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GALVESTON, TEXAS, WEDNESDAY, MARCH 18, 1874.

[WHOLE No. 1084.]

March.

Earth has a secret dear
She wants a while to keep,
But vainly tries
To blindfold prying eyes,
Or hide with clumsy art
Her conscious heart.
Against her will she hints the whole,
And inadvertent shows her soul--
Fretting behind unseamy mask,
Feigning denial fond before we ask.

Her suns more fervid shine
From equinoctial poise;
Her clouds betray
Sky-color soft as May;
Through longer afternoons
The south wind swoons;
All day the teary house-eave drips;
Swift under ground the snow-patch slips;
Across the way crisp sparrow-note
Assertive shrills from freshly whetted throat.

Prosaic city streets
The loath confession catch,
And glad desire
Give back from pave and spire,
While eyes of men repeat
The gospel sweet;
Yea, though there come no surer proof
Than hammer-blows from yonder roof,
Their mellow clink this mellow morn
Would tell us Spring was waiting to be born!

Our Material Resources.

EDS. ADVOCATE--Thinking you would like to hear from this far off county of our great State, I take this opportunity of letting you do so. The country is truly beautiful with fine farming lands of a rich red color, wide valleys of fertile soil, on the banks of Big Wichita river and Beaver creek, both of which flow through this county. The water in the first is brackish, while in the last it is fresh. There is no timber except on the streams, and it has the best grass for both cattle and horses of any portion of Texas I have ever seen. Snow after snow has fallen here this winter, and yet there is plenty of green mesquite grass to be seen in the valley of Beaver creek.

I arrived here on the 24th day of January, and the third night afterward a party of Indians made a raid on my cattle ranch, taking off with them eleven head of horses. As soon as we could get others we started on the trail, and found one horse dead, through which the Indians had shot an arrow, and at this place they changed their course for the reserve near Fort Sill! At sunset we eat supper, and traveled two hours in the night, camping in an open prairie. During the night a wolf cut one of our animals loose, but we frightened it off and secured the mule. Next morning we came to Captain (Brevet Col.) Lawson's camp, who received us courteously and sent Lieut. Kelliher and nine men, all he could mount, with us. Our party consisted of your humble servant, F. R. Leifeste, Geo. High, C. C. Feland, Lemuel Benney, and Thos. Louden, making sixteen men all told. We left the Colonel looking anxiously for the return of his cavalry from Fort Griffin, and marched up Red river to the mouth of Pease, fifteen miles. We camped between the streams and found but little water in either, and that so salt we could not use it. Early next morning we found the trail, and followed it across Pease and Red rivers into the Indian Territory. About

ten miles from Red river we came in sight of the most beautiful scene my eyes ever beheld. In front was a vast prairie, covered with rich pasturage, with herds of buffalo, deer and antelope grazing upon it, and beyond in the far distance arose many blue peaks of the Wichita mountains, having the appearance of so many towers, fortifications and cities.

We continued on the trail, notwithstanding a very heavy, cold and piercing norther met us face to face during the whole day, compelling us to walk the greater part of the distance to Otter creek, where we arrived at sunset, and camped on the same ground occupied by the Indians we were pursuing the night before. They left hanging on a tree a red overshirt, which Col. Lawson, on our return, recognized as one of a lot recently issued to the Reserve Indians at Fort Sill. During the night a heavy snow fell, and in consequence of which we were forced to return next morning, having trailed the Indians to within twenty miles of their camps. We eat all our rations for breakfast and started for Col. Lawson's camp. Lieut. Kelliher and his men became separated from our party. About nine o'clock in the morning two of our horses gave out, compelling us to hunt for wood, which we found about one o'clock in the afternoon. We made a fire and cooked for dinner one prairie hen and a hawk, that being all we could get. Having a compass, we then started on our course. At four o'clock we camped on the trail of Lieut. Kelliher, where we found plenty of wood, one hawk making supper for six men.

Next morning we held to our course, but could not find game of any kind; it seemed as if the snow had covered everything in the evening line. At eleven o'clock four of us arrived at Col. Lawson's quarters, having left the other two to follow in our trail with broken down horses. We found Col. Lawson, Lieuts. Beck and Kelliher all busy hurrying up their men and preparing to hunt for us, Lieut. Kelliher believing that we were lost. Our appearance on the scene seemed to be an agreeable surprise to our good friends. Col. Lawson, Lieuts. Beck and Kelliher and Dr. Knight almost carried us to the Colonel's tent, and did everything in their power to make us feel at home. Lieut. Beck claimed my companionship for dinner, and I can assure you I did justice to the good things set before us. Soon after partaking of the Lieutenant's bounty our two men came in, and the snow began to fall again. The Colonel and Lieutenants assured me that they will do all they can to chastise any Indians they find with stolen property, whether in Texas or Indian Territory. They, as well as Dr. Knight, I found to be high toned men of honor and gentlemen in every sense of the word, and deserve great praise for the stand they have taken against the common enemy of the Texas frontier.

Early next morning we returned to our own camp.

On the 7th of February the Indians stole thirteen head of horses

from Mr. H. Williams, whose ranch is ten miles east of mine.

Respectfully yours,

W. L. HAYES.

WICHITA COUNTY, TEXAS, Feb. 15, 1874.

Broom Corn and Brooms.

PASSING Mr. Taylor's broom manufactory on Postoffice street, we stepped in to see and talk broom corn and brooms; and were pleased to learn that the broom market of Galveston, demanding full two thousand dozen brooms, is supplied by this establishment. The brooms we found neat and substantial. A good workman makes from four to five dozen per day.

We were sorry to learn the straw of these brooms was not all grown in Texas.

From some inquiries, we came to the conclusion that few branches of agricultural labor would pay better. Broom corn requires less culture, we believe, than ordinary Indian corn. One man, by planting his crop in, say four plantings of five acres each, allowing a week or ten days between plantings, could, with a good horse or mule, and the improved cultivators, very easily cultivate twenty acres. It is a moderate statement to say that three acres will yield a ton of straw. It is worth, according to quality, from \$70 to \$140 per ton; say at a moderate average of \$100 per ton, the total would be about \$700. From planting to maturity is only four months; the gathering and preparing for market light work, and a simple and inexpensive machine clears the seed from the straw, and the yield of seed is about five hundred pounds to the acre, or ten thousand pounds on twenty acres. The seed are excellent food for all kinds of stock and poultry, and when hulled and ground make good flour. We learn that our buckwheat is often manufactured from broom corn seed, and none the worse on that account. Ten thousand pounds of seed, at only one cent per pound, would be \$100. We have intended to understate rather than overstate; yet, at our moderate statement, the aggregate is \$800, for four months devoted to cultivation, and one to gathering and preparing for market, or, if need be, two months for gathering and preparing for market--in all six months. We do not know of any labor likely to pay better, or that may be easier performed. Let some person with small force try the experiment. Broom straw is as much an article of necessity and demand in its way as cotton.

Fruit prospects good throughout Falls county.

HOW CATTLE ARE SHIPPED.--At Denison, the southern terminus of the Missouri, Kansas and Texas Railroad, and the northwest boundary of Texas, this road has immense cattle pens, into which cattle are received for shipment, being driven thither from different sections of our vast territory. Here an efficient agent takes charge of them, and if no one accompanies or takes charge of the droves, they are well provided with forage and water, at the expense of the shipper, which involves but a trifling expense. One man for every five car loads of cattle (or under five) receives a *free pass* over the road. All along the road at convenient distances between Denison and St. Louis, and Chicago, cattle pens are located by this road, and its connecting routes, where cattle may be taken out while *in transitu*, giving them air and sustenance, thus instead of impoverishing them and rendering them unsaleable, or vastly depreciating their value, as incident either to the rushing haste with which they are hustled over many lines, or long, fatiguing drives across the plains, they are, by this care and attention, landed in the great cattle marts of the West rather improved for the trip than otherwise, thus enabling the shipper to realize a quick conversion into money and a speedy return to his home. It is estimated that more than one million head of cattle, of all ages, were shipped from Texas during the past year.--*Austin Journal*.

SMOKED MEAT.--How often are we disappointed in our hopes of having sweet hams during the summer. After carefully curing, and smoking and sewing them up in bags, and white-washing them, we find that either the fly has commenced a family in our hams, or the choice parts around the bones are tainted, and the whole spoiled. Now this can be easily avoided by packing them in pulverized charcoal. No matter how hot the weather, or how thick the flies, ham will keep, when packed so, for years. The preservative quality of the charcoal will keep them till the charcoal decays. Butter put in clean pots and surrounded by pulverized charcoal will never become rancid. The recipe is simple--try it.--*N. Y. Christian Advocate*.

From all parts of Western Texas comes the joyous news of fine prospects for the future prosperity of its agricultural interest. Emigration is coming in slowly, and the only thing needed to facilitate it is to build our railroads, and extend all the aid possible toward settling up the numerous vacant lands all over the West. Persons owning large tracts of lands should sell portions of them to actual settlers at low figures, that the balance may be doubly increased in value.--*Bulletin*.

The wheat crop in Rockwall county promises a heavy yield.

Mexia has shipped 10,000 bales of cotton this season.

Improvement the order of the day at Waco. Business good. Farmers busy and cheerful.

More public buildings going up at Seguin; they are of a substantial character.

Our Outlook.

SOUTHERN METHODISM.

—The Methodist Episcopal Church South, in Texas, has 250 traveling preachers, 315 local preachers, and 47,000 lay members. The Methodist Episcopal Church has 127 traveling and 330 local preachers, and over 15,000 lay members. The colored Methodist organization of the State has about 13,000 members, making the total Methodists in Texas 75,000, which is about one-twelfth the population of the State.

NORTHERN METHODISM.

—Our church in St. Joseph, Mo., Rev. D. J. Holmes pastor, is having a great revival. The house is crowded, and hundreds often go away. Many have been converted.

—A remarkably powerful revival is in progress at the M. E. church in Ishpeming, Mich. Twenty-five have professed conversion, and the membership generally have been greatly quickened. Rev. L. Barnes is pastor.

—Forty members have been added to the church in Pekin, Ill. Rev. H. M. Laney is pastor.

—Three hundred souls have been converted in Mt. Vernon (Iowa) district, embracing Marion, Marion circuit, Springville, Central City, Tipton, Starwood, Hebron, Mechanicsville, Mt. Vernon, Solon, and Iowa City circuit. Many have found peace, and the interest is still increasing.

—Pastor J. M. Caldwell says: "The revival in Joliet, Ill., continues with unabated interest. Three hundred have professed conversion, and over two hundred have united with the church. The account of Bro. Goodwin concerning the means employed, the kind of sermons preached, the working spirit of the church, and the proportion of adults converted, would all apply here. The Lord is blessing the means employed by the fathers."

—A series of meetings at the M. E. church in Loon Lake, Minn., has resulted in the reclaiming and conversion of twenty-seven, nearly all heads of families. Rev. Peter Baker is pastor.

—The M. E. church in Amboy City, Ill., has enjoyed an old-fashioned revival. From seventy-five to eighty have expressed desires to lead a new life. Many of the number have been converted, including some of all classes. Rev. C. R. Ford is pastor.

—Special meetings have been held at the M. E. church at Delmar, Iowa, with great profit to all. Forty-six have united with the church on probation, four by letter, and many others profess conversion. The work is still in progress. Rev. O. D. Fisher is pastor.

EPISCOPAL.

—Bishop Johns, of Virginia, in his reply to the letter of the Rev. Mr. Latane, of Wheeling, says: "In the church in the United States such inter-communion is neither interfered with, nor likely so to be. I regard this as one form of the practical recognition which you seem to think is discountenanced by the Episcopal Church. Not the Episcopal Church, my brother—her skirts are clear. There are indeed certain Episcopals—how many I know not—I wish there were none—whose temperament inclines them to exclusiveness, and whose hard censure of those who differ from them equals the outcry of the craftsman at Ephesus. But these are not the Episcopal Church. They speak without her sanction, and have no power to enforce what they dictate. Such vehement and imperious vociferation may be annoying—nothing more."

—Rev. William McGuire, of Washington, has joined the Reformed Church. He says: "I sever myself

from the Protestant Episcopal Church, among many graver reasons, because I am unwilling longer to bear the responsibility of a supposed upholding in spirit of the church system with which I am connected. Membership in any organization necessarily involves toleration, and directly or indirectly patronage of the objects and operations of that organization, and in the case of a church, which, as I believe, has departed from the faith, to have membership therein, is to contribute to the subversion of the souls of the people, and to the dishonor of the Lord Jesus."

—An argument for the "Abolition of the Thirty-nine Articles" has been printed by an English Ritualist. The writer shows that their authors were Calvinists; and the fact that churchmen, High and Low, are agreed in repudiating Calvinism, makes their presence in the prayer-book a scandal and a reason for getting rid of them.

—The *Church Journal*, one of the most earnest opposers of the Bishop Cummins movement, lays down the law in these words: "Bishop Cummins is still a bishop. When deposed, he will be still a bishop. His acts are uncanonical, irregular, invalid to the church, but they are still the acts of a bishop. The orders of the Reformed Episcopal Church will be just the same as our own. 'Once a bishop, always a bishop,' is the expression of the doctrine about orders."

—Joseph D. Wilson, of Pittsburgh, Pa., has accepted a call to the Reformed Episcopal Church in Peoria, Ill.—another valuable accession to the Cummins movement.

LUTHERAN.

—In the minutes of the last meeting of the General Council of the Lutheran Church, just published, we find the following resolution as adopted by that body:

"Resolved, That a preparation of a constitution for synods be referred to the Committee on the Constitution for congregations, with instructions to consider, and, if in its judgment, feasible and desirable, to embody in said constitution for synods the provision for permanent presidents and superintendents [Presiding Bishops was the designation preferred by the mover.] to be charged with the supervision and visitation of the churches in their several synods, the same also jointly to constitute the General Council's Executive Committee of Domestic Missions."

Concerning this, the *Lutheran and Missionary* says: "From the very commencement of the Reformation, the Lutheran Church has had her bishops, as distinguished from pastors of individual congregations, and has taken them to the present hour in nearly all the countries but America. Not as a divinely constituted order in the church, nor as essential to the existence of the church, nor yet as possessing uniform and inalienable functions which ordinary pastors and churches may in no case exercise, but as an approved form of church government and administration, deeply rooted in the history, nature and necessities of the church, the *Episcopate*, or pastorship over pastors and churches in a given district, has had the warm and unvarying sanction of the Lutheran Reformers and theologians, and been adopted by the Lutheran Church in nearly all nationalities. The name by which it is designated has varied, the thing has never been wanting, whether called Bishopric, *Episcopate*, Superintendency, or something else. That thing Luther himself well describes as *ein grosse Pfarre*, that is an enlarged pastorship, not different from the pastorship of individual congregations, but the same more intensely concentrated upon one individual, to be exercised in a wider sphere for the common good of all."

REFORMED DUTCH.

—The church at Beaverdam, New York, has lately had a religious awakening, and there are thirty-two inquirers. Thirty have been added to the American Reformed Church at Leyden, Ill.

—The church at Gravesend, L. I., has lately bought a large organ worth \$2500. The church at Greenwich, N. Y., has completed a neat house of worship.

—The Society for the Preservation and Extension of the Reformed Church met in the lecture-room of Dr. Rodgers church, New York, on Monday evening, Feb. 16th. The question for the evening, "What is the duty of the church to the children of baptized members?" was discussed with much spirit and ability, after a brief opening address by Rev. P. D. Van Cleef, D.D., who illustrated and defended the principal that the right of infants to baptism depends, not on the character or profession of the parents, but on the relation they sustain to the church.

BAPTIST.

—The year book now passing through the press gives the following table, illustrating the condition of the Baptist Churches in the United States in 1873 as compared with 1872:

	1873.	1872.
Number of Associations.....	800	853
Number of Churches.....	23,529	19,729
Number Ministers.....	1,2398	11,592
Additions by		
Baptism.....	70,162	84,625
Letter.....	305,21	37,407
Experience.....	7,127	5,097
Restoration.....	6,634	6,551
Diminutions by		
Death.....	12,559	11,892
Letter.....	55,679	23,545
Exclusion.....	18,551	15,979
Erasure.....	4,158	5,203
Total membership.....	1,633,939	1,585,232
Increase on last year.....	48,707	

—The Southern Baptist Convention meets in Jefferson, Texas, next May. Arrangements have been made by which its members will be invited to pass over 1130 miles of railroad without charge. The lines are the Texas and Pacific, 202 miles; the Houston and Texas Central, 500½ miles; and the International and Great Northern road, 408 miles. The motive of the managers of the railroads is to make the Southern people better acquainted with the territory, resources and inducements of Texas.

CATHOLIC.

—The *Albany Catholic Reflector* says: "The present public school system is becoming a subject of vital importance to the Catholics throughout the country. There is no need of hiding the fact that the system is objectionable to the church; that her hierarchy has condemned it, and that it therefore becomes the duty of all Catholics to discountenance it."

—It is decided that the Catholic University of Georgia shall be established at Macon. What is known as the "Orr Place," situated near Vineville, is to be donated at a public expense of \$4000 only.

—Bishop Mullen, of Erie, Pa., refuses absolution and the sacraments to any Catholics who send their children to the public schools. He is the same man who expelled John Arthur from a Father Matthew society in Erie for venturing to say in a newspaper that he agreed with Mayor Kelley on the school question.

—The Roman Catholics of Boston have subscribed \$70,000 for a new Episcopal residence, which shall be in keeping with their magnificent Cathedral.

—The Old Catholic bishops in Holland, as in Germany, have signified their complete independence of the Pope. Hitherto episcopal consecrations in Holland have been always notified to Rome. In accordance with that custom a document was recently drawn up for forwarding. But when

it was seen by Bishop Reinkens he refused to allow it to be sent. Bishop Rinckel, consecrated at the same time to Harlem, concurred.

MISSIONARY.

—Either home or foreign missionaries are needed down in the direction of Southern Colorado and New Mexico, if we are to believe what the *Chicago Tribune* says of a queer religious sect in those parts. The members are known as penitentes and they act upon the theory that all moral sins, no matter how hideous, can be atoned by physical suffering; and accordingly, at certain seasons of the year, generally in the fall, they castigate themselves into a condition of godliness, and then commence the battle of life anew. They number 10,000 souls, and are all under the control of, and yield implicit obedience to the High Priest, Romero Miguel, who resides at Taos. Tradition avers that Miguel is a direct descendant of Montezuma; and such is the faith reposed in him, and so strong the conviction of his divine origin, that any one of his 10,000 ignorant subjects would gladly immolate himself upon the altar if told that Miguel desired it. He lives in great state at Taos; is surrounded by a numerous retinue of servants and humble peons, and religiously exacts one-third of whatever is produced by his subjects, no matter whether it be grain, wood, gold, or silver.

—The two young lady graduates of Mount Holyoke who sailed in September last from New York to take charge of a school on the plan of that institution at Wellington in Cape Colony, Africa, have arrived there safely. The enterprise was started by a minister in that place, Rev. Andrew Murray. The name of the Seminary is to be "The Huguenot School." A correspondent from Wellington writes that the success of the enterprise can hardly be doubtful when it has such friends as the Murray family. There is a nucleus of scholars certainly since we are told that "Grandmother Murray is a hale, rosy-cheeked old lady with eleven children and fifty-eight grandchildren living." The writer breathes a hope that through this school, the institutions and freedom of New England may find a sure foothold in sunny Africa.

—A missionary was once telling a heathen woman about Jesus, and was able to make her understand her sinfulness and danger out of Christ. The poor woman looked her teacher in the face and said: "Do all the people in your country know of this great Savior?" She was told they did. "I can't think it," said she, "for more would come to tell us about Him." What a reproof to us, who at home enjoy all the privileges of the gospel, with so little thought of the millions who are perishing without a knowledge of Christ. Let us wake up to the great work, and give and pray as we have never done before, that we may hasten the glorious time when "the kingdoms of this world shall become the kingdoms of our Lord and His Christ."—*Interior*.

—One more witness to the power of the truth is found in a Mussulman lady converted in Lucknow, India. Her home from her youth was in a palace of Moorshedabad, where her position was one of responsibility. About twenty years since a Bible fell into her hands. She studied it, compared it with the Koran; accepted it as the truth, and renounced Islamism. She speaks Arabic, Persian, and Hindoostanee, and is devoting herself to visiting families, and reasoning with them from the Scriptures. Of course, her conversion to Christianity cost her position in the palace, and now she gives herself to missionary labors.

"Local Itinerancy."

THE above is the heading of a very sensible article in the Nashville *Advocate* of January 31st.

The writer says "that many of the preachers in the Louisville and Kentucky Conferences have so hampered themselves in buying homes and settling down that it is with a great deal of difficulty that the Bishop can accommodate them in their appointments."

The same could be truthfully said about many of the preachers in the Texas Conferences, and especially in the Trinity Conference. The Bishop cannot send them where, in his judgment, they ought to go, because they have anchored their craft in some town or neighborhood, and hence the appointing power *must* consider their surrounding in making appointments. Now, while all eyes are being turned in every direction for the best method to raise the preacher's salary and the causes of failure in finances are being discussed in all the *Advocates* and by all the preachers at conference and elsewhere, would it not be well for us to look into the matter of "local itinerancy," and see if it is not one of the main causes of failure in our great work that we are called to perform?

The itinerancy is one of our principal characteristics. It is this peculiarity of Methodism that has been the grand cause of success—it is emphatically the *sheet-anchor* of Methodism; and her ministers have taken a solemn vow to sustain and support this system.

"Shall we, then," (still quoting from "Juvenis," in the Nashville *Advocate*) "in the very outstep, so hamper ourselves that we cannot perform the duties and vows that are upon us? Shall we buy us houses and surround ourselves with worldly circumstances, so that we cannot fulfill the duties of the itinerancy? How can a man attend to his pastoral work when he does not live among his people, and of course knows comparatively little about them? His interests are not with those of his charge, but in the place where he lives. For a preacher to fulfill the duties of his work he ought to live with the people of his charge, visit them in their sickness, and share in their joys and sorrows. I put the question, then, to the consciences of these preachers—Can you, in conformity with your vows, virtually locate and still keep a merely nominal itinerancy? A Methodist preacher, it is true, has as much right as any one to own a home, but he is not compelled to live on it." Suppose that all the itinerant preachers were to buy homes, and all had to be accommodated by the appointing power with circuits contiguous to their homes, what would become of the itinerancy? When the itinerancy is broken down, then away goes Methodism. Ichabod will be written on her temples.

Does it not behoove us, then, to look at these things from a proper standpoint? Are we not drifting into Congregationalism? If this evil is not arrested in a few years, where will be our boasted itinerancy? For it is for this I plead.

Messrs. Editors, do you know how a great many of these local-itinerants perform their pastoral work? If you do not, I will tell you: They just leave it undone. It is a matter of impossibility for them to do the pastoral work and live remote from it; and hence the interests of the church suffer. How often do you hear the members complain that their pastor does not visit them, and pray with them, and catechize their children; and yet the question is asked every quarter, "Have the rules respecting the pastoral instruction of children been observed?" And the answer usually is, "That they have been." The good, old-fashioned pastoral visits of the

men of God into our families, to talk with our children on the subject of religion, has passed away, and we look back to them, and while we think of the blessed and hallowed impressions made on our minds, wonder if our children are to be deprived of such angel visits. "Let him that is without sin cast the first stone." Experience teaches us that if the traveling preacher has a place in the hearts of the people, he must perform all the duties of a pastor. Can he do this when he lives twenty, thirty or forty miles away? The answer is in our mouth—No!

But how are these things to be remedied? Why, by putting men on the work who are untrammelled, and let them pursue their calling. Ah! says one, the church will not pay them, and they have to resort to buying a home in self-defense. That all sounds very well to the carnal mind, but when you come to look at it in the gospel light, how does it look? Are we worthy of the Savior's love if we love the world more than him? Certainly not. Where and when did this want of faith in God and the church commence? It is of recent origin in the Methodist Church.

We began to look at other churches and saw how their ministers were supplied. They had comfortable homes and good salaries, and we suffered pride to come in, and the waves began to rise. We began to doubt Christ and our calling and the church, and then we said that if the church will not pay us, why, we will buy a little home and make our own living, and still preach, and be independent, and show the church that we can live without its help. And the result is, the church is almost persuaded that her preachers can live without its money, help or sympathy. Both the preachers and the church are wrong in suffering this estrangement to come in, when, in fact, our strength lies in our depending on each other.

Bishop Wightman said once, on the the conference floor, while talking on the subject of sympathy between the church and her ministry, that if a John Jacob Astor or a Rothchild were to propose to pay the salaries of the preachers of his church, he would certainly object. Both must feel their dependence on each other. The church could not appreciate a ministry that she did not support, and the ministry could not afford to be thus estranged from its people.

There is still another feature of Methodist economy that is marred by this independent way of getting along—that of laying plans and making trades for certain circuits, stations or districts. So common has this thing become that it has ceased to create any surprise. Our bishops do not visit enough among us to know the demands of certain works, and have to be governed by what they hear at conference, and sometimes these trades are cut and dried months before; and what a breach is made in our economy here at this point! No wonder we have laymen that go into our councils and demand the preacher they may fancy would suit their work! "Shades of Wesley and Asbury," what next?

March 1, 1874. VERITAS.

THE Church, North, has resolved to occupy Teheran as a mission station. There is no station in Persia west of Teheran nearer than Tabreez—more than four hundred miles distant—none to the eastward nearer than India; and Teheran is the only tenable ground for missionary labor designed to reach either Eastern Persia or the Toorkeetan. For the evangelization of Central Asia, the establishment of this station seems very important. Teheran has a population of 130,000, of whom 100 are Europeans, 2000 Jews, and 1000 Armenian.

THE *Daily News* contains an interesting description of the marriage ceremony as performed in the Russian-Greek Church. In the Greek Church everything is "high," and some of their doctrines and practices bear a striking resemblance to those of our modern Ritualists. The latter have a notion that women must not enter the chancel, but this idea is not carried out in the marriage ceremony. In the Greek Church the part of the building corresponding to our chancel is separated from the main structure by a wall, which is covered with the pictures of saints, and contains three doors, inside which no woman must enter. This being the case, a second altar is placed outside the inner holy of holies, which simply consists of a sort of pedestal, and here the ceremony is performed, the happy couple having to walk three times around the same, which circumambulation is considered to be the most important part of the service. This latter practice was anciently common to the Hindoos, and a similar rite is now performed by the Mohammedans—in fact, many of the practices of the Greek and Roman Churches, and even of the modern Ritualists, may be traced to paganism.

THE *Monthly Record*, of the Free Church of Scotland, says, in speaking of a movement towards the unity of church in Bengal, "that many of the native Christians hold it to be quite practicable that they could all be comprised in one great church. A scheme, indeed, has been sketched which combines with some skill the main features of Presbyterian, Congregational and Episcopalian polity. Others contend that any attempt to fuse all the denominations into one is now, and must long be, unsuccessful; but they, too, ask for much more brotherly intercommunion. The difficulties that exist in Great Britain or America against any such fusion do not all exist in the case of the native India churches, but the question still remains whether the missionary cause will be advanced by the proposed visible unity."

TREATMENT OF CANCERS.—In every case of cancer it is not the tumor, but the condition behind the tumor, and which produces the tumor, which is to be treated. It is very doubtful if the knife or the arsenic plaster ever yet cured a cancer, while there is no doubt that a very large majority of the cases of cancerous tumors may be cured, or entirely arrested, and brought within safe limits, by the following management:

1. Wear a wet compress, covered with half a dozen thicknesses of dry flannel, every night over the tumor.
 2. Go out much in the sun.
 3. Breathe full of the purest air day and night.
 4. Eat the best beef and bread, and no trash.
 5. Go to bed at eight o'clock, and sleep as long as possible. Lie down an hour in the middle of every day, and try to sleep.
 6. Cultivate a cheerful, jolly humor.
 7. Exercise freely every day in the open air.
 8. Keep your skin open by a regular morning bath in soap and water.
- This I have no doubt will cure you.—*Dio Lewis*.

A SUMMARY of the temperance movement in Ohio from sixty towns shows eleven towns in which liquor selling has been entirely stopped, and over forty in which from five to twenty-six places of selling liquors have been closed. The work everywhere is going on vigorously. In Chillicothe and Dayton work has been begun by frequent visitations daily by small committees, without singing and prayer at the saloons.

Tribute of Respect.

WHEREAS, Our Grand Master and Supreme Architect of the Universe has seen fit to visit our Lodge again with the grim messenger and take from our midst our beloved brother, Rev. G. L. Tucker, who for some time past has been a worthy member of our Lodge, and who, for many years, has been an efficient and working local preacher in the M. E. Church, South.

Resolved, 1—That in this dispensation of God's providence we are deprived of the society and labors of a worthy brother and fellow-laborer, and this community a worthy and exemplary citizen; and moreover the deceased has left a worthy and disconsolate widow and worthy sons and daughters to mourn the loss of an affectionate husband and a kind and indulgent father.

Resolved, 2—That we tender to the disconsolate widow and children our sincere and heartfelt sympathy in this sad bereavement, and recommend them to seek consolation in the divine promises of the gospel, where established consolation can alone be found, and where they may learn that they are not to mourn as those who have no hope beyond the grave, and that though he "cannot come to them, they may go to him," where enjoyment is complete, and where they may be with him forever—where toil and pain will be no more, and where the weary shall be forever at rest.

Resolved, 3—That a copy of this preamble and resolutions be furnished to the TEXAS CHRISTIAN ADVOCATE and Rockwall *Banner* for publication, and that a copy be presented to the family of the deceased, and that this Lodge wear the usual badge of mourning for thirty days.

East Trinity Lodge No. 157, Jan. 24, '74.

JOHN O. HEATH,
JOHN BUTLER,
E. KING,
Committee.

MOORE.—William Field Moore, youngest son of Thomas C. and Martha W. Moore, died at West Point, Fayette county, Texas, on the 19th of February, 1874, after an illness of forty-two hours, from hemorrhage of the kidneys; aged nine years, ten months and eighteen days. Thus was this truly interesting and obedient little boy taken from the embrace of fond parents to the home of his Redeemer in glory. The blindness of a father often called him to his side, his little eyes to see, his little hands to guide. Truly, in the midst of life we are in death. But yesterday, that willing little hand, so oft entwined in a father's to lead him out and in again, now is cold in death; but his spirit is gone to that Jesus who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord. Amen."

Never was there a more obedient child, and never was there a more peaceful and quiet death.

WINCHESTER D. MORGAN.

Austin District.
SECOND ROUND.

- Navidad cir., at Harmony, March 28, 29.
- Lagrange sta., at Fayetteville mission, April 4, 5.
- Oso cir., at Cistern, April 11, 12.
- Columbus and Osage, at Columbus, April 18, 19.
- Winchester cir., at Alum creek, April 25, 26.
- Bastrop and Hill's Prairie, at Hill's Prairie, May 9, 10.
- Austin cir., at Colorado chapel, May 16, 17.
- Bastrop cir., at Pleasant Grove, May 30, 31.
- Cedar Creek cir., at Rock church, June 6, 7.
- Austin sta., City and Swede mis., June 13, 14.

The quarterly conference for Austin station, etc., will be held on Friday night, the 12th of June.

I shall have to pay the missionary to the Swedes \$50 at the time of holding the quarterly conference for Austin station, and I do hope the preachers will raise the money, and forward it to Rev. H. V. Philpott, Austin, Texas, that I may get it for that purpose. Only \$10 of the \$50 for last quarter was raised out of Austin. Brethren, this is not as it should be. The \$10 came from Bastrop; and Hill's Prairie, \$5 coin; Navidad circuit, \$1 coin; and Cedar creek, at Moss branch, at quarterly meeting, \$3.25 coin; and I find that Brother Kavanaugh, on the Austin circuit, has something over \$6 coin not sent forward. I sincerely hope that an effort, at least, will be made by all the preachers to come up for the next quarter.

C. J. LANE, P. E.

Waxahachie District.
SECOND ROUND.

- Hillsboro cir., at Hillsboro, April 4, 5.
 - Peoria and Fort Graham cir., at Prairie Dale, April 11, 12.
 - Waxahachie sta., April 18, 19.
 - Grove Creek and Ennis cir., April 25, 26.
 - Chatfield cir., at Long Prairie, May 2, 3.
 - Milford cir., at White Rock, May 9, 10.
 - Blooming Grove and Chamber Creek mission, May 16, 17.
 - Lancaster cir., at Cedar Hill, May 30, 31.
 - Waxahachie cir., at Auburn, June 13, 14.
- A. J. DAVIS, P. E.

Waco District.
SECOND ROUND.

- Wheelock, at Wheelock, March 28, 29.
 - Groesbeck, at Pleasant Grove, April 4, 5.
 - Marlin, April 11, 12.
 - Waco, (Monday night,) April 13.
 - Bremond, at Powers' chapel, April 18, 19.
 - Deer creek, at Union Academy, May 2, 3.
 - Cedar Bridge, at White Hall, May 9, 10.
 - Gainesville, at McChristian's, May 16, 17.
 - Bosqueville, at —, May 23, 24.
- W. G. VEAL, P. E.

Correspondence.

Another Preacher Paid Up.

EDS. ADVOCATE.—In your interesting number of February 25th you give notice that one charge in Texas has paid its pastor every dollar due the first quarter, besides meeting all the other current expenses. We, at Waco, wish you had named the charge, for unless it is Waco, there are two. Immediately after conference our membership and the friends of the church were assessed a sum sufficient to meet the preacher's and the presiding elder's salaries. The assessment list was read out in the congregation, that each might indorse, increase or diminish his individual amount. A few thousand envelopes, properly printed, were procured from our Publishing House at Nashville, and a neat box, or bank, prepared, to be placed on a stand at the church door. I should have told you that previously, after some discussion at our church conference, we had adopted the "envelope system." Whatever may have been the observation or experience of others with this system, with us it works charmingly. We have not only met every obligation—preacher's, presiding elder's and incidental, but we are ahead! Our preacher, Brother Stanford, wears the blindest sort of a smile, and we are so happy. Now our stewards do think it wonderful, because what heretofore was so hard has been done, it seems, without the intervention of stewards or of any one else. We have not, with a spirit of innovation, abolished the office of steward; we have too noble a board for that. We have, by resolution, in church conference, made it the steward's duty, after procuring his list, to see if any member is in arrears for four Sabbaths, and report such, and the cause of delinquency.

I must mention here that at the public reading of the assessment spoken of above nearly one-half of a membership of three hundred increased the amounts assessed some one-fourth, and a few to double.

I think, sir, that all we need to an extremely healthy financial status in the church is, systematic, regular, weekly giving. The church is not to blame; the stewards are not to blame; no one is especially to blame. Our stewards are the most self-sacrificing and best gratis workers to be found. But this work is a disagreeable one—begging—and if they should be a little slack, we find it in our hearts to excuse them, especially since no one suffers but the preacher!

I need not add, after what I have told you, that our church is healthy—some twenty-five or thirty additions, and some ten or twelve baptisms since conference. The attendance upon the exercises upon the Sabbath and at prayer-meeting is large. The pastor is organizing weekly prayer-meetings in different parts of the city.

Waco Female College is gaining ground steadily and surely. The faculty, unsurpassed anywhere, must, as a matter of course, draw a large patronage. Dr. Connor tells me some one hundred and twenty have matriculated, and that the regular attendance is good. Several young ladies have come in this session from sections hitherto not tributary to Waco. This is as it should be. With its central location, its record for health, the comfortable and conveniently arranged buildings and excellent faculty, Waco Female College should have not only the patronage of the Northwest Texas Conference, but a share of that of the five Texas conferences.

Your paper, so judges of such things say, gets better every week. Its weekly visit to our home is looked forward to with pleasure.

Fraternally yours,

SAM. P. WRIGHT.

WACO, March 2, 1871.

Texas University.

THE statement given below is copied from the "Bulletin" issued by the Faculty at the close of the oral and written examinations, which closed the first term of the year 1873-4. The examination opened Monday, February 23d, and extended through February 27th.

A. S. JOHN,

Secretary of Faculty.

DISTINCTIONS.

The following having combined over "8" during the term and examination, are "Distinguished Proficients" in the several schools.

School of Mathematics.—J. T. Harris, S. H. Henderson, J. H. Scales, S. E. Carothers, J. L. Carothers, E. Stubblefield, A. S. John, L. Shaffer, O. T. Hotchkiss.

School of English Language and Literature.—J. L. Carothers, S. H. Henderson, A. S. John, J. H. Scales, J. T. Harris.

School of Mental and Moral Philosophy.—J. H. Scales, J. T. Harris, A. S. John.

School of History and Political Economy.—A. B. Davidson, J. A. Hodges, T. C. Puckett, Guy Smith, J. C. Fields.

School of Latin.—J. T. Harris, J. H. Scales, R. E. Harris, E. Burlew, A. S. John, M. E. Mann, W. Vaughn, J. L. Carothers, S. H. Henderson, F. H. Kimbro, J. T. Robins.

School of Greek.—J. T. Harris, A. S. John.

School of Physiology, Hygiene and Vocal Culture.—J. L. Carothers, J. T. Harris, S. H. Henderson, J. H. Scales, F. H. Kimbro, R. E. Harris, O. T. Hotchkiss, A. S. John, M. Steele.

The Disappointed Preacher.

SOME twenty years ago, in one of the older States, in the city of T—, were assembled one hundred and eighty members of a conference, and, perhaps, twice that number of local preachers and visitors. The warm greetings and cheerful talks of the many, and the sad ones of a few, are better imagined by the initiated than described.

Three or four days of conference had passed, when it was whispered among the preachers that one circuit had sent up a special request that "they must have a preacher that would visit all his members (big task that!) and preach extempore—not read sermons." Of course, all dreaded a circuit that had been supplied with the talents of our conference, and yet required more. Feeling the lot would fall on some one else, we gave ourselves no more thought about it. At last that time of all meetings at an annual conference arrived—the time to read out the appointments. The house was crowded to overflowing, and brilliantly lighted. Slowly the bishop arose and commenced talking; (some of us know of those talks.) He painted the trials and disappointments of itinerant life, and, finally, its reward, until you felt like you would be willing to sleep on the ground, and live on bread and water, if you might at last be permitted so triumphant an exit from earth and such abundant entrance on the other shore. Then he called the circuits one by one, with the preacher's name sent to each. The dreaded circuit was called with husband's name to it. A glance across the room; a cloud seemed gathering on his brow. A moment's solemn prayer offered for the far-off field of labor and the people we had never met: a second look, which was met by his; we smiled and nodded resignation; all was calm again. Conference ended. It was Friday night, and dead of winter. Twenty-five miles home, and one hundred more to the new circuit lay before us. Saturday, home; Monday, we hunt up some one to move us; Thursday, load up and start, leaving four bedsteads, some chairs, barrel of kroust, another with

about fifteen gallons of molasses, besides potatoes, cabbage, boxes, etc. The next Monday night we land safe in the town of M—, then a station about the centre of our circuit. We get permission to stay in the parsonage till we can make other arrangements. Tuesday, meet with Brother A—, steward of the circuit. He tells us to stay where we are till we hear from him again. Friday, a negro drives up with a six-mule team: "Is you de preacher for dis circuit?" Yes. "Well, I's sent to move you to the Colonel's place; it's well fixed up for you." A few hours' drive and we were at a nice, comfortable home for the year.

Time would fail us to tell you of all the good things sent us during the days and weeks following—corn, potatoes, flour, pork, turkeys, chickens, butter, eggs, preserves, pickles; suffice it to say, during many years of itinerant life, we never lived so well before nor since. The Lord blessed our labors, and very many were converted during the two years we were on the work. This little experience learned at least one preacher not to choose his own work. Again, we find ourselves thrown half across a conference from all we ever knew before—strangers among strangers; or, may we not say a minister at home among his brethren?

ITINERANT'S WIFE.

CHATFIELD, Feb. 25, 1874.

An Experience.

IN the fall of 1826—I had seen so many evils come from intemperance—I resolved to discontinue the use of drams. Desiring to die a sober man, I knew that there was one way to secure it, and that way was total abstinence, and to let no one persuade me to take a dram. From that period till now I have not taken ardent spirits as a beverage, and little has been used in medicine. The longer I live the more I am convinced of the danger of tipping. No man is free from danger who drinks his dram. Strong men have been thrown down by it. But if a man should be able to resist a temptation to increase his dram, his son, or some one else, may be ruined by his example. A healthy person has no more use for intoxicating drinks in his stomach than for fire. If used as medicine it often does more harm than good. A friend told me substantially the following story:

Mr. F. came, a young man, to M—to read law. While in the study of his profession he became converted, joined the church and took up public prayer. He was highly esteemed and useful; was afterward appointed or elected Judge of the District Court. He was still firm in his religious course, and useful. At length he took dyspepsia, for which he was advised by his physician to take a drink of brandy after each meal. By the time the dyspepsia was cured he was a confirmed drunkard. He went to a drunkard's grave charging his ruin on the prescription of brandy.

Let all physicians take care how they advise men to drink bitters, or anything that might nourish this fatal appetite. Let ministers lift up their voices and warn young and old of their danger if they touch liquor. Cases of death from the poisoned whisky now sold in the shops are becoming more frequent. A young man died in the town from which I write, a few days since, the victim of intemperance, who, two years since, was considered one of the most amiable young men. One of my friends in Louisiana died recently from a debauch on this drugged whisky. How long shall this destroyer triumph? How long shall drunken sons bring their parents with sorrow to the grave? Is no remedy to be found?

About the same period—that is, forty-seven years since, I renounced

the use of tobacco. A few years since I tried the pipe for an affection of the throat. I thought I was benefited in this regard. It was not long, however, till I wanted breakfast and dinner to be over that I might seize the pipe. I soon found it more difficult to keep in Christian moderation than to avoid or cease from it altogether. Many persons admit that to use tobacco is a bad practice, and that it is a needless waste of money, but say they cannot quit. Well, I will not say that it is an easy or even a safe matter to cease to use it after forty or fifty years; but if to let it alone increases the appetite for food, you may safely give it up. There are doubtless many persons who may use tobacco through a long life without physical detriment, yet there are very many feeble, nervous temperaments which are seriously injured and life shortened by it. Shall Christian men and women waste their money? There are so many uses for money. Do not children need an education? Do they not occasionally need a biscuit, a Testament, a good book, a blanket, a pair of thick boots, a horse? Is there no heathen that needs the gospel?—no one in your own country destitute of the means of grace? Will not God judge us for the use of money? Waste not, want not. There are families that waste \$30 or \$40 a year, and yet they have not \$5 worth of good books in the house. The preacher does not get \$5, though he may be very needy. Oh, shame, where is thy blush! The evil does not stop with the parents: The father sets the example; the son follows; the daughter imitates the mother. Can the wicked believe that we seriously credit the truth of God when he says there is a hell and heaven, and that, unless men are converted, they will be damned? It is said it is in vain to write or print anything against tobacco. We should speak the truth, whether they will hear or forbear. There are many well-attested cases that have been greatly benefited by renouncing tobacco. Of all the ways in which the article is used, dipping and rubbing snuff is perhaps the worst. How contemptible a beautiful woman looks with a quid, or pipe, or mop, in her mouth! Yet she has as much right to use the weed as her lord, who holds the purse strings, and who, instead of bringing home from the store a barrel of flour, brings home some tobacco that costs seventy-five cents or one dollar per pound, or a bottle of whisky! S. G. C.

From a Preacher's Wife.

EDS. ADVOCATE.—We did not know you would let us write in the ADVOCATE about all the little nice things done on a circuit till we saw the letter of Brother Joyce. He writes as though the San Marcos circuit was the circuit, and did more clever things than any other. That may be so, but such things as he speaks of are common with us. There have been three loads of corn hauled to our home, and a very large load of hay. Some three weeks since some little boys brought us four chickens. Next morning there was such cackling and crowing on the premises that the children could not sleep. The baby was soon out hunting eggs. It was a week before she found any. Next we received some sausage-meat, then butter, a large sack of potatoes, cabbage, mustard, and other little things came in turn. Last Thursday my husband came home with our wagon, and what do you think it had on it?—a live pig to eat the scraps, four more hens, a fine chance of potatoes and cabbage, and, last, but not least, three and a half dozen eggs.

Our first quarterly meeting paid some sixty dollars. Just now a nice little boy brought us a shoulder of pork. I must stop and take care of that.

Now, the preacher on this circuit

has not much to write; but perhaps you would like to know what he is doing. He is out visiting members; took the *ADVOCATE* to get subscribers for it. Every Methodist ought to have it. He has quite a discouraging time of it thus far, as he has not received any plan to tell what churches belong to the circuit, nor the names of any members. He has found some afflicted members who have felt themselves neglected, and some strangers lately in the country. You may hear from him soon. Now just whisper to Brother Joyce that he may have "fell short" when he stopped at San Marcos, with all the Northwest Texas Conference ahead. Would like to hear from him again.

C. G. V.

CHATFIELD, Feb. 25, 1874.

EDS. *ADVOCATE*.—More than once have I written to you for the columns of the *ADVOCATE*, but your editorial "highness" saw proper to keep my productions from public gaze. Perhaps it were well for me that you did thus use your prerogative. I flatter myself that I can write nearer to your taste now, for I have a gold pen (a present to me) which, I trust, in the profoundness of its utterances, will excel the old steel pen now laid aside.

I have a few thoughts to offer on Christian purity. Sin is the willful violation of a known law; however, if a person fails by neglect to inform himself as to the code of morals, he is accountable for non-obedience to the code. It is the duty of every person to know the law. During his sojourn among men Christ "was in all points tempted like as we are, yet without sin." Now, it was possible for him to sin also. He could not have been tempted. He was very man. "He took on him the seed of Abraham. Wherefore, in all things, it behooved him to be made like unto his brethren." Our Savior is presented to us as an example: "Let this mind be in you which was also in Christ Jesus." "Leaving us an example, that ye shall follow in his footsteps." We are exhorted to holiness of life: "Now, if any man have not the Spirit of Christ, he is none of his." Now I ask, are we not called upon to live, morally, as uprightly as Christ lived? Are we not commanded to be as holy, as pure as Christ was? And, by the grace of God, which is given to every Christian, can we not live as free from sin as did our Savior? Did the union of the Divine nature with the human in the person of Jesus Christ, *per se*, give him any power over sin, over his own personal morals, that we, aided by the Holy Spirit, do not possess? Bear in mind that we are taught that the grace of Christ is sufficient for us in every temptation. I am convinced that the Savior had the advantage of one who has grown up in sin, because of the force of habit. But, then, by confiding trust in his merits and earnest prayer, we can live free from sin.

These are important inquiries, and I trust that I shall see them answered through the columns of our esteemed *ADVOCATE*. I seek for the truth. I am not for proposing any novel doctrine; but it appears to me that the scriptures require as perfect obedience of us as was rendered by our Savior, and that we, having the means of grace, are able to meet their requirements. Am I correct? If not, will some person give me light?

J. S. CLOWER.

MIDWAY, TEXAS.

Bishop Cummins, of the Reformed Episcopal Church, has been invited to visit Louisville, Ky., where, it is said, hundreds of Episcopalians are in sympathy with his movement. A movement has also been made in St. Louis; the meeting was attended by crowds of people.

"He Lived for Others."

UPON the grave of John Howard, the philanthropist, are engraved the simple but expressive words which stand at the head of this article: "He lived for others." Is not this, after all, the great purpose of life? Can there be an aim above this? Is not the whole duty of man, one way or another, directly connected with this? The birth, life, sufferings, death, resurrection, and intercessions of Jesus Christ were, and are, for the sake of others. He was rich, but for the sake of others he became poor. For the sake of others he laid aside the glory which he had with the Father, and for a time was clothed with humanity. Paul says: "No man liveth unto himself;" that is, no good man liveth unto himself. No man that understands the real purpose for which he was brought into the world will live for himself.

A young man sat in his room, melancholy and alone. His near relatives were all dead. The world around him seemed cold and cheerless. He thought within himself that there was nothing in this world worth living for. He left his room with the fixed purpose in his mind of putting an end to his miserable existence. Passing along the street he met with a little girl who was thinly clad and shivering with cold. As he was passing she reached out her thin hand and imploringly said: "Mr., will you please to give me a penny; mother is almost starved?" Having some change in his pocket, and concluding that he would have no further use for it, he gave it all to her. The amount being so much more than she had asked for, and more than anybody else had given her, she hardly knew what to do or say. She caught hold of his hand and kissed it, and said: "Oh, Mr., I thank you! This will buy so much bread; my mother will not be hungry any more! Won't you go with me and see my mother? I know that she would like to thank you." Forgetting for a moment the purpose in his heart, he went with her. When they came to the door the little girl threw it open, and bounding across the room to her mother, she held out in her hand the money, and said: "See here, mother, what the gentleman gave me; now you won't be hungry any more, and you will get well; you won't die, mother, will you? I told the gentleman to come and see you, for I knew you could thank him better than I could." Amazed and bewildered, the mother looked at him as he was still standing at the door, and then beckoned him to come to her; and when he approached she poured into his ear such words of gratitude as only a mother under similar circumstances could do.

Passing from the room, he said to himself: "Well, it is true, I am alone in the world, so far as relatives are concerned. I have nothing particular to live for; but I will live to make others happy." Right there he found the road to true happiness.

Cicero said: "Men resemble the gods in nothing so much as in doing good to their fellow-creatures."—*Religious Telescope*.

A Safe Conscience.

PEOPLE often plead conscience, and quite sincerely, too, when it is clear to others that they are engaged in something wholly wrong. How is this? The *Literary Churchman* thus answers:

The reason is that they have not taken care that their conscience has been kindled at the true Light. Conscience may go wrong, like anything else. God alone can keep it going right. And God alone does so in answer to sincere and earnest prayer. Prayer must not only be earnest, but it must also be thoroughly sincere. A prayer is never sincere unless you honestly wish for nothing except to be

and do only what God pleases. A man who prays aright will have a conscience which will direct him right; but no one else will. And a man whose conscience always directs him right is very near to being a perfect man. No man ever yet was perfect except Christ our Lord. And, therefore, there never yet was any man whose conscience was absolutely right. The best man that ever lived has had need to pray to God to enlighten and to direct his conscience.

But for all of us, good or bad, the hour is coming when at last, and by the light of the Day of Judgment, our consciences will waken up to speaking the truth, and the whole truth, and when our everlasting state will be decided according to God's judgment and our own conscience's verdict. This is why we need to study God's Word prayerfully so much. And this is also why people who are otherwise clever and well-informed differ so much as to what is right, and are so often found doing wrong, even when they say they are acting according to conscience. But this excuse will not hold them in the Great Day. Their consciences ought to have known better, for in most cases they might have known better, if they had taken proper ways to have their consciences enlightened by God. May God grant that we may have had grace to purge our consciences betimes before that Great Day, the Second Advent of our Lord. Amen.

The Driver's Story.

"Ah, sir, this is going to be a hard winter," said a great burly car-driver to us, the other evening. "And I saw yesterday what such as you don't see very often, and hardly believe when it's told to ye. One of the men that drove on this line nigh three years sent his little girl to ask me to come and see him, and I laid off last evening and went.

"Now, I heard how he was sick with consumption, but I didn't know how sick until I got there.

"As sure as I live, sir, there was that fellow what one year ago was as strong and hearty a young man as ever you saw, with his legs no bigger than my wrist, and him a lyin' on the floor, and heavin' and chokin' all the day and night.

"He told me he hadn't sent for me till he had to; and on looking round, sir, I saw there wasn't any furniture left; and although a year ago he had his little room fitted up comfortable-like, he had sold even the straw in the tick, and was a lyin' on the floor. 'I wouldn't care to live, Jim,' said he, (speaking very hoarse and troublesome-like,) 'but for my poor wife and children; for although I'm only in their way, I like to see 'em round, and I sha'n't trouble 'em much longer.' And here he looked at his wife and smiled, when she cum up, and taking hold of his hand, told him not to talk like that, but to keep up hope for her sake and the little ones.

"By-and-by, after looking at her, and then round the room at the children, his lip commenced to tremble, and the tears to fill his eyes, in spite of his tryin' to smile; and although I think I'm as hard-hearted as any man, I couldn't stand it, and just burst out cryin'.

"Well, it seems he hadn't had anything to eat that day; so I gave him two dollars—all I had, and sent for some bread, and a bundle of straw, and best of all for him, I do believe, I got his babies a stick of candy and a whistle, and left 'em almost happy. My wife has been over to-day, to take 'em an old bedstead we ain't usin', and I've collected eight dollars for 'em from the drivers; so they're not so bad off now as they might be. But there's lots just like 'em, sir—lots just like 'em; and there's goin' to be more

afore the winter's through.

"Hold on, till I slow up a bit, sir. There! Good night, sir; good night." And we walked away, pondering on the terrible words of that kind-hearted man: "There's lots just like 'em."—*N. Y. Evening Post*.

John Wiclif.

Wiclif's was the first translation of the entire Bible into English. His celebrated prayer at Lutterworth, "O Christ! thy law is hidden in the sepulchre; when wilt thou send thy angel to remove the stone and show thy truth unto the flock?" is now being gloriously heard. The stone is removed from the sepulchre. The Bible now circulates freely even in Rome. The following brief sketch of the proto-translator is from the pen of Dr. Plummer, in the *Intelligencer*:

John Wiclif was born in Yorkshire, near Richmond, in 1324. He lived to be sixty years old. He was in his day an eminent scholar of Oxford. At the age of thirty-six he began to assail the corrupt system of monasticism then prevalent. He held various appointments until the age of forty-eight, when he began to lecture on divinity with great applause. Soon after he began to expose the errors and corruptions of Rome. Very consistently he at the same time became an open friend of religious liberty. Such conduct brought on him malignant persecution; but God protected him. His blood was not shed in martyrdom, though the Pope so far prevailed as to cause him to be banished from Oxford in 1382, two years before his death, which occurred at Lutterworth, in December, 1384. How cordially he was hated by the Papal party may be judged from the tone of the epitaph offered by a monk, who styled him "The devil's instrument, church's enemy, people's confusion, heretic's idol, hypocrite's mirror, schism's broacher, hatred sower." But all this was harmless. The voice of calumny reached him not in his grave. When he had been resting in his grave for thirty-one years, the hyena spirit in the Council of Constance passed an order that Wiclif's bones should be exhumed and burned. Thirteen years later the decree was executed by the Bishop of Lincoln, at the command of the fierce Pope Martin V. But all this hurt him not. It would have done less harm to Romanism if the Pope had canonized him.

SOMEBODY IS PRAYING.—A correspondent of the "Old Folks" department of the *Interior* relates the following story of the great revival which occurred in Orange county, New York, in the summer of 1828. In one of four churches the work began without any known cause. The inquiry was made: "Who is praying? This work must be in answer to somebody's prayers." After the work had progressed for some time, it was learned that two old church members, who lived one mile apart, had made arrangements to meet half way between them in a piece of thick bushes every evening at sundown to pray God to revive His work. Their prayers were answered, and one hundred and fifty were added, during the months of July, August, and September, to the church, proving also that God will revive his people and save souls in the busy portions of the year as well as in times of more leisure, when his people pray. The above facts prove most conclusively that no genuine work of grace ever occurs except in answer to prayer. My experience goes to prove that whatever means the Lord has given us, diligently used in faith believing, He will bless. I mean the prayer of faith accompanied with all suitable means.—*Methodist*.

Texas Christian Advocate.

GALVESTON, TEXAS, MARCH 11, 1874.

I. G. JOHN,
J. B. WALKER, D.D. } Editors.Printed by S. G. GILLESPIE & CO.,
under contract, for the Advocate Pub-
lishing Company.

NOTICE---NOTICE.

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

ADVERTISING MEDIUM.

We do not think it is equaled, and are
confident it is not surpassed, by any paper
in the State. Our rates,When Our Circulation is Considered,
are moderate. We do not claim a cheap
paper, except upon the ground thatWe give to our Patrons, in every way,
the Full Value of Their Money.* Please bear this in mind and send your
advertisements to us without delay, and
your business will be made known through-
out the great LONE STAR STATE.

VERY SPECIAL.

A BROTHER writes us that a subscri-
ber 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 subscrip-
tion 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 pa-
per the date when the subscription will
expire is printed.* Again: The rule
of the office with reference to cash
payment is imperative. We can pub-
lish 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 re-
newal, 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 subscri-
bers 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.

EXPLANATORY.—We have been un-
avoidably delayed in getting out this
number of the ADVOCATE. The of-
fice has been moved to a more eligible
location—on the corner of Tremont
and Mechanic streets. Moving the
engine and press was a formidable un-
dertaking, and has thrown back the
work for a few days. We will soon catch
up. The editors are very well pleased
with the change. A neat, quiet, and
comfortable editorial room has been
fitted up, where we will be glad to see
our friends.

THE first quarterly meeting for
Cedar Bayou mission will be held by
Rev. R. Alexander the third Sunday
in April. I. G. JOHN, P. E.

FREEDMEN—ZION'S HERALD.

Dr. Able Stevens has been writing
a series of letters from the South
about the freedmen. We have read
these letters in the *Methodist*. We
have regarded them in the main fair
and true, with exception in relation
to some remarks about the African
being degraded by American slavery,
as if a naked, savage cannibal and
degraded heathen could be degraded
any lower than the New England
slavers found him, and brought him
over to our shores! In their pupilage
as slaves they unlearned the lowest form
of heathenism and cannibalism—they
learned at least an elementary knowl-
edge of Christian doctrine and morals,
one-eighth of their whole number at
emancipation being church communi-
cants—they learned a tolerable knowl-
edge of the English language, and
many of the useful arts of civilized
life—learned so much that immedi-
ately upon emancipation the people of
the North said in the most formal
manner that they were competent to
perform all the duties of a most enlight-
ened citizenship—wise and cultivated
enough to enact and administer the
laws.

Dr. Stevens praises several things
he saw in the freedmen, but he did
not find them, any more than white
people, perfect. He has said many
are idle—others fickle and improvi-
dent, and intimates unless they do
better in these regards they will be
superceded by laborers of other
nationalities, and become in the end
the Pariahs of the land. He makes
some sensible and humane suggestions
towards their improvement and ele-
vation. But the *Zion's Herald*, which
in the same issue publishes and ex-
presses freely the idleness, the igno-
rance and improvidence of the "poor
whites of the South," is utterly intol-
erant and dissatisfied with Dr. Stevens,
because he speaks of certain classes
of the negroes as the *Zion's Herald*
itself speaks of certain classes of the
whites in the South, and begins again
to ring the changes on those thread-
bare slanders about Ku-Klux and
hatred of negroes. Now this is the
sheerest bosh, and it is about time
that the world had heard the last of
such political clap-trap. Let the
Zion's Herald learn that the negro,
like the white man, is deprived by
nature and sinful by practice. We
all know that the negro is equal
before the law with white men. Per-
haps if he is poor, like a poor white
man in New England, he cannot se-
cure as able and ample help in legal
trials as he could if he were richer.
But to prove that negroes are op-
pressed in the South he finds one
negro in Georgia sentenced for one
year to the penitentiary for a small
theft, but utterly forgets to mention
that in the whole South there is con-
siderably over an average of one
white man sentenced each day in the
year to the penitentiary for crimes
great and small.

In this same issue of the *Zion's
Herald* a correspondent, traveling
through the South, affects to wonder
how the negro race survived the
cruelties of slavery. Now, if we

were to go North, and write, "we
wonder how the oxen of New Eng-
land ever survived the cruelty of
wearing yokes and drawing burdens,"
the *Zion's Herald* would, and justly so,
think us an unmitigated donkey. He
would say, "My verdant corre-
spondent, don't you know that it is the
interest of the owners of oxen to be
kind to them, not over-work nor under-
feed them, nor suffer them to be
damaged?" Now we reply, "Verdant
correspondent, don't you know that
one negro laborer was worth, finan-
cially estimated, twenty times as much
as an oxen, and that his owner was
twenty times as much interested, in
the lowest sense of that word, to see
to the comfort and well-being of his
servant that was his property?" Then,
little as you think it, there existed
most often the kindest relations be-
tween the races. They were our
nurses and playmates in childhood.
The laws, as well as public opinion,
guarded the rights of our slaves. See
during the war the kindness of the
colored people towards the families in
which they lived as servants. In this
the expectations of the North were
completely disappointed. We are
glad the negro is free, and we wish to
see him improved and better prepared
for the duties which have been de-
volved upon him. But we think that
truth and charity demand that the
Zion's Herald and its correspondents
cease laboring to make the impression
that the negroes of the South are all
oppressed angels, and the white people
of the South are all oppressing demons.
Neither statement is true. We have
ceased to fight. What's the use, and
where is the charity of trying to keep
up a bitter and irritated temper to-
wards each other? Let us have
peace.

A GENEROUS DEED.—At the first
quarterly conference for St. James
Church, Galveston, our venerable
brother, David Ayres, sent in a com-
munication, in which he stated, that in
addition to his gift of the lots, which
cost \$2000 in gold, and his subscrip-
tion of \$5000, he gave to the church
the additional sums he had advanced
toward the building, amounting to near
\$5000. This makes nearly \$12,000,
one brother has given to this church.
Brother A. has just been in, and says
this additional offering is as cheerfully
given as the others, and intimates that,
if life is spared, he will do still more
for the church he loves so well. We
trust he will be spared many years to
see the upper room completed, and
hundreds of souls converted in it ere
he dies.

ANDREW FEMALE COLLEGE.—
We are informed by Dr. Sanders
that Rev. P. C. Archer will assume
the Presidency of Andrew Female
College, Huntsville, Texas, which
position has been till recently filled
by the former gentleman. This in-
stitution is located in a healthy re-
gion, and is surrounded and sus-
tained by an intelligent community.
Brother Archer brings very decided
abilities to the post to which he has
been chosen, and has our cordial
good wishes in his abundant labors.

THE CHURCH MUST BE MISSION-
ARY.

FOR the church to attempt to re-
main cramped, cribbed, and con-
fined, is just as unnatural, and as
fatal, as to attempt to confine the
blood in the heart and lungs—stag-
nation, disease, and death must re-
sult. Put a light under an air-tight
covering, and, as soon as it has con-
sumed the oxygen, it will go out.
So let the individual Christian, or
the whole church, attempt to keep
their light under a bushel, and it
will soon dim and fade into dark-
ness. Max Muller, who has devoted
more time and study to the general
question of religion than almost any
living man, affirms that the mis-
sionary spirit and work are essential
to the life of Christianity. Not to
be missionary, is to violate the plain
command: "Go ye to all the world."
Had the apostolic church talked
and felt about it as some professed
Christians now, it would have been
to bury the new born Christianity
at the foot of the cross. We take
from the *Christian Union* the follow-
ing reflections on Max Muller's re-
cent missionary address at West-
minster Abbey:

"But a more remarkable fact has
now to be attended to. We have
seen that the classification of the
great religions of the world into
missionary and non-missionary re-
ligions is one that goes to their very
essence; it also appears that this
goes likewise to their very life. For
only the missionary religions are
alive; those which are non-mission-
ary are dying or already dead.
We must refer our readers to the
book itself for the details of the
evidence by which Max Muller
proves this declaration; but the
demonstration is complete. Those
religions which have shut them-
selves up within themselves, which
are non-aggressive and even inhosp-
itable, are already punished for
their pride and their selfishness by
a blight which means death; where-
as those three religions which are
alive, and between which the great
battle for the empire of the world
will have to be fought, are just those
which are alert, communicative, and
ever on the march for conquest with
mighty armies of missionaries.

"What a fact this is for Christ-
ians to lay to heart! The question
of having missions, and of sustain-
ing them, and of extending them,
is none other than the question of
having Christianity as a live religion
or a dead one. Its very soul is
missionary, progressive, world-em-
bracing; it would cease to exist, if
it ceased to be missionary—if it
disregarded the parting words of
its Founder: 'Go ye therefore and
teach all nations, baptizing them in
the name of the Father, and of the
Son, and of the Holy Ghost; teach-
ing them to observe all things I have
commanded; and, lo, I am with you
always, even unto the end of the
world.'"

MR. HAMMOND, THE EVANGELIST.
This distinguished and honored evan-
gelist, by invitation of Drs. Howard,
Bunting, Walker and Rev. Mr. Na-
bors, is in our city, to lead and assist
in a series of special meetings. Mr.
Hammond has traveled much in Amer-
ica, Europe and Asia. In the British
islands, in the East, North and West
of the United States he has been em-
inently successful. The series of meet-
ings in St. Louis have resulted, it is
estimated, in near 5000 conversions.

SKAMPFJELDING.

THE *Engineering and Mining Journal* mentions a custom which is observed on Norwegian vessels known as skampfjelding. As soon as the decks are washed down in the morning, the officer in charge details each individual of his watch to go over a certain part of the vessel. One examines the topsail yard and topmast; another the mainmast and yards; still another the main yard, top and lower rigging, and so on till the whole ship is parcelled out, each man taking a few rope strands, or other material he may need in putting things to rights in that part of the vessel assigned him. Every rope, bolt, splice, and even the stitching of the sails, are examined. A slight matter is mended at once, but others, which he cannot attend to at the time, are reported to the officer, whose duty it is to see that the repair is at once made. Things not needing immediate attention are noted, and when the next watch comes on deck they are informed of the repairs which have been reported, and the repairs are all made before the day's work is begun. The *Journal* commends the custom not only to those in charge of American vessels, but to all engineers, oilers and firemen, who might thus save more lives and property than a whole army of Government inspectors.

Skampfjelding might be adopted with great profit by every professor of religion. Were we to pass our graces, with their flaws and our faults, our attainments in religious experience or performances in the religious life under the same searching inspection every morning, not only would we often find sails rent, ropes broken, bolts started, but perhaps the rudder broken, or the hull itself unsound. If the sailor whose life may depend in the storm on the strength of a single sail, or the knot of a single rope, does wisely when he carefully examines the condition of his vessel each day, should not the Christian, who knows not when trial and temptation may test his fidelity and faith, know precisely his spiritual state, and promptly repair each defective part?

We need help in this work. Each sailor has his task of inspecting and repairing, but all take part in the work. This looks very much like our old class-meeting custom, when, once a week, members of the church would meet, and, after prayer, honestly examine heart and life, and not only implore aid from the Father of Light, but secure the counsel and sympathy of those who were engaged in the same work. Possibly, we might find it very profitable to join in this weekly religious skampfjelding again. Some of us have not overhauled heart and life honestly for a very long time. The revelations made the last time we attempted the task were not altogether pleasant. The state of our hearts were not such as we hope to find when God shall uncover every secret thing; and the lives we are living would make a poor appearance were they exhibited before the light of the judgment bar. We have found it more comfortable to avoid such close examinations. We are as well off as the average Christian, and that con-

tents us. Whether our Savior is satisfied is another question. Whether our life-work is being well done concerns us deeply. Whether we meet in class or not, a daily searching of heart and life may reveal many a hidden sin or neglected duty which disturbs our peace but slightly. We might discover its true character were we to inspect it honestly. Greater care might have saved the steamer which was wrecked a few months since on a Northern coast, and watchfulness, so earnestly enjoined upon us by the Master, alone will guard our souls against the perils which daily threaten their salvation.

IRONING MACHINE.

WE stepped in the other day to look at and witness the working of our Brother Cottingham's ironing machine, or, as his agents at Washington have called it, "Cottingham's Great American Lightning Ironing Machine." It is a table about eight feet long and three feet wide, and on the back part has a frame six feet high. The specimen we saw is the medium size, for large families, or small hotels. The iron in the sample we saw is nearly a triangle, twelve inches one way and eighteen inches the other. It is hollow, and contains perhaps two quarts of charcoal. A gallon of charcoal will run it half a day. The iron has no horizontal motion, but only a short up and down rise and fall, by means of treadles which are easily operated by the ironer. The table on which the articles to be ironed are laid is moved horizontally on small rollers in a groove, worked by a crank. The medium and largest sizes require two persons to work them, one to manipulate the iron and clothes, and the other to work the crank. It requires but little force to work it. The smallest, or common family size, can be operated by one person, and does good work. It will iron a shirt in three minutes; of the mixed pieces of an ordinary family, five dozen in an hour. It is a great labor saving machine, most simple in construction, and easily understood, worked and kept in order, there being no complications about it. It will prove a great domestic treasure. We presume it will have a great sale. It is already patented in the United States, Canada and England. We wish the inventor, who is a citizen of this State, great success.

SALADO FEMALE COLLEGE. — We are in receipt of a letter from Dr. Samuel D. Sanders, informing us that, having been elected to the Presidency of Salado Female College, he will enter at once upon the discharge of his duties. We congratulate our friends at Salado on their good fortune in securing the services of Dr. Sanders. He has established a high reputation as a teacher, and we trust that his most sanguine hopes will be realized in his new field of labor.

A letter from Rev. Wesley Smith, District Superintendent for Western Texas, informs us that his address will hereafter be Content, Colorado county, Texas.

READ THE LETTER.

WE commend the article headed "From a Preacher's Wife" to the attention of all our readers, both lay and clerical. We hope her husband will get the plan of his circuit all in shape, and send the *ADVOCATE* one hundred subscribers. We trust that they will continue to be as clever to the preacher's family; and we are sure that they deserve a good preacher, and that the preacher who is actively hunting up his members, and welcoming the coming Methodists who are intending to make their homes among us, is deserving of just such a hopeful, grateful and sympathizing wife as we are sure he has. We hope she will write again. The good book says, "That they who give are more blessed than they who receive;" but we doubt very much whether those who sent the chickens, or the corn and other tokens of love to their preacher's family, felt more true pleasure than did the preacher's wife when she beheld, not only the comforts of life, which her children needed, coming into her home, but when she saw in them the proof that her husband and his work are appreciated by the people whom he serves. We often hear talk about holding up the preacher's hands, as Aaron and Hur held up the hands of Moses, and the usual idea is that we must pray for them a great deal. Prayer is a good thing. A church will make poor progress in its work that trusts to get along without it; but other help is needed. The generous gifts of a people not only relieve the preacher from the labor and care which he must encounter, if his family is not supported, but they put heart in his work. He feels that the sympathy of his people with his high vocation is genuine, and that their prayers for his success are earnest. We would be glad to hear from other preachers' wives.

WRITING FOR THE ADVOCATE.

AN esteemed brother suggested that we call upon the preachers to furnish for our columns facts and incidents, rather than essays, as likely to be more interesting and useful. We shall be glad to receive and publish such matter. But writers must allow, without taking offense, the editors to exercise their judgment and discretion whether they will publish or not. Writers are not always in circumstances to know, as well as the editors, the expediency of publishing communications. We suppose we are in the position we occupy on purpose to determine such questions. It is often a delicate responsibility, and difficult to take without offense. We doubt not that our itinerants, in their varied and extended intercourse, come to see much that would be most interesting and useful reading, and we shall be glad if they will furnish us these incidents.

We have been requested again to suggest that the money for the expenses of the delegates to the General Conference should be taken up this month and reported to the delegates without delay. Several preachers of the Texas Conference have attended to it already. It is to be hoped all will act.

HIGH CHURCH AND INFANTS.

WE used to hear, long time ago, about the old "Hard Shell" Baptist preachers proclaiming it as their belief that there were "infants in hell not a span long," and the Westminster *Confession* speaks of "elect infants" being saved; but we rarely hear anything of the sort preached in these days. The Roman Catholics teach that there is a *limbus infantum*, but the Episcopalians do not hold this; but they hold, as it seems to our apprehension, that there is no salvation for infants unless baptized. A popular Episcopal work, "Household Theology," written by J. H. Blunt, M. A., F. S. A., Vicar of Kennington, Oxford, discourses thus of the efficacy of baptism. It seems to teach in the plainest terms most serious doubts of the salvation of unbaptized infants. Here is the extract found on page 168 of the work:

"The effect of baptism is thus to place those who are baptized in an entirely new relation to God, and to bring them within the reach of salvation. It takes away the effect of a sinful origin, gives to the sinner a spiritual union with the all holy Man, and plants within his soul the seed of grace. It is administered to infants because, although they have done nothing wrong, (that is, have no *actual* sin) they inherit all the disadvantages of fallen human nature, and cannot have the benefits of Christ's redeeming work without being baptized. If baptized children die before they *commit* sin, they are certainly saved, but what becomes of unbaptized children under the same circumstances, God has not revealed to us." (The emphatic words are the author's.)

WE read in a late paper that on February 23d a large cake of ice, several miles in length, broke from the shore of Saginaw bay, bearing with it not less than three hundred fishermen. They were supplied with shanties, fuel and food, but their raft of ice was liable at any moment to be broken to pieces by the waves. Should a storm arise, all must go down in the icy waters. It is easy to realize the intense anxiety felt, not only by those launched on this perilous voyage, but by their wives and children when they learned of their perilous condition. No effort to relieve them was neglected, and no relief from the terrible suspense was secured until the winds, shifting to the west, bore them slowly but securely to the eastern shore of the bay.

It is easy to realize the presence of temporal danger. Love of life is the strongest instinct of our nature, and when death confronts a mortal, or threatens a loved one, the desire to escape or save the one in peril becomes the immediate paramount desire of the heart. Could men see the danger of the soul in the same light, what intense anxiety would fill the church and the world so long as a single soul remained in jeopardy!

GREAT prosperity has attended the work of the London Missionary Society at Nundial, in the Kurnool district of South India, during the past year. The number of persons now connected with the mission is 1500, an addition of 861 during the year; 712 of these are baptized; 878 under instruction preparatory to baptism.

The Sunday-School.

Sunday-School Association of the Northwest Texas Conference.

TO STIR up the minds of the brethren by way of remembrance, I again announce that the next session of this body will be held in Calvert, beginning on Wednesday before the third Sunday in July, at 9 o'clock A. M.

The officers for the current year are: President, Rev. Wm. Price; Vice-President, Rev. W. G. Connor, D.D.; Secretary, Rev. Oscar M. Addison; Treasurer, Rev. T. O. Donnelly, M. D.

Revs. W. G. Connor, R. Crawford, and Horace Bishop, are the Committee of Arrangements. By special resolution, they were required to announce the programme for the next meeting at the late session of the Northwest Texas Conference. As this was probably overlooked, it might be well to make the notification at an early day through the columns of the *ADVOCATE*.

The traveling and local preachers of the conference, Sunday-school superintendents, and a delegate to be selected by each Sunday-school, constitute the association.

Special attention is called to the following, adopted at the last meeting:

Resolved, That each pastor collect from each Sunday-school within the bounds of his work at least two dollars yearly, and transmit to the Treasurer, to be used as an incidental fund for the Association."

The Secretary was requested to collect and report to the next annual meeting the statistics of our Sunday-schools.

In view of this, will each pastor, on the first of July, make out a full and accurate statement of his Sunday-school statistics, and mail to me at Salado?

As ample provisions will be made for the entertainment of the Association, it is to be hoped there will be a general attendance of the members.

OSCAR M. ADDISON, Sec'y.

SALADO, Feb. 25, 1874.

The Teacher's Strength.

SOME of the thoughts presented in the Twelfth Annual Report of the Friends' First-day School Association, of Philadelphia, are worthy of a careful reading by Sabbath-school workers of all classes. The few here given fairly indicate the value of the whole.

Fruitless indeed will all our toils prove if undertaken in our own strength. Wisely doth William Penn advise: "Wherefore, brethren, let us be careful neither to out-go our Guide, nor yet loiter behind him; since he that makes haste may miss his way, and he that stays behind lose his Guide."

In this, as in other work of the Lord's appointment, we may sometimes err and fail to recognize his guidance, because his will is indicated to us in some quiet, unlooked-for way.

If indeed we are called to teach, let no sense of incapacity or inexperience deter us from the undertaking. "When he putteth forth his own sheep he goeth before them." In emptiness of self and reliance upon our Great Leader we shall find fulness of grace, the strength which is "made perfect in weakness."

The teacher's strength lies out of himself—in Christ. "He that teacheth, let him wait on his teaching." We falter and stagger wearily under the weight and burden of our classes until we learn to accept our Master's gracious invitation in all its fulness, to cast all our care upon him oftener than the returning morning for a renewal of strength; then, relying on his sure promises, to go on in joyful freedom to serve him.

The Early Bent.

WHEN Voltaire was but five years old he committed to memory an infidel poem which gave a coloring to all his after life. How different would doubtless have been the result if he had sat by the side of the child, Philip Doddridge, and learned with him the Scripture lessons from the old Dutch tiles of the bright home fire-place!

All the plays of the young Napoleon I. were of a military cast. He led on his troops of boy soldiers, stormed mimic forts, and dictated terms of peace like a miniature despot. Another course of early training might have spared the world such a blighting scourge, and have made him a blessing to mankind.

The early teachers of our children are those whose influence will be the longest felt. Let us be careful then, as regards those to whom we intrust them.

A lady died at Madison, Wisconsin, whose parents were Protestant people and had trained up their child in their own faith. Yet in her last illness she sent a hundred miles for a Catholic bishop to come and receive her into the Romish church. The seeds of her delusion had been sown years before when, as a little girl, she attended a Catholic school in Kentucky. These germs of error had lain silent and hidden from every eye, but at the last they bore this sad fruit.

Well might the Jesuit say, "Give me the first seven years of a child's life, and I care not who has his after training."

When the elder Silliman was a youth in college, a few words from Dr. Dwight urging him to turn his attention more decidedly to science, for which he had a marked inclination, was the means of giving to our country a name it is proud to revere as one of its most distinguished naturalists, and better still, to love and honor as a devout and humble worshiper of him who made the world.

Said an idle classmate to young Paley, "It is a sin for you to be idle; you have talent to do something in the world I cannot."

This address aroused the young man, and incited him to use greater diligence in his studies, and led at last to his able works on Natural Theology and the Evidences of Christianity, which have been such a power in the world.

If a word or two of kindly, earnest counsel may effect so much good on the minds of the young, let us seek to exercise the influence we have, wisely and constantly. It will be a joy in later years to have some successful worker in life's great field say to us, "You do not know how much your words helped me." But above all, let us strive to induce all about us to consecrate their talents to God's service, or what shall it all profit when the end comes?—*Lutheran Observer*.

Not the least among the blessed things connected with mission Sabbath-school work are the patches of sunlight it brings into dark homes. Christ-love often finds entrance to human hearts through the channel of child-love, and many times a love for our Father is enkindled by a simple manifestation of that love for earthly parents which the gospel spirit teaches. In one of the mission Sabbath-schools in a certain city a boy asked that the present intended for him at the late Christmas time might be withheld, and one of equal value be given to his widowed and struggling mother instead. In presenting such a gift as the lad had indicated, Dr. Tyng, Sr., said to him, "My boy, your love for your mother will rest upon you a perpetual benediction." Will not that mother's love also rest upon the mission school as never before? and will not other mothers hear of it?

The Right and Wrong Method.

A teacher spent time and labor in acquiring a knowledge of the lesson, and laid the result before his class. He was disappointed to find he could not interest them. At last he discovered his error:

One day he chanced to be present at the recitation of a class in one of our public institutions. As the teacher had the reputation of being a very learned man, he expected to see his wealth of learning spread out before the class. But to his surprise, he saw no such thing. The learned man seemed to "want to know." He seemed like one in search of knowledge. Instead of telling the members of the class something, he sought to make them tell him something new—to them, at least. The class was intensely interested. Considering the cause of that interest, he saw that it lay in the fact that their minds were at work, and that they accomplished something. There was the joy of exertion, and the joy of conquest.

He attended several recitations, and got the true idea of the art of teaching. He found that it consisted mainly in leading the pupil to search for and see truth for himself—and in telling only so much as was necessary thus to lead him.

He began to deal with his class according to his new light, not very successfully at first; but as it always the case where one has hit on the right method, he made a rapid improvement. His class was always interested, because their minds were profitably exercised.—*S. S. Times*.

Study Each Scholar.

Christ reveals himself to different persons in the way best calculated to benefit them. One message was not enough, or fitted to all the Asiatic churches.

We are trying to follow Christ, and in our measure reveal him to men. In doing so, we should follow him in method as well as in spirit. Especially is this the work of the Sunday-school teacher. It will not answer for the teacher to prepare himself on the lesson regardless of the peculiarities of his scholars. Some thoughts, which might be admirably adapted to one class, will be wholly out of place in another. Some things which might win the attention of one scholar would fail to interest another. I call to mind just now one of our recent lessons, entitled, "Jesus before the High Priest." One feature of it is, the remarkable fulfillment of prophecy in our Savior's silence before the High Priest. This would strike one mind forcibly. Another would be interested in Jesus' declaration, that he would come in the clouds of heaven. Still another would be all alive with interest to know why the testimony of the false witness was so soon forgotten by the council; while a fourth would burn with indignation at the treatment of Jesus.

Now, he who would be a successful teacher must know his scholars so thoroughly as to be able to present what will most interest each one. We cannot expect to canvass all the ground of the lesson in one hour, and instead of proceeding *seriatim* with the questions or the verses, let the teacher select that point in the lesson which he thinks will hit some case.

I have a man in my congregation who will sleep "sweetly as an infant," when I preach on any practical phase or religion; but let me touch a doctrinal point, or use a word or two of metaphysical language, and his eyes and ears are too small for him. I have learned how to preach to that man so as to keep him interested. We must learn the same art as teachers, if we expect to win and hold attention. If you have a class of seven boys, study those boys until you understand them thoroughly. Watch to see how this or

that subject interests them. This boy is high-spirited, and careful to be always in his place with a good lesson, because he would be well thought of. Present Christ to that boy as a being who will, at the last day, reward him for faithfulness in the presence of all the world. Is this one of a meek, quiet and contemplative turn of mind? Show him Jesus as he loves to think of him? Take into view the occupation of the different scholars during the week. Draw your illustrations from those occupations. Christ did so in all his parables. Surely it cannot be difficult for the teacher thus to vary the lesson! He cannot lack for matter if his head and heart are full of the lesson. Is not Jesus a many-sided prism of truth? Are there not an infinite number of roads, all centering in Christ? Yea, verily. In fine, let the teacher remember that if he would win and hold attention, it is quite as important to study his scholars as it is to study his lessons. Present a Christ adapted to the wants of each individual scholar, and there is no such thing as failure.—*S. S. Times*.

Train Them to Give

Children should be trained to giving as a duty. They will find pleasure in it as they go along. A Sunday-school will always be more prized and more firmly established through calls on teachers and scholars to systematic charitable offerings. This is found true, even in communities where money is most scanty. A Sunday-school in East Tennessee reports that in their practice of charities "the little girls give each a chicken, or the proceeds to the school; and the boys each plant a dozen hills of corn and give the proceeds to the school." Although not all have ready money, all can give something, and they are encouraged to do what they can.—*Independent*.

RELIGION ON THE RAIL.—The steamboat train from Boston reaches Stonington between nine and ten o'clock in the evening, where passengers take the boat for New York. About two o'clock at night the boat from New York arrives, and the train leaves with the passengers for Boston. During the four hours the train men were thus detained, for more than two years a midnight prayer-meeting was sustained by them. So largely blessed was this meeting, that it is said three churches grew out of its influence, along the line of the road. "Take a cigar?" said a passenger one evening to a pious brakeman. "Thank you," said the brakeman, "I never smoke." "Take a chew, then?" "I don't chew." "Well, then, take a drink?" "Never drink," was the reply. "What! never smoke, nor chew, nor drink?" replied the man, quite astonished. "What do you do?" "I frequently pray," replied the brakeman. "Well-l-l," said the stranger, "this is the queerest railroad I ever saw."—*Watchman and Reflector*.

THE superintendent of the first Sunday-school in Brooklyn, was Robert Snow, who with his wife lived to a good old age. As they had no children of their own, they adopted no less than eight in the course of their lifetime. A man with a heart so large could hardly help starting a children's Sunday-school, and it is certain that children could not keep away after once knowing him. The great secret of success in this department of work lies, after all, in the native or acquired tact of drawing the young involuntarily to one's self.

SEVERAL of the Sunday-schools belonging to the Protestant Episcopal Church in Philadelphia have a membership of over 600 each, and three of them over 1000 each. The denomination has in the city 81 schools, 1684 teachers, and 26,458 scholars.

Boys and Girls.

The Widow's Son.

BY REV. JOHN TODD, D.D.

In a little brown, one story, wooden house, nestled among the trees at the foot of a hill, lived the Widow Wood. She lived all alone, save her little boy, her only child, Johnny. Her husband was a poor, hard-working man, who had contrived to pay for their little home, having one cow, and kept his garden in good order, when he was suddenly removed by death. Johnny was too young to remember his father, and the neighbors lived at a distance, and so he and his widowed mother were all in all to each other. The school-house was far off, too, but as soon as his little legs had got long enough, Johnny was found at school. Early in the morning, washed and combed, he would kiss his mother for a long day, with his little dinner-basket hung on his arm, while she, charging him to be "a good boy," would turn back to her lonely home, to spin or to weave, or to do something by which to earn a pittance toward their support. Sometimes she would go out to meet him toward night when she thought it time for him to come home, and then, hand in hand, little Johnny would tell his joys and sorrows, how the boys called him "a baby," and "a milksop," because he stoutly defended his mother, and then how Miss Pierson praised him her "model little boy."

"I don't think they ought to laugh at us if we are poor, do you mother?"

"Why, no, not if we do as well as we can."

"And it's no disgrace to eat rye pies, is it, mother?"

"Certainly not, if we cannot afford to have wheat."

"They throw and pull me around, they do, because I am little and feeble. I can't fight them; but I tell you what, mother, I'll grow, and I'll be a good scholar, and be a doctor or a lawyer, and then we will live in a big house, and you shall dress like a lady, and I'll have good clothes, and we'll eat wheat, and see if they will laugh any more!"

"Well, Johnny, you be a good boy, and learn to love your books, and I will do all I can for you."

The widow wiped a tear silently from her face, and felt that this little confiding boy was dearer to her than all the wealth in the world.

So she silently toiled and denied herself everything possible, and kept her child at school. When he had learned all they could teach him in the little red school-house, she sent him to an academy. He was the poorest boy in the school, the poorest dressed and fed. People wondered why Widow Wood should "kill herself with work, just to keep that great boy at school." They said "he had better be earning something for his mother." But the widow kept silent, and toiled on. At length the time came when Johnny was ready to go to college. Could she ever meet the expense? She had earned and saved something every year by her loom, in view of this possibility.

After he had entered college, she milked and drove her own cow to pasture, cut her own wood all winter, and one day in the week, sometimes two, went out washing. Soon it began to be whispered round that "the widow's boy was doing well;" and then "that he was a fine scholar, and the day he graduated, the first scholar in his class, the poor mother took his arm after the exercises of the day were over, and with tears and smiles walked with him through the streets of the city, the happiest mother in all that city.

A few years after, she saw him taking a commanding position in his profession—one of the most honored

and distinguished men in our country. She did see him in his elegant house, surrounded by a great library, and a most gifted family of children, and she did live with him and lean upon him as upon a strong staff, but I am not sure that she was really happier than when chopping at her wood pile, that she might save a little to help her boy through college. They are both dead now; but I knew him well, and his invaluable writings are now on my table before me. Such is the simple but true story of "The Widow's Son."

Old Father Morris.

Old Father Morris had a fine orchard of peaches, from which some of the ten year old gentlemen helped themselves more liberally than even the old man's kindness thought was fair. Accordingly he took occasion to introduce into his sermon on Sunday, in his parish, an account of a journey he took, and how he was very warm and weary, and how he saw a fine orchard of peaches, which made his mouth water to look at them.

"So," says he, "I came up to the fence and looked around, for I would not have touched one of them without leave for all the world. At last I espied a man, and says I, 'Mister, won't you give me some of your peaches?' So the man came and gave me a hatful. And while I stood there eating, I said, 'Mister, how do you manage to keep your peaches?'"

"'Keep them!' said he, and he stared at me. 'What do you mean?'"

"'Yes, sir!' said I. 'Don't the boys steal them?'"

"'Boys steal them!' said he. 'No, indeed!'"

"'Why, sir,' said I, 'I have an orchard of peaches, and I cannot get half of them'—here the old man's voice became tremulous—"because the boys in my parish steal them so."

"'Why,' said he, 'don't their parents teach them not to steal?'"

"'And I grew all over in a cold sweat, and I told him, 'I was afraid they didn't.'"

"'Why, how you talk!' says the man. 'Do tell me where you live?'"

"'Then,' said Father Morris, the tears running over, 'I was obliged to tell him I lived in the town of G—.'"

After this, Father Morris kept his peaches.—Mrs. Stowe.

An Incident.

A WEALTHY lady was invited one Sunday by a friend to visit the chapel of the Five Points Mission, and listen to the superior singing of those hundreds of little waifs for whom this charity is doing such a noble work.

On her arrival home she noticed the loss of a valuable sleeve button, the initials of which were set with diamonds, and immediately ordered her coachman to return with a note to the superintendent, stating her loss, and inclosing a handsome reward to the one who found it.

In the meantime, a little girl, one of the day scholars, started for her poor, meagre home, and in the hall near the door picked up the button, and as she stood for a moment admiring its sparkling beauty, a notoriously bad boy in the street snatched it from her hand, and ran down an alley.

She at once informed the superintendent, who started in pursuit, and succeeded in obtaining the costly jewel without much trouble, and at once dispatched it to the owner by the servant in waiting. Then calling the little girl, he said:

"Annie, the lady who lost that button has sent me some money to buy a present for the finder; now what will you have?"

"O, sir! can I have anything I want?"

"Anything in reason, child."

"Then, sir, please get me a pair of

button boots!" she exclaimed, clapping her hands in delight.

O, children of pride and wealth, how little you know of the ecstatic pleasure that thrilled the heart of that poor, poverty-stricken child at the prospect of having her (first, perhaps,) childish wish granted.

"You shall have them," said the superintendent, smiling at her joyous enthusiasm; but almost instantly her brown eyes filled with tears as she said: "Please, Mr. B—, will you pay mother's rent instead of buying the boots?"

"Since you have shown yourself such a thoughtful and self-denying little girl, you shall have money for both," said the kind superintendent; and who shall be able to estimate the joy and happiness of that unselfish little heart?—Guiding Star.

NOT YET.—"My son, give me thine heart."

"Not yet," said the little boy, as he was busy with his trap and ball; "when I grow older I will think about it."

The little boy grew to be a young man.

"Not yet," said the young man; "I am now about to enter into trade; when I see my business prosper, then I shall have more time than now."

Business did prosper.

"Not yet," said the young man of business; "my children must now have my care; when they are settled in life, I shall be better able to attend to religion."

He lived to be a gray-headed old man.

"Not yet," still he cried; "I shall soon retire from trade, and then I shall have nothing else to do but to read and pray."

And so he died. He put off to another time what should have been done when a child. He lived without God, and died without hope.

CAN'T BEGIN TOO YOUNG.—When a lady once told Archbishop Sharpe that she would not communicate any religious instruction to her children until they had attained the years of discretion, the shrewd prelate replied "Madam, if you do not teach them, Satan will."

Church Notices.

Galveston District.

FIRST ROUND.

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, 2d 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.

Chappell Hill, March 21st. Caldwell cir., March 28th. Brenham, April 4th. Birch creek, April 11th. Burton cir., at Long Point, April 18th. Giddings 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.

San Marcos District.

ASSESSMENT BY DISTRICT STEWARDS.

Table with 3 columns: MISSIONS, 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, brethren, of Bishop Kavanaugh is, that the collections ought to be taken up early in the year. Profit by his experience. Make all your collections by the first of August, at farthest, if possible. W. J. JOYCE, P. E.

Springfield District.

SECOND ROUND.

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.

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

Total \$192 00. Let the brethren collect the money by the first of April, and convey it, by some safe method, to the brother nearest them, who is a member of the General Conference. GEO. W. GRAVES, P. E. Postoffice—Springfield, Lamar county.

Palestine District.

SECOND ROUND.

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.

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 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.

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

Stephensville District.

FIRST ROUND.

Rockvale and Fort Mason, at Llano, March 21, 22. W. MONK, P. E.

Weatherford District.

FIRST ROUND.

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.

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.

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.

San Antonio District.

FIRST ROUND.

Uvalde, at Sabinal, 4th Sunday in March. A. A. KILLOUGH, P. E.

Jefferson District.

SECOND ROUND.

Winnboro, at Shady Grove, 4th Sunday in March. Coffeetown, 1st Sunday in April. Pittsburg, at Maple Spring, 2d Sunday in April. Glimmer, at Longview, 3d Sunday in April. JNO. H. McLEAN, P. E.

NEWS OF THE WEEK.

DOMESTIC.
TEXAS LEGISLATURE.

The only event of particular noteworthy passed yesterday was M. Rainey's bill to call a constitutional convention, which was taken up and passed by a vote of forty-four to thirty.

The object of the vote yesterday seems to have been to put Representatives properly on the record on the question, as the measure is supposed to be estopped from further agitation in the Senate. When the proposition to call a convention was before the Senate it was lost. Motion was made to reconsider and the resolution to reconsider was laid on the table, which, under ordinary parliamentary usage, kills a measure for the session.

The Hon. W. L. Moody, of Galveston, has been appointed and has accepted the position of Financial Agent for the State. He left for the North last night, bearing full authority to settle with Messrs. Williams & Guion, and have the million dollars in bonds engaged. Before leaving, Col. Moody tendered his resignation as Representative.

SAN ANTONIO, March 16.—The latest of the eighth instant, from Fort Sill, conveys information that one of the surveyors of Mr. Hockbush's party was recently murdered northwest of the Wichita Agency, in the Indian Territory, by a party of Reservation Indians. In consequence of which the whole party broke up their camp and ceased labor.

A private letter of the ninth instant from Presidio del Norte states that the Apaches, who recently were anxious to have a talk with Col. Bliss, on the subject of going to a reservation, had a fight among themselves, in which several were killed and wounded. It is thought that they will go back to the Santa Rosa Mountains.

The commencement of the Texas Medical College took place last night at Casino Hall, according to previous announcement. Long before the hour designated for the commencement of the exercises, the auditorium was filled with fashionably-dressed ladies and gentlemen.

It was nearly eight o'clock when

THE FACULTY

of the college, accompanied by other distinguished medical men, came upon the stage.

The names of the members of the Faculty of the Texas Medical College are as follows:

Greensville Dowell, M. D., President; J. D. Rankin, M. D., Dean; J. M. Callaway, M. D., William Penny, M. D., H. A. West, M. D., G. Forgeron, M. D., S. M. Burroughs, M. D.

THE CEREMONIES

were opened with an appropriate and eloquent prayer by the Rev. Dr. R. F. Bunting, after which Dr. Penny, acting Dean, advanced to Dr. Ashbel Smith and said: "Allow me on the part of the Faculty to present to you the candidates for graduation, to receive at your hands the degree of Doctor of Medicine." Whereupon the degree was conferred by Dr. Smith, with charge in Latin, upon the following

GRADUATES:

L. Lloyd,	T. J. Largen,
J. T. Valliant,	W. F. Blunt,
R. K. Fontaine,	T. R. Rawls,
F. J. Burrows,	J. B. Fuller,
W. S. Ross,	A. J. Carmichael,
L. S. Kinebrew,	J. N. B. Williams,
F. M. Davis,	Z. McKenzie,
C. S. Wainwright,	W. G. Eaves,
J. K. Poindexter,	F. C. Yoakum.

The degree *ad eundem* was then conferred upon W. S. Crowe, M. D.

WASHINGTON.

EXECUTIVE MANSION,
WASHINGTON, D. C. March 9, 1874.
It is with deep regret that the Presi-

dent announces to the people of the United States the death of Millard Fillmore, one of his honored predecessors, who died last evening. The long-continued and useful public service, and the eminent purity of the character of the deceased ex-President, will be remembered beyond the days of mourning into which a nation will be thrown by the event, which is thus announced as a mark of respect to his memory.

It is ordered that the Executive Mansion and the several departments at Washington be draped in mourning till the close of the day on which the funeral shall take place, and that all business be suspended on the day of the funeral.

It is further ordered, that the War and Navy Departments cause suitable military and naval honors to be paid on the occasion, to the memory of the eminent citizen whose life is now closed.

U. S. GRANT, President.

WASHINGTON, March 11.—Sumner died ten minutes before three o'clock. Disease of the heart was the immediate cause of his death.

Judge Willie made an argument this a. m. before House Committee on Public Buildings and Grounds, in favor of building a customhouse at Galveston. The committee was favorably impressed with his speech, and apparently greatly interested in what Willie said about the rapid growth of Galveston in commercial importance, and the enterprising spirit of its citizens. The present session of Congress is very unfavorable for bills proposing new public improvements, but Willie has received assurances from the committee that this will be among the very first of the kind to be recommended.

The entire Louisiana delegation in Congress is opposed to the bill before the Committee on Railroads and Canals, to give Capt. Eads control of the dredging at the mouth of the Mississippi river, and favor the building of the Fort St. Philip canal.

In the House, Sypher introduced a bill appropriating \$30,000 for improving the mouth of the Mississippi, and endeavored to have it passed as a matter of immediate necessity, but objection was made, and it was referred to the Committee on Commerce.

The Appropriation bill came up, and Parker, of Missouri, Randall, of Pennsylvania, and Kellogg, of Connecticut, severally, made ineffectual struggles to solve the arithmetical problem which had already proved too much for Jones, Garfield and Breck, in regard to relations between this and former years' expenditures.

At three o'clock the Speaker presented a telegram announcing the death of Senator Sumner, and the House, in view of this sad intelligence, thereupon adjourned.

WASHINGTON, March 12.—The Judiciary Committee heard Mr. Sanger, a New York lawyer, interested in the Louisiana bankruptcy case. The committee will hear an additional statement from Mrs. Gaines, and then close the case.

Whether the committee will present articles of impeachment, or ask to be discharged, is well balanced. The friends of Judge Durell are apprehensive that the question will come before the House.

The details of the death of Sumner and the obsequies of Mr. Fillmore fill many columns of the local and Northern papers. Sumner's remains will be exhibited in the Capitol to-morrow from nine to twelve o'clock, when they will be taken to Boston. A Congressional committee will accompany the remains.

The peach crop of Maryland has been injured by the alternate cold and warm weather.

The House passed resolutions of sorrow for the death of Senator Sumner and adjourned.

In the Senate Anthony announced

the death of Sumner, and, after the appointment of a committee to make the funeral arrangements, the committee adjourned.

Postmaster Cochran, of Selma, Ala., and Collector Barker, of Montgomery District, are here.

Mr. Stephens is better.

MISCELLANEOUS.

JEFFERSONVILLE, Ind., March 9.—The crusaders are still devoted to their work early and late. Three weeks have passed since the movement began, but still a majority of the saloons decline to admit them, and so far none have been closed. The work is to be continued in the hopes of producing effect on them at some future day.

PHILADELPHIA, March 9.—The police made complaints this morning of twenty tavern keepers' side doors being open yesterday, in spite of orders to the contrary. Warrants have been issued for the arrest of proprietors. In one case the offense charged is selling eatables, this being also against the law.

The arrests for drunkenness Saturday and Sunday were only twenty less than the previous week, showing that tipplers had laid in a supply on Saturday for Sunday use.

FOREIGN.

QUEENSTOWN, March 9.—The steamship Wisconsin, from New York for Liverpool, was passed by the steamship Russia on Saturday last. The former's machinery was disabled, and she was steaming slowly.

LONDON, March 9.—The ship Harmon Ides from Mobile, and the bark Bjorke from Charleston, which arrived at Liverpool on last Saturday, were forced into collision while entering the dock.

Count De Chambord has had a slight attack of apoplexy.

The *Telegraph* publishes a special from Berlin stating that the health of the Emperor William is such as to cause disquietude.

The *Daily News* says that Gladstone has announced his intention to relinquish the leadership of the opposition; but it is hoped that he may be induced to modify his intention to retirement during the present session of Parliament. He will come to a definite decision in a few days.

BERLIN, March 9.—The Federal Council has ordered to be distributed to the States of the Empire a further installment of 42,000,000 thalers of the French Indemnity.

ROME, March 9.—The Marquis de Noallis has presented his credentials as Minister from France to Italy.

LONDON, March 9.—Dispatches received at the War Office from Sir Garnett Woolsey, say that no means were left untried to effect a peaceful solution of the campaign. The king's palace was not touched till the last hour. The troops left Coomassie without one article of plunder. Of the thirty-four officers first sent out from England to organize the expedition, four were killed, three died from fever, and seven were wounded. The rains have commenced, and the streams and marshes are swollen, impeding the homeward march of the troops.

LONDON, March 10.—The government will not proclaim next Thursday—the day appointed for the entry of the Duke and Duchess of Edinburgh into the city—as a holiday, but elaborate preparations are making to decorate the route of the procession—extensive pavilions, richly ornamented, are being erected on Regent street. Eight thousand soldiers and eight hundred sailors have been detailed to line the streets.

A jute spinning mill in Dundee is burned. Twenty thousand people surrounded the burning edifice. Loss, £100,000, and seven hundred persons thrown out of employment.

ANSWERS TO CORRESPONDENTS.

Rev Samuel Weaver, Rusk—2 subscribers, \$1 40 currency.

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S G Wood, Marquez—1 subscriber, \$2 com. Hope you will send us the dozen names you spoke of.

M J Windson, Jefferson—1 renewal, \$2 25 P O order.

Rev H V Philpott, Austin—1 subscriber, \$7. Entered as you direct.

Rev John Golden, Pilot Grove—1 renewal, \$1 25. Hope you will send us many subscribers.

Rev John D Worrill, Mason—1 renewal, \$1 currency.

Rev O S Farwell, Thompsonville—4 subscribers. Former letter came duly to hand.

Rev J Fred Cox, Groesbeck—3 subscribers. Obituary will appear in due time.

Rev W G Nelms, Burton—1 renewal. Change made.

S D Willard, Lagrange—corrected.

M C Field, Caney—2 subscribers. Brother J will see you in person respecting some items you name.

Rev S J Graves, Bryan—attended to.

Rev J M Wesson, Navasota—\$2 20 currency. Credited on your account.

Rev P E Nicholson, Velasco—3 renewals. You can adjust account with Brother J.

Rev J R Barden, Paeksaddle P O—1 subscriber.

Wm F Dougherty, Castile—the change is made.

Rev R M Leaton, Belmont—1 subscriber.

J H Jetton, Dresden—1 renewal. Correction in name made.

Rev James Graham, Bonham—1 subscriber, \$2 25 currency.

Rev C W Thomas, Fayetteville—\$4 specie. All right.

J M Sandel, Willis—1 renewal, \$2 25.

Rev T Whitworth, San Felipe—2 subscribers. Still they come.

Rev Joseph Westmoreland, Elysian Fields—6 subscribers, 3 renewals. Glad to welcome you to our books once more. Have not forgotten your favors in former years.

Rev W W Jared, Fairfield—8 subscribers, 2 renewals, \$19 40 specie. Such efforts are appreciated.

Rev Wesley Smith, Content—the change in office made.

Rev J L Angell, Greenville—1 subscriber. We hope to receive the other names soon.

Rev Jas A King, San Saba—1 subscriber, 1 renewal. Glad to hear from your region.

Rev T G A Tharp, Lampasas—5 subscribers. Glad to hear of the growing popularity of the ADVOCATE in your circuit. Efficient agents can help us greatly.

G W Neely, Plantersville—The matter attended to.

Rev O A Shook, Mt Calm—2 subscribers. The paper sent to the party you name.

Rev W D Jones, Iradell—2 subscribers. The \$5 came duly to hand and was passed to your credit.

Nick Wilson, Pilot Point—1 subscriber, \$2 25 currency.

Rev J B Hall, Overton—Thanks for correction. Hope you can find us subscribers.

Rev S G Cotton, Mineola—1 subscriber.

W K Miller, Kickapoo—1 renewal, \$2 coin. Glad to learn our subscribers regard the ADVOCATE valuable in their families.

Mrs Lucy F Majors, Golinda—Name on the books all right.

Rev W S South, Bryan—2 subscribers.

Rev D Morgan, Lagrange—1 subscriber. Our old friend and Brother M has our sympathy in his affliction.

Rev P C Archer, Huntsville—1 subscriber.

Rev W A Sampey—2 subscribers.

J S McLendon & Co—\$10 coin, to credit of Rev J J Davis.

Mrs M B King, Alto—1 subscriber, \$2 25. We trust the ADVOCATE will fully repay you in the interest and profit its pages afford.

Rev B J Baldwin, Paris—1 subscriber, \$1 10.

Rev W G Coker, Nuecestown—1 renewal, \$5 00 currency.

Rev O A Fisher, San Marcos—1 subscriber, \$5 50. Wish we had many more such agents.

Rev T J Milam, Boston—1 subscriber. Your success shows what effort can do.

Lucy C Jackson, Kemp—Change made. The fault must be with the mail.

Rev John S Mathis, Henderson—1 subscriber, 1 renewal. Name corrected. If all the preachers would work as Brother M, we would soon have 10,000 subscribers.

Rev J S Lane, Georgetown—1 subscriber. The other three names were received and entered promptly. Change made.

Rev E P Rogers, Waskom—2 subscribers. Brother R finds subscribers on every charge he travels. Change made.

Rev R C Hendrick, Dresden—6 subscribers, 2 renewals. Your efforts are appreciated. Will answer by mail.

Rev W C Harrell, Gonzales—1 renewal. Your name entered. Hope you will send us many subscribers.

Rev O Fisher, Chappell Hill—3 renewals. All entered. We appreciate your efforts in behalf of the ADVOCATE.

J E Bidwell, P M, Roan's Prairie—1 renewal.

Rev W C Collins, Millerton—2 subscribers. We wish we could control the mails. The subscribers would then get their papers without unnecessary delay.

Rev W C Kingsbury, Sabinal—4 subscribers. Your name is on our books.

Mrs E V Hemphill, Redrock—1 renewal.

Rev W C Kingsbury, Uvalde—4 subscribers. Glad to hear from your work.

Rev J M Wesson, Navasota—1 subscriber.

Rev J R White—Change made. Will send list of subscribers in the offices named.

Cephas Adams, Reagan—renewal of subscription, \$2 currency. Glad to hear direct from subscribers.

J H Casper, Young's Post—1 renewal. Hand the money to Brother Tharpe. Glad you appreciate the ADVOCATE so highly. Hope it will be a benefit in your neighborhood.

Dr. J T Alexander, Austin—\$2 25. All right.

Rev W D Robinson, Waxahatchie—1 renewal, 2 drafts, \$8 24, and \$12 currency. We will send it to the widow at half price.

Rev J W DeVilbiss, San Antonio—1 subscriber, 1 renewal.

Rev B Harris, Seguin—You will find the document in this week's issue.

MARRIED.

EDWARDS—BROWN.—On March 4, 1874, by Rev. W. Kestler, Rev. W. H. EDWARDS and Miss HATTIE BROWN—all of McLennan county, Texas.

JACKSON—WRIGHT.—On the 26th day of February, by the Rev. John R. White, at the residence of the bride's father, in Falls county, Mr. W. E. JACKSON and Miss LUTIE L. WRIGHT.

SCOTT—ALSTON.—By Rev. Daniel Morse, February 24, 1874, at the residence of Mr. Thos. Kellum, in Harrison county, Texas, Mr. R. W. SCOTT and Miss LIZZIE ALSTON.

LORANCE—THEDFORD.—At the residence of the bride's brother-in-law, Dr. E. Haws, March 3, 1874, by the Rev. J. J. Davis, Mr. J. H. LORANCE and Miss NANNIE THEDFORD—all of Leon 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.]

DELONGE.—C. H. Delonge was born in the State of Ohio, on the second day of July, 1825; emigrated to Texas in 1852; was married to Caroline Deleplain in 1858; joined the church in 1857, and died at his residence in Washington county, Texas, at half-past eleven o'clock, Wednesday, the twenty-fifth day of February, 1874. Three or four months since he was bitten by his own dog, which occurrence created some anxiety at the time both in his own and the mind of his family, but the anxiety had been dismissed until the 23d of this month, when a severe pain took hold of the wounded hand, passing up the arm until it reached his body. Then all the distress attendant upon that horrid disease, hydrophobia, manifested itself. He was perfectly conscious of his condition, satisfied of his approaching end; called his son, and in presence of weeping friends gave him his last counsel and blessing. Then calling the two fatherless children that had been committed to his care by the dying request of their father, deliberately gave them his parting blessing and committed them to the Father of the fatherless. To his pastor he said, "I've not lived the Christian I should; but God will forgive this. And I want you to meet me in heaven. I am not afraid to die. Write to Brother Daniel Morse and tell him to meet me, and that I am not afraid to die, will you? They tell me that it is my imagination that disturbs me so; but I am forty-eight years old, and I know what I say." In all this community there is a deep gloom occasioned by this mysterious providence, for Brother Delonge was rapidly extending the circle of an already wide influence. The Odd Fellows, in their Lodge, (of which he was an honored and zealous member) passed suitable resolutions and buried him in their usual impressive form.

FLY.—Major Washington H. Fly was born February 19, 1838, in Yalabusha county, Mississippi; emigrated to Texas in 1870. The most of the time he lived in Texas, Waxahatchie was his home.

He departed this life January 28, 1874, at the residence of Brother William Price, his brother-in-law, twenty minutes to four o'clock, the morning above mentioned. He was by profession a lawyer. Possessed with a strong native mind, endowed

with great practicability, and having a liberal education, with untiring energy, industry and strict integrity, he held rank among his contemporaries with almost unmatched sagacity. In the community, none of his profession had laid a broader or more solid foundation than himself. His business prospects were most flattering.

He professed religion in youth, and joined the Methodist Episcopal Church, South. During the war he grew cold in religion, but renewed his church covenant soon after coming to Texas.

He was twice elected a lay delegate to the Northwest Texas Annual Conference from the Waxahatchie District. At the time of his death he was a steward of the Waxahatchie station. He would not allow any secular interest, however great, to intrude itself upon that time and talent he had so zealously pledged to the church. The recognition of his worth was hearty and undisguised on the part of his brethren.

His piety, intelligence, promptness and matured plans were of incalculable worth to the community, now so deeply afflicted by his death.

A great and good man has disappeared from the militant host, to take his place among the robed and crowned at the right hand of the King. "Mark the perfect man, and behold the upright! for the end of that man is peace."

"Soldier of Christ, well done; Praise be thy new employ."

The father and three brothers of Brother Fly are ministers, and also two brothers-in-law: Rev. Anderson B. Fly, of the North Mississippi Conference; Rev. J. V. Fly, of the Memphis, and Rev. M. D. Fly, of the Northwest Texas Conference; Rev. S. S. Scott, of the Louisiana, and Rev. Wm. Price, of the Northwest Texas Conference.

During his last illness he was watched by his relatives and friends in Texas with all possible attention and affection.

Brother Fly loved the church, her doctrines and her ordinances. Her ministers never had a truer or better friend, ever ready to contribute, liberally, of his means to their support. He was a ready and safe counselor, at all times ready to talk plainly to them, and never allowing any one to assail their character in his presence without strongly defending them.

Nothing was meaner or more contemptible in his estimation than to speak lightly of the ministers of God. He disliked any mean act, but this he regarded as the meanest of the meanest of the mean, and never failed to show his hatred for such things by administering a hearty rebuke.

I was with him frequently during his last illness; talked to and prayed with and for him several times. While reading the Word of God, he would thank Him for His promises, and often say, "Bless God!" While praying, he would heartily respond "Amen!" Several times he was made wonderfully happy in the Savior's love.

He told his brother that he had but one thing to regret, and that was, "he had not so frequently prayed in public as he might have done; but if spared, it should not be so again."

Brother Price asked him when dying if he was prepared for death, to which he responded, "O, yes!" which were his last words.

We heartily sympathize with the afflicted family in their sad bereavement, and praise be to God! we can rejoice with them, that they mourn not as those who have no hope. Their loss is his eternal gain. His entire life is one of delightful reflection to those who have known him from childhood. May God sanctify his death to our good. T. W. HINES. Waxahatchie, February 11, 1874.

MARKET REPORT.

SATURDAY, March 14, 1874.

GENERAL MARKET.—The business of the week has been dull, a large portion being orders from the interior. There have been but few variations in prices. There has been but little animation in State products. There has been a slight advance on bacon, while flour has been in large supply and light demand.

COTTON.—The week opened with a brisk demand and large sales, but the activity subsided as the week closed, closing at the following quotations in currency:

Low Ordinary 9 3/4
Ordinary 12 1/2
Good Ordinary 13 1/2
Low Middling 14 1/2
Middling 16 1/2

MONETARY.—The demand for accommodations has been light and the market easy, borrowers being able to command money on good collaterals at one per cent. per month.

GOLD.—There has been a heavy supply of gold. The week closed at 111 1/2, paying rate, and 111 1/4, selling rate.

SILVER.—The supply has been light.

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.

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WHICH IS

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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.

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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 " " 12:15 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. mar11 ly

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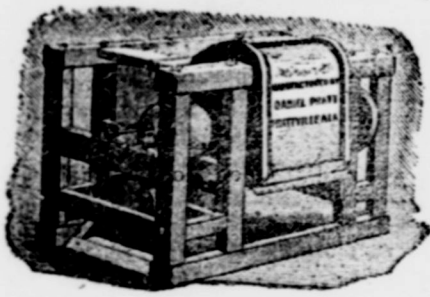
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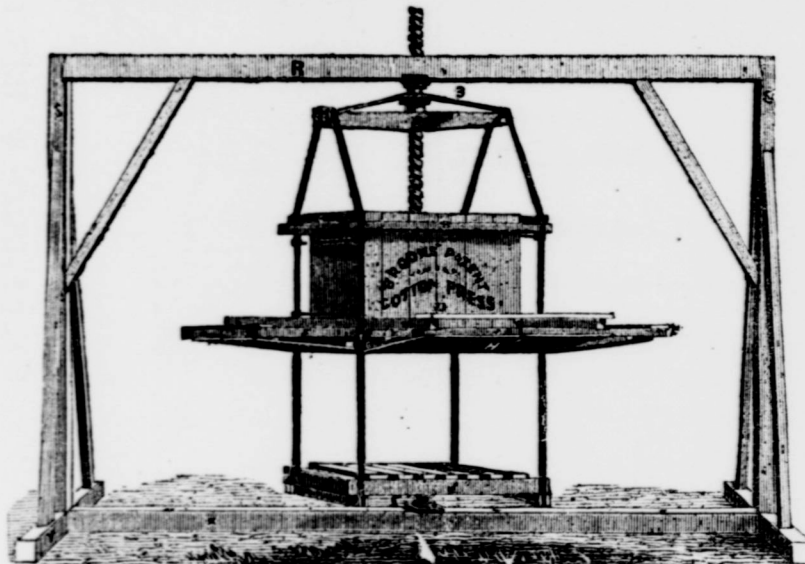
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RAYNOR.

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nov20 6m

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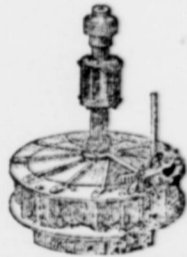
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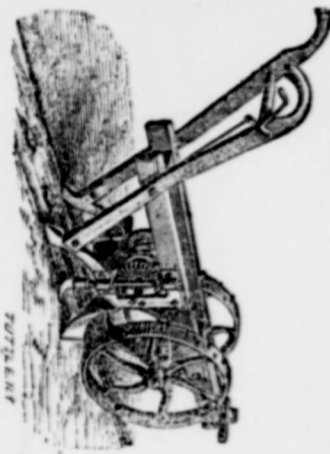
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