

Christian Advocate.

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

VOL. XXI--No. 42.]

GALVESTON, TEXAS, WEDNESDAY, MARCH 4, 1874.

[WHOLE No. 1082.

Texas Christian Advocate.

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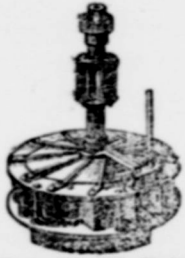
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WANTED..... WANTED.

A LADY, who is an experienced teacher,

desires a

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Best of references given.

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GALVESTON, TEXAS.

Liberal cash advances made on Cotton, Wool and other Produce, in hand or for shipment.

ap23 1y

LANDRETH'S

NEW TURNIP SEED

(Crop of 1873.)

KIRK & RIDDELL,

Corner Market and 24th Streets,

GALVESTON.....TEXAS.

july30 6m

TEXAS UNIVERSITY,

GEORGETOWN, TEXAS.

The Oral and Written Examinations for the Rise in Classes begins

FEBRUARY 25, 1874,

and extends through the 28th.

The Spring Term opens

MONDAY, MARCH 2, 1874,

to continue through July 21st.

Students desiring admission should be present SATURDAY, FEBRUARY 22nd.

A. S. JOHN, F. A. MOOD,

Sec. Faculty. Regent.

jan14 8t

TO THE PLANTERS OF TEXAS.

Office of Arrow Tie Agency,

GALVESTON, Texas, Jan. 1, 1872.

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

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

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

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

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

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

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

Yours, truly,

A. P. LUFKIN, Supt.

Southern Cotton Press Company's Presses

FACTORS' COMPRESS, Galveston.

MERCHANTS' " " Galveston.

NEW WHARF " " Galveston.

Governor Lubbock also says:

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

Messrs. C. W. HURLEY & CO., General Agents of the Arrow Tie, for State of Texas, Galveston:

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

I am yours, very truly,

F. R. LUBBOCK, Supt.

BARTLETT & RAYNE

General Agents for Southern States

48 Carondelet Street, New Orleans.

jan17 1y

DOLPH FLAKE & CO.,

No. 166 EAST MARKET STREET,

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500 SACKS HUNGARIAN GRASS, MIL-

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aug4] Suitable for present planting. [1y

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60 POUND WATER-MELON:

To any person sending me \$1 in currency, with name, post office, county and State, I will send, post paid, **One Dozen Seed** from the "Big Texas Water-Melon,"

weighing from 40 to 60 pounds. The largest weighed 67 pounds. The pulp is deep red, deliciously flavored, and very juicy. They sell readily at \$1 a piece in any good market. I could have sold some of mine last summer for \$2, but would not take it, preferring to save the seed.

Address, REV. A. M. BOX, feb11 4t Knoxville, Cherokee Co., Texas.



MY BUSINESS is to supply what every farmer of experience is most anxious to get—**perfectly reliable** Vegetable and Flower Seed. With this object in view, besides importing many varieties from reliable growers in France, England and Germany, I grow a hundred and fifty kinds of vegetable seed on my four seed farms, right under my own eye. Around all of these I throw the protection of the three warrants of my Catalogue. **Of new vegetables I make a specialty.** Having been the first to introduce the Hubbard and Marblehead Squashes the Marblehead Cabbages, and a score of others. My Catalogue, containing numerous fine engravings, taken from photographs, sent free to all applicants.

JAMES J. H. GREGORY, feb18 3t Marblehead, Mass.

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LANDRETH AND SHAKER SEEDS,

IN ORIGINAL PACKAGES.

Field and Grass Seeds of All Varieties.

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10,000 CEDAR POSTS. 100 CORDS PINE WOOD.

Prompt attention given to orders by mail.

Fresh supply of WORM-PROOF COTTON SEED, raised by Capt. Cash, of Brazoria.

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may17 2y

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Will sell cheap for cash. Address,

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(Hendley Building.)

STRAND, GALVESTON, TEXAS.

aug3 1y

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(Successors to Sorley & Owens.)

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Mill and Plantation Machinery,

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Constantly on hand a full stock of

AMES, WATERTOWN and UTICA PORT-

ABLE and STATIONARY STEAM

ENGINES.

STEAM BOILERS, all kinds,

SHAFTING and PULLIES

PORTABLE CIRCULAR

SAW MILLS,

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STRAUB'S CORN and WHEAT MILLS,

SMUTTERS and SEPARATORS,

COLEMAN'S CORN and

WHEAT MILLS,

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EAGLE' COTTON GINS,

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THRESHERS, REAPERS,

And MOWERS,

LEVER and SCREW

COTTON PRESSES.

FIRE AND BURGLAR PROOF SAFES

WOOD WORKING & AGRICULTURAL

MACHINERY GENERALLY.

Send for Catalogues. 63

dec15 1y

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Guarantee Capital, - - - \$245,700.00

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LIMITED PAYMENTS,

JOINT LIFE,

ENDOWMENT,

ANNUITIES.

CHILDREN'S ENDOWMENTS.

FRANK FABJ, General Agent.

nov10 1y

Economy in Fencing.

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

AGENTS WANTED, everywhere, for Inside Life in Wall Street.

By Wm. W. Fowler, Wall Street Correspondent of Boston Commercial Bulletin, and an operator of 16 YEARS' EXPERIENCE. The best selling book published. Gives the Histories, Mysteries and Ways of the Street, and tells of all the great Rises, Panics, Rings, etc., including BLACK FRIDAY, 1869, and SEPTEMBER, 1873. THE ONLY COMPLETE WALL STREET Book ever written. Beautifully illustrated. Every man and woman wanting employment should send for our illustrated circular. QUEEN CITY PUBLISHING CO., Cincinnati, O. oct8 1y

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JOHN WOLSTON. C. G. WELLS. CHAS. VIDOR.

WOLSTON, WELLS & VIDOR,
COTTON FACTORS
And
COMMISSION MERCHANTS,
League Building, 73 Strand,
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Bagging and Ties advanced to our patrons at current rates, free of commission. Liberal advances made on consignments of Cotton Wool, etc., in hand or Bill Lading therefor. aug 7 1y

TEXAS CHRISTIAN ADVOCATE,

A Religious, Family

NEWSPAPER,

PUBLISHED BY THE

ADVOCATE PUBLISHING CO.,

IN THE INTEREST OF THE

M. E. CHURCH, SOUTH,

IN TEXAS.

DEVOTED TO

RELIGION,

MORALITY,

EDUCATION AND

GENERAL LITERATURE

Furnishing weekly a careful digest of the

NEWS OF THE WEEK,

Devoting a large amount of its space to the representation of

TEXAS INTERESTS.

And the development of

TEXAS RESOURCES.

Reading for the family carefully prepared both with reference to instruction and entertainment.

Its circulation is now the

LARGEST IN TEXAS

And is RAPIDLY INCREASING. It presents special claims to

ADVERTISERS,

Both because of its extensive circulation and the fact that it goes into the hands of the

SOBER, INDUSTRIOUS, and PROSPEROUS PORTION OF OUR CITIZENS.

Over 200 Traveling Preachers are its Authorized Agents.

The Church it represents numbers over

40,000 IN THE STATE!

IT HAS A LARGE CIRCULATION OUTSIDE AMONG OUR BEST CITIZENS.

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Missouri, Kansas, and Texas R. R.
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OFFER THE BEST ROUTES

FROM THE GULF OF MEXICO, via Red River City, to all points in the

NORTH, EAST AND WEST.

Passengers have Choice of Routes via

Vinita, Springfield, Missouri, and St. Louis,
Sedalia and St. Louis, Hannibal and
Chicago, Fort Scott and
Kansas City.

Pullman Palace Sleeping Cars

ON ALL NIGHT TRAINS.

TICKETS CAN BE PROCURED AND BAGGAGE CHECKED

TO ALL PROMINENT POINTS

IN THE

UNITED STATES AND CANADAS,

From the following Stations on the line of the Houston and Texas Central Railway:

Houston,	Hempstead,	Austin,
Bryan,	Hearne,	Galvert,
Waco,	Corsicana,	Dallas,
McKinney,		Sherman.

CONDENSED TROUGH TIME CARD

To Points North and East,

VIA THE

HOUSTON & TEXAS CENTRAL R. R.

AND CONNECTIONS:

Train leaving Galveston at 1:00 p. m., and Houston at 4:00 p. m. Daily, except Saturday, arrives as follows:

Red River City, next day at.....	10:50 a. m.
Sedalia.....second day at.....	9:15 a. m.
Hannibal.....second day at.....	6:00 p. m.
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.....	7:45 a. m.
Buffalo.....fourth day at.....	4:05 a. m.
Albany.....fourth day at.....	6:20 p. m.
Pittsburg.....third day at.....	6:00 p. m.
Philadelphia.....fourth day at.....	7:15 a. m.
New York.....fourth day at.....	12:30 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.
Houston.....fourth day at.....	11:20 p. m.
St Paul.....third day at.....	7:10 p. m.

J. DURAND,

J. WALDO, General Sup't.
Gen. Ticket Ag't. jan 22 tf

EMORY AND HENRY COLLEGE, WASHINGTON COUNTY, VA.

On the 11th day of September our scholastic year begins, and continues forty consecutive weeks. It is divided into two sessions of twenty weeks each. The Spring session begins January 29, 1874. Students can enter at any time, though they should, if possible, begin with the session. The entire expenses for the forty weeks, including board, tuition, fuel, room-rent, washing, and contingent fees, need not exceed \$250. These rates, so remarkably low, considering the superior advantages here offered, must commend this Institution to the favor of those seeking thorough collegiate training. Before selecting your school, consult any of those knowing the College, especially our Alumni and old students, prominent men in the M. E. Church, South, the Professors of the University of Virginia, who have authorized this reference; or, send directly to the undersigned for a Catalogue, or for any information desired.

E. E. WILEY, President.

july 16 8m EMORY POSTOFFICE, Va.

ADVERTISE IN THE

CHRISTIAN ADVOCATE.

LARGEST CIRCULATION IN TEXAS

GOOD NEWS TO ALL!

THE GREAT LONE STAR ROUTE:

International and Great Northern R. R.

IN CONNECTION WITH THE

TEXAS AND PACIFIC,
CAIRO AND FULTON,
And St. LOUIS IRON MOUNTAIN R. R's,
Is open through to St. Louis, Chicago, and all points North, East and West.

By the Opening of this Short Route.

WHICH IS

135 Miles Shorter to.....St. Louis, Missouri,
98 Miles Shorter to.....Chicago, Illinois,
195 Miles Shorter to.....Indianapolis, Indiana,
221 Miles Shorter to.....Cincinnati, Ohio,
259 Miles Shorter to.....New York, N. Y.,
29 Miles Shorter to.....Boston, Mass.,

From Galveston than any other All-Rail Route.

The shortening of the distance between Galveston and above points, also enables this route to give to the traveling public a HEAVY REDUCTION IN RATES, viz:

FROM GALVESTON.	FIRST CLASS	SEC'D CLASS
To St. Louis, Missouri.....	\$39 50	\$29 00
To Chicago, Illinois.....	49 50	34 00
To Toledo, Ohio.....	55 00	41 50
To Detroit, Michigan.....	56 65	43 15
To Buffalo, New York.....	61 50	47 00
To New York.....	66 50	51 25
To Boston, Massachusetts.....	69 50	55 15
To Pittsburgh, Penn.....	59 50	45 00
To Philadelphia, Pa.....	64 50	49 45
To Baltimore, Md.....	62 50	48 30
To Washington, D. C.....	62 50	48 30
To Cincinnati, Ohio.....	49 50	36 00
To Louisville, Ky.....	48 50	34 00

And proportionately the same to all principal and intermediate points in the North, East and West.

Passengers, to avail themselves of these low rates, should procure their tickets via the International and Great Northern Railroad, on sale at No. 169 Tremont Street, Galveston, Starr S. Jones, Agent; also, at depot of Galveston, Houston and Henderson, Railroad. Express Train, leaving Galveston at one o'clock p. m., makes close connection at the Union Depot, in Houston, with the International and Great Northern Railroad.

H. M. HOXIE, Gen'l Sup't.
S. M. MILLER, Gen'l Ticket Agent.
feb 19

CHANGE OF TIME.

TO TAKE EFFECT

MONDAY, FEBRUARY 9, 1874.

The Galveston, Houston and Henderson

RAILROAD.

Leave GALVESTON } ARRIVE AT HOUSTON 6:00 A. M. } At 8:40 A. M.
Leave GALVESTON } ARRIVE AT HOUSTON, 12:30 A. M. } At 3:30 P. M.
Leave GALVESTON } ARRIVE AT HOUSTON 12:45 P. M. } At 5:10 P. M.

Leave HOUSTON } ARRIVE AT GALVESTON 6:30 A. M. } At 11:25 A. M.
--

Leaves HOUSTON } ARRIVE AT GALVESTON 1:15 P. M. } At 4:15 P. M.
--

Leave HOUSTON } ARRIVE AT GALVESTON 7:00 P. M. } At 10:00 P. M.
--

On SUNDAYS, the Passenger Trains leave Galveston at 10:00 A. M.; leave Houston at 3:00 P. M.

The 6:00 A. M. Train connects at Harrisburg with the Galveston, Harrisburg and San Antonio Railway for Richmond, Columbus, Schu- lenberg, 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 6:30 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, Superintendent.

jan 15 tf

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, 290 Fifth st., Williamsburg, N. Y. febis 3m

Christian Advocate.

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

Vol. XXI—No. 42.]

GALVESTON, TEXAS, WEDNESDAY, MARCH 4, 1874.

[WHOLE No. 1082.

The Old Man Going to the Fair.

I'm very dusty and tired, wife!
I've just come home from the fair;
So give me my pipe and tobacco,
And I'll smoke in my easy chair:
It's tiresome work for a plain
And feeble old man like me;
It's tiresome work a seein',
Where every one wishes to see.

Our fairs are a running down:
They are not like the fairs of old,
When you took the prizes for bread,
And butter as yellow as gold:
There were hundreds of useful things
That were well worth seein' then;
Now, dozens of racin' horses
And hundreds of bettin' men.

What all this sportin' will lead to
Is more than I now can tell;
But somehow it seems to me
Like the downward road to hell, well,
I may be a little harsh,
But I'm speaking the simple truth,
For bettin', racin' and drinkin'
Are the foes of our noble youth.

We shall come to a nation of gamblers,
If matters keep on this way;
Why, what do you think? a youngster
Accused me of betting to day!
When I laid my hand on the head—
That hadn't seen ten years yet—
And called him a fine little fellow—
He answered me back, "You bet!"

Tut, tut, little man, said I,
That thing I have never done;
Come, stand by grandpa's knee,
Let me reason with you, my son.
He straightened up in his clothes
And said, with a look so queer,
"I didn't come here for preachin',
Old man, walk off on your ear."

We never heard talk like that
When you and I were young;
My mother and father—bless 'em—
Put a bridle upon my tongue.
I'm old, and I'm getting blind,
But a difference I can see,
Twixt the boys of eighteen hundred
And eighteen seventy three.

How is it about the girls?
They too from the path have strayed;
I didn't see one a showin'
The butter her hands had made;
They stood in their pony phaetons,
With woman's ease and grace,
And shouted as loud as any
When a favorite won the race.

All eyes were watchin' the track;
The race was every man's theme;
And I said to myself, is this a fair,
Or is it only a dream?
I saw 'bout a dozen boys
Lookin' round at the sheep and swine,
And the frosts of seventy winters
Had silvered their heads like mine.

Why on airth don't they change the name,
When the wrong name it has got?
No longer call it a fair,
But an agricultural trot;
The men won't be takin' things
For sensible folks to see,
With nobody there to see 'em
But crippled old men like me.

There, take my pipe and tobacco!
I'll sleep in my easy chair;
It's tiresome work a talkin'
About a degenerate fair;
You needn't disturb me, wife,
Till the bells of the evening chime,
For I may go back in my dreams
To the fairs of the olden time.

Our Material Resources.

Cherokee County.

EDS. ADVOCATE—As you solicit communications from different portions of the State, descriptive of the country, its material resources, as well as its moral status, at the suggestion of a friend, your correspondent, identified for the present year with Rusk, Cherokee county, would furnish the public, through the ADVOCATE, with some items of information with reference to this section of the State.

This county presents to the writer the first striking variegation from the usual uniformity characteristic of the surface of the country, so far as it has come under his observation, east and west. While the lands of the State are almost uniformly undulating, gently rolling, this county, in addition to this general characteristic of lands in the northern and southern portions of it, embraces in its center mountain and valley lands, with pellucid and perennial streams of pure water flowing in great abundance through the

valley lands between the various ledges of mountain lands, which are not so remarkable for altitude as they are for superficial area, containing hundreds of acres of land on their sides and tops and embowelling rich mines of iron ore, and doubtless coal and other mineral wealth, to be worked by the investment of capital in developing their resources. The valley lands are very fruitful in the production especially of the cereals, and in connection with the mountain lands, produce breadstuffs and pork so abundantly as to make living cheaper than in any county in Eastern Texas that is known to your correspondent.

Right in the midst of these health-giving mountains and flowing streams of pure water is located Rusk, long celebrated for its churches, its schools, and benevolent associations, and the high moral and religious tone and refinement of manners of its people. It has suffered some deterioration from the emigration of some of its citizens, who have sought new fields of enterprise opened by the great thoroughfares of the State. But the people are alive to the necessity of putting themselves in connection with these great channels of commerce, and already rejuvenation is apparent. Whenever this determined purpose is executed, the rapid growth of Rusk, and the development of the great resources of the county, is assured. Then, no better place can be found in the State, especially in all East Texas, for the education of her sons and daughters, affording all the facilities requisite to that end—cheap living, refined society, moral and religious, health, and one of the most catholic and elite communities to be found in Texas. They intend to place at the head of the female department of their educational interests one of the leading men of the East Texas Conference—a man eminently qualified as an educator, of liberal and catholic views, high toned and Christian character, exerting a silent and unpretending, but powerful, influence in moulding the Christian character of the youth committed to his care. The special attention of all Eastern Texas is invited to the claims of Rusk, ranking first-class as a beautiful and fit place as a residence for families who wish to educate their children the most economically, in reference to both tuition and board. Respectfully,
H. M. BOOTH.

CORYELL CITY.—Last Tuesday evening, ye editor, in company with some friends, visited the Temperance Council at Coryell City. Our welcome was cordial, and our greeting hearty. We especially enjoyed the hospitality extended to our party by Mr. M. S. Turner, who is a shrewd merchant and an ante-bellum gentleman. Long may he wave! We found the council flourishing, substantial and enthusiastic. Its average attendance is 100. The officers are efficient and clear-headed, and its members eminently decorous and zealous. Some of the members ride ten and fifteen miles to attend a meeting. The ritual, as rendered by the Ramey Creek Council, has force, solemnity and beauty.

This settlement, as we have before said, is one peculiarly favored. Nature has given to Ramey's Creek a soil as fertile as any in Texas. The people are pleasant, educated, hospita-

ble, and, better than all—sober. There is not a grog-shop in the settlement. Our stay with them was pleasant in the extreme, and we are only sorry that it was necessarily brief. The gentlemen who accompanied us are enthusiastic when speaking of the country and people. We trust that the sun of prosperity may ever shine upon them.—*Gatesville Sun*.

A Description of Navarro County.

It is bounded on the north by Ellis county, on the south by Limestone and Freestone counties, on the east by Henderson county, and on the west by Hill county. Its area is something over nine hundred square miles. Its soil embraces nearly every variety known in the State, and is all of great fertility. The bottom lands produce on an average a bale of cotton and forty bushels of corn to the acre, and the uplands two-thirds of a bale and twenty-five bushels of corn.

It is about two-thirds prairie and one-third timber, and the county is better diversified with timber perhaps than any other in the State. The timber consists of post-oak, red-oak, bur-oak, water-oak, elm, ash, pecan, hickory, mulberry, cedar, etc. Of cedar there is great abundance of superior character. One planter in the county cut and made 25,000 posts from eight acres, and left a considerable percentage standing. The shingles which cover the courthouse were all made from a single tree.

Besides the Trinity river, which borders the county on the north and east, and Richland and Chamber's creeks, which run through the entire county, there are Pine, Oak, Ash, Cottonwood, Post-oak, Brier, Cedar and Grape creeks, and innumerable smaller creeks all over the county, which afford an abundance of water for stock and other purposes. Tanks for the preservation of water are easily constructed, and they, together with cisterns, when once filled, hold water as effectually as they would were they cemented—that is, use and evaporation alone deplete them.

Besides Corsicana, the principal town, there are several smaller towns in the county, to-wit: Dresden, Spring Hill, Chatfield, Wadeville, Pisgah, Richland Station, and Rice. The two last mentioned, like Corsicana, are located on the Houston and Texas Central Railroad.

The county contains 16,000 or 17,000 inhabitants, and numbers about 3200 registered voters. It pays taxes on \$2,805,000 worth of property, and it is nearly out of debt. Financially, it is in a very healthy condition.

Navarro county is well supplied with churches and schools. The Baptists have twelve churches in the county; the Methodists, sixteen; the Cumberland Presbyterians, four; the Old School Presbyterians, two; the Christians, two; and the Catholics, one. There are thirty-two free schools—twenty-eight white and four colored. Besides these, Dresden has a high school, and Chatfield and Wadeville each have one.

There are in the county four saw-mills, a very fine flouring mill, and at least a dozen corn-mills in operation.

On this ground the Middle Texas Fair Association holds its annual meeting—Joseph Huey, President; Dr.

W. S. Robinson, Vice-President; and Sam. R. Frost, Secretary. Its next will be its fifth annual meeting.

Cotton is the crop of the county, but our lands also produce corn, wheat, fruit, vegetables, and the grasses luxuriously. Millet, Hungarian, gamma, and mesquite grasses, are the principal ones, and of late the cure of these for winter's use is becoming quite general.

They are also cured for transportation, and one of our citizens is this season filling an order for Galveston for 500 tons.

Much attention has also of late been given to the improvement of stock and the culture of fruits. Our farmers almost universally begin to realize that it costs no more to maintain good than inferior stock, and orchards are now considered indispensable by every farmer's household. During the past two years several thousand dollars' worth of fruit trees have been imported into the county.

Not less than one hundred miles of bois d'arc (Osage orange) hedging is growing in this county, and some of it is pronounced the best in the State. This sort of fencing will become very general among us eventually.

The health of this county is probably as good as that of any. We are out of the reach of epidemics, and no reason prevails why we should not be as healthy as those of any section.

Such are a few facts concerning one of the most central counties in Texas, and to them we invite the attention of those who are seeking for a home in our State. We offer our lands at from \$2 to \$5 per acre, and as yet not more than one-tenth of the lands of this county are being cultivated, and those remaining idle are as productive and as inviting as those that are producing. There are plenty of fortunes here within the reach of industrious persons, and to such we extend a hearty welcome.

Navarro county has been since the war one of the most thriving counties in the State, and she still holds her own. She is surrounded by as fine a country as there is in the State, and all she lacks is producers. She has the climate and the soil, and as soon as she secures the hands to till the latter, she will, agriculturally, rank second to none in the State.—*Corsicana Observer*.

SOME TURNIPS.—To that good lady, Mrs. Mary N. Airheart, the wife of that popular gentleman who keeps the ferry on Trinity river, twenty miles east of the beautiful city of Corsicana, we are indebted for two of the finest turnips we have ever seen. They were weighed on the scales of Dr. W. J. W. Kerr, and pulled down eighteen pounds each, making thirty-six pounds for the two. They were of the purple top variety. The seed was procured from B. R. Bliss, of New York. These turnips were solid, juicy and sweet, and presented all the characteristics of the best varieties.—*Corsicana Observer*.

EMIGRANTS continue to pour in. Land is advancing in value. Welcome to a home with us!—*Gatesville Sun*.

WE are told that coal is delivered at Denison, on the cars, for \$4 per ton. This seems to us much cheaper than wood.—*McKinney Enquirer*.

Our Outlook.

SOUTHERN METHODISM.

—Bishop McTyeire states that the ministry of his denomination was better supported in South Carolina, the past year, than in Tennessee and Kentucky. This is a surprising fact, when we remember that South Carolina is inferior in soil to these States, and, unlike them, is "taxed almost to confiscation." The Bishop, however, plausibly, and, we judge, truly explains the difference, on the ground that the "parsonage" system prevails there more generally than in Kentucky and Tennessee. He says: "A parsonage secured, about one-third of the pastor's support is a fixed fact and accomplished; and by so much, the years of drouth, and scarcity, and panic, are put on a level with the years of plenty." If other churches would only act in accordance with this view, it would, in no slight degree, relieve the problem of ministerial maintenance and efficiency from the difficulty which now wears a front so threatening. It is a necessary element of the most rapid and permanent progress.

—At the last session of the South Carolina Conference, M. E. Church, South, the following action was had:

Resolved, That the delegates elected from this conference to the ensuing General Conference be, and are hereby, instructed to move that body, in a way approved by their judgment, to appoint a commission, looking to the appointment of a similar commission by the General Conference of the Methodist Episcopal Church, to decide or settle the claims made by either side to church property of any kind, without recourse to the civil courts.

—The St. Louis *Christian Advocate* has several columns filled with brief reports of revivals.

NORTHERN METHODISM.

—The resignation of President Joseph Cummings, of the Wesleyan University at Middletown, Conn., was announced, and caused universal regret among the students. During the seventeen years of Dr. Cummings' presidency over half a million has been added to the property of the university, including four new buildings, and its influence has been widely extended.

EPISCOPAL.

—Rev. John Latane, rector of St. Matthews church, Wheeling, Va., has withdrawn from the Protestant Episcopal Church and joined the Reformed Episcopal. The following are some of his reasons for this course, as expressed in his letter of withdrawal: "The unhappy division of the church into high-church and low-church parties: the former containing the seed of Romanism, and the latter the seed of Protestantism. The countenance which the prayer-book seems to give to those 'erroneous and strange doctrines contrary to God's Word,' such as baptismal regeneration, as priesthood and altar, a sacrifice in the Lord's Supper, and absolution, out of which the division in the church has grown. The absolute impossibility of getting rid of those objectionable expressions in the services of the prayer-book, repeated efforts having been made to purge it of them, but without success. The attitude in which the Protestant Episcopal Church stands in the present day to other Protestant churches."

—The *Southern Churchman* says: "It is plain that there is Romanism in our church; to get rid of it has become a solemn duty, which can be postponed only until the General Convention meets in October. We feel as confident as of anything in the future that the convention will drive out Romanism, even if it has to drive out the

Romanizers with it. And to do this the "evangelicals" may certainly calculate upon the aid of their "high-church" brethren. And it will be a necessity laid upon the Diocesan Council of Virginia, not merely to petition, but to demand that this be done; and so effectually that the church shall never again be scandalized by it.

—The *Southern Churchman* states as absolutely necessary that the following reforms be obtained by the next General Convention: 1. To prohibit the use of altars in the church; to insist upon their removal where introduced. 2. To prohibit the confessional in or out of the church. 3. The prohibition, in or out of church, of prayers for the dead, or to the dead. 4. The prohibition of any picture or statue in the church. And it may be necessary to look into the matter of images in painted windows. 5. And among lesser matters, the prohibition of wafer-bread; of crosses on or about the communion table; of the minister turning his back to the people while consecrating the elements; of consecration in any other than a distinct tone of voice to be heard by all the congregation.

—Rev. Dr. DeKoven, the most prominent candidate for the vacant bishopric of Wisconsin, said at the last General Convention: "I believe in the real, actual presence of the Lord, under the form of bread and wine, upon the altar. I believe that in the eucharist, after the consecration of the elements, by the power of the Holy Ghost, the very body and blood of Christ are also present in the elements." He is known to be a most decided advocate of private confession and absolution. It is asserted that he not only hears the confession of the boys and young men committed to his care in the Racine College, but that he offers his services for the same purpose to other schools in Wisconsin and States adjacent. After a spirited meeting, the diocesan convention adjourned on February 12, at half-past twelve at night, without making any election.

—Rev. Stephen H. Tyng, jr., declares his sympathy with Bishop Cummings' movement, although he is not working with it. He favors any movement, he says, that may tend to expand the scope and fill the aims of the Christian church everywhere.

—It is proposed to divide the diocese of Virginia, and make West Virginia an independent diocese.

SOUTHERN PRESBYTERIAN.

—In regard to the preaching of colored men, the Presbytery of Memphis has resolved that, while not prescribing any particular standard of attainment, it would recommend the licensing of such blacks with whose piety, motives for seeking the ministry, and aptitude to teach they may be satisfied, to preach the gospel among their own race, and, as soon as the way is clear, to ordain and set off such licentiates to constitute a presbytery by themselves.

PRESBYTERIAN.

—Rev. Dr. John Hall's new church, New York, will be, when completed, the largest Presbyterian church in the United States, if not the largest in the world. The ground upon which it is erected cost \$350,000, and the house, it is estimated, will cost \$500,000 more. The building which is now occupied by his church is much too small, and many persons in attendance must bring their own camp stools, or stand in the isles.

CUMBERLAND PRESBYTERIAN.

—The Sixty-fourth Anniversary of the organization of the Cumberland Presbyterian Church has just been celebrated, its General Assembly having designated the first and second

Sabbaths of February for the observance.

—Rev. W. H. Crawford, East Tennessee, has commenced a Cumberland Presbyterian mission in Atlanta, Ga., and organized a church with a good prospect of success.

BAPTIST.

—Rev. Mr. Carter, pastor of the Baptist Church at Lebanon, Ky., has been preaching at Owensboro Ky., for three weeks to very large and appreciative audiences, under whose plain and earnest sermons a great religious interest was awakened; and last week, although meetings were held every night and morning, from two to three hours each time, the members went to work and built a baptistry under the floor of the pulpit, and in that pool forty converts were buried with Christ in baptism. The morning and evening meetings were not disturbed for one moment during the time of building the baptistry.

CATHOLIC.

—The *London Daily News* says a recent papal bull has been published, setting aside the ordinances and ceremonies which have usually governed the election of a pope. The bull, the *News* says, is dated May 28, 1873, and declares the cardinals absolved from the oath which binds them to observe the constitutions now in force, and that not only for the purposes of the election of his next successor, but for those of future elections. More specifically, the cardinals are permitted under the circumstances to do what otherwise would be most improper—to discuss the situation, and make all arrangements for the election of a new pope before the present pope is actually dead; only they must on no account agree upon the person to be elected before the chair of St. Peter is actually vacant. According to rule, the election must take place in the city where the late pope died; but Pius IX., assuming that a free election will not be possible in Rome, intimates that it may be held wherever the dean of the Sacred College may appoint, be it Malta, Monaco, "or some French town." The objects of these precautions are stated to be the unity and peace of the church, in these days when both are threatened by some of the secular powers.

—Lancashire, England, has become a refuge for exiled Jesuits. About one hundred priests of this order have established their headquarters at Dillon Hall, about nine miles from Liverpool. This hall has been given to them by Mrs. Stapleton Bretherton, of Rainhill. Here the priests, all German, are pursuing their studies as if in their own country.

—The religious war which is waged in Germany is keenly watched in England, where there are large numbers of sympathizers for each side. A few days ago a great meeting to express sympathy for the German government was held in Exeter Hall, addressed by prominent men who favor the Protestant cause. Subsequently, a largely attended meeting in St. James Hall, London, held to give an expression of popular sympathy for the church party, was addressed by Archbishop Manning, who flatly contradicted the assertions of the emperor in his celebrated reply to the Pope's letter, that the Catholics of Germany were conspiring against the government. He also attacked the statement that the church was in no way affected by the operation of the new laws. He intimates that, rather than allow the state to govern him in ecclesiastical matters, he would, God giving him grace, lay down his life. Lord Russell, who was invited to preside at this meeting, emphatically declined, on the ground that his fullest sympathy was with the German emperor in the noble struggle for liberty in which he was engaged.

—The Jesuit missionaries in Madagascar are making rapid progress in their work. According to statistics given in one of their publications, they have now seventy-four places of worship in the central province, and forty-four priests, sisters of mercy, and teachers, in Antananarivo and vicinity. Their work already extends to nearly every important village.

MISSIONS.

—The Jesuit missionaries are vigorously pushing their way into Madagascar. In the central province they claim to have seventy-four places of worship, and forty-four priests.

—The Fijians take to Christianity with amazing docility, and to-day the converts number 100,000, while there are 50,000 native children learning to read and write in the mission schools.

—A missionary in India says that he regards the conversion of one woman as equal to the conversion of twenty men, so far as their influence in the propagation of Christianity is concerned.

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

—One of the teachers, who had visited a *zenane* in Calcutta had been telling the ladies therein of some of the especial promises made in the Christian Scriptures to women. "Really," said a young wife, "your Bible must have been written by a woman, it contains so many kind things about us. Our Shasters say nothing but what is hard and cruel of us."

—Not long ago, the office of the U. S. Consul in Shanghai was vacated, and the government give notice that a new incumbent was wanted; and in a little time hundreds of applicants were seeking for the Shanghai consulate! Thus was it in respect to the worldly post. Now how is it in respect to the religious one of a Christian missionary in that heathen land? Can the *ten* be found to offer themselves?

—Mrs. Lucy G. Thurston was one of a missionary band, that landed in 1820, on the Sandwich Islands. She recently attained her seventy-eighth birthday, which was pleasantly celebrated at Honolulu, by her friends and neighbors. The *Honolulu Gazette* says: "Mrs. Thurston remains almost the only link binding those olden times of the early Kamehamehas to the more civilized reign of King Lunalilo."

—The *Brooklyn Union* says: "A box has been placed on the Thirtieth-street station of the Hudson river railroad for the reception of newspapers, etc., for the sick in the hospitals of the city." This will be pleasant intelligence to hundreds of weary invalids who tire of looking at the walls and rows of little iron bedsteads. Some plan for supplying invalids with useful reading should be adopted in every city.

MISCELLANEOUS.

—On Sunday, Jan. 18, an effort was made to free the Metropolitan church, Washington city, of a debt of fifty-five thousand dollars. After a sermon by Dr. Ives, President Grant gave one thousand dollars, and twelve others pledged similar sums, and also lesser amounts were given, making a total of about twenty-five thousand dollars. This is the extent of the church's ability, and an appeal is made to the church at large for help, inasmuch as the church was erected and largely attended by Methodists and other visiting strangers, and that it was originally erected for that special purpose.

—The Rev. R. H. Williamson, rector of St. Stephen's Episcopal Church at Wilkesbarre, Penn., has resigned his charge and announced his allegiance to the Reformed Episcopal Church.

Sunday-Schools.

EDS. ADVOCATE—Please inform us as to whose church it is that has so sadly and wickedly neglected the lambs of the flock, as a writer in the ADVOCATE of the 11th inst. affirms. I am quite sure it cannot be the M. E. Church, South; and yet the writer of this article seems to speak editorially. Hence, we are left to suppose that the Methodist Church is not only referred to in common, but that it is the special object of the attack made in that article. Assuming that we are not mistaken in this, we beg leave to enter a general denial of the whole matter as stated.

And first, we deny in particular the charge that the church has neglected the Sunday-school; and, consequently, we deny the statement that the Sunday-school "is like a child grown to the vigor of youth independent of maternal care." *Nothing could be stated which would be more untrue than this statement.* Therefore, the mother, having never abandoned her child, but, contrariwise, having at all times bestowed all possible maternal care upon it from its birth to this good hour, has forfeited nothing of her right to control and govern her child; and if a help has been employed, we are not prepared to allow the stepmotherhood of such help, much less are we prepared to turn the child over to her, while the true mother still lives and loves and cherishes her child as her own soul.

But the writer of the article aforesaid makes a statement which deserves much more than mere disproof; but we forbear. He asserts that, as a consequence of the refusal of the church to care for the lambs of the flock, "the Sunday-school has occupied a position of independence of church authority." We ask, when?—where? And the answer is, nowhere, at any time. There may have been here and there a Sunday-school not under the control of the church—"independent of church authority"; but there is just this peculiarity about all such schools: they are not Methodist schools; for, as a matter of fact, all Methodist schools exist under and by the authority of the church, and not otherwise. If there are other sorts of schools—and doubtless there are a great many such—they are not Methodist Sunday-schools, and are not discussed here.

In order to see this matter clearly, we refer to that rule which requires the Methodist preacher in charge of any work to organize Sunday-schools wherever ten children can be gotten together, and we will inquire how the matter stands in the book: Discipline, chapter II., section 4, page 53—"Is there a written report of the number and state of Sunday-schools and of the pastoral instruction of children?" This question is propounded four times every year to each preacher in charge of a circuit, station, or mission. If you ask why, turn to page 113, chapter V., section 5, and read: "It shall be the special duty of preachers having charge of," etc., "to preach on the subject of Sunday-schools and religious instruction of children in each congregation; to lay before the quarterly conference at each meeting, to be entered on its journal, a written statement of the number and state of the Sunday-schools within their respective circuits and stations, and to make report of the same to their several annual conferences." But this by itself is conclusive of nothing. The conferences might bind it upon the ministers to report the strength of all the temperance organizations in their respective charges, but that could not give jurisdiction or control of these organizations; therefore, we turn to page 114 and read: "Each quarterly conference shall be deemed a board of managers having supervision of all Sunday-schools and Sunday-school societies" [embryo stepmothers of Sun-

day-schools, these latter, I suppose,] "within its limits." I think it fair to presume that the Methodist Church only claims and exercises jurisdiction, etc., over Methodist Sunday-schools. This is the way Methodist preachers understand the Discipline, and they report only such Sunday-schools as are strictly Methodist.

I am not right certain that I understand what the Discipline means by "Sunday-school societies;" but I judge that they associate together, and become an association, and because they are the product of the great Sunday-school movement of the church, they are styled by the writer of the article before referred to "Sunday-school associations," in which mature form they feel maternal yearnings, and would fain "play stepmother" to the Sunday-school, and oust the church, which is the true mother, under whose fostering care they themselves grew, and of which, (if they are made up of Sunday-school societies, as I suppose they are,) they are integral of its motherhood of the Sunday-school and of the children of the church, of whom the schools are, in large part, made up.

Again, Discipline, page 51, among the enumerated duties of the quarterly conference: "To superintend the interests of Sunday-schools and the instruction of children." And on page 73, among the duties of preachers in charge of circuits, etc.: "To report at each session of the quarterly conference the number of Sunday-schools, and annually to the quarterly and annual conferences, for insertion in their journals, the number of Sunday-schools, teachers, scholars, superintendents, and Sunday-school library books in his circuit," etc. In chapter IV., section 2, which treats "of the children of the church," there is this direction: "Let our catechism be used as extensively as possible both in our Sunday-schools and families; and let the preacher faithfully enforce upon the parents and Sunday-school teachers the great importance," etc. Here you perceive that the Discipline puts Sunday-schools and families in the same category, and assigns to them the same relations to the church and to the pastoral office; and the term "enforce" is used here as elsewhere—enforce upon parents and upon Sunday-school teachers.

Now turn to chapter II., section 3, which treats "of district conferences." Page 49: "It shall be the duty of the conference to inquire particularly as to Sunday-schools and the manner of conducting them." I ask, why inquire as to the manner of conducting Sunday-schools, if the writer aforesaid is correct in his statement of the relation of the Sunday-school to the church? He may be supposed to answer from his position somewhat after this style: "That the preachers and lay delegates, of whom these conferences are composed, may learn how to conduct Sunday-schools, as some of them may at some future time aspire to become, and so aspiring, actually become, members of Sunday-school associations, in which event they ought to know how to demean themselves." What meant our General Conference when it appointed Rev. A. G. Haygood, D.D., editor of Methodist Sunday-school literature? And what mean the ten thousand issues, in the form of Sunday-school literature, of the Methodist press, if the Sunday-school be not the child of the church, and part and parcel of its means for training young and old in the knowledge and love of God? And how say you, anybody, that the Sunday-school is a rebellious child?

Possibly there are some foolishly ambitious persons who would like to have the Sunday-school taken from under the control of churches, that they might, in their way, become specially prominent by being relieved from the overshadowing influence of conferences and church organizations,

and that they might enter into other men's labors. I can not tell.

The article referred to says: "Instead of the church deciding on books taught, etc., Sunday-school teachers have settled these questions according to their own judgment. Our scholars are to-day just what their officers and teachers have made them." This is fine. I wonder what has become of the fathers and mothers of our children that they have done *nothing* towards forming the characters of their children! And, then, again, I wonder who our officers and teachers are! Are they not of the church? The writer of this has been a Sunday-school teacher for many years, and in all that time he never dreamed that there could be any statement of his relations to the Sunday-school made so dividing that it could therefrom appear that therefore he was any the less a part of the church. The Sunday-school, with its officers and teachers, is the church to that extent, specially at work in that department of Christian labor. Or if the church could be considered one thing, and its officers and members another thing, I would then say that the church did, or does, this or that by her agents—her officers and members. In this view, the church preaches, exhorts, prays, builds houses of worship, organizes, and teaches, and governs Sunday-schools. Speaking after the manner of the strange article to which this replies, I could say the church has neglected the sheep of her fold—that they are to-day just what their preachers, and stewards, and class-leaders have made them; and because she has failed to feed and train her flock, they would do well to rebel against her, and elect some Christian association for a step-mother.

The truth is, this whole article speaks a foreign dialect, and not the language of our Zion. Hear: "She can not expect to command." To command whom? If the school is Methodist, the officers and teachers promised when they joined the church to be subject to the discipline of the church; and it is presumable they will keep their covenant vow so made. And if anything pertaining to the management of the Sunday-school is wrong, the church—and none more influential than the Sunday-school workers, for this embraces her ministers and the most available portion of her laity—ought to make it right, not by schism between classes of her membership considered apart from the great body of the church, but by legitimate means. Let the General Conference take what action may be necessary, (if any is necessary, which I doubt) respecting the law of the Sunday-school, as it is in the Discipline. I suppose that the laymen who will go to General Conference are Sunday-school men, for the most part, and I know that all of the ministerial delegates are; and then where is the difficulty? Why any schism? The only answer I can suggest is, it will be the church, and not an association in some way different from the church.

I wonder if somebody will not instigate our quarterly conferences and prayer-meetings to rebel against the authority of the church, and choose a step-mother? No, Messrs. Editors, I do not admit the truth of any of the matters stated in the objectionable article referred to, and I am sorry that they have received a sort of endorsement by being published in the ADVOCATE.

Christian Privileges.

EDS. ADVOCATE—In my first article I endeavored to direct the Christian believer into the enjoyment of conscious favor of God, as produced by the witness of his spirit with ours that we are the children of God. I now propose to call attention to another peculiar and precious privilege of every

believer in Christ, namely: victory over sin.

But, first, what is sin? The transgression of the law. First, the law of God as related to the inward man, embracing all the affections, tempers, appetites, etc. Now, while these are all regulated and governed by the inner spiritual law of God, no sin can exist; and the converse is true—where these are not so regulated and governed, sin *does*, yea, *must* exist; otherwise, sin is no more sin.

Secondly, the law as taking cognizance of our external conduct or outer man. This governs our words, looks, and actions. Just here, however, I wish to note this important fact, that if the law of God governs truly the inner man—the heart, the fountain—the exterior will, as a legitimate sequence, conform to this divine model. This is the reason why the religion of the Bible addresses itself so directly and prominently to the heart. After all, though, the questions will recur: "How can I get a complete victory over sin? Must I expect it by the fruits of an instantaneous exercise of faith? or, more gradually, by a process of patient self-denial?" Well, I should judge by both of these means—First, you can not advance one iota towards the prize until you have faith; therefore, the eternal and universal fitness of the disciples' prayer: "Lord, increase our faith." Thus far attained, we are to consider that sin is again divided into two parts: omission and commission. On this ground a strict and faithful examination must ensue: Have my affections, my passions, my desires, all been duly subordinated to the pure love of God? If not, I am a sinner, and stand condemned.

Secondly, have my outward actions corresponded with this pure type of spiritual life? Look narrowly. This close examination finished, whatever beams found, then begin quickly but steadily to cast them out. Guard first the lips, the eye, the heart, the hands, head, and feet, that each in particular, and all together, do no evil. Then zealously engage all these faculties and powers of both soul and body in doing all the good we may, all the while realizing that it is only by God's grace we are to succeed.

"So let our lips and lives express
The holy gospel we profess:
So let our works and virtues shine
To prove the doctrine all divine."
G. W. G.

SPRINGFIELD, Feb. 23, 1874.

In the Washington Territory nearly forty of the Indians on the Chehalis reservation united with the Methodist Episcopal Church lately; 43 were baptized; 23 united with the church October 23, and 21 more were baptized. Arrangements have been made to build a church for these people. The Southern Presbyterians continue to report progress in their Brazilian mission. Mr. Smith has begun a regular Sunday service in Portuguese at Pernambuco. At Socorro and Barranquilla inquirers are constantly coming to the missionaries, saying that their minds have been deeply impressed by the preaching, while the missionaries themselves thought that no good impressions were being made. Reinforcements are called for for both stations.

THE Columbia Herald and Mail of Feb. 13 says: "The pastor of the M. E. Church, South, the Rev. J. P. McFerrin, admitted four persons into the Methodist Church last Sunday night. After reading from the Discipline the words, 'I renounce the vain pomp and glory of the world,' he said the Bishop had explained it to exclude dancing and all such frivolous amusements. Persons joining the Methodist Church were expected to abstain from dancing." Of course.

Correspondence.

Design of Christian Baptism.

NUMBER TWO.

In my first article I quoted the faith of the Baptist Church on the design of Christian baptism, showing that the leading authors, or expounders of the faith, all teach that it is designed to represent or commemorate the death, burial, and resurrection of Christ. I denounced said faith an egregious error, and I now propose to demonstrate my position.

In the examination of the subject, the reader will readily perceive that this peculiarity of the Baptist faith is at war with the truth. In my investigation, I propose to deal candidly in reference to that day when all will see and understand error in all its deformity and baneful effects. If my views are incorrect, the Judge of all the earth will decide against me, for I cannot, with all the lights before me, see how any man can conscientiously believe that Christ instituted baptism to represent his death, burial, and resurrection. I take the Bible for my guide, but will readily yield to conviction when my arguments are successfully confuted. If my positions are groundless, I have the wrong book, or else I am incompetent to understand its teachings. My Baptist friends may conclude that the latter is the case. If they do, I would like for them to bear in mind that I am not laboring *especially* to convince them of the errors which they hold, for I am satisfied that many of them would not believe if John the Baptist, Christ and his apostles, should testify against them; but while we regard the majority unchangeably fixed in their faith, others will listen to reason, and embrace the truth when presented. I earnestly appeal to this class, and respectfully request them to examine what I say, critically and prayerfully, in the light of Divine truth. If Baptists, generally, will not comply with this request, there are thousands outside the pale of their church, whose predilections are toward immersion, who will be glad to examine the subject without prejudice.

I maintain that baptism by sprinkling, pouring, or immersion, cannot represent the death, burial and resurrection of our Savior. I deny the faith of Baptists with respect to the design of baptism in every particular; for there is no resemblance in the modal action of baptism by immersion and the death and burial of Christ; neither is there the slightest semblance or imitation of his resurrection verified in raising a subject *up in* the water after dipping the head and shoulders. He was extended on the cross three "dreadful hours," and was baptized with his own precious blood. Now, I ask the candid reader to decide whether or not there is any similarity in *fact* or in *figure* of his death to be seen in dipping a man's head and shoulders in the water. To show the absurdity of such an idea, I will assume and argue that there is no resemblance of Christ's death in baptism by *plunging*; and if I sustain this position, it will appear evident to all that the Great Teacher did not institute baptism to represent his death in any way. I will endeavor to deal in facts, not fiction.

Our blessed Lord was nailed to the cross, or two pieces of timber, framed in the form of the letter T. His blood flowed from the wounds which were made by his enemies. For three "dreadful hours" he suffered the pangs of death, and almost with his last breath exclaimed: "It is finished." The "mighty work is done," the debt is canceled, man is redeemed, and the world is placed in a salvable state before God. This ever-memorable event must be kept in the heart of the church until Christ vacates his medi-

atorial throne. Is there no memorial of the bloody tragedy? Yes; but it is not water baptism. Baptists allege that it is; but I deny that they have any scriptural proof for such an idea. When they produce "thus saith the Lord" in confirmation of this *dogma*, I will give them a hearty *Amen!* They may search the Bible through, and they will not find a shadow of proof in their favor. They must search the records of the Dark Ages to find their faith in this particular, and when they find it, whether they acknowledge it or not, it will be nothing more than a relic of superstition. If the Author of this ordinance designed that it should represent his death in any way, he would have revealed the fact; but as he never intimated such a thing, I conclude that it was a *mere Baptist* opinion, which originated in the brain of some one who was incompetent to draw a line of distinction between truth and error. If the reader will examine *immersion* for baptism as to its design, as held by Baptists, he will see that it cannot typify the death of Christ. The subject, to be immersed, must be led by the minister *down into* the water—say waist deep, and when done, the observer may ask: "Does this wading a certain depth represent any part of our Lord's crucifixion?" Will some Baptist—an adept in theology—tell me what part of the tragical scene is represented or commemorated by wading? Christ was not plunged; he was carried to and decently buried in Joseph's new tomb. Plunging in any respect cannot be the form of the prototype. This being true, I am not disposed to believe that baptism was intended to represent or commemorate the death of the Testator. No one but a Baptist would ever believe that it does. I cannot imagine how it is possible for any one to be reminded of Christ's death by looking on a subject being *dipped*. Yet there are many who fancy that they can see a *fac simile* of his death in the *plunging* process. The thought of his death generally creates solemnity, but many of the baptismal scenes verified in *dipping* often excite laughter, and make propriety blush, inasmuch that the sacred ordinance is brought into disrepute, if not disgraced. Paul says: "Let all things be done decently and in order." This command is often violated by immersing in ponds, mud-puddles, etc. If immersion was intended to commemorate the death of the Son of God, there would not have been so much incongruity between the ordinance and the death (which Baptists say) it represents. To immerse a man in commemoration of the death of Christ, to say the least of it, is a solemn farce; yet it is the faith of the church which contends earnestly for "apostolic succession."

Baptists try to evade the force of this reasoning by saying that they do not contend that immersion literally represents the death of Christ, but maintain that as he "died unto sin" on the cross, in like manner, after they die unto sin, they are then plunged in the water to signify their death unto sin and the world. Regardless of individual *sayings*, I am prepared to say, judging from what is written, that this is only an effort on their part to make their cause look plausible to those who are not well informed on the subject. It is not my purpose to controvert the faith of every individual Baptist. Were I to attempt to do so, I might write volumes, as they have no settled faith except on the mode and subject of baptism. They are partially divided on the design; but I have given their faith *verbatim* from their most eminent writers on the subject, and hence, I maintain that they represent the whole church. I deal with the written creed, which is fully indorsed and preached from their pulpits. Were I to admit the opinions of a few who differ from the

wise men of a representative character, it would not better their cause, for their opinions are equally erroneous. No one has ever been able to prove that Christ was immersed in water on the cross or in the tomb; therefore, when they contend that the design of baptism is to typify the death of Christ in reality, their position is groundless. Their *logic* will not hold good in any sense, for it is certain that death, physically or morally, must always precede a burial. To bury a man in water cannot show forth "death unto sin," from the simple fact that thousands of ungodly subjects have been immersed who were never converted. Baptist preachers practically demonstrate our position by reimmersing many of their "own faith and order." According to their faith, none are proper subjects for immersion but those who are "born of the Spirit;" therefore, all members of their church, who were not "dead to sin" when they were immersed, are invalidly baptized. The most casual observer can now see that every unregenerate person immersed to represent the death of Christ, only has immersion in water—not "immersed into his death." I now ask the candid reader to determine in his mind whether or not the immersion of any one can represent the death of the Lord Jesus, literally or in a spiritual point of view? Physical death may be produced in divers ways, but moral death can only be effected by the affusion of the Holy Spirit. Christ "died unto sin" to meet the demands of the law, but never intended that his death should be symbolized or commemorated by immersion: for the good reason that he instituted the ordinance (not immersion) before his death. This fact of itself is enough to induce every unprejudiced person to discard this peculiarity of Baptist faith. If any one doubts the correctness of my position, I refer any and all such to the first chapter of John, 33d verse. Baptism under John's administration could not imitate, commemorate, or represent an event which at that time had not been revealed. I admit that John's baptism was designed for a specific purpose, but deny that the Savior intended it to represent his death. Baptism remained the same after the death and resurrection of our Lord that it was before. John baptized "unto repentance," but after his [Christ's] resurrection, he commanded that the ordinance should be administered in the name of the Father, Son, and Holy Ghost.

Another fact, viz.: the disciples did not believe that baptism was to show forth the death of Christ. They were Baptists, (but not on Baptist principles)—that is, they administered baptism; and if the faith of the latter-day Baptists is correct, the disciples were ignorant of its true design.

This statement is clearly demonstrated by the the following scriptural facts:

"For he [Christ] taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him."—Mark ix., 31,32.

Luke gives a similar account:

"Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying."—Luke ix., 44,45.

Again:

"Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and

spitefully entreated, and spitted on: And they shall scourge *him*, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken."—Luke xviii., 31,32,33,34.

These texts are sufficient to convince the most incredulous Baptists of their erroneous faith. They are bound to admit that the disciples, if they were baptized, (and they maintain that they were,) knew the scriptural design of the ordinance. I now ask: How did it come to pass that they received baptism to prefigure (for this is the only sense) the death of Christ, and be so ignorant of the truth when the revelation was made? If they had received the ordinance prefiguring his death, they would have understood it. I submit a few extracts from the forementioned texts to show the absurdity of such an idea: "But they understood not that saying"—that is, that he should be "killed." And they "were afraid to ask him." "And it was hid from them"—that is, his death, up to that moment, was kept secret; consequently, they had never received baptism to signify or typify his death. "And they understood none of these things." If the disciples were baptized, they certainly understood the design of it; but as they did not understand the nature and certainty of Christ's death, it is tantamount to positive evidence that Christian baptism never was designed to represent the death of the Redeemer. Unless Baptists can give us precept and example on this tenet, they must stand condemned by their own rule of *logic*. If they cannot give "thus saith the Lord" on the subject, they ought to renounce their faith, and no longer denounce the faith of Peco-baptists, while their own is based on such a sandy foundation.

One other thought: *Christ never intended baptism and the Lord's Supper to represent or commemorate the same event.* That the Lord's Supper was specifically designed to commemorate his death can not be doubted by any one who believes the New Testament scriptures. Here is the command: "This do in remembrance of me; for as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." (I. Cor., xi., 26.) If the immaculate Son of God had given such positive instructions concerning the design of baptism as we find in reference to the supper, long since the question had been settled. "He hath done all things well," and, therefore, I conclude that it was not necessary to tell his disciples in so many words the object of their baptism; they had all the light they needed on the subject. If he had said baptize the "nations" in remembrance of my death, burial and resurrection, the question would have been settled; but as we have no such precept, my conviction is, that the faith of the Baptist Church on this topic is an error, the consequences of which will, in all probability, not only be realized in time, but also in eternity.

In the second place, *I deny that Christ instituted baptism to represent his burial.*

I have written more extensively on the first feature of Baptists' faith with regard to the design of Christian baptism than I intended to do when I commenced; but as the two last features are inseparably connected with the first, I was unwilling to drop it without a thorough investigation. If the first is untrue, the latter must be; hence, it is only necessary to consider them briefly. It will be seen by reference to my first article that they believe baptism was not only designed to represent and commemorate the death of Christ, but also his burial and resurrection. In view of their faith on the second clause, they harp on the sen-

tence "buried with him in baptism! buried with him in baptism!" as though John the Baptist, Christ and his disciples, all expressly declare that baptism by immersion was designed to represent the burial of Christ. I deny that a burial is implied in water-baptism. When Baptists prove that it is, they may then write, talk and preach about the "liquid grave;" but they ought to keep silent on the subject until they do it. Is there any likeness of Christ's burial in plunging a man's head and shoulders in the water after he has partially buried himself? Baptists, in their faith, fancy to themselves that they can see the very image of Christ's burial in the act of dipping, but all such dreaming is peculiar to the people who make such high pretensions. Let any man read the scriptural account of the Savior's burial, and then compare it with immersion, practically verified, and he will readily decide that there is not the slightest resemblance. There is but one incident recorded which prefigured his burial, or was intended to commemorate it, and that was the burial of Jonas in the "whale's belly." Jesus said: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it; but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." (Mat. xii., 39-40.) The burial of Jonas was the only sign ever given prefiguring or representing the burial of Christ, and that only typified the length of time which he lay in the grave; for there was no similarity between the whale swallowing Jonas and the decent interment of Christ. If our Lord had intimated baptism to represent or commemorate his burial, he would have said so.

There is one remarkable incident, which occurred just before the burial and resurrection, which Christ particularly mentioned, and commanded his disciples to tell the story co-extensive with the spread of the gospel. It is as follows: "For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this that this woman hath done be told for a memorial of her." (Mat. xxvi., 12-13.) No doubt "this woman" was divinely impressed that the Savior's burial was at hand, and as an evidence of her faith, she baptized his precious body with the ointment; and he says himself, "she did it for my burial." That act of great kindness was not to be told to impress the world with the truth of his burial, but for a memorial of her. It is a remarkable truth, however, that we can not fully relate the story without mentioning the burial of Christ. It is evident, therefore, if he intended any particular act to be a memorial of his burial, it was an act of pouring, and not immersion, for baptism.

I will now examine the third feature of Baptists' faith on the subject, viz.: They believe that raising up a subject in the water—not out of it—imitates, represents and commemorates the resurrection of Christ. Is this a correct view of the subject? I think not; for Paul informs us that the Holy Spirit "raised up Jesus Christ from the dead." Does the administrator of water-baptism, who raises his subjects by physical strength, represent the Holy Spirit? Does the water represent the sepulchre? Does the subject, when partially raised out of the water, represent the complete resurrection of Christ? Let the doctors, one and all, respond to these inquiries. If the subject, when partially raised out of the water, represents any part of the resurrection of Christ, I would like to know what feature of his resurrection is represented by that portion of the body

which ascends to the dry land by degrees. I am satisfied that many—yea, I may say all—who will examine the subject impartially and without prejudice, will decide that the whole Baptist theory in regard to the design of Christian baptism is a *hoax*—an invention of some superstitious man. With the light of revealed truth before me, I am thoroughly convinced that this *dogma* of faith can not be sustained by the scriptures, reason, history, or common sense. As I intend to examine the texts which they rely on for proof in my next article, I will say no more at present. W. PRICE.

Austin.

EDS. ADVOCATE—The sun seems to shine more brilliantly upon this beautiful city than in days past. Every department of business seems to be reviving, and the churches are partakers of the benefits flowing from a settled condition of things.

The M. E. Church, South, under the pastoral care of Rev. H. V. Philpott, is still going forward in every good work. The congregations are large, frequently filling the house, and "the Word" is listened to with great attention and seriousness. The Sunday-school has, in the last few weeks, added about thirty new names to its register, and the afternoon class, or experience meetings, are attended by a goodly number, and are indeed "times of refreshing from the presence of the Lord." The stewards are taking hold of the financial interests with a systematic liberality which promises complete success. These encouraging signs are considered by the pastor and others as the harbingers of a gracious revival. Prayer is offered up for the conversion of sinners and for the sanctification of believers.

In the other churches in the city, there seems to be considerable activity, but, so far as I know, there are no high expectations of revival influence.

The Annual Conference of the M. E. Church (North) was recently held in this city, Bishop Bowman presiding. The Bishop is a Pennsylvanian, and is, doubtless, a very different man from Bishop Haven. His style of preaching is the colloquial or lecture-room style. The ability of the preacher is displayed, not in dazzling imagery, or towering flights of oratory, but in practical exegesis, and in forcible illustrations from current events. Dr. Eddy, one of the missionary secretaries, accompanied the Bishop. He preached at the M. E. Church, South, an eloquent sermon. His style is orate, but his preaching is not very profound.

It is interesting to notice the line of demarcation drawn between the white and black members of the M. E. Church (North) in Austin. The whites worship in a small but neat church about a mile from the principal portion of the city. There is not room in this cozy little church for "the man and brother." The African membership worship in a large and plain church near the center of the city.

The present year has witnessed no public schools in Austin, but there are quite a number of pay schools. Of these, so far as we are informed, the Austin Female College, of which Rev. A. G. Stacy, A. M., is President, is the largest and best organized. The semi-annual concert of vocal and instrumental music was given by the young ladies of this institution on the evening of the 9th instant, in the largest hall in the city, under the superintendence of Prof. Zernial. The *Statesman* says in regard to it: "We were gratified to witness so large and appreciative an audience, embracing the *elite* of the city. The programme was very attractive, and the execution was very excellent. There was a fascination about the scene and all connected with it. The performances were greatly admired, and were the theme of general encomium by all

who were so fortunate as to be present." This entertainment was in striking contrast with the exhibitions given here in two of the schools not long ago, the principal feature of which was a *dance!* The seven hundred persons present at the concert we have described were well entertained without dance, charade, or any exhibition whatever apart from the music.

REPORTER.

AUSTIN, Feb. 10, 1874.

Special Call.

EDS. ADVOCATE—I take this method of notifying all who so nobly subscribed to the missionary cause at our missionary anniversary at Palestine, Nov. 15, 1873, that their subscriptions were due the first of February; and as those brethren on the mission work have claims on the treasurer for over \$400, which is now due them, and they will expect aid from this source soon, therefore, we urgently call upon the subscribers to respond immediately. As yet we have collected only \$50—over \$350 due yet on subscription. Come, brethren and friends, will you now relieve your treasurer and those dear brethren by forwarding the money or drafts by mail, or some other safe hands? By so doing, you will make glad the hearts of the needy, etc.

J. S. MATHIS, Treasurer.

HENDERSON, Feb. 3, 1873.

Rockvale and Fort Mason Circuit.

EDS. ADVOCATE—Thinking probably that some of the brethren will be glad to hear from the frontier, I beg leave for a short space in your columns. I arrived on my work the 28th of December, having been fifty-one days on the road. I left my native home and friends, in Mississippi, on the 4th of November last for my far-off Western home. I regretted very much that I could not reach Waco in time for conference, but very thankful that my transfer reached Bishop Kavanaugh in time, and I received a work.

Well, now for my field of labor. I think it embraces one of the healthiest portions of the State, though some of it looks very wild and lonesome to one just from the old States. It is very sad to hear the old settlers tell of the Indian depredations; but, notwithstanding we are on the very picket-post of civilization, we have the most hospitable people I ever met with. I find friends and a home wherever I go. The Lord is with us. Brother Barden and I have made our round. We had seven accessions to the church. Brethren, pray for our success.

J. D. WHITEHEAD.

February 3, 1874.

The Person of Christ.

WE are asked if Christ was not a human person. He possessed a perfect humanity, but being hypostatically united with Divinity, we speak of him as the God-man when we allude to his personality. He had two natures, but one person—whereas in the Godhead there are three persons, but one nature. As to his capability of alternate choice, see Whedon on the Will, and Knapp's Theology. We presume there is little difference of opinion among Arminians on this subject. It was foreseen that Adam would choose the wrong, hence provision was made for his redemption and the perpetuation of his species. It was foreseen that the Second Adam would not choose the wrong, so it is superfluous to ask what would have been the consequence if he had done so. We are also asked if "the human mind of Christ was not prematurely developed by reason of the nature?" We divine with the human nature?" We played the *preco*city which he displayed is attributable to that as well as to the rectitude of his intellect, sensibilities and will. We can not answer a question which has been propounded as to when Jesus, as

a man, first understood his Messianic mission. It can hardly be supposed that he was ignorant of it till his temptation or his baptism. That beautiful incident in his boyhood life—the only one we have, recorded in Luke II., 40-52—seems to indicate that he knew what was the work given him to do long before he entered on his official course. He was preparing for it for thirty years. But it is vain to inquire as to what ideas may have been entertained by him when in a state of infancy. Our poet says:

Unmarked by human eye
The latent Godhead lay.

The hypostatic union took place at the conception, but how it was effected—how the Divinity made itself known to the humanity—when the consciousness was developed in "the child Jesus," God has not seen proper to tell us, and it is vain—perhaps a stronger word should be used—for us to endeavor to unravel the mystery.

Suffice for us that God, we know,
Our God, is manifest below.

Rising in the World.

YOU should bear constantly in mind that nine-tenths of us are, from the very nature and necessities of the world, born to gain our livelihood by the sweat of the brow. What reason have we then to presume that our children are not to do the same? If they be, as now and then one will be, endowed with extraordinary powers of mind, those powers may have an opportunity of developing themselves; and if they never have that opportunity, the harm is not very great to us or to them. Nor does it hence follow that the descendants of laborers are always to be laborers. The path upward is steep and long, to be sure. Industry, care, skill, excellence, in the present parent, lay the foundation of a rise, under more favorable circumstances, for the children. The children of these take another rise, and by and by the descendants of the present laborer become gentlemen. This is the natural progress. It is by attempting to reach the top at a single leap that so much misery is produced in the world; and the propensity to make such attempt has been cherished and encouraged by the strange projects that we have witnessed of late years for making the laborers virtuous and happy by giving them what is called education. The education which I speak of consists in bringing children up to labor with steadiness, with care, and with skill—to show them how to do as many useful things as possible—to teach them to do them all in the best manner—to set them an example in industry, sobriety, cleanliness and neatness—to make all these habitual to them, so that they never shall be liable to fall into the contrary—to let them always see a good living proceeding from them the temptations to get all the goods of others by violent or fraudulent means.—*Wm. Cobbett.*

ARE YOU READY?—Rev. Dr. Kidd was a Scotch minister of some prominence, and very eccentric, and one who had his own way of doing things. One of his parishioners says: "I was busy in my shop, when, in the midst of my work, in stepped the doctor. 'Did you expect me?' was his abrupt inquiry, without even waiting for a salutation. 'No,' was my reply. 'What if I had been Death?' he asked, when at once he stepped out as abruptly as he came, and was gone almost before I knew it."

What a question! What a thought for every one of us! Does not Death come to most, if not to all, as unexpectedly as this? And does not the inquiry impress the lesson from our Savior's lips: "Be ye also ready; for in such an hour as ye think not, the Son of man cometh.—*American Messenger.*

Texas Christian Advocate.

GALVESTON, TEXAS, MARCH 4, 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.

A HEN which had been scratching in a clay mud-puddle, walked into a sugar-house, and before her movements were discovered, she had tramped over some of the sugar-vats. The workmen were vexed, of course, and the chicken was driven out in disgrace. Some one, however, observed that wherever the muddy feet touched the sugar it was turned white. This led to experiments, and after a time wet clay was used in purifying sugar. The sugar was put in earthen jars in the shape of sugar-loaves. In the end there was a hole. Clay was then put over the top and kept wet, so that the moisture could pass through the sugar and drop from the hole at the small end. By this process the sugar was made pure and white. Since then other improvements have been added.

Many a vexation in life, if put to wise account, may prove a blessing. The processes by which men are made wiser and better are not always the most agreeable. The path they must tread is not the brightest, nor the lessons they learn the most attractive; but out of the toil or disappointment there is a profitable result. The plow tears up the soil, but there is a crop at the end of the farmer's labor. There is the smell of oil and the heat of the furnace, but the powerful engine drives the vessel to its port. There is the nauseous drug, but it brings health to the sick man; and there is powerful discipline, but it makes the learner wise and strong. The storm tugs at the limbs of the mountain oak, but the roots only strike deeper into the soil, or cling with stronger grasp to the rocks which rib the mountain side. The clouds darken the sky and hide the cheerful sunshine, but the descending rain cools and enriches the thirsty earth, and gladdens the hearts of the toilers with luxuriant crops. Had Elijah never been driven out into the desert, the lessons of Horeb would not have given strength to the hearts of the followers of God; and if Daniel had never known trial, we would not have been encouraged in the hour of trial by the story of the good man in the lion's den. When the hour of trial is on us, let us look for the lesson it would teach, rather than murmur over the burden we bear.

MAN IS BORN UNTO TROUBLE.

MANY of our readers in Texas think they have a hard time. Labor is not certain; crops are not sure, even in our genial climate and with our faithful soil; cattle die, and after a year of labor, instead of the large returns anticipated, there is barely enough made to meet actual expenses.

In a late number of the *Christian Union*, under the head of "Suffering of the Poor," we have extracts from different papers which reveal the sufferings which are actually endured by many "as good by nature and far better by practice" than we are.

The first story is of a man belonging to the fire department, who, one stormy night, while battling with the flames which threatened the homes or fortunes of other men, caught a cold which left him helpless with rheumatism. He was sick for three months, and his noble wife supported the family, while those whose fortunes he had saved never heard of his misery, or thought of their obligation. The baby died on one Friday; on Wednesday, the wife's mother; and then, in a day or two, another child. It costs a family something in a city to have a funeral. What is paid for the coffin, and hearse, and grave, would feed the family for many weeks. The husband tries to rally, but fails—he is too weak—and then goes to the hospital, and the wife toils on for bread, for all the children are not dead, and as long as they live they must be fed. She gets sewing, which pays her a dollar a week. A society for the amelioration of the poor pays her rent, so that she does not starve, and that is all. She has a baby, and the coal nearly gone, and the winter before her. She has a sad prospect! Is your lot any more sad?

Then follows a story of an English woman sixty years old. In the old country she earned, as a parasol-maker, eight dollars a week, but here she is out of work. She never asked for help before, and had laid up something for a rainy day, but work has gone, and so has her little fund. She has tried to obtain work of any kind, but has failed. Her clothes have been pawned for money to buy bread; then her bed clothes have gone in the same way, and the winter is very cold. There has been no fire in her room for many days, and at times her limbs have failed her because of cold. Before spring, perhaps, unless some help is sent, she will be where she will not feel the wintry winds.

A mother with five children, and a kinswoman with a blind father, are found hunting for work. They do not beg, but are willing to work at wages which will keep them all from starvation. Only a day or two ago the mother went many long blocks seeking help, and getting only a little cold food, which kept the children alive, but had to wait long for the promised coal which would keep them from freezing.

Then the *Herald* tells its story of a mechanic, willing and able to work, whose family was almost starved; of a widow who, with her daughter, could get no work, and with no bed, no food, no clothes, was living in a room where the snow and rain came through the

roof, and yet she and her daughter lived the life of the virtuous. There is something worse than starvation.

In an alley, foul, dark, and slimy, two hundred and fifty families were found herded together. Among them, in a room hardly as large as the stateroom of a steamboat, a man with a wife and four children were living. He was trying to support them by selling newspapers. His right hand was useless, and his frame, shriveled and sore with rheumatism, yet, with a brave heart, he was trying to feed and clothe his family. Only a few squares from this den the carriages of rich men were rolling along the streets, and mothers and daughters, who had an abundance, were treading with dainty steps their abodes of luxury.

These are but a few of the stories told of the sufferings of the poor in our large cities during the weeks of the past winter. They open a field where the rich might lay up a harvest of joy in the coming world. Only a few are at work in that field. God has given them the means, and the sorrows of their fellow-beings have offered them the opportunity, but they are unworthy of the trust, and the poor suffer on, and the rich will fail in their reward. We are not sure but the rich man who neglects his opportunity presents the more mournful picture. The consciousness of his failure and infinite loss will one day come upon him. The words, "Inasmuch as ye did it not unto these, ye did it not unto me," will discover a moral and spiritual destitution from which there will be no rescue.

THE papers announce the death of Dr. David Frederick Straus, whose "Life of Christ" exerted so powerful an influence over the German mind, already tending strongly toward rationalism. He denied the inspiration of the scriptures, and taught that Christ was a mere human reformer, and that his miracles were myths. With the abandonment of these central truths there followed loss of faith in Providence, and in a conscious life hereafter. His works are losing their power even over the German mind. A Divine Savior on which the faith of a mortal, conscious of sinfulness, yet eager for life and happiness, can lean, is the necessity of our being. Nothing else can give life to the soul and fill the desires of a nature which yearns for immortality. Later in life, Straus sought to reconstruct his religious system, but it reveals a mind of wonderful power and rare culture seeking vainly a support, the need of which it is painfully conscious. Submission to fate is a sad substitute for that faith which reveals to us the love of "our Father" in heaven. Philosophy, music, poetry, science, with which the active mind is crowded, fail to fill the void within the soul as it stands on the borders of that shoreless ocean and asks: "If a man die shall he live again?"

THE Joint Board of Publication of the TEXAS CHRISTIAN ADVOCATE will meet in Galveston, on Saturday, March 28, 1874, at 9 o'clock P. M.

W. J. JOYCE,
O. A. FISHER,
J. W. DEVILBISS,

West Texas Conference.

"THE LOOK OF JESUS."

WE find the following surprising remarks and unintentional confession in the *Statesman*, Austin, Texas, in relation to a brief article that recently appeared in our columns—"The Look of Jesus." The *Statesman* discourseth thus:

"We do not profess to be a biblical scholar, although we have been a diligent reader of its pages. Does the editor of the Galveston CHRISTIAN ADVOCATE read it? We infer not from the following paragraph from an article entitled "The Look of Jesus."

Mr. *Statesman*, is this the result of your "diligent reading?" We must illuminate you. Turn to the 61st and 62d verses of the 22d chapter of St. Luke, and see whether we read the Bible, and learn to be more cautious, as well as more modest. You see, a little knowledge is a dangerous thing. Why will some reckless men disregard the ancient lesson—"Ne sutor ultra crepidam"? (Let not the shoemaker go beyond his last).

The donkey in the fable, who went out arrayed in a lion's skin, found, alas! when he brayed, that his mouth was the sepulchre of his reputation. We can not admit the *Statesman* into our Sunday-school Bible-class; not advanced enough for that; must tarry in the "infant-class" a season, and do some more "diligent reading."

We want to know where the Bible Agent is, and what he can be about, to suffer such a deplorable destitution of the Holy Scriptures in the capital of our State, and in the sanctum of one of the chief "scribes." "If the light that is in them be darkness, how great is that darkness!"

THE salary of one of the most popular professors in Geneva is about \$700 per annum. This is another evidence that brains and learning are at a discount in the money market. This may console the preacher, who wonders that, while he ministers to the people in things eternal in their value, the poorest paid laborer makes better wages than himself. When tempted to turn to the world because religion pays so badly, it is well to look on the other side of the picture and ask: "What will it profit a man if he gains the whole world and loses his own soul?" The preacher is paid in kind. He receives a reward that corresponds with the work he performs. God may not remunerate him with earthly riches, but with the graces of the Christian life and the rewards of immortal life.

LITERARY NOTICES.

WE have received a copy of the *Christian Banner*, published by the American Tract Society. It is well filled with readable, original and selected articles.

LITTELL'S LIVING AGE is to hand, and, as ever, is filled with choice articles, selected from the best sources.

WE have before us the "Fifty-fifth Annual Report of the M. E. Church"—a stout pamphlet of 192 pages, containing a vast amount of missionary information in relation to the various missionary enterprises of the Methodist Episcopal Church.

"UP."

THIS word means the opposite of "down," or above instead of below, or over instead of under. It must be quite a puzzle to a foreigner. We say a house is burned "up," when it is burned down. We say a man is broke "up" when his estate has been swept away, and we say he broke "down" when he has failed, or that he has been used "up." Speaking of articles of food or drink, we say they have been eaten "up," or drank "up," meaning they have been consumed. We speak of a man who has turned out a failure, that he is "done up," or badly "used up," and when he is dead, some say he is "gone up." A prosperous man is said to be "getting up." A lady rather carefully dressed is said to be "fixed up;" or when people are putting their households in order, it is said they are "fixing up." When a man contracts a considerable debt at a shop or store, he is said to be "running up" an account. When one parts with something, as his liberty or property, it is said he has "given up." So also when one despairs it is said he has "given up." In times of war we are told the people are "up in arms." A man of fortitude in trouble is said to "bear up." If one spends all he makes he "lives up" to his income. When a man's practice is consistent with his principles, he "lives up," we are told, to his professions. When we are out of bed from sleep or sickness, we are said to be "up." In a vast number of phrases it is no better than a useless expletive, and must be a sore puzzle to one not "to the manor born."

THE work of spreading the gospel among the nations of the earth has been committed, not to angels, but to men. When the work of atoning for human guilt was finished, Christ ascended to the skies, and standing before his Father's throne, reported the ransom paid; and then, turning to the assembled angels, called for messengers to bear the tidings of salvation to the lost. Every angel would gladly have volunteered to preach salvation to that race lost by sin, but redeemed by the sufferings of Christ. But Christ did not bear that commission to the skies. He left it with his disciples on earth. He did not say to the angels, but to his earth-born followers: "Go preach my gospel;" and that commission rests on his earth-born disciples still. Paul was a mortal like you and we; so were Peter and John; so were all the disciples sent out by Christ. Saved by the same atoning blood, purified by the same Spirit, heirs of the same inheritance, they told the story of redemption they had learned in their own experience; and, rejoicing in the same hope, and purified by the same power, they led other souls to the fountain of life from whence their own salvation had been secured.

Have you heard that Christ died for sinners? and have you been made an heir of the inheritance purchased by his blood? Then a dispensation of the gospel is committed unto you, and as a "co-worker with him," it is your work to find other souls in need of light and point them to the Sun of Righteousness.

MISSION PRIZE ESSAY.

Our readers are aware that the Board of Missions of the Methodist Episcopal Church, South, at its meeting in May, 1873, on motion of the Secretary of the Board, offered a prize of one hundred dollars for the best Essay, setting forth the principles, facts, and obligations of the church, in regard to Missions. The President, Secretary, and Treasurer, were appointed a committee to supervise the publication and circulation of the Essay that might gain the prize. Bishop McTyeire, Bishop Keener, and the President of the Board, were appointed the Committee of Adjudication. At a subsequent meeting of the Board, at the request of the two Bishops and the President—their duties interfering with attention to this matter—they were excused from serving on the committee, and Dr. R. A. Young, Dr. R. K. Hargrove, and the Rev. J. M. Sharpe, (a local preacher in Nashville,) were put in their places. The Essays were to be forwarded to the President by Jan. 1, 1874, to be by him handed over to the committee. He received ten manuscripts, with sealed envelopes indicating their respective authors. Without reading a line of them, or knowing whence they came, the editor put them into the hands of the committee on New Year's Day. The committee read them all with great care, and, before consultation, separate and apart, decided in favor of a manuscript which, on opening the sealed envelope accompanying it, proved to have been written by our respected co-laborer, Dr. Haygood. We have not yet read a word of it, but we anticipate much pleasure in its perusal, and also in the perusal of others that were commended by the committee. We shall, without delay, put to press the Essay which gained the prize. The Committee of Adjudication read their report to the Board of Missions, Feb. 20, 1874. The report was unanimously adopted, and a vote of thanks was given them by the Board, for their careful attention to the delicate duty imposed upon them.

The committee recommend the publication of five others of the Essays placed in their hands, as they discuss various points connected with the missionary enterprise in a masterly manner. They were written respectively by the Rev. W. G. E. Cunyngnam, D. D., of the Holston Conference, formerly one of our missionaries to China; the Rev. Homer S. Thrall, of the Texas Conference; the Rev. S. P. Anderson, D. D., a missionary of the Cumberland Presbyterian Church in Port of Spain, Trinidad, South America; the Rev. Beverley W. Bond, of the Baltimore Conference; and the Rev. D. C. Kelley, D. D., of the Tennessee Conference, formerly a missionary to China.

The following is the report of the committee:

The Board of Missions of the Methodist Episcopal Church, South, at its annual meeting in May, 1873, offered a prize of one hundred dollars for the best Essay on Missions. On New-year's day, 1874 the committee received ten manuscripts. We have read them carefully, and have agreed to award the prize to the author of the Essay containing eighty three pages, and marked X. Y. Z. On opening the sealed envelopes we find that he is our distinguished friend and brother, the Rev. Atticus G. Haygood, D. D. There are other four or five manuscripts of great merit, which we hope the Board will publish—thus making a handsome volume on the subject of Missions.

Respectfully submitted,

ROBT. A. YOUNG,
R. K. HARGROVE,
J. M. SHARPE,
Committee.

Nashville, Feb. 20, 1874.

ANSWERS TO CORRESPONDENTS.

Rev R J Perry, Gatesville—Bro John will answer by mail as soon as sickness in his family will permit.
Rev J W Piner—Marriage notices.
Rev J Fred Cox, Hickory Grove—3 subscribers. Your list is coming up.
Rev T J Gilmore, Mexia—1 subscriber and \$1 20 currency. The failure of the people to support the ministry is a serious hindrance to the work.
Rev E H Holbrook, Prairie Lea—1 subscriber. change in office made.
Rev H B Price, Kosse—Change made and account sent as requested.
Rev J H Shapard, Columbia—2 subscribers and \$1 50. Thanks.
J H Mathis, Henderson—Call will be published.
Rev J D Whitehead, Rock Vale—Glad to hear you are pleased with your field, and trust your labors will be blest.
Rev G W Graves—Assessment for Springfield district was received in time for publication in the number you name, but by some means was overlooked.
Rev O A Fisher, San Marcos—Will publish the notice as you direct.
Rev W J Joyce—Assessment for San Marcos district.
Reporter, Austin—Will insert.
Fletcher, New York—Will insert in due time.
Rev Wesley Smith, communication—Will publish.
T A Biles, Van Alstyne—1 renewal and \$1 currency. Glad you appreciate the ADVOCATE.
L F Deasing, Bryan—1 renewal. Correction made. It is encouraging to know that subscribers value the paper.
Rev S J Franks, Marquez—1 renewal, 1 subscriber and \$2 25 currency. If all the preachers will be active, the ADVOCATE will soon reach every Methodist home.
Rev M H Porter—1 renewal, \$2 25, and obituary.
Mrs A M Ireland, Seguin—The number sent as you instruct. It cheers us greatly to hear that the ADVOCATE is appreciated by the children.
Rev H G Horton, San Antonio—We have changed your paper.
Rev J W Mills, Henderson—2 subscribers. Accept thanks. Our list is increasing in your conference.
Rev F C Wilkes, Culleoka—1 subscriber. I G J will give attention.
Rev M G Jenkins, Weimer—Names all entered. Post-office address changed.
Rev P Mussett, Cleburne—3 subscribers. Will see to the matter about which you write.
Rev S G Cotton, Mineola—6 subscribers. Thanks. Hope you will add many more.
Rev John T Graham, Palo Pinto—3 subscribers. We want to enlarge our list in your region.
Rev C H Smith, Tyler—2 subscribers and \$3 20 currency. All satisfactory.
Rev W F Easterling, Dallas—The change is made. The protracted affliction in the family of Brother J has caused unavoidable delay in some matters.
Rev John Adams, Nechesville—The draft for \$20 came to hand. Many thanks. We answer by mail.
Rev W C Collins, Millerton—6 subscribers, \$10 currency, \$1 specie. Change has been made. As in other days, your list increases steadily. Very many thanks. We have no trouble in understanding your letters; they are always business like.
Rev J H Mims, Houston—5 subscribers. Bro J will see you at Hockley.
Rev S D Akin, Brazos Point—Change made.
Rev W L Ridout, Centre Point—We hope you will find many more on your work.
Rev G Ruddell, Brenham—Change had been made.
V C Cannon, Waco—Change made.
Rev J M Bond, Woodville—2 subscribers. If you meet any other cases where they are unable to pay but one dollar, send them along.
Young Burgher, Honey Grove—The name was forwarded to Georgetown. Will write again. Glad you appreciate our paper so highly.
Rev J M Truit, Weatherford—Change made.
Rev W L Kidd, Marlin—1 subscriber. Names entered.
Rev W D Robinson, Milford—3 subscribers. Explanation satisfactory.
Rev R W Kavanaugh, Manor—1 subscriber and \$2. The other matter all right.
Rev J M Blanton, Palestine—10 subscribers. Accept thanks. Such efforts on the part of all the preachers would soon double our list.
Rev W H Moss, Blossom Prairie—3 subscribers. Our subscription in your region is increasing.
Rev Cyrus Campbell, Travis—2 renewals and \$4 40 currency. Would be glad if all our local brethren would act as agents.
Rev H C McQuown, Peoria—2 subscribers. Will examine into the case you name.
Rev J F Toland, Valley Mills—1 subscriber. Thanks for kind words.
Rev J A King, San Saba—2 subscribers. If an agent has received \$2 in coin, and only receives for it \$2 20 in currency, it is all right. We always take the currency at the rate it is going when the subscription is paid. So long

as the subscription is only \$2 coin we are unable to pay any premium. We appreciate the suggestions made.

Rev J W B Allen, Liberty Hill—13 subscribers. That is the way to work.
Rev J R Barden, Shovel Mount—2 subscribers. Change in name made.
Rev O Fisher, Chappell Hill—2 subscribers. Thanks.
Rev Jas Peeler, Cameron—4 subscribers. Changes made as directed. Much obliged.
Rev O A Fisher, San Marcos—1 subscriber. We appreciate your efforts for the paper.
Rev O A Shook, Mt Calm—2 subscribers, 1 renewal. All entered.
Rev R J Perry, Gatesville—3 subscribers, \$10 gold draft. Accept thanks for your active agency for the ADVOCATE.
M C Lankford, Rockdale—Change made.
Temple G Wools, San Antonio—1 subscriber and \$2 25 currency.
Rev O M Addison, Salado—3 subscribers and \$19 25. Have entered as you instruct. Such favors are appreciated.
Rev J W Debrell, Seguin—3 subscribers and \$3 25 currency.
Rev A H Sutherland, Rockport—3 subscribers, \$5 currency. Hope to hear from you often this year.
Rev W C Harrell, Gonzales—2 subscribers. We hope your efforts to place the ADVOCATE in the home of every Methodist on your work will prove successful.
Rev T G A Tharp, Lampasas—4 subscribers. Brother Tharp finds subscribers to the paper on every work he travels. He says that he does not see how "a preacher can get along on his work without it."
Rev J T Talley—Change in office made.
E L Morris—Change in office made.
Rev T B Anderson, Belton—Change in office made. As to the case you name, I regret the failure, but not the effort. Man judges by success; God, by endeavor. Hope your health will be restored.—I G J.
Rev J Fred Cox, Groesbeek—1 subscriber. I G J will accept the trust. Will see that the receipt is forwarded.
Rev J H Mims, Houston—1 subscriber, \$2 10. The loss in exchange of coin for currency, and expense of postage and money order, is with this office.
Rev S C Littlepage, Bryan—3 subscribers. All entered. Thanks.
Rev W T Melugin—2 subscribers, 1 renewal. All right.
Rev T W Hines, Waxahachie—2 subscribers, \$10 currency. Will send the ADVOCATE on the same terms to any other widows of preachers you may meet.
Rev W F Easterling, Dallas—Have made the change. Will send list by mail.
Rev H C McQuown, Peoria—2 subscribers. According to our books, the subscription of Brother T expired Sep 11, 1873. If we are in error, will correct it.
Rev W R D Stockton, Waco—2 subscribers. Many thanks. Appointments published.
EXPLANATORY.—An explanation is due some of our correspondents in view of the delay in acknowledging their letters and some other matters. Since the return of Bro. John from the conferences he has been unavoidably absent from the office a large portion of his time. The death of his brother-in-law, in Bastrop county, called him to that point, and the charge of three orphan children has imposed duties upon him he could not avoid. One of these children, since the return of Bro. J. with them to his home, after a sickness of some three weeks, has been borne to her grave. This makes three deaths out of one family in six weeks. As soon as possible the delayed business will be brought up.
The above statement will explain to the preachers of the Galveston district why their quarterly meetings have been delayed.

DEDICATION.—On Sabbath, 22d of February, we assisted in the dedicatory exercises of a new church on Washington street, Houston. It was dedicated on Washington's birthday, and will be known as the Washington-street church. The exercises were continued, and when we left, the omens for good were most hopeful. The church is neat, tasteful, sufficiently commodious, and reflects credit on the zeal of the pastor, Rev. F. T. Mitchell, and the liberality of the people.

Church and State, edited by Rev. John Cotton Smith, D.D., speaks of Bishop Cheney, and says: "We see no reason, on any church principle, why he is not truly a bishop. And if he is truly a bishop, in the line of apostolic succession, we do not see how it helps the matter to withhold the title from him."

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

The Sunday-School.

VARIOUS ingenious devices have been resorted to in order to stimulate benevolence in the Sunday-school. A pastor in Virginia gave six kernels of corn to each Sunday-school scholar—250 in all—as “mission” seed. The children planted them and returned five barrels of corn which were sold for \$20. Not the least benefit from this was the fact that all summer the little ones were thinking of missions, planning and praying for missions, and, finally, the money they gave to missions was their own money. But the results to the missionary cause will not end here, for the interest thus excited in them will make these kernels of corn the seed of a perpetual harvest.

In another school that desired a library, the members were set to work collecting old paper and rags. The result was \$50, and the children appreciated that library we know. But the most ingenious effort we have heard of was made by a superintendent who must have had a genius for figures. He organized his school into four kinds of contributors, classifying the scholars according to their giving ability. The first class gave a cent per month, the second a cent per week, the third a cent per day, and the fourth two cents per day. And what was the result? We presume that the school was as much astonished as anybody when the penny gifts at the end of the year, footed up \$1200!—*National S. S. Teacher.*

In England they have been trying what is called “Scholars’ Examinations,” in which Sunday-school scholars are put through a course of questions analogous to an ordinary school examination. The answers frequently given are a suggestive commentary on the sort of teaching that Sunday-school children often get. One said that John the Baptist was a customhouse officer; another, that he was a disciple who loved Christ; another, that he was a publican; another, that he was beheaded by Caesar; and another, that he was crucified between two thieves. But the sum total of the effect has been to encourage the practice, and now they have gone a step farther and have instituted “Advanced Scholars’ Examinations,” to which only those are eligible who have passed the first or “local” examination. In this the examination is conducted by printed questions and written answers, two hours being given to the candidates for reply. No book, printed matter or notes are to be brought into the examination room. Our reviews ought, in some way, to be made so thorough that we need not follow their example. *Nat. S. S. Teacher.*

HOW TO PREPARE.—What the teacher should do first—in time as well as importance—is to take that part of God’s Word which is designated as the lesson, and bend the mind upon this, with no other help than his own powers of analysis and thought. Of course he must look to God for help; but this God has already promised to the faithful student, who feels his wisdom. Then, when he has done his very best himself, may he resort to human “helps.” His own thinking may then be corrected, difficulties be cleared up, more illustrations be gathered, and all the aid he needs to classify and complete his analysis or explanations be secured. But let the main dependence be upon God and the powers God has given. A lesson thought out for one’s self is worth a good many retailed from somebody else. The teacher himself feels better for it, and the pupils know from the start that it is the result of prayerful study, rather than of rapid cramming of commentaries. —*S. S. Bunner.*

Sabbath-School Suggestions.

Have we not swung to the opposite extreme? Twenty or thirty years ago Sabbath-schools did their best to get children to do little else but memorize Bible verses, without explanation, illustration, application. Now the use of the memory is neglected, and in consequence much is lost.

The *S. S. Times*, quoting some remarks from the *Advance* respecting the adoption of children’s prayer-meetings, and of the need that they be conducted with extreme delicacy of wisdom, adds these comments: “Now extreme delicacy of wisdom is not a ‘universal’ trait, and if their adoption depends upon this, we are afraid we shall see no children’s prayer-meetings. We, too, are advocates of prayer-meetings for little ones, but would suggest to those who have been started by the above requisite as laid down in the *Advance*, that the main essentials are naturalness and devotion. Let the petitions be truthful—childishly so—embracing those things, spiritual and otherwise, which children are sure to desire—blunderingly natural. Encourage no solemn set forms of expression that are beyond their feelings and their understanding. ‘Extreme delicacy of wisdom’ might have been shocked to have a child pray—as one did pray—for ‘buckwheat cakes.’ But she was sincere, and faith went so far as to express the particular form in which she wanted her ‘daily bread.’”

A great many men and women who are among the very best of teachers, are persons whose lives are extraordinarily pressed with business. Urgent duties seem to crowd upon their time every hour in the day. They have no “time to spare;” but to prepare for their classes they take time. They snatch at opportunities, even if they are but for a few minutes. Opportunities that are grasped at and caught in this way are apt to be used with eagerness. This alert avidity of mind gives attentiveness to their perceptions, and naturally makes them quick both to see and to seize upon the facts and truths that are of the most importance in the lesson. Moreover, the best teachers begin early to make preparation for the next lesson. If you look well after them, you may find in course of the seven days more odd minutes than you thought.—*Advance.*

The Teaching Power.

Does any one say or think, “If I could preach as Peter did on the day of Pentecost, then I would speak for Jesus to my dying fellow-men?” No doubt of it. And how did Peter speak? What did he tell the people? Only simple and truthful words about Jesus and him crucified! But he might have spoken in far more learned and eloquent terms, yet all to no purpose, had not the spirit of God been with him. One thing we learn about him: *He was fresh from a prayer-meeting!* For some days the whole church had continued with one accord in one place, praying. Peter had been there an interested and active member of that prayer-meeting! This was the preparation which he had for that great day’s work. Let all who would be great in winning souls prepare themselves in the same way. It is no marvel if we find no heart to work, and do no good among souls, if we pray but little or none at all. He who slights the prayer-work, whether in “the closet” or the more public exercises, will be of little use for other work. Believe that! But how came Peter to be a Christian? How came he to be standing and preaching the gospel so successfully to that great multitude? The answer is found in John i. 35-42. We look with wonder upon the preacher and the work of that memorable day of Pentecost. Then let us remember that the preacher and the work of that day were but

the results of *five words* spoken about Jesus by one who believed in him. They were very simple, very plain words. There is no extraordinary art nor eloquence in them. They were not even addressed directly to any one, so far as we can learn; but were only spoken in the hearing of two men. John the Baptist said, “Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus.” One of the two was “Andrew, Simon Peter’s brother. He first findeth his own brother Simon,” told him of and brought him to Jesus. And that is that same Peter who did the glorious Pentecostal work.

John the Baptist’s teaching power was in a simple, truthful testimony in plain words. He spoke of Jesus to and in the presence of others—spoke of him because he believed in him, and as he believed in him! This was enough to win Andrew. And after one day’s intercourse with Jesus, Andrew seeks his own brother, and in plain words told him about Jesus, and thus “brought him to Jesus.” Blessed example! May we not also win our loved ones after the same manner?

Could John the Baptist calculate the results of those five words spoken about Jesus? No! and no more can we foresee what effects are to follow our words. But a believing testimony, no matter how short or simple, will reach its reward. Then let every one speak for Jesus who has the heart to do so.—*Earnest Worker.*

Too Old For Sabbath-School.

Young men and boys, who think they are too old or too smart to attend Sabbath-school, should consider one or two points worthy of their attention. 1. How do the young men and boys of their acquaintance, who loaf about the streets and go off on pleasure excursions on the Sabbath, compare with those who are faithful in their attendance at Sabbath-school; for general intelligence, good character, and trustworthiness? 2. Who turn out to be the best students, clerks, and apprentices; those who refuse the privileges and advantages of the Sabbath-school, or those who are as true to their several classes as the dial is to the sun? 3. Who can command the best recommendation when they need work; those who prefer wandering about the streets, or in the woods on the Sabbath, or those who prefer to do their walking when it will not interfere with their Sabbath-school duties? 4. Who are the most trustworthy men in the community; those who honor the Sabbath, or those who dishonor it, by hunting, fishing, sailing and lounging about on the day of rest and worship? Vast numbers of silly young men and boys imagine that the restraint of the Sabbath-school does not comport with true freedom and manliness. They think it is well enough for small boys and for girls, even for young ladies, to attend school regularly every Sabbath, but young men must have a broader margin to move in. So they forfeit the splendid chances offered to them for intellectual, moral and spiritual culture. What a pity!

THE SABBATH-SCHOOL AT HOME. That earnest advocate of the Sabbath-school, Dr. Vincent, enforces one point in many of his addresses which might go unheeded because it is so obvious; but it can hardly be reiterated too often: The work of the Sabbath-school can never supplant that of the family. The notion that a youth’s or a child’s religious life begins and ends with the Sabbath-school is well nigh fatal to a healthy household Christianity. True home religion finds in the school an assistant, not a substitute. The school should be disbanded that takes away from the family circle aught of its responsibilities or sweet domestic intercourse.

How the Parents can Help!

First, you can help us by coming to the school yourselves, if possible. Let nothing but young children, of ill health, or some unsurmountable cause debar you from being with your children in the school. Come for your own sakes. Remember that education never ends, especially spiritual culture. Come for the sake of the example. Don’t bring up your children to feel that the school is for the young, for then they will leave it just as soon as they begin to feel “grown up.”

Help us, too, by making it a household duty to see that your children always get their lessons, and get them well. Don’t wait till Sabbath, but have them well learned during the previous week. Parents sometimes complain that their children do not seem to learn much in school. Well, it is your business to do the teaching, good parents. It is the business of the Sabbath-school to second your work. We have them but one hour a week; you have them all the rest of the week. If you can and will do no more, you can save us greatly in time, patience, and labor, by simply seeing to it that your children commit the assigned verses.

You can help by getting the children ready in season, and starting them regularly for the school. Did you ever consider what must be the effect on a teacher’s mind when her scholar is present only one or two Sabbaths a month? She is discouraged; or at least not encouraged. She thinks her labor is not appreciated by you or your child. She cannot so keenly love your child. Irregularity is mischievous every way. The scholar comes in without preparation, for he does not know where the lesson is. He is not deeply interested in the school, because he cannot keep the run of its work. He dislikes the teacher, because she reproves him for his slackness. There is no chance to praise him; little opportunity to win his heart; and, all in all, the school is of little use to him, while he is a positive damage to the school. The most charming greeting for a superintendent is the ruddy cluster of faces that meets him with a smile, and, “I have got my lesson, sir.” Those children love him, simply because they feel that they have done what will please him; and he will love them for the same reason.

Don’t dress your children in all the finery you can make the poor things stand under. You thus lead them to consider the school a place to show their dresses, rather than a place to learn the duties of childhood and the essentials of religion. It is difficult work to teach dolls. The superintendent often meets a sour welcome from parents who imagine he does not take sufficient notice of their child. Nothing so surely ruins a child as being kept on exhibition.

Make it a point to know all the children in your neighborhood, and see that they are all in attendance, or at least invited. Spare a few hours to help poor mothers clothe their children. Washerwomen, or those who have little tact can be blessed by you; and if your help is extended without affectation, they will clothe you with honor and love.

Help the school by letting it have its roots in all your prayers. It will be sure to thrive in such soil. If you can not attend the school, yet let it be a sacred hour at home; and when the children return, pray with them lovingly over the lesson, and sing it a little deeper into their hearts.

We have seen sad work made by the jealousies of selfish, unchristianized Christians. But we have known other parents who always brought angels with them.—*S. S. Times.*

PATIENCE is the Christian virtue a Sabbath-school teacher most needs.

Boys and Girls.

Serving a Good Master.

"Remember, I must have the bridle on Monday," said Mr. Harcourt, as he turned to leave a shop where he had been giving some orders about his harness.

"I beg your pardon, sir," said Mr. Benson, the master, coming forward, "but it will not be possible to get it done by Monday."

"Not possible?" returned Mr. Harcourt, stopping short. "What nonsense! Why, there's all to-morrow."

"To-morrow is Sabbath, sir," returned the shopman firmly, but respectfully.

"Well, what of that?"

"We do not work on Sabbath, sir."

"Then I shall go to those who do. You can put the bridle in the carriage," added Mr. Harcourt, turning to the man to whom he had given the order.

"We can get it done by Tuesday, sir, without fail," interposed Mr. Benson.

"Tuesday will be too late," returned Mr. Harcourt; and then, without another word, he stepped out of the shop, bidding his groom take the bridle from the man, got into his phaeton, and drove off muttering to himself: "The old humbug! I will make him repent his folly."

Mr. Benson had lost Mr. Harcourt's custom—he felt sure of that. He was a new customer, just recommended to him by a person whom he greatly desired to oblige, and he was a man who knew what good work was, and who did not mind what he paid for it, and paid promptly, too; and just now such employment would have been invaluable to Mr. Benson.

It was some few hours after Mr. Harcourt had left the shop that Mr. Wilcox, a clever, pushing saddler, who, lived in an adjoining street, came bustling in.

"Well, Benson," said he, as he rubbed his hands one over the other, with uncommon glee, "you have been and done it, that is all."

"Done what?" inquired Benson, as he looked up quickly from his work, making a good guess, however, as to his visitor's meaning.

"Knocked down your luck with one hand, and given it to me with the other."

"You mean, I suppose, that Mr. Harcourt drove on from my shop to yours?"

"Exactly; and I thought the least I could do was to come and thank you, and tell you how happy I should be to work for as many more as you like to send."

"I need not tell you I shall not send you those that I can keep," replied Mr. Benson, trying hard not to show that he was annoyed; "but, God helping me, I will never go against my conscience—not for any man nor for any money!"

"Well, every one to his taste. I know my own advantage a little too well to refuse good work when it is offered."

"Has it ever struck you," asked Benson, "that a man may be out of his calculations when he thinks himself wiser than his Master?"

"But," returned Wilcox, "if a man wants to get on in this world, he must be ready to risk something to carry his point."

"I think he risks more who goes against God's laws than he who conforms to them," said Benson. "Keep God's commands, and never fear but he will keep you. It is a safe line of action, and I am not afraid to hold it."

"And from this you would argue," said Wilcox, "that I am to throw up Mr. Harcourt's order, affront him, and lose a first-rate customer; thank you, I am not such a fool."

"I am not arguing on the point," returned Benson. "You asked me why I did not undertake Mr. Harcourt's

order, and I have told you. I will not pretend to deny to you that I was very much put out at losing Mr. Harcourt's connection. But I have no choice in the matter; I have but one course before me—to obey God. He that serves him serves a good Master. He never forgets the payment, and if at times a man seems to wait for his wages, it is only that the money is being put out to better interest than we can get here. What is good for a man to have will be made up to him some time or other. As for what is not good for him to have, why, he is better without it; there is no doubt about that."

But as Wilcox returned to his own shop, he had considerable doubts on the point, and thought his neighbor a great fool and himself a very clever man. The Sabbath was spent in executing Mr. Harcourt's order; the harness was sent home on Monday; the money was promptly paid; a fresh order was given, and Wilcox again congratulated himself on his good luck.

It was some weeks after, and they had been weeks of great trouble to Benson, that another carriage stopped at the door of his shop, a well appointed dark-green brougham, drawn by a comfortable, sleek-looking horse, and driven by a coachman whose well-to-do appearance was quite in keeping with that of the equipage.

While Benson was wondering who his visitor might be, the carriage door opened quickly, and a fine-looking man, in military attire, got out and walked into the shop, with an air of decision as if he was accustomed to give his orders and be promptly obeyed. Glancing around the shop with an eye bright with lurking humor, he took in its arrangements, and made his own estimate of the character of its possessor.

"Sir," he said, turning to Benson, "you are the impudent fellow who will not work on a Sabbath?"

Fortunately for himself, Benson was a good physiognomist. Looking up at his visitor, he felt sure that, however abrupt the words might sound, no offence was intended; and so, with a smile, he answered respectfully:

"I do not work on Sabbath, sir; but I hope it does not follow, as a necessary consequence, that I am wanting in respect to my employers."

"Yes, it does, man; at least so my friend Harcourt says. He gives you a bad character."

"I am sorry for it, sir," began Benson; but his visitor cut him short.

"Actually refused his order, and told him you would not do his work; do not you call that impertinence?"

"I had no choice, sir."

"Yes, you had. You were free to choose between serving God and pleasing man, and you made your choice; and it is in consequence of that determination that I am here to-day. I am General Downing. I have been looking out for some time past for a man on whom I could fully rely to execute a large government order. The moment I heard Mr. Harcourt's story of you, I made up my mind you should have the work if you could take it; for I felt sure that the man who could serve God so fearlessly would be the man who would best do his duty by his neighbor."

And as the General proceeded to detail to Benson the nature of the order he proposed to give him, Benson saw in a moment that such a prospect of well-doing was opened to him as he had never yet had since he went into business. Nor was he mistaken—that order laid the foundation of Benson's present prosperity. People envy him his good luck, but he knows better than to call his altered fortunes by that name; and as he looks on the future with a consciousness that, if all goes well, provision is now made for his old age, he thankfully acknowledges from whose hand the blessing comes, and that he has made experience for himself of the truth of the old proverb:

"He that serves God serves a good Master."

And so will it ever be, though it may not be always shown to us by the increase of worldly prosperity. If a man determines to serve God for the sake of bettering his earthly prospects, he is not serving God at all; he is only serving himself and his interests. Let not such a man deceive himself. God is not mocked. He who reads the inmost thoughts of the heart, will laugh to scorn the pitiful imitation of godliness.

But let a man make up his mind bravely and honestly to seek first the kingdom of God, not counting the price he must pay for it, content to forego present prospects of gain and worldly success, so long only as he may win heaven; this man will, for the most part, find that even in this world he has made a wise choice. God not only can, but does, make up to his servants for all they have given up for his sake, and hardly an instance could be pointed out of a man who has sincerely obeyed God's commands, regardless of consequences that might ensue to himself, but sooner or later the sacrifice has come home in blessings and he has found his loss repaid ten, thirty, aye, and a hundredfold.—*Christian Weekly.*

KIND WORDS DO NOT COST MUCH. They never blister the tongue or lips. And we have never heard of any mental trouble arising from this matter. Though they do not cost much—1. They help one's own good nature. Soft words soften our own soul. Angry words are fuel to the flame of wrath, and make it blaze more fiercely. 2. Kind words make other people good-natured. Cold words freeze people, and hot words scorch them, and bitter words make them bitter, and wrathful words make them wrathful. There is such a rush of all other kinds of words in our days, that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and hasty words, and spiteful words, and silly words, and empty words, and profane words and boisterous words, and warlike words. Kind words also produce their own image on men's souls. And a beautiful image it is. They smooth and quiet and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in abundance as they ought to be used.

The incident is mentioned in *The Presbyterian at Work* of a little girl in Ohio who at seven years of age applied to the session for admission to the church membership. When asked when she commenced to love the Savior, she replied: "I don't know; but I think it was when I commenced to love my mother." Christian parents ought surely to expect their children to be disciples of Christ as young as this.

Church Notices.

San Marcos District.
ASSESSMENT BY DISTRICT STEWARDS.

MISSIONS.	CONF.	BISHOPS' FUND.
San Marcos sta. \$110	48	12
San Marcos cir. 110	48	12
Seguin sta. 71	32	10
Gonzales cir. 71	32	10
Loekhart and Prairie Lea cir. 110	48	12
Mountain City cir. 35	17	5
Bianco cir. 93	42	11
Thompsonville cir. 71	32	10

The advice, brethren, of Bishop Kavanaugh is, that the collections ought to be taken up early in the year. Profit by his experience. Make all your collections by the first of August, at farthest, if possible.
W. J. JOYCE, P. E.

Jefferson District.
SECOND ROUND.

Jefferson sta., at Jefferson, 2d Sunday in March.
Linden, at Pearl Hill, 3d Sunday in March.
Winn-boro, at Shady Grove, 4th Sunday in March.
Coffeetown, 1st Sunday in April.
Pittsburg, at Maple Spring, 2d Sunday in April.
Gilmer, at Longview, 3d Sunday in April.

JNO. H. McLEAN, P. E.

Springfield District.
SECOND ROUND.

Corsicana cir., at Story's chapel, 2d Sunday in March.
Bresden cir., at Wake Forest, 4th Sunday in March.
Corsicana sta., 1st Sunday in April.
Springfield cir., at Cotton Gin, 2d Sunday in April.
Navasota mis., at Tacker's school-house, 3d Sunday in April.
Fairfield cir., at Lake's chapel, 4th Sunday in April.
Mt. Calm cir., at Cedar Island, 1st Sunday in May.
Redland cir., at —, 2d Sunday in May.
Butler cir., at —, 3d Sunday in May.
Centerville cir., at Liberty, 4th Sunday in May.

ASSESSMENT FOR EXPENSES OF DELEGATES.

Springfield circuit	\$24 00
Corsicana station	24 00
Fairfield circuit	24 00
Mt. Calm circuit	24 00
Bresden circuit	15 00
Corsicana circuit	15 00
Butler circuit	15 00
Redland circuit	18 00
Centerville circuit	20 00
Navasota mission	10 00
Total	\$192 00

Let the brethren collect the money by the first of April, and convey it, by some safe method, to the brother nearest them, who is a member of the General Conference.
GEO. W. GRAVES, P. E.
Postoffice—Springfield, Lamar county.

Palestine District.
SECOND ROUND.

Larissa cir., at Pleasant Hill, March, 7, 8.
Kickapoo cir., at Tenn. Colony, March, 21, 22.
Palestine Station, March, 28, 29.
Rusk and Hunt, at Rusk, April, 11, 12.
Tyler Station, April, 18, 19.
Tyler cir., at Spring Hill, April, 25, 26.

JOHN A. DAMS, P. E.
Postoffice—Nechesville.

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. GILLET, P. E.

Huntsville District.
FIRST ROUND.

Madisonville cir., at Madisonville, March 7, 8.
Bryan station, March 14, 15.
Bryan circuit, at Milliean, 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.

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.

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.

Weatherford District.
FIRST ROUND.

Alvarado cir., at Granview, 2d Sabbath in March.
Jacksboro sta., 3d Sabbath in March.
Cartersville cir., at Veal sta., 4th sabbath in March.
Mansfield cir., at Sneider, 5th Sabbath in March.

The pastors will please have suitable services on Friday preceding their quarterly meetings in each charge.
T. W. HINES, P. E.

Marshall District.
SECOND ROUND.

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.

Belton District.
SECOND ROUND.

Belton sta., 2d Sunday in March.
Liberty Hill cir., at Liberty Hill, 3d Sunday in March.
Burnet mis., at Barret, 4th Sunday in March.
Lampasas mis., at Lampasas, 5th Sunday in March.
Sugar Loaf cir., at Palo Alto, 1st Sunday in April.
Gatesville cir., at Coryell 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. D. STOCKTON, P. E.

Galveston District.
FIRST ROUND.

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.

San Antonio District.
FIRST ROUND.

Kerrville cir., at Kerrville, 2d Sunday in March.
Banders, at —, 3d Sunday in March.
Uvalde, at Sabinal, 4th Sunday in March.

A. A. KILLOUGH, P. E.

NEWS OF THE WEEK. DOMESTIC. TEXAS.

By Linn, a resolution appointing a special committee of three to investigate the accounts against the State for repairs of asylums and public buildings, and authorizing the committee to send for persons and papers. Passed.

Linn, Kemble and Kessler were appointed said committee.

By Meissner, a resolution calling for investigation into the reasons why Baughman, of the Thirteenth Senatorial District has not qualified, and if a vacancy exists, to take suitable steps for filling the same. Passed.

By Hobby, calling up House bill authorizing incorporated cities to establish and manage free libraries, which, under suspension of the rules, was passed. Senator Hobby stated that he called this up that the Galveston Library might be placed under the charge of the Board of Aldermen of that city. This bill has been enrolled and signed by the Governor.

The joint resolution for a branch of the Supreme Court. The question being on concurrence to the Senate amendment striking out Dallas and inserting Tyler, the yeas and nays were called—yeas, 47; nays, 34. The amendment was concurred in.

Under the suspension of the rules, the Senate bill appropriating \$1265 to meet the contingent expenses of the State Department, from the nineteenth of January to August, 1874, was passed unanimously.

SAN ANTONIO, Feb. 28.—It is now fully ascertained that eleven Indians and one squaw were killed in the recent fight on the double fork of the Brazos. Lieutenant Turner, of the Tenth Cavalry, one of the party, narrowly escaped death. He had a cartridge in his right pocket, which was split by an arrow.

WASHINGTON.

WASHINGTON, Feb. 25.—The Secretary of the Treasury has been informed through the Secretary of State that Spain has removed her duties on exports.

The Senate, after prayer, adjourned in honor of Washington's birthday. Bureau business generally is suspended.

General Morgan has concluded his argument in the Sykes-Spencer case. Further hearing to-morrow.

Elijah Hurdin, a Ku-Klux prisoner, has been pardoned.

In the Equity Court, to-day, Judge Wylie decided the case of Mrs. Gaines vs. Hon. Caleb Cushing, continuing the injunction in force, and directing the title papers to remain in the Land Office, for the present.

The House Committee on Judiciary have made a report, in which they say that as all other property, and receipts of property, of persons engaged in the late rebellion; have, by general acts of amnesty and laws in the United States, been exempted from confiscation, there can be no reason for now retaining on the statute book such acts and parts of acts as were very properly enacted to prevent aid and comfort to the enemies of the United States during the war, which, by their impediments to the creditors of the United States, in receiving just dues, amount to confiscation thereof; and also such acts to the same effect which are bound to hinder and prevent disloyal persons, whose disabilities had not been removed because of their participation in the rebellion, from making any claim upon the Government for debts due and claims not arising out of the rebellion but prior thereto, should also be paid. The committee report a bill repealing the joint resolution of March 2, 1867, prohibiting the payment of debts due by the United States before the war, unless in cases of loyalty, and repealing the oath at present required of applicants for pensions.

WASHINGTON, Feb. 24.—In the Senate, a number of petitions were presented both in favor and in opposition to any further increase of currency.

In the House, a batch of unimportant bills were introduced and referred.

In the Senate, Schurz presented a memorial from the merchants of Chicago in favor of resumption of specie payments.

Norwood presented a resolution asking aid for the Atlantic and Great Western Canal.

Schurz made a long speech against any inflation of the currency, and favoring the speedy return to specie payment.

Morton replied, favoring an increase in the volume of the currency, on the ground that the business of the country was increasing, and the currency should be increased also.

Merriman, of North Carolina, obtained the floor, and will speak in favor of inflation to-morrow.

The long argument before the Senate Committee on Privileges and Elections in the Alabama contested Senatorial election case of Spencer against Sykes, was to-day concluded by Hon. Alexander White, counsel for Spencer.

The discussion has disclosed that while there is no doubt the Republican candidates for the Legislature were elected in disputed counties, on which turned the question which of the two rival Legislatures had a quorum and was the true Legislature, yet those in the Democratic or Capital Legislature having the certificates of the Secretary of State, it is probable that a strong minority of the committee, if not a majority, will report that these Democratic members were entitled, prima facie, to their seats, but may be ousted subsequently, after a proper contest.

In the meanwhile, their acts as members were valid and did not invalidate the proceedings of the body, among which was the election of Mr. Sykes.

The House, after the introduction and reference of a vast number of bills, proceeded to discuss the bill reviving the franking privilege, but adjourned without action.

WASHINGTON, Feb. 25.—The Senate this morning proceeded to the consideration of the bill to appoint a commissioner to inquire into illegal liquor traffic. The Senate to-day continued the financial debate, Merriam, Sherman, Allison and Morton taking part.

There was a sharp discussion between Morton and Schurz, growing out of the debate of yesterday, in which Morton said that Schurz did not understand the country in which he lived.

In reply to Morton to-day, Schurz said Morton made misstatements, atrocious and wilful. Morton retorted by characterizing the argument of Schurz as being disingenuous. Carpenter called both to order, and apologies followed—no notes.

In the House, Platt of Virginia, from the Naval Committee, made an adverse report on the bill to establish a navy yard at Port Royal. Laid on the table.

Also, a bill to authorize the removal of the powder magazine at Norfolk, Va. Passed.

In the House the debate on the bill reviving the franking privilege continued all day, and finally the previous question was seconded and the main question ordered by a vote, 126 to 117. The bill will be voted on to-morrow.

The President to-day, in a communication to Congress in regard to the report of the Centennial Commission, says: "A failure of this enterprise would be deplorable. Success can be assured by arousing public opinion to the importance of the occasion. To secure this end, in my judgment, Congressional legislation is necessary, to make the Exposition both national and international."

Confirmation—Mr. Boyle, Attorney for the Eastern District of Texas.

WASHINGTON, February 26.—The House, after considerable discussion, passed a bill appropriating \$234,000 to complete the branch mint at San Francisco.

In the Senate, Pennsylvania petitions against the restoration of the duty on tea and coffee.

The bill authorizing the use of the revenue cutter Relief in Mobile harbor as a boarding station goes to the President.

Gordon, from the Committee on Commerce, reported House bill for the relief of Henry S. Walls, which authorizes the payment to him of \$196,000 for removing obstructions in the Savannah river. Passed.

The Committee on Ways and Means will report the bill, fixing the tariff on imported still wines at fifty cents per gallon in casks, and two dollars per case in bottles.

No Southern nominations.

Confirmed—Norris, Collector Third District of Texas; Burgess, Postmaster at Alexandria, La.

The *Star* says that the Select Committee on Transportation is rapidly perfecting its report, which will be submitted to Congress sometime next month. The committee will take the position that Congress has the authority to regulate the rates of fare over railroads, but will recommend against the exercise of such authority, on the ground that it is not at present expedient.

The Committee on Roads and Canals are decided in the opinion that in the present condition of the Treasury it will not be expedient for Congress to grant any aid for internal improvements.

The Supreme Court reassembles next Monday.

The American Consul at Buenos Ayres refused a clean bill of health to a vessel bound to America, on account of the cholera prevailing there.

WOMEN VS. LIQUOR.

NEW YORK, Feb. 27.—More earnestness displayed yesterday among the temperance advocates of this city than has previously appeared. Numerous lodges, and church societies—both Protestant and Catholic—are exhibiting great vigor.

Twenty-five thousand temperance tracts were ordered yesterday by the Massachusetts Temperance Alliance.

Over one hundred liquor dealers in this city have written letters expressing their willingness to discontinue the business of liquor vending.

A Cincinnati dispatch says a German paper in Dayton, Ohio, has come out against the temperance crusade, and earnestly advises the men to organize a regiment, and by an appeal to arms drive back the temperance women. It claims that men's rights are being infringed on, and lifts its opposing voice in holy horror.

It is understood that the plans for a crusade in this city will, at the furthest be completed by Monday next.

JEFFERSONVILLE, IND., Feb. 28.—The determined and persistent war upon saloon keepers of this city by women continues. Every day they are out singing hymns, praying and pleading with them to abandon their business. Two weeks have passed since their warfare began, and yet not one saloon has been closed. The ladies, however, believe they are arousing a moral sentiment that will reap rich reward before long.

PHILADELPHIA, Feb. 28.—A prayer meeting was held in the Baptist Chapel, Seventh street and Susquehanna avenue, the extreme northern section of the city. At the opening about two hundred ladies were present, Mrs. Dr. French, a wellknown female, presiding. Prior to the opening exercises the reporters were requested to withdraw, and the proceedings were

conducted secretly. After a long discussion it was decided to commence the crusade against the liquor dealers at once, and for that purpose they delegated twenty of their number, who proceeded to three saloons in the vicinity, around which they sang and prayed to closed doors. At one place a side door was left open, where a number of roughs gathered, who ridiculed the proceedings so that one of the ladies wept. The movement to-day was spasmodic, and a majority of the people do not think it will be successful in this city.

FOREIGN.

LONDON, Feb. 23.—It is represented that Gladstone has determined no longer to take an active part in parliamentary proceedings. There is much speculation as to who will succeed him as the head of the opposition. The *Observer* says Gladstone's determination is not final.

It is said that on assembling Parliament it will be immediately prorogued till the twelfth of March, so that members who have accepted office from Disraeli may have an opportunity to go before their constituents for re-election. It is also stated that the Queen's speech will not be read till Parliament reassembles.

It is probable that the Right Hon. Sir William Robert Seymour Fitzgerald will be appointed Under Secretary of State for India.

A special to the *Times*, from Calcutta, says two hundred and eighty thousand persons are distressed for want of food in the districts of Tirhoot and Boglipoor. In the Presidency of Bengal, the same dispatch says that, but for the aid furnished by Government, five hundred thousand persons would perish.

Charles Shirley Brooks, the celebrated English novelist and dramatic author, is dead.

MADRID, Feb. 22.—Severe fighting has been going on in Biscay for several days. General Dorreygarry, with twenty-five insurgents, holds the heights above Somorresto, but the Republicans have taken the first height. Their loss is heavy. The wounded are coming into Santander. The fleet has left that port to attack Portugalete.

LATER—The fleet entered the river on Friday, and found that Portugalete had been abandoned by the Carlists.

LONDON, Feb. 25.—A report has reached here that a great battle has been fought at Coomassie, between the Ashantees and the force under General Sir Garnett Woolsey. The engagement is said to have lasted a whole day, and to have closed with no decided result. The loss of the British troops is given as nearly three hundred, including many officers; the Highlanders alone are reported to have had one hundred and fifty men killed and wounded. Woolsey was said to have been in need of the reinforcements, which were fifteen miles away.

COOMASSIE, Feb. 25.—We reached here yesterday, after five days of hard fighting. The troops behaved admirably. Our casualties are under three hundred. The King has left town, but is close by. He promised to visit me to-day and sign the treaty of peace. We hope to start on our return to the coast to-morrow. The wounded are recovering, and the health of the remainder of the army is good. WOOLSEY.

LONDON, Feb. 28.—The Armadale, from Hull to Pensacola, is detained in port by the refusal of the crew to proceed.

Professor Huxley was installed as rector of the University of Aberdeen. John Wilson Patten is to be raised to the peerage.

The Madrid Government has withdrawn the garrison from Tolosa, in the province of Emipuzcoa.

MARRIED.

GRAVES-COTTEN.—On Feb. 8, 1874, at the residence of the bride's father, by the Rev. W. W. Jared, Mr. C. H. GRAVES and Miss SUE COTTEN—all of Fairfield, Texas.

SMITH-LEMONS.—On Feb. 11, 1874, at the residence of the bride's father, by the Rev. W. W. Jared, Mr. LEWIS SMITH and Miss AMEN CA LEMONS—all of Freestone county, Texas.

STEPHENS-STEPHENS.—On the 4th of February, 1874, at Palestine church, in Lamar county, Texas, by the Rev. J. W. Piner, Mr. E. G. STEPHENS and Miss BETTIE A. STEPHENS.

HAWKINS-MALORY.—On the 5th of February, 1874, at the residence of the bride's father, in Lamar county, Texas, by the Rev. J. W. Piner, Mr. J. M. HAWKINS, of Roatan, and Miss MOLLIE MALORY.

Obituaries.

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

FARROW.—Died, near Cedar Creek, Leon county, January 19, 1874. MARY A. FARROW, aged sixteen years, five months and fourteen days.

Sister Mary professed religion when eleven years old, and united with the M. E. Church, South, and lived a consistent member of the same until she was called to go up higher. She was only sick about thirty hours, and said nothing about dying, yet we all entertain a strong hope that she is now with Jesus, and with her father, stepfather, brothers and sisters, who have preceded her to the better land.

HER PASTOR.

WILSON.—THOS G. WILSON, son of Jas. M. and Dorcas Wilson was born in Alabama, August 17, 1819; was married to Miss Sarah L. Guy, March 29, 1843; emigrated to Texas in 1859; and died of pneumonia, in Cass county, Texas, January 28, 1874. The deceased united with the M. E. Church, South, but a few days before his death, and died in hope of future blessedness. He expressed upon his death-bed great regret that he had not earlier enlisted in the service of God, and admonished the irreligious members of his family against procrastination. He was a man of undoubted integrity, a good neighbor and citizen. Peace to his memory and blessings on his family!

JNO. H. McLEAN.

HARTE.—On the 31st of January, 1874, little MARY MAY HARTE died, in Hunt county, Texas, aged one year, two months and twenty days. O how sad are these vacancies! It fills the writer with sadness to think he will no more be greeted in his stated visits to this deeply-afflicted family by the cheerful smiles of little Mary; but the reflection is full of comfort that heaven is the home and heritage of little children.

"For 'twas to bless such souls as these The Lord of angels came."

And "Millions of infant souls compose the family above."

Parents, cheer up!

"God took your little one away In purest love and pity, And safe in those fair realms of day She walks the golden city."

J. F. SHERWOOD.

LONE OAK, Hunt county, Texas.

ANDERSON.—THOS. VERTNER, son of Rev. T. H. B. and S. J. Anderson, was born in Sacramento City, California, January 24, 1867, and died, at Turner's Point, Kaufman county, Texas, February 10, 1874, of congestion of the brain, aged seven years.

How suddenly the cords of life snap! Taken on Monday at 1 o'clock P. M., ere midnight of the next day he passed away, having never spoken a word or shown a sign of recognition to his deeply-afflicted mother. May God soften this terrible blow to the bereaved parents and enable them to feel that even in this "our Father hath done well!"

A. H. BREWER.

Pacific Methodist will please copy.

MORGAN.—Died, at Osage, Colorado county, December 16, 1873, Mrs. L. MORGAN, wife of R. G. Morgan, Sr., after a protracted illness of near six months with dropsy of the heart. The deceased professed religion during her early youth, lived an exemplary Christian, and died a consistent member of the Cumberland Presbyterian Church. She leaves a husband and children here below.

D. MORGAN.

Winchester Feb. 18.

HENDERSON.—JOHN HENDERSON was born September 23, 1798. He married Selie Stewart and moved to Houston county, Georgia, and thence to Thomas county, in December, 1849, he moved to Jasper county, Texas, where he died August 9, 1873. He joined the M. E. Church in early life, and lived long to testify of God's goodness. As long as he was able to attend church he was at his post. Several months prior to his demise he was con-

finied to his bed and suffered much, but at last met death as a brave soldier of the cross. In answer to his prayers, he died without a struggle—calm as the approaching night shuts the eye of day. He raised nine children, five of whom, with an aged companion, survive him. May the Lord take care of the loved ones behind and bring them all to rest above!

R. C. ARMSTRONG.

Thompsonville (Ga.) papers please copy.

MITCHELL.—MRS. MARTHA MITCHELL was born in Tolbert county, Georgia, June 1, 1833, and departed this life, in Cherokee county, Texas, October 26, 1873.

Sister Mitchell was the daughter of Hiram and Susan Merritt. Her father survives her, but her mother preceded her three or four years to that "bourn whence no traveler returns."

On the 20th of December, 1849, she was joined in marriage to Mr. J. K. Mitchell, who, in 1853, brought her to Cherokee county, Texas, where they gathered around them a sufficiency of earthly goods and a number of friends. Here, too, in October, 1868, they both, if I mistake not, professed that their sins had been pardoned. They then joined the M. E. Church, South, of which they made acceptable members. Sister Mitchell's death was certainly a very triumphant one. In all her afflictions, which lasted for the long period of two years, she seemed perfectly resigned to the will of her Heavenly Father. She had nothing to regret but leaving her family. She said she knew she had a home in heaven, where she should live with Jesus. The night before she died she told her husband that she was just as happy as she could be. What peace! What triumph! No wonder her husband, weeping, said to me, "I cannot help weeping, but I do not wish her back." While I pen all these precious words of comfort and peace, I feel like singing those beautiful lines—

"Glory to God! all our dangers are o'er; We stand secure on the glorified shore. Glory to God! we will shout evermore; We are home at last, home at last."

The departed leaves behind her a husband and four interesting children—two daughters and two sons. Her daughters are members of the Methodist Church, and, I trust, are really traveling that beautiful path that led their dear, good mother to her home in heaven. On the 23d of December last the writer of these lines solemnized the rites of matrimony between the second daughter and Mr. John Alexander. May grace rest upon them in life, and may their death be full of peace!

May the blessed Savior comfort the husband and the children in their sad bereavement and finally bring them to "the saints' everlasting rest in heaven."

E. F. BOONE.

At a regular communication of Colorado Lodge No. 95, A. F. and A. M., the following preamble and resolutions were unanimously adopted:

Whereas, It has pleased the Grand Architect of the Universe to remove from among us one of our Past Masters, J. B. BANKS; therefore, be it

Resolved, That in the death of Brother Banks this lodge has lost one of its oldest and brightest members; Masonry, a true Mason; the world, an honest man; his family, a devoted husband and father.

Resolved, That this lodge sincerely and deeply sympathize with the bereaved family in their irreparable loss.

Resolved, That the members of Colorado Lodge No. 95 wear the usual badge of mourning for thirty days, and that the lodge-room be draped in mourning for the same period.

Resolved, That a copy of these resolutions be spread upon the minutes of the lodge.

Resolved, That a copy of these resolutions be forwarded to the family, and also to the Christian Advocate and the Texas Baptist Herald for publication.

L. D. HILL,

G. H. BANKS,

A. J. HOLT,

J. T. McCOLL,

Committee.

MARKET REPORT.

SATURDAY, Feb. 28, 1874.

GENERAL MARKET.—During the past week there has been no material change in general commodities. Bacon without change. Stock of flour large. In coffee there has been a slight decline. The stock being rapidly diminished may prevent further decline.

COTTON.—There was a decline of 1/4c. in the early part of the week. But before the close the loss was gained, and there were large transactions. Quotations at the close are the same as last week. There is a decided falling off in receipts. We give the following figures in currency as closing rates:

Low Ordinary 9
Ordinary 12
Good Ordinary 13 1/2
Low Middling 14 1/2
Middling 16

GOLD.—The demand has been good and supply limited. At the close brokers were paying 111 1/2; selling at 111 1/2 @ 112.

WHOLESALE PRICES CURRENT.

Corrected Weekly.

Quotations in Currency, unless Gold is specified

Table listing various commodities and their prices, including Baggings, Building Material, Copper, Flour, Glass, Grain, Hardware, Hides, Lumber, Molasses, Oils, Provisions, Sugar, and Tallow.

SPECIAL CABLE DISPATCH.

VIENNA, AUSTRIA, Aug. 20, 1873.

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

The Wilson Sewing Machine RECEIVED THE Grand Prize Medal!

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

The Howe Machine received a Medal for Stitching. The Wilcox & Gibbs received a Medal for best Single Thread Sewing Machine. The Weed Sewing Machine Co. received a Medal for Fairchild's Stop Motion treadle. The Wheeler & Wilson, Singer, Howe, Weed, Florence, Secor, and other Sewing Machines, made in America, were in direct competition with the Wilson, and received NOTHING.

RAYNOR.

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January 1, 1874. jan 7 1y

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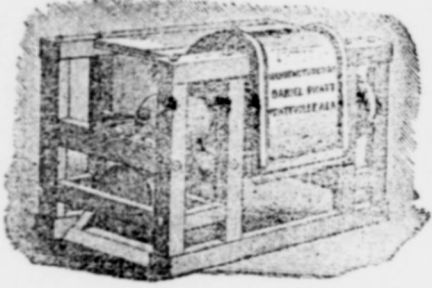
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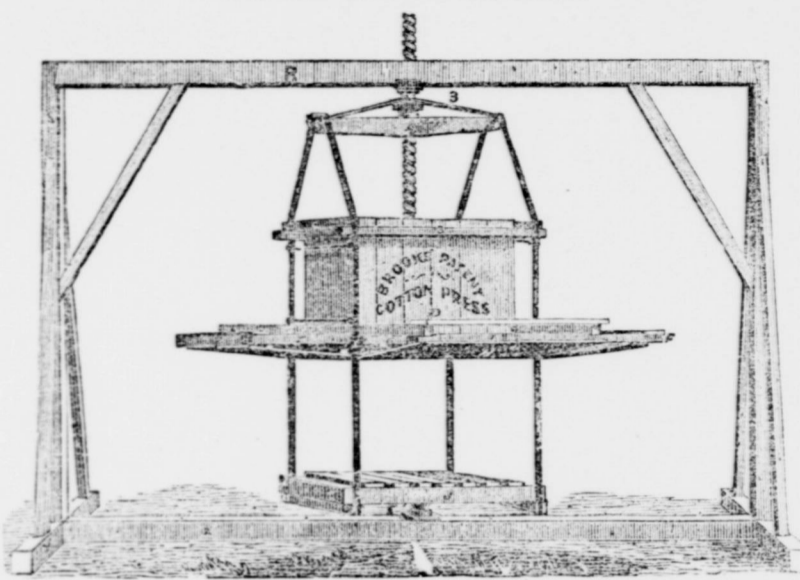
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The Howe Machine received a Medal for Stitching. The Waco & Gibbs received a Medal for best Single Thread Sewing Machine. The Weed Sewing Machine Co. received a Medal for Fairchild's Step Motion to treadle. The Wheeler & Wilson, Singer, Howe, Weed, Florence, Secor, and other Sewing Machines, made in America, were in direct competition with the Wilson, and received NOTHING.
RAYNOR.

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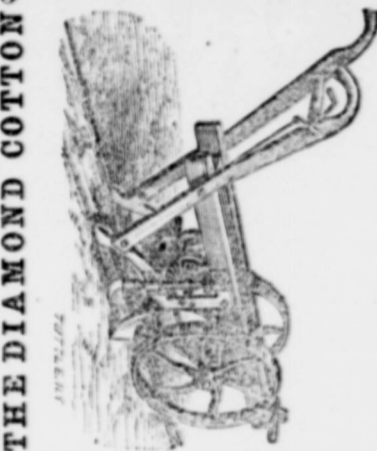
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