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[Whole No. 1081.]

Texas Christian Advocate.

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feb19

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July 16 8m EMORY POSTOFFICE, VA.

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Feb15 10t

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The attention of the public is invited to my
AIR-LINE FENCE.

Patented March 12, 1872.

This fence is stock-proof, and cannot be pulled down. It is a great saving of rails and land, having this advantage over the twelve rail stake and rider fence, that it saves 168 panels and 3571 rails to the mile, the main post and false post included. The cost of wire used: from one to two cents per panel of nine feet. I have introduced it in the States of Mississippi, Alabama, Kentucky and Ohio, and hold certificates from the most practical farmers of those States, endorsing its superiority over other fences in economy, strength, durability and neatness. As to the question: What is the future of the AIR-LINE FENCE? Will it supersede all other rail fences? the answer has been, without exception: It will; or I see no reason why it will not. I can now, after testing it over sixteen months, recommend it to all planters, and now offer to the public the privilege of testing its merits by building or reconstructing their horse-lots free of charge. Instructions, viz.:

1. Plant a row of posts in a straight line one foot less distance than the length of rails used
2. Lay the wire of the fence, placing the ends of the rails on the opposite side of the post, right and left, so as to give the fence the crook the post makes and no more; then lay on rails as any other fence until it is four rails high.
3. Take a stake or false post as high as the other, which should be five and a half or six feet above the ground; place it on top the ground and in lock of the fence opposite the main post; pass the wire—No. 8—around false and main post and immediately above the fourth rail; bring the ends of the wire together, cross them, and with file cut and break the wire; then, with a pair of blacksmith tongs, pull the wire tight and twist it, so as to bring the two posts together at the top.
4. Prize open the post at the top, insert the rails edgewise and drive them down with an axe; continue thus until the fence is as high as desired. Seven to eight rails make a fence five to five and half feet high. If desired, pass the wire around both posts, and under and over the top rail; fasten as before.
5. Where rails are scarce the fence can be made by leaving off two rails, and inserting one or more wire through the main post the whole length of the fence. This is done by boring holes through main post with brace and bit, and then inserting the wire, tighten and fasten the ends, and the fence is complete.

I earnestly invite planters everywhere to give it a trial, and if carefully put up, will defy the worst stock. Farm, County and State rights can be had by applying to me, at Chappell Hill, Washington county, Texas.

JOHN H. STONE, Patentee.

P. S.—All persons are warned not to purchase the right of my Air-Line Patent Fence of any one but those who have a regular power of attorney from me, as all others will not be respected. Also, not to attempt an infringement on it, as I shall enforce the law against all such.
J. H. S.
March 31, 1873. may 22 tf

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CONSTANT EMPLOYMENT at home, male or female. \$30 to \$60 a week warranted. No capital required. Full particulars and a valuable sample sent free. Address, with 6 cent return stamp, **A. D. YOUNG,** 299 Fifth St., Williamsburg, N. Y. feb18 3m

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oct29 1y

\$72 EACH WEEK. Agents wanted, particulars free. **J. WORTH & CO.,** St. Louis, Mo. jan21 13t

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179 Strand, GALVESTON, TEXAS.
nov20-6m

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This Company has been organized under the general incorporating act of England, and are now building steamers specially for this trade. The first steamer—the SAN JACINTO—will sail from Liverpool on the 1st of September next, there being no yellow fever at Galveston to be followed by another on the 1st of every month throughout the season. We propose have Agents in

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MONDAY, FEBRUARY 9, 1874.
The Galveston, Houston and Henderson
RAILROAD.

Leave GALVESTON 6:50 A. M.	ARRIVE AT HOUSTON At 8:40 A. M.
Leave GALVESTON 12:30 A. M.	ARRIVE AT HOUSTON, At 3:30 P. M.
Leave GALVESTON 12:45 P. M.	ARRIVE AT HOUSTON At 5:10 P. M.
Leave HOUSTON 6:30 A. M.	ARRIVE AT GALVESTON At 11:25 A. M.
Leaves HOUSTON 1:15 P. M.	ARRIVE AT GALVESTON At 4:15 P. M.
Leave HOUSTON 7:00 P. M.	ARRIVE AT GALVESTON At 10:00 P. M.

On SUNDAYS, the Passenger Trains leave Galveston at 10:00 A. M.; leave Houston at 2:00 P. M.

The 6:00 A. M. Train connects at Harrisburg with the Galveston, Harrisburg and San Antonio Railway for Richmond, Columbus, Schulerberg, and all points in Western Texas; connects at Houston with the Houston and Texas Central Railway.

The 12:30 P. M. Train connects at Houston Union Depot with the International and Great Northern Railroad; connects at Houston Central Depot with the Houston and Texas Central Railway.

The 12:45 P. M. Train from Galveston and the 6:50 A. M. Train from Houston, are Accommodation and Mixed Trains.

Passengers for St. Louis and all points North, East and West take the 12:30 P. M. Train.

Ticket Offices, 169 Tremont Street, Galveston, and at the Depots.

GEORGE B. NICHOLS,
jan15 1f
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A. J. PEELER,
ATTORNEY AT LAW
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Refers, by permission, to Messrs. C. R. Johns & Co., Bankers, and DeCordova & Withers, Land Agents, Austin; Messrs. Hobby & Post, Galveston; and Messrs. Earle & Perkins, Wall street, and Nourse & Brooks, Beaver street, New York.
au27 6m

Christian Advocate.

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

Vol. XXI—No. 41.]

GALVESTON, TEXAS, WEDNESDAY, FEBRUARY 25, 1874.

[Whole No. 1081.]

CRAVING REST.

Oh! for the leisure to lie and to dream
By some woodland well, or some rippling stream,
With a cool green covert of trees overhead,
And fern or moss for my verdurous bed!

To rest and trifle with rushes and reeds,
Threading wild berries like chaplets of beads,
Letting the breeze fan my feverish brow,
Hearing the birds sing their summery vows.

Oh! for the leisure to lie without thought,
Upon the mind's anvil the ingot unwrought;
The hammers that beat in my temples at rest;
Calm in life's atmosphere, calm in the breast!

To loiter or saunter, to laugh or to weep,
Waken the echoes, or silence to keep,
With no human being at hand to intrude,
Or question the wherefore of manner or mood!

Oh! for such leisure to rest and to stray
In green haunts of nature, if but for a day,
Through leaves to look at the sky from the sod,
Alone with my heart, my hopes, and my God.
—All The Year Round.

Our Material Resources.

Frontier of Texas.

EDITOR JOURNAL.—Dear Sir: It is with pleasure I comply with your request to write you something about the frontier of Texas.

As deputy surveyor of Young land district comprising Young county and Young territory, I have had favorable opportunities for observation in that portion of the West.

YOUNG COUNTY, as will be seen on the map of the State is the fourth county west from Collin; and Graham, the principal town is about 130 miles from Denison.

Young territory lies about 65 miles west from Young county. It is in nearly the form of a parallelogram, lying immediately west of the last tier of counties created and named by the legislature.

It extends north as far as the head waters of Red River—south to a line running west from the head of Clear Fork of the Brazos, and west to New Mexico, having an area of about 35,000 square miles.

There is probably not a civilized settlement in all Young territory, while hunting and traveling parties of Comanches or other wild Indians range its plains. In making surveys there it is best to take a sufficient force to command the respect any roving band of the family of "Poor Lo" that may be met, while a due regard for the wants of the inner man will prompt an ample supply of provisions.

Having some surveys to make I went into the territory last September with a party of thirty-five men. Part of the men were mounted, and all armed with carbines, and when escorting the supply teams we presented quite a formidable appearance.

At the U. S. military post at Fort Griffin we passed the last settlement, and were away for the "plains." A visit to this region greatly modifies school boy ideas of the Llano Estacado. It is not entirely the dreary waste sometimes imagined, and I found myself agreeably disappointed in many respects. During a trip of several weeks, and surveying several hundred sections of land, I do not think the party ever went twenty miles without water. Running water was found in but a few of the water courses, yet in most, even of the smaller creeks, were to be found pools of water often with springs flowing into them, and proved

to be permanent by the large fishes they contained.

We frequently had rain or saw heavy showers passing across the plains.

There is a belt of country, of varying width, extending north and south near the eastern side of the territory called the

GYPHUM BELT,

from the strata of gypsum rock in the earth, cropping out at every break, and occasionally extending to the surface. In this belt the water is mostly impregnated with gypsum and is very bitter. It seems to possess great medicinal virtues. I think if Dr. Helmbold would drop his buchu and go to bottling and selling this water he might make a fortune. Certainly no one can need liver pills while using it.

It is seldom, however, even in this belt that a few days' acquaintance does not reveal pools or springs of reasonably good water.

The general surface of the country presents the appearance of a fine rolling prairie, occasionally rising into hills.

We saw some places where the ravines have cut almost perpendicular into the earth to quite a depth. This is the case at the head of Double Mountain Fork of the Brazos. Near Double Mountains, which stand on the 33 deg. of north latitude, and about 100 deg. west longitude, some of the ravines are so deep that tall trees growing at the bottom cannot be seen at a little distance.

A great deal of the soil seems naturally rich. In the gypsum belt where the rock comes near the surface it is not so. The larger water courses are generally wide with low banks and sandy beds, and sometimes along one side or the other of these will be found lines of low sand hills, which are poor, producing only a coarse bunch grass, and a thick growth of oak brush about eighteen inches high, called Slim oak. The last bears full crops of acorns. But excepting these, there are large districts of many miles in extent, of fine rolling surface, with a friable soil generally red, apparently just such as form the rich deposits along the valley of the Red River, where, if the thrifty cultivator would guarantee "rain in due season," I should not fear to guarantee

ABUNDANT CROPS.

There is an abundance of mesquite grass almost everywhere.

We surveyed several hundred sections at one place, where the Rosin Weed, or Wild Sun Flower, grew on the top of the hills, and where the soil was many feet deep without any apparent change. This would seem to be conclusive that grain would succeed here. There are no forests—no timber, except along the streams.

Your Northern readers must understand, however, that in Texas a prairie may be covered with a heavy growth of mesquite wood, but when timber is spoken of it means some forest trees. The fact is, that many of these Western prairies have more excellent fuel, and even posts of a very durable character than would be needed in farming them. The want of forests does not seem to be on account of any defect of the soil, any more than is the soil of Illinois prairies, but more to be accounted for by the annual fires.

Old Texas stock men with the party will bear me out in the opinion that

for natural advantages of range, permanent pools of fresh spring water, and facilities for shelter, many places we saw cannot be excelled in Texas for stock ranches. There is a great amount of

SALT IN THE TERRITORY;

many streams are saline, and some springs seem to be almost saturated, while perhaps but a little way off are springs of fresh water.

Having written so much in description of the territory, because comparatively unknown, permit me to trespass a little further on your space, to briefly speak of Young county, which, to those at present wanting homes in Texas, will be much more practical.

This county, probably unexcelled in the State for healthfulness and salubrity of air, offers superior inducements to settlers.

To the agriculturist it spreads large fertile valleys, and undulating prairies interspersed with groves, affording both shelter and timber. The

SOIL

is generally either a free mulatto or a black sandy—none of the waxy soil—and is very fine for grain, fruits, and cotton. Good water is abundant. The country is covered with mesquite grass, with water and sheltered situation, unsurpassed for cattle. Mast is also abundant for hogs; sheep and goats can almost live without attention. The Graham Brothers have already spent some \$30,000 in boring and erecting salt works, and are now producing large quantities of the best quality of salt. This interest may be developed to any extent.

The country abounds in excellent

COAL.

Building stone is plentiful. It is thought iron may be profitably worked. The town of Graham is laid off next the salt works, where lots will be given to those who will build dwellings, or business houses for any legitimate business—whiskey-selling and gambling not considered legitimate. A movement is now being made to erect a building for a church and Masonic hall. A school will be supported. A sufficient number of citizens are now in the county for its organization, and the election will take place in February, when Graham will be made the county seat.

The great want of the county is farmers and stock-raisers, and to them the best opportunities are open. Lands are very cheap, and will be sold on time payments; in fact, occasional homesteads may be found. The line of the Texas and Pacific has been run through the county, immediately past Graham.—Denison Journal.

LARGEST SOLE LEATHER TANNERY IN THE WORLD.—The Wilcox Tannery of Schultz, Southwick & Co. tanned 491,433 sides of leather from January 1868, to August, 1873, and it took the greater part of the first year to get under full headway.

The annual production of boots in the factories of this country is more than 14,000,000 pairs, costing \$50,000,000, and that of shoes is 60,000,000 pairs, valued at almost \$94,000,000, a total annual product of \$146,700,000 worth of boots and shoes, requiring the labor of more than 90,000 hands.

Fine Sheep.

WANT of space prevented our giving the proper notice of the late importation of fine stock by Mr. F. W. Shaeffer. This gentleman is among the foremost in the wool-growing business in Western Texas, and is making the propagation of fine wool sheep a specialty. His attention has been constantly directed to the growing needs of sheep-growers of this section, and he has striven to take the lead in the introduction of blooded stock. For some weeks past he has been traveling through the northern portion of the State of New York, in quest of a class of sheep suited to his fancy, and on his return, brought a flock of seventy-eight Spanish Merino bucks, ranging from one to two years of age, but one in the lot being older than two years, the entire flock presenting a remarkably healthy appearance, considering the length of the journey just completed. An examination of the wool induces us to pronounce it equally as good as any we have seen—fine in texture, and of long staple, the wool of seven months, measuring from two to two and a half inches in length. The bucks yield fleeces averaging twenty pounds, and are undoubtedly as fine specimens of the breed as have ever been introduced in this country.

It is with pleasure we notice the growing interest in the breeding of fine stock in Western Texas. A spot more favored for the successful prosecution of this business does not exist, and sooner or later she must take her position and compete with the world for superiority of blooded stock.—Exchange.

CASTOR OIL AS A LEATHER PRESERVATIVE.—A correspondent of the *Germantown Telegraph*, who says he has tested all the patented preparations and popular recipes for preserving leather, prefers castor oil to all of them. He adds: "We have had boots a year old that we have oiled with it, and the leather was soft, smooth, and water-proof to the last time they were used. We apply it clear, without heat; a little lampblack might be used on old leather, but is seldom necessary on new, as the oil itself seems to keep the blacking on, and renders the leather black and of fine appearance. Those who have been annoyed with hard, cracked, water-soaked boots, the surface of the latter rough, without blacking, and the leather shrunken and wrinkled, so as to chafe, gall and otherwise punish the feet, will find castor oil, well applied, to be satisfactory."

PROTECTION FROM MUSQUITOES.—Apply good Verbena water to the skin, and you may rest and sleep in the midst of thousands with impunity. Mind, it will drive them away, but they will not bite as long as the faintest trace of the perfume appears. Below you will find a recipe for a superior article; any druggist can put it up, and the expense is trifling: Ess. oil Verbena (Limonia Tritolia) 1 drachm; cologne spirits (not cologne water) 95 per cent., 1 pint; mix and agitate for 24 hours, then add distilled water, 4 oz., and filter. Bathe the hands, face and neck well, and I am sure musquitoses will not trouble you.

Our Outlook.

SOUTHERN METHODISM.

—Dr. McFerrin spent last Sunday in Louisville. He met the preachers and several laymen of the city on Saturday afternoon. The brethren resolved unanimously to take their missionary collections in the months of March and April. They resolved, furthermore, to preach, or have delivered, a sermon in every congregation on the subject of missions; and it was determined to call upon every member of the church—old and young, male and female—for a contribution to the cause of missions. The spirit of the brethren is good, and the collections promise to be very liberal. There is prosperity in several of the churches. The Doctor says there have been glorious revivals in the Walnut-street church, in Bascom, and in Jefferson-street church, Brother Goodson, pastor. There is also a pleasant state of religious feeling in the Broadway and Chestnut-street churches. Altogether, the signs of the times are encouraging in the city of Louisville.

—We presume Bishop Keener is well at work in Mexico by this time. He left New Orleans in the same vessel with Bishop Simpson. We hope the Bishop will report progress very soon. Brother Daves, who visited the Alabama Conference at its late session, and who was full of zeal for his work as Superintendent of our Mexican Mission, writes to the *New Orleans Christian Advocate*, Vera Cruz, Dec. 29—he expected to leave for the City of Mexico Dec. 30. In his letter he says:

Among the passengers was Mr. Chun Laisun, of Shanghai, China. Although in the peculiar Chinese garb, cue, etc., I found him to be a cultivated, Christian gentleman. He speaks English with wonderful fluency. He was educated in the United States, graduating at Hamilton College in his twenty-first year. He returned and remained in China twenty-five years. He was sent back to the United States in September, 1872, in charge of one hundred and twenty Chinese youths—the Superintendent of the “Chinese Educational Mission.” An appropriation of \$1,500,000 to this mission has been made by his government. It is conducted by one chief commissioner, one deputy commissioner, one interpreter, and two Chinese professors. Mr. Chun Laisun expressed the opinion that it was the beginning of better days, religiously, for China. He spoke kindly, almost affectionately, of our missionaries in China—knows them personally, also their predecessors. He seemed to think that a great work could be done, and seemed surprised that we did not have a larger number of men there. I have spoken thus at length of this gentleman and his enterprise, as bearing somewhat upon our missionary work.

NORTHERN METHODISM.

—At the Methodist ministers' weekly meeting in New York last week, Rev. Dr. Reed made an elaborate statement of the Methodist mission work in Germany, holding that it was successful, and he asserted that good work had been done by the Evangelical Alliance. Rev. E. O. Haven replied that “the Alliance was called at random, and devoted to the reading of compositions and making of addresses.” He favored “ecclesiastical arbitration” for the settlement of denominational quarrels.

EPISCOPAL.

—The corporation of Trinity church, New York, it is said, have just declined an offer of \$2,000,000 for the St. Paul's Chapel property on Broadway, between Fulton and Vesey streets.

—The Ritualistic and High Church Episcopalians of Wisconsin had a contest over the election of a bishop last

week, at Milwaukee. Dr. DeKoven, of Nashotah Seminary, where Dr. Eagar, formerly rector of St. Peter's, holds a professorship, was the candidate of the Ritualistic party, and Dr. Hoffman was the candidate of the High Church. After a most excited debate Dr. DeKoven received thirty-five votes from the Clergy and Dr. Hoffman thirty-three, the former having a majority of two. But upon the motion that the Laity confirm this vote there were, yeas, fifteen; nays, thirty-one; divided, five. The chair announced that there was no election. Dr. William Kemper was then nominated, but the convention adjourned amid great confusion, and the election goes over to June.

REFORMED EPISCOPAL.

—Rev. Joseph Wilson, rector of the Episcopal church of East Liberty, in this city has accepted a call to become pastor of the new Reformed Episcopal church in Peoria, Ill. Bishop Cummins preached in the Tabernacle Presbyterian church, Philadelphia, last Thursday evening, to a large congregation, in explanation and defense of the new church organization.

PRESBYTERIAN.

—The Presbyterian Ministerial Association of Cincinnati have passed a resolution protesting against the proposed passage by the Ohio legislature of the law regulating the social evil.

—A lady writing from Lapwai, Nez Percés Indian Reservation, says: “It is a pretty sight on Sabbath mornings, to see party after party of Indians on horseback dressed in their gay colored blankets, descending the winding trails on the steep mountain sides, to attend church. Some of them travel ten or twelve miles to church, and a more attentive congregation could not be, and, as in more civilized communities, the women outnumber the men. They sing hymns translated for them into their language, and their earnestness and apparent devotion atone for lack of melody in their voices, for they sing in a way that it is peculiarly their own, and which is impossible to describe. In their prayers they are very fervent, and display none of the hesitation and backwardness which we sometimes see in devotional meetings among our own race. They never pause for a word, but pour out their hearts with the true eloquence that is born of earnestness.”

CUMBERLAND PRESBYTERIAN.

—The *Cumberland Presbyterian* says: “Just sixty-four years ago, today—Feb. 4, 1810—three humble, unpretending ministers of the Gospel of Christ, set up a banner which has become the standard of the most numerous Presbyterian body, but one, in the United States.”

CONGREGATIONAL.

—The *Congregational Quarterly* gives the following summary of Congregationalism: The number of Congregational churches in the United States is 3325—with pastors, 893; with acting pastors, 1608; supplied by licentiates, etc., 169; not supplied, 655. Add Canada, Nova Scotia and Jamaica, and we get a grand total for North America of 3431. The number of Congregational ministers reported is 3238, of whom 898 are pastors, 1396 acting pastors, and 944 not in pastoral work, besides 235 licentiates. Add the rest of North America, and the total number of ministers will be 3327; of licentiates, 239. There are 115 foreign missionaries, besides 3 in Jamaica, not included in the above. The number of Congregational church members in the United States is 323,679; of these, 106,991 are males, and 208,575 females. There are reported as absent from the churches to which they respectively belong 42,660. The Canada, Nova Scotia and Jamaica returns swell the total North America

membership to 330,130; receptions to 25,055, and removals to 16,432.

—New Hampshire, according to the *Congregational Minutes* just issued, has 188 Congregational churches, and 193 ministers, of whom 68 are pastors, 67 acting pastors, and 58 without a charge. The membership is 18,424, of whom 823 were received last year.

REFORMED DUTCH.

—From 1853 to 1873 the churches have grown from 322 to 481; the ministry from 332 to 501; the classes from 26 to 34; the families from 27,642 to 41,244; and the communicants from 36,597 to 67,123.

MORAVIAN.

—It is not generally known that the Moravians are the oldest Episcopal Church with resident bishops in our country. Their regular succession has been recognized by the British Parliament, and is affirmed by the approved organs of the American Protestant Episcopal Church. Moravian services have been held in New York for nearly one hundred and fifty years, and in 1736 two bishops of this church arrived in New York from Germany on their way to Pennsylvania, a year after the Episcopal succession had been secured by the colony at Herrnhut, in Saxony, on Count Zinzendorf's estate, two hundred years after the organization of the “Church of United Brethren” in Moravia. In 1741 Rev. Peter Boehler, a Moravian bishop, came to New York with one of the two before named missionary bishops, for the purpose of embarking for Europe, and during their stay a small congregation was gathered for worship. At the close of that year Count Zinzendorf, himself the founder of the German Moravian Church, arrived in New York with a considerable body of Moravians on the way to Pennsylvania, and his visit did much to cheer and organize the brethren. In 1748 Rev. Johannes de Wativel, a Moravian bishop, arrived, and held regular church services for two years in the house of Mr. John Noble, a seceding elder from the Wall Street Presbyterian Church, New York. Their first house of worship, the corner-stone of which was laid in 1756, was in Fulton Street; at present their church edifice is at the corner of Thirtieth Street and Lexington Avenue. Their hymn book is quite full and rich, especially in hymns of devout emotion and intense affection for the person of Christ. It has far more communion hymns than any other hymn book in common use, and under the title “Children,” there is a remarkably large and interesting collection of hymns, such a variety as is not found in any other book for worship, and such as has value in every household where children are loved in life or lamented in death.

OLD CATHOLIC.

—An Old Catholic society has just been started in Dusseldorf. Beginning with twenty members, they called a public meeting, and received a further addition, bringing up their numbers to over sixty. The matter is to be pushed, and it is expected that the necessary total of one hundred heads of families will soon be reached, when a congregation will be formed and a church demanded. They have also a priest ready when the time comes for his appearance.

—One of the many signs of the violence of religious animosity which has been engendered in Germany by the Pope's bitter encyclicals and other utterances is found in a declaration of “several Catholics of Crefeldt,” lately published in the *Gazette* of that town, that in future they will take no notice, by way of greeting, of the Old Catholics of their former acquaintance, the recent encyclical having forbidden the faithful to have any intercourse with unbelievers. This is anything but the spirit of the gospel in pope or people.

CATHOLIC.

—The Catholic journal *Les Missions Catholiques* gives the following statistics for Japan: The Japanese Christians in actual connection with the Catholic missionaries number from 13,000 to 14,000. They are nearly all the descendants of the early Christians in that country. In the course of the persecutions from 1867 to 1873, 3404 Christians were exiled and imprisoned, 660 died in prison, and 1981 were released in 1873. The persecution has now entirely ceased.

—The *North German Gazette*, in an article alluding to the sympathy for ultramontanism manifested by Belgium, declares that every government is bound to check the disposition of its subjects to participate in revolutionary attempts against a friendly power.

—A Chicago Roman Catholic journal says that “many precious relics” have recently been transferred from Rome to the United States for safe keeping. Many of them have been intrusted to Rev. Fr. Gartner, Professor in St. Francis Seminary, near Milwaukee. They include “a piece of the True Cross, a thorn from the Crown of Thorns, and many relics of the Passion, of the Blessed Virgin, and of the saints.” They are exposed to the veneration of the faithful in the chapel of the church of the Most Holy Redeemer, New York.

—The Bishop of Nismes has received, as a reply to his recent pastoral, two visiting cards, one from M^{me}. Hyacinthe de Loyson, and the other from “Hyacinthe Loyson, cure of Geneva,” on which are written the following lines: “With our Christian pardon for the gross insults which you have heaped upon us.”

JEWISH.

—Great interest is now awakened for Christianizing the Jews. More than \$300,000 were contributed in Great Britain alone, the past year, for this object. In Jerusalem there are sixty Jewesses meeting daily to hear the gospel; ministers are now welcomed in every house at Jerusalem. Within the last sixty years, since the establishment of the society, twenty-five thousand people have been converted to the Christian religion.

MISCELLANEOUS.

—Hon. Shakspeare Caldwell, formerly member of Congress from the Louisville district, but now a resident of New York, made a Christmas present to the poor of Louisville of a handsome hospital, erected by him at a cost of \$80,000. The building will accommodate several hundred patients. It is to be called the “Hospital of St. Mary and St. Elizabeth,” to be under charge of Sisters of Charity, and to be open to patients of every denomination. The gift is in memory of Mr. Caldwell's wife, who was the only daughter of Col. J. D. Breckenridge, of Louisville.

—It is stated that there is a powerful temperance excitement at Baltimore. Mass-meetings, attended by thousands, are held, and many have signed the pledge.

—A Unitarian congregation at Conley, near Birmingham, England, have sold the coal beneath their property for four thousand pounds. A portion of this sum is to be used in rebuilding their chapel, and the remainder will be invested for the better support of the minister. This church's riches were not hid in the earth for naught.

—The King of Portugal has recently conferred the order of Christ on a Jewish manufacturer.

—Native Christian chapels have been so far constructed along the two thousand miles of the sea coast of China that for eight hundred miles of that coast a footman might put up at a Christian chapel each night of the journey.

Correspondence.

EDS. ADVOCATE—During and since the Week of Prayer the churches in New York have been the scene of protracted and successful efforts in the cause of Christ. Many sinners have been converted, and many churches have had large additions of such as shall be finally saved. The Reformed Episcopal Church has been inaugurated, and has a name, if not a local habitation; for as yet no organized congregation with a church building has been secured in New York. The services are held regularly at Steinway Hall in the morning, and at Lyric Hall in the evening. The papers—secular and religious—still discuss the movement and its leaders. On Sabbath I attended the Old John Street church, built upon the site of the first Methodist church in America. In the basement hangs the veritable old clock, unchanged and still keeping good time, that John Wesley sent as a present to the Old John Street church, and also the book-board and altar-railing that was in the old church. Mr. Wesley had inscribed on the front of the clock, in large letters, "Be ye also ready; for in such an hour as you think not the Son of man cometh." In this church Bishop Asbury preached his first sermon when but seventeen years old; and here the venerable founder of St. James church (D. Ayres) in your city, as we were told, worshiped long years ago. These memorials of the past brought up from the almost forgotten memories of boyhood the many heroes of Methodism we read of, and whose lives we admired as the true heroic in an age when heroism was the only watchword that opened the pathway to success. More than a century has passed since this old church was dedicated, and yet how short the period in contrast with what has been accomplished! A secular paper stated that more than one-fifth of all the English-speaking world is now under the religious tutorage of that form of Christianity called Methodism. If Methodism were a unity, not in political power, but in the power of a living faith and an earnest and united effort to establish the kingdom of Christ, what might it not accomplish! Some propose organic union; others, absorption; but organic union without harmony, absorption without assimilation, however carefully arranged and peaceably accomplished, could never strengthen or increase the agencies for good, but would rather tend to bring antagonisms into open and bitter hostility, and diminish and weaken the points of unity. We have been repeatedly asked, Why can not the two great bodies of Methodism be united? We have answered briefly, If for no other reasons than that the Church, South, proposes, as in the past, to forever ignore slavery and politics as matters of pulpit ministrations, of church discipline, both of which form a prominent staple in the Church (North). We regret especially that the leading men of the Methodist Episcopal Church still assert, and no doubt believe, that a large part of the membership of the Church, South, are anxious to join what they call the old church. I can not conceive of a graver error, and one producing more serious and unfortunate results. It has caused the worse than wasting of thousands of dollars in establishing and strengthening the cause of the enemies of Methodism, and developing antagonism in the two great bodies of this "Christianity in earnest" that are but dead issues, and should forever be set at rest. We claim that whatever there is distinctive in Methodism as a form of ecclesiastical organization, or a living element in evangelization, in theory and in practice, is better represented in the Church, South, than it can possibly be by any unacclimated theology that has nought

distinctive but its *theoretical* love for the "man and the brother." We claim that Northern Methodism brings with it no clearer evidence of pardon, no higher motives to consecration, no surer foundation for a realizing faith, no brighter hopes of eternal life, than is already possessed and enjoyed by every Southern Methodist. It must of necessity cover the same territory, and if it succeed at all, must succeed by disintegration and absorption, which, we believe, is the accepted plan of many leading Northern Methodists. To this we would have no objection, provided it were apparent that the absorbed were made better and more earnest Christians, and could accomplish more in the field of effort opened before them. But, alas! who dare make this assertion in view of real facts in the case? Who does not know that territorial occupation produces active antagonism, not to the enemies of religion, but to the fraternal branches of the great power that proposes to spread holiness over these broad lands? Might not missionary money find a better field and more hopeful results? Might not missionary effort find more encouragement and more anxious hearers?

We have enjoyed the courtesies of Dr. Curry in the office of the king of the *Advocates*, or, as some would express it, the father of the *Advocate* family. By-the-way, the Doctor seems to think the tribe too numerous, or not sufficiently distinctive. On the subject of the freedmen, the Doctor holds that we of the South have built a pen outside of the Methodist Church for the freedmen; the old church proposes to help them all in the family; and as the Doctor is purposing a visit to the South, we hope he will not do as it is said Bishop Bowman did at Marshall, Texas—ignore the many calls of the pious freedman to the hospitalities of bed and board. We have seen so many earnest in the faith of equality, we wish to see it practically illustrated, and not thrown as a tub to the whale upon the great ocean of socialism. If a few of the leading doctors of the church will take up their residence in the South, and practically illustrate the social equality they so earnestly preach, we will at least give them credit for candor, however we may differ from them in taste, but *de gustibus non est disputandum*.

FLETCHER.

NEW YORK, Feb. 7, 1874.

PURSUANT to an act of the fourth quarterly conference for the Cibola circuit, held at Selma, November 29, 1873, appointing the undersigned a committee to draft resolutions expressive of the sense of this conference occasioned by the death of our beloved brother, Rev. Wm. S. Hamilton, we, the committee, beg leave to report the following:

Resolved, That while we bow with humble submission to the will of Divine Providence, we can but deeply deplore the loss which the church, his family, and the country where he has so long lived and so faithfully labored, have sustained. But we are comforted by the reflection that what is our loss is his eternal gain; and to his bereaved and afflicted family we, in behalf of the church, extend our heartfelt sympathy, asking, in their behalf, the prayers and sympathies of God's Zion, upon whose walls he so long stood a faithful watchman.

Rev. Wm. S. Hamilton was born in Princeton, New Jersey, November 18, 1815, and died at his residence, in Bexar county, Texas, September 10, 1873, in great peace.

The parents of the deceased immigrated to the State of Kentucky when he was an infant, and resided in the town of Russellville till he was twelve years of age. From thence they removed to Mississippi, and thence to Louisiana. When seventeen years of

age he returned to Princeton College, where he completed his education. On his return South, he studied law in the city of New Orleans, and was licensed to practice in 1838.

During the winter of 1839-'40, he came to Texas, and settled on Little Cow creek, in Jasper (now Newton) county. In June, 1842, Rev. Thomas Griffin, of the Mississippi Conference, visited him, and preached in his neighborhood. During his sermon Brother H. was awakened, and joined the church on probation. In September following, at a camp-meeting held on Little Cow creek by Rev. Francis Wilson, he was converted. Early in the spring of 1843 he was appointed class-leader; but being impressed that he was called to preach, he made known his feelings to his presiding elder, and was sent by him to assist Brother Jas. Collard, on Crockett circuit. December, 1843, he was admitted into the Texas Conference on trial, and was appointed to the Egypt circuit as colleague to Rev. Homer S. Thrall. In 1845 he was appointed to Brazoria circuit—Rev. Mr. Sullivan his colleague. In 1846 he was ordained deacon by Bishop Soule, and sent to San Jacinto circuit. This year he was married to Louisa M. Dickson. The following year, his health being so much impaired, he did not take regular work, but was appointed agent of the Houston Bible Society. He entered the effective list again in 1849, and was again appointed to the San Jacinto circuit. In December of the same year, he was ordained elder by Bishop Paine, and appointed to Brazoria circuit. At the following conference he was sent to Rutersville circuit. This year (1851) closed his conference labors. Since that time he has lived in Guadalupe and Bexar counties.

Though occupying a local position, he was not an indifferent or lukewarm worker in his Master's vineyard, but was always ready to preach Christ and him crucified as long as his loved Lord gave him voice to speak in his name; and then, when his task was finished, he preached one long sermon on patience and submission, when the Master said, "It is enough; come up higher." Then, in view of the "green fields beyond, with heaven on his lips," his blood-bought spirit took its celestial flight.

J. L. HARPER,
M. MURCHISON,
WM. ANDERSON,
Committee.

Austin Female College.

EDS. ADVOCATE—Immediately after the close of our West Texas Conference, my official duties, as the representative of the American Bible Society for Western Texas, called me westward as far as Pleasanton and San Antonio, and then back through Seguin and Gonzales to Colorado county, my *nominal* home. With only a few days' rest, I next found myself in the city of Austin. While there, among other duties, I of course availed myself of the pleasure of calling upon the preacher in charge of the station, and the president of the Austin Female College. The former, the Rev. H. V. Philpott, I found at his post, well received, and the prospect before him of much usefulness. Rev. A. G. Stacy, the latter, was at the right place, and doing a good work.

By special invitation, I spent one day (Jan. 29th) witnessing the semi-annual examination of the college, which was in every respect highly satisfactory. Classes were examined in reading, English, grammar, geography, elements of astronomy, History of the United States, and elementary algebra—in all of which the pupils, with but few exceptions, acquitted themselves with credit and honor to their teachers. The examination was to continue through the next day, but my other duties made it imperative that I should leave the city before the close

of these interesting exercises. I fully agree with Brother Stacy that the Austin Female College is the child of Providence. I hope and pray for its continued prosperity and success.

In looking over our country and its educational facilities, there are two things for which I am at a loss to account: First, why our people should send their sons and daughters out of Texas to be educated; and, second, why Protestants should patronize Roman Catholic schools. Undoubtedly, we have as good schools and as highly educated teachers as are found elsewhere, and our Protestant institutions are in every respect superior to those under the control of the Romanists.

Yours, etc.,
WESLEY SMITH.

EDS. ADVOCATE—It will doubtless be matter of regret to the many friends of Rev. J. C. Smith, of the Trinity Conference, to learn that he has been compelled to resign his charge as pastor of Sulphur Springs station, and retire, for a time at least, from the active ministry, in consequence of a severe attack of bronchitis.

Brother Smith had entered vigorously into his work under the most favorable auspices. Much beloved by the entire charge, among a people who had known him long, and known him only to love him, and this necessity that is laid upon him to desist from preaching, is deeply regretted by the whole community, as well as by himself. He is advised by his physicians to retire altogether from the active ministry for awhile, and he is perfectly right in doing so, as his life would be endangered by continuing his labors. His place will be hard to fill. He is a good preacher, and an excellent pastor, and the resolutions which were unanimously adopted by the quarterly conference show how he was appreciated. These resolutions, which we herewith enclose for publication, are but the expressions of the honest sentiments of as noble a body of men as can be found in any quarterly conference. We hope that a year's rest may restore him to the work again.

Yours truly,
M. H. NEELY.

To the Presiding Elder and Members of the Quarterly Conference, Sulphur Springs Station:

WHEREAS, The Great Head of the church, in the dispensation of his providence, has afflicted our beloved and much esteemed pastor, Rev. J. Clark Smith, with bronchitis, so that he has been compelled, under the advice of his physicians, to resign his charge; and, whereas, in view of his great usefulness as a faithful minister, his pointed sermons, his deep piety and devotion, we deeply feel our loss; therefore,

Resolved, That we bow with humble submission to the will of the Master, hoping that rest may restore him to health, and that we may yet have his services for years to come?

Resolved, That we do deeply sympathize with our beloved brother in his affliction, and feel that our station will suffer great loss, as his pulpit labors would have resulted in great good to this community, backed up as they were by his deep piety and his unswerving devotion to the church.

Respectfully submitted.

F. M. ROGERS,
W. T. CHILDRESS,
WM. THOMAS,
Committee.

SOMEBODY has said that the best way to find new scholars for a Sunday-school is to look for them, and that the best way to induce them to attend is to ask them. This goes to prove that in Sunday-school operations, as in some others, the most simple way is the best.

AUGUSTA, Feb. 20.—The Senate to-day voted 14 to 12 to abolish the death penalty.

Correspondence.

Design of Christian Baptism.
NUMBER ONE.

THE Christian church is not a unit in faith in every particular, and, in all probability, never will be in time. We are living in a progressive age—perhaps more so than any former period. The grand development of the human intellect surpasses all description. The many thousands of inventions in art, science, and literature, clearly demonstrate the onward march, research and discoveries of the mind. The starry heavens, in their diversified glory, are highly emblematical of man's various gifts and talents. We have good and bad men among us, whose endowments differ, and whose minds may be classified thus: ordinary, good, great, greater, greatest. The greatest of good men may err, and when they do, their influence is much greater than those of an ordinary character. Some of the most egregious errors in politics and religion have been the fruits of great minds. On the other hand, some of the noblest thoughts and deeds verified in church and state, have originated with men comparatively unnoticed. There is implanted in the bosom of every man a spirit of aspiration. This wonderful gift of God should be highly appreciated and properly cultivated. Emulation on gospel principles is honorable in the sight of God and all intelligent Christians. Envy is from the wicked one, and would dethrone reason regardless of consequences. Good men are willing to take a humble position at the Master's feet, and then, with unyielding energy, "contend earnestly for the faith once delivered to the saints." We all should seek that wisdom that will enable us to decide the great question: "What is truth?" The truth in everything, regardless of creeds or men's opinions, should be embraced by all. To discard erroneously preconceived opinions is a difficult task; yet no one can be honest with himself who will persistently cling to error. Every man is accountable to God for his faith and practice. It is a mistaken idea—which some men hold—that it is not material what a man believes, provided he is conscientious. God does not propose to save men on consideration of conscientiousness. Paul's conscientiousness was not sufficient to save him while persecuting the church of God. The human mind is so constituted, when facts are presented on both sides of any subject, that it will necessarily yield to the weight of evidence. This philosophical principle of the mind is perfectly natural—as much so as it is for the plummet to swing to its center, or water to seek its level. But few are willing to confess the truth when it comes in contact with their creeds or opinions. Many cling to error with death-like tenacity because their illustrious predecessors believed thus and so; while others assign other reasons for the faith which they hold. New doctrinal ideas will always meet opposition.

My thoughts on the design of Christian baptism are original with myself, but they may not be to others. I have examined the faith of all the leading denominations on this question, but I must say, in all candor, that I cannot fully endorse the creed of any church. I meet with difficulties that I cannot solve, nor make them harmonize with the scriptures. The design of baptism, scripturally understood, will certainly corroborate with every divine requirement respecting the subject and mode. If the design of baptism had been fully understood by the primitive church (I mean the church under the new dispensation) and succeeding centuries, there never would have been any disputing about the subject and mode. The wrong design of baptism, like

many other errors, crept into the church, and this erroneous design gave birth to the controversy on the mode, and the dissatisfaction respecting the modal action of baptism gave rise to the controversy on the subject.

It is not my purpose to argue the mooted questions on the subject and mode, except in an incidental way, to reach the erroneous designs which have been advocated, and are now held by certain denominations. In opposition to what I consider false, believing that the truth will ultimately triumph, I propose to give what I consider the true design of Christian baptism, as contemplated by Jesus Christ: "He hath done all things well," and he had some special object in view when he instituted the ordinance; hence, my efforts will be made, in the light of reason and revelation, to settle the following question: Why, or for what specific purpose, did the Savior institute water baptism? Much has been said and written on this subject, but the question has not been settled to my satisfaction. I am satisfied that my position will conflict with the opinions of many doctors, commentators, and also with many, if not all, the confessions of faith. This may be considered high ground, and so it is; but the question for the reader to decide is this: *Is my position correct?* Our motto is, "Let God be true," regardless of consequences. If my views are incorrect, will some friend show me the way "more perfectly?" I am seeking for the truth as it is in Jesus, not only on this point, but every other. I will embrace the truth on every subject, and will, however great may be the sacrifice, abandon error. I may be charged with heterodoxy, but such allegations will not hurt a hair of my head, as they are not always facts. I am not a "Young American" in doctrine, but a Wesleyan Methodist to the best of my ability. I do not consider the design of baptism a fundamental doctrine of our church; yet the erroneous opinions of some professing Christians are of such a character that they may, in all probability, ruin the souls of many. I claim the right of free thought, and grant to others the like privilege. I have no creed to build up in what I have to say; but hope that I will, in presenting what I believe is the truth, draw all Christian denominations nearer together in their faith on the design, subject, and mode of Christian baptism. I am with the creed on the subject of baptism, but seriously object to one expression of our faith with regard to the design. I take the first clause of the 5th article for a foundation of my remarks, which is as follows: "The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary for salvation."—Dis., page 11.

We glory in the catholic feature of faith; by it I am willing to judge and be judged. I feel authorized to repudiate every dogma of faith which I find repugnant to the Word of God. I propose to elucidate the design of baptism in two ways, viz.: negatively and positively. On the negative side of the question I will notice the faith of certain denominations, which I find in their creeds and in the writings of their representative authors. After presenting their faith in their own terms, I will then criticize what I believe to be erroneous in the light of reason, ecclesiastical history and revelation; and will expose error, regardless of opinions or attending results. Lastly, I will give what I consider the true design of baptism, and then the reader will be fully prepared to judge whether or not my views are correct. I do not intend to notice every erroneous opinion on the subject, but

just such as have created schisms in the church, which have done, and are still doing, mischief. If I succeed in dispelling the darkness and superstition cherished and exhibited in the faith and practice of many, I will accomplish my object; but if I should fail, I hope that many will be induced to carefully examine the subject, and if they will do this, they will be benefited, and my efforts at least will not be altogether a work of supererogation. If my views are scriptural, and all denominations should embrace them, they would soon unite on the subject of baptism; and when unity is effected in this particular, they will then put a due estimate on the mode, and when this is done, contention will cease with respect to a particular form. The main design may be effected by sprinkling, pouring, or immersion. In order to reach the design, I will have to notice the mode incidentally, as the mode in one particular is an evidence of erroneous design. The faith of Baptists on the design of baptism is a palpable error. Immersion for baptism originated in error, and if it had not been for improper conceptions of the design, immersion for baptism never would have been countenanced in the church. Baptists believe that "immersion in water is the only scriptural mode of baptism," and that the design of the same is to represent or commemorate the burial and resurrection of Christ. There is but little unity in their faith, except on the mode; therefore, I will present their views on the design of baptism, as I find them in their most popular works.

FAITH OF BAPTISTS ON THE DESIGN OF CHRISTIAN BAPTISM.

"In these places, (having reference to Rom. vi., 3, 4,) the apostle twice describes baptism as effecting a burial and a resurrection, and as such to be a continued representation of the burial and resurrection of Christ, our pattern and Lord; and this is realized only in immersion."—*Baptist Manual*, page 45.

Ques.—"Can you tell whether it was sprinkling or dipping from anything to which it is compared?"

Ans.—"Yes; when we plant seeds, we put them in the ground, and Paul compares baptism to a planting. When we bury anything, we put it in the ground, and Paul compares baptism to a burial."—*Baptist Sunday-School Question-Book*, page 40.

Mr. Orchard says: "Immersion universally prevailed since all the ancients taught burying under water did more lively represent the death, burial, and resurrection of Christ."—*History of Foreign Baptists*, Vol 1., Page 26-7.

Mr. Judson says: "The death, the putting off the body, is called circumcision, in allusion to the rite; and the burial and resurrection are fitly represented in the ordinance of baptism or immersion."—*Baptism*, page 63.

Mr. Crowl, in his work entitled "Church Member's Hand-Book," on page 51, says: "After the death, burial, and resurrection of Christ, it (baptism) was found to be also a symbol and memorial of these great events."

Mr. Howel says: "Your baptism commemorates not the burial only, but the resurrection also of Messiah."—*Way of Salvation*, page 297.

On same page, the author says: "It is unquestionably certain that the apostles understood baptism to represent the burial and resurrection of our Lord Jesus Christ."

Dr. Wayland says: "All the allusions to the ordinance of baptism in the New Testament refer to the baptized as regenerate persons, who have been buried with Christ, and are risen with him, who have put off the faith of the flesh," etc.—*Principles and Practices of Baptists*, page 94.

I have been particular in giving the faith of the Baptist Church from their most reliable authors, hoping that no

one will charge me with misrepresentation. I will show in the sequel of my articles that their faith is not well founded, and that it is a mere *chimera* of the brain, which originated amid the darkness of superstition.

WM. PRICE.

COMMUNISM.

THIS plague of European countries is making its appearance among us. New York is at this time threatened with a serious outbreak of it. Thousands of idle or unemployed men have been worked up to feelings and demands bordering on the madness of the Communism of Paris. In public meetings they have boldly demanded of the Government work and wages, or support without work. In connection with this, they have as boldly denounced the rights of property, and the rich as the robbers of the poor. They show that, if it were in their power, they would not hesitate to put in practice their leveling ideas.

This is really a startling state of things. It reveals one of the greatest dangers now threatening our social and civil relations and interests. It is chiefly the outgrowth of the ignorance and disorder that has been coming in among us from foreign countries, although we have not a few of the baser sort of Americans in our larger cities ready to unite with it. And the suffering poor, in the present derangements of labor, may in some instances be led to fall in with the seething mass. Men in such a state sometimes grow desperate and become easy subjects of the passions of the hour; become, at least, too ready to lend a willing ear to appeals denouncing property as theft and the rich as their enemies and oppressors. Artful and wicked demagogues may be able so to excite their angry discontent as to involve them, before they know it, in criminal disorders.

Municipal authorities may be able to hold in check for a time the worst forms of this Communism, but unless a moral power can make itself felt, all other restraints will be but partial and temporary. Underlying it all is the infidelity which throws off all religious restraints. The foreign element which makes up most of this movement is scoffingly infidel. The only salvation from such evils is in bringing men under the influence of the morality of the Bible. The great work to be done here is by the church, and such demonstrations as are now made of this great moral and social evil should impress her with the necessity of more direct and more earnest work among such classes.—*United Presbyterian*.

AFRAID OF INVENTIONS.—When steamers were first announced to run in Scotland, a pious but short-sighted old lady sighed, and exclaimed: "Ah, well, then, they'll ne'er get me into one of those im-pious vessels that boasts they can run ag'in the Lord's wind and tide. There's na good will betide them." Another of this fearful class, hearing a conversation about gas, which was about to be introduced into her native city, exclaimed: "Lord, help us! What'll become o' all the poor whales if there's na oil needed! Sure, whales would na be created if the intent o' Providence had been to burn this interferin' gas. How self-wisdom takes hold o', and turns Providence upside doon in these latter days! Ah, oo, but these are evil times!" This is not much more narrow than the views of some people in our day, who fancy that mowing machines rob laborers and sewing machines starve women. Every thing that adds to the comfort and convenience of the people at large saves the strength of the laborer and increases the demand for the article thus produced.—*Watchman and Reflector*.

Dr. Abel Stevens' Views on the Condition of the Freedmen of the South.

DR. STEVENS has been writing and publishing in the New York *Methodist* a series of articles or letters entitled "Observations in the South." Some time ago he gave us what he called facts which were favorable to the freedmen, and more recently gives us "facts and counterfacts," as follows:

"One of these is their indisposition to work with anything like Northern diligence and persistence. This is an undeniable evil among the freedmen. If it is not universal, yet it is general; of course you will find examples of thorough industry and frugality, especially where prudent and liberal employers direct their work, but such cases are not the rule, they are the exceptions, and so exceptional as really to be anomalous. The further you go Southward the more does this *sans souci* way of life prevail. The contingencies of sickness or old age are piously left to the care of Providence; to "live from hand to mouth" is the general economical philosophy of the freedmen, and this is unfortunately too practicable a philosophy in the more Southern latitudes. An occasional "job" of work will yield him enough to live, with his simple wants, through days of idleness. Nothing demands more urgently the attention of the friends of the freedmen than this prevalent and growing evil. There can be no real advancement of the colored race without its correction. Work, regular and thorough, like that of Northern artisans and farmers, is indispensable, not only for the recovery of the South, but especially for the future security of the whole black population. Already plans are discussed, in many Southern States, for the importation of foreign white laborers. If the colored laborers should finally be thus superseded it will be chiefly their own fault. They will then sink into a pariah class, or be self-compelled to retreat, gradually, farther Southward and Westward, till they are cast among the New Mexicans, Mexicans and Central Americans. Some of their best friends begin to fear such a fate for them. Some think they see already an unconscious tendency to such a migration.

"Another great evil, growing, perhaps, out of the above fact, is the disposition of the freedmen to desert their old country homes for the great cities. This is obvious in all the cities of the South, especially those of the seaboard. They are becoming crowded with suburban and poverty-stricken blacks, far beyond their demands for labor. The adjacent country thus suffers by desertion, while the cities suffer by pauperism, and all the attendant evils to a superfluous, unemployed, or but partially employed, population. The white friends of the freedmen everywhere earnestly, but ineffectually, remonstrate against this impolitic course.

"A lamentable evil among the colored people is the facility with which they allow themselves to be led by political demagogues, especially by the so-called "carpet-baggers." The fact that these men represent, in a certain way, Northern political sentiment, should not bind us to the egregious vices of their character and policy. The fact that they stand out, among the colored masses, in contrast with the old "masters," whose excessive "conservatism" might endanger the rights and improvement of the freedmen, should not disguise to us the appalling corruptions and financial ruin with which they are devastating whole States, and thereby forestalling, annihilating, the best prospects of their colored population. South Carolina is absolutely ruined; no statesman on earth, no angel in heaven, can suggest a solution of her financial problem; none seems possible but the great

crime of "repudiation." And this means simply moral ruin added to financial ruin. It is paltry logic to say that South Carolina, as the old leader of disloyalty, deserves this ruin. What of the hosts of her black population in that case? She is, substantially, a Commonwealth of freedmen; they are her dominant majority. Her ruin is their ruin. By their heedless concession to the "carpet-baggers," they and their children, for indefinite time, are submerged, with their far less numerous white neighbors, in a public wreck which is hardly paralleled in the history of civilized governments. We would not here touch upon political ground foreign to our sphere; our readers know well that our political sympathies are on the side of the colored race, and of all men who legitimately labor for their welfare in the South. But we know what we affirm when we say that the "carpet-bagger" politicians are unscrupulously ruining the cause which they pretend to uphold. Not a few of them are men who were furious secessionists till their cunning detected the coming fate of the Confederacy, when they changed their politics in time to secure the patronage of the government and the favor of the freedmen. The latter now have the control of several States at the ballot-box, and in every one of such States their leaders have been driving them to destruction. Official and political corruption are rampant. The freedmen are cajoled; the leaders are enriched, and the State wrecked. Northern politicians should understand these facts; the Government at Washington should ponder them gravely. The dominant party of the North can never wield a permanent influence in the South till it gets rid of the shameful prestige of the men who have for some years pretended to represent it among the freedmen, while ruining whole States and enriching themselves by the spoils."

These and kindred facts have been long and well-known to the people of the South, nor has Dr. Stevens even told the worst. It is however, gratifying that even a part should be told by such men, and through papers at the North as will be likely to attract attention and command respect. To ignore facts is not the better way to overcome difficulties. To look them squarely in the face, and make provision accordingly, is the part of wisdom, and the sooner this is done by the people of the North, the better will it be for all concerned.—*St. Louis Christian Advocate.*

A TRUE CHINESE CONVERT.—Kos-san-lone, a converted Chinese, when in America on a visit, was deeply impressed with the little difference he saw between the style of living of many professing Christians and the men of the world. Averting to the matter on one occasion, he said, making at the same time a large sweep with his arm: "When the disciples in my country come out from the world, they come clear out." The Thessalonians, too, came clear out; for the Apostle Paul could say of them: "Ye were ensamples to all that believe in Macedonia and Achaia." They did not separate themselves from gross idolaters, and remain until with others less vicious and sinful; but they turned to God from idols, to serve the living and true God, and to wait for his Son from heaven.—*N. Y. Christian Advocate.*

The whole amount contributed to the American Baptist Missionary Union last year was \$187,293. The whole amount expended on the foreign field was \$201,782. This shows that \$14,488 more than all the contributions were put directly into the foreign work. The balance of the income comes mainly from the business capital, consisting of real estate, invested funds, etc.

Grace Without Conditions.

ON one of the gala-days at the Court of Queen Elizabeth, soon after the execution of Mary, Queen of Scots, the general gayety was suddenly arrested by the sudden seizure of a courtly stranger by the guard. His singular appearance had created suspicion, and being watched he was found to be armed and bent on mischief. The Queen having ordered the guard to bring the prisoner before her, asked him:

"Who are you?"

"Marguerite Lebrun," was the reply.

"Marguerite! Marguerite!" cried Her Majesty, in wonder.

"Madam, I wear a beard (tearing it from his face) and also a man's apparel; but I am a woman!"

"Loose your hands," said Elizabeth to the guard.

"Nay, madam," replied the prisoner, "I mind not a rough hand. What is the pinching of an arm to one who carries a broken heart?"

"Who hath broken your heart?"

"Elizabeth of England! Madam, you have reft all that my heart did love—how could it help breaking? My mistress—my Queen—my chief beloved, Mary of Scotland—my husband, too—my all! Yes, lady, beggared and broken-hearted, you bid me speak—you bid me tell my errand. I obey. For years my husband and myself had been honored in her service; we were with her when—madam, the horror of that scene was a dagger to my husband. I tried, prayed that the wound might staunch, but—but, lady, I am a widow. I lost my loving husband at Fotheringay. I felt my heart-strings yield, but I vowed on both their coffins that I would live to revenge both, and I came here to fulfill my vow. A few steps more, and I had succeeded. I have struggled hard against my purpose, but in vain."

It cost the Queen a stern effort to retain her composure under such a speech, but she calmly asked:

"What, think you, is my duty upon the hearing of such a case?"

"Do you put the question to me as a Queen or as a Judge?"

"As a Queen?"

"Then you should grant me a pardon."

"But what assurance can you give me that you will not abuse my mercy, and attempt my life again? Should I pardon, it should be based upon conditions to be safe from your murderous revenge in future."

"Grace fettered by precautions—grace that hath conditions—is no grace!"

"By my faith, my lords," said the Queen, "thirty years have I now reigned, and never before have I found a person to read me so noble a lesson. My good lords, shall I not bid her go?"

Some of her most trusted courtiers remonstrated against the act, but the Queen listened impatiently. Turning to the prisoner, she said:

"Are you not a Frenchwoman?"

"I am."

"Whither would you go, should I set you free?"

"To my country and my kindred."

"Marguerite Lebrun, I will pardon thee; and I do it without conditions—you shall have safe and honorable conveyance to your own country. My loyal guards, see that she is cared for."

The pardoned woman looked with wonder, and gratitude, and admiration. For the first time during the interview she made an obeisance; and carried to her grave a reverence for the Queen that could freely forgive a great crime.

So far as the writer knows, the foregoing is historically true; but at the same time it is a parable, and teaches the "unconditional freeness of the Gospel."

The doors of the kingdom of heaven are opened wide enough to admit the

greatest sinner that ever lived. There is no exclusion on account of past sin. The cross and the blood of the Lord Jesus Christ are a sufficient assurance that the "gates are open wide" for even the chief of sinners. But there is the amplest evidence, on the other hand, that he is not admitted with his sins. "Without holiness no man shall see the Lord." All impurity of heart and life must be left behind by those who enter there.

This is the object and meaning of the "unconditional freeness of the Gospel." It is God's remedy for that sin which is the cause of men's exclusion from the kingdom of heaven. "He bore our sins in his own body on the tree;" for what purpose—that we, having lived and died in sin, might at the last be excused from punishment? Not at all, but in order "that we, being dead to sin, should live unto righteousness."

"Thy sins be forgiven thee" is the gracious announcement of the Master to the sin-sick soul; and the purpose of this unconditional grace is, that he may "Go and sin no more."—*Wesley.*

Hints on Preaching.

If a minister, through the blessing of God, would be powerful in converting men, let him eschew the idea of preaching for the mere purpose of preaching. Let him prepare and preach his discourse *with a straight aim!* Prettiness is *not* in place in the pulpit; certainly not in a revival. It is *not* the highest ideal of a sermon that it is precise and dignified, and offends nobody's taste! Foster complained of Blair that he kept his thoughts so long standing to be dressed, that they were chilled through before leaving his hands. Sermons may be elaborated till they are spoiled. They may be so "perfect" as to be perfectly worthless! They may be

—correctly cold, and correctly dull, faultily faultless, icily regular, splendidly null."

Tholuck would call these literary properties "dried sweetmeats in a glass jar." Such sermons are good enough to lay away as embalmed beauties, but they are totally unfit to be preached to a living congregation. Souls never cry out under them. When ministers are full of the Holy Ghost they do not preach thus. They cannot do it. The moment they are in earnest they preach in any way rather than this. And many a revival has been checked, and prematurely brought to a close, by not preaching plain, and homely, and solemn truth in a weighty and downright earnest manner.—*Methodist.*

GOOD RULES FOR EMERGENCIES.

—Professor Wilder, of Cornell University, gives these short rules of action in case of accident. It would not be a bad thing to cut this out and carry it in one's pocket-book, or, better yet, commit them to memory:

For dust in the eyes, avoid rubbing, dash water into them; remove cinders, etc., with the round point of a pencil.

Remove insects from the ear by tepid water; never put a hard instrument into your ear.

If any artery is cut, compress below.

If choked, get upon all fours and cough.

Smother a fire with carpets, etc.; water will often spread burning oil and increase the danger. Before passing through smoke, take a full breath and then stoop low, but if carbonic acid is expected, walk erect.

Suck poisoned wounds or cut out the part without delay; hold the wounded part, as long as it can be borne, to a hot coal or the end of a cigar.

In case of poisoning, excite vomiting by tickling the throat, or by warm mustard.

Avoid wrangling with contentions: speech is given to every man, wisdom to but few.

Texas Christian Advocate.

GALVESTON, TEXAS, FEB. 25, 1874.

LARGEST CIRCULATION IN TEXAS!

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

NOTICE---NOTICE.

We call special attention of the business public to our paper as an

ADVERTISING MEDIUM.

We do not think it is equaled, and are confident it is not surpassed, by any paper in the State. Our rates,

When Our Circulation is Considered, are moderate. We do not claim a cheap paper, except upon the ground that

We give to our Patrons, in every way, the Full Value of Their Money.

Please bear this in mind and send your advertisements to us without delay, and your business will be made known throughout the great LONE STAR STATE.

REMITTANCES.—Agents are authorized to remit money by draft, postoffice order or registered letter.

THE Southern Presbyterian Church has twenty ordained missionaries in the field, eleven of whom are accompanied by their wives. With the assistants, both native and from this country, the whole force engaged in this work numbers forty-three. When we remember their disparity in numbers when compared with the Southern Methodist Church, we will realize that our Presbyterian brethren are in advance of us in this field.

WE are informed that one charge in Texas has already paid the preacher every dollar due the first quarter, besides meeting all the other current expenses. How many quarterly conferences can make a similar report? The stewards did not seem to think that the work was wonderful. Their preacher had served them faithfully, and they felt that they would have been sadly remiss if they had failed to meet his claim. When this becomes the rule rather than the exception, a better state of things will exist in the church.

THE reports of the five Texas Conferences show a membership of over 47,000. The Sunday-school report shows that the number of children under religious instruction through this important agency falls largely beneath this figure. The absence of suitable buildings is doubtless the chief cause of this deficiency; but we are inclined to think the chief cause is the inefficiency and indifference among the members of our church. A church which neglects the children has forgotten the command of Christ.

IN 1846 the first Christian church was established in the Turkish empire. Now there are seventy-eight churches, with a membership of eighteen hundred persons, representing twenty-eight missionary fields. In India there are four hundred and twenty missionary fields and over five thousand towns occupied in part by missionary families. These facts are taken from a missionary sermon preached recently by Dr. N. G. Clark, of Boston.

LIVING EPISTLES.

WHEN the apostle suggested that Christians were *living epistles*, he struck the key-note of the entire spirit of the gospel. The whole design of that blessed revelation of Divine truth which God has given to the world, is the production of a new manhood—manhood that exhibits an incarnation of all the teachings of Jesus. And yet how few exhibit this manhood in their daily lives! It seems to exist rather as an ideal of the fancy, upon which men often gaze in their dreams, but seldom reveal in their natures. But if the gospel does not furnish us with new natures, casting out the "carnal mind," and implanting the "spiritual," it has done very little for us. We have a great many "epistles" written in posthumous works; we have a great many Christs in printers' ink, but how few in personal lives! Some men seem to think that religion is a kind of abstract, intangible something whose real nature and power can only be appreciated in metaphysical thought. We go to one theological writer, and ask: "What is religion?" His reply is: "It is the grand resultant of the combined moral forces of society acting upon a germ implanted in the human soul when man is regenerated." Another says: "It is the evolution of man under the inspiration of God." A third theologian tells us: "It is the development of man's internal resources." And still another, with an air of self-confidence and satisfaction, says: "It is an efflorescence of the dynamic forces into a state of ethereal and transcendental lucubration." And thus, one after another, gives to the world his "epistles;" but they are not *living epistles*; they do not live because they have no real divine life in them. Christianity can never be interpreted in the letter, nor in the philosophy. It can find its only interpretation in a living form. When Christianity is vocal in our words, and burning in our hearts, and shining in our actions, then we can appreciate what the apostle means when he says Christians are "living epistles." A great many consider the secret power of the gospel as lying in its antiquity. Because it has resisted controversies which have swept other systems away, and triumphed over opposition that has buried others, they imagine it possesses a divine power. Others say that the real force and beauty of the gospel lies in its divinity. But all these ideas appear to us erroneous. While it is true that the principles of God's Word have withstood the combined opposition of infidelity for ages, and while it is equally true that these principles are divine in their origin, yet its power is not seen in these, but in the *lives* of men. It is seen in that which these things were intended to produce. It is the power of the gospel, as seen in unfolding and developing character, that reveals the secret of its wonderful success. What the church needs at the present day is not epistles, showing the relation of science to theology, and of geology to revelation, but it is "epistles" in the form of living Christians—giving to the world a reproduction of those feelings and dispositions that clothed the

Son of God with such living power when he spoke to the multitudes. If the church were full of such living epistles what a millennium would dawn upon the world! Suppose that in the family there was no rivalry except in the fullest exhibition of brotherly love; and in business, there was no other disposition than that of good-will; and in government, there was no ambition except in the universal protection of life, and property, and liberty; and in the church, there were no more discords and bitter controversies, but all harmony and unity of thought and feeling—then, and then only, would we feel the real power of Christianity, and carry out the great idea of the apostle, when he tells us to be living epistles read of all men.

DURING a revival in a Methodist church not a hundred miles from Galveston, among other conversions, was a nice, modest young lady of Catholic parents. Immediately after her conversion, as was natural, she desired to become a member of the church. Her mother was "every inch" a Catholic, and would not consent by any means to her daughter's uniting herself with a church so heretic as the Methodist. The young lady yielded to her mother's wishes, in so far as uniting with the Methodists was concerned, but would not promise to join any other organization. Weeks passed on, and the new nature and new joy which God's holy spirit had given to this young disciple was manifest in everything she said and did. The mother finally consented to attend divine services once at the Methodist church where her daughter was born again. The preaching and the spiritual feeling was so different from what she had anticipated that she came again. She began to feel impressed that there was a want in her soul—a want of sin forgiven. She prayed to the God at whose altar her daughter had found such a sweet and abiding peace. God heard her prayer, and a few Sabbaths ago the pastor had the pleasure of receiving both mother and daughter into the fold of the Methodist Church. May God convert other daughters and send them among this superstitious class, and by their gentle influence bring them to a saving knowledge of the "Lamb of God that taketh away the sins of the world."

THE success of missions in India is a source of encouragement to the Christian world. In 1861 there were 319 mission stations and 97 native teachers. The reports for the year 1873 show 423 stations and 226 native preachers. There has been an addition of only eight foreign missionaries during that period. This fact is significant. When the native supply of teachers measures so rapidly up to the increasing demand, the work is permanent and rapid. The most successful preachers are always raised up from among the people where the mission is planted. Before the present generation closes its work India will be the center of missionary movements, supplying the millions of Asia with workmen converted and trained under its skies.

WE commence in this issue a series of articles from the able pen of Rev. Wm. Price.

FOLLOWING AND ABIDING.

EVERY Christian who has carefully read and pondered the utterances of truth from the Son of God, as they are recorded in the four gospels, can not fail to have noticed a perceptible difference in the character and style when he began and when he was about to close his ministerial career. It seems to be a gradual unfolding of spiritual experience from the lowest to the highest. At first he speaks about repentance, regeneration, and a spiritual kingdom; but towards the close of his ministry every word he speaks seems to be charged with a depth of spiritual experience beyond expression. His soul at times seems to be so absorbed with heavenly truth, and his words possess such a pathos and power of feeling that they thrill, like electric flashes, along the chords of the soul. If any one will read the 14th, 15th and 16th chapters of John he will catch scintillations of spiritual glory seldom dreamed of in our unstable experiences. Jesus recognized this great truth himself, and hence we hear him say to his disciples at the outset of his ministry: "Follow me;" but towards its close he uses a different word; he then says: "Abide in me." Ah, how many follow Christ! how few abide in him! Many of us "follow" along the road where he has traveled, but it is at a long, long distance. We are so far behind that the prints of his feet can hardly be seen, and the sound of his voice scarcely be heard. But there are some who always "abide" in Christ; their souls recline upon his bosom like the beloved disciple; they penetrate deeper and deeper into the unfathomed depths of his divine heart; they climb higher and higher towards his infinite bosom, until they clasp their arms around his neck, touch their lips to his, and "abide" forever in his warm and welcome embrace.

IT is said that the following list of "miracles obtained" is posted on the church of Notre Dame de Lumieres, Marseilles: Miracles obtained by the intercession of our Lady of Lumieres—dead raised, 19; blind made to see, 187; deaf and dumb relieved, 125; lame restored, 136; paralytics vitalized, 153; fevers cured, 135; sprains healed, 187; miscellaneous miracles, 210. Total, 1152. It is also stated that the visitors to this shrine are not confined to the ignorant, but that devout Catholics of every rank are among the pilgrims. English journals speak of the fact that among the devotees are English Catholics, both male and female.

THE English Wesleyan Missionary Society has organized fourteen congregations in various parts of Italy. The most important ones are those organized at Rome and Naples. The majority of the attendants are young men. But few women are present. The preachers are Italians, some of them having held important positions in the priesthood. Schools have been organized in connection with the leading congregations, and are exciting an excellent influence. The heaven is steadily working, and ere long evangelical Christianity will be in contact with the entire nation.

INDIFFERENCE.

WHILE many misfortunes and evils in all phases of life may be traced directly to indifference, yet we only propose to speak of it so far as concerns man's spiritual well-being; and we believe we speak the common experience of many who are trying to pursue the journey heavenward, and of countless thousands who have already crossed the river, and are at rest 'neath the shade of the trees, when we say that those who are not only professed but real Christians begin to grow indifferent as to their religious duties just in the same proportion as portending clouds begin to gather in the sky of their happiness. We know a brother who, a few days ago, having just gotten through some trouble remarked that, "So long as I attend to my church duties, I do well and everything is peaceable and prosperous with me; but so soon as I neglect them and grow cold and indifferent, difficulties arise; I am beset with troubles, and my path is full of stumbling blocks." We cannot serve God and Mammon; we must and will love one and hate the other. While religion debar man from none of the proper enjoyments of life, yet its demands and obligations are now, and will ever be, primary and imperative. It is secondary to no other considerations, because it concerns man's immortal soul, and is the only way by which he can be rescued from his fallen state, and be prepared for mansions in the skies. But often, when the ordinary duties of life are pressing, and too often, when clouds of sorrow hang heavily over us—when hopes and joys are few, and disappointments and woes are many, we forget the blessed and hallowed invitation to those who are "weary and heavy laden," and seek not the rest that is always to be found when the burden is cast upon the Lord. Indifference to religion, and to the eternal destiny of our souls may be properly termed the winter of man's spiritual existence; it is a coldness of the heart that is as blighting to heavenly thoughts and the influences of Christianity as the snowy winding sheet to the buds of spring-time. Indifference has also a growing tendency; it cannot, and will not, remain at the same state; increase or decrease it must. If, for instance, those who are accustomed to reading the Bible night and morning, of each day, and as they lie down to sleep and arise to go forth in the morning committing themselves in humble prayer to the guidance of Him whose judgment is unerring, and whose justice is mercy, neglect for one time this solemn and sacred duty, the inclination will be strong to do so again; and so, day by day, increase until neglect becomes confirmed indifference, and indifference a wide gate into the broad field of unbelief, and the fertile soil of ruin and unending woe. Religion, as a tender plant, needs constant care and culture; it must be nursed in humility, and protected by prayer; it must be clothed in charity, and fed by faith. Let one nerve relax, and it becomes a foothold for indifference, and too often proves as tares sown among good seed, which spring up in sin and evil, and destroy the blessings of many years of

faithfulness and prayer. But, on the contrary, be diligent, be instant, be constant in prayer, and all doubting fear will become happy belief, and cold indifference a flame of love that will grow more intense in heat until every trace of sin will be melted from the heart, and a feeling of love that will be as gladsome as the return of bright and flowery-laden spring, after cold and dreary winter, when leafless stems burst forth into beautiful buds, and barren earth rejoices in the hues of many flowers, will move us to good deeds, and grow brighter as the shadows of life fall graveward and we draw nearer to the heavenly city! Then keep bright the flame of love that will warm the coldest heart, and will prove a constant light to brighten the pathway through life; and, though it passes through the valley of the shadow of death, it will at last lead to green pastures and beside still waters—yea, the river of life, where, with the ransomed in heaven, we will rejoice with palms of victory in our hands, and upon our brows the crowns of eternal life!

MR. BRIGHT, the English orator and statesman, has expressed the opinion that preachers should itinerate, and thus be able to husband their resources. He says "it must be a terrible thing to have to read or speak a sermon every week on the same topic to the same people." The fact that so many succeed so long in holding their influence over their congregations, gives evidence of the exceeding richness of the topic which they are called upon to discuss. No other topic—politics, science or mere moral philosophy—could furnish matter which for years would enable the same speaker, addressing the same congregation, to hold his command over the attention of his people. While this is true, the observation of thoughtful men confirm the profound sagacity of John Wesley in organizing the itinerant system, which has succeeded so wonderfully, as seen in the history of Methodism. Those who claim that this feature of our economy belongs to the past age, overlook facts which many besides John Bright have not failed to observe. As other denominations develop the evangelical principle, and assume a more aggressive attitude in the field of Christian effort, they adopt the same plan which some would have us lay aside.

ONE of the missionaries laboring under the direction of the United Presbyterian Mission Board in China, in order to perfect his knowledge of the language, took up the work of a colporteur, and traveled extensively among their towns. He reports a cordial welcome. In one city alone he sold over 3000 copies of the gospel. At the same time he was gaining a knowledge of their language, and also of the character of the people with whom he was laboring. It would be well if we would all put ourselves in a similar vital sympathy and communication with our people. The pastor who visits the people at their homes, talks and prays with them around the family circle, will speak to them on Sunday in a language which all can comprehend.

RETICENCE OF CHRIST.

IN considering the character of Jesus Christ as a great teacher, he is without precedent or parallel in the whole history of the human mind. In the days of his flesh, as he iterated from place to place proclaiming the great principles of his spiritual kingdom, his words fell with such a thrilling power upon the hearts of his hearers that the almost universal verdict was: "Never man spake like this man." And though centuries have passed away since he first threw the light of his revelations upon the moral world, and many great teachers have arisen and uttered great truths, still the exclamation of the officers deputized to wait upon him is uncontradicted. But in the universal administration of the positive teachings of Jesus we are apt to forget his great wisdom as shown in his reticence upon many subjects. Our Savior seems to have been perfectly silent upon the subject of the mode of baptism. Many minds of commanding talents and deep penetration have expended all their labor upon this lighter matter of the law; years of untiring devotion have been given to the discussion of Greek prepositions, the depth and location of the river Jordan, and the "much water" to be found at Enon. And after all their investigations, they have left the subject where they found it—undecided. What a severe rebuke should be to those who are so fond of controversy! He spoke of baptism, it is true. Incidentally he spoke of water-baptism, but the great idea of baptism in his teachings is that of the Holy Ghost. Paul caught the idea of Jesus when he says, "I was sent, not to baptize, but to preach the gospel."

Our Savior was also silent upon the origin of evil. Men have launched out upon this great sea of theological inquiry without guide or compass, and, perhaps, the general result of all their investigations has been more to mystify the subject than convince the understanding. Speculation upon this principle has wrecked about as many souls as it has saved. Jesus never attempted to solve the problem. He acknowledged sin in the world as a great and lamentable fact, and pointed out the means of escape, but was silent as to its origin. If all theologians would show more of Christ's disposition on such subjects, the wheels of our beloved would move forward with a greatly accelerated motion.

Many other subjects that have engaged the speculation of men received little or no attention on the part of our Savior. His great object was the salvation of lost, immortal spirits. Turning a deaf ear to all appeals to a vain and useless speculation, he proclaims the simple though sublime doctrines of the gospel in an intelligible, comprehensible manner. Why is it, then, that men will write so many books never to be read, and spend so much labor in trying to solve problems that were not intended to have a solution here, while the great soul of our fallen humanity is crying in vain for the Bread of Life? Let the reticence of Christ upon those subjects that have been the occasion of so much vain and bitter controversy teach us to give more attention to "those things which are revealed," and leave "secret things" where they belong—"to the Lord our God."

THE crusade of the women of Wilmington, Ohio, against the drinking saloons is exciting considerable comment from the press. A band of women—the mothers, wives and daughters of the leading citizens—have visited each saloon, and by their expostulations, singing and prayers have rendered the position of the vendors so uncomfortable that nearly all have abandoned the business. Many pronounce this proceeding unwomanly and fanatical. In answer, the women say that their sons are being led to ruin by the dramshops, their husbands are in peril from the same cause, and the evil is of so desperate a nature that only extreme measures can remove it. We may not commend such measures in our land, but it is high time that the wives, mothers and sisters of our State are awake to the presence of an evil which is sending its victims to perdition by the thousand.

A WORD TO OUR BRETHREN.

AT the last May meeting the Board made large appropriations to our missionary fields. Since that time the unexpected "panic" has come upon the country, which, in places, has curtailed the collections. Fears are entertained that some of the drafts may not be met in due time. I therefore suggest:

1. That every presiding elder have a conference with his preachers, and proceed at an early day to lift their missionary collections. Ask for liberal contributions, and see if every member of the church will not give something to this noble cause.

2. I suggest that missionary sermons be preached in every congregation in the church.

3. These large collections made early will enable the Conference Treasurers to pay the missionaries on the home work in due time, and remit to the General Treasurer the 40 per cent., that he may meet the drafts drawn in favor of our foreign work.

Come, brethren, let every man go to work.

The Missionary Secretary would like to visit every accessible point at as early a day as possible.

J. B. MCFERRIN, Sec.

THE work of the Christian press in India is growing in importance. During 1872 the eight principal societies issued about 850,000 copies of vernacular books, tracts, and handbills. Several missionary newspapers are published in native languages. Over 150,000 vernacular copies of Bibles, Testaments, and Scripture portions were issued. Colportage is becoming an active arm of the missions, and where in former times Bibles and other books were only given away they are now being largely sold, and therefore more highly valued by those who possess them.

THE Wesleyan Missionary Society employs 1125 missionaries and assistant missionaries, 4783 catechists and schoolmasters, has 170,360 church members, 500,000 persons attending the ministry, and 270,000 in the schools. It has 847 principal stations or circuits, and 6647 chapels and other preaching places.

SIXTY years ago the islands of Polynesia were under the universal sway of paganism; now 400,000 of these islanders, many of whom were once cannibals, have embraced Christianity.

The Sunday-School.

NEXT to want of faith in the possibility of converting children is the distrust that is felt for them if their profession is not immediately followed by a soberness of ways, which, in the minds of many, is necessary proof that they are thinking of spiritual things. A child does not outgrow its childhood simply because he becomes a converted child. Instead of making him unchildishly grave, his adoption of Christ should make him more thoughtful and tender, perhaps, but also more cheerful, jubilant, and buoyant. This is the effect it should have on adults, and so on him as well. In this way of thinking we have an ally in *Christian at Work*, which says: "The boy who because he has become a Christian is disgusted with ball-playing; the little girl who because she has given her heart to God has lost her interest in her waxen doll, are morbid and unhealthy. You ought not to set the life of a vivacious child to the tune of Old Hundred." If a child is morbidly and unhealthily conscientious and solemn, it would be better to treat him for indigestion than begin to hope for his conversion.—S. S. Teacher.

THE First Reformed Presbyterian Church of Philadelphia recently celebrated its forty-fourth anniversary. On that occasion the superintendent presented a report in which he stated, that since the foundation of the school, fifty scholars had become ministers and missionaries. That is a record worthy of emulation. How many, dear teacher, have you been instrumental in directing into this work? How many have gone forth from your school into the ministry of reconciliation? Surely not as many as ought to have gone. If the history of your school fails to record at least one scholar consecrated to the work of the ministry, then may you with reason fear that you have not been measuring up to your opportunities, that you have not been praying the Lord of the harvest that he will send forth laborers into his harvest. Our schools, colleges and seminaries would be crowded to-day if Sunday-school teachers realized the power and efficacy of prayer, and the influence of pious instruction in shaping the lives of their scholars.

DANIEL WEBSTER ON SABBATH-SCHOOLS.—At a public meeting, held in the interest of Sabbath-schools, at Washington in 1831, this great orator and statesman said:

Most great conceptions are simple. The present age has struck out two or three ideas on the important subject of education, and the diffusion of religious knowledge, partaking, in a very high degree, of this character. They are simple, but their application is extensive, direct and efficacious.

The object of Sabbath-schools is of large and liberal character. It is to diffuse the elements of knowledge and to teach the great truths of revelation. It is to improve to the highest of all purposes the leisure of the Sabbath; to render its rest sacred by thoughts turned toward the Deity, and aspiring to a knowledge of his word and will.

There are other plans of benevolence, about which men may differ. But it seems to me there can be no danger of error here. If we are sure of anything, we are sure of this: that the knowledge of their Creator, their duty and their destiny, is good for men; and that whatever, therefore, draws the attention of the young to the consideration of these objects, and enables them to feel their importance, must be advantageous to human happiness in the highest degree, and in all worlds. I am most happy to concur in this object, and to be present at this meeting to give it my aid and encouragement.

Shall We Teach Doctrines?

JUST now there is a loud outcry against "doctrinal preaching." There would be a still more vigorous protest against the doctrinal teaching in the Sabbath-school if anybody proposed it. If this talk were to be taken literally, it would show about as much sense as a demand that ship masters should never be taught the principles of navigation; that farmers should only be anxious to learn what their grandfathers did; that physicians should practice by a "Dispensatory;" and parents govern their children according to "The Mother's Own Book." Practical teaching which has not its origin in a clear, strong, cleanly cut system of doctrine, is the merest bosh. It is as likely to be wrong as right, and in any event will be a bad mixture of truth and falsehood. It is alarming to think what an amount of crude and false instruction is communicated to our Sabbath-school children every week; or, it would be, did we not know that both teacher and scholar often know better, and that their words are much more astray than their thoughts.

It is while the mind of the teacher is making an effort to comprehend a doctrine and to distinguish it from error, that he is abstract and abstruse, and hard to be understood. But when he has "thought himself clear," and made himself thoroughly familiar with all the distinctions involved, then his language becomes simpler, illustrations come to him in troops from all the realms of nature and of thought, the concrete is put for the abstract; the language of emotion, full of glow and eloquence, is substituted for the "aforesaid" and "whereas" of legal and logical terminology; and beauty and attractiveness invest the whole revelation of God to man.

What we want is not less doctrine, but more, a great deal more, and a great deal better.—S. S. Times.

THE importance of the superintendent's office grows in the estimation of experienced Sunday-school workers as the question is considered. Who is chiefly responsible for the wise management and efficiency of a Sunday-school? The superintendent can give shape and character to his school so far as any human agency can compass this work. If he is fitted for his place, the school is likely to succeed. If he fails to fill the place, the school suffers. An Irish writer on "A model Sabbath-school" says on this point:

"I know a church in connection with which a few years ago there was a most flourishing Sunday-school. The superintendent migrated. He was succeeded by another. The school from that hour has gradually declined, until there are only about twenty children, most of whom are fit only for the infant class. What was the cause of this serious declension? I hesitate not to answer: The inefficiency of the superintendent. The churches generally, I fear, have attached too little importance to this office. I have known cases in which the superintendency has been sent out, hat in hand, begging some one to accept the dignity; and (I am almost ashamed to say) it has sometimes been conferred as an empty honor on a gentleman of good position."

An English superintendent, who for twelve years has had charge of the largest Sabbath-school in London, says that in all his experience he never yet met a teacher whom he could not convince on any point, and speedily win over to his will. The fact is, that things known to be wrong, or not best, are oftener allowed to go as they are because of the trouble it will take to mend them rather than because of any impossibility in the case.—*Christian Union*.

Missionary Stories.

A MISSIONARY in his journeying, came upon a man sitting by the roadside near a village, and, in the same spirit which prompted the Savior to seek out the woman of Samaria, entered into conversation with him.

"What is your business?" the missionary kindly inquired.

"Going forward and coming backward" he promptly answered.

"I do not understand you," replied the missionary.

"I carry the mail to a certain point," naming the place, "and bring the mail from that place to the point from which I started. And now what is your business?"

"I trust that it is going forward," pleasantly answered the missionary.

"Where are you going, to Surrat?"

"No, beyond."

A still more distant region was named, with the inquiry, "Are you going there?"

"No, beyond."

The questioner was startled, hesitated a moment, named a still more distant point, and asked: "Are you going there?"

"No; beyond," was again answered.

"Then you must be going out of the world," answered the perplexed questioner.

"Exactly so; and so are you, my friend. To us both death will soon come, and after death the judgment. As we die, so the day of judgment will find us. Are you prepared for that day?"

Passing one day through an Indian city, a missionary saw, in his shop, a jeweler busy in the manufacture of ornaments. As he toiled so industriously, he questioned him thus:

"What is better than gold?"

The man smiled a curious, incredulous smile as he answered, "Nothing. What can be better than gold? Do you mean diamonds?"

"No; a wise Eastern king once said that 'Wisdom is better than gold.'"

"I can understand how this may be true in one sense, for if a man has knowledge he will have gold also. But what kind of knowledge do you mean? There are many kinds. What is the best kind?"

A crowd had gathered about the little shop, all curious to know what secret was in the possession of the missionary, and to the eager, inquiring group he preached Jesus, and told them of that best knowledge, without which all other wisdom can avail nothing.

JUST as teachers are beginning to prove themselves valuable to a school, it often happens that they leave for some reason which may seem important enough to themselves, but possibly not to others. An English friend of the Sunday-school is inclined to call such teachers "veritable deserters." When they reach the age of thirty or so, the period of life when the faculties are sharpest, when previous training begins to tell, when they have become fixed in their purposes—well, some of them marry and can not come, and others stop coming for some other reason. It is very unfortunate that this should be so even in a few instances, for good Sabbath-school teachers are already sufficiently scarce.

AWAY with your blue goggles, says the *Working Church*, when you are looking at the Sunday-school. Think less of human imperfection, and more of Christ. See an army of men and women trying to save the children. Glory in that. Forget the dust in the sunbeam, and rejoice that the universe is full of light. Every word true and well said.

GOOD MEN are guided by reverence, not by fear, and they avoid not that which is afflictive, but that which is dishonest.

What Must I Do to Be—Lost?

"What must I do to be lost?" "Neglect so great salvation." It is not necessary to do anything. We are lost already. Jesus offers to save us; but if we reject his offers, we remain as we were. "How shall we escape if we neglect so great salvation?" Escape is impossible if we neglect the only means of safety. If a deadly serpent bites you, and you refuse the only remedy, you die. If you are drowning and will not seize the life-buoy thrown to you, you sink. Neglect is ruin. Jesus alone can save the soul? Neither is there salvation in any other. O, sinner, your damnation is sure if you neglect Jesus. If he that despised Moses' law died without mercy, of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God? Dost thou think God will not execute his threatenings, that thou canst escape his piercing eye, or that the rocks will cover thee? Vain hopes! There is no escape but to come to Jesus, and simply neglect is certain perdition! "Because I called, but ye refused, * * * then shall they call, but I will not answer; they shall seek me, but shall not find me!" O, sinner, escape this awful threatening! Jesus now stands with open arms; he entreats you to be saved! Come with all your sins and sorrows—come just as you are—come at once! He will in no-wise cast you out. Come to Jesus!—*Newman Hall*.

SUNDAY-SCHOOLS AMONG SCANDINAVIANS.—Mr. W. Gundersen, missionary of the American Sunday-school Union to his countrymen in Minnesota, reports that their interest in the Sunday-school work is rapidly increasing.

A Swede minister who had been violently opposed recently traveled thirty-two miles to a Scandinavian Sunday-school meeting in a Norwegian Lutheran church, and has invited the missionary to come into his parish and "make a Union Sunday-school." The missionary writes of a small Swede Sunday-school in which are hard-working teachers, some of whom walk four miles every Sunday to teach in another Scandinavian school; and one of them teaches in three schools every Sunday.

In a Sunday-school which he organized last spring he gave a temperance tract to a little girl; and the week after, her father walked twelve miles to find the missionary, and declared that *the tract was the truth*, and that he was ready to give up his saloon. So Sunday-schools promote temperance, Sabbath observance, and every other good cause.

EVERY teacher in the Sabbath-school who is really painstaking and earnest will testify that he gets more than he gives. He is constantly accumulating Biblical knowledge, his intellectual faculties are sharpened and quickened, he finds himself more and more able to manage himself and others, and, above all, his own spiritual life is so stimulated and invigorated that it is a wonder that he ever drops out of the service. Indeed, we have good reason to believe that few ever do who have once felt the stimulus that there is in really teaching a class. But, then, few feel that. The multitude struggle along where a lazy, insufficient preparation renders their footing miry, uncertain, and difficult, and they are the ones who soon tire out and fall by the way. There is no inspiration in floundering through a swamp.—S. S. Teacher.

That superintendent who chose a young lady to be the teacher of a large infant class, because "she looked as though she could smile," understands human nature. We doubt not he has a cheerful, working school.

Boys and Girls.

Making a Beginning.

Let us not be satisfied with talking about being good, or even trying it in a general sort of way. Let us look thoroughly over and through these characters of ours, and see what are the worst faults of them, and then turn our trying in that direction. I have known a girl who had, from unfortunate circumstance, been almost constantly found fault with, and never really helped to do better. She had to make her fight, when she finally began it, all alone.

"O, dear!" she said, in despair, "I don't know where to begin; it seems to me every thing is wrong, from the time I get up in the morning until I go to bed at night, and the getting up is as bad as the rest, for I hate it so. I'm always late."

"Very well," said a wiser friend, "then I would begin right there, and correct that one fault; you'll be surprised to see how many weeds grow from one seed."

The girl tried it, for she was really in earnest; and to make sure of waking in season, she put away an interesting book and went to bed in season. Not being cross and sleepy, she found time to pray in good earnest, and I think that helped her to awake, sunny and refreshed, in the morning. It was a little hard to obey the rising bell directly, and to go straight through her toilet without delay; but she did it, and had time for morning prayer, and the little golden text to carry in her heart all day.

"Most everything went right," she said to her friend at night; "it seemed as if just getting up in the morning gave me time to get hold of the right end of everything."

And I could tell you of a boy, an honest little Christian, who came to the conclusion, all by himself, that he made other people more trouble by leaving doors open than in any other way; so he set himself at work to overcome that fault. And lo! the little fellow discovered that the thoughtlessness which occasioned his fault came of selfishness. Let us make a beginning somewhere.—*Little Corporal.*

EARLY INFLUENCES.—There can be no greater blessing than to be born in the light and air of a cheerful, loving home. It not only ensures a happy childhood—if there be health and a good constitution, but it always makes sure a virtuous and happy manhood, and a fresh young heart in old age. We think it every parent's duty to try to make their children's childhood full of love and of childhood's proper joyousness; and we never see children destitute of them through the poverty, faulty temper, or wrong notions of their parents, without a heartache. Not that all the appliances which wealth can buy are necessary to the free and happy unfolding of childhood in body, mind or heart—quite otherwise, God be thanked; but children must at least have love inside the house, and fresh air and good play, and some good companionship out side—otherwise young life runs the great danger in the world of withering or growing stunted or sour and wrong, or at least prematurely old, and turned inward on itself.

ONE of the saddest thoughts that weighs upon the heart of a sincere Christian is that of opportunities for doing good which have been wasted. Their shadows return upon the mind like a nightmare. The blanks in life contain more guilt, perhaps, than the blots. The devoted Archbishop Usher, after fifty-five years of earnest labor in the ministry, uttered the following prayer on his death-bed: "O Lord in special, pardon me my sins of omission!"

A Story for Boys.

It is related of a Persian mother, that on giving her son forty pieces of silver for his portion, she made him swear never to tell a lie, and said:

"Go, my son—I consign thee to God, and we shall not meet again till the day of judgment."

The youth went away, and the party he traveled with were assailed by robbers. One fellow asked the boy what he had, and he answered:

"Forty dinars are sewed up in my garments."

The robbers laughed, thinking that the boy jested. Another asked the same question, and received the same answer. At last the chief called him, and asked what he had.

The boy replied: "I have told two of your people that I had forty dinars sewed up in my garments."

The chief ordered the garments to be ripped open, and the money was found.

"And how came you to tell this?"

"Because," replied the boy, "I would not be false to my mother, to whom I had promised never to tell a lie."

"Child," said the robber, "art thou so mindful of thy duty to thy mother at thy years, and am I insensible at my age of the duty I owe to my God? Give me thy hand, that I may swear repentance on it."

He did so, and his followers were struck with the scene.

"You have been our leader in guilt," said they to the chief, "be the same in the path of virtue," and taking the boy's hand they took the oath of repentance on it.

Bessie Barton's Test.

"I wish I knew just what to do about it," were the words that again and again fell from Dr. Barton's lips; for the matter to be decided was a weighty one.

Each time they were uttered the soft eyes of a young girl, who sat sewing near by, were lifted wistfully towards the gentleman, till at last he noticed their earnest expression, and asked, "What is it, Puss? What do you think about it?"

"I should go by papa's rule," she replied, the crimson creeping into her fair cheek.

"And what may papa's rule be, little Bessie?" asked her uncle.

"Never to do anything, or to say anything, or to go anywhere, where we can not ask God's blessing to rest upon us. He says it saves a world of trouble, and is always a sure test."

Dr. Barton was a worldly man, who sometime scoffed at the simple confidence of pious souls; but no such feeling tempted him now, and silently kissing the fair forehead of his niece, he left the room.

Uttered in weakness as it was, Bessie's lesson of trust proved the "word fitly spoken;" and not many months passed before he too claimed this test as his rule in life's duties and trials.

When our journey through life seems a tangled pathway, have we as sure a rule to guide our weak steps? Not all the wisdom of philosophy can yield so perfect a test. Do nothing but what you can ask God's blessing to rest upon. What a safe guard against the wiles of the tempter, be the lure ever so seductive! What a beacon in the darkest hour of night! To feel that God will bless our efforts, is a stronger staff to uphold our trembling steps than the most powerful of earthly helpers.

"Nothing but what God will bless." Write it on your heart; have it graven as a breast-plate; yea, I will help thee; I will uphold thee with the right hand of my righteousness. So he hath promised, and never fails to fulfill.—*Christian Treasure.*

The Old Clock.

Little Charley was one Sabbath left at home by his father and mother. They told him not to touch the old tall clock in the parlor, but to read his library book, and remember it was Sunday. When he had read his book through, it was so still that he could hear the old clock in the other room—"Tick, tick, tick." He thought some one must be talking in there, and he peeped in through the door. Then it seemed as if the talking came from inside the clock—"tick, tick, tick." He started to see about it, and then he remembered that mother told him not to touch the clock. But he said, "I'll just peep in, and ma never will know it." He opened the door and touched the swinging pendulum with his hand. It suddenly stopped, and he was frightened. No more "tick, tick." When mother came she asked him if he had touched the clock, and he said, "No." He felt very sad indeed when he went to bed, and was afraid to go to sleep. His father had fixed the clock, and very soon he heard it, not saying "tick, tick, tick," but this was what he thought he heard—"Lie-lie, lie-lie, lie-lie." He put a pillow over his head to keep out the sound. Soon he heard it a little lower—"Lie-lie, lie-lie." He put the other pillow over his head. But soon he heard again, "Lie-lie, lie-lie." Then he said to himself, "I have done wrong. I disobeyed mother, and I lied." After a little he went down and knelt at mother's knee, and asked her to forgive him, and to pray that God would forgive him. When he got up from his knees he was happy, and went up to his little bed singing with joy. He lay down, and very soon he heard the old clock again, and this was what it said: "Truth-truth, truth-truth." It seemed almost to sing until he went to sleep. So, dear little folks, if you do wrong it will make you very sad; but if you act right it will make you exceedingly happy. It is always better to do right than to do wrong. If we do wrong, our sins will be sure to find us out.

An obedient child is apt to make an obedient subject of the government.

He who lets himself down from his dignity is sure to be soiled.

Church Notices.

Belton District.
SECOND ROUND.
Cameron and Port Sullivan, at Maysfield, 1st Sunday in March.
Belton sta., 2d Sunday in March.
Liberty Hill cir., at Liberty Hill, 3d Sunday in March.
Burnet mts., at Burnet, 4th Sunday in March.
Lampasas mts., at Lampasas, 5th Sunday in March.
Sugar Loaf cir., at Palo Alto, 1st Sunday in April.
Gatesville cir., at Corjell Creek, 2d Sunday in April.
Salado and Davilla, at Davilla, 3d Sunday in April.
Georgetown cir., at Barry's Creek, 4th Sunday in April.
San Gabriel cir., at —, 1st Sunday in May.
Gatesville sta., 2d Sunday in May.
W. R. B. STOCKTON, P. E.

Galveston District.
FIRST ROUND.
Spring Creek cir., March 1.
Washington street, Houston, March 7, 8.
Velasco, March 14, 15.
Matagorda, March 21, 22.
Columbia, March 28, 29.
Richmond and Eagle Lake, April 4, 5.
The district stewards will meet at Washington Street church, Houston, March 7-8.
I. G. JOHN, P. E.

Jefferson District.
SECOND ROUND.
Mt. Pleasant, at Mt. Vernon, 1st Sunday in March.
Jefferson sta., at Jefferson, 2d Sunday in March.
Linden, at Pearl Hill, 3d Sunday in March.
Winnsboro, at Shady Grove, 4th Sunday in March.
Coffeeville, 1st Sunday in April.
Pittsburg, at Maple Spring, 2d Sunday in April.
Glimmer, at Longview, 3d Sunday in April.
JNO. H. McLEAN, P. E.

San Antonio District.
FIRST ROUND.
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.

Crockett District.
FIRST ROUND.
Homer, Bradley Prairie, 1st Sunday in March.
D. P. CULLEN, P. E.

San Marcos District.
FIRST ROUND.
San Marcos station, 1st Sunday in March.
W. J. JOYCE.

San Antonio District.
FIRST ROUND.
Rock Port, March 14, 15.
Corpus Christi, March 21, 22.
Nueces River circuit, March 28, 29.
Beeville, April 4, 5.
JOHN S. GILLETT, P. E.

Chappell Hill District.
FIRST ROUND.
Independence, at Washington, February 28, March 1.
H. S. THRALL, P. E.

Huntsville District.
FIRST ROUND.
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.
Bonham cir., at Mt. Pleasant, 1st Sunday in March.
L. B. ELLIS, P. E.

Victoria District.
FIRST ROUND.
Clinton, at Middletown, March 7.
Yorktown, March 14.
Leesburg, at Leesburg, March 21.
JAS. G. WALKER, P. E.
Postoffice—Bellmont.

Stephensville District.
FIRST ROUND.
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.
Waxahachie cir., at Bethel, Feb. 28, March 1.
Blooming Grove and Chambers Creek mts., March 7, 8.
A. DAVIS, P. E.

Waco District.
FIRST ROUND.
Jonesboro mts., at —, Feb. 28, March 1.
Bosqueville, at —, March 7, 8.
District steward, please meet at Waco, February 14, 1874.
W. G. VEAL, P. E.
My address is care Alford, Miller & Veal, Galveston, Texas.

Beaumont District.
FIRST ROUND.
Village Creek, 1st Sunday in March.
Liberty and Wallisville, at Liberty, 2d Sunday in March.
F. M. STOVALL, P. E.

Beaumont District.
FIRST ROUND.
Village Creek, 1st Sunday in March.
Liberty and Wallisville, at Liberty, 2d Sunday in March.
F. M. STOVALL, P. E.

Austin District.
FIRST ROUND.
Bastrop cir., at Oak Hill, Feb. 28, March 1.
Austin sta., and mts., 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.

Springfield District.
FIRST ROUND.
Butler cir., 1st Sunday in March, at Butler.
GEO. W. GRAVES, P. E.

Weatherford District.
FIRST ROUND.
Fort Worth sta., 1st Sabbath in March.
Alvarado cir., at Granview, 2d Sabbath in March.
Jackboro sta., 3d Sabbath in March.
Cartersville cir., at Veal sta., 4th Sabbath in March.
Mansfield cir., at Snider, 5th Sabbath in March.
The pastors will please have suitable services on Friday preceding their quarterly meetings in each charge.
T. W. BINES, P. E.

Marshall District.
SECOND ROUND.
Enoxville cir., at Pleasant Grove, 1st Sunday in March.
Marshall sta., 2d Sunday in March.
Scottsville and Jonesville, at Concord, 3d Sunday in March.
Elysian Fields, at Walnut Springs, 4th Sunday in March.
Starville cir., at Overton, 5th Sunday in March.
Henderson and Bellview, at Mt. Moriah, 2d Sunday in April.
Harrison cir., 3d Sunday in April.
The preachers will please have their collections in readiness to pay over at their respective quarterly meetings; to defray the expenses of their delegates to the ensuing General Conference.
DANIEL MORSE, P. E.

NEWS OF THE WEEK.

DOMESTIC.

TEXAS.

Judge Smith, Representative in the Legislature from Houston county, died at Austin, from congestive chill, on the 16th inst.

SAN ANTONIO, Feb. 17.—On the fifth instant, Lieut. Col. G. B. Buell, Eleventh Infantry, with a detachment of the Twelfth Cavalry (colored) and some Tonkawa Indian scouts, struck an Indian camp in the valley of the Double Mountain fork of the Brazos. Twelve Indians were killed, and their entire stock, over sixty head, captured. The soldiers suffered terribly from the excessive cold weather.

MARLIN, Feb. 17.—Up to date we have shipped from here 8156 bales of cotton. Business continues brisk. If the Falls County and Turnpike Bridge Company finish their bridge in time, we will ship 3000 more. The town is healthy. Weather clear. A norther is blowing. Extensive improvements going on.

SAN ANTONIO, Feb. 17.—On the first instant six citizens were robbed, by Indians, of all their horses, on Beaver Creek, near Fort Sill, Indian Territory. The following day a red shirt and an arrow were found at that place, and from the hieroglyphics on the shirt, it is certain that the Indians were Kiowas, from the reservation.

On the third instant, forty head of horses and mules were stolen by the Indians, from the stock ranches on the Rio Grande, about thirty miles above Fort Quitman, Texas.

Bryan was visited, on the night of the 16th inst., by a very destructive fire—one block being destroyed.

The streams in North Texas, including Red River, are very high, and still it rains. The condition of the roads will almost stop the farmers from getting to their markets for a time.

Texas is again called upon to mourn the loss of one of her most distinguished citizens—General Lewis T. Wigfall, whose death occurred about three o'clock in the afternoon of February 18, 1874.

General Wigfall was a native of South Carolina, born in Edgefield District in 1816, and was, consequently, in his fifty-eighth year at the time of his disease. He graduated at the South Carolina College in 1827 with distinguished honor, and at once took a high position in the profession of the law.

Hon. Thos. M. Joseph received 920 votes—all the ballots cast—in Galveston county, to fill the vacancy in the Senate occasioned by the death of the Hon. Mr. Franklin.

PALESTINE, Feb. 19.—At nine o'clock this morning four prisoners, namely: George Cotton, confined for house stealing; Blair, assault to murder; Reynolds, murder in Brown county three years ago, and Foster Freeman, for murder here, broke jail by cutting the hasp off the grate door, and walked away, all going in different directions.

The city is in great excitement, and hundreds have gone to capture the prisoners.

BRENHAM, Feb. 19.—Seth Shepherd, the Democratic candidate for Senator in the Sixteenth District, is elected by over three hundred majority.

WASHINGTON.

WASHINGTON, Feb. 16.—The subcommittee of the House Judiciary Committee has presented a long report in favor of the abolition of the test oath in all cases, and will this week present the same to the full committee. The temper of the House is in favor of such legislation. The bill will relieve pensioners and deputy postmasters from the exactions of the test oath, and totally banish the iron-clad oath prescribed.

The New York *Herald's* Washington dispatch says that the Democratic Senators have agreed upon a course of action which will enable them to support Carpenter's proposition for a new election. They intend to ask the Senate to recognize McEnery's government as the legal government of Louisiana, and if the Senate refuses to do so, they will then support Carpenter's motion for a new election.

WASHINGTON, Feb. 19.—The House Judiciary Committee reported favorably on Herndon's bill to authorize the payment to the State of Texas of the unexpended balance of funds appropriated in 1855 to pay the creditors of the Republic of Texas, provided the State will release the United States from liability on account of any claims which may remain unpaid. The sum originally appropriated was \$7,500,000, of which there is now a balance in the treasury of \$106,113. The bill was referred to the Committee of the Whole for discussion.

The votes in the Senate seem to indicate that while the inflationists have a majority in that body, they can not unite on any particular measure.

WASHINGTON, Feb. 20.—A brief Cabinet meeting on the Indian bill appropriates \$5,000,000, a reduction of \$1,500,000 on estimates.

Admiral Davis to-day succeeded Admiral Sands as Superintendent of the Naval Observatory.

NEW YORK.

NEW YORK, Feb. 16.—Ten women and two men organized here yesterday for a crusade against alcohol. They will devote this week to work and prayer for an increase of their number.

There is much feeling on Long Island against the whisky trade, and it is probably the movement will be inaugurated there.

A great concourse of citizens attended the funeral of R. Stuart Barns yesterday. He was Past Grand Master, and one of the highest and brightest Masons in the United States.

NEW YORK, Feb. 17.—The Stock Exchange was notified by letter to-day of a new issue of \$10,000,000 stock in Toledo, Wabash and Western and \$9,000,000 in Western Union Telegraph. The effect of this was a decline of one half to three and a fourth per cent., and great depression in the entire list. The letter was soon pronounced a forgery.

The forged letters caused great excitement in exchange, and immediately there was a general stampede to sell stocks, especially Western Union Telegraph and Wabash. In the great flood of sales which followed Western Union declined from 76½ to 73, and Wabash from 52½ to 49½.

NEW YORK, Feb. 18.—At noon to-day Delmonico, who will dispense James Gordon Bennett's thirty-five thousand dollars contribution to the poor will open four soup houses in different parts of the city.

NEW YORK, Feb. 19.—A report has been made of the autopsy on the bodies of the Siamese twins, now exposed upon a table at the upper end of the hall, in front of the audience. Plaster casts, which were taken from time to time during the progress of the autopsy, were at hand, and together with a number of diagrams photographic views and drawings, were used by the demonstrator, Dr. Pancoast, to illustrate the report. The bodies also were very frequently used by Dr. Pancoast for the purpose of explaining passages of the report. The intensest interest was displayed during the remarks of the demonstrator explanatory of certain physiological peculiarities in the respective bodies. Prominent among these was what Dr. Pancoast called the fatty cord, which extended from the mucous membrane of the stomach, to which it adhered, in the direction of, but not quite into, a bond of union. There were likewise pecu-

liarities of the billical and liver in each body, together with many abnormal growths rarely found in human anatomy.

NEW ORLEANS.

NEW ORLEANS, Feb. 18.—A mass meeting of the citizens opposed to the present usurpation of the Government of the State was held at Exposition Hall this evening, under the auspices of a committee of seventy. From 1000 to 1200 persons were present. Several addresses were delivered, and resolutions adopted.

The preamble recounts the election of 1872, the infamous Durell order, and the subsequent action of the United States authorities thereunder, and the action taken by the people endeavoring to obtain their rights; the tolerance of the people under wrong and oppression, and declares "that we rebel, with indignation and contempt, the entirely false usurpation; that we do not acquiesce in, nor contract with, the ignominious government which has been illegally and wickedly set up to rule over us. Therefore,

Resolved, That we shall continue our efforts to remove the intolerable burdens of reproach and shame which have been put upon us by the violation of the laws and Constitution, and the abuse of power, until the hope of success shall be wholly destroyed.

Resolved, That we claim now, at the hands of Congress, as we have in the past, the recognition of the Governor elected in November, 1872, of which Gov. McEnery is the head; or in default thereof, that the present Government be superseded by military or provisional rule, and a new election be held, under such favorable auspices as can best be accorded us.

MISCELLANEOUS.

CHEYENNE, Feb. 16.—The Cheyenne *Leader* has a dispatch from Fort Tetterman that the Cheyenne runner, who has just arrived there from Red Cloud Agency, says that Red Cloud's son was killed last Monday night by a party of Sioux, whom he had compelled to return stolen stock. He also reports that nearly all the Cheyennes and Sioux have left the agency, and that one hundred and fifty lodges are within fifty miles of Tetterman, and will come in or send to that post. Runners report plenty of buffalo in the Big Horn country, and think the Sioux will go there.

CHICAGO, Feb. 16.—Upon a neighbor going to the house of David Thompson, of this city, yesterday, to see Mrs. Thompson, who was recently confined, the doors were found to be fastened, and had to be forced open. Mrs. Thompson was found lying insensible, two of four children were dead, and the other two apparently in a dying condition. The cause of the illness and death was not ascertained, though it is supposed they were poisoned.

RIPLEY, O., Feb. 16.—The Crusaders are still moving on the works of the enemy. One more saloon surrendered, and only one now remains, which is a wholesale store. Some of the saloon keepers, who will be worsted, are preparing to emigrate.

PHILADELPHIA, Feb. 18.—Stokely's majority is nearly 11,000. The Democrats gained members of the Common Council in three wards.

READING, PA., Feb. 18.—The Democratic candidate for Auditor is elected by 250 majority. There is a Democratic majority of three in the Common Council, and a Republican majority of one in the Select Council.

ATLANTA, PA., Feb. 18.—The entire Democratic ticket is elected in this city. Giller, for Mayor, has over three thousand majority.

WORCESTER, MASS., Feb. 19.—Stephen and Abbie Kelly Foster, with Miss Sarah Wall and Miss Marietta Flag, refused to pay their tax because

ladies cannot vote. Their property is advertised for sale to-morrow. A convention to protest against the law is in session here to-day. The Smith sisters, of Glastonbury, were present this morning and made addresses.

PHILADELPHIA, Feb. 20.—Most of the employes in Kensington Cotton Mill are women, and it is said, after concentrated action had been decided on, they marched from mill to mill, and induced others to stop working. Two thousand quit.

FOREIGN.

GREAT BRITAIN.

LONDON, Feb. 16.—The London *Observer* says that the new Ministry will probably be composed as follows: Disraeli, First Lord Treasury; Cairns, Lord High Chancellor; Duke of Buckingham, President of the Council; Duke of Richmond and Northumberland, First Lord Admiralty; Ward Hunt, or Mr. Hubbard, Chancellor Exchequer; Gathorne Hardy, Home Secretary.

It is rumored that Gladstone will advise the Queen to elevate Chichester Fortesque to peerage.

LONDON, Feb. 17.—The ministry has resolved to resign. Gladstone goes to Windsor. The House of Commons now stands 343 Conservatives to 300 Liberals and Home Rulers. The journals generally approve of the determination of the Gladstone government to resign. The *Times* says only one member opposed the decision.

The New York *Herald's* London special says that Gladstone will advise the Queen to send for Disraeli.

LONDON, Feb. 17.—Gladstone was received to-day by the Queen. The resignation of himself and his colleagues was received. Disraeli has been summoned to Windsor.

LONDON, Feb. 18.—Disraeli arrived at Windsor Castle at noon to-day, and immediately proceeded to the castle. Large crowds gathered at all the stations and warmly cheer him as he passed by.

Parliament, exactly stated, stands: Conservatives 351, Liberals and Home Rulers 302.

Gladstone has nominated three colleagues for peerages.

LONDON, Feb. 19.—Disraeli has accepted the Premiership.

The London *Times* says the Earl of Derby is to receive the portfolio of Secretary of State for the Foreign Department, and the Marquis of Salisbury that of Secretary of State for India. It is probable Disraeli will complete his Cabinet by to-night.

It is said the Marquis of Westminster is to be made a Duke.

LONDON, Feb. 20.—The *Times* of to-day publishes the new Ministry as follows: Right Hon. Benjamin Disraeli, Lord of the Treasury; Baron Cairnes, Lord High Chancellor; Earl Derby, Secretary of State for Foreign Department; Duke of Richmond, Secretary of State for War Department; Marquis of Salisbury, Secretary of State for Indian Affairs; Earl Carnarvon, Secretary of State for Colonial Department; Right Hon. George Ward Hunt, Secretary of State for Home Department; Right Hon. Gathorne Hardy, First Lord of the Admiralty; Right Hon. Sir Stafford Northcote, Chancellor of the Exchequer.

The *Times* also says that Lord Lennox is to be the Commissioner on Works and Buildings; Captain Stanley, Under Secretary of State for War; Sir John Charles Hay, Secretary to Admiralty; and Lord Hamilton, Under Secretary for Foreign Department.

CUBA.

HAVANA, Feb. 16.—The police have made several arrests of parties charged with taking a leading part in the demonstration of last Thursday evening. Among them are Senor Nieto Salo, editor of the defunct Republican

Publishers' Department.

We wish to remind our subscribers that the subscription to the ADVOCATE is \$2 per year in coin, and not in currency, as many seem to think. In a list of several thousand subscribers the difference amounts to a nice little sum in favor of the ADVOCATE if paid in coin, which we hope in future everyone will do, or pay the equivalent in currency, say \$2.25. A few cents will make no difference to the subscribers, but long columns of these cents make a considerable total, and it is more equitable that many should bear it than that the ADVOCATE should lose it all. We flatter ourselves that we give you a good paper, and we want your hearty co-operation to carry on the good work, not only by subscribing and sending the full amount of subscription, but let everyone say to friend, neighbor and acquaintance, "Go thou and do likewise." And please bear in mind when ordering your paper that our terms are payment in advance, and we hope that in every possible way you will aid us to put the resolution in positive action.

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.

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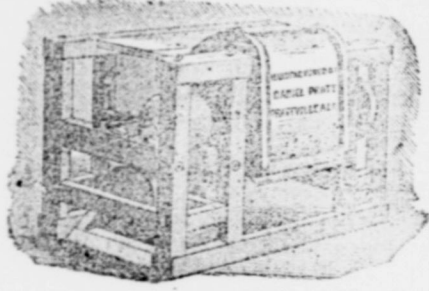
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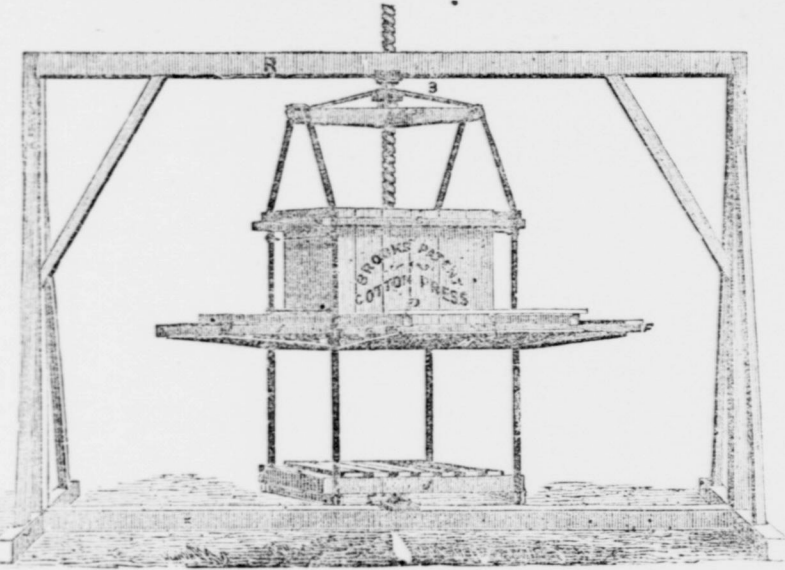
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St. Louis.....second day at.....	6:40 p. m.
Indianapolis.....third day at.....	4:22 a. m.
Cincinnati.....third day at.....	8:45 a. m.
Chicago.....third day at.....	7:49 a. m.
Buffalo.....fourth day at.....	4:05 a. m.
Albany.....fourth day at.....	6:29 p. m.
Pittsburg.....third day at.....	6:00 p. m.
Philadelphia.....fourth day at.....	7:15 a. m.
New York.....fourth day at.....	12:20 p. m.
Louisville.....third day at.....	7:55 a. m.
Baltimore.....fourth day at.....	8:40 a. m.
Washington.....fourth day at.....	7:25 a. m.
Boston.....fourth day at.....	11:20 p. m.
St Paul.....third day at.....	7:10 p. m.

J. DURAND, General Sup't.

J. WALDO, Gen. Ticket Ag't. jan22 1f

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