's Nasal Douche, which is the only means by which the fluid can be carried high up and applied to all parts of the nasal passages and the chambers connected therewith, in which ulcers exist, and from which the discharge proceeds. In addition to this thorough application of the Remedy, which should always be used warm, Dr. Pierce's Golden Medical Discovery should be taken earnestly as constitutional treatment, without which few cases can be cured, as the disease is always constitutional and must be treated accordingly. This treatment has no unpleasant features about it, and has the advantage of never driving the disease to the lungs, as there is danger of doing by the use of strong, irritating snuffs or poisonous solutions.

PLAIN FACTS.

FRANKFORT, MICH., Sept. 13, 1873.

A year ago I had a bad cough from the Catarrh, which had got in my throat. I tried a good many things, but got nothing to do me any good until I used your Golden Medical Discovery and Dr. Sage's Catarrh Remedy. They cured me in three months, for which I am very thankful.

AMOS FISHER.

A MAN OF A THOUSAND.

A CONSUMPTIVE CURED.

When death was hourly expected from Consumption, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child with a preparation of Cannabis Indica. He now gives this recipe free on receipt of two stamps to pay expenses. There is not a single symptom of consumption that it does not dissipate—Night Sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels, and Wasting of the Muscles. Address CRADDOCK & CO., 1032 Race Street, Philadelphia, Pa., giving name of CHRISTIAN ADVOCATE.

WM. HENDLEY, N. N. JOHN, J. L. SLRIGHT, J. J. HENDLEY, M. H. SEARS.

W. M. HENDLEY & CO.,

COMMISSION MERCHANTS,

COTTON & WOOL FACTORS.

HENDLEY BUILDINGS,

STRAND, GALVESTON, TEXAS.

LIBERAL ADVANCES made on consignments for sale in this market, or shipment to our friends in Liverpool, New York or Boston. Prompt attention given to all collections sent us, and remittances made in sight exchange at current rates. Goods consigned to our care will be sent forward without delay.

THE GREAT AMERICAN COFFEE-POT.



The champion of the world. The charm of the domestic circle. Makes its own hot water and does all its own dripping. Makes coffee as clear as amber, and extracts its strength and aroma by repeated showers of steam and hot water. No egg or other matter required to settle coffee. Its economy is marvellous: saves from 25 to 50 per cent. of coffee, with all its nutritious aroma, and thus pays for itself in less than a month. Perfection in simplicity; does all its own work. Even a child or the most stupid servant cannot fail to make the most delicious coffee. The only perfect working coffee pot ever invented.

Entire satisfaction guaranteed to every purchaser or money refunded. A household necessity. Sells on sight everywhere.

Family size, 1 gallon, \$2.50; 3 quarts, \$2.25; 2 quarts, \$2. Sent to any address in the United States on receipt of price.

Coffee Urns furnished to order for hotels, and saloons. Enterprising agents wanted in every county and town in the United States and a General Agent, with capital, for each State. Send stamp for circular, which fully sets forth its merits and operation.

DEWITT C. BROWN, Jan 14 1y 678 Broadway, New York City.

ONLY \$1.00—\$9,000 SOLD.

Of all inventions of the present day, probably none have created more astonishment than the London Watch.

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Captain Lufkin, who has for many years been connected with the Galveston Presses, says:

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A. P. LUFKIN, Supt.

Southern Cotton Press Company's Presses'

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OFFICE OF THE PLANTERS' PRESS CO., } GALVESTON, May 19, 1871.

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

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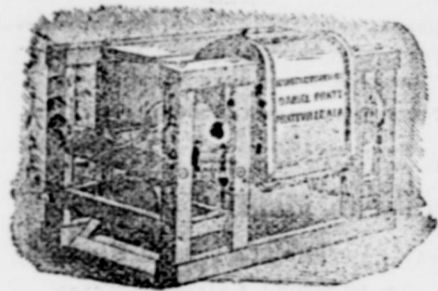
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AUSTIN, Texas, May 7, 1873.—my2stf

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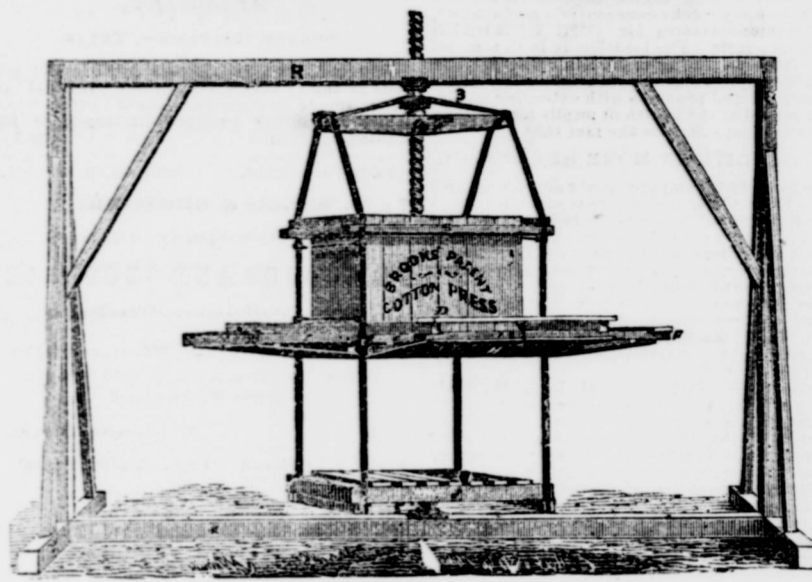
ON AND AFTER
MARCH 24th (Sundays excepted)

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.
Leave GALVESTON	7:45 A. M.	ACCOMMODATION, stopping at all Stations.
Leave GALVESTON	5:30 P. M.	Connecting with H. & T. Central for St. Louis and points North.
Leave HOUSTON	6:45 A. M.	Taking passengers from H. & T. C. R. R., connecting at Harrisburg with G., H. & S. A. R. R. for Columbus.
Leaves HOUSTON	2:50 P. M.	Accommodation, connecting with G., H. & S. A. R. R. at Harrisburg.
Leaves HOUSTON	7:00 P. M.	Taking passengers from H. & T. Central, International, and Great Northern.
UNDAYS		Accommodation, leaves Galveston at 10 A. M. Returning leaves Houston Union Depot at 2:20 P. M.

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GEORGE B. NICHOLS,
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jan15 17

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Runs lighter, gins more cotton, makes a better sample and cleans the seed better than any Gin now known. Every Gin warranted to be a perfect piece of machinery.
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The Howe Machine received a Medal for Stitching. The Wilcox & Gibbs received a Medal for best Single Thread Sewing Machine. The Weed Sewing Machine Co. received a Medal for Fairchild's Stop Motion to treadle. The Wheeler & Wilson, Singer, Howe, Weed, Florence, Secor, and other Sewing Machines, made in America, were in direct competition with the Wilson, and received NOTHING.
RAYNOR.

The WILSON is for sale by
BLESSING & BRO.,
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dec8 '73 CALL AND SEE. 1y



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