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GALVESTON, TEXAS, WEDNESDAY, FEBRUARY 4, 1874.

[WHOLE No. 1078.

Texas Christian Advocate.

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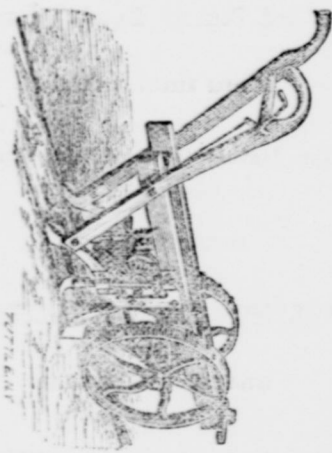
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TO THE PLANTERS OF TEXAS.

Office of Arrow Tie Agency,

GALVESTON, TEXAS, Jan. 1, 1874.

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

C. W. HURLEY & CO., Ag'ts for Texas.

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

OFFICE OF THE SOUTHERN PRESS AND MANUFACTURING CO., Dec. 1, 1871.

MESSERS. C. W. HURLEY & CO.,

General Agents for the Arrow Tie for Texas:

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

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

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

Yours, truly,

A. P. LUFKIN, Supt.

Southern Cotton Press Company's Presses'

FACTORS' COMPRESS, } Galveston.

MERCHANTS' " }

NEW WHARF " }

Governor Lubbock also says:

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

MESSERS. C. W. HURLEY & CO., General

Agents of the Arrow Tie, for State of Texas, Gal-

veston; 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.

I am yours, very truly,

F. R. LUBBOCK, Supt.

BARTLETT & RAYNE.

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48 Carondelet Street, New Orleans.

jan17 1y

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nov10 1y

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GALVESTON, TEXAS, WEDNESDAY, FEBRUARY 4, 1874.

[WHOLE No. 1078.]

"GATHER THE WHEAT INTO MY GARNER."

Where didst thou reap to-day, my soul?
My soul, where didst thou reap?
The fields are white on either hand;
The needy ones about thee stand;
The Christian may not sleep.

What hast thou reaped to-day, my soul?
Worthy the words, "Well done!"
A burden sweet of garnered sheaves,
Or but a few dry, withered leaves,
Marking thy "Harvest Home"?

How hast thou reaped to-day, my soul?
How hast thou reaped to-day?
The work is great, the field is wide,
The faithful few are by thy side;
Press on, and do not stay.

Wouldst thou not reap, my soul, to-day?
Wouldst thou not bring thy best?
The day is long, the sun is high;
Wouldst thou, then, lay thy burden by
And seek for ease, for rest?

Go, find thy work, my soul, to-day,
And finding, do it well;
Put in thy sickle, sharp and bright;
Work on through all the morning light;
When night comes who can tell?

Our Material Resources.

Grapes Without Pruning.

In No. 17 of this paper I find under the above head, the statement of a member of the Cincinnati Horticultural Society, that he "let his grape-vines run at will over the trees, and that he has had great success in this plan." Thereto is added the declaration of another gentleman in the *Fruit Recorder*, to the effect, that "for the last twenty-five years it has been his practice to let the vines run just where they like, and climb higher and higher still, and that he always has an abundant crop of grapes, etc. At the close of the article I find the editorial remark: "What do our grape-growers say? Let us hear from them."

But, just now, I can afford to give a reply according to my own long continued experience. Facts are stubborn things, not unfrequently overthrowing the most cherished theories, and I, for one, would not dispute such facts as are correctly stated, based on careful and perseveringly continued observation. However, I can not reconcile my mind with the above statements. Have, in fact, all of us been groping in the dark for more than two or three thousand years, toiling hard as "laborers in the vineyard" from sunrise to sunset, thereby making fools out of ourselves, while the greatest and surest success would have been attained by letting nature alone and sitting leisurely in the shade? Was it reserved for two shrewd Yankees (no one has ever doubted yankee smartness) to redeem the world of miserable prejudice and still more pitiable hardships, since nature is willingly offering her most precious gifts to him who makes no exertion at all? If actually so, I certainly will not remonstrate, but be grateful to those who have, at least in part, released us of the curse, that we shall not only "eat our bread," but also drink our wine "by the sweat of our brow."

Hitherto the naturalists have told us, that all our most valuable agricultural plants, garden vegetables and orchard fruits were, by long continued care transformed from an originally wild, rough and insignificant state of existence, into what they now are in respect of beauty, usefulness and perfection, and we all believed that the

noble grape-vine was no exception to the rule. Indeed there are, up to this day, on the southern slopes of the Caucasian mountains, in Southwestern Missouri, Arkansas, Texas, etc., extensive groves, in which the tops of the trees are covered with wild vines, bearing fruit in abundance, not quite unfit for eating and for wine-making; but the general regret is that just such regions are yet in a wild condition, while, by human skill and labor, they might be metamorphosed into smiling grape plantations, yielding fourfold crops of the fruit manifold superior to the natural gift. The Italians are justly criticised for their slovenly mode of grape-culture, letting their vines run over trees, and thereby producing only an indifferent beverage, while the natural conditions of the country would enable them to furnish the most luscious and perfect.

It has been the rule from time immemorial, and a rule adopted and followed out equally in modern times by all the leading nations—Germans, French, Spaniards, Hungarians, etc.—that success in wine-growing chiefly depends upon working and thoroughly loosening the ground, removing all kinds of weeds, not suffering the interference of the roots and shade of trees, at the same time trimming the vines so as to insure a moderate regular growth, and an annual yield of the most brilliant and excellent fruit.

Now, I will not deny that, if the gentlemen mentioned above keep their vineyard ground and their vines in a similar way, as nature does the same—for instance, in Southwest Missouri—they may fully accomplish the aims and ends of wild nature, certainly not more.

My own experience is not favorable to the wild practice. In the beginning of Missouri grape-culture, thirty-six years ago, in accordance with my Rhenish impressions, I chose a sunny hill side, covered in part with wild vines, for a grape-vine plantation. I made several tolerably good crops, but the position being altogether too steep, my vines—chiefly Catawba, Isabella, Black Cape, Halifax, and the rest of the varieties then known—did not pay me for my careful work. Thus, I commenced anew at the foot of my hillside, and with varieties that had since got in vogue, allowing the old plantation to run wild. Grass and bushes grew up, and the vines had the best chance in the world to vegetate according to their natural habits. Sometimes in the autumn I could find a few berries of pitiful appearance on the top of a young prickly ash; but the vines became fewer year after year, and it is doubtful if a single one might be detected to-day. Comparing thereto my brilliant five acre plantation, attended to with incessant care, it is no wonder that I enter my solemn protest against the novel scheme of raising grapes without pruning.

The rather dwarfed state in which we keep our vines is no valid objection. We have a better proportion of the roots to the vines, and consequently to the amount of fruit, than the wild plan constitutes. We avoid the injurious interference of the roots of trees and grass, promoting at the same time and increasing the beneficial atmospheric influences upon the loosened

ground, without which no higher culture is possible. Indeed, by pruning and trimming, we annually take away a portion of the growth of our vines; but even that need not go to waste. I bury all my trimmings in a ditch made between two rows, where they will soon rot and serve as an excellent manure, and at the same time as a drain. Others burn the trimmings and spread the ashes over the vineyard ground, or restore by wood ashes the elementary particles necessary for the growth of the vines. The dwarfing itself, to a certain extent, operates in vegetation as a means of improvement, as well kept dwarf pear, apple, plum trees, etc., show. No other plant accommodates itself so fully to the plans of the intelligent amateur as the pliant and grateful grape-vine.—*Home Journal*.

Diseases of the Peach Tree.

I desire, with your permission, to call the attention of fruit-growers and nurserymen to some observations respecting mildew and other diseases to which the peach tree is liable. There is good reason to believe that mildew upon peach trees has been more prevalent during the past season on this coast than ever before; and hence all facts concerning it are worthy of record for the benefit of peach-growers. The main object of this communication is to call attention to one peculiarity of this disease, as it has fallen under my notice, viz: That it has been confined, almost exclusively, to trees without glands. The question is naturally raised—are the serrate, glandless varieties of the peach less healthful than those having glands?

The able editor of the *Gardener's Monthly* takes the ground that "the absence of glands is a type of weakness." Mr. Meehan claims to have shown this fact by a series of observations extending through several years. So far as mildew is to be taken as a type of weakness, my own observations correspond with the above theory. I have had an opportunity of examining a large number of young trees grown from the pit, and found, as previously stated, that nearly all those destitute of glands were covered with mildew, whilst those having glands almost uniformly escaped the disease. Of a large number of budded trees the same general distinction prevailed, though not without some exceptions.

Now, I do not assume that the principle is settled that glandless peach trees are more weakly than others in any respect. I hold that a long series of observations, conducted by many observers in different localities, and under all the different circumstances of climate and soil, is necessary to fully establish a principle in vegetable physiology, like that suggested above. As the *Rural Press* well says in a recent editorial on "Vegetable Degeneration," "one solitary fact is a poor, weakly thing."

But, whatever may be said of the glandless varieties of peaches, as liable to mildew, it cannot be said that they are more liable to leaf curl—that worst disease known to the peach on this coast. Some of the glandless sorts curl badly, but many are perfectly free from this fatal disease. On the other hand, many of those with glands, both

the globose and the reniform, are rendered nearly worthless from their liability to curl. So far as this disease is concerned, it is not settled that "the absence of glands is a type of weakness."

In conclusion, it may be well to notice briefly a position or theory advanced by the same editor, Mr. Meehan, upon a point intimately related to the foregoing. This editor assumes that "precocity, or early ripening, is but an attribute of impaired vitality." He claims that this fact "has been demonstrated little by little," during several past years. If this principle can be established, there is, of course, little encouragement for enterprising nurserymen, like Mr. Rivers, and others that might be mentioned, to labor for the production of earlier and still earlier varieties of the peach, or, indeed, of any fruit. For if this doctrine holds good as applied to the peach, why not to all fruits, great and small? But is this theory correct? I doubt it. Mr. Meehan mentions but one fact in support of his position, and that is that Hale's early peach, in many localities, rots on the tree at about the time of ripening. This fact is not disputed, but, as before quoted, "one fact is a poor, weakly thing."

I will only mention one "fact" on the other side of this question, and then leave it for the further observation of those who feel an interest in questions of this kind. The fact to which I allude is, that the early Beatrice peach, which ripens about two weeks earlier than the Hale's, is especially remarkable, everywhere, for its freedom from any tendency to premature decay. May we not, then, safely assume that it has not been demonstrated thus far that "precocity in ripening is but an attribute of impaired vitality?" JAMES SHINN, Shinn's Nurseries, Niles, Alameda County, California.—*Pacific Rural Press*.

It is stated that one million three hundred and twenty-five thousand four hundred and seventy-nine guns have been sold to the negroes in the Southern States since the close of the war, in 1865. Complaints are made in all these States of the increase of insects that destroy the crops and fruit, and of the decrease of insect-eating birds. The reason is obvious. Shot-guns and birds do not multiply at the same time in any country. In order to preserve the fruit and crops, the Legislatures of these States will have to enact laws for the protection of insect-eating birds. Think of it, Grangers.

The Brenham nurserymen have gangs of men packing and shipping thousands of orders weekly. The hard times do not seem to cause less demand for fruit trees and shrubbery, and the consequence is that more money is in circulation throughout this county. Hereafter, we shall show no partiality towards our nurserymen, for Messrs. Watson and Hill are both entitled to the thanks of the people of this county for establishing such useful branches of business, and they deserve encouragement for their efforts. *Brenham Times*.

Our Outlook.

SOUTHERN METHODISM.

—The Florida Conference held its session at Jacksonville, Jan. 7-11. Bishop Pierce was President, and F. Pasco, Secretary. Eight were admitted on trial, and two into full connection. W. F. Lewis, J. B. Fitzpatrick, R. Howren, received by transfer. R. M. Elzey (traveling) elected and ordained deacon; B. R. Bryan (local) elected, and B. R. Bryan, E. Glazier, ordained deacons. H. E. Partridge, R. H. Barnett (traveling), elected and ordained elders. W. P. O' Cain, J. S. Kilgore (local), elected, and J. S. Kilgore ordained elder. Seven are superannuated. Baptized: infants, 392—last year, 434; Sunday-schools, 95—last year, 76; teachers, 513—last year, 420; scholars, 3098—last year, 2493. Necessary for claimants, \$2994—last year, \$2150; collected, \$927.96—last year, \$861.45. For missions, \$1010.40—last year, \$921.78. The next session is to be at Live Oak. From the Secretary's report there are 7111 white members—increase, 172; colored, 31—none last year; local preachers, 65—decrease, 15. Dr. McFerrin, was in attendance.

—It is gratifying to know that, amid all the disasters of the past year, the Louisiana Conference has been prospering. The net increase of membership for the year exceeds fourteen hundred.

—The Board of Trustees of the Vanderbilt University adjourned in Memphis, Jan. 17, after a three days' session, Bishops Paine and McTyeire presiding. The board ordained that three of the departments be opened January 13, 1875. The Rev. Drs. Summers, of Nashville, and Shipp, of South Carolina, were elected Professors of the Biblical Department, and three Professors in the Literary and Scientific Departments, viz.: L. C. Garland, of the University of Mississippi; J. C. Wills, Central College, Missouri; and N. L. Lupton, University of Alabama. The board will meet again in Nashville in April, when other chairs will be filled, and the organization will be completed.

—Among the local revivals which are in progress here and there, the most remarkable is the one which has blessed the Methodist Church at Paris, Kentucky. Since October 19 there have been 305 conversions and as many accessions to the church. Whole families have professed conversion, and Thanksgiving Day was made a joyful one by the baptism of over 200 persons. The city at large has felt the influence of the revival to a considerable extent.

—The North Carolina Conference held its session at Goldsboro, Dec. 10-16. Bishop Keener presided. Dr. Craven was Secretary. From the minutes we learn that 14 were admitted on trial, 4 discontinued, 4 admitted into full connection, 2 readmitted, 4 elected and ordained deacons, also 6 local elected and 5 ordained, 3 elected and ordained elders, also 6 local elected and ordained elders, 3 located, 3 supernumerary, 10 superannuated. W. Holmes, A. Norman, W. Barringer, N. F. Reid, died. The total number of whites is stated to be 48,812—increase, 620; colored, 465—decrease, 97; local preachers, 225—increase, 23. Baptized: infants, 1755—last year, 1302; adults, 2011—last year, 1595. Sunday-schools, 565—last year, 578; teachers, 3718—last year, 3377; scholars, 25,717—last year, 25,014. Necessary for claimants, \$5000—last year, \$5000; collected, \$4066.10—last year, \$3330.50. For missions, \$1522.60. Next session at Raleigh.

EPISCOPAL.

—Thanksgiving Day, writes a Nice correspondent of the *Swiss Times*, was chosen as a fitting occasion for

the organization of the American Church here. A large number attended the services, including the Rev. Messrs. Childers, Covett and Hubbert, of the English Church at Nice, who assisted the chaplain, the Rev. Dr. McVicker. A letter was read from the Bishop of Pennsylvania, authorizing the formation and establishment of an Episcopal Church at Nice; then followed the reading of the canons by which it would be governed, and the articles, the first of which gives it the name of "The Church of the Holy Spirit."

—Arrangements are in progress for the trial of Bishop Cummins. Bishop Smith, of Kentucky, Presiding Bishop of the Episcopal Church, has selected the Board of Inquiry into the charges preferred against him. The place of meeting is required to be in Kentucky, at such time and place as designated by Bishop Smith. The choice of the board was determined by lot. The following are the members: Kentucky—Clerical: Rev. James Craik, D.D., and Rev. William H. Platt. Lay: Messrs. William Cornwall and Samuel B. Churchill. Ohio—Clerical: Rev. John Ufford, D.D., and Rev. James Lewis Burton, D.D. Lay: Messrs. John W. Andrews and Augustus H. Moss. Indiana—Clerical: Rev. Benjamin Franklin, D.D., and Rev. George J. Magill. Lay: Messrs. John S. Irwin, M. D., and William H. Morrison. Tennessee—Clerical: Rev. John A. Harrison, D.D., and Rev. James Carmichael. Lay: Messrs. George R. Fairbanks and John F. Jett.

CUMBERLAND PRESBYTERIAN.

—The Cumberland Presbyterians make a fine showing of progress in Missouri. From one presbytery (McGee) organized in 1820, with Western Illinois, the whole of Kansas and Missouri included in its bounds, and with only four preachers in all that territory, they now have in this State 3 synods, 12 presbyteries, and about 18,000 members in communion. There are 160 ordained ministers, 48 licentiates, and 44 candidates. The value of the church property is \$260,000, divided among the three synods as follows: Missouri Synod, \$102,000; McAdow Synod, \$93,460; Ozark Synod, \$65,000. Contributions by the church for all purposes during one year, \$65,000.

LUTHERAN.

—Three different Almanacs make as many different estimates of the strength of the Lutheran Church in the United States. Brobst's Almanac gives a total of 243 ministers, 4290 congregations, and 529,959 members; that of the Lutheran Book-store, 2327 ministers, 4247 congregations, and 541,115 members; and Kurtz's Almanac, 2332 ministers, 4346 congregations, and 538,639 members. The members are divided, according to Kurtz's Almanac, as follows: General Council, 152,407; Synodical Conference, 202,285; General Synod, 106,517; Southern General Synod, 12,419; Independent Synods, 54,948.

BAPTIST.

—The Woburn Baptist Church has completed a very fine parsonage and installed their pastor, Rev. Dr. Young, in it. We are glad to note this evidence of prosperity and progression as an incentive to "go and do likewise." This church is the oldest church in Boston North Association, and has maintained its integrity as a Baptist church. It has never trailed its denominational banner.

—The sum of \$125,000 for a new building for the Bible and Publication Society has been raised, and thus has been secured the subscription of William Bucknell, Esq., of \$25,000, which was conditioned on the entire amount being pledged during the year 1873.

The whole sum, with the exception of \$10,000, was subscribed in Philadelphia and vicinity.

CATHOLIC.

—Roman Catholic movements in reference to the public schools have been felt in New Brunswick. We learn from the St. John papers that Bishop Sweeney recently submitted propositions to the local government with regard to the workings of the free school act, which the government duly considered and replied to. They decided that Christian brothers and sisters desirous of obtaining a license to teach in the public schools, must have their fitness tested in the usual way; that the use only of such textbooks as are approved by the Board of Education can be permitted in such schools; that Christian brothers and sisters possessing provincial licenses shall be permitted to teach in the public schools in their usual dress or garb; and that the question of allowing children to attend schools not in the district in which they reside shall be dealt with by the boards of school trustees.

MISCELLANEOUS.

—We find the following in the New York *Methodist* (North):

A letter from Foochow, China, October 19th, says that "Our missions in China have so enlarged their borders as to cover a great extent of territory outside the cities by whose names the missions are known. There are preachers and laymen of our church at this annual meeting, some of whom came 200 miles from the west, and others who came as far from the south, and by far the greater portion of the mission is at a distance from this city. The same, though to a less extent, is true of the other missions." These facts have led to a change in the designation of the several missions. The Peking Mission is to be called the "North China Mission;" the Kiukiang Mission is to be the "Central China Mission;" the Foochow Mission, the "East China Mission;" and the Canton Mission, the "South China Mission." Of the Methodist missions in Germany, the Oldenburg District has had a year of prosperity. The increase of appointments has been eleven; of members, 218; of schools, four; of teachers, forty; of scholars, 309; and advance in the church collections for benevolent purposes of 1206 thalers, nearly \$900.

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

—According to the recent census, the two and a half million people in Ceylon are distributed, according to their religious belief, as follows: Buddhist, 1,520,575; Sivite, 464,414; Roman Catholic, 182,613; Mohammedan, 171,542; Protestants, 24,756—Wesleyan, 6071; Presbyterian, 3101; Baptist, 1478. Devoted to the religious instruction of these there are 5345 Buddhist priests, 1078 Sivite priests, 449 Mohammedan priests, and 862 devil dancers, while the Protestant clergy and missionaries number 217, and the Catholic priests 87.

—The Friends' National Biennial First-day School Conference met at Lynn, Massachusetts, on the nineteenth of November, and continued in session several days. The first day's discussion concerned the duty of seeking the conversion and growth of grace in pupils, and the importance of home instruction in Scripture. The subject

of the distinctive Quaker dress was introduced and discussed at some length. We gather from the reports that the general sentiment of the meeting was in favor of discontinuing the peculiarities of costume as essential features.

—There seems no longer to be any doubt that the whole, or nearly the whole, of the Swiss Jura district has gone over *en masse* to the Old Catholic movement, expelled the Ultramontane clergy, and thrown off its spiritual subjection to Rome. This is the statement of a well-informed English correspondent, who says further that, in view of the probable expulsion of the priests, a French father, Abbe Deramy, who has been laboring in conjunction with Hyacinthe, has been raising a body of French clergy to take their place. In this mission he has succeeded to a considerable extent.

—The Rev. Dr. Hitchcock stated at the meeting of the Palestine Exploration Society, held in New York a few weeks since, that the work would probably be accomplished in about five years, and the necessary expenses would amount to \$30,000 per annum. Lieutenant Steever, who has charge of the surveying party, is now in this country temporarily, and he gave a brief account of what his party had done in the way of surveying the Holy Land, east of the Jordan, six hundred square miles having been gone over. Judge Daly, Drs. Adams and Washburn, also made addresses, calling attention to the importance of the enterprise.

—Throughout the Turkish empire a Protestant population of 23,000 souls is scattered. The enterprise of American missionaries has established 222 common schools, in which more than 5000 scholars are taught; 7 schools for girls, having 215 pupils, and 4 theological schools, with 68 students; 52 pastors have been ordained, and 56 preachers have been licensed; 400,000 copies of the Bible in various languages have been put in circulation, besides 500,000 other useful books, religious and educational. Gradual changes have taken place in the manners, dress and habits of thought of the natives. As the activities of the people increase, flowing Turkish robes are discarded for the less cumbersome European dress; while women of rank, breaking through the prejudice of years, with persistent boldness cover Parisian costumes under their enveloping street robes, and only enhance the beauties of face and coiffure by veils of ever-increasing flimsiness. But the change is not confined to the unimportant external of dress.

—The Society for the Propagation of Christianity among the Jews is doing a good work at Jerusalem. There are sixty Jewesses meeting daily to hear the Gospel. While, too, at one time even a Christian doctor could not go into the Jewish quarter, ministers are now welcomed in every house in Jerusalem. Within the last sixty years, since the establishment of the society, 20,000 to 25,000 people have been converted to the Christian religion.

—The advance in the number of Methodist churches in the last year is large, giving an average increase of *over one and a half church for each working day of the year*. In the number of parsonages the gain has been *nearly four each week*. The net increase in church property (church edifices and parsonages) is nearly \$4,000,000.

There are 349 places of worship in New York, with a total seating capacity for 308,500 persons, and the aggregate estimated valuation of these churches is \$46,000,000.

The Holy Spirit.

BY REV. A. G. STACY, A. M.

EDS. ADVOCATE.—We find in the Scriptures three great manifestations of the Deity. First, we have the dispensation of the Father, the patriarchal. The battle here is against Atheism in all its forms; against idolatry in all its phases. "In the beginning God created the heaven and the earth." He spread the seas, kindled the stars, and gave motion and law to the universe. One living and true God, infinite in all His attributes, is the grand idea. The statement and illustration of these attributes, striking and varied.

The next manifestation of God was made during the Jewish dispensation, the dispensation of the Son. The great thoughts are: the guilt, helplessness and condemnation of man, and the incarnation, life, death, resurrection, ascension, and intercessions of the God-Man. Every altar was typical of Cavalry; every priest, of the Great High Priest, and every sacrifice pointed to the "Lamb of God." To Him all the prophets gave witness.

Christ came, and after He had said, "It is finished;" after He had "spoiled principalities and powers;" after He had ascended to His Father and our Father, then, in due time, the third and last, the brightest and best dispensation of God's love to man, was inaugurated—the Dispensation of the Spirit. This joyous era commenced on the day of Pentecost; then came the Comforter, who is to abide with the church forever.

All these great ideas of the Deity were before the world from the beginning, but they were successively emphasized and amplified, one in each dispensation. We have, first, the twilight; then the rising sun, and then the sun shining in his strength.

No ray of this light has ever been withdrawn. It matters not how far soever we may advance in the knowledge and love of God, the alphabet and the exercises introductory to this great science of the Deity still remain.

Mortals, rejoice that we live in these last days! Good old Simeon, when he had seen the Lord's Christ, felt that, the great and long-cherished wish of his heart being gratified, he was ready to depart; Abraham saw the day of Christ, and was glad; but Jesus himself plainly teaches us that the dispensation of the Spirit is to be preferred to the days of His own sojourn upon earth.

It was expedient for the disciples that He should go away—it was better for them to have the Comforter than to have Christ's bodily presence. It is better for us to live in this day, when the Spirit is given in full measure, than for us to have been present, and heard the heart-cheering words which the Friend of sinners uttered on Mount Olivet.

How much is said in the Scriptures about the operations of the Holy Spirit upon man's heart! He is to convince the world of sin—to convict—to cut sinners to the heart. He is to aid our infirmities—especially to assist us in prayer. We are to be born of the Spirit. The Spirit itself is to bear witness with our spirits that we are God's children. We are to be filled with the Spirit. Our bodies are to be temples of the Holy Ghost. We are to be strengthened with might by the Spirit of God in the inner man, that we may be rooted and grounded in love, and filled with all the fullness of God. We are to be guided by the Spirit into all truth. We are to be entirely sanctified by the Spirit, that we may be fitted for the heavenly inheritance.

So far, then, from giving heed to cunningly devised fables, the express object of which seems to be to elim-

inate from the Redemption scheme the Spirit's influences, we should rejoice with exceeding great joy that we live in these latter times; we should fervently pray for the continued outpouring of the Holy Ghost upon ourselves individually, upon the church, and upon the world; and this consoling truth—that the Comforter has come—should be made to ring and reverberate above the hurly-burly of war, politics, commerce, and theological and ecclesiastical controversy. The Comforter has come! Let this soul-thrilling announcement fall upon the dry and thirsty soil of men's hearts like the rains of heaven upon the parched corn-field, or the vivifying dews upon Mount Hermon.

Let the world's heart be impressed with a thrilling sense of God's willingness to give us the Holy Spirit. What means the promise of the Father recorded in the Book of Joel that God would, in the last days, pour out his Spirit upon all flesh? What is the import of the Psalmist's prophecy: "Thou has ascended on high; thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord might dwell among them?"

How ineffably inspiring are the words of the blessed Jesus spoken to his sorrowing disciples just before his crucifixion! What melting strains of love! What blissful assurances that, if we trust in him, he will guide us by his counsel, and afterwards receive us to glory! What do we learn from the great fact so fully attested, that the Holy Ghost did descend on the Day of Pentecost, and that he still abides on the earth? But that the last shadow of doubt or fear may be banished from the mind and heart of the most incredulous, Jesus says to us in a dialect that we might call celestial: "If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"

An indirect appeal is here made to the memory of the heart, and a direct appeal to our own consciousness. We travel back through days and years gone by, and behold once more the face of her whose heart beat responsive to our wants and wishes until it was still in death. That face is the title-page of the volume of affection written in the soul in imperishable capitals. We hear again the voice of him whose deeds of love done for his children were as constant as their necessities. Memory pictures before us the old homestead, and the happy gathering of parents and children, as in years ago they gathered around the hearthstone. We call to mind the days of toil and labor, and the nights of sleepless solicitude which marked the undying love of our parents for us, their unworthy children, and yet an exclamation comes up, "How much more!"

Then, we who are parents are to consider ourselves, and fathom, if we can, by experience, the depths of parental and maternal love, and again the "How much more!" sounds with startling, but enrapturing emphasis, through all the chambers of the soul.

Let us ask, then, and our own minds shall be illuminated, our own hearts purified and comforted. Let us ask, and the church shall become united, radiant, triumphant, and the world shall submit to the sway of Christ.

EDS. ADVOCATE.—The East Texas Conference, at its recent session, proposed to the Texas Conference to abolish the line between them, so as to make but one conference of the two. The proposition was accepted by the Texas Conference: provided a guarantee is given that the present line separating the Texas from the West Texas Conference shall never

hereafter be disturbed or changed. Such a guarantee is an impossibility. Nobody has power to make it, and nobody would be bound by it if made. It would not be worth the paper on which it might be written. If such guarantee could be made and kept inviolate, it would be improper and unjust—*unjust to West Texas Conference*. To make two conferences of the three embracing Southern Texas, by uniting the two largest and cutting off the smallest and weakest from the privilege of enlargement, would be unequal and unjust; the one conference would have one hundred or more preachers, twelve thousand or more members, all the chief cities and railroads, and most of the wealth of the territory—the one conference exceeding the other in numbers of preachers and members, and all the elements of efficiency, at least fourfold.

If there is to be a breaking up of conference lines in Southern Texas, as desired by the two largest conferences in the section, then let the Brazos river divide the two. This would still give the conference east the preponderance in all the elements of strength; but making the Brazos river the line between the two conferences would give the East all it seeks by abolishing the Trinity river as the line, and, at the same time, make of the West a conference respectable in numbers and territory. Either do this, or disturb not the present boundaries. The Brazos river is a good, natural boundary, and by making it a line between the conferences, no circuit or district would be seriously affected. Respectfully,

R. W. KENNON.

EDS. ADVOCATE.—For the benefit of the brethren concerned, please publish the following from report of Committee on Finance:

FOR MISSIONARY PURPOSES.	
Waco district.....	\$500 00
Belton district.....	800 00
Waxahachie district.....	800 00
Springfield district.....	800 00
Weatherford district.....	500 00
Stevensville district.....	3 00
Total.....	\$4000 00
FOR DELEGATES TO GENERAL CONFERENCE.	
Waco district.....	\$192 00
Belton district.....	192 00
Waxahachie district.....	192 00
Springfield district.....	192 00
Weatherford district.....	120 00
Stevensville district.....	72 00
Total.....	\$960 00
FOR CONFERENCE CLAIMANTS.	
Waco district.....	\$ 800 00
Belton district.....	800 00
Waxahachie district.....	800 00
Springfield district.....	800 00
Weatherford district.....	500 00
Stevensville district.....	300 00
Total.....	\$4000 00
FOR BISHOP'S FUND.	
Waco district.....	\$75 00
Belton district.....	75 00
Waxahachie district.....	75 00
Springfield district.....	75 00
Weatherford district.....	50 00
Stevensville district.....	25 00
Total.....	\$350 00

Yours,
J. S. MCCARVER, Sec'y

To the Preachers (Itinerant and local) and the Members and Friends of the M. E. Church, South, within the bounds of the East Texas Annual Conference.

DEAR BRETHREN—As the East Texas Conference, at its last session, appointed me to collect material for a "History of Methodism in Texas," I take this method to call upon the preachers to furnish at their earliest convenience an account of their birth, parentage, conversion, call to the ministry, the fields of labor they have occupied, together with such church statistics, interesting incidents and narrative, as may be read with profit and pleasure by both the general reader and friends of the church.

We want important, reliable facts, such as will enrich the pages of the contemplated history.

The East Texas Conference embraces a territory which was settled at an early period in the history of the country, a field for missionary operations and ministerial labors, which

gives it prominence in pioneer life. Although many of the early settlers, preachers and members of church, have passed away, here and there are left some to tell the story of trials and triumphs in planting the standard of the cross; since which time there have not been wanting men to fill the places of its fallen bearers.

I hope the brethren and friends will address me at Marshall, Texas, at their earliest convenience, in response to this call, and oblige.

Respectfully, etc.,
DANIEL MORSE.
MARSHALL, Jan. 27, 1874.

EDS. ADVOCATE.—I am convinced more and more almost every day that a preacher's success in winning souls to Christ depends to a very great extent upon his promptness to his pastoral duties. I think I have never seen deeper religious impressions made upon men and women anywhere than in the family circle, under the faithful devotional exercises of the pastor.

Last year I made some pastoral visits, and was convinced of the importance of visiting from house to house on missions of mercy and love to the people; and I have this year made it a special point to be prompt in all my pastoral duties, and I find it to be a success. I am surprised that so many of our preachers neglect this important part of the work.

It seems that some of us, and perhaps all of us, neglect it to some extent; otherwise, it seems to me when the preachers go to their new work, visiting from house to house, singing and praying with the people, that at the suggestion of the preacher to hold prayers with the family there would not be so much confusion as we sometimes see; the man of the house would not be so surprised; the lady would not so peculiarly smile; the children would not be so terrified nor cry so very loud; the dogs would not run under the house, almost knocking their brains out against the floor at each effort to bark; the cats would not look so wild, running swiftly away to hide.

I am free to confess my undutifulness as a pastor, but in the future intend to do better, God being my helper. As I am a young preacher, I will take the liberty to say that if young preachers would be successful, let them be prompt in their pastoral duties, for preaching is only one part of their business. Don't let it be said when you are gone to another work that the one you are leaving is unfinished.

ELIAS BOYD.
GARDEN VALLEY, Jan. 21, '74.

A MAN'S STRENGTH, in this life, is often greater for some single word, remembered and cherished, than in arms or armor. Looking over the dead on a field of battle, it was easy to see why that young man, and he a recruit, fought so valiantly. Hidden under his vest was a sweet face, done up in gold; and so, through love's heroism, he fought with double strokes, and danger mounting higher, till he found honor in death. So, if you carry the talisman of Christ in your heart, it will give you strength and courage in every conflict, and, at death, open to you the gates of glory.—*Becher*.

A GENTLEMAN took the following telegram to a telegraph office: "Mrs. Brown, Liverpool street. I announce with grief the death of Uncle James. Come quickly to read will. I believe we are his heirs.—John Black." The clerk having counted the words, said, "There are two words too many, sir." "All right; cut out 'with grief,'" was the reply.

The London *Economist* finds an explanation of recent panics in the theory that "the wealth of the world has been increasing much faster than the creation of good securities to put it in."

Correspondence.

EDS. ADVOCATE—As it is interesting to me to hear how my brother preachers are getting along in their various charges, through the ADVOCATE, so I think it will be interesting, at least, to some of our friends to know how we are getting along on the Garden Valley circuit.

This circuit includes the most of Van Zandt county east of Canton, about all of Smith county west of the Great Northern railroad, and a small portion of Henderson county lying north of the Kickapoo. This circuit covers an area of soil highly productive, well watered, and moderately well timbered. An emigrant searching for a timbered home, well watered, with railroad conveniences, would do well to come to this portion of Texas. There are thirteen organized churches in the bounds of this circuit, several respectable houses of worship, a living membership of 220, and an efficient body of stewards.

On the first round, myself and Brother E. S. Boyd, my colleague, traveled together. From the first Sunday in December last to the second Sunday in January, just past, at which time was our first quarterly meeting held, we visited and prayed with fifty-six families. I have never before met with a more hearty welcome. Pastoral visitation is the great want of this circuit. About the only complaint against the preceding pastors is, "They don't visit us." At almost every house it has been said to us: "Make our house your home; come when it suits you; stay as long as you please, and go when you get ready." This invitation is not confined to members of our church, but members of other churches, and even some outsiders give us the same invitation.

Our first quarterly meeting has just closed. I only made a round and a half before the first quarter. I received six into the church by letter, and baptized one infant.

Brother M. H. Neely, our presiding elder, occupied the pulpit on Saturday and Sunday, not only to the general satisfaction of all, but to the great delight and encouragement of the Christian.

The business of the conference was harmonious and instructive.

The following resolution was presented by one of the stewards, and adopted by the conference:

Resolved, That the missionary and conference collection, bishops' and delegates' claims, be assessed to the different churches and collected by the stewards, in the same way that they assess and collect the preachers' claims. Carried unanimously.

This relieves the preacher from taking up public collections. All were opposed to public collections. Their argument was, the preacher has enough to do in the discharge of his pastoral labors, without "making money speeches;" that the stewards were set apart to attend to the finances of the church; that the missionary and conference collections came under their control as legitimately as the preachers' claims. This relieves me of a considerable amount of speech-making—"begging," as it is called—for which I am truly thankful.

Brothers, the spiritual condition of the church at this time is rather low, but not dead. There are some indications of good. This circuit is a good one. It only needs to be properly cultivated to be one of the best in the Trinity Conference. The material and territory are here. May the Great Head of the church enable the preachers of this work to be efficient laborers and effective in adding many to the church, such as shall be saved.

Yours, etc., D. T. LAKE.

Sunday-Schools.

EDS. ADVOCATE—I seldom annoy editors with articles for publication in their papers; but, for different reasons, I find myself somewhat inclined to say a few things touching a certain point of law in our Discipline, viz.: the rights and duties of quarterly conferences in relation to Sunday-schools, superintendents, etc. Some have thought that the connection between the pastorate and the church and the Sunday-school is not sufficiently intimate, and that we need more legislation, in order to bring about the more intimate connection desired. While some have thought this, others seem to have entertained the idea that the quarterly conference has very little, if anything at all, to do with Sunday-schools. But, as you are aware that men will differ in sentiment on different points of both law and gospel, so it is my misfortune (if a misfortune it is) to differ, in all good conscience, with both these sentiments. And we will here say that we are clearly and positively settled in the opinion that the Sunday-school, under the law as we now have it in our book of discipline, is, to all intents and purposes, a child of the quarterly conference; as fully committed to the care of the conference as a child ever was committed to the care of its parents; that the connection between the pastorate and the Sunday-school is just as intimate as it ever will be made by law, and that we need no further legislation on that subject. But as no man has any right to expect others to receive his *ipse dixit* as law, or gospel either, we appeal to the law and the testimony. Turning to the Discipline, page 51, question 4th—What is the regular business of a quarterly conference? The second answer to that question reads thus: "To superintend the interest of Sunday-schools and the instruction of children." And then, turning to page 113, we read the following: What directions are given concerning Sunday-schools? and we find that the second answer to that question reads thus: "Each quarterly conference shall be deemed a board of managers, having the supervision of all the Sunday-schools and Sunday-school societies within its limits." And now, by turning to Mr. Webster, we find that he gives the following definition of the word superintend: "To have, or exercise the charge and oversight of; to have the care of, with the power of direction; to take care of with authority; to oversee; overlook; supervise; overrule; guide; regulate; control."

Now, with these provisions made in the Discipline, and with this understanding of the word superintend, which secure to the quarterly conference the right to superintend the Sunday-school, it does seem to me that the clearest and most common sense conclusion at which we can possibly arrive is, that the quarterly conference has the right, under the law as it now exists, not only to elect the superintendent, but the secretary, treasurer, librarian, and all the teachers, and do all other things requisite to the proper superintendency of the Sunday-schools.

Indeed, I am well satisfied that it is not only the right of the quarterly conference to do this, but it is their duty to do so; and the only question that I would ever raise on this subject would be, whether a Sunday-school was Methodistically organized at all if not organized in this way.

We are aware of the fact that it may be argued that these rights and duties are not specifically pointed out in the Discipline, and therefore the quarterly conference has no such rights. But then we would plead that where a law requires a man to do a certain thing, the same law certainly secures to him the right to do the thing required; and where there is no mode specified by which to do it, he just as

certainly has the right, according to his best judgment, to adopt the mode best calculated to accomplish the end desired. The application is easy. If it is the duty of the quarterly conference to superintend the Sunday-schools, then that conference has a right to do so; and if the appointing of superintendents is thought to be necessary, in order to a proper superintendency of the Sunday-schools, then has the quarterly conference, in the fullest sense of the word, the right to appoint superintendents, and other officers thought to be necessary under the law as we now have it, and without any further legislation on the subject.

Only settle the question that officers and teachers are requisite in order to superintend the Sunday-schools, and you settle the question that the quarterly conference has the right to appoint or elect them. Really, upon any other hypothesis, it seems to me the quarterly conference, to say the least of it, would be placed in a very anomalous and unenviable position indeed. "If you will demand the brick, please let us have the straw."

Moreover, the kind of reasoning above mentioned would operate very injuriously against many other things that we do, the right to do which no one pretends to call in question. Take, for instance, the divine commission to preach the gospel. That commission simply reads, "Go ye into all the world and preach the gospel to every creature." And under that broad commission we go and preach, and organize societies, build churches, organize circuits, districts, conferences, and do many other things, and no one doubts our right and duty to do so. These rights and duties, although not specified in the divine commission, are clearly implied, and he who would hesitate to go forward in the discharge of his duty as the called of God, on the ground that all these things are not specified in the divine commission, would certainly take a very singular view of the question, and, we think, might incur a most fearful responsibility. Let all the preachers, and all quarterly conferences, then, go forward in the execution and carrying out of the law we have, in the spirit of their Great Master, and we will derive tenfold more advantage from a course of this kind, than we ever have, or ever will, by keeping up an everlasting clamoring for more law, while the law we already have is neglected and allowed to remain as a dead letter upon the statute book. Indeed, Mr. Editor, if we were called upon to express an opinion on this subject, we would say that the point at which we are suffering is the want of a proper execution of the law, and not the want of law itself.

We see in the ADVOCATE of Dec. 24th, a resolution passed by the Memphis Conference, to memorialize the General Conference so to change our Discipline as to have our Sunday-school superintendents nominated by the preacher in charge, and elected by the quarterly conferences. Now, while we claim no right to object to the Memphis or any other conference (save the Texas) passing this, or any other resolution that they may see proper to pass, still, with all due deference to, and the most profound respect for, that great old conference, we can not regard this resolution in any other light than simply that of asking the General Conference to grant the quarterly conferences permission to do what they already have the right to do, and that which it is their duty to do. Still, keeping in mind that we are not wishing to dictate to any man, or body of men, and much less claiming ability to instruct, but only wishing to express our own sentiments on the subject in question, we will say, that so far as we are concerned as an individual, we would be as likely to

walk ten miles in order to ask some other gentleman to grant us permission to wear our own coat, and drive our own horse to church, as to vote for such a resolution in an annual conference. But, be the resolution right or wrong, and be our notions of it right or wrong, the object contemplated is a good one, and should be sought for by all concerned; but, then, we should seek it through another channel. And if we were competent to deliver a lecture on the subject, the points we would try to elaborate should be the following:

1. Let us execute the law we have in the spirit of the gospel and the fear of God.

2. We should labor to have all our officers and teachers soundly converted to God, and happy in his love, and live Christians.

3. Through the medium of a live pastorate and a corps of live teachers, we should labor to breathe into the collapsed lungs and souls of the Sunday-schools the true spirit of the gospel and the religion it teaches, and to get the students converted and made live Christians too; and in this way bring about a more intimate connection between the pastorate and the Sunday-schools.

This, in my humble judgment, is the proper channel through which to seek the more intimate connection desired; and, until we "seek and find" it through this channel, in vain may we seek it through legislation.

"For the letter killeth, but the spirit giveth life."—Paul.

W. C. L.

EDS. ADVOCATE—At our late conference (Texas) no arrangements were made by which to pay the expenses of our delegates to the General Conference, to convene in Louisville in May next. Do we expect them to go for us and pay for the privilege? Certainly this is not right. I suggest that the preachers raise a collection for this purpose at such times as they think most appropriate; provided, however, that it be in time to get the amount for the delegates before starting to Louisville, and forward the sum raised to the nearest or most convenient delegate. J. S. CLOWER.

MADISONVILLE, Jan 19, 1874.

We find in an exchange a description of a Chinese cyclopaedia which is in course of preparation, and which, when completed, will comprise 160,000 volumes. It is a cyclopaedia conceived of first by the Emperor King Long, committed by him in 1773 to a committee of learned men for completion. During the century which has elapsed 78,710 volumes have been published. Of these, 7363 relate to theology, 2127 treat of the four classical books of China and of music, 21,626 are historical, and 47,604 treat of philosophy and science. The rulers of China have always been in their way learned and literary men, great collectors and readers of books. The present Emperor has a library of 400,000 volumes, and has caused the poems written under one of the dynasties to be collected and published in 900 volumes. The bulkiness of these works is no indication of their price, books being very cheap in China—one historic work in twenty-four volumes costing only about eight cents.

LOUISVILLE has unconsciously taken a great stride forward in the matter of temperance reform, by sending drunkards home instead of to the lock-up. Not even the most confirmed inebriate requires a second treatment. The lock-up is bearable, though somewhat confining; but the chastening influences of home are more than can be endured.

Prayer is a Force.

BY PROF. D. P. HURLEY.

The following is intended mainly as a scientific exposition of the subject of prayer, as viewed from a scientific standpoint, and for the benefit of scientists. To those especially who hold that answer to prayer is a scientific impossibility, the subjoined matter is earnestly and prayerfully commended. The *Christian* reader will pardon the manner in which the subject is treated:

All change in the universe is the result of force in action. There is in nature a multitude of forces, each one of which produces changes or effects corresponding to the nature and intensity of the force in action. Solidity is due to the force of cohesion. Solution results from the force of adhesion. The tendency of masses of matter towards each other is owing to the force of gravitation. Chemical force is detected in compound bodies. Heat, light, electricity and magnetism are natural forces familiar to the scientist. There is vital force likewise in vegetable and animal. A higher grade of force still is mind force, exhibited in thought, emotion and will: Atoms and masses, the ponderables and the imponderables, the organic and the inorganic, the living and the dead are all replete with force. From central core to wide circumference, nature is a turning magazine of forces. Operating as they must and do on every inorganic atom, and every fibre of vegetable and animal substance, a rushing tide of never-pausing motion—change—sweeps round in endless revolution, or on and forward to the "final consummation."

All change in the wide universe is the result of force. It is self-evident that no change can, by possibility, occur but by the exertion of force. The converse of this principle is equally true, that every force in active exertion must and will result in change; must and will produce an effect in kind and measure in accurate correspondence to the nature and intensity or amount of force exerted. This a principle in natural dynamics not only universally admitted, but universally insisted upon by scientists—quite as strenuously by materialists who denominate prayer a superstitious folly, as by Christian scientists who teach the efficacy of prayer.

If, then, prayer is a force, and if every force produces a result, it necessarily and unavoidably follows that prayer is efficacious; that it is not a superstitious folly, and that answer to it is not a scientific impossibility; but that, on the contrary, it harmonizes perfectly with the well-established principles and universal teachings of science, and that it is scientifically impossible that it should not be answered. But prayer is a force. Prayer is as really and truly a force as that which binds the atom to its fellow, or propels the wheeling planet; as truly as that which moves and guides the tool that builds the ship, or that shapes or drives the engine; as truly as that which elaborates the thought and utters the words that sway the multitude, or that mould the character and shape the destiny of nations. Indeed, the force—the power—of thought, of emotion, of will, of language, of prayer, cannot be widely different from each other. "Mind governs matter," is a form of expression denoting force, and is a universally accepted truth. So, also, "knowledge is power." Mind is not only itself a force, but a prolific generator of forces. Thought and emotion are forces. So, also, are faith and hope, love and hate, fear, desire and will. Every mind product, indeed, however manifested, is a force. Some mental forces are, it may be, subjected to some objective, nevertheless, they are forces. However complex or compound prayer, as a force, may be, still all its elements are dy-

amic, and when exerted, it is scientifically and philosophically impossible that it should fail to effect its proper and legitimate result, a result in all respects corresponding to the nature and the sum of its conjunct and co-operating elements. The effect must always follow when the force operates freely.

Assuming, then, as established, that prayer is a force, the chief, if not the entire, difficulty of those who insist that answer to prayer is a scientific impossibility, at once disappears. In fact, if prayer is admitted to be a force, scientists are compelled either to insist that it is efficacious, or to abandon the fundamental principle of causation.

But, perhaps, a fertile source of difficulty in the minds of scientists and others, is the neglect or failure on the part of the advocates of the power of prayer, to define satisfactorily its legitimate scope and sphere—its limits. All forces have limits to their operation. Cohesion operates upon the particles of matter of the same kind. This is its limit. It cannot change the weight, nor affect the temperature of a body. Gravitation causes bodies to approach each other. This is its limit—its scope and sphere of operation. It does not render bodies luminous, nor does it elevate their temperature. Neither does it cause elementary substances to combine into chemical compounds. As a force, it exhausts itself upon bodies in the mass, and in the single direction indicated. Thus far it can go and no farther. The same is true of every force. Each has its function in the economy of nature; each is assigned a sphere in which it may freely operate, and each has its appointed bounds, beyond which it cannot go. All forces are special, having their functions respectively assigned them, and all are partial, having their limits fixed.

The same is unquestionably true of prayer. It is not a force of unbounded scope and universal operation. The advocates of its efficacy have never so insisted. Like other forces which operate in the wide empire of Jehovah, it is special and partial. Its function is assigned, its limit fixed. What is its function, and what its scope and limits, may be learned from nature, reason and revelation.

Again, all forces are co-active, consistent and essentially harmonious. One force does not antagonize another. They cannot clash. They are all harmoniously co-operative. Forces may be related and correlated. They may combine and coact. They may modify each other. But they never confront and antagonize each other. They all move, so to speak, in the same direction. There is no dynamic war in the universe. There can be no conflict between natural forces, in the sense of hostile disorder, or destructive antagonism. Legitimate prayer affords no exception to the principle enunciated. It has full and unobstructed operation within its appointed sphere. Outside of its appointed limits, scientifically speaking, it is either inoperative, or is neutralized by incompatible forces. It may, however, operate in conjunction with other forces, as heat co-operates with chemical affinity. It may, in some sense, oppose other forces, as heat opposes cohesion. It may modify other forces, as light modifies the action of vital forces in plants and animals. And yet it harmonizes essentially and substantially with all other forces. Prayer does not antagonize gravitation. It cannot overturn the pyramid nor pluck the moon from its orbit. Prayer does not antagonize cohesion. It cannot dissolve the granite rock, nor reduce the earth to molten chaos. Yet prayer is a force, and never fails to produce its legitimate result when exerted.

The law of prayer, as well as its scope and limit, is distinctly enunciated in the Holy Scriptures. "Ask, and ye shall receive"—this is the law.

It is identical with the law of causation. Cause and effect, force and result, are distinctly set forth. Yet no conflict of force with force, or law with law, is either expressed, intimated or implied. The contrary, rather. Prayer does not call upon God to alter the established order of his administration, but to act conformably to it. Prayer, and the answer to prayer, have been provided for in the constitution of things, and in the divine government of man, and things that in any way affect man, as fully as has been done for any other force and its effect. Prayer seeks to excite no new inclination, or to engender no new purpose in the divine mind. God is not like man, whose judgment may be convinced by arguments, and whose affection and favor may be won by persuasion. Yet men pray, expecting that he will do for them, in consequence of their prayers, what he would not have done had they not prayed. And yet this does not imply that he is a changeable being, nor does it involve any interference with the established order of things. The connection between prayer and its object is strikingly analogous to, if not identical with, the connection between means and ends in the economy of nature. God bestows blessings because men ask. He gives the harvest because men labor. Man's need would not procure the blessing. Neither would man's need procure the harvest. Man's desire would not obtain the blessing. Neither would man's desire produce the harvest. God does not promise to those who want that they shall have, but to those who ask. He does not promise bread to those who are hungry, but to those who work. The law is: "Ask not, and ye shall not receive; labor not, and ye shall not reap. Ask, and ye shall receive; labor, and ye shall reap." "Whatsoever a man soweth, that also shall he reap." The parallel truth is: Whatsoever a man asketh, that shall he also receive.

Labor is a force; so is prayer. Labor is a means to an end; so is prayer. Labor does not require the Almighty to alter his plan; neither does prayer. Labor is a subordinate force, which may or may not be exerted without deranging the established order of things. The same is true of prayer. Muscular effort in labor may be feeble, and the result will be small. The same principle holds true as to prayer. Labor may be misdirected through ignorance or other cause, and fail of its expected result. So may prayer. Labor may ignorantly and presumptuously transcend its divinely appointed limits, and undertake what, in the nature of things, is impossible. Prayer often does the same thing with a similar result. In short, the results of labor in any given case, bear a direct ratio to the sum of the effective elements of force exerted, and are governed and estimated by the general law of causation. The same general and comprehensive principle applies to prayer, however numerous and various may be the elements which enter into its composition as a force.

The relation of force to force, and of force to other qualities, substances and agents, are, as to particular facts, but imperfectly understood even by the most learned scientists. That there are relations beyond the ken of mere physical science, who can doubt? That there are forces in operation outside of and above the empire of the material, both reason and revelation clearly teach. What relation those forces sustain to the material; how, to what extent, and according to what law they affect the material, and, in turn, are affected by it, involve inquiries of the gravest and most difficult character for both the scientist and the theologian. What the function and scope of prayer in this ultra-material domain; what the nature and

extent of its connection with the material, are inquiries of the highest moment—inquiries to which the analogies of empirical science, the comprehensive conditioning principles of reason, and the divine right of revelation may possibly be able, by friendly co-operation, to furnish a satisfactory answer. The relation of mind to matter—of the spiritual to the material—and the harmonious correlation of their respective forces to each other, are all suggestive of grave and momentous inquiry. Harmony is preserved among natural forces by the yielding of the weaker to the stronger when they come in conflict. Chemical forces control in general the forces of inorganic matter; vital plant forces control chemical forces, and the forces of animal vitality control the forces of vegetable life. Are not mental, moral, spiritual forces of a still higher grade? Is not prayer, then, as a force super-material? If so, may it not be safely inferred that, in the gradation of the dynamics of nature, it holds the highest rank, and that it controls all other inferior forces with which it may incidentally come in conflict, within the legitimate scope and limits of its operation?

WASTE BASKET.

The Indianapolis *Sentinel* says: "The Lieutenant-Governor of Rhode Island writes poetry." This is the first instance on record where a Lieutenant-Governor ever did anything.

A Western editor met a well-educated farmer recently, and informed him that he would like to have something from his pen. The farmer sent him a pig, and charged him \$9.75 for it.

A lady teacher inquired of the members of a class of juveniles if any of them could name the four seasons. Instantly the chubby hand of a five-year-old was raised, and promptly came the answer: "Pepper, salt, vinegar and mustard."

"How now?" a friend said to Jones, finding him looking unusually cheerful and sprightly, notwithstanding the fact that he had been up pretty nearly all night; "you don't seem to be affected by the crisis." And Jones merely remarked: "No such thing; it's a boy."

An Illinois man got up before dawn lately to see the sun rise, and was shot by the exasperated owner of a melon-patch next door. In May last he made a similar effort, and was bitten on the heel by a strange dog. He thinks of hiring a boy to do the early rising for his family.

A good lady once remarked to Dr. Adams that his sermons were a little too long. "Don't you think so, Dr. Adams?" said she; "just a little?" "Ah, good sister," said he, "I am afraid you don't like 'the sincere milk of the Word.'" "Yes, I do," said she; "but you know the fashion now-a-days is condensed milk."

A sound Romanish dairyman at Breslau was a few days ago scandalized by the remark of one of his customers, with reference to his milk—showing some of a bluish tinge—that it looked like "the Pope's milk." "The Pope's milk!" he replied; "what do you mean?" "Why, the Pope the other day said," was the rejoinder, "that all that had been baptized belongs to him."

"You hev heern, gentlemen of the jury," said an eloquent advocate—"you hev heern the witness swar he saw the prisoner raise his gun; you hev heern him swar he saw the flash and heerd the report; you hev heern him swar he saw the dog fall dead; you hev heern him swar he dug the bullet out with his jackknife, and you hev seen the bullet produced in court; but war, gentlemen, war, I ask you, is the man who saw that bullet hit that dog?"

Texas Christian Advocate.

GALVESTON, TEXAS, FEB. 4, 1874.

LARGEST CIRCULATION IN TEXAS!

I. G. JOHN,
J. B. WALKER, D.D. }Editors.**SPECIAL NOTICE.**

To facilitate our business, and to prevent the occurrence of many oversights and delays, we wish all letters addressed to the Advocate Publishing Company. We are anxious that all business shall have prompt attention, and if our correspondents neglect this request, they *must* not hold us responsible for errors or omissions.

THE absence of Brother John, who has been called from the office to Bastrop county by the sudden death of his brother-in-law, Mr. G. W. Eblen, has occasioned the delay in Answers to Correspondents. On his return, this matter will be attended to as usual.

DELEGATE MONEY.—The customary resolution respecting the collection of money to meet the expenses of delegates to General Conference, was overlooked by the late Texas Conference.

In the absence of such action, we would suggest that said collection be taken up during the month of March, which was the time fixed by nearly all the other conferences.

BISHOP KAVANAUGH—DR. SARGENT.—These venerable and eminent servants of the church have been spending some two weeks in our city. They have preached some five or six times each, much to the instruction, interest and comfort of our people. The weather during their stay has been generally fair and fine; so they have been enabled to enjoy our drives and hospitality. The Bishop leaves this week, and Dr. Sargent next. They will spend some little time in Louisiana and New Orleans.

THE TECHNOLOGIST, OR INDUSTRIAL MONTHLY, FOR 1874.—The January number of this standard journal, issued by the Industrial Publication Company, 176 Broadway, New York, has reached us, and, as usual, it is filled with valuable and interesting information. The table of contents gives a list of nearly fifty important articles, not including mere current items of information, of which there are seven or eight columns. Of these articles nineteen are illustrated, the illustrations, including two full-page engravings, printed in colors. In looking over its pages, one is struck with the clearness and simplicity which characterize the descriptions of new machines and processes; the earnestness and vigor of the editorials, and the spiciness of the news items. Those of our readers who are interested in industrial progress, ought by all means to examine this periodical, which may be obtained from any news agent, or direct from the publishers. It is the cheapest industrial journal now before the public, the subscription rate being only \$1.50 per year, or fifteen cents per single number, for a large, thirty-eight-page magazine.

THE PRESIDING ELDERSHIP.

CHRISTIAN doctrine is explicitly revealed, and is like all truth—unchangeable and everlasting; but church government is not divinely defined, but is left for the wisdom of the church to adapt to the diversified emergencies of times and countries. It is for this reason our General Conference, the congress and law-making power of our church, never discusses any proposition to amend our doctrines, but nearly always discusses the expediency or in expediency of certain proposed economic and ecclesiastical changes. Few points have been more freely ventilated, especially for some time past, than the presiding eldership. Very diverse opinions have prevailed. Some regard the office as a purely fifth wheel, more cumbersome than helpful, more expensive than profitable. Others, again, regard it as essential to our system of itinerating episcopacy; while others, who hold to the necessity of the office, think it might be so modified as to maintain its efficiency, without consuming so much means, or demanding so many men, as under the present workings of the system. This is the view of the writer whose article we republish from the Nashville *Christian Advocate*. It strikes us that the modification he suggests might do for large cities and dense country populations; but it would hardly do, we think, in sparsely populated and frontier regions. We do not know but what the General Conference might wisely give the bishops discretionary power to adapt this office to the peculiar needs of populations, so as to economize men and means wherever they might, if it could be done without detriment to the work. We merely present the subject for consideration. During the next three months the subject can be ventilated, so that we shall see some better way than the present system, or else come to see that we cannot at present improve upon it.

"The very great diminution in the size of our circuits, and the consequent increase in their number, render it necessary for the church to look a little into the science of economy. In framing our machinery for supplying the gospel to our people, we ought to construct it upon the least expensive plan consistent with the interest of the work. Permit me to suggest that we are open to improvement in that respect. I allude to the office of presiding elder. The office, in some respects, has its uses, and as an advisory counsel in stationing the preachers, I do not well see how we could do without it, unless we were to adopt a local episcopacy, and have one bishop to each Annual Conference, who could thus become sufficiently familiar with the preachers and the work to enable him to act judiciously in making the appointments without such advisers. Now, it occurs to me that a plan, simple and efficient, might be adopted without disturbing, in the least, our long-tried and efficient general superintendency. Suppose we reduce the elders' districts to four charges, and make the elder the pastor of one of them. One hundred dollars as elder, added to his salary as pastor, would cover all the additional expense consequent upon his eldership. How will it work? To illustrate, let me take an example from my own conference, and from that part of it with which I am most familiar. Suppose Dr. Slater, now the pastor of Central Church, in the

city of Memphis, was also the presiding elder of a district, including, besides his own charge, Wesley, Asbury and Georgia street; let Dr. Jones, now pastor of Springdale, be also presiding elder of Bethlehem, Saffarans street and Bartlett; make Dr. Boswell, who is pastor of Collierville, also presiding elder of Macon, La Grange and Saulsbury. Now you have the whole district provided for at an expense of \$300 added to the regular pastor's salary, instead of \$1800, as now required to support one man to do the work. And who will say that the work of the eldership would not be as well done under this arrangement as at present? Take Nashville district and test it by this plan. I show you a saving, in the Memphis district, of \$1500. I question if the Nashville district will not show a still larger saving. Now, let your circuits and stations be designated, and formed by a mixed committee of clerical and lay delegates of the Annual Conference, and done with a view to something like a permanency, and then, sir, no mistake, our people will provide comfortable parsonages, and instead of money, much of the preacher's support would be furnished in kind. There are hundreds of members of the church, and friends who are not members, who can't well pay money, but would cheerfully give the preacher's family a load of corn, a barrel of flour or sugar, a sack of coffee, a few bushels of potatoes, a fat turkey or pig. Sallie would get a neat dress and Paul a pair of boots, and but little money comparatively paid out. At last, when \$1000 in money would be hard to raise, one-half that in money and the balance in kind would be easy work. You have only to adopt the plan of eldership suggested, and the rest will follow in due time. But when you have large districts, ever shifting and changing to suit the conveniences of men who have been presiding elders so long that they hold a sort of prescriptive right to the office, and fear a diminution of "honors" by being reduced to the ranks, our people have no inducement to make these permanent arrangements—in fact, it can not be done. Now, do away with the office of presiding elder as distinct from the pastorate, and give some permanency to the arrangement of circuits and stations, and our people will at once see their way clear to provide well for their pastors, and at the same time relieve the church from the burden of paying out so much money."

WE have received from the publishers, Lee & Walker, Philadelphia, a copy of their new church music book—*The Sabbath*, edited by C. Everest—and, after a careful scrutiny of its contents, take pleasure in commending it to choirs generally in need of a serviceable collection. It contains four hundred pages of music, embracing selections for every possible metre and occasion, besides a variety of chants, including a large number suitable for full episcopal service. An introduction of some twenty pages furnishes a comprehensive system of rudiments of music, which, though concise, is ample for the teacher's purpose. We are glad the editor has refrained from burdening the book with the so-called exercises so frequent in books of this class, which are never used, and only serve to fill up valuable space; and we also tender him our thanks for inserting all of our old favorites without change of score.

Holman Hunt's picture, "The Shadow of Death," is spoken of as the most intellectual essay in painting in the world. It has been sold for \$60,000 in gold.

NEW TREATMENT OF DRUNKARDS.

WE see that the city of Louisville, Kentucky, has hit upon a new, and, it is reported, a very effective device for the improvement of drunkards. It is this: the drunkard, when found on the streets, instead of being taken by the police to the lockup, is taken to his home. This is humane, and, it is said, has been found to be far more efficient and reformatory than the old system. To a man who has a spark of self-respect, family pride and love for home, it must be a terrible ordeal for him to have to be taken by the officer of the law to his home. The shame and humiliation of wife and children—their sad faces so full of despair and woe, their tearful eyes—what a scene to encounter! We are not surprised to read that this thing has not often to be repeated. Would it not be well for other cities to adopt this policy? True, there may be some that have no homes—such, we suppose, must be taken to the lockup. But, instead of a five dollar fine, we would have them treated as insane—shave their heads—apply a blister, or cold bath, and put them on strict diet for a number of days. If notice is made of them, let it be to the effect that they are insane, as, in fact, they are. We have long believed that this would be a much more effective remedy than a five dollar fine. No idea is more abhorrent to the mind of a sane man than to be regarded as insane. We believe such a view and treatment of the case would do more than any other to arrest the inebriate in his downward course to shame and death.

We hold that this view of drunkenness and this treatment of it would be perfectly legitimate, because it is continually pleaded in bar of punishment for crimes committed while intoxicated, that the man was drunk and did not know what he was about. If this be so, and we are not prepared to deny it, then let us be consistent, and treat the drunk man as an insane man—confine him, medicate him, diet him, and let him see the public understand that the law regards him as insane, for, say ten days, incompetent and unfit for the duties and privileges of citizenship.

WE find the following pleasant notice in the New Orleans *Christian Advocate*:

Since the session of the Texas Conference, in December, the name of J. B. Walker, D.D., appears as associate editor of the Galveston *CHRISTIAN ADVOCATE*. With I. G. John and Dr. Walker for editors this paper is most fortunate. Dr. Walker is no tyro in journalistic writing, as our readers have good reason to know. He is ready, versatile, and always deals in practical and living themes. We wish our able confreres of Galveston abundant success. Their paper is always eagerly welcomed to our office and fireside. Its pages are always fresh and instructive, and should be read by every Methodist in Texas.

Dr. Edward Warren writes from Cairo, in Egypt, to a friend in Baltimore, that there is "a good opportunity for women dentists in Egypt, as the women are forbidden to consult with men." There are three or four English women practicing dentistry in Cairo.

THE CHURCH—SPIRITUAL.

NUMBER TWO.

LET US CONSIDER THE CHURCH SPIRITUAL. Inside of this grand, venerable and vast organization, with its many names and forms, known as the church visible, is the church spiritual. This is the kingdom that cometh not with observation; the kingdom of God is within us that consists not in outward materialities and sacrifices of meats and drinks, but of righteousness, peace and joy in the Holy Ghost. The spiritual church consists of those who have been taught by the Word, who have been awakened by the Spirit, who have truly repented, who have heartily believed with the heart unto righteousness, and have been born of the Spirit; it consists, we repeat, of such and only of such. This experience we must have, or we may not claim to be members of Christ's mystical body. All who have this experience have, with less or greater clearness, the witness of the Spirit to the glorious fact that they are the children of God, heirs of God, and joint heirs with Christ. Such souls are said to be raised with Christ to newness of life, and are declared to be new creatures in Christ Jesus. The spiritual kingdom is most beautifully set forth in the scripture under the form of a vine and its branches. Christ declares that he is the vine, the true vine, in opposition to all wild, false, and heretical vines, bringing forth only sour grapes. The vine which is intended to be the type of the church, was the vine which God brought out of Egypt, and planted it, and caused it to take deep root, so that it filled the land; the hills were covered with the shadow of it; its boughs were like the goodly cedars. This vine spreads out its boughs from the sea to the river, from the Mediterranean to the Euphrates. But the true vine roots itself in a thousand lands, is growing up to heaven, and its boughs and branches are spreading over continents, seas and islands. It shall overshadow all the earth with its refreshing shade. All true believers are branches of this heavenly vine. They derive all their life from the vine; they must be of the same spiritual and holy nature of the vine. All their purity, their faithfulness, and their beauty, they derive from the vine. What a beautiful conception this divinely image gives us of the intimate and vital relation existing between Christ and all that are his. See that vast vine in the vineyard, extending over the wide-spread arbor, what a multitude of minute branches, and yet each little branch is a part of the great vine, and most vitally connected with it. So every true believer, no matter how lowly, or how little in his own eyes, or in the account of the world, is a part of Christ, and destined to share his immortality, his blessedness, and his glory forever.

We have in the inspired writings another beautiful image of the church spiritual, under the figure of a spiritual and holy temple: The temple at Jerusalem, the joint production of Isreal's two most illustrious kings, David the victorious, and Solomon the magnificent. That splendid pile of marble,

cedar and gold, consecrated to the God of Isreal, and rendered forever glorious by the flaming symbols of his presence, was a lively type of the more glorious, spiritual temple not made with hands. God lays in Zion a chief corner-stone, elect, precious—Jesus Christ, the eternal Son of the Father, the brightness of his glory, and the express image of his person, is the chief corner-stone. How broad, how deep this foundation! how unchangeably sure! See, on this glorious foundation is built the venerable prophets, the apostles, and the glorious army of the martyrs, and all the goodly company of the saints of all the ages. Each is a "living stone," and each rest upon, and all are sustained by, the same Divine foundation. This is a living temple, and every stone glows with life, and all the holy and the glorious pile is radiant with light and vocal with praise.

The church spiritual is an organization unlike all civil polities, unlike all heathen and Mohammedan religions, unlike all philosophical associations, for it is a kingdom in the human soul, of which the visible and eternal being is the King; of which love is the supreme law, and man's spiritual and immortal nature is the subject, and whose duration is everlasting. This kingdom in the soul of man is intimately united to the kingdom above, for all this sacramental host make up the wide-spread, the sanctified and glorious family of God.

It remains to us in the conclusion of this number to ask, have we tasted the good Word of God, and realized by faith the powers of the world to come? Is Christ, formed in us, the hope of glory? And do we feel ourselves united to him in the indissoluble bonds of everlasting love?

NEW CHURCH MEMBERS.

WE owe the obligation of love to all, but we owe special manifestations to some because of their peculiar needs. Of such, we name the *newly-joined members of the church*. It has been a great moral struggle for them to join; they have had to break with associations and habits; they must form new ties, and, until they do, there will be a sense of loneliness; they feel, too, they have undertaken a great work, and feel painful apprehensions as to the final result. They need sympathy; from the character of the organization they have joined, they justly expect it. Sometimes, too, it is possible that they have attached an undue importance to the mere act and fact of joining, as that the act will of itself bring great results—such a mistake as a soldier would make who should suppose that joining the army was about all he had to do, forgetting that an army supposes hardships, marches and battles. We have no doubt there is often a feeling of profound disappointment experienced by newly-joined members of the church. They expected too much from that particular step, and disappointment followed, as it always does exaggerated expectations. Under these circumstances it is easy to see how much such stand in need of the fellowship of Christian sympathy. Seek the acquaintance of the new members, give them a cordial welcome,

and assure them of your deep interest in their spiritual prosperity. Do not leave this work to be done by the pastor alone. He can not do it; he is not sufficient. You can likely get nearer to the heart and life of the new member than the pastor. The young convert—the new member—is too apt to look upon the preacher as a different order of being from himself, as moving on a higher and dissimilar spiritual plane. They will feel more in sympathy with those who seem to be in like condition with themselves. Speak kindly, and encourage and help them, and they shall yet rise up and call you blessed.

COTTON.

A LIVERPOOL COTTON CIRCULAR lies before us, containing cotton statistics as far back as 1801. It reveals remarkable changes and great progress in the cotton culture and production in the United States during the last seventy years. In 1801, an official report of the United States Government estimates that 40,000,000 pounds were produced in this country, which, at 400 pounds per bale, would give us 100,000 bales. About half of this was exported to Europe. So our production has risen from 100,000 to 4,500,000 bales per annum, and exports from 50,000 to near 4,000,000 of bales. This is an immense increase. With this increased production there has been a corresponding increase in manufactures and commerce. The cotton interest, in its various departments, gives employment to many, many millions.

The production of cotton, stimulated by the cotton gin and spinning jenny, has done more to expand commerce, and to extend Christian civilization, than any other industry; and our colored laborers of the South, and the intelligence that directed and the capital that employed them, have done more to promote Christian missions than any other indirect material interest. The increase of commerce has tended to the increase of discoveries and explorations of new and unvisited regions, and opened up the paths of access to the out-of-the-way and obscure regions of the earth. Commerce keeps the Christian world in sympathy with the missionary, and acquaints it with his field of toil. Again: Commerce brings civilized life, with all its facilities and useful appliances, into frequent and familiar contact with the savage and heathen mind. They see the elevation of Christian civilization and its superiority to theirs; and as light in the material world disperses darkness, so in the spiritual world the light of truth must disperse the darkness of error. As we said, it is cotton that has so expanded and extended commerce, and commerce is the divinely-employed instrument to carry the gospel to the heathen. So it is the culture of cotton that, in the providence of God, has been the means of vast spiritual good.

We find from this circular that the price of cotton in Liverpool (as we all know) has been subject to remarkable elevations and depressions. In 1801 the best class of cotton in Liverpool commanded 32 pennies, gold, per pound

—fully 60 cents, gold. The highest price ever reached since was 27½ pennies per pound, in 1864, when American cotton, owing to the war, ceased to be exported. The lowest price cotton ever sold for in Liverpool was in 1849, when it sunk as low as 5½ pennies. There is, owing to the increased value of labor, no probability that cotton will ever again, in this century, be sold for six pennies per pound in Liverpool. It can not be produced and delivered in Liverpool for that price.

Cotton is with the masses the most popular and economical of all material for clothing. Its consumption has increased quite as rapidly as its production. As Christian civilization extends, the use and consumption of cotton as an article of clothing will increase. The nude or mere skin-clothed savages will modestly robe themselves in Christian attire; so that each savage tribe converted from heathen and barbarous life becomes a new consumer of cotton. The cotton interest, then, must, for long years to come, continue to be the leading interest of the commercial and manufacturing world.

GETTING OFF THE TRACK.

RUNNING OFF THE TRACK is one of the most unpleasant, and not unfrequent, incidents in railroad travel. It is sometimes the fault of the track itself—defective, or badly gauged; but is quite as often, or more frequently, the result of careless and reckless running; a little more care would most generally take the train safely over.

There is a track—a perfect track, we may say—laid down with the skill of infinite knowledge—the highway to the best character and the best destiny. Men often get off this track, but it is never the result of any defect in the track itself, but always the result of willfulness or criminal carelessness. It is true it is a "narrow gauge," but, then, it is straight, straight as an airline. It is always because we deviate from a straight line that we "fly the track" and rush into danger and loss.

The world, the flesh, and the devil, have made many "switches" that seem to leave the main track at so slight an angle that the departure is scarcely noticed in the first stages of the movement; there is but a knife's-blade thickness separating the wrong from the right, and unless we are "sober and watch unto prayer," we switch off, and ere we can arrest the onward movement, we have gone far from the right track. In running the engine that draws the train the slightest departure from a straight line is always attended with dangerous friction, and the train soon rushes from the track altogether, and hurries to frightful ruin. If we would run safely, let us keep to the track; let us be watchful and vigilant; thus shall we move forward safely, and reach the "depot" of our hopes without loss or harm.

During the past summer two ship loads of oysters were imported into England from Virginia for transplantation. If this venture proves a success, eight or ten steamers will be sent from England to Hampton Roads for oysters next season.

Little "Vic."

VIC. DOYLE lived in New York. He was not a rosy, merry boy, with a good home and many friends, but he was thin and pale—a very old-looking little boy, and lived in a cellar in what is called the "fourth ward," with his only relative, a drunken stepmother. Vic. seldom had enough to eat—never enough to wear. In winter, he shivered all the time with cold, and was no stranger to frost-bitten toes and ears; while in summer, the dreadful air of the filthy, damp cellar in which he lived made him very miserable. This was a sad case, but there are hundreds of little boys in New York quite as badly off—yes, worse than Vic., for he knew how to read. He had been taught by his father. Victor's father died when his poor little boy was eight years old—the child was nearly eleven at the time when these things I shall tell about happened; and during these three years that he had been worse than alone in the world, he had carefully remembered his reading; and if he found a scrap of printed paper, he always read it.

Vic. was what is called a "gutter-snipe"—this means a boy who searches the gutter for everything he can find. Victor went out at dawn every morning, with a bag over his shoulder and a stick in his hand; and he found bits of rags or nails, or any old thing that could be sold for a trifle; and at night he separated these things and sold them. Sometimes he only got a cent for a whole day's toil, sometimes he earned two or three, and then he felt very rich.

The rent of their wretched cellar was paid from what Vic. gained. He also bought himself some dry bread or meal to make some porridge, but often his stepmother took his pennies away, and so he had to go hungry. One summer evening, after Vic. had separated the heap of rubbish he had collected during the day, he drew from his pocket a soiled and crumpled leaf of a book. He climbed on the window-sill, rubbed the pane of glass as well as he could with his ragged sleeve, and began to read. The paper was so worn and blotted that he could only see plainly a little poetry. It was this:

"Christ is merciful and mild,
He was once a little child,
He, who heavenly hosts adore,
Lived on earth despised and poor,
Then he laid his glory by,
When he came for us to die,
How I wonder when I see
His unbounded love for me."

"Ah," said Vic., "I know; I heard about Christ at the mission-school last Sabbath. I wonder if he got poor on purpose? My! that's very strange! I wish I could get rich. 'Come for us to die.' Can that be true? Who did he die for? For the folks that made this little book, perhaps, but not for me! Nobody loves me enough to die for me! 'He was once a little child.' I wonder if he was as big as I am, and had enough to eat?" Vic. read the verse over a good many times, until it was too dark to see. Then he laid it in a secret corner, saying to himself: "I'll learn that verse to say as the boys did last Sabbath; and I'll ask the teacher who this Jesus was, and who did he die for, and if he is alive anywhere now, so that I can go and see him."

What a wonderful story that was Vic. heard the next Sabbath at the mission Sabbath-school—that Jesus, the holy Son of God, had died for him, and was now living to love and help him—and more, was anxious for his love. Yes, for the love of poor, ragged, dirty Vic., whom no one but his father had ever loved, and who had felt as if there were nothing good or pleasant ever to happen to him. Vic. listened with tears streaming down his cheeks. The teacher gave him a little tract that told about Jesus, and a little paper, full of pictures, that told about him too. The next Sabbath he came with

clean face and smooth hair, saying: "Teacher, I read that it was right to be clean—so I want to do right, to please Jesus."

Vic. went to the mission-school until nearly winter, learning very eagerly and reading his Testament carefully.

One October morning, he found in the gutter a little pin. It was made of gold, with a bright shining stone in it. "Ah, ha!" cried Vic. to himself, as he secured it in his pocket, "now I can sell this for money enough to get warm clothes." But, after a moment, came the thought, "It is not mine." Then he said, "I can't find the owner." "You can try," said the better thought. Then Vic. resolved to keep it until next Sabbath, and give it to his teacher to find an owner. But Vic. felt that it would be keeping a great temptation in his way for a long time, and perhaps he might yield to sin. So he shouldered his bag, and ran as fast as he could to an office where a large paper was printed, and insisted on seeing the editor. The editor was a kind gentleman, and he spoke encouragingly to Vic.

"Please, sir, I'm a 'gutter-snipe,' and I found this in the gutter of Canal street, by Broadway, and I thought you'd tell of it in your paper, and let the owner get it."

The editor looked carefully at the pin and at Vic. "Don't you know you could sell this for more money than ever you had, my boy?" he asked.

"I thought so, sir."

"And you could get some warm clothes with it."

"Please, sir, it's not mine," said Vic.

"O, I see; you expect to get a fine reward for it?"

"O no, sir, but I've been to the mission-school, and I can't steal and offend Jesus Christ."

"What has Jesus Christ ever done for you?"

"O, sir, he loves me, and died for me!"

The editor brushed a tear from his eye, for he was a Christian man. "Come day after to-morrow, at ten," he said; and Vic. went off happy, for he had done right.

Vic. called at the appointed time. "The pin has been advertised, but has not been called for," said the editor.

But while they were speaking, the owner came in and proved his property.

"There is the honest lad who found it," said the editor.

"Ah, you look very dirty, my boy. Here is a reward. You see, 'Honesty is the best policy.'"

"How much did he give you?" said the editor, as the stranger left the room.

"Ten cents sir!" replied Vic.

"Avaricious old fellow!" cried the editor. "I'll see if I can't do something for you myself." So he called one of his assistants and asked if they had anything for Vic. to do.

"Yes, sir, if you have a mind to make him one of the carriers. Jim's broken his leg, and has gone to the hospital."

So Vic. was made "carrier," and had, besides, a good suit of clothes given him by his new friend. He did not forget his dear mission-school, but every Sabbath found him in his place. Vic. was so obliging, honest, and industrious that he was a general favorite; and as he grew older, had better places given him in the office, until he was able to support himself comfortably.

How often he looked back on the time when he debated what to do with the diamond pin he found, and saw how much good, even in this world, had sprung from his resolutely withstanding temptation. If he had yielded, then he would probably have gone, from bad to worse, to a miserable end.

And even if his honesty had not made him friends, and helped him to a comfortable home, he would have had the approval of conscience, and a heart at peace with God.

Willie's Christmas Gift.

"WHAT are you going to give your mamma for a Christmas present to-morrow morning?"

"Indeed I don't know; I haven't anything to give her."

"Why, I'd be ashamed not to give my mamma something."

The latter speech was addressed to Willie Sampson, a little boy only nine years old, who was clad in a much-worn suit, almost covered with patches; heavy, torn shoes, and an old cap that looked as though it might have been found in some old rag-bag. The speaker was Harold Grey, a boy ten years old, who was elegantly attired, whose manner was haughty, and indicated him to be a petted, spoiled child.

The two boys were returning together from a public school in a small country village.

"Harold, what are you going to give your mamma?"

"Oh, I'm going to give her my picture taken on porcelain, and framed in a splendid gilt frame, and a crimson velvet mat!"

"How I wish that I could give mother something!" Willie said.

These boys had come to a corner in the street, where they parted. Willie lifted his hat to Harold, and said: "Good night," as though the latter were a young lord, but Willie's mother had taught him that true politeness is better than wealth or station.

Willie went home with a sad and heavy heart. As he trudged along, he said to himself: "Oh, I wish that mamma wasn't poor; I wish that papa wasn't dead; and I wish mamma wasn't a washer-woman!"

His mother met him at the door with her usual kiss and smile of welcome. After they had eaten their supper, Mrs. Sampson said:

"Willie, I am not very well to-night, so we will retire."

But somehow Willie could not sleep for wondering what he could do for his mamma, or what he could give her for her Christmas present. At last something told him that he should try to build the fire next morning, carry in the bucket of water, and prepare the breakfast for his mamma, and then it seemed so strange that he had never thought of this before.

The next morning, when Mrs. Sampson went into her neatly-arranged kitchen, she found a warm stove, and the cloth nicely laid for breakfast.

"Why, Willie, who has been here?" she said.

"No one, mamma; I did it." And then he laid his hand on her shoulder, and began to sob, and said: "Mamma, I love you so very dearly that I wanted to give you a Christmas present, as Harold gives his mother, but you won't care, will you?"

"My dear child," said Mrs. Sampson, "you have given me the most welcome gift that you could have given me. Millions could not have purchased for me any gift which I would prize so highly as I do your love."

Willie kissed her, while glad tears rolled over his cheeks; then, after their morning devotions, they ate their breakfast.

This year Willie will not worry about any Christmas present, for he has gone to a brighter world, where worryings are things unknown. But will not the little girl and boy readers, who are preparing their Christmas gifts for their parents, give with their gifts their love? No one on earth needs your love so much as your parents; no one deserves it so much, and no one will appreciate it so much as they will.—*Lutheran Observer.*

A Life of Pleasure.

BY MRS. J. E. M'CONAUGHY.

THERE is no warning cry that needs to be sounded more loudly in the ears of our youth than the declaration, "She that liveth in pleasure is dead while she liveth." She is in the way of eternal death. It does not require gross, open sin. It is only needful to drift along with the current, and it will lead us down—down to ruin.

It seems a very natural, easy thing to do, this daily following on with all the heart after this world's fashion and vanities. It is only the decking out of the person in an elaborate robe, that has cost days of toil to perfect; it is only an evening now and then at the theatre and the party of pleasure—a game of cards on a social evening, a cup of wine, a gay drive, and a merry gathering—all of which crowd out every thought of heaven and the soul's responsibility to God. We must live as He did, "who pleaded not Himself." We must take up our cross daily and follow him, or we cannot be his disciples. Oh, how fearful that declaration to worldly Christians, who feel that their time is their own; that no one has a right to require of them disagreeable duties. There is a real cross in the way for every one of us to take up. We may not go around or walk over it, and yet be his disciple. And if we are not his, there is no mansion preparing for us in the Father's house.

A young lady was almost persuaded to be a Christian, yet clung to her favorite amusement of dancing. She listened tearfully to the words of entreaty addressed to her, but could not decide to give up this pleasure for Christ.

Very early she was stricken down with fever, and brought to the verge of the grave. As she lay there, seemingly unconscious, she uttered such agonized moans that it wrung every heart to listen. At last her faithful physician bent his head and asked the meaning of those fearful groans.

"Do, my dear child, tell us, if it is in your power to do so." Opening her eyes with a wild look that pierced their hearts, she said:

"Doctor, doctor, there is a difference between a life of amusement and a life of prayer. Oh, it is hard to die without an interest in Christ!"

She closed her eyes, her hand fell, and she was gone.—*Lutheran Observer.*

SUNDAY-SCHOOL TALKERS.—There is a dear, old-fashioned notion inwrought in our very being, that the Sunday-school is for the study of God's Word and for the enlargement of our acquaintance with Christ the Savior.

Why, then, accommodate the expectations of some stray talker who wants to try his hand in making an impression on the fresh, ardent listeners before him? Self fills the whole orbit of his vision; and the only Savior he sees is the one reflected from himself. Let us give to such the prayer of George Herbert: "O my Master! on whose errand I come, let me hold my peace, and do thou speak thyself; for thou art love, and thou teachest that all are scholars."

Thus holding up the pictures of a revealed Christ, holding self all behind it, so much as a little finger need not be seen.—*Christian at Work.*

Master Coville received a prize Friday afternoon for a composition on Reverence, and further distinguished himself in the evening, on the occasion of the pastor's visit, by shutting the tails of the dominie's coat in the parlor door, and impelling him to leave them there by introducing a pin in his chair. The pastor returned home with a cloud on his brow, and one of Coville's coats on his back, leaving Master Coville executing a hornpipe in the woodshed, under the auspices of his father.—*Danbury News.*

Boys and Girls.

Bobby's Secret.

It is not wise to do or say anything to a child under an injunction not to tell. Here is a story in point, which was reported to me from the ladies at Fingash, Perthshire, (1853.) A Highland family of some dignity, but not much means, was to receive a visit from some English relations for the first time. Great was the anxiety and great the efforts to make things wear a respectable appearance before these assumedly fastidious strangers. The lady had contrived to get up a pretty good dinner, but either from an indulgent disposition, or from some defect in her set of servants, she allowed her son Bobby, a little boy, to be present, instead of remanding him to the nursery. But little was she aware of Bobby's power of torture.

Bobby, who was dressed in a new jacket and pair of buff-colored trousers, had previously received strict injunctions to sit at table quietly, and on no account to join in conversation. For a little while he carried out these instructions by sitting perfectly quiet till the last guest had been helped to soup, whereupon, during a slight lull in the general conversation, Bobby quietly said:

"I want some soup, mamma."

"You can't be allowed to have any soup, Bobby. You must not be always asking for things."

"If you don't give me some soup immediately, I'll tell you!"

The lady seemed a little troubled, and instead of sending Bobby out of the room, quietly yielded to his demand. Soup being removed and fish introduced, there was a fresh demand.

"Mamma, I want some sea-fish," (a rarity in the Highlands.)

"Bobby," said the mother, "you are very forward. You can't get any fish. You must sit quietly, and not trouble us so much."

"Well, mamma, if I don't get some fish, mind I'll tell you."

"O, Bobby you are a plague!" and then she gave him the fish.

A little further on in the dinner, Bobby, observing his papa and the guests taking wine, was pleased to break in once more.

"Papa, I would like a glass of wine!"

By this time, as might well be supposed, the attention of the company had been pretty fully drawn to Bobby, about whom, in all probability, there prevailed but one opinion. The father was irritated at the incident.

"Bobby, you must be quiet; you can have no wine."

"Well, papa, if I don't get some wine, mind I'll tell you."

"You rascal, you shall have no wine!"

"You had better do it," answered Bobby firmly. "Once, twice—will you give me the wine? Come, now, mind I'll tell you. Once, twice"—

The father looked canes and lashes at his progeny. Bobby, however, was not to be daunted.

"Here goes now! Once—twice—will you do it? Once—twice—thrice! My trousers were made out of mother's old window-blinds!"

Stiff English party dissolved in unconstrainable merriment.—Chamber's Journal.

A lady who offers to furnish "sum stories" to a Michigan paper, says in a postscript: N. b i can send you sum pomes to, sum real pretty verses if you desire that i writ myself, for i can writ pomes as well as stories." The editor is mean enough to decline on the ground of poverty superinduced by the panic.

"Do try and talk a little common sense!" exclaimed a sarcastic young lady to a visitor. "Oh!" was the reply, "but wouldn't that be taking an unfair advantage of you?"

Clocks.

"What ails the clocks?" Nothing but the imperfection common to all human machinery. Who ever knew two clocks to run together? Whoever lay wake at night in a great city and didn't hear the church-clocks strike ten till eleven and eleven till twelve? When Charles V., Emperor of Germany, went into voluntary exile, he busied his leisure with prayer, music, and clocks. After trying in vain to make two time-pieces go exactly together, he came to the wise conclusion that it was no wonder that no two men agreed exactly in opinion, since it was impossible to get agreement between two pieces of mechanism as perfectly alike as art could make them. A clock is one of the most social things in existence. It is impossible to feel that you are alone in your house, though your family be all away in the country, with a clock to ding jollily on the mantel-piece, or solemnly in the hall or corner. A boy's first ambition is the possession of a watch. A watch is a life long companion; the first thought of in the morning, the last care at night. And how does the little monitor repay that care by telling us faithfully when to go to bed, when to get up, when to go to the bank, to church, to dinner, to the cars, when our first baby was born, and when our dear mother died! How many pleasant and sad associations are connected with the face of the mysterious little cluster of wheels and springs that has dangled in your fob in all your journeying for years! The wife of your bosom has not clung to you so tenaciously as your watch. The worst thing about the loss of a watch, when a mean sneak thief clutches it, is the loss of so many cherished associations. It is not the money value—we have lost an old friend, one of the family.

But why is there so much disagreement in time? Why is it that now and then everything is all awry among the time-pieces of the city? Why is it that a man, knowing he has a perfect time-keeper in his old brass clock, his English lever, or his Paris chronometer, feels an involuntary shade of suspicion crossing his mind when he finds he is one, two, three, five, or fifteen minutes out of joint with the noon bells? It results from a fact which many people do not know, and which all are prone to forget when they are acquainted with it—namely, that the sun is an irregular time-keeper, and that a good clock or a good watch is a regular time-keeper—varying only a few minutes or a few seconds in a year, while the sun now shoots ahead and now falls behind; and people have more confidence in the sun—one of God's great time-pieces—than they have in man-made mechanism. And yet the fault is in the sun.

There are only four days in the year in which the sun and a perfect regulator are together: Christmas is one of those days, the middle of April the next, then middle of June, then the first of September. On these days the sun and your pocket chronometer will agree at twelve noon, and on no other days of the year. In mid-February it should be a quarter-past twelve by your regular-going time-keeper, when the lagging sun lays the shadow of the stile across the noon-mark. In mid-May, ambitious Sol is ahead of you in his anxiety for dinner; in July, behind; in October, in advance again. So if you have a good time-keeper, don't touch it, don't undertake to chase up the sun with it, or the noon-bells if they follow the sun. Keep your eye on the almanac, and see, from day to day, how much too fast or too slow the regular sun is of your regular-going time-keeper.—N. Y. Methodist.

Mr. Dawes states that the pay of the President, including salary and perquisites, amounts to \$400,000 for a presidential term.

Church Notices.

Austin District. FIRST ROUND. Columbus and Grace, 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.

Medina, at Oak Island, 2d Sunday in February. Cibola cir., at Selma, 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. KILLOUGH, P. E.

San Marcos District.

The following are the district stewards: Dan. A. T. Woods, Samuel R. Kope, 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.

Marshall District. FIRST ROUND.

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, 2d 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.

Waco District. FIRST ROUND.

Dear 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.

Palestine District. FIRST ROUND.

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, \$350. Apportioned as follows:

Table with 2 columns: Station name and amount. Tyler station \$55 00, Palestine station 50 00, Rusk and Hawk station 35 00, Larrison circuit 45 00, Athens circuit 45 00, Tyler circuit 40 00, Kickapoo circuit 40 00, Rock circuit 40 00.

Total \$350 00

JOHN ADAMS, P. E.

Postoffice—Nechesville.

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.

Weatherford District. FIRST ROUND.

Aeton cir., at Aeton, 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. Jonesboro 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.

Paris District. FIRST ROUND.

Robinsville cir., at McKenzie chapel, 2d Sunday in February. Sylvan cir., at Sylvan, 3d Sunday in February. THOS. M. SMITH, P. E.

Crockett District. FIRST ROUND.

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.

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.

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. GILLETTE, P. E.

Chappell Hill District. FIRST ROUND.

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. H. S. THRALL, P. E.

Huntsville District. FIRST ROUND.

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.

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.

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.

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.

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.

Jefferson District. FIRST ROUND.

Coleville cir., at Murray Institute, 2d Sunday in February. JOHN H. McLEAN, P. E.

Springfield District. FIRST ROUND.

Navasota mis., 2d Sunday in February, at Donaldson's school-house. Cenerville cir., 3d Sunday in February, at Centerville. Redland cir., 4th Sunday in February, at Redland. Butler cir., 1st Sunday in March, at Butler. The district stewards will please meet me at Springfield, at 2 o'clock P. M., January 10, embracing the time of the quarterly conference for that work. Names of the stewards: J. H. Durant, B. U. Jackson, Wm. Womack, Jno. Gill, J. J. Cullison, J. S. Halbert, J. D. Clark, — Jetton, and Hardy Jones. Dear brethren, please be prompt. GEO. W. GRAVES, P. E.

Dallas District. FIRST ROUND.

Greenville cir., at Greenville, Jan. 31, Feb. 1. Bethel cir., at Bethel, February 7, 8. J. W. CHALK, P. E.

NEWS OF THE WEEK.

DOMESTIC.

TEXAS LEGISLATURE.

We extract the following from the *Galveston News*:

By Kemble—The following preamble and resolution were introduced:

WHEREAS, the different departments of the State Government having failed to make the usually necessary annual reports to the Fourteenth Legislature; therefore, be it

Resolved, That the standing committees on the Comptroller's and Treasurer's Departments make a full and complete investigation of all matters touching the financial condition of this State, and report as early as possible to this House; and that the committees, or as many members thereof as may be necessary to make said investigation, be excused from attendance on this House during such investigation. Adopted.

Reeves, from the Committee on Federal Relations, reported back the joint resolution of thanks to General Grant, with amendments, and recommended its passage. The amendments were adopted, and the resolution passed, as follows:

Be it resolved by the Legislature of the State of Texas, That the recent action of his Excellency U. S. Grant, President of the United States, in declining to furnish troops to Edmund J. Davis, late Governor of Texas, to enable him to set at defiance the popular will and destroy the popular government in our State, is the high recognition of the inherent rights of local self-government, and is duly appreciated.

AUSTIN, Jan. 29.—In one of the caucuses last night the friends of Reagan offered Maxey's friends to take up a third man, which was rejected. There were eleven who stood by Maxey throughout, except in the last ballot in the general caucus, when they mostly voted for Throckmorton.

They surely deserve credit for pluck, particularly since they succeeded in bringing to their side the entire friends of Reagan. They held the balance of power and used it to success. They were Maxey's near neighbors, who, of course, knew him best.

On the first ballot the vote was—Maxey, 59; Throckmorton, 40; Randle, 13; Reagan, 1; Dan McGary, 1. Gen. S. B. Maxey getting more than half was declared duly elected.

By Swift, from the special committee to inspect the Blind Asylum—Reported that he had examined the buildings, wards, chambers and grounds of that institution, and takes pleasure in stating that they found the unfortunate inmates as comfortably and favorably situated as possible with the means at the command of the Superintendent; that he and his assistants were kind and polite, and with an efficient corps of teachers.

CONGRESSIONAL.

WASHINGTON, Jan. 27.—A delegation from North Carolina, headed by Mr. Arnold, handed the President a petition for the appointment of G. L. Mobson, colored, for Collector of Customs at Wilmington. The application is signed by influential Republicans of North Carolina.

In the Senate, on motion of McCreery, the credentials of Wm. L. McMillan, of Louisiana, were recommended to Committee on Privileges and Elections.

In the Senate Cameron, from Committee on Foreign Relations, reported a bill to pay the French spoliation claims.

Morton spoke at length on his resolution providing for a railroad commission.

The Civil Rights bill was discussed all day and referred to the Judiciary Committee.

There was no executive session and no Southern nominations.

The President, after consulting with the Cabinet to-day, decided not to send in the message on Louisiana matters, which he had partly concluded to send in to-day; and it is now very doubtful if he will, at any time, consider that it is any use for him to do so.

The Committee on Ways and Means disagree to Kelly's convertible bond bill.

Cushing sails for Madrid on the seventh of February.

W. C. Osson was nominated Postmaster of Thomasville, Ga.

Senator Gordon, of Georgia, applied to the President to-day on behalf of the Grant parish (La.) prisoners, who were arrested last fall by the United States Marshal, and have been incarcerated ever since, without trial. He asked that they be allowed a speedy trial, or released on bail till the courts are ready. The President promptly agreed to call the Attorney-General's attention to the matter to-day, and Senator Gordon hopes for good results.

The long-delayed West Virginia election cases were decided in the House to-day by the admission of Messrs. Davis and Hagan, Republicans. The majority report of the Election Committee was adverse to their right, but the minority report was adopted by a strong party vote, only some half-dozen Republicans voting against Davis and Hagan, and only two Democrats voting for them, McGee, of Pennsylvania, and Waddell, of North Carolina.

At the meeting of the House Judiciary Committee this morning, Williams, Evarts, Davis, Dudley Field, and Cephas Brainard, of New York, made arguments with reference to the distribution of the Geneva award. Mr. Field confined his remarks in behalf of the insurance companies, particularly with reference to the services of the Columbia Insurance Company, a corporation which failed by reason of Maritime damages sustained by the privateering cruises of the Alabama.

Brainard spoke in behalf of such claimants as were injured by the Shenandoah; while Evarts presented generally the claimants heavily interested in the distribution.

WASHINGTON, January 27.—The French spoliation bill specially excludes all claims embraced in the treaty with France, approved in 1803, and all such as were allowed in whole or part under the treaty of February, 1819, with Spain, and the treaty of 1831 with France. No claims are admissible that accrued since 1801.

In the House, the Appropriation Committee sustained a complete defeat on its bill to diminish the expenses on public buildings. It proposed to direct the Secretary of the Treasury not to make any expenditures on public works heretofore authorized, but not commenced, or on which little progress had been made. The bill, however, was, by a majority of nearly two-thirds, taken from the Appropriation Committee and sent to the Committee on Public Buildings and Grounds, and afterward the bill, appropriating \$28,000,000, a reduction of \$3,000,000 on the bill of last September, was taken up and discussed, without action.

A petition, signed by from thirty to forty Senators, and from eighty to one hundred members, was addressed to the Southern Claims Commission, asking them to make a report, additional to the one recently submitted, which would include the ten thousand claims already adjudicated; the object of which is to give Congress an opportunity of acting upon these claims during the present session.

The House Committee on War Claims, at its session this morning, adopted a bill, which they will report at their next call, that extends the time for filling war claims to March 3, 1875, and requires an explicit state-

ment of the items and of the amount claimed in each case.

WASHINGTON.

WASHINGTON, Jan. 27.—General Sheridan was in consultation with the House Committee on Indian Affairs to-day, and spoke strongly in favor of the military telegraph from Texas through Arizona and the Indian Territory. He said the expenses would be greatly lessened by the fact that the soldiers could lay the line without help from any one. He did not believe the Indians would interfere with it, because they all have a superstitious dread of the telegraph, and he thought there would be no more trouble than there is with the railroads over the plains. He spoke at much length of the usefulness of the line, and thought Congress ought to authorize its erection.

MISCELLANEOUS.

NEW YORK, Jan. 27.—A committee of merchants will visit Washington, to show the Secretary of the Treasury the necessity of changing the *ad valorem* to special duties on still wines; and also to advocate the construction of the laws so that one liquidation of customs shall be made final, in accordance with the vote of the Chamber of Commerce.

The postoffice money order business in this city last year amounted to \$32,500,000.

Several German societies will meet in Cooper Institute on Friday night, to protest against the action of the police and other city functionaries in regard to the meeting and clubbing of unemployed workmen in Tompkins Square.

The trustees of Cooper Union had a conference with the police commissioners, and were informed by the latter that they could protect the speakers from violence in the expression of their opinions, but might not be able to protect the property in the hall in case of disorder. Hence, in addition to the rent of two hundred and fifty dollars, the Germans are required to give a bond of two thousand dollars to secure the furniture against damage.

FOREIGN.

LONDON, Jan. 26.—Dr. Livingstone died in the interior of Africa, of dysentery.

The new Parliament meets on the fifth of March.

Adam Black is dead.

MADRID, Jan. 26.—Admiral Topete has returned from Cartagena, and resumed his duties as Minister of Marine.

The publication of the *Ignalde* newspaper is again suspended for one month.

BAYONNE, Jan. 26.—The Carlists report that Santander and Portugali surrendered unconditionally to their forces on the twenty-second instant, and that the entire Segovia battalion of artillerymen and engineers, 1200 Remington and 400 minnie rifles, and two cannon, fell into their hands.

LONDON, Jan. 27.—It is believed that the general election will be completed by the sixteenth of February. Both parties are confident of success.

The reasons which caused the government to decide upon the dissolution of Parliament have not been made known, and speculation in regard thereto continues.

Some persons declare that it was brought about by dissensions in the Cabinet, while others allege that Gladstone was summoned before the Court of the Queen's Bench for not standing up for re-election to Parliament after again accepting the office in March last, and that this was what occasioned the dissolution. The utmost interest is manifested throughout the kingdom over the elections, and much activity displayed in making prepara-

tions for them. Newspapers are filled with appeals for elections.

LONDON, Jan. 31.—Fully thirty thousand persons were on the ground at Greenwich this afternoon when Gladstone spoke. Much opposition was manifested to the Premier, but the crowd, in main, was orderly. Notwithstanding the recent denial of the report that Gladstone was summoned before the Court of Queen's Bench, for not standing for re-election, a letter appears in the *Times* this morning circumstantially declaring that notice of writ issued out of that court was served on the Premier previous to the dissolution of Parliament.

The different city candidates addressed their constituents to-night.

Baron Rothschild gave it as his opinion that Mr. Gladstone's promised remission in taxes would involve a loss of a quarter of a million of pounds to the revenue. He suggested that the deficiency be made up by a system of licenses for all persons engaged in trade and commerce.

Gaspen declared himself in favor of the integrity of the empire; by which he meant no home rule, and the maintenance of present relations with the colonies. He hoped the Ashantee war would not cost over a million pounds; favored the advancement of the working classes by education and removing burdensome taxation, but was opposed to the government providing employment in the time of scarcity, because such relief would sap the spirit of independence.

Wm. H. Smith, conservative candidate for Westminster, also spoke at the public meeting. He stated that among his recent visits to the United States, he had full opportunity to observe the universally corrupting tendencies of the Democratic institutions, which the Liberals sought to introduce into England.

Several meetings were held, but the speakers were compelled to stop. There are some apprehensions of disturbances at Greenwich this morning, where Gladstone speaks. The thoroughfares will be closed an hour before Gladstone commences. All troops ordered to their barracks.

BAYONNE, Jan. 31.—The Carlist Junta here announces that the Municipality of Bilbao have offered to surrender that city in a week, but the insurgents refuse to grant more than four days before making the assault.

GREAT BRITAIN.

Political matters are lively in England at present. On Wednesday Mr. Lowe, in his address to his constituents, said: The mass meeting in Blackheath was not as large as expected, on account of the heavy fog and drizzling rain. Mr. Gladstone, however, was on the ground at the appointed time, and delivered an address.

He admitted that Parliament had been dissolved because the government felt their power was ebbing. He sharply attacked Mr. Disraeli for seeking to divert the attention of the people from domestic to foreign politics. The real issue before the country was finance. The measures now proposed by the government were eminently practicable. They wanted to reduce local taxation and abolish the income tax, intending to relieve the consumer by means of the existing surplus. The readjustment of taxation and economy in the administration of the revenues were dwelt upon by the speaker at great length. The necessity for economy, which the Conservatives never practiced, was unfavorable to conservative reaction. In conclusion, Mr. Gladstone proposed as a watchword for the party, "Liberal Union." If the Liberals were not united, they would suffer a disgraceful defeat. If dissensions occurred, he would refuse to continue to lead the party.

MARRIED.

BLASSINGAME-CHAPMAN.—On December 21, by the Rev. J. H. Stone, Mr. Joseph Blassingame and Mrs. Kate Chapman; all of Bellville, Austin county, Texas.

CUMMINGS-GREENVILLE.—On January 8, by the Rev. J. H. Stone, Mr. William S. Cummings and Miss Amelia F. Greenville; all of Bellville, Austin county, Texas.

Obituaries.

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

WINGFIELD—Died, January 13, 1874, at the residence of her son, in Jackson county, Texas, Mrs. SOPHIA WINGFIELD, in the 85th year of her age.

She was born in South Carolina; from thence her father moved to Kentucky, and joined the M. E. Church, under the ministry of Rev. James Gwin, in the 12th year of her age. For 74 years she was a faithful member of the Methodist Church, and although she had long since outlived the most of her generation, yet her cheerful, happy disposition drew around her many warm friends. Having on the wedding garment and her light trimmed and burning, she has had a desire for many years to depart and be with Christ, but always submissive to the will of the Master.

God gave her a large progeny; at one time during our late struggle she had 39 grandsons in the Confederate Army. Her long life of piety and usefulness, and her quiet, peaceful death, has left to her friends and relatives a strong testimony of her happiness beyond the grave.

JOHN F. COOK.

LONG—Mrs. MARY LONG departed this life, in Boston, Bowie county, Texas, Jan. 16, 1874.

She was born in York District, S. C., in 1805, and moved to Alabama in 1836, where she was married to John Long, her surviving husband. In 1849 she married herself with the M. E. Church, of which she was (as far as we can learn) an exemplary member until death.

In 1859 she, with her husband, moved to Cherokee county, Texas, and thence to this place, in 1867.

Sister Long was loved by all who knew her. Her death was lamented by both old and young. She was (in this age) almost an unprecedented example of patience and humble submission to the will of God. Few persons have so much to make them impatient or despondent; yet she was all patience and hopefulness. For the last eight years she was almost totally blind; yet, to be with her and see her gratefulness and cheerfulness amid her afflictions and disappointments, we could but say with one of old: "Great are the mysteries of godliness!" While she lived in darkness, physically, she walked in the light, spiritually; she lived by faith in God. A few days before her death, she, in a conversation with her sorrow-stricken husband on the subject of her departure, informed him that she was fully prepared to go, and said: "Our parting will not be long." While her death was an irreparable loss to him, it was her eternal gain. It may be said truly that she exchanged a dark prison for a land of light and freedom, "where the weary are forever at rest."

T. J. MILAM.

CLEMMONS—JAMES CLEMMONS was born in Virginia October 29, 1791; was married to Nancy Ann Carroll some time in the year 1810; came to Texas in the winter of 1833; embraced religion at a watch-night meeting held at his own residence, in Washington county, at 12 o'clock, January 1, 1841, which meeting was conducted by a Brother Cotton, who, we think, was formerly a member of the Mississippi Conference. After a protracted illness, Father Clemmons died, at the residence of his granddaughter, Mrs. Williams, on the 24th of September, 1873.

The writer of this notice became acquainted with him in the winter of 1845, and found him a happy and consistent member of our church, which relation he continued to hold until his great Master removed him from the church militant on earth to the church triumphant in heaven.

As a citizen, Father C. was always known as an honest, upright man, and as such had the confidence and respect of all who knew him. As a friend, he was always true and worthy of being trusted. As a husband and father, he was always firm, but kind and affectionate. These traits were so happily blended in his character that while his family felt and acknowledged his authority, they seemed to find a pleasure in doing his will. As a Christian, Father C. was not wordy, not boisterous, never sought prominence, but, by the force of character, was made prominent. The stream of his religion seldom overflowed its banks (as Jordan used to do in harvest

time), but always ran bold and strong, and clear and deep.

We hardly know whether Bunyan would have denoted him "Faithful" or "Hopeful," for it seemed that the characters of both were so happily blended in his that he was always faithful and always hopeful. He had passed in at "the wicket-gate," lost "his burden at the cross, and passed the hill difficulty" before the writer ever saw him. We came up with him first in "the valley of humility," where, like it was with Mary, there seemed to be something which was suitable to his very nature; for here he always appeared to be comfortable, happy and content. We have been with Father C. on the "delectable mountains," where, by the use of the shepherd's prospective-glass, he got a view of "the gates of the celestial city," and rejoiced in hope of final success and future happiness. The humble writer had the privilege of visiting him frequently during his last illness, which was protracted and at times severe, but always borne with great patience and without a murmur or complaint. This occurred after he had gained "the land of Beulah, where the flowers are ever blooming, the fruits are ever ripe, and the sun shineth day and night." Here he had received the notice that he would soon be called to "pass over the river," and was patiently and happily waiting for the time to arrive, which took place on the day mentioned above. Jordan to him was quite shallow, scarcely deserving the name of a difficulty; and as he left his rheumatism on this side, he had no further use for his crutches, and left them, too, while his faith bore him triumphantly over the stream, and the shining ones on the other side carried him up "the hill to the celestial city," where he handed in his roll, and the gates were opened wide to receive him, and he entered in and joined the company of Abraham, Isaac and Jacob, to live and sing forever.

Father Clemmons leaves a large family of children, grandchildren and great-grandchildren, together with a large circle of friends. May we all imitate his example, and meet him in the better world!

W. C. LEWIS.

January 16, 1874.

OXSHEER.—Died, at his residence, in Nacogdoches county, Texas, December 29, 1873, Brother GEORGE OXSHEER.

Brother O. was born in Roun county, Tenn., January 26, 1804; professed religion and joined the M. E. Church in 1827. His kind wife, two sisters, five daughters, and two sons had the pleasure of waiting on him in his last illness. His mind was clear to the last moment of his life. The writer had the privilege of asking him the last question: "Brother Oxsheer, do you love God?" to which he replied: "Yes, and his people, too." The children are all members of the church but the youngest son. May the Lord bring him in!

D. S. WATKINS.

DAVIS.—Sister PERNECIA DAVIS, consort of Brook Davis, was born in Culwell county, Ky., February 29, 1807; married to Brook Davis, in Moringo county, Ala., in 1826; embraced religion the same year, and joined the M. E. Church, in which she remained a consistent member until her death, which occurred on the 6th of December, 1873.

Sister Davis was a good woman. The writer was her pastor for four years and had just begun the fifth, and I think I never knew a better woman. She had lived for a number of years in Panola county, Texas, where she died. She leaves an aged husband and seven children and numerous grandchildren to mourn her loss; but they sorrow not as those who have no hope, but expect to meet her again.

J. R. MIDDLETON.

MARKET REPORT.

SATURDAY, Jan. 31, 1874.

GENERAL MARKET.—The trade of the past week has been light, showing but few deviations in prices from those of the previous week. Flour remains firm. Coffee and Bacon has advanced. Wool is firm, and the Cotton market dull.

COTTON.—The market has been quiet the past week. There was a decline of 1/2 cent during the early part of the week, owing to the large receipts at all the leading ports and the decline in price at Liverpool, but it revived somewhat at the close of the week, and closed at the following quotations:

Low Ordinary 9 1/2
Ordinary 11 1/2
Good Ordinary 13 1/2
Low Middling 14 1/2
Middling 15 1/2

MONEY.—The money market has been easy. The banks have been liberal to their customers at 1 per cent.

GOLD.—Gold has been in demand, but the supply has been ample. At the close of the week the paying rate was 111 1/2 @ 111 3/4; selling rate, 111 3/4 @ 112.

WHOLESALE PRICES CURRENT.

Corrected Weekly.

Quotations in Currency, unless Gold is specified

BAAGING—per yard—
Kentucky and St. Louis..... none
India, in bales..... nominal
Borneo, in bales..... 15 @ 16
Domestic, in rolls..... 10 @ 17
Methuen in rolls..... 10 1/2 @ 17 1/2

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

COFFEE—per lb, gold—
Ordinary..... nominal
Fair..... 22 1/2 @ 23 1/2
Prime..... 23 @ 24 1/2
Choice..... 24 1/2 @ 25 1/2
Havana..... none
Java..... @
COTTON TISS—Arrow, gold..... 8 @

FLOUR—per bbl—Fine..... @
Superfine..... 6 50 @ 6 75
Extra, Single..... 7 00 @ 7 25
do Double..... 7 25 @ 7 50
do Triple..... 8 25 @ 9 00
do Choice..... 10 00 @ 10 50
do Fancy..... 11 00 @ 12 00

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

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

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

HIDES—per lb—
Green, City Slaughter..... 7 @ 9
Wet Salted..... 9 1/2 @ 10 1/2
Dry Salted..... 13 @ 15
Dry Flint, in lot..... 15 1/2 @ 16 1/2
Mexican, stretched..... none
HAY—per 100 lbs—Northern..... 2 00 @ 2 25
Western..... 2 1/4 @ 2 1/2

LUMBER—per M ft. from yard
Yellow Pine, Calcasieu..... 22 00 @ 25 00
do do Pensacola..... 28 00 @ 35 00
Flooring, do..... 40 00 @ 42 00
Ceiling, do..... 35 00 @ 43 00
Flooring, Calcasieu..... 38 00 @ 40 00
Ceiling, do..... 32 00 @ 35 00
Weatherboards, dressed..... 30 00 @
Pensacola..... 35 00 @
Cypress..... 40 00 @ 60 00
Shingles, Cypress..... 5 00 @ 5 50
do Juniper..... 50 @ 7 00

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

OILS, per gallon—
Coal, in bbls..... 32 @ 35
do cases..... 38 @ 40
Lard, in bbls..... 9 @
Lard, in kegs..... 1 14 @ 1 20
do boiled..... 1 20 @ 1 20
Neatsfoot..... 2 00 @ 2 16

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

SOAP, per lb—
Texas, Prime..... @
do Ordinary to Fair..... @
Havana, Yellow..... none
Louisiana, Fair..... nominal
do Prime..... nominal
do Choice..... nominal
do Yellow clarified..... nominal
do White do..... 12 1/2 @ 13
B Coffee, white..... 13 @ 13 1/2
A Coffee, white..... 13 1/4 @ 13 1/2
Crushed..... 14 @ 14 1/2
Loaf..... none
Palverized..... 14 @ 14 1/2

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

TALLOW, per lb—
City rendered..... 7 @
County..... 8 @
Steam..... none
Wool, per lb—
Coarse, free of burrs..... 18 @ 20
Medium..... 22 @ 26
Fine..... nominal

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—TO THE—

NORTH, EAST AND WEST.

HOUSTON & TEXAS CENTRAL R. R.

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Prominent Points, North, East and West.

On and after Sunday, November 16, 1873, Passenger Trains will run as follows:

Express Arriving at Austin 7:00 a. m.; Red River City, 10:50 a. m.; St. Louis, 6:40 p. m.; Chicago, 6:30 a. m.; Louisville, 7:00 a. m.; Indianapolis, 3:25 a. m.; Columbus, Ohio, 10:35 a. m.; Pittsburg, 6:00 p. m.; Philadelphia, 7:15 a. m.; Washington City, 7:25 a. m.; Baltimore, 8:40 a. m.; New York, 12:30 noon. 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.

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Are attached to Express Trains between Houston and Austin, and Houston and Corsicana. Passengers for Waco must take ACCOMMODATION TRAIN, leaving Houston at 9:00 A. M.

Connections.

At Hearne with International Railroad daily (Sundays excepted.)
At Dallas and Sherman with Texas and Pacific Railway, and El Paso stages for all points of note in Northern Texas.
At Waco, with daily stages to all points West.
At Mexia, with line of hacks for Fairfield and Butler, on Mondays and Thursdays
At Lebbetter, with daily stages for Lagrange.
At Melade, with daily stages for Bastrop.
At Austin, with daily stage for San Marcos, New Braunfels, San Antonio and El Paso.
Through Tickets sold at Houston, Austin, Hempstead, Bryan, Calvert, Waco, Corsicana, Dallas, McKinney and Sherman, via Red River City and Galveston, to all points of note between the Atlantic and Pacific oceans, within the limits of the United States and Canada. Also, via stage lines to San Antonio, and Weatherford.
For Through Rates, apply to Station Agents, or to J. DURAND, General Supt., J. WALDO, Gen. Freight & Ticket Ag't. Jan 22 '74

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Feb 12 77 Tremont St., Galveston. 1y

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

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This scourge of the human family may in its early stages be promptly arrested and permanently cured.

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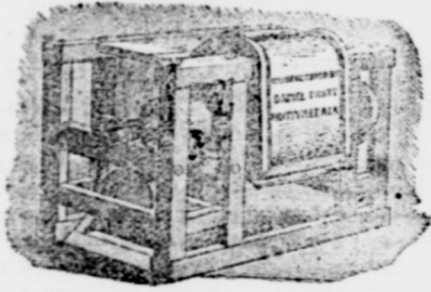
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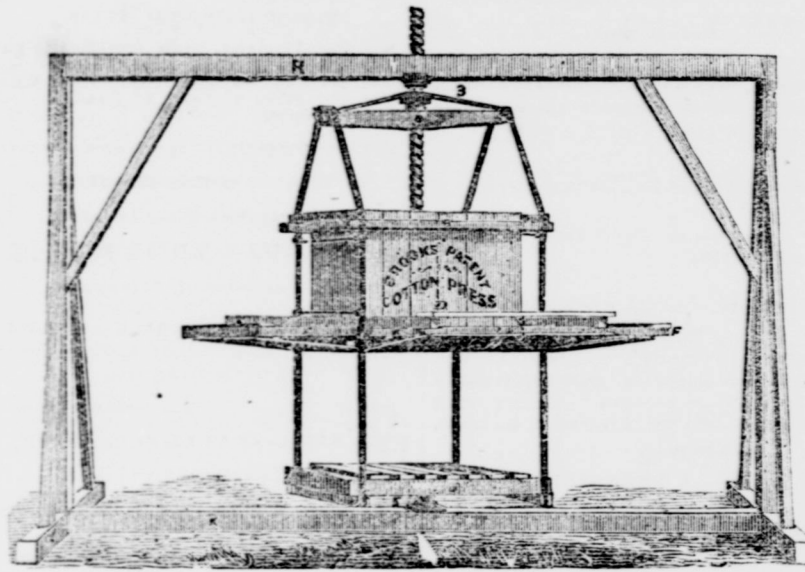
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HOUSTON AND HENDERSON,
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Leave GALVESTON 7:45 A. M.	ACCOMMODATION, stopping at all Stations.
Leave GALVESTON 5:30 P. M.	Connecting with H. & Texas Central for St. Louis and points North.
Leave HOUSTON 6:45 A. M.	Taking passengers from H. & T. C. R. R., connecting at Harrisburg with G., H. & S. A. R. R. for Columbus.
Leaves HOUSTON 2:20 P. M.	Accommodation, connecting with G., H. & S. A. R. R. at Harrisburg.
Leaves HOUSTON 7:00 P. M.	Taking passengers from H. & T. C. R. R., 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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PRICE—For 10 foot, Set Irons complete....Currency \$200 00
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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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mar19 1y

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The Howe Machine received a Medal for Stitching. The White & Gibbs received a Medal for best Single Thread Sewing Machine. The Weed Sewing Machine Co. received a Medal for Fairchild's Stop Motion 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.

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WHEAT, RYE, BARLEY, KENTUCKY BLUE GRASS.
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ATTORNEY AT LAW,
Austin, Texas.
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T. L. HUTCHISON, J. T. TUNNELL,
Attorney at Law. formerly of Smith Co., Texas, Dist. Surveyor.
HUTCHINSON & TUNNELL,
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References given when desired. may21 1y

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Three Tugs.
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All COTTON and other PRODUCE covered to GALVESTON BY THEIR OPEN POLICY OF INSURANCE,
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All Losses and Damages Promptly Adjusted and Paid.
Consign to HOUSTON DIRECT NAVIGATION COMPANY from all points inward and outward.
JOHN SHEARN, President.
W. J. HUTCHINS, Vice-President.
January 4, 1874. jan7 1y

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