

# Christian Advocate.

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

Vol. XXI--No. 43.]

GALVESTON, TEXAS, WEDNESDAY, MARCH 11, 1874.

[Whole No. 1083.]

## Texas Christian Advocate.

SUBSCRIPTION: \$3 Specie, Per Annum, in Advance.

LARGEST CIRCULATION IN TEXAS!

### NEW ADVERTISEMENTS.

**DR. WM. HALL'S BALSAM FOR THE LUNGS,**  
The Great American Consumptive Remedy.

Consumption is NOT an incurable disease. Physicians assure us of this fact. It is only necessary to have the RIGHT REMEDY, and the terrible malady can be conquered.

**HALL'S BALSAM IS THIS REMEDY.**

It breaks up the NIGHT SWEATS, relieves the OPPRESSIVE TIGHTNESS ACROSS THE LUNGS, and heals the lacerated and excoriated surfaces which the venom of the disease produces.

**WHILE LIFE LASTS THERE IS HOPE.**

It may not be too late to effect a cure even after the doctors have given you up.

HALL'S BALSAM is sold everywhere, and may be had at wholesale of the Proprietors, JOHN F. HENRY, CURRAN & CO., at their Great Medicine Warehouse, 8 and 9 College Place, New York. Price \$1 per bottle.

HALL'S BALSAM is also a sure remedy for COUGHS, COLIC, PNEUMONIA, BRONCHITIS, ASTHMA, SPITTING OF BLOOD, GROUP, WHOOPING COUGH, and all other diseases of the respiratory organs.

All proprietors of Seovill's Blood and Liver Syrup, Carbolic Salve, Edey's Troches, Oxygenated Bitters, Mott's Liver Pills, etc.

JOHN F. HENRY, CURRAN & CO., mar 11 4t 8 and 9 College Place, New York.

**\$2500 A YEAR MADE WITH OUR COMBINATION PROSPECTUS**

Represents 50 different books, wanted in every family. Agents wanted in every County and Town in the United States, to make a permanent business on these works.

**SALES SURE AND PROFITS LARGE.**

Complete outfit sent post paid on receipt of \$1.50, enabling you to commence at once. For outfit and full particulars, address JOHN E. POTTER & Co., Publishers, Philadelphia, Pa., mar 11 4t

W. B. NORRIS. J. C. JONES.

**NORRIS & JONES,**

COTTON FACTORS,

Shipping and Commission Merchants,

No. 117 Strand,

GALVESTON, TEXAS.

Liberal cash advances made on Cotton, Wool and other Produce, in hand or for shipment. mar 11 4t

CHAS. H. LEE. J. J. M'BRIDE

Fayette Co. Galveston.

**LEE, M'BRIDE & CO.,**

COTTON FACTORS

And General Commission Merchants,

(Hendley Building)

STRAND, GALVESTON, TEXAS.

aug 3-ly

WM. HENDLEY. N. N. JOHN. J. L. SLEIGHT.

J. J. HENDLEY. H. H. SEARS.

**WM. HENDLEY & CO.,**

COMMISSION MERCHANTS,

COTTON & WOOL FACTORS.

HENDLEY BUILDINGS,

STRAND, GALVESTON, TEXAS.

LIBERAL ADVANCES made on consignments for sale in this market, or shipment to our friends in Liverpool, New York or Boston.

Prompt attention given to all collections sent us, and remittances made in sight, exchange at current rates.

Agents for PRATT'S RADIANT and CENTRAL OILS. June 24th

### NEW ADVERTISEMENTS.

**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

125 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., 270 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, to all principal and intermediate points in the North, East and West.

PULLMAN'S PALACE DRAWING ROOM AND SLEEPING CARS Are run on this Line from Houston through to Texarkana

WITHOUT CHANGE.

Passengers get another Sleeping Car at Fulton, which is only 20 miles distant from Texarkana, which will run through to St. Louis. This is the ONLY LINE running the celebrated PULLMAN Drawing Room and Sleeping Cars.

Passengers holding Second-class Tickets will not be permitted to ride in First-class Coaches or Pullman Sleeping Cars.

This route is now open to ROCKDALE, thirty miles west of Hearne. Trains will run to and from Rockdale, on and after February 16, 1874, as follows:

Express will leave Rockdale daily 3:20 P. M. Express will arrive " 14:15 P. M.

Passengers from Milam, Bell, Williamson and adjoining counties will find it the shortest, best and only direct ALL RAIL ROUTE to Cairo, St. Louis, Memphis, and all points in Arkansas, Kentucky, Tennessee, Louisiana, Mississippi, Alabama, Georgia, Florida, North and South Carolina, and Virginia.

Buy your tickets by way of the International and Great Northern Railroad, if you desire a pleasant and comfortable journey.

Passengers taking this line at Rockdale should procure their tickets through, from the agent at Rockdale, before starting on their journey.

PASSENGERS FROM GALVESTON

should procure their tickets by the way of the International and Great Northern Railroad, on sale at No. 160 Tremont Street, Galveston, Starr S. Jones, Agent; also, at depot of Galveston, Houston and Henderson, Railroad. Express Train, leaving Galveston at 12:30 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 Supt.

S. M. MILLER, Gen'l Ticket Agent. mar 11 y

**A. DOLPH FLAKE & CO.,**

No. 166 EAST MARKET STREET,

—Offer for sale at low figures—

500 SACKS HUNGARIAN GRASS, MILLET, COW PEAS, CLOVER,

WHEAT, RYE, BARLEY, KENTUCKY BLUE GRASS.

aug 4 Suitable for present planting. [1y

**H. REED & CO.,**

THE OLD ESTABLISHED

CISTERN BUILDERS

252 and 254 Tremont St.,

GALVESTON, TEXAS.

Every Cistern is put up under the special supervision of H. Reed alone, and warranted to be of the best.

SEASONED HEART CYPRESS.

All work guaranteed or no pay.

H. REED & CO.,

mar 11 y P. O. Box 1421 Galveston.

**WANTED..... WANTED.**

A LADY, who is an experienced teacher,

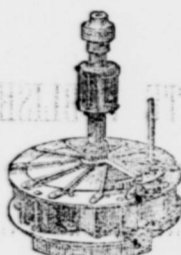
desires a FAVORABLE POSITION

SITUATION TO TEACH.

Best of references given.

Address "Z" at this office. feb 25 St

**JAMES LEFFEL'S**  
IMPROVED DOUBLE  
TURBINE WATER WHEEL.



POOLE & HUNT, Baltimore,

Manufacturers for the South & Southwest.

Nearly 7000 now in use, working under heads varying from 2 to 240 feet! 24 sizes, from 5 1/2 to 96 inches.

The most powerful Wheel in the Market, and most economical in use of Water.

Large Illustrated Pamphlet sent post free.

MANUFACTURERS, ALSO, OF

PORTABLE and STATIONERY STEAM

ENGINES and BOILERS, BABCOCK &

WILCOX PATENT TUBULOUS

BOILER, EBAUGH'S CRUSH-

ER for MINERALS,

SAW AND GRIST MILLS,

FLOURING MILL MACHINERY,

MACHINERY for WHITE LEAD WORKS

and OIL MILLS,

SHAFTING PULLEYS and HANGERS.

mar 4 SEND FOR CIRCULARS. [6m

J. E. OWENS. T. W. ENGLISH.

**OWENS & ENGLISH,**

(Successors to Sorley & Owens.)

**GENERAL COMMISSION MERCHANTS,**

—AND—

Manufacturers' Agents for all kinds of

Mill and Plantation Machinery,

122 & 124 STRAND GALVESTON, TEXAS.

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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SMUTTERS and SEPARATORS,

COLEMAN'S CORN and

WHEAT MILLS,

CORN HUSKERS,

HOE & CO.'S SAWS,

MANDRELS, Etc.

EAGLE COTTON GINS,

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RALSTON'S GIN FEEDERS,

HORSE POWERS,

VICTOR SUGAR MILLS,

SQUIRE'S CANE

MACHINERY,

COOK'S SUGAR EVAPORATORS,

THRESHERS, REAPERS,

And MOWERS,

LEVER and SCREW

COTTON PRESSES.

FIRE AND BURGLAR PROOF SAFES

WOOD WORKING & AGRICULTURAL

MACHINERY GENERALLY.

Send for Catalogues. 53

dec 15 1y

**A WATCH FREE**

Worth \$23, given gratis to every live man who will act as our agent. Business light and honorable. Three hundred dollars made in 5 days. Saleable as flour. Everybody buys it. Can't do without it. Must have it. No gift-terprise, no humbug. KENNEDY & Co., Pitts-

burgh, Pa. feb 1y

**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 your 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 of 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, MERCHANTS' 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.

jan 17 y

**TEXAS MUTUAL**

**LIFE INSURANCE COMPANY,**

No. 60 Twenty-Second Street.

Guarantee Capital, --- \$245,700.00

OPERERS:

J. P. DAVIE, PRESIDENT.

GEO. F. ALFORD, VICE-PRESIDENT.

B. B. RICHARDSON, SECRETARY.

S. M. WELCH, M. D., CONSULTING PHYSICIAN.

GEN. T. N. WAUL, ATTORNEY.

DIRECTORS:

J. P. DAVIE, Hardware Merchant, Galveston.

JESSE BATTIS, of Batts & Dean, Galveston.

J. M. BROWN, of Brown & Lang, and President of First National Bank, Galveston.

A. C. MCKEEN, of J. L. & A. C. McKee, Galveston.

HENRY SAMPSON, Secretary Merchants' Mutual Insurance Co., Galveston.

GEO. F. ALFORD, of Alford, Miller & Veal, Galveston.

N. B. YARD, of Briggs & Yard, Galveston.

T. C. JORDAN, Banker, Dallas, Texas.

HELMANS MARWITZ, Grocery Merchant, Galveston.

Ex-Governor F. R. LUBBOCK, Galveston.

C. E. RICHARDS, of Richards & Hawkins, Galveston.

S. G. ETHERIDGE, of Lee, McBride & Co., Galveston.

B. R. DAVIS, of B. R. Davis & Bro., Galveston.

Issues Policies on all the Popular Plans

ORDINARY LIFE,

LIMITED PAYMENTS,

JOINT LIFE,

ENDOWMENT,

ANNUITIES.

CHILDREN'S ENDOWMENTS.

FRANK FAJ, General Agent.

nov 19th

# 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 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 circulars. QUEEN CITY PUBLISHING CO., Cincinnati, O. oct8 lv

WM. A. FORT. GEO. W. JACKSON.

**FORT & JACKSON,**  
BANKERS  
And Dealers in  
FOREIGN & DOMESTIC EXCHANGE  
Waco, Texas.

CORRESPONDENTS: WINSLOW, LANIER & CO., New York; LOUISIANA NATIONAL BANK, New Orleans; BARTHOLOW, LEWIS & CO., St. Louis; TEXAS BANKING AND INSURANCE CO., T. H. McMAHAN & Co., Galveston; U. R. JOHNS & Co., Austin. aug 21 ly

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

**WOLSTON, WELLS & VIDOR,**  
COTTON FACTORS  
And  
COMMISSION MERCHANTS,  
League Building, 73 Strand,  
GALVESTON, TEXAS.

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 ly

## 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.

## CENTRAL ROUTE.

### HOUSTON & TEXAS CENTRAL R. R.

AND CONNECTIONS:

Missouri, Kansas, and Texas R. R.  
Atlantic and Pacific R. R.  
Missouri Pacific R. R.  
Chicago, Burlington and Quincy R. R.  
And Missouri River, Fort Scott and Gulf R. R.

### 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,	Calvert,
Waco,	Corsicana,	Dallas,
McKinney,		Sherman.

### CONDENSED THROUGH 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. Da, 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.....	4:08 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 \$200. 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 sm 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,  
250 Miles Shorter to.....New York, N. Y.,  
2.0 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.....	68 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. 160 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, Schuylberg, 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, 160 Tremont Street, Galveston, and at the Depots.

GEORGE B. NICHOLS,  
Superintendent.  
jan 15 tf

CONSTANT EMPLOYMENT at home, male or female. \$30 to \$50 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. feb 15 sm

# Christian Advocate.

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

Vol. XXI—No. 43.]

GALVESTON, TEXAS, WEDNESDAY, MARCH 11, 1874.

[WHOLE No. 1083.]

## Your House.

BY MRS. M. A. KIDDER.

Be true to yourself at start, young man—  
Be true to yourself and God;  
Ere you build your house, mark well the spot,  
Test all the ground, and build you not  
On the sand or the shaking sod.

Dig, dig the foundation deep, young man,  
Plant firmly the outer wall;  
Let the props be strong and the roof be high,  
With an open turret toward the sky,  
Through which heaven's dews may fall.

Let this be the room of the soul, young man,  
When shadows shall herald care:  
A chamber with never a roof of thatch  
To hinder the light—or door or latch  
To shut in the spirit's prayer.

Build slow and sure—'tis for life, young man.  
A life that outlives the breath;  
For who shall gainsay the holy word?  
"Their works do follow them" saith the Lord,  
Therein there is no death.

Build deep, and high, and broad, young man,  
As the needful case demands;  
Let your title deeds be clear and bright,  
Till you enter your claim to the Lord of light  
For the house not made with hands.

## Our Material Resources.

EDS. ADVOCATE—Seeing communications from various counties, inviting immigrants, we take the privilege of saying something through your columns for our county and the Northwest generally.

We will begin with Parker county. The voting population of Parker is about twelve or fifteen thousand. The area of the county is about one thousand or twelve hundred square miles. The surface of the country is broken and diversified by scenery—the valleys ranging in width from about six hundred yards to a mile and a half; on the river they are larger. The valleys are very rich and fertile. Corn and cotton grow finely, and are cultivated extensively. Wheat, rye, oats, barley, etc., are also raised in abundance. The surface of the country is generally high and undulating. There are hundreds of acres of land in the county yet unoccupied. The uplands are covered with timber: oak, elm and some pecan—the latter mostly confined to the creeks and river. The uplands are also covered with other growth, such as sumach, dogwood, blackberry, briar, etc. The soil is black and inclined to be sandy, with clay subsoil at the depth of two feet. The average corn crop of the county is about thirty bushels per acre; wheat, fifteen bushels; other small grain, about the same; cotton, about a half bale to the acre. There is sufficient land for tillage and pasturage to supply the wants of those who may wish to immigrate to our county.

The Northwest is settling up rapidly; all who want homes in the brilliant West we invite to come immediately.

In the spring the floral kingdom presents to the eye a most pleasing sight. Both hills and valleys are clothed with green verdure and decked with the most beautiful flowers. We look out on the beautiful landscape in the month of May and we behold flowers in great variety, such as the wild pink, poppy, sensitive and rose, which diffuse their sweet odors, equaling the most enchanting flower-beds of the East.

In the counties of Jack, Palo Pinto, and Young, there are unnumbered acres of land yet vacant, and covered

with wild fruits of various kinds, the principal of which are grapes and plums. We have a plum, which grows to the size of our common English plum, that ripens in July, which is a very delicious fruit. For table use they are excelled by none. Rich vineyards of grapes are found on the creeks and small water courses of Northwest Texas. The water is clear as crystal and slightly impregnated with lime. Salt is also found in abundance. Wild game is very plentiful, such as the wild turkey, prairie chicken, and deer. The health of the country is not surpassed in any part of the State.

When all the advantages of this county are considered, it is certainly a delightful place to live.

Respectfully, J. M. TRUITT.

## Coal Fields of the World.

PROFESSOR ROGER presents the following estimated quantities of the available coal in the principal coal fields of the world:

Country.	Thickness.	Tons.
Pennsylvania.....	25 feet.	316,400,000
Great Appalachian.....	"	1,387,500,000
Indiana, Illinois, and Western Kentucky.....	25 "	1,277,500,000
Missouri and Arkansas Basin.....	10 "	739,000,000
All productive fields of North America.....	29 "	4,000,000,000
Belgium.....	60 "	36,000,000
France.....	61 "	59,000,000
British Isles.....	35 "	190,000,000

The coal area of this country exceeds that of all the rest of the world combined. While that of Great Britain and Ireland is estimated at 12,000 square miles, the total area of the United States is equal to 196,650 square miles. The whole Continent of Europe contains only about one-twelfth of the quantity of coal which is to be found in the coal fields of this country. Coal is one of the prime elements of our present and prospective national wealth, and when it shall be combined with skilled and unskilled labor on a much larger scale than at present there is hardly any computation of the immense benefits to be realized therefrom in the productions of manufacturing industry. The railway system of this country has contributed to the development of its coal interest by furnishing the means of transportation to the market, and thus connecting the producers and consumers of coal. Great as has been this service, it is every year becoming greater with the increase of population and the growth of business.—Independent.

ONWARD.—Up to last Tuesday our Methodist friends had raised over \$1800 to assist in building their church at McKinney. They want to get up about \$4000. This amount we feel sure they will secure in a short time. Rev. J. S. Nobles, and other worthy citizens, are at work in earnest in the matter. Let every citizen who has any county or town pride, donate something to this worthy object. Any reasonable demand of this sort should always be cheerfully met, and this effort is entitled to the hearty support and sympathy of all lovers of good society.

Work will shortly commence on this building—another monument to the liberality of the people of Collin county.

SEGUIN is moving on in the way of substantial improvements.

UP to the 23d of February Waco had shipped 26,188 bales of cotton.

## The Steam Plow.

THE steam plow is now an accomplished success—it breaks the soil to great depth, and with great rapidity; it is just what we need for Texas prairies, but rather too expensive as yet for general use. None of our associations are sufficiently able to offer premiums large enough to induce the manufacturers to send them to exhibit at our fairs, but the State could well afford to offer a liberal premium to insure the introduction and exhibition of such a wonderful implement, so that our people could witness its practical operations and judge for themselves of its merits.

Western Texas presents a grand opportunity for the most advanced condition of agricultural and other industrial pursuits. It is healthy, fertile and beautiful to behold. Its productions embrace every variety necessary to feed and clothe the human family and render it comfortable in all conditions of life, such as cotton, corn, sugar cane, wheat, oats rye, barley, peas, Irish and sweet potatoes, turnips, cabbage, onions, and nearly every other variety of vegetables suitable to the human appetite; also a great variety of fruits and flowers. For raising stock it has no equal. Horses, mules, cattle, sheep, swine, goats and all kinds of poultry are raised with ease, and attain the greatest perfection. Here is also found large deposits of iron ore and bituminous coal within reasonable proximity to each other; also large beds of coalin and other valuable minerals, all of which, in course of time, will add greatly to our industrial resources; while cotton is, and will likely be for a long time, the principal crop, on account of its export value, its imaginary profits inducing the producer to plant too much, to the exclusion of other products which have greater merit, in supplying food for man and beast.

## Manufactures in the South.

It is cheering to know that the South is making great strides in manufacturing, mechanical and mining industries. For ourselves, we shall welcome the day when she shall fully share with us in our present monopolies. Edward de Leon, in *Harper's* for February, says:

Of some of these enterprises, such as cotton and wool spinning, mining and working in metals, and the multiplication of saw-mills, the North has had some notice, though very imperfect, through the last census report. Yet the latest reports give only the figures of five or six years ago, and the progress made during that interval has been something marvellous to contemplate, taking into consideration the adverse circumstances and surroundings in the midst of which it has been accomplished. The outside world has seen and heard something of these larger industries; but of the new movement in the new South, which has made many of her cities and towns the busy centres of smaller manufacturing industries, and cut off considerably the outside supply of articles of common use on plantations and in the household, no mention has been made. For the South has begun to diversify her labor, bringing in her white women and children, as well as her men—a new phase of Southern life, which

hitherto made man the laboring oar, and devoted woman to social and domestic duties alone, wherever actual necessity did not compel her to step out of what was then considered her proper sphere.

Important to the South as the profitable working and extension of her cotton-mills, iron-foundries and saw-mills must prove to those who have the capital to establish and control them, it may yet be doubted whether, as regards the community at large, whose capital is now but small, these larger enterprises will prove as beneficial as the development of the innumerable minor industrial and mechanical enterprises which necessity, the mother of invention, has introduced on South-soil. For now, throughout the cotton States, these minor manufactures of articles in common use are being established by individuals or combinations of artisans whose skill and labor are their capital, and generally patronized by the neighborhood, who find the home article infinitely cheaper than the foreign one; so that in this way the Southern people are growing self-supporting, and are circulating their surplus funds among the members of their own communities.

CAMELS IN NEVADA.—The Virginia City *Enterprise* says that a train of over a dozen camels recently arrived in that city, having journeyed from the Carson river valley, below Dayton. These "ships of the desert" were loaded with hay, in bales, for Adams' hay yard, on North D street. The huge, ungainly beasts presented quite a picturesque appearance as they filed into town with their cumbersome freight. Upon arriving at the hay yard, at the word of command, they all knelt down to be relieved of their loads. These animals appear to thrive quite as well in this country as in the wilds of Sahara. There is an abundance of deserts here, if they are necessary to the comfort of the beast.

LAST year there was one patent issued by the Patent Office for every 860 inhabitants in the State of Connecticut. Massachusetts came next, with one for every 1057; then Rhode Island, with one for every 1301; New Jersey, one for every 1475; and then New York, with one for every 1551 of our population, or 2826 patents for the year. This was the largest number issued to any one State, and about one-fifth of the total number issued to all the States.

THE number of passengers carried by rail in Massachusetts during the year was 42,398,001, and the number of trips 38,000,000, yet not one passenger's life was lost by "accident," and but one was injured who was where he ought to have been. Seventeen passengers were injured fatally, mostly by jumping on and off from trains, and thirty-three were injured without fatal results—but all were due to the carelessness of the victims themselves.—N. Y. Evangelist.

LONGVIEW continues to improve. The Presbyterians have erected a neat church.

ELLIS COUNTY farmers are preparing their lands for the coming crop.

It is feared that fruit has been injured in Guadalupe county by frost.

## Our Outlook.

## SOUTHERN METHODISM.

—We take the following items from the *Nashville Advocate*: Dr. Green preached a missionary sermon at Elm Street last Sunday morning. After the sermon two persons were received into the church by baptism, and one by certificate. At night, after a sermon from the pastor, four persons—two gentlemen and two ladies—were baptized. There is a wonderful work of grace going on in this church. Though there has been no protracted meeting, there has been a great awakening among the young people of the congregation. Since conference, about seventy have been received into the communion of the church. The good work still goes on. The Sunday-school is in an exceedingly flourishing condition. On last Sunday there was an attendance of 470 teachers and pupils. Brother F. R. Hill, the pastor, is greatly encouraged in his work.

A friend in Selma, Ala., writes us a private letter, a paragraph of which we venture to make public. He says: I came home last Saturday, and found I had missed a glorious treat, for Bishop Marvin had preached on Sunday, the 1st, and every night during the week, to large and intensely interested audiences. He conducted prayer-meetings every morning, and much interest was shown among the young people. I heard him on last Sunday morning from the text, "Be thou faithful unto death, and I will give thee a crown of life." And such a sermon! As is usual, the devil had several things to entice the young from the church, and among these devices was a masked ball in high life. The Bishop took occasion to tell all church-members, especially Methodists, that the attendance at such places was not permissible—that in doing so they were not faithful to their baptismal vows, not faithful to their Lord and Master, and were simply "wishy-washy" Christians. The sermon made the deepest impression against the "pleasures of the world."

—The presiding elder makes the following report of the revival, up to date, in the St. Louis district, St. Louis Conference:

Centenary, 37; First Church, 75; St. John's, 47; Carondelet, 25; Bellefontaine, 75; Bridgeton, 12; Kirkwood, 25; Chouteau ave., 27—Total, 323. Other charges would swell the figures to 350.

At Bellefontaine they are having a most remarkable work. Nearly 100 souls have professed conversion there in the last three weeks, and the good work goes on. At Bridgeton the church and the community are being stirred with wondrous power, and souls are being converted daily. At Eden, Mt. Zion, Manchester, Kirkwood, and on the Meramec the saving power of grace is abroad, and the work deepens and widens in every direction, "and great grace is upon them all."

—At Caseyville, Louisville Conference, an interesting revival. A good work of grace at Chillicothe, in Missouri Conference; some 40 added to the church. At Pattonville, the spirit has been poured out and 19 connected themselves with the church. On the Hannibal district, the good work goes bravely on, and many are added to the church.

## EPISCOPAL.

—The Agitation is producing one of its natural effects in making the Episcopalians zealous in the defense of the prayer book. This result is manifest in the last number of the *Southern Churchman*, which, instead of criticising, has several leading articles defending the prayer book as it stands. It is a day of trial for the mem-

bers of the Episcopal Church, and other Christians should intercede for them, that grace and wisdom may be given them. Those who accept the "reform," as it has been called, will be firmly established on the doctrines of the gospel. Those who do not, may be imperceptibly, gradually, and yet certainly carried nearer and nearer to Rome, to the sacerdotal and mechanical theory of religion, by the heat of the controversy.

—Bishop Cummins formally opened the first religious services of the Reformed Episcopal Church in New York on Sunday, the fourth of January. His audience assembled in Steinway Hall, and was all that could be desired in numbers. However, as undoubtedly many were present from curiosity, it cannot be judged from this inaugural occasion how large a following the new movement has in this city. The services did not vary from the usual Episcopal ritual, beyond the adoption of the prayer-book of 1785. Rev. A. V. Feltwell, of West Farms, and Rev. Mr. Leacock, of New York, appeared on the platform with the Bishop. The sermon was preached by the latter, who claimed essentially that the new church was only new so far as it aimed to return to the simple truths of the gospel and the true spirit of Christianity.

—We clip the following from the *Northwestern Advocate*: One of Bishop Cheney's first official acts was to certify to the orders and transfer of Rev. Dr. William H. Cooper to the Methodist Church. Dr. Cooper, who has been serving for some time in our Mexican missions, was in rather undefined church relations, he having been deposed from the ministry of the Protestant Episcopal Church some time ago for the simple reason that he first had voluntarily withdrawn from that body. Dr. Cooper wished to join the Methodist Church and ministry, and therefore first gave in his adhesion to the new church and was received by Bishop Cheney, who now certifies to the fact that the former had been known to him as a presbyter in the Protestant Episcopal Church, and transfers him to us. The practical complication lies in the fact that Dr. Cooper, who received his orders from the Church of England, lost his parchments in a shipwreck years ago; therefore his transition to us by the hands of Bishop Cheney, who could certify to the validity of the lost links in Dr. Cooper's church history.

## PRESBYTERIAN.

—The revival in St. Louis continues. Interest on the subject of personal religion does not seem to diminish. In addition to the daily union meetings conducted by Mr. Hammond, several of the churches are holding special services, and in all of them there is a manifest increase of serious attention to spiritual things.

—A correspondent of the *Old School Presbyterian* writes: "God's Spirit is moving the hearts of his people in Cape Girardeau, Mo., as he has never done since I have known them. We have had large and deeply solemn and precious union prayer-meetings every afternoon this week. A Christian lady said to-day that there are members of Christ's Church in Cape Girardeau happier now than they have ever been."

—A wonderful work of grace is in progress at Fulton, Mo. Fifteen or twenty were admitted to the church on Feb. 16, and forty or fifty are deeply concerned. Rev. R. S. Campbell is assisting the pastor, the Rev. Dr. Rice. The former says that it is the greatest revival he has ever seen; and the latter that it is the greatest he has seen since 1825. Nearly every student in Westminster College is deeply interested, and the whole town, from one end to the other, is greatly

moved. Later advices report fifty or sixty hopefully converted, and others inquiring.

—The good work still continues in Brunswick, Mo. More than eighty persons profess to have been converted.

—There is a special interest in all the churches in Louisiana, Mo., and sixty conversions are reported.

—The Week of Prayer was observed by all denominations in Hannibal, Mo., and there is much interest since. The Presbyterian Church has had fifty accessions, and the other churches not less than two hundred. The United Presbyterian Church has secured the services of Rev. George L. Spining.

—Rev. H. M. Paynter assisted the pastor in a series of services in Philadelphia, Mo. There were twelve accessions to the church on profession, and three by letter.

## CONGREGATIONAL.

—The old South church, Worcester, Mass., has voted by a majority of 67 against 29 in favor of increasing the deaconate by the addition of four ladies as deaconesses. The church, in its resolution, says: "In availing herself of the help and counsel of godly women, this church seeks to recognize and imitate the policy and usage of the Congregational Church of the New Testament."

—The average salaries of Home missionaries the present year is stated to be: In New Hampshire, \$625; in Maine, \$689; in Massachusetts, \$700; in Connecticut, \$891; and in Rhode Island, \$982.

## BAPTIST.

—The plan of employing the students in the theological seminary in domestic city missionary work, works very well. Several new enterprises have been started in Chicago.

—Only one of the Baptist churches in San Francisco has a pastor just at this time.

—Many revivals are reported in the Baptist papers, as in other denominations.

—A Missionary Convention, in the interest of Foreign Missions, will be held in the Brown Street church, R. I., on Wednesday and Thursday, March 4th and 5th. President Robinson, Profs. Chase and Green, and many of the leading pastors in the State, will have parts in the meeting. Dr. Gardner will be present to speak for "the Rooms." We hope the friends in Providence, and in Rhode Island, generally, will give this meeting personal attention.

## MORAVIANS.

The statistics of the Moravian missions for the year 1872 are as follows: Mission stations, 90; of which 74 are in America, 12 in Africa, 2 in Asia and 2 in Australia; 322 missionaries (including missionaries' wives) and missionary agents; 1,533 native helpers; 21,969 communicants and a total of 69,139. Of this whole number 2,853 are Esquimaux, 1,269 are Indians, 8,874 are South Africans, 55,903 are West Indian and South American negroes, and 149 are natives of Australia and Thibet. In regard to the expenses of the Moravian missions it is difficult to give a precise account, as several of the missions are supported partly by their own labor and partly by the contributions of friends, independently of the Mission Board. The total receipts of the Mission Board for 1872 were \$90,000, and the whole expense of Moravian missions may be estimated at about \$130,000. The deficiency on the year's account was \$16,000.

## MISCELLANEOUS.

—Confession in the Church of England is brought to the front again by a declaration on the subject signed by Dr. Pusey and several other "priests." It is intended to correct "the serious

misapprehensions" on the subject which are widely prevalent, and it sums up thus: "While, then, we hold that the formularies of the Church of England do not authorize any priest to teach that private confession is a condition indispensable to the forgiveness of sin after baptism, and the Church of England does not justify any parish priest in requiring private confession as a condition of receiving holy communion, we also hold that all who, under the circumstances above stated, have claimed the privilege of private confession are entitled to it, and that the clergy are directed under certain circumstances to 'move' persons to such confession." Dr. Pusey is not a bishop, but his word will have more weight with the High Church party than that of any dozen bishops, and the principles of action laid down by him are pretty certain to be generally adopted and put in practice by the English Ritualists.—*Independent*.

—About four years ago Dr. Thompson, son of the author of the "Land and Book," and professor of materia medica in the New York University, began teaching a Bible class of twenty scholars in the hall of the Young Men's Association, on Sunday afternoons. It has steadily grown until now it numbers eleven hundred members. Is there another such Bible class in the world?

—Father Grassi, the recently converted priest at Rome, has made a powerful and exultant defense of his course before the Tribunal of the Holy Inquisition. As the *London Freeman* observes: "When a priest can throw off the yoke of the Romish Church in Rome itself, and can deliver a defense before his ecclesiastical superiors and escape unhurt, it may be taken as a proof of the complete establishment of personal liberty under a free Italian government." In the course of his address justifying his abandonment of the papal church, the father boldly said: "In this room, to-day, I come to bear witness to the truth; and you no longer have the power to touch a hair of my head; you have lost all authority; the work of God has commenced; and soon these walls, these chambers, these instruments of torture and this tribunal will be ground like so much dust under our feet. Now listen to what God has promised to do here in Rome against the enemies of his church. Here is the infallible order that God sends to the Roman believers: 'The God of peace will soon grind Satan under his feet.' Do you not tremble at these words of the Lord? Is it not Satan perhaps who has imposed and directed so many judgments, so many tortures, so many butcheries and massacres in these very rooms? But already Satan begins to be conquered; the torch of the dog of the Inquisition is forever extinguished, the breath of God has blown upon it, and from this time forth it can never more be ignited." New and strange words, these, to be spoken in an Inquisitorial hall, where the cries of tortured Christians were once heard. It was the very place for their utterance.—*Christian Union*.

—The Methodist Episcopal Church, within about a year, has sent thirty new missionaries to the foreign field, commenced three new missions in Japan, Mexico and Italy, and reentered Bulgaria.

The *English Independent*, in reference to the statement by the Rev. Dr. John Hall, of New York, on ministerial support, gives statistics showing that the incomes of ministers among the Independents in England are much smaller than in the United States, £100 a year being the maximum of a country minister's salary, and £200, or, at farthest, £300, of a city minister's.

—The Church Extension Society of the M. E. Church asked the past year for \$140,250, and received \$64,323.80.

Sorrow vs. "Not Expedient."

EDS. ADVOCATE—I am sorry that some minds are of such peculiar caste as to see the adaptability of the right-hand and of the above caption to some of the appointments of our conferences, and things done generally by our authorities. Such peculiarity we find in an article written by one "Perez" in the ADVOCATE of January 14th last. I am sorry that he would intimate that, when the people are financially oppressed, and do not go to church, "do not support the preacher," and "desire a change," the authorities are so inexpedient as to send the same preacher back to them. I am very sorry that such is the peculiar force of his mind that he concludes that our bishops are not acquainted with the wants of the preachers and people; that they are not under Divine guidance; that they do not send the preachers where they can do the most good; but that they stop to consider the cost of dollars and cents in moving a man. Very sorry that he thinks that now-a-days "the chosen few presiding elders, who meet and consult together, are not men fitted for the work—sometimes of small capacity; men worn out on the circuit; "hangers on;" "no place for him to fill;" "the people tired of him." (I do not think our presiding elder is one of that kind.)

I am very sorry indeed that he imagines for a moment that the reason why "the fire don't spread, and the people do not take an interest in divine things as of old," is because our present presiding elders, in the main, are not men of piety, learning, stability, soberness, and self-sacrifice—not men full of the Holy Ghost. (My Brother Perez, I fear you are in a bad fix.)

I am exceedingly sorry, sir, that, because of the present status of presiding elders, he thinks quarterly meeting interests have gone down; that it reflects stewards, quarterage; makes our wives lazy; don't stop our plows at 10 o'clock on Saturday, nor close our shop windows in time to go to church. Oh, how are the mighty fallen!

I do feel so very sorry that he thinks our bishops "come and go" wrong; "come strangers and go away all the same," confessedly ignorant of the wants of circuits and stations. And, lastly, I am, as it were, overwhelmed with sorrow to find that he sees in the Protestant Episcopal Church a better economy, in that the bishops' ears are filled with all the complaints of the membership. (I wonder if Bishop Asbury or McKendree, in their range of thousands of miles annually, had the time to enter into the privacies of the individual membership? I trow not.) I am sorry that we ascertain, by the sound of our machinery sometimes, that we have a wheel in somewhere that belongs somewhere else. And I do think it time for some of us "little folks" to cease our written disaffected caricatures on the polity of our beloved church. It makes no difference if we have been disappointed, perhaps, in the past; these things, it is true, do sour on our stomachs sometimes (especially if we failed to become a P. E.) But would it not be best to pray a little more and write a little less about it?

Now, Perez, come—let us be consistent, and agree to say: "Let Methodism live!" for I tell you its roots are deeper and its texture firmer and sounder now than thirty years ago, and the gates of hell shall not prevail against it.

Sunday-Schools.

EDS. ADVOCATE—My excuse for calling attention to the subject of Sunday-schools again is, that it may be kept prominent, and its importance urged by every possible means until our people are constrained, by conviction

both of duty and interest, to compass the full measure of their responsibilities in the premises.

After careful examination and considerable observation as to the practical workings of our church in this department, I am convinced that our chief difficulty is in the want of a willing mind to work, and to work earnestly, until success is achieved. On many of our circuits the quarterly report comes up from time to time: "No Sunday-school;" and, alas! with apparent complacency, all approve the report and allow it to be spread upon the minutes. If you should be present, Mr. Editor, on such an occasion, and ask (as you would be most likely to do) the reason, you would, most likely, be told that at A and C appointments they have a Union Sunday-school, and although we may have the best right to control the house, and although we may have four-fifths of the church membership there, and although the fruit of much labor, anxiety and expenditure upon the part of our ministry may be there, and all those precious ones whom God gave to us by his grace as seals to our ministry may congregate there every Sunday, they and their children, whom we solemnly dedicated to God, taking them into our arms and blessing them in the name of God—yet it is inexpedient for us to take any official notice of it, give it any pastoral attention, or provide it any Methodist literature, lest we should offend or displease some good brethren of a sister denomination who had shown a charitable disposition toward us; and, if possible, you would be provoked to flash all your powder and waste all your shot in a fruitless attempt to demolish the fortifications which have been raised in defense of a so-called unionism. And when you had exhausted your strength or patience on these anomalous characters, they would go away perfectly contented to do nothing in the line of Sunday-school work, because it was thought impracticable, under the circumstances—always peculiar—to interfere with these union Sunday-schools; while at that moment there were a half dozen places, perhaps, wholly unoccupied, where equally as large a number of scholars could be gotten together, and who, for want of an effort on the part of those specially charged with this duty, are to be left under the terrible influences of ungodly examples, without moral training.

The demand of our times, Mr. Editor, in every department of business is live men; no less so in the Sunday-school cause. What can be accomplished without effort? And what may not be achieved by faithful application? I would that Dr. McFerrin's significant speech: "You can if you will," could be sounded all along our ranks, especially in Texas. I am further convinced that there would be more willingness upon the part of our preachers and our people to work earnestly in the Sunday-school cause if they could be more fully convinced of the importance of the work. Viewed in relation to our church polity, and in the light of the whole economy of grace, it becomes almost paramount. The ox is truly muzzled, and the husbandman is effectually starved in his own vineyard, upon that circuit where the ministry, the conferences, the literature, and the institutions of the church are not represented in the instruction and training of the children. I had as soon my charge would refuse to hear me preach the distinctive doctrines of Methodism, lest I should offend against the generations of my people, as that they should turn me and my church literature out of the Sunday-school for the same reason. Lest I should grow too warm upon this subject, I will close for this time.

WACO, Feb. 24, 1874.

Treasurer's Report.

B. Harris, Treasurer of West Texas Conference Board of Missions.

Dr.	
SAN ANTONIO DISTRICT.	
San Antonio.....	\$27 30
Leesburg.....	17 85
Helena.....	45 10
Kerrville.....	14 92
Cibola.....	21 02 1/2
Uvalde.....	23 10
	— \$149 19 1/2
SAN MARCOS DISTRICT.	
San Marcos.....	64 16
Seguin.....	43 57
Gonzales.....	50 92
Hallettsville.....	26 25
San Marcos circuit.....	24 15
Blanco mission.....	21 02 1/2
	— 236 41
CORPUS CHRISTI DISTRICT.	
Corpus Christi.....	93 11
For Mexican S. S. at Corpus Christi.....	42 00
Rockport.....	99 60
For Mexican Mission.....	25 00
St. Marys circuit.....	26 18
Nueces River mission.....	33 79
Oakville.....	66 75
Beville.....	29 75
	— 416 18
VICTORIA DISTRICT.	
Victoria.....	5 25
Concrete.....	32 05
Texana.....	5 46
Sandies.....	21 55 1/2
Clinton.....	42 52 1/2
Goliad.....	18 82 1/2
Loekhart, collection of pastor.....	50 00
Anniversary—amounts paid on subscriptions on drafts.....	173 75
Names credited.....	84 92
	— 398 07
Total amt received by Treasurer.....	\$1235 52
Cr.	
By amount paid on drafts of J. W. DeVilliss.....	\$128 41
By amount paid on drafts of J. G. Walker.....	81 19
By amount paid on drafts of W. J. Joyce.....	70 72
By amount paid on drafts of E. Y. Seale.....	31 50
By amount paid on drafts of W. T. Thornberry.....	24 15
Amounts subscribed on drafts.....	173 75
Mexican Sunday-school, Corpus Christi.....	42 00
Forwarded to J. B. McFerrin by J. W. DeVilliss.....	646 00
Amount paid Rev. J. W. Brown.....	25 00
Amount paid Rev. J. H. Tucker.....	20 00
	— \$1243 91

Memoriter Preaching.

THE practice of reciting prepared orations has antiquity in its favor, but for all that we question its wisdom. Demosthenes no doubt spoke thus, and so did other classic orators, and so did some of the Christian fathers, and so did the great French preachers, Saurin, Bourdaloue and Massillon, and so did Herder and Rheinhard and John M. Mason, and so among Methodists did Bascom, and so does the brilliant and eloquent Punshon. If an array of great names can justify a method of public speaking, this has ample justification. It is, however, open to one fatal objection. It can not be kept up at the rate of two discourses each week, with their composition super-added, without a strain upon the preacher's nervous power, which must in time be destructive. As verbal memory declines with advancing years, a memoriter preacher finds his task increasingly difficult, until he gives up and subsides finally into a sermon reader. This fate has overtaken not a few of the brilliant men whose earlier years gave promise of a success which time did not subsequently justify.

When a speaker can choose his hour and prepare at his leisure, as in the Senate, he may write and commit his oration without imposing upon himself a harrassing labor. So the great French preachers had ample time for composing the discourses which they delivered before the king; yet it is said of Bourdaloue that from fear that his mind might be distracted, it was his practice to deliver (we ought to say recite) his great sermons with his eyes shut. Our original circuit system, which still is in vogue in England, and which carried a preacher from church to church, favored this method of pulpit preparation. The preacher having committed "his piece," could speak it afresh to successive congregations. Frequent repetition made every sentence familiar; there was no need of much effort to originate or to recollect thoughts. Without intending it, Whitefield must in this way have committed some of his most effective sermons to memory; for Franklin, we believe, says that they were never at their best, in point of delivery, till they had been preached forty times. We are, however, keeping in mind the

necessities of a minister who comes before the same congregation twice each Sunday; if he must, or fancies he must, have every sentence indelibly fixed in his memory, he is in a condition of bondage which entitles him to pity. That so many memoriter preachers break down is not astonishing; the wonder is that they carry the burden so long as they do.

Some one has lately written to Mr. Bright to ask him if his speeches are written out before delivery. He answers: "I have never been in the habit of writing out my speeches, certainly not for more than thirty years past. The labor of writing is had enough, and the labor of committing to memory would be intolerable, and speeches read to a meeting are not likely to be received with much favor. It is enough to think over what is to be said, and form an outline in a few brief notes. But, first of all, a real knowledge of the subject to be spoken of is required; with that, practice should make speaking easy. As to what is best for the pulpit, I may not venture to say much. It would seem that rules applicable to other speaking will be equally applicable to the pulpit." Mr. Bright's speeches are distinguished for nervousness and force of language. Mr. Spurgeon has said of himself: "If I had twenty-four hours' time for the preparation of a sermon, I would spend twenty-three of them in doing something else." By this he obviously means that the form of the sermon is easily achieved by him; for all of his discourses show that he is continually absorbing thought; his mind is saturated with the subject-matter of his preaching. Such a method is not for many men; most preachers must prepare for the pulpit slowly and with infinite pains-taking. It is better for them, and certainly for their congregations, that they should. It will not be safe for many to trust to bare meditation upon their themes. They must think with pen in hand; with its help they can work out their thought to clearness. For most speakers, writing with more or less fullness is a necessity; but having written, there ought to be no occasion for committing to memory word by word.

Of course, with a florid style memoriter preaching is indispensable; but, except for occasions of ceremony, the florid is a vicious style. The periodic structure of the sentence, with balance of members, and the frequent recurrence of carefully adjusted antitheses, makes the discourse, as a means of persuasion, ineffective. It may be an admirable piece of art, but the art so obtrudes itself on the hearer that he does not see beyond it. The rhythm of spoken discourses is different from that of written composition; and for this reason, if for no other, florid oratory tends to become unnatural. Every minister should train himself to habits of exact and forcible speech. His progress may be slow, but it will be a progress in real power. Let him be, as he ought, a laborious student; let him write and, if he chooses, re-write; but let him also learn to think upon his feet. He will then be spared the mortification of discovering when he reaches middle life that he is involved in the coils of an intolerable slavery.—Methodist.

CHRISTIAN WORK in Australia has not been fruitless. The entire population is 503,981, which is provided with 501 ministers of all denominations, 924 churches and chapels, accommodating 181,914 sitters, 933 Sunday-schools, 6049 teachers, and an average attendance of 176,596 scholars. The numbers belonging to each denomination are returned as follows: Church of England, 229,000; Presbyterians, 49,000; Methodists, 39,000; Congregationalists, 10,000; Roman Catholics, 145,000; heathen and others, 7450.

## Correspondence.

## "Rebaptism."

EDS. ADVOCATE.—Dr. Summers published an article in the *Advocate* of Nov. 1, 1873, in which there are some objectionable features. I replied to it, and pointed out what I considered erroneous; but the Doctor did not publish my reply; only incidentally alluded to it; did not answer the questions I propounded. The question involved in the above caption is one of vital interest to the church, and I now submit a few thoughts on the subject, not for the sake of controversy, but to elicit more light and harmony among us. I claim the privilege to differ from the Doctor's views, and therefore offer the import of my reply for the serious consideration of your readers. I shall present some of the objectionable features of the Doctor's article, hoping that he, or any one else, will respond in such a way as to satisfy my mind, as well as many others. The first clause is as follows:

"We consider any one validly baptized to whom water has been applied in the name of the Father, Son, and Holy Ghost, as a sign and seal of the gospel covenant; provided it be administered in good faith, and so received in case of an adult."

The first question at issue is this: Do the scriptures teach that Christ instituted baptism to be a "sign and seal of the gospel covenant?" I do not ask for the faith of the church; I have that before me. Is our faith well founded? Can any man give us "thus saith the Lord" on the subject? If this cannot be done, is it not unsafe for any one to place the validity of baptism on any design which cannot be proven? A man may allege what he pleases, but allegations, regardless of their source—such as I have seen—are not sufficient to satisfy my mind. We maintain that reason and the scriptures will not justify the idea that baptism was designed by the Savior to be a "sign and seal of the gospel covenant." Were the whole Christian church united on the scriptural design of baptism, much less would be said and written on the subject and mode. It is not my purpose to write specially on this topic. I take the negative of the question, and call for the proof in the affirmative. If no one can prove that our faith is correct with regard to this point, does not Dr. Summers assume too much when he makes the design of baptism a condition of its validity? He considers baptism valid when it is administered in the name of the Trinity—the subject receiving it as a "sign and seal of the gospel covenant." But suppose a subject does not receive it according to his views, what then? Is his baptism valid? Suppose the subject believes that Christ designed baptism to represent his burial and resurrection, and receives it in this faith, is his baptism valid or not? If the validity of baptism in any sense depends on the design, all persons, in order to be validly baptized, must be baptized with the proper design. What shall we say of the many thousands who have been baptized, but did not receive the ordinance as a "sign and seal of the gospel covenant?" Are they scripturally baptized? An infant can have no conceptions of baptism; yet thousands have reached the years of maturity who received the ordinance in their infancy. Is their baptism valid? If valid, what makes it so? The faith of the church, or the faith of the administrator? Its validity must rest somewhere. If we acknowledge their baptism legal, we ought to be able to assign scriptural reasoning for our faith. If we, under any circumstances, declare their baptism a nullity, we should assign certain reasons, and they should be well founded, before we presume to baptize any of this class. To illus-

trate: take an adult who is dissatisfied with his baptism on the ground that he was not a proper subject—was baptized in infancy. Another considers his baptism invalid because he was not baptized in commemoration of Christ's burial and resurrection. Another believes his baptism invalid because it was not immersion. Another discards his baptism because it was not administered by a proper administrator. In all the forementioned cases there is dissatisfaction, and they demand what I consider "rebaptism." Has any church the right to yield to the whims of such subjects? If the church has no right to settle the question, it must be settled by the ministers applied to. If the preachers decide on their individual responsibility, they must be held amenable to the church for their official conduct. If they are opposed to the faith of the church to which they belong, they may declare any man's baptism a nullity, and rebaptize every applicant on the most frivolous pretenses, and then declare that they are not guilty of anabaptism. Every denomination should define her faith on this subject, and then hold her subjects strictly accountable for every violation of her laws. This being a mooted question, the highest authority should decide it. We hope that the General Conference, at its ensuing session, will decide a question of this import: "What is scriptural baptism?" Our faith on the subject and mode of baptism is clear enough: "In the multitude of council there is safety."

Baptists and Campbellites baptize with a different design to that which we hold, and yet we regard their baptism valid. If Christ designed baptism for a "sign and seal of the gospel covenant," and the validity of baptism depends on the design, their baptism is invalid; hence, we should baptize all who apply to us for membership. The fact is, we recognize their baptism as valid, and thereby practically demonstrate that we do not consider the true design of baptism essentially necessary to the ordinance. If the design of baptism is essential, and the Redeemer intended something else contrary to the faith of our church, we are all unbaptized. The reader can now see that, if we attempt to invalidate the baptism of any one on the ground that it was not administered with the scriptural design, we may, by the same hypothesis of reasoning, invalidate our own. If I understand the Doctor, he maintains that in order to make baptism valid, a man must be baptized in the name of the Trinity, and the subject must receive it as a "sign and seal of the gospel covenant." I deny that Christ ever intended baptism for a "sign and seal of the gospel covenant." In the second place, I deny that the subject, to be baptized, must have a proper conception of the design of his baptism to make it valid.

I also infer from the Doctor's article that adults may repudiate the baptism which they received in their infancy, and accordingly be baptized. My inference is based on the following clause: "Provided it be administered in good faith, and so received by an adult." There are two errors, as I conceive, in the above statement. The faith of the administrator can not effect or destroy the validity of baptism. If it can, every person baptized by an administrator whose faith is not orthodox on the subject, is invalidly baptized. The Doctor certainly means something by "good faith." What does he mean? Does he mean that a man must be regenerated—divinely called to preach and administer the ordinances, and then authorized by the proper authority of the church? Is all this implied in the term "good faith?" or does he intend to teach that the administrator must be orthodox in a doctrinal point of view? If he does not mean all that I have expressed, he may intend nothing more than this: the administrator must

have "good faith" with respect to the design. We deny that the validity of baptism depends on any one, or even all these combined. The second error is implied in the following terms: "And so received in case of an adult." An infant can not receive baptism by faith, personally; hence, I wish to know whether or not infant baptism is valid? If it is, why should the validity of adult baptism depend on the faith of the receiver, or that of the administrator? If the validity of adult or infant baptism depends on the faith of the church, the one is equally valid with the other, without any provisions; therefore, we can not see the propriety or correctness of the Doctor's reasoning. If the church determines by her faith and practice that adults who were baptized in their infancy were validly baptized, is it not wrong, even blasphemous, to rebaptize such subjects? Their dissatisfaction can not annul their baptism. If they become dissatisfied by improper teaching, and desire "rebaptism," let them go to the Anabaptists, who delight in the work. We should take higher ground on this subject than that taken by some of our ministers, for some have no conscientious scruples in rebaptizing dissatisfied subjects who were baptized in their infancy. If the Doctor's views are correct, any authorized minister may practice "rebaptism" with impunity. Notice what he says:

"If a case should occur in which there is room for doubt in regard to the intention, subject, element, or form, and the party involved should desire the ordinance to be truly administered, he ought to be allowed the benefit of the doubt: let him be baptized on the presumption that his former supposed, or pretended, baptism was essentially defective, and therefore null and void."

It is evident that Dr. Summers gives all the latitude that any dissatisfied subject can ask. He covers the most popular grounds that can be urged by dissatisfied subjects favoring "rebaptism." Instead of confuting their assumed rights, he virtually grants more than any man is scripturally entitled to. He expressly enumerates "the intention," "subject," "element," and "form." Now, of all these he says: "If a case should occur in which there is room for a doubt, etc., let him be baptized on the presumption that his former supposed or pretended baptism was essentially defective, and therefore null and void." It is clear to my mind that no man can annul his baptism by "presumption." When a man is baptized, at the moment he receives baptism, it is valid or invalid in the sight of God; and he may, being the "subject involved, have the 'benefit of the doubt,' and he may presume to call his baptism a 'supposed' pretense, and declare it 'null and void';" but all his efforts to destroy the validity of his baptism will be fruitless. If the subject is divinely invested with the power or privilege attributed to him by the Doctor, we may rebaptize every subject in the land who claims the "benefit of the doubt." If the Doctor's position is correct, and dissatisfied subjects should embrace his views, we can see no end to "rebaptism." The Doctor's position and talent are in high repute, and, therefore, his statements will have the greater influence—right or wrong. In the next clause the Doctor contradicts the forementioned position. Hear him:

"If the church be satisfied with a man's baptism on the basis we have laid down, and yet he should not be satisfied with it himself, he must not be rebaptized."

In the first place, after giving the subject the benefit of "the doubt," with all possible grounds of dissatisfaction, he, in the second place, assumes if the church is satisfied with his baptism, he must not be "rebaptized." We can see no congruity or harmony in the two positions. One

or the other must be wrong. If the dissatisfied subject has "the benefit of the doubt," and declares his baptism null and void, the church has no right to sit in judgment on the case; but if the church has the sole right of judgment, the dissatisfied subject has no such rights as are attributed to him by the Doctor.

In conclusion, we will say that it is high time for the church to settle the question in some way.

WM. PRICE.

Nashville *Christian Advocate* please copy.

## An Important Change.

EDS. ADVOCATE.—The following resolution was passed by a unanimous vote of the first quarterly conference of Cibola circuit, West Texas Conference, held at Midway, Feb. 14, 1874:

"Resolved by the quarterly conference of Cibola circuit, West Texas Conference, That we hereby respectfully memorialize our General Conference, at its session in May next, to change our Discipline in chap. III., sec. 16, 3d answer to question 2d, so as to make the minimum number composing a board of trustees three, instead of five. Also, to change answer 1st, under the same question, so as to allow quarterly conferences, when they judge it necessary, to elect persons not members of our church trustees. Also, to change the 2d answer in chap. XI., so as to allow quarterly conferences, when they shall judge it necessary, to appoint persons not members of our church on building committees."

The undersigned was requested by the said quarterly conference to set forth the reasons upon which their action was based. In doing this it may be necessary to answer an inquiry which may arise in the minds of brethren of the West Texas Conference: "Why was this subject not presented at the annual conference?" I answer: The subject matter of this resolution was prepared at the conference, but in the extreme hurry was forgotten. As to the reason for this action, and the necessity for these changes, we have only to look at a few facts. And, first, we have missions on our work where there are not five male members of our church. Then, again, on large frontier circuits, what is called a circuit board of trustees hardly ever meets and organizes as a board. Now, if three were the minimum number, we might often find that many in a neighborhood, and appoint a local board for that particular church, or house and lands, who would feel a personal and local interest, and whose presence could always be commanded to transact the necessary business. We believe there might be named a dozen circuit boards of trustees in the West Texas Conference which have never met and transacted business as a board. Once more on this point: Circuits are every year being divided, or their boundaries being changed, and by these means our boards of trustees are broken up. Now, if a board of trustees consisting of three or five, living in the vicinity of the property they hold in trust, be appointed, such board would not be effected by these changes.

As to facts bearing upon the other two changes proposed, we present the following: It is often the case in our frontier work that a society is composed entirely of ladies. Their husbands may be warm friends of the church, and why not employ them, or other gentlemen, on building committees and as trustees? We employ persons out of the church to superintend and teach in our Sunday-schools, and why not get them to aid us in so important a matter as building churches? Other denominations use men outside of their churches as trustees and on building committees, and often come on ground that we have occupied for years, and take the very means which

we might have used had not our hands been tied by our rules.

Sometimes it is the case that corporations or county courts give our church property, but we cannot have a local board of trustees because we have no male members, and these authorities do not feel willing to convey this property to a board of trustees perhaps one hundred miles away. Just such a case occurred under my own administration.

Why do we not build more churches? There are doubtless many reasons; but we believe the chief one is these circuit boards of trustees, that scarcely ever meet, and are often destroyed as boards of trustees by the division of the work.

We have in the West Texas Conference one circuit that has been well supplied for eighteen years, and yet we do not own, as a church, a rock, or piece of plank, a brick, or a shingle, in the whole circuit. We have several others, which have been occupied from twelve to fifteen years, in the same condition.

I respectfully invite our delegates to the General Conference to look well to this matter, and endeavor to obtain such legislation on this subject as shall remove every legal difficulty out of the way of building churches.

Yours truly,

JOHN W. DEVILBISS.

Exposition of Bapto.

WE are told by certain preachers that the word "bapto" clearly establishes the mode of baptism to be by immersion, as it is not susceptible of any other definition than that of dipping or immersing. We propose to examine the word, and to show its true signification. In order to ascertain the true meaning of "bapto," we must examine the manner in which the standard writers have used the term. This will throw floods of light upon the subject. To render "bapto" to immerse, in a great many cases where they have used the term, would give rise to many absurdities and render their writings meaningless. We are told by a good many speakers, who, perhaps, would not know the word if they were to see it in the original, that no author of any note ever gave "bapto" any other meaning than that of dipping, immersing, etc. We will see. No one will pretend to call the authority of Coulon in question. He says "bapto" means to purify by washing—to dye, to wash, to immerse. Hippocrates says it denotes dropping, as of water—to sprinkle. Scapula is very good authority in the premises, and he renders "bapto" thus: to tinge or dye, to wash. He was one of the finest scholars and linguists of his day. His being employed as "corrector" by Henry Stephens when that great man was printing the Greek Thesaurus, is proof of this fact. Aristotle, in his writings, uses the term in the sense of washing. The testimony of these learned authors is quite sufficient to show that "bapto" does not always mean to immerse—to go beneath the liquid wave. "Bapto" is nowhere used in the New Testament for the ordinance of baptism. The more we consider this, the more firmly we believe it to be true. Wherever the ordinance of baptism is meant, the word "baptidzo" is used, and not "bapto." "Baptidzo" is derived from "bapto," and from this fact it can not have as strong a meaning as "bapto." To say that "baptidzo," which is derived from "bapto," is as strong in its signification as the latter term is perfectly absurd. "Baptidzo," being a derivative, is, without a doubt, a diminutive; and if "bapto" itself, from which "baptidzo" is derived, does not always imply immersion, but frequently pouring or sprinkling, "baptidzo," as a matter of course, means less frequently to immerse, and, therefore, more strongly and more conclu-

sively means pouring or sprinkling. This is without doubt the deduction of reason, and the argument from "baptidzo" favors the idea of pouring or sprinkling.

Daniel, speaking of the fate of Nebuchadnezzar, makes this observation relative to the king: "His body was wet with the dew of heaven." He makes use of the verb "ebapha" in the sense of the verb was wet; for he says his body was wet ("ebapha") with the dew of heaven. Did the dew come down in such a quantity as to immerse the king? or did it gently distil upon him? Which is more in accordance with the nature of dew? Why, every one would say that the dew gently distilled upon the king.

Aristotle makes this remark about a certain substance, that "being pressed, it stains the hand." Here we see that Aristotle uses "baptei," which is from "bapto," in the sense of the verb to stain. Can we immerse the hand by pressing a substance inside of it? If "bapto" means immersion and nothing else, it is possible; but Aristotle is against the idea.

We read in the New Testament of a certain dispute between the Jews and the disciples of John, and they went to John and said concerning our Savior: "He baptizeth, and all men come unto him." This is explained by reference to the Old Testament, and it is explained thus: "Sprinkle water of purifying upon them." What the Old Testament calls sprinkling water of purifying upon them, the New Testament styles baptism; therefore, the true and correct meaning of "baptidzo" is to sprinkle or to pour.

When Naaman went to Elisha for the purpose of being healed of his leprosy, he was told by Elisha to go and wash ("lousai") in Jordan. He went and baptized ("ebaptisato") himself seven times in Jordan, according to the saying of the man of God. He was told by the prophet to go and wash, but he went and baptized himself. We see by this circumstance that baptism is called a washing, and that "baptidzo" and "lousai" are synonymous expressions. Wherever "baptidzo" occurs in the New Testament it can readily be explained by reference to the Old; and it is always explained by sprinkling or pouring.

We have a description in the writings of one of the Greek poets of a battle between the frogs and mice, in which the poet says: "He fell and breathed no more, and the lake was tinged with purple blood." If the verb "ebapito," which Homer uses here, means immersion, this entire lake was immersed in what little blood could be produced from the leg of a frog. Query: Was the lake immersed in the blood of a frog's leg? or the water of the lake merely tinged with the blood thereof? Homer spoke Greek, thought Greek, and wrote Greek, and knew precisely how to use "bapto," which he did, in the sense of to tinge. "Bapto" has other meanings besides "going beneath the liquid wave," the Greek writers themselves being judges. S. E. BURKHEAD.

WEATHERFORD, Texas.

EDS. ADVOCATE—By resolution of Bethel quarterly conference, held at Bethel, Feb. 7th, Rev. Wm. Allen and J. J. M. Harper were appointed a committee to overlook the papers of Rev. Samuel Ashly Clark, and give to some of our church papers such a biographical sketch as might be regarded suitable for the memory of the deceased and the interest of Christ.

The committee, acting on the resolution, beg to say, through the TEXAS CHRISTIAN ADVOCATE, that Rev. Samuel Ashly Clark was born in Montgomery county, Georgia, March 11, 1834; died at Brother David Lundon's, Collin county, Texas, Jan. 19, 1874, at half-past seven o'clock. His license to preach was written by Dr.

Lovick Pierce, dating Sept. 13, 1856. (Dr. Pierce was then on the Columbus district); joined the Georgia Conference at Americus, 1856; ordained deacon at Rome, Dec. 15, 1859, by Bishop Kavanaugh; ordained elder at Atlanta, Dec. 1, 1861, by Bishop Pierce.

For the consolation of the relatives and friends of the deceased, we state that Brother Clark was kindly cared for during his sickness. He was at the house of the first member of this committee for five weeks last fall, and for several days all hope of his recovery was lost; but, through the providence of God, was restored so as to travel about. But about the 10th of January the disease returned with a violence which was not long to be borne.

Brother Clark had been in this part of Texas about six months, and had engaged to teach. He was companionable and highly religious in conversation. He held strenuously to the "old land-marks" of Methodism. He fasted, when in health, regularly every Friday through principle, that he might feel more devotional.

Sometime after the close of the late war, Brother Clark went to Illinois, and in 1871 to Arkansas. But wherever we find him, his diary shows he was much devoted to the ministry, sometimes simply as a local preacher, often employed by presiding elders to take charge of missions and circuits. As an indication of his devotion to the ministry, we note, by calculation from his diary, that from Dec. 15, 1860, to Oct. 1, 1863, he preached no less than two hundred and seventy-nine sermons from an assortment of nearly one hundred texts. During these years he was on Glasscock and Isabella missions. We can say that we knew him to speak always, when with us, in the fervor of the Spirit. He was always ready to preach, and had the happy art of adapting his words to the occasion. We speak what we believe when we say the church was shorn of a useful lock by the demise of Brother Clark. Yet, "thy will be done, O God!"

Brother Clark was never married; but he leaves among his papers a poem of nine stanzas, which indicates that he once made a near approach to the hymeneal, but God interposed and took that fair one to himself before the day for union arrived. Thus he concludes:

"Yes, Lou, we'll meet again, I trust,  
On heaven's delightful shore:  
When this poor body turns to dust,  
We'll meet to part no more."

Mr. Editor, they have met.

When Brother Clark was asked to express himself in regard to his fast approaching dissolution, he replied: "There is not a doubt in my way that I can discover, for I have long since been convinced that the Christian religion would cause me to triumph over death." Death is gain. Brother Clark is at rest.

Marvin College.

EDS. ADVOCATE—We wish to call the attention of the members of the Northwest Texas Conference, as well as the friends of education generally, to a few facts in connection with Marvin College and our duty in the premises.

First, Marvin College is a denominational school, and we are glad of it, simply because nearly all schools having for their ruling spirits men belonging to particular denominations, who claim to be non-denominational, proceed upon false pretenses, proselyting more of their pupils, as a general thing, than any denominational school. Marvin College might well boast of her non-sectarian course. Yes, we pledge you that no one connected with this college would stoop so low as to be guilty of the smallest effort to proselyte. To be sure, the claims of morality and religion are taught—yes, urged, as of paramount importance, but positively no sectarian bias. The

catholicity of religious sentiment entertained by the president and professors of the college, preclude utterly all thought of interfering with the religious faith of their pupils.

Marvin College is the creature of the Northwest Texas Conference. The first duty of a parent is to his child. If moral obligation in regard to education and enlightenment rest upon the ministry, (and who will doubt it?) then Marvin College holds pre-eminent obligations on the members of the Northwest Texas Conference, not only because it is the child of the conference, but the members have solemnly pledged themselves to its support. That pledge was made before Him to whom we shall account at the judgment. Who has kept it? It is a solemn thing to vow before God and fail to pay our vows. Lock well to your own college first, and when its finances are all easy, and its endowments sufficiently rich, then have you paid your vows, and with high moral sanctions you can turn to the interest and support of whatever institution you may elect for your bestowments; not until then.

We claim for Marvin College those advantages resulting from healthfulness of locality, excellence of society, enterprise of citizens—in a word, those endowments so indispensable to the success of a literary institution of high order, which it possesses in a pre-eminent degree. No man knowing the facts in the case will be afraid to send his son or daughter to Marvin on account of yellow fever. Mark that!

Dr. Pugh, with his urbane manners, scholarly attainments, and large experience, for president, supported by the highly qualified professors, Bishop and Yeager, with Mrs. Bass, (than whom it would be difficult to find one more successful as principal of the preparatory department) and a fair number of pupils, Marvin College is moving forward, entitled to the highest confidence and most liberal patronage. To be sure, the college is embarrassed, financially, to some degree; but let every man who is a friend indeed do his whole duty, and there are no fears to be entertained. The false statements of croakers (of whom, however, there are but a few) will soon vindicate their design, and Marvin College, as a great educational centre, will justly be regarded as the pride of Texas.

Your correspondent has no official connection with the college; writes unsolicited, and is alone responsible.

JUNIOR.

PALMER, Feb. 5, 1874.

LOCAL PREACHERS.—The Rev. W. H. Kincaid, in the *Christian Advocate*, says that within the past few years the work of local preachers in the West has become more systematic and thorough; that at Indianapolis they have started several mission churches which will soon be charges in the conference; that the faithful labors of these lay preachers in Pittsburg, in connection with the city mission work, had been greatly instrumental for good, and that in many other places substantial results had flowed from organized efforts.

MANY of the churches which contribute to the London Missionary Society have the graceful custom of giving the first communion collection in the new year as a special offering for the support of the widows and orphans of the society's missionaries, as well as of the retired missionaries connected with it. The offerings for this purpose amounted in 1873 to more than \$17,000.

THE revival at Mattoon station, Illinois Conference, Rev. Dr. W. R. Goodwin, pastor, has resulted in three hundred accessions, and the prospects are good for another hundred.

## Texas Christian Advocate.

GALVESTON, TEXAS, MARCH 11, 1874.

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

## NOTICE---NOTICE.

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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.

## VERY SPECIAL.

A BROTHER writes us that a subscriber declines to renew because the paper was stopped when his time was out. As he was an old subscriber, we regret this very much. The complaint is that the paper was discontinued when the subscription expired without giving him notice. This is a mistake. On each paper the time when each subscription expires is printed, and as this goes out fifty-two times each year, ample notice is given. We call special attention to this point: *On each paper the date when the subscription will expire is printed.* Again: The rule of the office with reference to cash payment is imperative. We can publish the ADVOCATE on no other plan. The book-keeper, whose duty it is to attend to the mail-list, knows none of them personally. He only sees the date, and when it passes without renewal, it is removed. We are sorry to lose old friends, but to depart from this rule would soon involve the office in heavy loss. We hope our subscribers will bear this in mind, and give us notice two or three weeks in advance, so that there may be no suspension of the subscription.

ATTENTION!—Three appointments on Galveston district are unsupplied with preachers. The presiding elder would be grateful if the presiding elders or preachers in Texas could aid him in securing a supply for these charges. Address Rev. I. G. John, care ADVOCATE office, Galveston, Texas.

REV. DR. TAYLOR, the parish minister of Crathie, Scotland, in whose church Queen Victoria partook of the communion with Presbyterians, has been appointed a royal chaplain. Before leaving Balmoral for Windsor, the Queen placed in the Crathie church two stained-glass windows—one in memory of the Prince Consort, the other in memory of the late Dr. Norman McLeod, of Glasgow.

## THE NEW CRUSADE.

THE war of the women against the sale of intoxicating drinks is one of the most notable and remarkable events of our day. The method of attack is singular, and seems, so far, to be wonderfully successful. "What do we think of it?" We think it is a great and blessed thing to stop the sale of poison as a beverage. We do not know of any more harmless way of doing this thing than the ladies have adopted. It can not hurt anybody to offer or to hear humble and sincere prayer. Surely, the wives, the mothers, the sisters and the daughters have a right, respectfully and kindly, to appeal to the liquor dealers, in the name of God and suffering and sorrowing humanity, to desist from and abandon a business so promotive of crime, and so destructive to health and happiness.

We all know, and it needs no argument to prove it, that the manufacture, sale and use of alcoholic drinks do a thousand times more harm than good. We know certain parties make money by the business, but as much may be said of the gambling hells, and of the houses of ill-fame, where, for a price, unhappy and unfortunate women are sold into the worst of all forms of slavery. We wonder how men with amiable instincts, who wish well to their kind, can continue in a traffic the terrible and sorrowful effects of which no open eye can fail to see. There are so many legitimate and honorable avenues open to enterprise that no man can justly urge the plea of necessity. There is no plea, no motive, that we can see, but a reckless greed of gain that seeks its own, careless of the crime and woe that must result. We rejoice in any instrumentality that does not violate Christian principle nor infract the moral rights of others, that helps to put an end to the liquor traffic. We know men buy drink voluntarily, but we know also that those who sell "lead them into temptation"—aye, more than that, they seek to lead them into temptation, as witness the comforts and attractions of the saloons fitted up in the most comfortable, not to say luxurious, style. No expense is spared to make the place where the poison is sold as agreeable and comfortable as possible. Then the most piquant, spicy and appetizing seasonings and rare combinations are employed to inspire thirst and impart relish to the drink, to make its sensations as exquisite as art can devise. Is all this not a plain and deliberate disregard and violation of the prayer which Divine wisdom has taught us all to pray—"Lead us not into temptation"?

That some imprudences, some extravagances—something to deplore—may not be done by some, or a few, is too much to expect, unless the agents of the movement were miraculously guided. But what are a few indiscretions which earnest souls commit compared to the incalculable good which the breaking up, even partially, of the liquor traffic will accomplish? May Divine wisdom guide these earnest women, and may the God of purity and love prosper them in this great work, giving them courage and giving them victory, until the thousands who sell shall seek a better business, and the millions who drink shall wisely turn away from the fatal cup!

## ELI THE FATHER.

AS A FATHER, Eli the High Priest was weak and unsuccessful. He indolently trifled with his position and duty in his parental relation. Men who fill public positions are not altogether so favorably circumstanced, it would seem, to meet the obligations of domestic life, or, at least, they are tempted to think so, as those who occupy private positions. Men in private life are supposed to have more leisure and more liberty than men in public life; but it may be safely assumed that no position can excuse a father from the duties he owes to his children. We know many men assume to excuse themselves, and this duty is devolved almost entirely upon the wife and mother. This, we think, is a manifest wrong to the mother and to the children. No man can have, outside of his personal salvation, a more important or imperative duty than the training of his children wisely and religiously. It is the father's duty to give the light of his example, that his children may see exemplified in him all the virtues that man should possess. The father should give his children instruction. His opportunities to be informed are generally better than his wife's, and his children should have the benefit of these larger opportunities. Let the father economize his time, and avail himself of opportunities to instruct his children in all that is likely to improve their minds and better their lives.

It is a melancholy truth that professedly good people's children are not always good—do not always turn out well, and some take occasion to doubt whether it makes much difference how children are trained. But this is a great mistake. Statistics will show that the great majority of the good people in the world are the children of good people. There are reasons enough, if reasons be demanded, why some good people's children do not "love mercy, do justly, and walk humbly with God." Good people, for example, are not always wise; they make the most unfortunate mistakes—mistakes that most unhappily effect their children. Some parents are too harsh and severe; they play the tyrant in the house, and make their children think they are oppressed and wronged. The children grow up with the fixed resolve of bursting all these oppressive restraints, and setting at naught all this overbearing authority. The result is they rush from one extreme to another, and give themselves over to licentiousness and riot. Some parents, especially fathers, are too reserved and distant toward their children. The children are held aloof; there is no sympathy, no confidence. This is a great mistake; it weakens the father's hold upon his children's hearts. Dr. Adam Clarke, the great scholar and Bible commentator, who had many children, when he came into his house, would take a child upon each arm, and another would climb up his back, and cling by his neck, and another stand upon his boots, and hold to his knees. He would go with his children into the yard and engage with them at marbles and other innocent games. Henry IV., the re-

nowned statesman and soldier of France, was fond of unbending with his children. On one occasion, it is related of him, he had a basket of puppies tied about his neck, and on his hands and feet he was racing around one of the grand rooms of his palace, with his children in full chase after him. While thus engaged, the Austrian Ambassador was announced. His majesty paused a moment, and asked: "Is Your Excellency a father?" Upon being answered he was, "Then," said the King, "I will finish my romp," well knowing that a father ought to sympathize with such a scene. Make your son your companion; make him fond of your company; get hold of his heart; then you may guide his whole nature, and shape his character and destiny. Leave the annoyances of life behind, and make all at home glad when you get there. For want of all this, many a father has lived a stranger to his children, and his children strangers to him.

Eli's faults were not of the harsher type, but rather a weak and foolish fondness—the mistaken kindness of over-indulgence. He saw, he heard the wrongs of his sons, but he did not restrain them, only weakly remonstrating, saying: "Why do ye such things? for I hear of your evil dealings by all this people." But as these bad youths neither feared nor respected their father, they feared no more punitive measures, and so harkened not to his voice. Some such parents fondly imagine that the evils of violence and disobedience will cure themselves. "Oh, say they, these children are but young as yet; they must sow their wild oats; they will sober down, and be better by-and-by!" Have these parents forgotten the great and immutable law of nature and of revelation—the tremendous truth indeed—that we reap that which we sow? If our children sow wild oats, as sure as God is unchangeable they will reap wild oats, thirty, sixty, and an hundredfold. As well expect your shade and fruit trees to grow shapely without pruning. If Eli, by a judicious blending of kindness and firmness, had secured the respect and affection of his children, they would not have run into criminal excesses, nor have treated his authority with haughty contempt; but he was criminally negligent. He had not kept his children from evil associations; he had permitted them to go abroad into evil company in search of sinful pleasures; he had permitted them to treat the solemn ordinances of religion with scornful contempt. This was a sad mistake—nay, more: it was a grievous wrong—wrong to his children, and wrong to the worship of God. All this is wrong now. Keep your children from evil company, impure books, and sinful pleasures. Teach them to fear God, and honor his day, his house, and his worship. Remember the ruin and the woe that came of Eli's sinful neglect and foolish indulgence. Let his sad history be a useful lesson to us, that it may be well with us and our children always.

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



**LETTER FROM BISHOP KEENER.**

**Protestantism in Mexico—Our Chapel—  
The Ordination of Rev. A. Hernandez.**  
CITY OF MEXICO, Feb. 9, 1874.

EDS. ADVOCATE—I find a very considerable improvement in our prospects in Mexico upon what they were twelve months ago. First, the amount of travel between this city and the English-speaking part of the world has largely increased. There are now the English mail packets which ply every month between Vera Cruz and England, via Havana; the French steamer between here and France, and the New York steamer, both touching at Cuba; then a line of Liverpool freight steamers which touch at Galveston and New Orleans going, but not on their return trips.

The number of persons at the hotels at Vera Cruz and on the Mexican railroad—travelers who are prospecting for business or pleasure, from England, the West Indies, Germany, and the United States—has largely increased. Could there be a semi-monthly packet from Galveston or Brashear City direct to Vera Cruz, it would take all the travel from Europe, as twelve days of the present sea voyage would be escaped, and travelers would have the relief and additional interest of a railroad trip from New York to New Orleans between the two sea trips of the whole route. This travel would be largely increased because of the cheapness and facility afforded our people to view the grandest scenery in the world—that of the Cordillera Range and the Plain of Mexico. To go from this point to New Orleans at present costs full twice as much as it would in the event of such direct communication. Think of it—Vera Cruz is only two and a half days from Galveston in a first-class steamer; no other should be put on if to compete with the present English and French lines.

Protestantism has now six churches, with good congregations listening every Sabbath to the Word of God and preaching in the Spanish tongue. Three of these churches are very large audience rooms. Last year there were but three large congregations at work. I suppose that from one thousand to fourteen hundred are regularly seated in these houses during service; half as many more, after the Catholic style, come in and stay for a season and then go out.

Brother Daves is drawing to himself a good share of Mexican laborers; besides Brother Hernandez, and Inarez, of whom I spoke last year as one of the first Protestants who, as early as 1866, had public service, and who presided once at a Protestant Convention, the proceedings of which were published, and a young man by the name of Mota, who was secretary of that convention. Besides these, two others, one in the city and one at Zoyatzmibo, are likely to be in his employ.

On yesterday I ordained Brother Hernandez an elder. We had an excellent audience of Americans, English people and Mexicans in the house. The little chapel really looked grand with its high arches, pleasant light, painted walls and antique expression. Then, too, we had—not the organ, which is bought and waiting shipment

at New Orleans, but a first-class piano, with a very fine performer—a blind Mexican—to aid in the hymns. The altar, which is a platform raised one foot from the floor and neatly carpeted, is separated from the body of the house by a ballustrade railing, and is of the whole width of the church. In this altar were seated Brothers Daves, Hernandez, Dr. Romirez, formerly superintendent of Roman Catholic missions in California, now preaching for the M. E. Church; Rev. Dr. Cooper, formerly of Chicago, a good Spanish scholar, recently in charge of a mission at Orizaba; Rev. Wm. Parks, Agent of the British Foreign Bible Society; Rev. W. Carter, of the M. E. Church; and Rev. Sosthenes Inarez. Spanish lessons were read by Mr. Carter. I preached a sermon in English, (Acts v., 32.) The prayers and hymns were in Spanish; the ordination service, part in English and part in Spanish. On the whole, it was the brightest day the little chapel had ever seen, maybe, in all its history. Though I doubt not, some one or two hundred years ago, when it was probably built and dedicated, there might have been a grander display of stated priests, of acolytes, of aromatic incense from swinging censers, and a richer melody from well-trained choristers; yet there was not there the Shekinah of the Holy Spirit in richer glow, nor hearts swelling with purer love or more glorious hope.

We have everything in readiness to enlarge this house, which can be done at a small cost. It will then be worthy of the M. E. Church, outside as well as in. The last payment on the purchase will be paid before this reaches you. For some days we have been looking for another suitable room in this city, in which to begin another congregation, to be served by Inarez and Mota. Several have been found, but the owners are loathe to rent them for Protestant service. Though Catholicism here has been wounded to the death, the influential classes do not come forward to our services. They turn away from all churches. The excuse which the human heart seeks for as an apology for its temper toward God is easily found in the bare-faced imposture of the Romish Church in Mexico. The process of appealing, not to men, but to God's Word and to his Son Jesus Christ as the true pattern for whatever is true, or noble, or lovely, or virtuous, implies time and a general diffusion of the Holy Scriptures. A few men who could preach correctly and fluently in the Spanish tongue—men of faith and the Holy Ghost—could do a work here scarcely second to that of the apostles in the days of the Pentecost next after the death of our Lord. As yet we have no such men. But we have some who are rude in speech, and we trust and hope that the Spirit of all power will show that His treasures are entrusted still to earthen vessels to the praise of the glory of his grace.

THE League of St. Sebastian is a society formed in Dublin to promote the restoration of the temporal power of the Pope. It now numbers five hundred and seven members in Ireland.

**EDWIN BOOTH—LEGITIMATE DRAMA.**

We learn from a New York letter to the *St. Louis Globe* that this distinguished tragedian has just filed a petition in bankruptcy in the United States Court, stating his assets at about \$9000, and his liabilities at \$204,000—a most disastrous showing. Mr. Booth is said to be a man of quiet and inexpensive habits—a lover of home, and happy in the bosom of his family. He has been eminently popular in his profession, reaching a high position as a tragedian; but he has financially failed—badly failed.

What is the solution of this seeming paradox—professional success, inexpensive habits, and yet a failure? It is this, as stated by the correspondent of the *Globe*: "He has been the victim of the legitimate drama, which will never pay in New York, and to which he had exclusively devoted his magnificent theatre." Now, if so populous, so rich and so cultivated a city as New York can not furnish a paying audience for the legitimate drama, what hope is there that it can live and prosper elsewhere? We have been told by the advocates of the stage that it has made a great advance upon its moral character and influence in the last half century. But it would seem from Booth's sad experience that this statement is precipitate and unsustainable. The friends of the stage have called it a "school of morals," but we believe we only do them justice when we say they have meant to confine themselves to the legitimate drama—the faithful rendering of the plays of the great masters of the tragic muse. We believe no writer has claimed that the "sensational," "the leg," and "nude drama" are teachers of good morals, or that they elevate and purify public taste. It is most manifest that the play-going public do not go to the theatre to improve their morals and purify their tastes. All such statements are the sheerest bosh. Church people who attend the play, not only, in our opinion, set a bad example and encourage a profession unfavorable to the piety and salvation of those engaged in it, but when they defend it as a school of morals, are guilty of the added wrong of insincerity.

The writer to whom we are indebted for the information of Mr. Booth's failure, who does not by any remark that he makes indicate that he is a church member, describes the kind of drama that will pay. We have no large familiarity with sensational drama, not having read in that direction, but the writer to whom we allude discourses as follows:

"Nothing pays better than the sensational drama which panders to the lower classes. The Bowery Theatre is crowded every night with a peanut-eating, chewing, and decidedly appreciative audience, which gloats rapturously over the murders, suicides, gunpowder explosions, executions, corpses, duels, battles, slaughters, parricides, infanticides, and matricides, which the managers so bountifully and generously provide for them. The yelling, hissing, whistling, shouting and hurrahing over the "Bleeding Arm," the "Dragons of Hell," the "Monsters of the Gallows," the "Spectre of the Corpse," etc., etc., show plain enough what the people love and seek—always something terrific, brutalizing and demoralizing."

Alas for morals if only such drama can escape bankruptcy, and prosper!

**THE WINTER.**

THE winter has been one of the mildest on record. Had it been otherwise, how great would have been the sum of suffering! It is estimated that a million of men, principally in the Northern and Eastern States, were thrown out of employment by the panic of last September; these, with their families and dependents, amounted to a population of perhaps four millions. Had there been long months of snow and ice, where would these poor people have got fuel, clothes, and suitable food?

We doubt not scores of thousands cried to God to temper the winter winds to these shorn ones. If there be fixed unvarying laws, as skeptic scientists teach, why has such a winter come at this time more than for any of the past ten winters? We find no solution in blind, inexorable laws. We find it only in the great fact that God rules in his own works, that he has revealed that prayer is a moral force, and that he has been pleased so to appoint, and that he will be sought unto. Our belief is that God has mercifully intervened in answer to prayer. All good gifts come from him. Nothing is too hard for the Lord, and in answer to the trustful cry of helpless millions, how easy, nay, how probable, he would soften the rigor of winter! Thank God for all his mercies!

A NEW HISTORICAL WORK. *The Three Judges*: Story of the men who beheaded their king. By Rev. I. P. Warren, D.D., with introduction by the Rev. Leonard Bacon, D.D. 12mo. Cloth, pp. 311, with numerous illustrations: Warren & Wyman, publishers, 13 Bible House, New York. Price, \$1.50.

This is a narrative of the great civil war of England, which brought Charles I. to the scaffold, and the subsequent adventures of Goffe, Whalley and Dixwell, who fled to New England and were concealed there for nearly twenty years. It is, as Dr. Bacon justly styles it, one of the most romantic episodes of history.

THE census in Japan shows a population amounting to 33,000,000. A vast mission field is opening in that empire. If Japan, with the other changes they are so rapidly making, should accept the gospel, they will be the leading agents in the conversion of Asia. The gospel, which began its mission in Palestine, whose shores are washed by the Mediterranean, may again be established in that land by missionaries who, entering that vast continent by the way of the West, may extend the knowledge of the Savior among the millions who throng its empires.

RECENT intelligence from England announces that Dr. Beke, the English traveler, has found the true Mount Sinai. It is located about one day's journey north of the village of Akaba, in Arabia. Dr. Beke claims to have found, at an altitude of five thousand feet above the level of the sea, the remains of animals that had been sacrificed, and also Sinaitic inscriptions, which he copied. Further investigations will be awaited with deep interest.

### The Sunday-School.

#### The Superintendent.

A Sunday-school without a superintendent is like an army without a commander.

No school wants a fussy, fretful, dull, dictatorial, careless, consequential, timorous or talkative leader.

Every school would delight to have a superintendent possessing piety, prayer, tact, talent, courage, common sense, observation, order, sympathy, suavity, self-control.

It is difficult to raise a Sabbath-school teacher higher than its superintendent.—*Pardee.*

Not a most learned, eloquent, forward, wealthy, influential, talented, or pious man, but the one best adapted for the work is to be chosen to superintend the school.

Never select a man as superintendent just to please or confer an honor upon him.

Place in charge of the school one who can command the confidence and co-operation of pastor, parents, teachers and children.—*Pardee.*

The superintendent needs to be all that the teacher is, and something more.—*Hart.*

That man who can superintend a school well can command an army.—*Alexander.*

A superintendent without tact is a mere cipher, or an arrogant usurper, offending every one.—*Mrs. Davids.*

A good superintendent carries authority in his eye. The most turbulent scholar will quail before a quiet, resolute look. \* \* \* No one in my school ever persisted in disorder ten seconds under my look. The look must mean something. It is not a scowl, but it has authority in it.—*L. R. S.*

A regular and punctual superintendent will soon have regular and punctual teachers and scholars.

Looking is not always seeing. The leader of a school should be quick to see disorder, who causes it, and just how to quell it.

To improve the spiritual tone of the school, the superintendent should first see that his own heart is baptized with the Holy Ghost and filled with love for Christ and for souls; then lead his teachers to be animated by the same blessed influence in their work.

Firmness in a leader is consistent with suavity, decision with kindness, strict discipline with sincere love, good government with true sympathy.

Communion with God and humbleness of mind in a superintendent will make an atmosphere favorable for the presence of the Holy Spirit, and a work of grace in any school.—*S. S. World.*

#### A Point for Consideration.

SAMUEL SAWYER says in the *Interior*, his text being Sabbath sickness: Some time since a Sabbath-school teacher in Belvidere, N. J., was absent from his class. The next day the superintendent stopped at his place of business and inquired the reason. "I was up rather late Saturday night and did not feel very well," was the reply. "Had it been Monday, instead of Sabbath morning, and you had felt no worse," persisted the superintendent, "do you think you would have gone to your store?" The teacher felt reproved, acknowledging that his slight indisposition would not have kept him from his own business, and since then his class have found him more conscientious and punctual.

Are there not many persons in all parts of the land who, for no more serious reasons, are often absent from the prayer-meeting, the Sabbath-school and the sanctuary? Might they not be profited by duly weighing the question so honestly put to the Belvidere teacher?

### The Mother's Last Lesson.

A MOTHER lay dying. Her little son, not knowing of the sorrow coming to him, went as was his custom, to her chamber door saying: "Please to teach me my verse, mamma, and then kiss me and bid me good-night! I am very sleepy, but no one has heard me say my prayers."

"Hush!" said a lady who was watching beside her, "Your dear mother is too ill to hear you to-night," and, coming forward, she sought gently to lead him from the room. Roger began to sob as if his heart would break.

"I cannot go to bed without saying my prayers—indeed I cannot."

The ear of the dying mother caught the sound. Although she had been insensible to everything around her, the sob of her darling aroused her stupor, and, turning to her friend, she desired her to bring her little son to her. Her request was granted, and the child's golden hair and rosy cheeks nestled beside the cold face of his dying mother.

"My son," she whispered, "repeat this verse after me, and never forget it." When my father and mother forsake me, the Lord will take me up." The child repeated it two or three times, and said his little prayer. Then he kissed the cold face, and went quietly to his bed.

In the morning he came, as usual, to his mother, but found her still and cold.

This was her last lesson. He has never forgotten it, and probably never will as long as he lives.

OUR English friends now and then get up plans and entertainments for their Sabbath-schools which vie in uniqueness with some which we are said to be famous for getting up over here. A graceful thing was recently done for a Sunday-school in a village on the Clyde, which was calculated to strengthen the bonds between the rich and the poor. It was the New Year's festival of the school, and many of the wealthy people living in the surrounding villas who had subscribed for the prizes were present. Mrs. Craik, the authoress of *John Halifax*, was among them. The feature of the festival lay in the circumstance that each prize given to a boy was accompanied with a card entitled "Safety Signals," under which heading were arranged quotations from Joseph, Joshua, Nehemiah, Sir Edward Parry, Professor George Wilson, and Kitto; and the words, "Till January, 1881," followed each scholar's name. It was explained to the boys that if at any time before the expiration of the above term they required assistance or advice in the matter of choosing a trade, or of being assisted in any way, they were to call upon any of the ladies or gentlemen there, and present their card, and those on whom they called would do all in their power to further their interests. It may be easily imagined that those cards will be carefully kept and presented in due time, and the generous donors of the prizes will faithfully keep their word in the matter.

A BROOKLYN superintendent believes that many young persons who are not members of the church make excellent teachers and receive great personal benefit thereby. In fact he would prefer "a young, active, wide-awake heathen to a dry, dull Christian that could not teach." He said this probably with the intention of being more energetic than literal in his comparison. We have already noted cases when unconverted teachers not only have done their classes good, but who finally became converted themselves through the agency of the Spirit working through their own teaching. It will readily occur, however, that non-church members should not be resorted to indiscriminately. It might have a secularizing tendency in the school.

### Who Should Belong.

THE following from the *S. S. Times* is worthy of the careful thought of every one interested in the Bible-class. In answer to the question, "Who should belong to the Bible-class?" it judiciously says:

The school should include the whole church, and be its second session. Even the deaf are needed for the sake of their example. We know a good deacon who cannot hear thunder, but who listens attentively to every sermon, and sits regularly in the Bible-class every Sabbath. The personal benefit is great every way. Cicero tells us how old age is kept bright and cheerful by study. If the Bible-class be used for the discussion of practical or scholarly themes, it renews the youth of the old, gives them freshening topics of thought and conversation, and keeps the mind from groveling or growing sordid with business matters. Think, too, how beautiful is age that is growing wiser and richer. It must be a poor class, indeed, that will not give you hints for improvement, quicken your nobler sympathies, and make your heart beat warmer for others. If we can do no more for the dear children, let us sit among them each Sabbath, and while we are blessed by their sweetness, bless them in return, if possible, with our reverence and piety.

#### Teach by the Eye.

LET teachers remember that the eye has wonderful power in interpreting facts to the mind. Do not imagine that you can explain by words only, as you can with the help of illustration. It is not desirable that you should. The powers of the eye are so great that they deserve to be cultivated. It interprets to us both nature and life, the most stupendous physical facts, and thoughts and emotions too delicate for words. There is, too, a distinguishing clearness and certainty in knowledge gained through the eye. So press into use all the apparatus, the illustrations, the globes, the maps. They are not to lie idly by, for display at stated intervals, but for daily practical use. If you have not proper apparatus, then invent; you can do more than you imagine, even with simple materials and rough construction.

But whatever you teach, remove it as far as possible from the barrenness of mere words, in which teachers of inactive mind are too apt to take refuge, knowing that they will not be understood. Let what you say be illustrated and brightened by those means through which all nature pays tribute to the power of the eye.

#### Sunday School.

COLD and heat, alike, affect lukewarm Sunday-school teachers. Like the poor negro's roof which could not be repaired in a storm, and in pleasant weather needed no repairs, so in winter it is too cold, and in summer it is too hot for some teachers. Should Sunday-schools have vacations? We believe not. The Lord's business needs no "recess;" we should be at it one way or another all the time. We believe vacation for Sunday-schools as injurious as vacations for churches (we do not say for ministers) and quite as unnecessary.

A Sabbath-school at home is the best preparation for the Sabbath school at the church. Faithful parental teaching is the most efficient aid to Sabbath school instruction.

THE devoted teacher endears himself to the young, and is ever remembered as a true friend. He wins the esteem and love of his class. His name will be ever fresh in their memories, and they will often rise up and call him blessed. His course begets that reverent friendship and grateful regard that are ever precious to the human heart, a reward better than silver and gold.—*Rev. Sumner Ellis.*

### Agassiz and Children.

Says a writer in one of the newspaper sketches of Agassiz: "He was a great lover of children. He was constantly speaking to them in the street and caressing them, not from affectation or a desire to be popular, but because he could not help it. A friend tells me of an instance which well illustrates his tenderness for children. Once, while conducting some scientific experiments, it became necessary to have some water immediately. Agassiz seized a pitcher and ran out to a pump near by. He went out quickly, but was slow in coming back. They waited twice as long for the water as would have sufficed to bring it, and then went out to see what was the matter. There sat Agassiz down by the pump, his legs crossed, and a little child nestled in between them, which he was fondly soothing and caressing. In his haste at the pump he had accidentally struck the child standing near by. Though the blow was of little account, the exigencies of science seemed to him the less important, and he had to put down his pitcher and open his heart. When deeply engaged in scientific investigation, he would leave his work to seize and fondle a child that had strayed into his room, and the interrupted mental process seemed to be resumed without difficulty."

A FRIEND who superintends the Sabbath-school of a church which cheerfully pays its pastor five thousand dollars a year complains that with all his earnest effort he can secure scarcely one hundred dollars annually toward defraying the school expenses. As a consequence, every twelve months he has the pleasure of paying a liberal sum from his own purse to meet the unavoidable balance which always falls due after the money provided by the church for carrying on the Sabbath-school has been expended. It is apparent that the church in question has no correct estimate whatever of the scope and importance of Bible teaching. The organization which is to provide spiritual nurture for the children and promote Christian growth and knowledge among older people should certainly receive from every church a proper and adequate support cheerfully and promptly whatever it can possibly be given, instead of being made the last object of its care.

MR. W. S. B. MATHEWS, in one paper and another, has been energetically impressing the importance of memorizing the Sunday-school lessons—the committing of the words to be only one of the evidences of its study. Then he would bring the lesson down into the daily life of the child, helping him in the simple righteousness of duty to father, mother, and of good-will and peace among playmates. Whenever this is done, he says, "the Sunday-school will indeed be the hope of the world. And in a few years, in the ordinary course of nature, the average church-member, instead of being the shouting, (Mr. Mathews is a Methodist,) lop-sided saint that scoffers say he now is, will be, by sheer force of virtue, derived daily from the Lord Christ, a pure, broad, sweet and true man."—*N. S. S. Teacher.*

A SUPERINTENDENT called upon to select a teacher for an infant class from a number of ladies whom he had never seen before made a remarkably good selection, as it turned out, and, when asked the grounds of his choice, said that "she looked as though she could smile." A smiling teacher is indeed a necessity for a class of little ones. A smile which comes from the soul is as potent in opening young hearts as sunshine is in unfolding the flower buds.—*N. S. S. Teacher.*

Boys and Girls.

Mice in a Bird's Nest.

Under this tree are again to be seen the footprints of the mice. Last summer a blue jay built her nest of small sticks and roots on one of its branches, and when the fall came these little mice made their winter home in it, lining and roofing it over with soft green moss and strips of cedar bark, using pine for the inside and coarser strips outside; the whole making a structure about the size of a small football. The entrance was a small hole in the side leading on the branch, most perfectly concealed.

These timid little creatures dare not trust themselves away from home in the day-time, so we shall probably now find them in this nest. The first time we shake the branch it only brings down a shower of snow; but these little mice, so cozily housed, know the movement was caused by no breath of wind hurrying by; for the second time out they scramble, wild with fear. They cling to the limbs, trembling and gazing anxiously about them, not daring to move forward or back again. As we pull the limb down to look at them more closely all three terror-stricken creatures jump to the snow below, and quickly disappear in a little entry-way leading down beside a birch stump. The fur of this mouse is dark-brown on the back, fawn-colored on the sides and white on the under parts. The eyes are very large for so small a creature, with the same deep liquid beauty a deer's eye possesses.

One peculiarity with these mice, and the same is true of a red squirrel, is that, as a rule, they approach their nest by the way of some tree other than the one they have their nest in. You will see them run up a tree at some little distance, and then jump from branch to branch and tree to tree, often making long leaps, until they finally reach home.

One season these mice built a nest against an uninhabited gray squirrel's nest, using some of the overhanging oak branches, of which it was largely built, as material for their roof. The nest was in a pine, but the mice approached home by way of a small oak standing near, the bark on this being worn off by the marks of their tiny claws. Frequently these mice use the nest of the cat-bird as a storehouse, filling it with hazelnuts and then covering it over with strips of cedar bark, leaving only a small entrance in the side.—Old and New.

The Sister's Prayer.

In one of the mountainous towns in the northwestern part of Connecticut there lived, some time since, an aged couple who had seen some eighty years of earthly pilgrimage, and who, in their declining days, enjoyed the care of a son and daughter, who resided with them at their home.

In process of time the son became sick, and drew nigh the gates of death. The doctor pronounced him incurable, saying that one lung was consumed, and that he could live but a short time.

The fear of her brother's death, and the thoughts of being left alone to bear the responsibility of the aged parents' care, burdened the sister's heart exceedingly, and led her to cry mightily to the Lord to interpose for his recovery, and spare him still to them; and her importunate supplication ascended to God, until the answer came to her heart as a sacred whisper—"I have heard thy cry, and have come down to deliver thee."

Comforted by this sweet assurance, she rejoiced exceedingly, knowing that what our Heavenly Father promises, he is abundantly able to perform, and that he will fulfill his word, though heaven and earth shall pass away. But her faith was destined to be tried, and on the very day after she had ob-

tained the assurance of her brother's recovery, in came some one saying, "The doctor says S— can live but a little time." For an instant these words were like a dagger to the sister's heart, but she still held fast her confidence, and replied: "If men cannot cure him, the Lord can."

From that very moment the brother began to amend. On the next day, when the physician came, he looked at him, commenced examining his symptoms, and exclaimed in astonishment: "What have you been doing? You are evidently better, and I don't know but you will get up after all."

His recovery was so rapid, that in two weeks' time he was out about his customary duties on the farm; and that in weather so damp and foggy that it would have kept some stronger men in doors. But he was well; the prayer of faith was answered, and it had saved the sick.

The aged father has since been laid away in the grave, to await the dawning of the resurrection morning; the mother yet lives and leans upon her son, as upon a stay and staff, in her declining years; the dear pilgrim sister still walks by faith, and still hopes, and prays, and waits for the day when she shall behold the Son of Man in glory, and exclaim: "Lo, this is our God; we have waited for him, and he will save us; this is the Lord, we have waited for him; we will be glad and rejoice in his salvation."

QUEER TALKING.—You boys and girls, just before the shirt-collar and back-hair age, manage to twist words in a comical way. Often I have a good time listening to the wee folk who come to our meadow.

One day a little girl, seeing in the last part of one of her Christmas books, that a sequel to it would soon be published, called out to a playmate, "O Kitty! isn't this nice? My new book's got a squeal to it!"

But she was quite accurate compared with a little bit of a boy who come to the creek with some other children, one day last summer, to look for water cresses.

"I'm goin' to take a awful lot o' cresses home to mamma," he said, trudging along as briskly as his fat little legs would allow; "'cause my mamma's got a fidgetator, what 'll break everything as cold as ice, to put 'em in. Your mamma got one?"

"No, she ain't," answered a tow-headed little chap; "but she's got a steel egg-beater!"

"No! An egg-beater!" shouted my wee youngster, turning squarely about to look at the speaker. "What's that for?"

"Why, to beat eggs with, you goosey!"

"Ho!" screamed the little chap in great scorn. "She'd better look out! If she goes to beatin' eggs she'll break 'em. Eggs is brittle than anything. Guess you 'most don't know what you're talkin' 'bout!"—St. Nicholas.

A YOUNG girl in one of our New York Sabbath-schools, who asks to be admitted to church membership, illustrates well in her experience the power with which Sabbath lessons from the Word of God may be brought home to individual hearts. When one of the church officers inquired in regard to this important step, she replied: "Oh, sir, how could I stand those Sabbath-school lessons?"

A BABY MISSIONARY.—Baby is only six or seven months old; but she does real missionary work. Would the children in America like to know how she does it? She goes up the Bosphorus with her mother on a steamer which stops at various places for passengers. A through passenger like our baby missionary can do much good in her way. Her way is to open her large blue

eyes, and look with interest and smiles on those around her; and her fair skin, her sweet face, her neat dress, and her loving ways, are sure to attract attention. People soon begin to talk to the mother, who improves this introduction to tell them about Him who was once an infant in Bethlehem. When these friends that the baby finds leave the steamer, their looks of awakened interest call forth a prayer from the mother's heart that must be recorded in heaven, and must some time bring a blessed reward to the little innocent worker.—Life and Light for Women.

A SIGN-POST TO THE BETTER COUNTRY.—In 1860, when the convention of Y. M. C. A. met in New Orleans, a number of delegates went together from Cincinnati on a steamboat, which was for a month, during the going and returning trips, a floating Bethel. A precious revival, in which Christians were quickened, and sinners hopefully converted, was a novel experience on the Ohio and Mississippi rivers. The boat stopped at a sugar plantation in Mississippi, where one of the company had the following talk with an old negro slave:

"You are an old man; will you not die soon?"

"Yes, massa."

"Well, where are you going?"

"To the good land."

"What makes you think so?"

"Well, massa, I can't zactly 'splain; but, somehow, as I comes nearer to death, Jesus and I get nearer and nearer together."—Selected.

WEAR A SMILE.—Which will you do—smile and make others happy, or be crabbed and make everybody around you miserable? You can live as it were among beautiful flowers and singing birds, or in the mire, surrounded by frogs. The amount of happiness you can produce is incalculable if you will show a smiling face and a kind heart, and speak pleasant words. On the other hand, by sour looks, cross words, and a fretful disposition, you can make a number of persons wretched almost beyond endurance. Which will you do? Wear a pleasant countenance, let joy beam in your eyes and love glow in your face. There are few joys so great as that which springs from a kind act or a pleasant deed, and you may feel it at night when you rest, at morning when you rise, and through the day when about your daily business.

"A smile; who will refuse a smile, The sorrowing breast to cheer, And turn to love the heart of guile, And check the falling tear? A pleasant smile for every face, Oh, 'tis a blessed thing! It will the lines of care erase, And those of beauty bring."

A WESTERN exchange says: "Rev. Seth A. Clark, a Baptist missionary in the western part of Kansas, has a portable church tent capable of seating seven hundred persons. He has two good mules, and a wagon on springs, furnished expressly for the transportation of his church from place to place."

A MAN should never be ashamed to own he has been in the wrong which is but saying, in other words, that he is wiser to-day than he was yesterday.—Pope.

Church Notices.

Table with 3 columns: MISSIONS, CONF. COL., BISHOPS' FUND. Rows include San Marcos sta., San Marcos cir., Seguin sta., Gonzales cir., Lockhart and Prairie Lea cir., Mountain City cir., Blanco cir., Thompsonville cir.

The advice, collection, of Bishop Kavanaugh is, that the brethren 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.

Springfield District.

SECOND ROUND.

Corsicana cir., at Story's chapel, 3d Sunday in March. Dresden 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.

Table with 2 columns: Circuit Name, Amount. Rows include Springfield circuit, Corsicana station, Fairfield circuit, Mt. Calm circuit, Dresden circuit, Corsicana circuit, Butler circuit, Redland circuit, Centerville circuit, Navasota mission.

Total \$492 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.

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

JOHN ADAMS, 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.

Bryan station, March 14, 15. Bryan circuit, at Millican, March 21, 22. The district stewards will please meet me at Anderson, on Saturday before the 3d Sunday in January.

My present address is Plantersville, Grimes county, Texas. T. B. BUCKINGHAM, P. E.

Victoria District.

FIRST ROUND.

Yorktown, March 14. Leesburg, at Leesburg, March 21. JAS. G. WALKER, P. E. Postoffice—Bellmont.

Stephensville District.

FIRST ROUND.

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.

Jacksboro sta., 3d Sabbath in March. Cartersville cir., at Veal sta., 4th Sabbath in March. Mansfield cir., at Snider, 5th Sabbath in March.

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

Marshall District.

SECOND ROUND.

Scottsville and Jonesville, at Concord, 3d Sunday in March. Elysian Fields, at Walnut Springs, 4th Sunday in March. Starrville cir., at Overton, 5th Sunday in Mar. 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.

Liberty Hill cir., at Liberty Hill, 3d Sunday in March. Burnet mis., at Burnet, 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.

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. Bandera, at —, 3d Sunday in March. Uvalde, at Sabinal, 4th Sunday in March.

A. A. KILLOUGH, P. E.

Jefferson District.

SECOND ROUND.

Linden, at Pearl Hill, 3d Sunday in March. Willsboro, at Shady Grove, 4th Sunday in March. Coffeeville, 1st Sunday in April. Pittsburg, at Maple Spring, 2d Sunday in April. Gilmer, at Longview, 3d Sunday in April.

JNO. H. McLEAN, P. E.

NEWS OF THE WEEK.

DOMESTIC.

TEXAS LEGISLATURE.

BILLS PASSED.

An act reapportioning the State into Congressional districts, which alters somewhat its original apportionment.

An act for the relief of justices of the peace for the several counties for taking the scholastic census; and an act authorizing county courts to sell the public school lands belonging to such counties.

The Governor to-day sent in the name of S. B. Buckley, of Travis county, for confirmation as State Geologist, with a long list of notaries public, which were confirmed in executive session.

TEXAS.

BRYAN, March 7.—We had another large fire here about five o'clock this morning. The sufferers were: McQueen & Davis, loss \$12,000, insurance \$6000; A. Kaiser, loss \$20,000, insurance \$12,000; Frank Clarke, loss \$5000, no insurance; Parker & Flippen's bank, loss of buildings \$5000, insurance \$2500. Parker & Flippen saved all their important books, but the fire spread too rapidly, and they had to leave all their money in the safes. The safes are Herring's latest improved burglar safes, and the money is safe. The fire will not interfere with them. They will do their banking business as usual.

WASHINGTON.

In the Senate Bayard's amendment to the whisky traffic commission bill is that it shall not be composed of Prohibitionists.

The Centennial Exposition occupied the balance of the day. There was no action.

In the House the franking privilege, in all its phases, was defeated by a vote of 121 to 111.

It is apprehended that the House committee will report in favor of Eads Jetties as better than Fort St. Phillip Canal. The Southwest have their war-paint on in favor of the latter.

WASHINGTON, March 6.—Senator Chandler, from the Commerce Committee, reported the bill authorizing the employment of aliens as pilots and engineers. Placed on the calendar.

The following confirmations were made to-day: Dodson, postmaster at Corinth, Miss.; Miss Bainbridge, post-mistress at Old Point Comfort; David Tennie, collector of customs at Alexandria, Va.

In the House the time was taken up with private bills.

In the Senate the centennial bill appropriating \$300,000 for centennial purposes, was referred to Committee on Appropriations, where it is considered dead.

The bill appointing five commissioners to regulate trade in liquor, passed.

Scott, from Committee on Finance, reported favorably on Gordon's bill. It provides that no instrument or document required to be stamped which was signed within the States of Virginia, West Virginia, North Carolina, South Carolina, Georgia, Tennessee, Alabama, Florida, Mississippi, Louisiana, Arkansas or Texas prior to July 1, 1865, shall be deemed invalid by reason of the failure to place stamps thereon. It is, however, provided by an amendment of the committee that the rights of a purchaser, on good faith prior to the passage of this bill, shall not be affected by it.

NEW ORLEANS.

NEW ORLEANS, March 3.—The Chamber of Commerce adopted a memorial to Congress concerning the Texas Pacific Railroad, recommending the co-operation of the Federal Government as necessary to the develop-

ment of national interests in the speedy construction of said road.

In the Legislature, to-day, an act was passed by both Houses, repealing the election law known as "Act 19" of the last session. The act repealed removed some of the obnoxious features of the old election law. Its repeal leaves the law of 1872, which Governor Warmoth approved after the election law was in force. This is regarded as a fair law. Both Houses also passed an act ordering a new registration throughout the State.

NEW ORLEANS, March 5.—The Supreme Council of the United Sons of Temperance is now in annual session in this city. Eight grand councils are represented, embracing 625 subordinate councils, with a membership of 42,528, although the order is only one year old. The following resolutions were adopted to-day:

Resolved, That the delegates of the Supreme Council of the United Sons of Temperance hail with joy the grand and sublime movement inaugurated by the women of Ohio and other States against the iniquitous liquor traffic, and wish them God-speed in their noble undertaking.

2. That we heartily rejoice over the uprising of the Christian women of the country against the gigantic vice of the age, and send them word of cheer from Louisiana.

The sixty days' session of the Legislature terminated to-night. A large number of important bills were crowded through during the last hours of the session. Among others was the bill creating a new Criminal Court for the trial of cases of treason, murder and falsification or abstraction of election returns or other State records. Also a constitutional amendment to make the State elections in future be holden on the same day as for Congressmen or President, so as to perpetuate Federal supervision.

A constitutional amendment, limiting the State and city debt, and the new registration and election laws previously passed by the Senate, were passed by the House.

It is claimed by the financial officers of the Kellogg government, that the bills passed will reduce the State taxes seven mills, parish tax seven mills, and city tax nine mills, being an aggregate reduction of tax throughout the State of over 2 1/2 per cent., and will reduce the expenses of the city of New Orleans one and a half million of dollars.

Both Houses passed resolutions indorsing Senator West.

NEW YORK.

NEW YORK, March 2.—The Catholic Pilgrimage Committee give notice that the time originally appointed for the departure of pilgrims for Rome, which will not be later than the middle of May, will be adhered to. The name of the steamer, the day of sailing, and other necessary information, will be communicated to those enrolled on March 20.

NEW YORK, March 5.—The application for a reduction of the bail in the case of Woodhull, Claflin and Blood, on trial for libel, was refused, and the prisoners were taken to the Tombs.

FOREIGN.

MADRID, March 2.—A telegraphic dispatch has been received at the war Office from Gen. Maronez, stating that he has been unable to force the Carlists from their entrenchments before Bilbao, and that his own advanced line has been broken by the insurgents.

LONDON, March 2.—The Queen and her Ministers have sent dispatches to General Sir Garnet Wolseley, congratulating him on his success.

The Prince and Princess of Wales are in Berlin.

The Duke of Edinburgh and his

bride have left St. Petersburg for England.

PARIS, March 2.—The French exhibition to be held in 1875, is a private enterprise.

BAYONNE, March 2.—The Carlist forces have occupied the city of Tobosa in Guifea Zaco and Audoline, and Small towns in Biscay near San Sebastian.

The typhus fever and small-pox are raging at Bilbao.

The fall of Bilbao is imminent. The Foreign Consuls have left the city.

Don Carlos's staff has been in the vicinity since the twenty-third of February.

LONDON, March 4.—The steamship Silesia, of Hamburg, from New York, encountered terrific gales, and becoming leaky, put back to Southampton.

The steamship Moselle, which left Southampton yesterday, took Silesia's mails and passengers, and will go forward in the morning.

The steamship Herden, of Hamburg for New York, encountered a hurricane sprung a leak, lost four boats, and put back to Queenstown.

QUEENSTOWN, March 4.—The steamship Netherland, from Antwerp for Philadelphia, which also put back to this place, in addition to having her cargo shifted, lost one of her boats.

The steamships Republic and City of Brooklyn have arrived from New York, also the Caledonia.

MADRID, March 4.—The aggressive movements of the Carlists have served to arouse the feeling on the part of the people, to give aid to the government by all means in their power, to crush the insurrection. Contributions of money and clothing are pouring in, and all the theaters in the city have given performances in aid of the cause. Telegrams have been received from the provincial authorities, offering moral and material support.

The latest advices from Bilbao report no change in the situation. The Carlists keep up their bombardment. About 200 shells are thrown into the city daily.

PARIS, March 5.—The French Academy has postponed the contemplated reception to Emile Ollivier because he persists in retaining his inaugural address, a portion of which is a eulogy of the Emperor Louis Napoleon.

LISBON, March 5.—A steamer from Rio Janeiro, February 8, has arrived, and reports the probability of war with the Argentine States on account of an insurrection in Paraguay. There was a general decline of values in consequence. Troops in vessels were going forward to Paraguay.

LONDON, March 5.—Reports continue to come to hand of more wrecks, accompanied with loss of life, and disasters to vessels, caused by the heavy gale which lately swept over the Atlantic.

The steamship Zedra, from New Castle, for this port, is said to have encountered the storm, and was lost, and thirty people on board drowned.

The Duke and Duchess of Edinburgh are expected to reach England to-morrow. Extensive preparations have been made for their reception. The day will be observed as a holiday.

Lord Northbrook, Viceroy and Governor of India, telegraphs to the Indian Office that it is expected the government will be obliged to maintain 3,000,000 persons for three months. The expenditures, on account of famine, to England up to February last are estimated at \$7,500,000.

PARIS, March 5.—An order has been issued by the Minister of the Interior prohibiting the sale of photographs of Count de Chambord.

MADRID, March 7.—The total number of Republican troops operating against the Carlists in the north is 65,000.

ANSWERS TO CORRESPONDENTS.

Rev T E Sherwood—Communication will be inserted.

Rev O M Addison—Communication. Hope the Sunday-school interest will come to the front.

Rev W J Hayes, Fort Mason—Communication. Will be glad to hear often from your far-off country.

Rev J W DeVilbiss—Memorial to General Conference will appear.

Rev H S Thrall—Appointments. Came to hand too late for last issue.

C J V—Hope you will write again.

Sam P Wright, Waco—No wonder you have sent such a good letter, when Waco was coming up so nobly.

Rev A H Brewer, Rockwall—1 subscriber. Obituary will appear in due time.

Rev John Powell, Alvarado—1 subscriber. Entered.

Rev J W B Allen, Florence—3 subscribers. Your list is coming up. Will attend to the item named.

Rev J W Piner, Roxton—5 subscribers, \$22 postoffice order. All right about silver. We take it at the rate the agent sells it, of course. Glad your list is increasing.

Rev H C Williams, Mastersville—\$11 postoffice order. We fear the letter referred to was lost in the mail. All letters should be addressed to Advocate Publishing Company.

Job Taylor, Longview—Have written you by mail.

Rev J S Clower—1 subscriber. Names entered on mail list.

Rev W F Easterling, Dallas—1 renewal, \$2.25 currency.

Rev A F Cox, Leesburg—1 subscriber, \$2.20 postoffice order. All right.

Rev T Stanford, Waco—2 subscribers, 1 renewal, \$6 coin.

Rev W N Bonner, Tyler—1 subscriber, \$1 specie. Hope your efforts will be successful.

James Ingram, Victoria—1 renewal, \$2.25 postoffice order.

Rev Jas H Tucker, Goliad—1 subscriber. Hope to hear from you often.

Rev John B Denton, Gonzales—1 subscriber. Sent statement by mail.

C Henderson, Elmó—1 renewal, \$2.25. Change made as per instructions.

Rev J F Denton, McKinney—1 subscriber, \$2 currency. Will look for the other subscribers.

Rev A L P Green, Lagrange—1 subscriber, \$2. Glad to hear from you.

Rev D M Stovall, Overton—2 subscribers, \$3 currency. Glad to learn the ADVOCATE is appreciated in your region.

Rev S C Cobb, Decatur—5 subscribers. Names entered. Will expect more.

W H Greer, Round Mountain—Change made.

Rev W R D Stockton, Waco—2 subscribers. Your list is coming up. Communication. All right.

Rev M C Field, Caney—2 letters, 2 subscribers. We send to local preachers at half-price. See appointments.

Rev M C Blackburn, Plano—Names have been entered.

Rev J W Walkup, Port Sullivan—1 subscriber, 2 renewals. Your success shows what effort can do.

H C Brandt, Chappell Hill—Answered by mail.

Rev P C Archer, Huntsville—1 renewal. Have followed your instructions.

Rev Jno T Graham, Palo Pinto—1 renewal. Change made.

Dr. Saml D Sanders, Huntsville—Change made. Wish you great success in your new field.

Rev G W Graves, Groesbeeck—1 renewal and \$2.25. Expect to hear from you from all parts of your district.

Rev Jno S Davis, Lancaster—1 subscriber and \$2 currency. We count on a report from you every week.

Rev A A Duckett, Mahomet—1 subscriber and 2 renewals. All entered. The former letter never came to hand.

Rev S C Aughan, Hickory Grove—Change made.

G T Jester, Tehuacana—Renewal and \$2.25.

Rev J Carpenter, Crawford—2 subscribers.

Rev J S Mathis, Henderson—4 subscribers. Glad to hear of the prospects of your charge, and that your people appreciate their church paper. Your list is increasing handsomely.

Rev E P Rogers, Waskom—2 subscribers. You are bringing your work up on our books encouragingly.

Rev J W B Allen, Pond Springs—12 subscribers. At present rate your work will be the highest on our books for all your region.

Rev T J Milam, Boston—1 subscriber. Send by the safest means. When agents use due caution, it is at our risk. See head of paper for information asked. Your work is doing well.

Rev Jno F Cook, Speaksville—2 subscribers. Your letters are always welcome.

Rev Wm A Sampey, Weatherford—1 subscriber and 1 renewal.

Rev N T Burks, Emory College, Oxford, Ga—1 subscriber. Name entered. Price of paper is \$2 specie or \$2.25 currency; to preachers, half price.

Rev W McK Gillam, Orange—5 subscribers, \$6 specie and \$1 currency, by hand of Capt McClanahan. Mails in your region cause us much trouble.

W Wood, Texana—Change made.

Rev R P Thompson, Pittsville—1 subscriber and \$2.20. Name entered.

Rev Jno E Vernon, St Marys—4 subscribers. We appreciate the difficulties to which you refer. Hope you will have a good work this year.

W C Crawford, Pittsburgh—1 subscriber and \$2.20. Thanks for your attention.

Rev J Burford, Austin—3 subscribers and \$6 postage order. Let us hear from you in same way frequently.

Rev J J Davis, Jewett—3 subscribers. Hope you will add many more to our list.

Rev J S Clower, Madisonville—1 subscriber. Do the best you can in the matter you name.

Rev J A J Smith, Uvalde—4 subscribers. Hope you will add many to your list.

Rev C M Rogers—Change made. Hope you will represent us in your new field.

Rev O A Shook, Mt Calm—2 subscribers. Where is Varner's office? Have changed the name as you instruct.

L F Dearing, Bryan—All right. Change made.

Rev Jno B Deaton, Gonzales—4 subscribers. All entered.

Rev W L Kidd, Marlin—1 renewal Change made.

A F Kerr, Brenham—1 subscriber. We have no doubt he will continue.

Rev W W Jared, Fairfield—1 subscriber and 1 renewal; \$6.75 currency. We are sure all the old subscribers will renew if effort is made.

Rev T P Harper, Reagan—Change made.

Rev P E Nicholson, Velasco—5 subscribers. Entered. Hope all will renew.

Rev W W Homer, Longview—1 subscriber and \$2.25 currency. Your kind words are appreciated.

Jno E Stuart, Prairie Plains—\$2.25 currency for Rev R L Brooks.

Rev A Angel, Crane's Mill—Wrote you by mail.

J M Kiker, Stephenville—Change made.

C J Hanson, Rancho—1 renewal. All satisfactory.

Rev J E Ferguson, Salado—1 renewal and 2 subscribers. All right.

Rev J S Davis, Lancaster—4 sub-

scribers. Well attend to the matter you name.

Rev H S P Ashby, Weatherford—1 subscriber. The other names are entered. Hope your efforts will be successful.

Rev J Fred Cox, Groesbeck—Names are all duly entered on the mail list. Hope they will come promptly to hand.

Rev R J Perry, Gatesville—2 subscribers. The other name had not been received before. Please send the initials.

Rev L M White, Grapevine—2 renewals and \$1.40 currency.

Jas Norman, Postmaster, Hockley—1 subscriber and \$2 currency.

Rev J W Vest, San Marcos—1 subscriber and \$2.20 currency. The other names were entered Feb. 4, 1874.

H F Hinkley, Waxahachie—1 subscriber and \$2.25. Will try and renew the department named.

Rev J W DeVilbiss, San Antonio—4 subscribers and \$8.80 currency. The names mentioned were entered Feb. 4, 1874.

Rev O Fisher, Chappell Hill—The subscribers were received and entered.

Rev L Ercanbrack, Winchester—1 subscriber. We know you will do the best you can in the matter named.

R K Thomas, Peoria—Change made as requested. Will accept your offer with pleasure, and hope you will report many names.

Rev T Whitworth, San Felipe—1 subscriber. We expect you to send all on your circuit.

Rev R W Kennon, Brenham—Have made the entry as you instruct.

W Airheart, Myersville—2 renewals. All satisfactory. Your kind words cheer us. We trust the ADVOCATE will continue its mission of doing good.

L M Holliday, Little Elm—Paper is changed. Hand the money to Bro Allen, and it will be all right. We are glad to learn that the ADVOCATE is so acceptable.

Rev J J Davis, Jewett—The name of the subscriber you speak of was not given. All right as to the other matter. The fault is with the mails. Your other request will meet attention.

Rev J W Dibrell, Seguin—1 subscriber, \$6 postage order.

Rev J S Clower, Midway—1 subscriber, \$10 draft coin. All the names are on the mail list.

Rev S D Akin, Granbury—All right on the books.

Rev C L Farrington, Huntsville—The name is entered as you direct.

Rev J B Mussett, Cleburne—1 subscriber. Names all entered.

Rev J Matthews, Chappell Hill—We fully appreciate the facts you state.

M B Rankin, Victoria—\$11 currency. Credited on account of Rev C M Rogers.

Rev R J Perry, Gatesville—The draft received and acknowledged. Names duly entered.

Rev J J Davis, Centerville—1 subscriber.

Rev F L Allen, Bastrop—2 subscribers.

Rev J Burford, Lexington—2 subscribers.

B W Jackson, Mexia—1 subscriber, \$2 specie.

Rev T E Sherwood, Rockwall—10 subscribers, 1 renewal. Many thanks. We are sending to the party named. If it does not reach him, please inform us.

Rev R N Brown, Honey Grove—1 subscriber. Glad to learn of your pleasant work.

Rev R H H Burnett, Fort Worth—2 subscribers. Entered on mail list.

Rev L C Crouse, Scottsville—1 subscriber. Your instructions have been attended to.

Rev Oscar M Addison, Salado—2 subscribers.

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

**San Marcos District.**  
SECOND ROUND.  
Blanco cir. at Ebenezer, 24 Sabbath in April.  
Seguin, 3d Sabbath in April.  
San Marcos cir., 4th Sabbath in April.  
Mountain city cir., 3d Sabbath in May.  
Lockhart and Prairie Lea, 4th Sabbath in May.  
San Marcos sta., 1st Sabbath in June.  
Thompsonville cir., 2d Sabbath in June.  
Gonzales cir., 3d Sabbath in June.  
The district conference will assemble in Gonzales, on Thursday before the 3d Sabbath in June, at 2 o'clock p. m. On arriving members will call at the Methodist church, where the conference will be held.  
Preachers will turn to page 49, of the Discipline, and see what is required. We want full data for the four standing committees.  
Ex-official members, and members elected, are obliged to attend. See Discipline, page 23, 2d question, bottom of page.  
W. J. JOYCE, P. E.

**Paris District.**  
SECOND ROUND.  
Ladonia cir., 4th Sunday in March.  
Cooper mis., 5th Sunday in March.  
Robbinsville cir., 1st Sunday in April.  
Clarksville cir., 2d Sunday in April.  
Boston cir., 4th Sunday in April.  
Sylvan cir., 1st Sunday in May.  
Roxton cir., 2d Sunday in May.  
THOS. M. SMITH, P. E.

**Chappell Hill District.**  
SECOND ROUND.  
Bellville cir., at Sempronius, March 14th.  
Chappell Hill, March 21st.  
Caldwell cir., March 28th.  
Brenham, April 4th.  
Birch creek, April 11th.  
Burton cir., at Long Point, April 18th.  
G Jellings mis., at Ridgeway prairie, April 25th.  
Lexington, May 2d.  
San Felipe, at White's Chapel, May 9th.  
Independence cir., at Gay Hill, May 23d.  
H. S. THRALL, P. E.

**MARRIED.**  
CARSON-SEMPRONIUS.—By the Rev. J. Matthews, on Feb. 19, 1874, at the residence of Mr. Fisher, Mr. Wm. CARSON and Miss JULIA McKEITHEN-SEMPRONIUS—all of Austin county, Texas.

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

**In Memory of William Watkins.**  
Notwithstanding the many millions of the human race who live and move upon the earth, every one has a personality and individuality more or less marked.  
The writer is no advocate for long obituaries—too often the result of the partiality and vanity of surviving friends—but regards it not only proper, but necessary, that the memory of one whose whole life has been marked with intense devotion to the church and the country should be given to the public. Such was the life of "Uncle Billy Watkins," as he was usually called.  
He was born in Richmond county, North Carolina, on the 14th day of January, A. D. 1810, and departed this life on the 21st January, 1874.  
When a small boy his parents removed to Kentucky, where he embraced religion and united with the Methodists. Over twenty years ago he came to Texas and settled upon a pre-emption, on the outskirts of a neighborhood on Keechi, in Leon county. He had very little of this world's goods. He was of weekly constitution. His wife was a feeble, sickly woman, and his first child, when very small, had an attack of epilepsy which terminated in idiocy, which required constant attention, day and night for about sixteen years, when God mercifully relieved them by taking her to himself. Labor, suffering and want seemed to be his lot for many years after his settlement, but like Job, he kept his integrity; his fidelity to God and the church was unshaken. Though remote from church privileges, and that on week days, he was never absent, unless prevented by circumstances he could not control. I heard one of his neighbors say, "If he was skipping a day, and the hour came to start to church, he would leave it." His habit was to take his family on a ground sled; he was too poor to command wheels. He had only a part of a hymn-book; he would always use it. He had only the remains of a Bible; and the preacher on the circuit, knowing his destination, appeared to a brother to give him a family Bible, which he did, and then made up his family record for him." How

he prized it! God, it seems, had used him sufficiently. He brought him up from the furnace like pure gold. His boys became able to help him some. The moment he discovered the possibility of accomplishing his purpose, he resolved to build a house for worship near him, and he did it, too. He, with his own weakly hands, cut the logs, and his little boy could manage a gentle yoke of cattle, and the logs were "snaked" to the ground, near a good spring, where, with the assistance of a few neighbors, they were raised, thus completing a church building as respectable in appearance as any on the Centerville circuit. There souls were born unto God, and "Uncle Billy" rejoiced in the God of his fathers. During his last years he had prosperity, and plenty crowned his board. I have known him to feed and lodge crowds at the meetings for days and weeks at a time; besides, his moneyed payments in support of the church ought to put many of our "broadcloth" Methodists to the blush. Himself and all he possessed was wholly dedicated to God and the church. He was watchful, and guarded with sleepless vigilance every interest connected with her well-being. If a similar spirit pervaded our membership, what a power the church would wield for good! His suggestions, motions, contributions, and personal efforts, were always finely and appropriate. Upon whom shall his mantle rest? "Watkins' chapel" is absorbed in an organization at Jewett, on the International Railroad, and "Uncle Billy," "having served his generation," has gone home.  
Every man has his circle, his sphere, in which his responsibilities and duties attach, and by their proper fulfillment we measure of his worth. Try our subject by that rule, and it will be hard to find his compeer. In every relation of life—as a class-leader, a steward, a citizen, a neighbor, a husband and father, he met the full measure of duty; as a co-operator in a revival, it would be hard to find his equal. How intense was his sympathy with the mourning, struggling soul! and when life and light came, his joy was full, too. His delight was to mingle in a revival, and he seemed to travel in spirit when sons and daughters were being born unto God. What preacher, from the earliest till now, but will realize and indorse the truth of this sketch? He was catholic in feeling and spirit, instant in season and out of season. He worked with sister churches, with the same promptitude and zeal, (as his Baptist brethren will remember his labor of love among them)—as in his own. He was mighty in prayer. He sometimes seemed to have power to "prevail with God." He was universally beloved by saints and sinners; all unite in saying, "Our best man is dead!" Though dead, "he speaketh." He leaves an heritage for good—one that is priceless! The seed sown shall bear fruit in the future, and propagate itself in successive harvests forever.  
He leaves a wife and four children, with means for a support, if prudently managed; but he leaves that family and community a name and a character richer than the gold that perisheth. May his example and memory be cherished and copied by his boys! May his bereaved and afflicted widow and family share largely in heaven's benedictions until they shall all be gathered on high!

**MARKET REPORT.**  
SATURDAY, March 7, 1874.

**GENERAL MARKET.**—There has been a moderate trade the past week, showing some activity in all departments. There has been but moderate activity in State products. Bacon closed with a slight upward tendency. Flour has been quiet. Sugar declined slightly and coffee advanced.

**COTTON.**—The sales the past week fell off perceptibly, as did the receipts, while exports were very large. During the early portion of the week the prices showed a downward tendency, but toward the latter part of the week there was an advance, closing at the following quotations in currency.

**Low Ordinary**.....  
**Ordinary**.....  
**Good Ordinary**.....  
**Low Middling**.....  
**Middling**.....

**MONETARY.**—There has been a relaxation in the demand for accommodations this week and consequently, on good securities, have been able to secure loans at 1 per cent. per month.

**COMMODITIES.**—There has been a steady decline in gold, the market closing at 144, buying, and 144 selling.

**SILVER.**—In demand at 119 1/2 100.

**Publishers' Department.**

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

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

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

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

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

We cannot return rejected manuscripts.

**Book Agents!**

WANTED FOR THE **Illustrated Family Bible.**

Containing the Old and New Testaments, Apocrypha, Concordance and Psalms in Metre. Also, Dr. Wm. Smith's complete Dictionary of the Bible, a History of the Religious Denominations of the World; Chronological and other valuable Tables; History of the Translation of the Bible, a Family Album, a Marriage Certificate, Family Record, Marginal References, etc., etc. Embellished with over 500 fine Scripture Illustrations, on steel and wood—by Gustave Dore, and other celebrated Artists. Our New Illustrated Family Bible is the most perfect and comprehensive edition ever published. It is printed from large, clear new type, on fine white paper, and bound in the most elegant and substantial manner. Address **National Publishing Co.,** feb4 6m Memphis, Tenn.

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Entire satisfaction guaranteed to every purchaser or money refunded. A household necessity. Sells on sight everywhere. Family size, 1 gallon, \$2.50; 3 quarts, \$2.25; 2 quarts, \$2. Sent to any address in the United States on receipt of price. Coffee Urns furnished to order for hotels, and saloons. Enterprising agents wanted in every county and town in the United States and a General Agent, with capital, for each State. Send stamp for circular, which fully sets forth its merits and operation.

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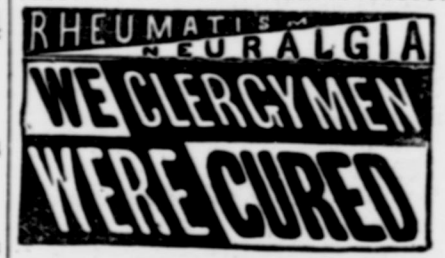
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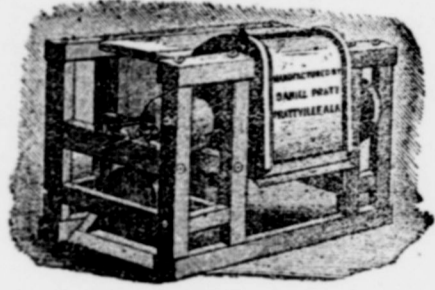
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This work was called for by the Texas Annual Conference, and fully indorsed and highly recommended by the Examining Committee appointed by the Conference for that purpose. The report of the committee says: "It is a complete Theological Compend, as well as an exhaustive exposition of Infant Baptism." So that when the reader has mastered the question of Baptism, he is well versed in all those Theological questions which are of the greatest importance; while the whole is beautifully adapted to the capacity of children and youth; so that the work will supply a deep want long felt in our juvenile literature. This work, in manuscript, is now at the Publishing House in Nashville, waiting for the means to publish it. It will make a 12mo. volume of about 250 pages, and will require 4000 to stereotype it, and print, and bind in cloth one thousand copies. The writer has not the money, and therefore appeals to the preachers and friends of the church in Texas to come to the help of the Lord at once with the necessary funds to meet the expense of publication. This is not requested as a donation, but as an advanced payment for the book, for every dollar so contributed shall be paid back in books at cost and freight. If only 1000 copies are published, each copy will cost 60 cents at the Publishing House. If 2000, the price will be reduced considerably. The Texas Conferences need at least 5000 copies now to meet the wants of their Sunday-schools. This will require \$1800, and would reduce the price of the book to the schools to 40 cents instead of 60. My desire is to put this book into the hands of our people at once. The need of it everywhere is imperative. Do not lose a moment in forwarding funds for this purpose. Send all moneys to the undersigned, at Austin, Texas, in bank checks, postoffice money order, or by express. Several may unite in sending their money. Write your names plainly, without flourishes of the pen. Give postoffice and county, so that the books may be forwarded without mistake. O. FISHER.  
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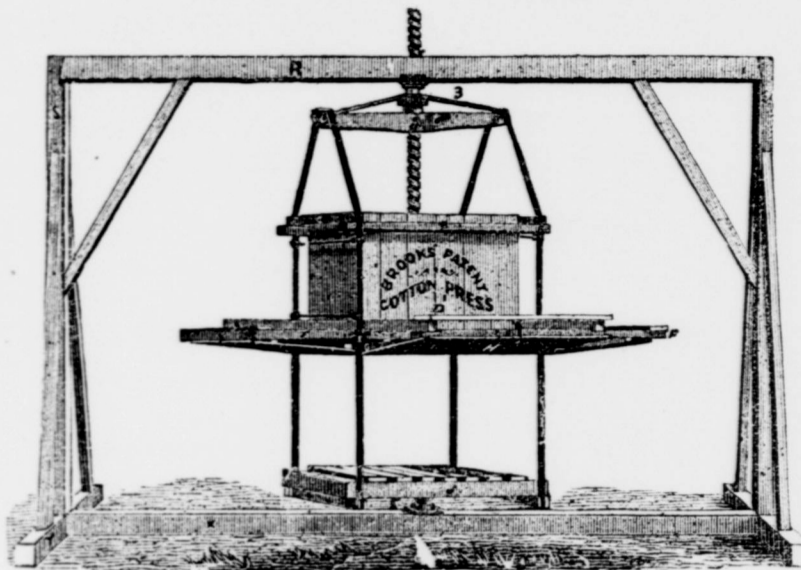
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VIENNA, AUSTRIA, Aug. 20, 1873.  
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RAYNOR.

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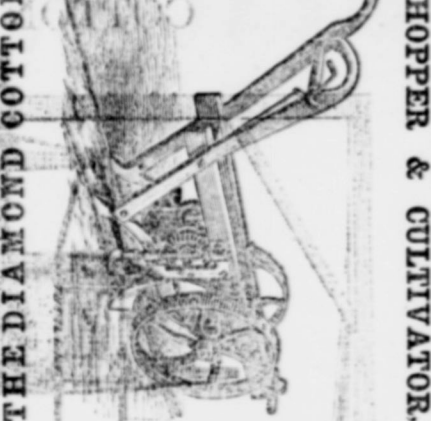
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