

Christian Advocate.

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GALVESTON, TEXAS, WEDNESDAY, MARCH 25, 1874.

[WHOLE No. 1085.]

Texas Christian Advocate.

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

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

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

JOHN H. STONE, Patentee.

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

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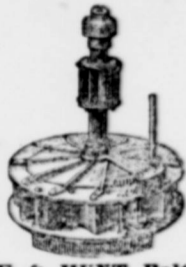
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J. DURAND,

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

TEXAS CHRISTIAN ADVOCATE,

A Religious, Family

NEWSPAPER,

PUBLISHED BY THE

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IN THE INTEREST OF THE

M. E. CHURCH, SOUTH,

IN TEXAS.

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CHANGE OF TIME.

TO TAKE EFFECT

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The Galveston, Houston and Henderson RAILROAD.

Leave GALVESTON 6:00 A. M. ARRIVE AT HOUSTON At 8:40 A. M.

Leave GALVESTON 12:30 A. M. ARRIVE AT HOUSTON, At 3:30 P. M.

Leave GALVESTON 12:45 P. M. ARRIVE AT HOUSTON At 5:10 P. M.

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

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

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

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

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

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

The 12:45 P. M. Train from Galveston and the 6:30 A. M. Train from Houston, are Accommodation and Mixed Trains.

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

Ticket Offices, 160 Tremont Street, Galveston, and at the Depots.

GEORGE B. NICHOLS, Superintendent. Jan 15 tf

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

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

HALL'S BALSAM IS THIS REMEDY.

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

WHILE LIFE LASTS THERE IS HOPE.

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

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

HALL'S BALSAM is also a sure remedy for COUGHS, COLDS,

PNEUMONIA, BRONCHITIS, ASTHMA, SPITTING OF BLOOD, CROUP, WHOOPING COUGH, and all other diseases of the respiratory organs.

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STRAND, GALVESTON, TEXAS. aug 3-ly

Christian Advocate.

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

VOL. XXI--No. 45.]

GALVESTON, TEXAS, WEDNESDAY, MARCH 25, 1874.

[WHOLE No. 1085.]

He Liveth Long Who Liveth Well.

He liveth long who liveth well!
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well!
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day.

Waste not thy being; back to Him
Who freely gave it, freely give;
Else is that being but a dream,
'Tis but to be, and not to live.

Be wise, and use thy wisdom well;
Who wisdom speaks must live it too;
He is the wisest who can tell
How first he lived, then spoke the true.

Be what thou seemest; live thy creed;
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's step be thine.

Fill up each hour with what will last;
Buy up the moments as they go;
The life above when this is past,
Is the ripe fruit of life below.

Sow truth, if thou the truth wouldst reap;
Who sows the false shall reap the vain;
Erect and sound to conscience keep;
From hollow words and deeds refrain.

Sow love and taste its fruitage pure;
Sow peace and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest home of light.

—Horatius Bonar.

Our Material Resources.

MESSERS. EDITORS—Thinking that many of your readers would like to hear from us away up here in the mountains, will be our apology for writing to you at this time.

The county of San Saba is in many respects one of the most desirable counties in the State. Some of them we will mention; and first its health is one great advantage it possesses. Having traveled from the healthy regions of North Carolina, I do not think I have ever seen a healthier place than this in the old States. Many would move to Texas, but it is too far to go to find a grave. To all such we would say, come to San Saba. This is also a finely watered country. The beautiful San Saba river, with its rippling waves, clear as crystal, running as it does very nearly through the centre of the county, with its various tributaries, assure us of a bountiful supply. In addition to this there are several large springs in the county of sufficient force to work a vast amount of machinery; and water can be had anywhere by digging wells. So you see we have an abundance of water, and to spare. We also have timber in abundance for years to come, of different varieties—elm, pecan, burr oak and cottonwood, and on the brake of the mountains abundance of cedar. As a stock country this county cannot be beaten in Texas. Its fine streams, affording a bountiful supply of pure, fresh water, its fine mesquite grass, its hills and live oak thickets, for shelter from the cold storms of winter, make it rank among the finest portions of the State as a stock-raising country, for horses, cattle, sheep and hogs. It also offers its advantages to the tiller of the soil who is seeking a home where he may enjoy peace and plenty. Its beautiful and fertile valleys, its pure air, its fresh water, its mild climate, with its supplies of timber and rock for almost all purposes, together with its cheapness of lands, is sufficient to make it

desirable to the emigrant in his search of a home. As to farming, it has not been fairly developed yet, though there are several very fine farms in the county. Corn, wheat, cotton and potatoes, and all vegetables, grown to perfection here. There are several irrigable farms in the county where a large amount of vegetables is raised every year, and are sufficient to raise a great many more, as the demands for them increase. Fruit also does very well here, so far as tried. There are occasionally some very dry years here, but not near so much as in many other portions of the State. The worst disadvantage that we labor under here is from the Indians. At times they are very troublesome indeed. For the past month they have been very bad. They usually make their raids in the light of the moon, but their last raid on us was in the dark of the moon and took us by surprise; but we look forward to the day when their depredations shall have an end.

We have as a general thing an industrious and an enterprising class of citizens, who are at this time taking perhaps greater interest in the education of their children than ever before. There are several good schools in the county. We have a very fine school in the town of San Saba, taught by Professor Snellings; also another one to commence soon.

Our town is improving rapidly at present. Some very nice buildings are completed, others are going up, and many more under contemplation.

We are going to have a weekly newspaper published in our town, to be devoted to the interests of our people and the development of our county. It is to be under the management of Mr. Melton, quite a nice, intelligent looking gentleman. We wish him great success in his enterprise, and we commend it to the readers of your valuable paper who are interested in our section of the State.

Of our religious interests we have not time at present to write, neith will your patience admit it. Of them we will speak in another letter. Suffice it to say our first quarterly meeting for this conference year will be held on the 14th and 15th of March, and we are looking forward to it with a great deal of interest as the beginning of good times in this part of the moral vineyard. May the great Head of the Church be present with us.

J. A. K.

SAN SABA, TEXAS, Feb. 27, 1874.

Young County.

A visit to this county will convince any one that it possesses as many, if not more, attractions to the emigrant in search of superior lands and healthy homes, than any section of our Western border. Its geographical position is 32-33 latitude and 22 longitude west from Washington. The conformation of the entire country is that of a series of table lands, rising in lofty steps to beautiful extended plains, and ever presenting the appearance of a chain of mountains in front, which in reality is only the abrupt ascent to another plain, similar to the one far below.

This is the striking peculiarity of the country, out to the Llano, Est-

cado or staked plain. The altitude is about 1400 feet above the level of the Gulf, and about 600 feet above Dallas.

The lands are universally cheap, and uniformly very good, being of a rich, loamy, chocolate character, friable, easily cultivated, and incomparably productive of small grain, and well adapted to the growth of fruits and vegetables.

There is an abundance of good water in its numerous creeks, and may be had by digging a very moderate depth. The Brazos river winds its way through almost the centre of the county, and along its banks and those of Clear Fork, and many other tributaries, is pronounced as fine and fertile lands as ever feasted the eyes of a land shark, or made the heart of a granger glad.

Timber is plentiful, and there is an alternation of timber and prairie, the timber encircling the charming plot of prairie as in a corral. Such views ever and anon bursting in upon the sight relieve the monotony of the journey, and cheat the long and lonely way of its tedium and toil.

In passing you would probably exclaim involuntarily: "Here in this lovely spot I would like to have my home!"

The belt of 60,000 acres of excellent land situate here, and donated by Texas to the United States for an Indian reservation has reverted to the State by the lapse of the object of the grant, and now all of this will, doubtless, be thrown open to the actual settler by our next legislature. At least Col. Shannon, as a candidate for Senator, pledged himself in a neat and finished speech, if elected, to labor to accomplish this end; and we trust whosoever may be our Representatives in the coming Texas Legislature, that they will give this their attention.

Nearly all of this large tract is good land and susceptible of highly profitable cultivation, and can furnish a home of one hundred and sixty acres to three hundred and sixty families. As an exemplification of what may be dug out of this dirt by aggressive grachi, three young men of vim and metal—we relate an instance told us by Uncle Archie Median, a pioneer frontiersman, widely known for his cleverness, credibility and correct dealing—three industrious, wide-awake youths, respectively, Alex Timmons, Taylor Brooks and Pickney Brecks—rented 160 acres of open land from Mr. Median, at one-fourth of the crop, and put 60 acres in cultivation. At the end of the year they realized enough from their crop alone to pay Mr. Median five hundred gold dollars as rent, and to purchase, including the rented land, 760 acres of the best Brazos river lands, which today will bring \$5 per acre, aggregating \$3,800, to which adding the \$500 paid as rent, will amount to \$4,300, the amount made by three young men in one year, from one crop of 60 acres of well cultivated land. Though this may seem incredible, yet it is no hoax or any Munchausen story, but real facts, which can be corroborated by the parties themselves, and to whom we refer every doubting Thomas. This conclusively establishes the truth that Texas, and particularly our quarter, is the place for the poor man, and

the man of means, and particularly the plowman.

The county is not yet organized, though it contains fully the requisite number of residents, many of whom have not been in the State long enough to become legal voters. But it will be organized probably by the first of January, 1874, with Graham as its county seat, which is nearly centrally located and in a beautiful valley, girded and protected from the winds on the north by a semi-amphitheatre of picturesque and noble bluffs, and invitingly open on the south to the cooling kiss of the southern breeze in the summer.

The place is laid out in admirably arranged lots, avenues and alleys; and a prettier spot could not have been selected for a town, and we predict that in the course of a few years, when built up, it will be a model and noted for its beauty of location. Just over the creek, which flows at its base, are Graham Heights, from whose top everything can be seen to the greatest advantage—varied views over which the eye would love to linger, and just beneath you the lazy rivulet creeping in and out, the shadows, the salt works of the indomitable Graham Brothers, the incipient town, the lovely vale—like unto that of Tempe—and then the even plain stretching for miles far away, 'till the pleasing scene is dissolved in the blue of the distant horizon.

The salt wells furnish an inexhaustible supply of salt water, and the works turn out about 10,000 pounds a day—as white and clear salt as any we have ever seen, and which is sold much cheaper than any foreign salt. Mr. Gus Graham still retains all the innate characteristics of the true Kentuckian, is agreeable without an effort, and hospitable without ostentation. Mr. Wilson has a store here; a scion of Vulcan plies his calling, and Messrs. Vardy & Tackett are erecting a steam flour mill and saw mill and cotton gin. Besides, several other houses are in course of construction. Graham is improving and the county rapidly settling up with a worthy class of citizens.

The people are genial, generous and hospitable, and being knit together by their kindred circumstances and isolation from the rush and scramble of the modern age, they live like brothers to one another, and have that "fellow feeling that makes us wondrous kind."

For rich, cheap lands, good water, plenty of timber, pure air, and a healthful climate, and much welcome, strangers, come to Parker and her western counties.—*Weatherford Times.*

OLIVE OIL IN CALIFORNIA.—A writer in the *Overland Monthly* publishes the information that the culture of the olive-tree, and the manufacture of oil from its fruit, is gradually becoming a leading industry in California. The character of the climate, and the soil of the valley of Santa Barbara and of the foot-hills of Santa Inez, for sixty miles along, are adapted to the production of the finest varieties of oil. It is predicted that this portion of the State will eventually be numbered among the most celebrated oil districts of the world.

Our Outlook.

EPISCOPAL.

—The Rev. G. B. Porteous, of London, and of the Church of England, arrived in this country in January, and upon application, received license to preach from Bishop Potter of New York, and Bishop Littlejohn, of Long Island. He soon after appeared in various pulpits and made a very favorable impression. Not confining himself to churches of his own order, he preached in Rev. Dr. Hepworth's church, in New York, and in Drs. Duryea's, Scudder's and Mr. Beecher's in Brooklyn. He delivered lectures on England's Vices and Virtues. "Genius," "Savonarola," "English, Scotch and American Wit." In Brooklyn he made so many friends that there have been hints thrown out of settling him permanently in that city. Recently a correspondence suddenly appeared in the New York papers, showing that both Bishops Potter and Littlejohn had revoked Mr. Porteous's licenses to preach in their dioceses. The point of interest in the letters is contained in one by Bishop Potter, which runs to this effect—it is to Mr. Porteous: "Your letters as presented to me were not such (there being none from the Bishop) as we can usually account sufficient. I strained a point to give you a temporary license. At the same time I intimated the need of some reserve in lecturing. The first thing I hear is that you, a stranger in a foreign branch of the church, begin with comic lectures, and preach in a non-Episcopal pulpit, a thing which, whatever some persons may choose to say or think, is a violation of our order and customs. I give these reasons, and I do not purpose to discuss them now or hereafter." Bishop Littlejohn states no reasons on his part, but of course, they must be similar to the above. Mr. Porteous is since represented as having said that he was not aware that he was violating the canons of the American Church, and that he did only as he would have had a right to do in England.

—In the Whitehouse-Cheney law suit, now on trial in Chicago, the deposition of the Rev. Dr. Adams was read, in which that gentleman defined the doctrine of infant baptism in the Episcopal Church thus: "Infants are bound in original sin; therefore they need regeneration. And as regeneration takes place in baptism, and all who are baptized are regenerated, except of their own will they put a bar against the work of the Holy Spirit, and infants put no such bar. All infants, therefore, are regenerated in baptism, and are baptized in the church for that intent and purpose." Upon the subject of omitting portions of the prayer book service, the Rev. Stephen H. Tyng declared that he habitually left the word "regenerate" out of the office for infant baptism, and so did an innumerable number of Episcopal clergymen. The Rev. Dr. Newton testified that over two hundred clergymen in Pennsylvania omitted various parts of the services.

REFORMED EPISCOPAL CHURCH.

—Assistant Bishop Cheney, of the Reformed Episcopal Church, has been followed into the new movement by his congregation in Christ Church, Chicago. The members met and formally organized themselves into a Reformed Episcopal Society.

—The First Society in the new denomination of Reformed Episcopalians was organized last week in New York city. About fifty people, very respectable, organized the "First Reformed Church" of the city. There are two congregations in the city, one worshipping in the morning and the other in the evening, in different places. These depend entirely on Bishop Cummins

for a supply. He had made up his mind to leave these few sheep in the wilderness, and take a vacation. But his friends persuaded him that such a step would be fatal to the interest, and his purpose to leave has been withdrawn for a while. The story that a dozen men had contributed \$10,000 each for a fund has drawn applications from all parts of the country for aid. But the simple fact is that a subscription was made up of \$10,000 in all. Nine thousand dollars of this has been spent already, in the support of the Bishop and in paying traveling expenses round the country; leaving a lean balance in the treasury.

SOUTHERN PRESBYTERIAN.

—The Conference with the Reformed Church is thus referred to by the last *Southwestern Presbyterian* of New Orleans:

The report exhibits the utmost harmony of sentiment on all the points it presents. It fully justifies the expectations we had formed of the wisdom and Christian spirit of the committee.

It will be seen that the report is practical, and looks to practical results. It does not deal with technicalities but with principles. It does sufficient honor to the symbols and history of each denomination, and then sketches an outline of a plan for co-operation in the most important departments of Christian work.

These suggestions remain to be modified, or otherwise, by the High Courts of the respective denominations. Meantime we congratulate the committee on the results of their labors.

—The Rev. John Vaughn Lewis, rector of St. John's Episcopal church, of Washington City, occasioned a great deal of surprise recently by delivering a sermon which was a strong argument in favor of the union of the Methodist Episcopal and the Protestant Episcopal Churches in the United States. He also commented, to a limited extent, on the course adopted by Bishop Cummins, in his recent secession from the Episcopal Church, rejoicing that a priesthood will spring up outside the limits of the church, endowed with all the benefits of ordination by a Bishop upon whom the mantle of apostolic succession rests.

—Dr. Stephen H. Tyng, Jr., continues to preach on Sunday evening to large and increasing audiences at Cooper Institute. He neither wears the gown nor uses the Prayer-book, and no one would suspect from his manner his Episcopal Church relations. The singing is congregational, and the sermons are *extempore*, spiritual, practical, and earnestly impressive. The preacher is eloquently earnest. Hymns, on printed slips, are handed to each attendant on going in, and on retiring each one receives a copy of the sermon preached on the preceding Sunday evening.

PRESBYTERIAN.

—Three hundred and thirty-eight new members were received into Dr. Talmage's Church, Brooklyn Tabernacle, on the 1st inst. These accessions were mostly the result of a deep revival interest in the church during the past winter.

—The colored Presbyterians in the South, have been advised by some of the white members of the same denomination to form a separate church organization for themselves. Others oppose the proposition and advise them not to do so.

—The Presbyterian Board of Education is caring for five hundred and forty students, more than five hundred of these in their theological and collegiate course. The Board has been gradually reducing its debt during the summer and autumn months but ten thousand dollars still remain unpaid, and the payments to the students for the month of March are now due.

CONGREGATIONAL.

—The two Congregational churches in Brooklyn, of which Drs. Storrs and Buddington are pastors, have called a council of seventy-nine churches and seventeen ministers to meet March 24, in order to determine whether Plymouth church is a Congregational church, and whether the denomination shall hereafter be burdened with it and its eccentric pastor. The New York correspondent of the *Boston Journal* says:

The *ex parte* council to be held on the 24th of March in the Clinton Avenue church will be one of the marked ecclesiastical gatherings of the century. It is charged by outsiders that the council will be a packed one; that no one will be on it whose views are not in accord with those of Drs. Storrs and Buddington. It is well known here that many of the prominent men who are to compose the council have not only been corresponded with but have expressed their views in relation to the questions at issue. The minority in Dr. Buddington's church—about a hundred strong—are drawing up a protest to be presented to the council. The protest denies that any of the actions of the committee, from the start till now, have been according to Congregational law. The protest sets out the bad usage that the minority have received from the majority all the way through. One of the plans proposed is, that as the *ex parte* council will be called in violation of Congregational law, as laid down in the 12th and 24th of Pickering, an injunction will be issued from the courts restraining the council from proceeding, thus bringing the whole matter before a civil tribunal. It is contended that Congregational usage, as defined by the Supreme Court of Massachusetts, will bind a Congregational council, here and elsewhere. Plymouth church will enter its protest against all the proceedings, and leave the council to do its own work in its own way.

BAPTIST.

—The *Observer* says that an association of thirty Baptist clergymen and a large number of laymen has been formed, with its headquarters in Brooklyn, N. Y., "to promote freedom of conscience, and the right to open communion."

—Minnesota has 182 Baptist churches, with 5987 members. There are eight associations. The members are of many nationalities—American, German, French, Scandinavian, Danish, African. They have only 56 houses of worship, but are building 20 more. There are 120 ordained ministers in the State, but not so many in active service. There are 48 young men just entering the ministry.

Rev. Jacob Knapp, lately deceased, by his own account, up to 1867, had held about 150 protracted meetings, many of them extending over weeks, preached 1360 sermons, and received during thirty-six years an average compensation of a little less than \$600. More than thirty years ago he gave up counting the persons converted under his ministrations; at that time they amounted to about 100,000.

ROMAN CATHOLIC.

—There is to be a pilgrimage this Spring of American Catholics to Rome. "Ladies, properly escorted," are invited to participate in the journey which will combine the pleasures of a sea voyage and of sight-seeing with the exercises of devotion. The pilgrims will sail in a first-class steamer to France and thence wend their weary way by rail to Rome. The *Pilot* does not seem to take kindly to the idea. It criticises the committee for being unknown, and the time as too short for preparation. It thinks "that the greatest mistake of the American pilgrimage is, that it goes to Rome empty-

handed. From this, the richest and the youngest country in the world, it is a shame to see two or three hundred wealthy Catholics go on a pilgrimage to the impoverished head of the church, and carry nothing with them but their respects and devotion."

MISCELLANEOUS.

—The revival begun by Mr. Hammond in St. Louis several weeks since, says the *Northwestern Christian Advocate*, continues with much force. In Cincinnati, too, a great revival work is in progress. The *Herald and Presbyterian* says of it: "One aspect of the interest in the city is especially noteworthy. The Friends are actively engaged. In the Friends' meeting-house, corner Ninth and Plum streets, meetings have been held daily for some weeks past. People of all denominations have joined in them, and the services have been led by ministers and laymen of the Presbyterian, Congregational, Methodist, Baptist, and other churches. So far as appears, no difference exists between the Friends, in these meetings, and any others who worship there. All join in singing, prayer, and many are forward in exhortation and expounding the Scriptures. It is plainly the Holy Spirit's work."

—The New York City Mission reports thirty missionaries in the field and 5555 visits made among the poor in the month of February. The Mission has seven stations; five Sabbath-schools, with 1500 scholars; four churches, with 627 communicants; ten temperance societies, with 4000 total abstinence members; two lodging houses and two reading rooms. The Rev. Dr. Hall is chairman of the Board of Management.

—The London Missionary Societies last year sent a deputation to Madagascar, headed by Dr. Mullens, its secretary. It was felt, in view of the wonderful increase of adherents from 37,000 in 1868 to 280,000 in 1872, and of church members from 2,000 to 67,000, that the subject of Madagascar Christianity should be studied on the spot, with especial reference to the training of native pastors and teachers, to the extension of sound education, and to the increase of a native literature.

—The colossal bronze statue of John Bunyan, which the Duke of Bedford is to give to the town of Bedford, has been cast. It is to be mounted upon a large granite pedestal on St. Peter's Green.

—Medical work grows more in importance as an evangelistic agency. In the Calcutta hospitals in 1872 a quarter of a million people found assistance, of whom one-third were women and children!

—A correspondent of the *London Times* points out that of the sixty-one members of Parliament who supported Mr. Miall's disestablishment motion last year, twenty-eight, including Mr. Miall himself, have no seat in the new House of Commons.

—The Bishop of Iceland has issued a pastoral, ordering a service in the three hundred churches of the island on the second day of August, in commemoration of the thousandth anniversary of the first settlement and of the grant of a new constitution by the King of Denmark, which goes into effect at the date mentioned.

—Last year the ministers of twenty-five Episcopal Churches of London wore "eucharistic vestments." They are now used in thirty churches. Last year only eight Episcopal Churches in London used incense. Now it is used in fourteen. Altar lights are used in thirty-six churches. The practice of confession is increasing.

A Sabbath in Brooklyn.

Brooklyn has justly earned the title, City of Churches, and right nobly wears the honor. It is creditable also to Brooklyn to add the title has not been conferred on account of the costly architecture or elaborate style of the churches, but in consideration of their number, capacity, and adaptation to the demands of worship. At ten o'clock I attended service at the Tabernacle, which has just been dedicated, and is occupied by the congregation under the pastorate of Dr. Talmage. The exterior of the building is not imposing or even attractive in architectural beauty or elegance, but there is a clear and decided expression of cheerfulness—if the term will apply to architecture—that is at once pleasing and fully compensates for grandeur or elegance. I have always deprecated that style of architecture in a church that gave it the appearance of a massive fortification. The interior of the Tabernacle is even more cheerful than the outside appearance. The seats are a semi-circle amphitheater, with spacious gallery, and all so arranged as to secure to everyone in the whole building an unobstructed view of the rostrum and the organ, which is in the center of the diameter, upon which the amphitheater is formed. The organist sits at the foot of the rostrum, and the key-board connects with the organ under the rostrum. In acoustics, the church is very near perfection; the organ is very large, and has four rows of keys, and stops enough to represent every variety of musical combination. The services were commenced with the doxology, which was intoned with the full force of the organ, accompanied by at least three thousand voices. Dr. Talmage occupied the rostrum, and discoursed on the temperance movement from the text, "Awake, awake, Deborah, awake, awake!" It was an earnest and eloquent appeal to the women of the North to awake and earnestly engage in the great temperance movement of the West, and carry the war, by song and prayer, into every home in the land, and make the appeal personal to everyone connected with the use or traffic in ardent spirits. He appealed to the matrons to banish it from the home circle and from the festive board. The next Sabbath he announced he would address the men on the same subject. To a Southerner it seemed quite out of place and strange to see frequent demonstrations of applause in a church on the Sabbath during the service. The subject may have called it forth. I think this may at least be said in justification.

After the service was concluded I visited the "city of the dead"—Greenwood Cemetery. At the gate of the cemetery I paused to notice the groups in bass-relief over the gateway, and in fifteen minutes six funeral processions passed in, and each procession came in at a rate of speed that would have done honor to the festivities of a wedding. But this is the New York style. It almost appears to a stranger that a funeral turnout is rated by its speed, as all appear to put their teams up to their best time. Whoever designed the groups over the gateway were clearly not in sympathy with some of the theological fathers of New York, as all four of the groups represent a real, not a mythical, resurrection. "Thy dead body shall rise again" is the embodied sentiment. The first thought impressed upon the visitor to Greenwood Cemetery is, here lie buried the aristocracy of money. How long and bitterly has the aristocracy of slavery been assailed and abused, and how much better is the moneyed autocrat? Death, poetically, levels all earthly distinction, but not really. The Fifth Avenue and Madison Avenue resident

finds an equally aristocratic residence after death. A marble mausoleum, often as costly, if not as spacious, gives a home to his dead body, and perpetuates the distinction as effectually as the lower stone mansion, the diamonds and costly apparel. Even the religion of the cross wears the mantle of aristocracy, and charity dispenses her gifts with a patronizing air that makes poverty all the more bitter and unendurable. The aristocracy of the South was liberal; the aristocracy of the North is penurious. The one was social; the other, exclusive. The planter, worth one hundred thousand dollars, entertained more company than the grandest millionaire of the North. The costly homes of the living and the dead enter largely into the financial crisis of the past, and will long perpetuate the commercial depression, if not relieved by retrenchment and reform. The ethics of socialism is extravagance and display; religion is artistic and costly; politics is corrupt and venial; literature is sensational and debasing; science is skeptical—all and more might be added, but I forbear.

As the aristocratic monuments, I suppose, were erected to be "seen in men," I proceeded to make a tour through the busy streets of the city, for it appeared a festive day of burial—a harvest of death. The first monument that attracted my attention was in memory of one of the trio that leave verified the truth oft uttered: "The pen is mightier than the sword." J. Gordon Bennett sleeps in this vault, and a marble pedestal on a granite vase, surmounted by a human figure, holding in one hand a cherub, and a full-size and exquisitely carved female figure, in the attitude of earnest prayer, in front of the monument. The monument is elaborate, artistic, and faultless in execution, and suggestive of true classic taste. A little further on is the resting-place of another one of the trio whose pen was mighty for long years, but who was finally defeated by the sword, and died of disappointed ambition. He toiled long and faithfully to gratify his ambition, and staked all on a last chance—and failed, and ceased at once to hope and live! We lift the veil and ask what of the beyond? Alas! the index to the future life is the work of the present! Judged by this standard, how many of our great men live without God and die without hope! The citizens of New York propose to erect a monument over this newly made grave in honor of the founder of the Tribune. Here lies the General, killed in the great rebellion, and here the Colonel, who died in the service of his country. The most costly and the most noticed and noticeable monument is known by the name the "French Girl." The monument bears the following inscription: "Charlotte Canda, who died suddenly by falling from a carriage on the anniversary of her seventeenth birthday." Part of the stately surrounding and in front of the main monument is boxed during winter, and could not be seen. The central figure is a full-size statue of the young lady carved out of a solid block of Parian marble, standing in a deep recess, with overhanging roof all carved out of a solid block of marble, and ornamented in etching and carving of the most complicated pattern by a master hand. Such is but a small part of what I saw in Greenwood Cemetery.

FLETCHER.

NEW YORK, March, 1874.

EDS. ADVOCATE—While reports are coming up from the various stations, circuits and mission fields of Texas Methodism, and the invitation is still extended, perhaps something from this mountain region would not be amiss; and if we may not promise anything very instructive, may we not hope to interest some of the many

readers of "our ADVOCATE," even if they chance to dwell in a far-off land among those with whom we once delighted to dwell, but whose harps have long been hung upon the willow because of the "desolation of Jerusalem"—the waste places in our own sunny land?

When it was made known to the writer that he had been appointed to this heretofore mission work, and he learned its frontier character, some misgivings were entertained in reference to the undertaking. The work or circuit embraces some of the loveliest and best cultivated valleys in Bell and Coryell counties, surrounded by mountains covered with cedar, oak, and brush wood in abundance; watered by the Nolans, Cow-House, Bear creek, Owl creek, Henson's creek, and the Leon river, which bounds the work on the north and east, besides many smaller mountain streams of clear, crystal waters. This is a region of health. Here the drooping invalid may recuperate from his chronic chills and inflamed spleens; here roseate health sits at the entrance of the cottage and advertises at once the health of the land; but enough of descriptions; let the doubting come and see.

Our reception among the inhabitants was cordial. Our congregations in number would put to shame the little bands that assemble in more favored places, and as to general intelligence, would favorably compare with those of large pretensions in more densely peopled regions. We like the style of reception among this people. You ride up to the log-cabin, snugly ensconced in a cave of the mountain, and inquire if Brother — lives here? "Yes, sir, this is the place; get down; walk in. Glad to see you—glad you are come! Let me care for your horse. You'll find wife in the house. She has been expecting the preacher, and we want you to feel at home, sir." We enter the cosy little home; are seated in an old-fashioned split-bottom chair, the most comfortable ever invented for the weary to rest at ease. Soon we hear the light tippings of footsteps. We look round, and what do we see? Instead of a confused, blushing country girl, a queenly woman, who blandly smiles us welcome, with hand extended, and "we presume this is Brother B., our preacher? and we are so glad to see you! We have been looking for you, and the people expect you, and to-morrow everybody will be out to see and hear their new preacher." A few more passing remarks to let us feel that we were at home, and then off to prepare good cheer in the way of table comforts, of which the preacher feels a need, after his weary ride over hill and dale for many a mile. Looking round, we are at once attracted to a row of wooden shelves, attached to the walls, instead of mahogany bookcase, and here are books—yes, sir, and some rare ones, too—all the way from the Old Land—souvenirs, keepsakes, household treasures, works of worth and merit. Some of the backs are crisped by time, and the cover broken off and stitched on again, but within they contain the writings and thoughts of the good and great of earth, who have long since passed away, but whose "works still follow them;" yea, they bear the impress of mind, and a savor of the unction that inspired the witness. In these books how great a treasure, compared with the gaudy, showy centre-table ornaments of the present day, that are filled with mere transcendentalisms, grand theories, speculative theology, the adventures of mental navigators, who have sailed out upon the ocean of thought, and returned to their moorings without having made any real discoveries on the highway of holiness!

We have entered upon the work. We found the field within the mountain range; frontiersmen for congrega-

tions, with lonesome rides 'mid dreary woods; but even here we have contemplated the beauties of nature, undisturbed by the sound of the woodman's ax. Here we can steer our course by the tallest mountain of the group—the Sugar Loaf—or, guided by the curling smoke as it ascends from the cottage by the hill and points away to where good cheer awaits the weary, find a place of repose. Yes, sir, I am glad and rejoice at the prospect that I am to be the bearer of good news to the widows and orphans, and that I may be permitted, in humble imitation of my Master, to preach the gospel to the poor—poor in this world's goods, it may be, but, thank God! many among them are rich in faith and good works, and we sometimes feel it is good for us to be here, where no formal song or studied prayer is heard, but rather the sweet songs of Zion go up from glad hearts attuned by love to "praise the Lord," and where the outpourings of the burdened soul are poured forth in earnest importunings for spiritual blessings and the spread of the glorious gospel of peace; and now we feel that even here there is a field white unto the harvest, and though the laborers be few, we remember 'tis written, "One can chase a thousand, and two put ten thousand to flight," and when the people of God are assembled even in these western wilds, we realize that two or three are gathered in His name, and though few, we are able to go up and possess the land, for it is a goodly heritage; and our prayer is, that our coming to this people may be as the precursor of good times; that the church may be built up and many sinners convinced of sin, and successfully pointed to Jesus, the "friend of sinners," who is able to "make the wounded whole, and that people and preacher may grow strong in the Lord and in the power of his might.

BYTHELL H. BAIRD.

SUGAR LOAF, March 12, 1874.

EDS. ADVOCATE—At the late session of the Trinity Conference I was appointed to collect material for the publication of a History of Methodism in Texas. This is, therefore, to request any preacher or layman, especially the elder preachers, traveling and local, in or out of Texas, (now,) who are in possession of facts of any interest, to communicate the same to me, at Forney, Kaufman county, Texas. If any of the traveling preachers of the conference have failed to furnish the secretary with their auto-biographies, they will please forward to me. Incidents connected with the early introduction of Methodism will be of great importance. Some of our old preachers could furnish some rich and spicy. Hope that they will do it.

I see that the East Texas Conference has appointed Brother Morse to collect material for the same purpose—a good selection. No doubt that East Texas will come up all right. What the other Texas Conferences have done I do not know, but hope that each has her agent, and that all will go to work diligently, and that by next fall we may be ready to select an editor or author and bring out the history forthwith.

Dear brethren, some of us are admonished that what we do must be done quickly. There are now but few in the field, in either or all the Texas Conferences, whom the writer came to help and found the feeble band in conference assembled at San Augustine, A. D. 1845. O what hath God wrought in Texas for our beloved Methodism since then! And ought we not tell it to the world, and to generations yet to come? Let me hear from you soon at the place indicated. Yours in Christ, etc.,

J. W. FIELDS.

FORNEY, March 4, 1874.

Correspondence.

Design of Christian Baptism.
NUMBER THREE.

IN my last article I offered a series of arguments in opposition to Baptists' faith on the design of Christian baptism, and also promised to give a scriptural exposition of those texts generally relied on for proof. If the Scriptures teach that water baptism produces *death, burial and a resurrection*, their faith is well founded; but if they do not, it will appear evident that their faith is groundless. Their proof texts are as follows:

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. vi., 3, 4, 5. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." (Col. ii., 12.)

I maintain that their exposition of these texts cannot be sustained. If the apostle teaches water baptism, its effects, when properly administered, must follow. If the effects mentioned do not follow, it is positive evidence that he did not allude to water. It will do for Campbellites, according to their faith, to assume that water is implied. They are more consistent than Baptists in their interpretations. Baptists do not believe in baptismal regeneration, as held by Mr. Campbell and his followers. They labor as earnestly as Pedit baptists to confute their erroneous position with respect to the design of baptism. In their efforts to do this they have accomplished much in establishing their faith. Campbellites do not only maintain that Paul alludes to water baptism, but also contend for its effects; while Baptists agree with them as to the nature of the ordinance, but deny its effects. In this denial they write "TEKEL" upon their own cause—verified in their own comments. They attribute the effects, so potently and beautifully expressed by the apostle, to the Holy Spirit, but at the same time contend that he alludes to water baptism. Their position in this respect is certainly *erroneous*. It is a remarkable fact that they agree with their Campbellite friends as to the nature of this baptism, but will not give them the "right hand of fellowship" with respect to its results. Where is their consistency in this particular? With them consistency is out of the question, as all their members (according to their faith) had the effects of spiritual baptism before they were immersed. It is unphilosophical to admit that the apostle has an illusion to spiritual baptism and its consequences, and then contend that *water baptism* represents the *death, burial and resurrection* of Christ. They predicate their faith on these texts, and if they were to acknowledge that they teach spiritual baptism, it would be tantamount to a public confession of *error*. I propose to give a scriptural exegesis of the aforementioned texts, and hope to be able to prove that they have no allusion to *water baptism* in any sense. If I succeed it will appear that they must look to some other source for *proof*. As I wish to present a systematic course of reasoning on the most prominent features of these texts, I will notice specially the following:

1. "Were baptized." 2. "Into Jesus Christ." 3. "Into his death." 4. "Buried with him." 5. "Raised up from the dead."

1. "Were baptized." It is not my

object to enter into a critical examination of *bapto* and *baptizo* to ascertain what is meant by the terms "were baptized." Here a great truth is presented—something was done; and we ought to understand what it was. If we fail to understand the true import of this phrase, it will be impossible to understand the true characteristics of the consequent blessings. These Greek terms have been sufficiently defined by lexicographers and commentators. I will state, however, that no scholar of any note at the present day will take the ground that *baptizo* signifies one *specific act only*. Immersionists generally, of every denomination, are forced to take the ground that it always signifies to *dip, plunge* or *immerse*. Each of these terms differ in their signification, but they make them synonymous. In doing this, they *beg* the question, and shirk responsibilities, which no philologist will do who is clear of sectarian prejudices. I fully endorse the position of McClintock and Strong, which I will now give. They say: "As to the meaning of *baptizo* it is allowed, on all hands, that it is (at least sometimes) applied to acts involving the process of immersion both by profane and sacred writers (see above). But the best lexicographers agree that this is not its exclusive meaning, and none but a daring controversialist would assume that it is." Encyclopædia, vol. 1, p. 647. Baptist scholars and critics have exhausted their skill in trying to prove that *baptizo* always signifies "immerse." Messrs. Carson, Campbell & Co. assume this position. Mr. Carson's candor and moral honesty compelled him to make the following candid concession: "*Bapto*, the root, I have shown to possess two meanings, and two only, to *dip* and to *dye*. *Baptizo*, I have asserted, has but one signification. It has been founded on the idea of the primary meaning of the root, and has never admitted the secondary. Now, both these things have been mistaken by writers on both sides of this controversy. It has been generally taken for granted that the two words are equally applicable to baptism, and that they both equally signify to *dye*. Both of them are supposed, in a secondary sense, to signify to *wash* or *moisten*. I do not admit this with respect to either. I have already proved this with respect to *BAPTO*; the proof is equally strong with respect to *BAPTIZO*. My position is, THAT IT ALWAYS SIGNIFIES TO DIP; NEVER EXPRESSING ANYTHING BUT MODE. Now, as I have all the lexicographers and commentators against me in this opinion, it will be necessary to say a word or two with respect to the authority of lexicons."—Carson on Baptism, p. 55.

Mr. Carson's position has been a *bombshell* in the Baptist Church. It has created alarm among their best scholars. The *fuse* has been gradually burning, and ere long it will reach the concealed powder, and then it will explode, and *death* to their *hobby* will be the inevitable result. Some of the ablest advocates on the immersionist's side have tried to extinguish the *fuse* to prevent an explosion; but I predict that their efforts will prove fruitless. His position is too *positive* and *expressive* to admit of garbling or misrepresentation. They try to make it appear that Mr. Carson did not oppose the testimony of lexicographers. Their *dodging* and *quibbling*, in order to evade the force of Mr. Carson's concession, will not avail anything, for his position is too clearly defined. That Mr. Carson did refuse to abide by the decision of lexicographers will be seen in his own words, as follows:

"Many may be startled at the idea of refusing to submit to the unanimous authority of lexicons as an instance of the boldest scepticism. Are lexicons,

it may be said, of no authority? Now, I admit that lexicons are an authority, but they are not an *ultimate authority*." Carson on Baptism, pages 55, 56.

No man can fail to see, (if he will examine Mr. Carson's position *critically*.) that he *did* discard the lexicons as "ultimate authority," and substituted *his own* definition of *baptizo*. Baptists generally have embraced his views for "ultimate authority" instead of the lexicons; and with Mr. Carson's position staring them in the face, they are daily proclaiming that *all* the lexicons are in their favor with respect to *baptizo*. Let Baptists—all, from the "Jewish Jordan to the British Thames"—follow the teaching of lexicographers, or the express declaration of God's Word, and then we will meet them with a warm heart and open arms on the platform of heaven's *immaculate, immutable, and eternal truth*. Instead of doing this, they follow the example of Mr. Carson, with one exception, viz: they will not make the concessions that he did. I make this allegation on practical demonstrations, "known and read of all men." The translators of the Baptist version have followed in the track of their *illustrious* predecessors. I now give what they denominate the *only* correct version of their proof texts. I do this that the reader may see their *grand* display of philological presumption and *sectarian bigotry*. I quote from the Second Revision, "corrected by the Final Committee of the American Bible Union," published by Stubner & Co., 1866: "Know yet not that all we who were immersed into Jesus Christ were immersed into his death? We were buried, therefore, with him by the immersion into his death; that as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life. For if we have become united with the likeness of his death, we shall be also with that of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be destroyed, in order that we should no longer be in bondage to sin."—Rom. VI., 3, 4, 5. "Being buried with him in the immersion, wherein ye were also raised with him through faith in the working of God, who raised him from the dead."—Col., II., 12. It is only necessary to compare this *revision* with the texts in our common version to see the absurdity of Baptist faith. Their translators have interpolated *immerse* for *baptize*, *immersion* for *baptism*, *immersing* for *baptizing*, and *immersed* for *baptized*. In their translation of *baptizo* and its synonyms, they have rendered themselves notorious for their *sectarian* principles and *scholarship* (?) The Baptist revisionists, like the *Babel* builders, were literally confounded in their enterprise. They *signally* failed to execute their preconceived object. In their attempts to perpetuate their work, they were providentially prevented, in meeting with *certain* texts which they could not translate on their principles of interpretation.

Rebaptism.

EDS. ADVOCATE—I am just this moment in receipt of the ADVOCATE of March 11th, and read, among the first things, the article by Wm. Price on "Rebaptism," about which I propose to suggest one or two things. I would not do this if the article had appeared in the Nashville Advocate, for then Dr. Summers might have been looked to for a reply; but because the matter which I propose to call attention to may fail to reach the Doctor's eye, or, being seen, should be by him deemed unimportant, because he would see that the difficulty lies in a misunderstanding of his article, and, therefore, be not further noticed. I write, fearing that *all* your readers will not see the matter as he would.

Dr. Summers is quoted as saying: "If a case should occur in which there is room for doubt in regard," etc., "he" [the subject] "ought to be allowed the benefit of the doubt," etc. And he is further quoted as saying: "If the church be satisfied with a man's baptism on the basis we have laid down, and yet he" [the subject] "should not be satisfied with it himself, he must not be rebaptized"; and the writer affirms that in these two quotations the Doctor contradicts himself; but I fail to see wherein.

The occurrence of a case "where there is room for a doubt" is deemed by the Doctor to be a wholly different thing from a case of dissatisfaction on the part of the subject, about which the church is satisfied. It is clear, from the plain reading of the Doctor's language, that the doubt in the first quotation is with the church; and it is said when such a doubt occurs, and the party involved should desire, etc., he ought to be allowed the benefit of the doubt. It is here, evidently, assumed that a case of doubt may occur, and the subject *not* desire rebaptism; but if he do desire it, he ought to be allowed the benefit of the doubt. Now, I see all the difference in the world between a case of this sort and a case of the description put in the latter quotation, which is a case of dissatisfaction on the part of the subject solely, the church being satisfied. Of course, the church cannot change its creed or practice to suit the whim of any and everybody; but in a case where there is doubt, whether she, by her authorized agents, has carried out her creed in her practice, she should, at the instance (the expressed desire) of any one immediately interested, verify to herself her own proper work.

I do not pretend that Dr. Summers has been as guarded as he should have been, seeing the great trouble we are constantly having on this subject. There ought to be no occasion given to the enemies of the church and her practices; neither should any of the faithful be needlessly troubled.

I cannot say that the church should state clearly what must be done in every conceivable case, but there are plain cases in which there might be a rule. For instance, if a man has been immersed to represent the burial and resurrection of Jesus Christ, I cannot see that this has anything to do with the ordinance of Christian baptism whatever; and, for one, I would not hesitate to baptize such a subject just as I would any other, never for a moment supposing that it had anything to do with the views of the church on the subject of baptism.

Fraternally yours, X.

District Conferences.

WE have tried the district conference for eight years. For four years it was conducted on the volunteer system; then it was incorporated into our church polity. During the first mentioned period, there was persistent effort to make it appear that there was a universal and spontaneous uprising in all parts of the church, resulting in the organization of district conferences throughout the connection; that the law of the Spirit of Life was manifesting itself outwardly in this kind of action; but some doubted. Certain things were attempted in the General Conference of 1866, which failed; but they were by no means abandoned. Among these were the removal of the limit to the pastoral term, and the introduction of the district conference. But the advocates of these measures pursued a policy very different the one from the other. No sooner has the conference adjourned than the tumult about the pastoral term subsides, and the subject is discussed no more till 1870. Not so with the district conference. Its advocates imme-

diately commence a zealous canvass. What they fail to induce a majority of the General Conference to do, they will influence the church in her original jurisdiction to demand. Such drumming I have seldom seen in church enterprise. The point was apparently gained; district conferences grew on all sides; the papers were filled with reports numbers 1, 2 and 3 of committees on the various topics usually discussed in quarterly or annual conferences. They stole their thunder from one or the other of these; but no matter, it was thunder, and it made a noise which stirred the General Conference, which met at Memphis, to incorporate the district conference into the church polity. But it was only thunder, after all; the lightning was left in its native home. After four years' experience with it as a part of our organic structure, what does it look like? A failure, an excrescence, a wart. In our section of the church it may be defined as the Methodist Debating Society. It puts on business airs, yet has no legitimate business; it brings out reports which are published in the *Advocates*, but never read; or decently buried in a ledger-looking book called a journal. Once a year the preacher is called away from his work for a week or two to attend these meetings; once a year the leading laymen of each circuit are invited to leave their business, and spend a week or two witnessing the church in her annual airing. The latter, however, in this country prefer to stay at home. It is believed, therefore, that it would be for the good of the church to so amend the Discipline as to leave the holding of district conferences at the option of the church in the different districts. Lay delegation could be easily provided. The district steward of each pastoral charge could be made, *ex officio*, a member of the annual conference. This would relieve lay delegation in the annual conference of its present farcical aspect by providing a sufficient number of laymen to be of use in the body. It would save us from the farce of an election of delegates who are perfect strangers to the voters; it would insure the election of good district stewards; it would enable the presiding elder to call his counsel together immediately after conference, and have his support provided for by men familiar with the capacities of their circuits; it would give the new preacher an inlet to his pastoral work. I know at least one presiding elder who has postponed his district conference until after the next session of the General Conference, in the hope that he will be able to dispense with it altogether.

HORACE BISHOP.

Woman's New Departure.

THE late movement against the liquor trade may well be called the woman's war. The church and the temperance societies have not succeeded in arresting the fearful evils of whisky; and the long pent-up sorrows of woman have broken away from the ordinary restraints of domestic retirement, and have started a crusade of no ordinary character. These ladies, who have been accustomed to hold the sway over the hearts of men by the power of gentle persuasion and elevated example, have inaugurated a war against liquor in the public streets and crowded saloons. Exhortations, songs and prayers in the places of drinking are novel weapons with which to destroy this hydra; and whatever may be the result, we are deeply interested in the proceedings.

The first inquiry we make is this: Will the movement be a blessing to woman? Can those who have been sheltered from all rudeness suddenly throw off their protection, and become the actors in the places of ordinary vulgarity without serious detriment? The enterprise, to succeed, will de-

mand a prosecution of the war to utter extermination of the evil. If only agitation is effected, it will sow dragon's teeth in the sand to yield a crop of hundredfold increase. The demands upon time must require much sacrifice of domestic care; the demands on modesty must call for the surrender of many refined sentiments and feminine arts; the demands for public effort must harden the sensitive timidity into brazen daring, or crystalize the grace of manner into business ruggedness. If these should be the results, man may be rescued from the dram-shops; but there will be no woman to love. It will be a great triumph to woman if she succeeds in stopping the liquor traffic, but it will be at an expenditure that society can ill afford. One stream of evil will be arrested, but the fountain of blessing will be corrupted.

If the zeal manifested in this work was wisely directed, it would find an appropriate field in the domestic circle. Let the praying bands turn their moral and spiritual forces against the wives and daughters who are training, in their parties and balls, the actors of the saloons. Woman leads in social life, and in leading society, she leads in intemperance. Let her visit from house to house, teach, exhort, entreat and pray, until wine-drinking be banished from respectable society. Let parties and dinners become popular without intoxicating drinks; let no circean cup be held to the lips of the young man by the hand of beauty; let none be welcomed to the parlor who frequent the barroom, and the victory will be won without loss of loveliness.

A second question is suggested in relation to this war: Is a highly stimulated excitement the best method of social reform? Many men may surrender their unholy occupation before the storm that has gathered, but the appetite for drink will not be changed in their customers. Until the moral sense of the community is educated to a higher standard, the traffic will go on.

The long established habits restrained for a time, if not corrected on religious principles, will soon break out with renewed vigor and more fearful destruction. To keep up the enthusiasm, new expedients must be adopted, and new leaders enlisted. Unprincipled men and women, too, will join the movement, and hurry it to a ridiculous conclusion. In such a collapse, not only do the actors suffer, but the people lose faith in the cause.

There is another light in which this movement must be examined: Is it just? The liquor traffic is authorized by law, and the trader in this poison is entitled to protection from the power that gives the license. If this Christian country authorizes saloons to manufacture thieves, and robbers, and murderers, the government must guard these institutions in their work. Every man, and woman, and child, is committed to the rum-seller as long as we sustain the law which authorizes the sale. Infamous as is the law, the traffic is under the shield of State, and cannot be damaged by the violence of women without involving legal trespass. Suppose the men of the present generation start a crusade against extravagant dress, and attack the milliners and mantuamakers with noisy declamation and stentorian song, until every demorest should close her shop, much money would be saved, much precious time redeemed, and much folly avoided; but would it be right? The law that promises protection to the liquor traffic is wrong; let it be repealed. Men can be influenced by principle to repeal the statutes, and woman may be the successful advocate.

One more objection to the new departure is to be found in the fact that the sacred things of our holy religion are taken from the house of the Lord

and made to stand in the place of abominations. Prayer and song is the blessed stairway to heaven, and should never be made a calling-ladder to capture a grog-shop.

W. G. CONNOR.

The Union of the Texas and the East Texas Conferences.

EDS. ADVOCATE—The move in the direction of the above union seems to have produced an effect among their neighbors. A correspondent from the West has made the discovery that it opens the way to take off a coveted strip of territory from the Texas Conference on her western boundary, and thereby make the Brazos river the line between the Texas and the West Texas Conferences. That is certainly a very modest suggestion. A delegate elect to the General Conference from Trinity had the audacity to say to the writer that "we" [Trinity Conference] "will now contend for the extension of our line to the International Railroad," thereby absorbing the last portion of the little that was left the East Texas Conference in the unrighteous division that was forced upon it by a dominant party in 1866 against the united protests of the little band of mostly aged men who were left of necessity within its bounds. They fixed the line to suit themselves, and in the language of Bishop Marvin in a published letter, "they took the lion's share."

This unequal distribution of territory and men, that left the East Texas Conference with the original name, and but little else, placed her at great disadvantage, to struggle, in her extreme weakness, to maintain her existence, and rise, if she could, to a respectable position among her Texas sisters. Some of the fathers of this little band, who are now in heaven, seriously mooted the question of asking the Louisiana Conference to extend her wing over them and take them in as orphans, but as that would have seriously disturbed the unity of Texas Methodism, it was abandoned.

The effect of this state of things, as might have been foreseen, and was, has been that our cause has suffered in the little conference. It has not kept pace with the growth of the country and the demands of the people. Is this cause of pleasure or of lament on the part of our more prosperous sisters? Surely not the former; and if the latter, why this covetous grasping after our more favored and prosperous portions of territory? Have they no pleasure in the prosperity of our common Zion outside of their own conference bounds? Some good people have a large share of *humanity* about them, and in these outcroppings there is a streak of selfishness that is unfriendly to Methodist progress, and the true spirit of Christian benevolence as well.

Have the two conferences, in unitedly memorializing the General Conference to abolish the line by which they are now separated, the effect of which will be to merge them into one, therefore decided to divide out among their neighbors at their pleasure or caprice? When they so decide, timely notice will be given, and until that notice is given, our sisters may appropriately defer the labor of whetting their highly-tempered blades for the desecrating process.

If the two conferences, acting on the maxim, that in union there is strength, clasp each other in fond embrace, and ask the General Conference to pronounce the legal ceremony and declare them one, who is offended? Who has a right to forbid it? Whose business is it? Let me notify these dear, anxious souls that neither the Texas nor East Texas Conference has an estate to be administered on; that they only seek to make themselves strong by the proposed union, not for evil, but for good; not to invade the

rights of others, but to maintain their own, by making Methodism a power within their own bounds, and doing good to others to the full extent of their capacities and opportunities. If any of our sisters are likely to be troubled by the rising of jealousy at the proposed union, the remedy is potent—"go thou and do likewise." The way is open, and neither of the above conferences will forbid it, or murmur at its consummation. Declining the proposed remedy, with what grace or self-respect can they meddle with that which is purely the interests and business of their neighbors?

If the writer has any partiality for any one conference in Texas above another, he is ignorant of that partiality. He looks on Texas Methodism as a unity, and has not for years restricted the appointing power to any conference lines in his appointments.

He loves all the conferences equally, and has not known for years of which conference he would be a member the next year. He is conscious of having suffered some humiliating criticisms in consequence of his course in this particular, and yet he has no regrets for the past or purpose of amendment for the future. He admits an abounding sympathy with the weak, and hence he has been forward to promote a union of the two conferences, and yet he knows not that he will be a permanent member of the consolidated conference, as that depends upon the demands or wishes of his bishop.

The reader will pardon this egotism, as it seemed needful to the writer to show himself uninfluenced by selfishness in the views herein outlined.

R. S. FINLEY.

TYLER, TEXAS, March 10, 1874.

Bayland Orphans' Home.

THE regular monthly meeting of the Board of Trustees of Bayland Orphans' Home met at the office of C. S. Longcope, in the city of Houston, on Monday, March 2, 1874.

Present—W. J. Hutchins, President; B. A. Shepherd, Treasurer; H. F. Gillette, Secretary; C. S. Longcope, Ashbel Smith.

The minutes of the previous meeting read and approved.

The Treasurer then made the following report to March 2, 1874:

From Thos. Cole, collections in Galveston the latter part of January.....	495 35
Mrs M. Kopperl, Galveston, from late Mrs. Osterman, charity fund.....	25 30
Miss Mary Ann Brown, Galveston.....	25 00
Little Herman Kopperl, Galveston, birth day present.....	10 00
Mrs. K. DePelchin, Houston.....	3 00
An Old Montgomery Friend, his annual contribution.....	20 00
Master Spencer Hutchins, collected by him from citizens in Houston, for January monthly contributions.....	45 50
Hutchins House contribution box.....	85
Total.....	\$224 70

To which the Superintendent adds for January: From Mr. P. Floecke, Houston, one bundle second-hand clothing; Mr. N. P. Turner, Houston, one bundle second-hand clothing; H. W. Gillette, one ton hay valued at \$20; Mrs. C. L. Cleveland, Galveston, one large box second-hand clothing; Miss Anna M. Brooks, Waco Female College, one bundle nice second-hand clothing; also, in same box, four bundles second-hand clothing, without name. February: From Galveston, one box second-hand clothing—no name.

Adjourned to first Saturday in April. H. F. GILLETTE, Sec'y.

THE Bible well explained is, to the mass of hearers, one of the most attractive forms of preaching. Dean Alford began in London with an afternoon Sunday congregation which had dwindled almost to nothing, and made it so large that it crowded the church. Abjuring eloquence, he devoted himself to the exposition of the New Testament. Among his hearers were always to be found eminent lawyers, members of Parliament, and other representatives of the intellectual classes.

SUNDAY-SCHOOLS AND THE BUREAU OF EDUCATION.—It is stated that the Bureau of Education at Washington has decided to reorganize and report upon the Sunday-school work of the country.

Texas Christian Advocate.

GALVESTON, TEXAS, MARCH 25, 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 that
We give to our Patrons, in every way,
the Full Value of Their Money.Please bear this in mind and send your
advertisements to us without delay, and
your business will be made known through-
out the great LONE STAR STATE.

A SOUTHERN BOOK.

"Reminiscences, sketches, and addresses,
selected from my papers, during a min-
istry of forty-five years, in Mississippi,
Louisiana, and Texas: By Rev. J. P.
Hutchison, D.D., Houston, 1874."

Rev. Dr. Hutchison, the sole survivor
of a race of pioneer Presbyterians who
flourished during the last half century,
wishes to place on record something
he has seen, and of which he has been
a part during the last forty-five years.
Coming in his youth from the bleak
hills of Pennsylvania to the mild skies
of Louisiana, he has not been an in-
different spectator or an inaccurate re-
corder of the events of the past half
century. Familiar with that rich and
populous region of the South lying
between Vicksburg and Baton Rouge,
he has mingled with all the leaders
both of church and state. Conversant
not merely with his own denomi-
nation, but also with Dr. Winans, Dr.
Tooley, Dr. C. K. Marshall, Judge
Lane, Dr. Drake, Dr. James Alexan-
der, and other eminent members of
the Methodist Church, he feels that
he should aid in lending his assistance
in securing some records of the past,
and preventing their sinking into ob-
livion. We have not time to give any
extracts from this carefully selected
volume, which he now offers through
the press of Lippincott, of Philadel-
phia, to the public. He will be in
Galveston, at the Exchange Hotel,
for a few days, and will give his
friends an opportunity of subscribing
for his book.

THERE is, says the local paper of
Sedalia, Mo., "a universal religious
interest" in this place. Union prayer
meetings are held every morning in Il-
genfritz Hall, and every night Rev.
Dr. Cochran, president of Kidder Col-
lege, preaches in the Presbyterian
church.

BIBLES.—It is said that, since the
revival began in Great Britain, the
publishing house of the Bagsters, Lon-
don, has not been nearly able to keep
up with the increased demand for
Bibles.

PERSEVERANCE.—In the Sabbath
school of the First Presbyterian church
of Harrisburg, Pa., the Superintendent
three teachers, and many of the schol-
ars, were present at every session of
the past school year.

THE SPECIAL MEETING.

THE series of services appointed to
be held in Galveston, for the promo-
tion of God's cause, were inaugurated
in the Opera House on Sunday night,
March 22, which was kindly tendered,
free of charge. The pastors of the
Baptist, Presbyterian, and Methodist
Churches closed their houses of wor-
ship and joined with Mr. Hammond
the God-honored Evangelist. The
Opera House seats some 1400; but as
many stood, we suppose we are under-
stating when we say there were full
1500 in the house, and hundreds went
away for want of room. Many at
this meeting were deeply impressed,
and said to the ministers, who con-
versed with them at the close of the
exercises, that they desired and were
resolved to be Christians.

On Monday, at twelve o'clock, there
was a large prayer-meeting at the
Baptist church, as it is the most cen-
tral. On Tuesday a crowded congre-
gation met at the same house, and
we had a precious meeting. On Wed-
nesday, at twelve o'clock, it was pour-
ing rain, but scores were there.

On Wednesday evening a delegation
of seven ministers and thirteen lay-
men and ladies, all of them active
workers, came into the city through
the rain. The meeting was appointed
at the St. Johns Methodist church, as
it is the largest. The streets were
sloppy, our pavements are poor, (an
improvement greatly needed here,) but
people came out until every pew in
our large church was crowded. The
service consisted in song, frequent
brief prayers and short and stirring
addresses by various ministers. The
leadership of the meeting was in the
hands of Mr. Hammond, who made
two or three addresses. The efforts
of the night were mainly directed to
a consideration of the early conver-
sion of children. Many great facts
were stated; many remarkable inci-
dents, all pertinent to the matter in
hand, were related. These exercises
continued until at least half-past nine,
when what Mr. Hammond calls the
"second meeting" began. This "sec-
ond meeting" is conducted in this way:
Instead of inviting a few to come for-
ward, and spending strength and time
on them, the congregation is informed
that ministers and Christians are go-
ing out into the audience to inquire of
every one whether they love Jesus and
are trying to serve God. All who do
not wish such conversation are at lib-
erty to go away. But on Wednesday
night many remained, both children
and adults. While the ministers and
live Christians were conversing with
and pointing many to Jesus, the choir,
with many others, were singing
praises. Great solemnity and spiri-
tual power rested on the people;
hundreds were in tears of penitence,
concern for others, or rejoicing in
Christ. Quite a number of the young
found the Savior precious. The meet-
ing continued till nearly eleven o'clock
at night.

On Wednesday night there was also
another meeting, on one of the most
public street corners in the city. A
large number stood still to hear the
preachers—Revs. Bros. Johnson and

Porteous, of the St. Louis delegation—
with the utmost respect.

On Thursday morning, a gloomy,
threatening sky and wet streets to the
contrary notwithstanding, St. Johns
church was filled—perhaps more than
two hundred children were in attend-
ance. The services were much as be-
fore—varied, lively and well adapted.
The power of the Lord was present to
heal. Convictions were many, and
concern of soul the common condi-
tion of the majority of the people.
Souls were blest, and many felt the
fires of a new-born love glowing in
their hearts, and many who had, alas!
permitted the fire to burn dim and
low felt its flames kindled anew. It
was good to be there. We confidently
look for great results.

To the Preachers in Charge of Circuits, Mis-
sions and Stations in the bounds of the Aus-
tin District, Texas Conference, M. E. Church,
South:

Our delegates to the General Con-
ference will have to start for Louis-
ville, Ky., by the 25th of April, and
the annual conference made no pro-
vision to defray their expenses. You
will therefore please raise the follow-
ing amounts in your respective fields
of labor for that purpose:

Austin station.....	\$25 00
Austin City Mission.....	5 00
Austin circuit.....	10 00
Cedar Creek circuit.....	15 00
Bastrop circuit.....	12 50
Bastrop and Hill's Prairie.....	12 50
Winchester circuit.....	10 00
Lafayette circuit.....	15 00
Fayetteville.....	5 00
Columbus and Osage.....	12 50
Navidad circuit.....	12 50
Oso circuit.....	15 00
Total.....	\$150 00

The brethren will please attend to
raising the above amounts immediately.
Don't fail to make the effort, at least,
and forward whatever you do raise to
either Rev. H. V. Philpott, Austin,
Texas, or Capt. L. W. Moore, La-
grange Texas.

Your brother,

C. J. LANE, P. E.

[We call the attention of all the
preachers of the Texas Conference to
the above, and hope others will act ac-
cordingly.—ED.]

WE read in a religious paper the
other day an advertisement of a dentist
who employs nitro-oxide gas in ex-
tracting teeth. It was in the shape of a
certificate signed by more than half a
dozen clergymen of national reputa-
tion, who had had their aching grinders
extracted by this process. We can
easily imagine the gush of gratitude
which filled the hearts of those nu-
merous sufferers who, after enduring
the torments of toothache until it was
almost unendurable, at last formed the
desperate resolve of having it pulled.
Toothache is intolerable, but having a
tooth extracted is worse. We have
not found the word in Webster's Un-
abridged that defines it. We can wish
our enemies nothing worse than to be
sentenced to a perpetual tooth-pulling.
No wonder those doctors of divinity,
who had endured the mingled anguish
of the toothache and the dread of the
dentist's forceps, and then, after in-
haling the gas, had the miserable
thing pulled out without being hurt,
felt grateful. Precisely at that mo-
ment they felt that the man who had
passed through life without experi-
encing the benefits of nitro-oxide gas,
had missed one of the greatest bless-
ings vouchsafed to suffering humanity,
and was unable to estimate fully his
obligations to a beneficent Providence.

The dentist had no trouble in getting
names to the paper.

When men feel grateful they are
not ashamed to acknowledge it. We
could not but think, as we looked over
that list and reflected, how cheerfully
men confess the kindness that al-
leviates their sufferings, and are will-
ing that their names should be used in
the papers if it will benefit the hand
that helped them or the sufferers around
them, and yet how few are willing,
cheerfully and freely, to acknowledge
God's goodness, or to recommend to
others that comfort that has made their
hearts glad.

WHOSE OX IS GORED?

WE clip the following from the
Central Christian Advocate, one of the
official organs of the Northern Meth-
odist Church:

Bishop Lane, of the Colored M. E.
Church of America, has been visiting
New Orleans to see if there is any pos-
sibility of ousting our colored members
from the church property which they
now possess. It would be difficult to
put in words the true character of this
movement, and we will refrain from
saying more about it at present. The
Bishop did not meet with a flattering
reception.

It is the *Central Advocate's* ox that
is gored this time. We presume it
was precisely right, in its estimation,
for the M. E. Church, North, to "oust"
the Southern Methodist preachers in
this same city of New Orleans from
their pulpits, and their families from
their parsonages, by military force,
and to hold on to them, in the face of
the remonstrances of the lawful owners,
until the order of the President of the
United States compelled them to dis-
gorge. Will the *Advocate* "put in
words the true character" of such an
act when it is performed by the bishops
and preachers of its own church? By
what sort of ecclesiastical legerdemain
is a deed that horrifies it now made
pious and just when it is the act of the
church it represents? The *Central
Advocate* does not speak of this church
property as their property, but as prop-
erty their colored members "now pos-
sess." It is well to be cautious some-
times. An examination of the title
deeds, if we mistake not, would dis-
cover the fact that a portion of this
very church property now possessed by
the colored members of the Church,
North, is the property of the M. E.
Church, South. It also was seized
under military authority, and is held
under no other title but that the *Ad-
vocate's* church should be asked to
surrender property that does not be-
long to it, but people who have bought
lots and paid for them, and raised
money and built the houses that are
upon them, are often very pertinacious
in asserting their rights. They do not
always "meet with a flattering recep-
tion" from those who have "ousted"
them, and they say hard things, which,
in the language of those who have the
right of possession, is very disagreeable.
The *Central Advocate* acts wisely when
it represses its surcharged emotions,
and determines to "refrain from saying
more about it at present." It would
have acted sensibly had it remained
silent. It would act more wisely should
it refer to the matter again to demand
that the church which it represents
shall examine whether the title by
which it holds this property is just,
and surrender it to the proper owners
if it has no legal claim.

QUAINT BUT TRUE.

AT one of the meetings going on in Galveston, under the direction of Rev. E. P. Hammond, a Christian friend met another in the rear of the large audience, and inquired of him (class-meetings are the order of the day in all our churches here just now) "how he was enjoying the meeting." He said, "Not very well; he had been looking on and listening, but he could not get into the spirit of the thing, and it seemed to him that he was colder than ever." "Did you ever go in bathing early in the season?" asked the first inquirer. "Yes," was the reply. "Well, you know that as you walk in carefully on tip-toe, the cold circle of water cuts like a knife. It makes one shiver to the bone, and it takes all of one's nerve to make another step, and just then, if some one in his movement should splash the spray on him, it almost knocks him down. If a man in such a position wants to enjoy the bath, he plunges in head and ears, and soon finds that his body adjusts itself to the temperature of the water, and the splash of the crisp, cool waves becomes a delight. This is your position; you are hanging around the outskirts of the congregation; you are not in sympathy with those earnest workers, nor do you feel the peril of sinners. Join in the work; help us to sing; help us to pray; and soon your own soul will be in sympathy with the work, and in your solicitude for sinners you will not complain even if the unceremonious wave should lift you off the perpendicular of your respectability.

THE *Advance* gives us an amusing account of an event which occurred in the early days of Chicago, which is remembered as the "Donation Party for the White Horse." It appears that the owner, after driving the faithful animal until old age and hard usage unfitted it for service, turned it out to die. A donation party was announced for the white horse, to be held at the courthouse. Corn, oats and hay, and about two hundred dollars were sent in. The superannuated horse, gaily decorated, headed by a long procession, marched to the store of his ungrateful owner. A dirge was played, a groan, deep and doleful, was offered up in behalf of the man's cruelty to his old servant, and then the white horse was conducted to his new and comfortable quarters, where he munched oats and other provender the balance of his days.

We know a number of superannuated preachers who, after serving their church long and well, have been turned out to grass. Their labors have been forgotten; and while the church, which has been built up and strengthened by their efforts in other days, is prospering, they and their faithful wives and children are battling with the wolf that prowls daily around their doors. What a mercy a donation party like that the old "white horse" enjoyed would be to them!

MESSRS. MOODY and Sankey show no present purpose of coming home, having accepted the invitation from the Presbyterians to visit London. They have, however, postponed their going there until the summer months, the demands upon them being so numerous from other places.

OUR MEXICAN MISSION.

OUR readers will thank us for the subjoined interesting letter from Bishop Keener, which we copy from the *Nashville Christian Advocate*:

CITY OF MEXICO, Feb. 15, 1874.

MR. EDITOR—This afternoon we celebrated the Lord's supper at the Capilla de San Andres. There was a goodly company present of Mexicans and English-speaking persons. Brother Hernandez preached a sermon from Mark, "This cup is the New Testament in my blood." All the ministers of the different Missions were present. Mr. Parks, Mr. Carter, Dr. Cooper, Dr. Butler, Brother Daves, Juarez, and Bishop Simpson, surrounded the table. I consecrated the elements in English. They were administered in Spanish; and the closing prayer was in Spanish; so, also, was the singing of the congregation. Many of the Mexicans present knelt very devoutly at the altar, and received the sacrament with much emotion. It was quite an encouraging occasion, and I was pleased to see the Protestants stand up to each other so unitedly. To be sure we had no minister of the Spanish Episcopal Church present. From some cause they keep quite aloof from the Methodist and Presbyterian Mission churches. I suppose they must have received instruction to that effect from headquarters—New York. Still, they are doing a good work; have large audiences of poor people—I believe the poorest-looking people I ever saw in church in any country. They have two large, old Catholic structures, which were very grand in their day, but are now requiring wash and paint, and a general freshening up and modernizing.

Per contra: This Sabbath evening the streets were crowded with foot-passengers and carriages. The carnival season begins. The theaters are doing a lively trade, and all around their entrances, and for a square off, every sort of extemporized cooking and eating apparatus is in full play. The Mexican is great on *tortillas*—finely mashed corn, rolled out to twice the size of our buckwheat cakes. These fried, or with banana and sugar, or more commonly red pepper, cheese and a sprinkling of onion, form the food of the common people. A large, red bean, or cow-pea, is the alternative, or more correctly, the accompaniment. Hundreds, yes thousands, scarcely ever taste meat. Then, besides the business done in these, there are women superintending more dainty messes, the composition of which I might only guess. On the ground is disposed quantities of peanuts—about a fourth of a cart-load in each pile—roasted, and tempting enough to make a New Yorker's mouth water. The poverty of the vast crowds that move along or block up the pavements cannot be mistaken. They are dressed but uncleanly, and as one looks who has but one suit of clothes. Fond of show, if they could make a better appearance I am sure they would. The lamps are now lighted—some very gaudy ones, lanterns of paper crimped and shaped as shells hanging to ropes which are stretched across the street. But women carrying children—little babies and larger ones—are as frequent as any other passenger. It must be said that the little fellows look pleased as anybody, and are never heard to cry. They are carried on the back, *a la Indian*. Now, these multitudes are to be distinguished from the lazy, loafing masses that swarm in our large cities on the streets: they are industrious, handy, and sprightly, but have nothing to do which can yield any thing beyond a bare subsistence. Every shoe-shop, carpenter-shop, tin-shop, and tailor-shop, is full of young apprentices who are plying their vocation in earnest. Competition is great in

every department of petty manufacture, and I know of no place where an artisan would find it harder to make a living.

One sees no difference in the Sabbath from other days, excepting larger crowds are out walking the streets in the late afternoon. It is one constant struggle for food. The common laborer, hod-carrier, gets 44 cents a day, though 50 cents is absolutely necessary to keep soul and body together. He works, as a man underpaid and underfed must always work, slowly. Every gang must have a *lobrastante* over it to get on at all. I am a little particular lest some of our people should be tempted to try bettering their fortunes in this delightful climate. Surely these people should have some compensation for other drawbacks; and much as I admire Mexican soil and atmosphere, yet I know no country so inviting as Alabama, Georgia, Mississippi, or Louisiana, for the poor man. True, we are overrun with a set of adventurers who speculate on the crotchets of the North, and on the politics and negroes of the South, well-nigh beyond the point of Christian endurance; yet we may hope for relief at some distant day. But as an offset we have lands and climate productive and pleasant, abundant and luxuriant, equal to any thing I have met at any point on the continent or in Cuba.

One drawback to the climate of the city of Mexico is that it is speedily fatal to lung and throat diseases. Pneumonia is common and rapid in its effects. So, for persons afflicted with phthisis, I can imagine no worse climate. It was uncomfortably cold in the mornings and evenings for ten days after I arrived, and had been during all the month of January. No fire-place could be found or stove. I remained in my room with overcoat on, but found a very bad cold and no relief. Young children are attacked with severe coughs at this season, and not unfrequently die of membranous croup. The temperature is usually very equitable and mild. Brother Daves is being already plied with letters of inquiry, each of which costs him 50 cents, on these and kindred topics. Parties disposed to write to him for their own advantage would do well to inclose a \$1 greenback in the letter. It is enough that he should answer without also having to pay the heavy postage charged between Vera Cruz and this city. One gentleman wishes to know whether there are any doctors in Mexico; another, what of sewing-machines, etc., etc. They are all here, and busily at work. This letter is long enough, so I will refer the reader to another letter, in which the schools of this city and State are largely spoken of.

ROUTES TO GENERAL CONFERENCE.

THE Committee on Transportation, appointed by the Tennessee Preachers' Meeting, publish in the *Nashville Christian Advocate* information respecting the arrangements made with different railroad and steamboat companies on the routes the delegates must travel. We extract that portion in which the delegates from this section are interested. It will enable each one to choose his route:

Nashville, Chattanooga and St. Louis Railway.—Will most cordially extend such facilities and terms to delegates to the General Conference as are accorded to the body by the Louisville and Nashville and Great Southern Railroad, over which their tickets will have to read in order to reach Louisville.

Atlanta and New Orleans Short Line.—Will return all delegates and visitors free who pay full first-class fare going, upon the production of a certificate from the officers of the con-

ference stating that they attended the General Conference.

Houston and Texas Central Railway.—"Reduced rates for a reasonable time will be given to Red River City, the Northern terminus of this line." So writes the General Ticket Agent.

The Lone Star Route—International and Great Northern R. R.—S. M. Miller, Esq., General Ticket Agent, thinks he can arrange a round trip ticket to Louisville and return, and agrees to communicate with the lines forming the route from Houston, Texas, to Louisville. Such tickets will be placed at stations where it is known the delegates will start from.

Morgan's Line U. S. M. Steamers and Louisiana and Texas Railroad.—Chas. A. Whitney & Co., Agents at New Orleans, write: "Will with pleasure agree to your request, and pass at half-rates parties holding properly authenticated papers, certifying that the object of their trip is to attend the conference mentioned. Have referred copy of your letter to passenger agent of railroad here, with request (if they agree to make concessions) that they correspond with passenger agents of Texas roads, so that through tickets can be had from points in the interior."

Missouri, Kansas, and Texas Railroad.—Pass ministers of the gospel along their line at half fare.

Ohio and Mississippi Railroad, and also the Vandalia Route from St. Louis to Louisville, reserve their answer. It is very certain that they will extend reasonable accommodations.

St. Louis, Kansas, and Northern Railway.—Whole fare going, one-fifth fare returning. Tickets good for 30 days. Whether such tickets will be sold from Omaha to St. Louis, or from Kansas City to St. Louis, I am not advised. This is the route by which all delegates west of Missouri will come.

Louisville and Nashville and Great Southern Railroad.—Will sell round trip tickets at 6 cents per mile. Such tickets may be had at stations from April 25 to May 5, and will be good at any time during the session of the conference, or within five days after its adjournment. They also say: "We will also receive tickets of foreign roads coming to us at Montgomery, Nashville, Decatur, and Memphis, or at any of our junction points, at one and one-fifth of the then existing through rate between the point from whence the party started and Louisville." As the General Conference is to be held in Louisville; as it will be composed of picked men—ministers and laymen—who will very greatly influence public opinion at home; as the character of Louisville, the headquarters of that railroad and the home of its chief officers, will be affected for or against, according to the impression made; as the business men of Louisville look with great interest to the General Conference as attracting the attention of the whole Southern Methodist Church—600,000 communicants—to this city; as these things are true, and many more of equal force and equal truth, it does seem that the Louisville and Nashville and Great Southern Railroad ought to be the most liberal, both in the accommodations afforded and rate charged. The reputation of the road will be at stake in both particulars. Nearly all the roads in the South charge only half rates. It does seem reasonable that the Louisville and Northern and Great Southern Railroad should be as accommodating as those roads which are remote from Louisville.

New Orleans and Jackson Road decline to confer any favors. So of the Memphis and Little Rock, Cairo and Fulton, and Atlantic and Pacific.

An interesting letter from our New York correspondent appears on fifth page.

The Sunday-School.

On Classification.

Perfect classification is impossible, but proper classification is of the first importance.

Next to keeping order, the superintendent has no duty more urgent or imperative than that of properly classifying his scholars.

The want of judicious, systematic classification is a crying evil in Sunday-schools.—Mrs. Davids.

The more complete the classification of a school, the better will be the quality of its instruction, for carefully grading a school is among the best means for economizing its teaching power, and rendering it most effective.

Note the following points in arranging scholars into classes: Age, knowledge, aptness to learn, size, social relations, character, personal disposition.

Scholars of about equal general or biblical knowledge, placed together in a class, make the most rapid progress.

One English writer divides Sunday scholars into four grand divisions—the infants, the ignorant, the instructed, the adults; others into three—infant, junior, and senior classes. In America the common divisions are primary, intermediate, and adult or Bible class departments.

In forming a class, consider the tastes and associations, as well as the age and attainments of each child.

Firmness and a conciliatory spirit, with clear judgment and good temper, will enable any superintendent to succeed in classifying his school in an acceptable and creditable manner.

It is not wise to place all the eight year old youth in one class, and all the ten year old in another, without respect to their general attainments.

It would be equally ridiculous to grade a school with a yard-stick, placing all who were taller than it, into one division, and all who were shorter than the stick into a lower division.

When a scholar from absence, indolence in study, or from other causes, falls far behind his classmates, he should be transferred to a less advanced class.—S. S. World.

Memorizing Scripture.

THE REV. H. C. TRUMBULL dissents in the Independent from the statement that the custom of memorizing Scripture is almost abandoned in our Sunday-schools. He says:

The instances of Sunday-schools which insist on such memorizing are not even rare. There is more of such memorizing now than there was twenty years ago—more both actually and relatively. It is found in more Sunday-schools and in a larger share of all the Sunday-schools now than it was then. Any fair examination of the facts in the case will prove this to be so.

But recently I visited a Sunday-school, not far from Brooklyn, where as a part of the opening exercises the superintendent and teachers and all the scholars recited *verbatim* the lesson of the day, from beginning to end. This I found was the usual practice there. I was not long before at a Sunday-school in Central New York where the teachers and scholars were called on one by one for the recitation of the entire lesson; and the close marking for verbal accuracy in these recitations, which was secured on the superintendent's record, showed that more than three-fourths of the whole school were on an average faultless in this regard. I was again at a Sunday-school in New England where the memorized portions of the lessons of the past three years were called for from all the school; and the quick and accurate recitations given in response were evidence that the exact memorizing of the Scriptures was the rule,

not the exception, in that school. At another school I was told of one class, as a specimen, where every scholar had been present and recited every word of the lesson for thirty-six consecutive Sundays. Many other schools could be named where such memorizing is common.

But it is not necessary to multiply particular cases of such memorizing in our Sunday-schools. A sweeping declaration, without proof, on the one hand, may well be met by a general statement, on the other, until some evidence in the direction of the charge is offered. The exact memorizing of the Scriptures is common in our Sunday-schools. There is more of it now than there was five years ago, ten years ago, twenty years ago. It is steadily on the increase. The practice in some Sunday-schools is to memorize all the verses of the lesson. In others selected verses are memorized. Yet more commonly a central, or leading, or "golden" text is memorized by all, from the infant class to the adult. In families, as well as in the schools, such memorizing is more common than formerly, through the tendency and influence of Sunday-school training; and it is well within the bounds of accuracy to say that among the Sunday-school children in our land ten are in the habit of the *verbatim* memorizing of the Scriptures where one could have been found practising it twenty or thirty years ago.

SUNDAY-SCHOOLS AND REVIVALS.

In the thirty-one years that I have been a city pastor, I have received to the Lord's table over three hundred youth of both sexes directly from the Sunday-school. And I have no doubt I might with equal truth add two hundred more, uniting with us from the resulting influence of previous Sunday-school instruction. An early revival in St. Paul's church in Philadelphia commenced in our weekly Sunday-school prayer meeting. The exercises closed, and the people were dismissed, when, rising from my place, I counted sixteen of our youth still on their knees on the floor. I went from one to the other with a few words of affectionate and pastoral conversation, and appointed Monday evening as an occasion for their special assembly. On the next day I gave notice of this appointment, and over seventy youth met me for instruction and prayer. It was the divine commencement of a very remarkable work of mercy. The result was the addition of over one hundred, mostly from the Sunday-school, to the communion of the church. The subjects of that work are now active and earnest Christians in the maturity of grace.—Dr. S. H. Tyng.

MY ROSARY.—In looking at the Bible of a devoted and successful Sabbath-school teacher, I found the great secret of her success. On one of the blank leaves are the names of her scholars, and above them the words, "My Rosary."

As precious beads, she called their names one by one as she prayed, and thus presented each individual to Christ in earnest faith, as the friends of the paralytic brought him to the feet of Jesus. All, or nearly all of them, that were not Christians before, were converted during the time she was their teacher. Like the twelve precious stones in the breastplate of the High Priest, which he bore on his heart before God as a symbol of the twelve tribes, she bore these names even on her heart to Christ. The grandest of "Teachers' Helps" is earnest and definite prayer.—S. S. Times.

THE Sabbath-school is a most efficient means of Christian culture. It is a duty, therefore, which we owe to ourselves, to society, and to the rising generation, to employ every reasonable means of improving its condition and increasing its influence for good.

Boys and Girls.

Don't Jesus Come to See You?

RACHEL, though but a child, was a cripple, and very poor. One day as she lay upon her bed weeping, a soft voice said: "May I come in?" She looked up and saw a pleasant little girl, apparently as poor as herself, who said:

"I am Jessie Wells. My mother came to live in this street only a few days ago. I heard about you, and have come to bring you some flowers. See how sweet they smell."

"Ah, that they do. I haven't seen any, I don't know when," said Rachel, resting herself to look at them.

The girls soon became acquainted, and after that Jessie was a frequent visitor in Rachel's room. She would read to her, sing to her, and help her in many little ways.

One day, on parting with her little friend, Rachel said, "Oh, I can't bear to have you go; I'm so lonely."

The child looked up with a sweet, pitying gaze, and said, "Don't Jesus come to see you, Rachel?"

But Rachel did not seem to understand; so, in her own simple way, Jessie told her about the kind Savior, saying: "He took notice of just such children as you and I. One day he went to see a sick girl, about as old as you, and took her by the hand and raised her up, and made her well. Once I was very sick too, and had to lie in bed like you. Then Jesus used to come close to my bedside and make me feel how much he loved me. After that I felt so happy; for he took away all the lonely feelings from my heart." Rachel listened in wonder; but Jessie saw that she did not understand much, and she said to herself: "I will ask Jesus to teach her." She did so, and on her next visit Rachel said: "Tell me more about the good Savior." It was not long before she found Jesus, that dear friend of the lonely and sorrowful. Now she has become patient, and kind, and loving, and her friends wonder at the change. *The Children's Friend.*

The Ship With Two Pilots.

A SHIP'S crew rose in mutiny against the captain soon after they had lost sight of home. Then they said: "Who shall steer us safe to some foreign land?"

So they appointed as pilot one of the mutineers, who said he knew the way. But the crew were divided among themselves: some thought the captain knew the way, others believed in the new pilot; at one time the captain's side got the upper hand, and then they used to unbind the captain and set him at the helm: then presently the other side would prevail, and they would push the captain away and put the mutineer in the captain's place. The consequence was, that the vessel used to sail at one time in one way and at another time in quite the opposite way, so that they made no progress at all.

At last, one evening as the sun was setting, one of the oldest and most experienced sailors said:

"Look yonder; there is the Black Rock, on which hundreds of fine ships have been wrecked, and we are drifting toward it. Night is coming on, and the current is taking fast to the rock. This comes of having more than one pilot."

It is foolish to suppose that we can serve Jesus at one moment, and Evil the next. If we do, our life will be a zigzag; we shall make no progress, and we may at any moment run into terrible sin. Jesus tells us "no man can serve two masters."

Mind, therefore, you cannot please God on Sundays and yourselves on week-days. You cannot say, "I will do as I am told in school, but at home

I will do as I like;" or, "I will try to make my school-fellows like me, but I shall not take any trouble about my brothers and sisters;" or, "I will never steal money, but I do not mind taking sugar or biscuits or a little fruit." You must try to please Jesus always. *Parables for Children.*

Bring Jesus More into Home.

THE little loving charities of daily life preach loudly for him who went about doing good. Bring Jesus into your home and your circumstances more than you have hitherto done. Things do not go on well in your household, perhaps, nor in your circumstances either. You wonder why it is. Wonder not. It is because you bring the Lord so little into them. How can it be otherwise, with him so little acknowledged? How can it be otherwise, when you are not cast upon him in all that pertains to you? Change your plan. Bring Jesus more into home, and plans, and duties, and circumstances. Live not on as you have done, realizing his presence so little. The name of Jesus is no mere fancy. He is a reality—a blessed reality. He is a bosom friend, a tender physician, a loving Father, a gracious Savior, a very pleasant helper. Oh, make him so to you! Live not outside of these gracious relationships. How strangely will all things change then! How you will be lifted up above things that once fretted you and hung heavily upon your mind! How little will appear the things which men are struggling after and panting for around you! You will rise above them to a new element. Try it! Bring Jesus more into everything. Tell him everything. Make him your constant friend and companion. Make him a reality. Only then will you begin to know him as you should. Only then will the unutterable preciousness of Jesus begin to unfold itself to your heart.

"OUR FATHER."—I once knew a little boy who early in life was taught the way of life, and felt he had a soul to save. He often went into his little garden to pray. One day he was seen by some of his school-mates praying, and they began to ridicule him. He said as long as he had a soul he would continue to pray.

Not long after, there was a large revival. He went often into his little garden, and earnestly prayed that God would send His Spirit down upon him. He did not pray in vain. One day he came home and said, with heart full of joy, "Mother, I can say, 'Our Father,' meaning that now he was conscious of possessing those feelings which rendered it proper to say, "Our Father."

Little boys and girls, how many of you can say, "Our Father?" Are there not many reasons why you should do so?

That boy became a preacher and died in the cause of Christ.

A WORD TO CHILDREN.—Dear children! Have you ever looked into the face of some dear old lady, whose face time had not roughened, but softened until it seemed almost glorious? Did you think you would like to be like her when you grew old? Or perhaps some gray-haired grandfathers, one who had long been led by God's Spirit—whose tender teaching won where harshness would but have repelled? Would you be like them? It is easier to start now to grow old beautifully and gracefully than it will be when "riper years" have brought added care and sorrow. Do not answer back roughly; do not let your tempers become soured; try to think with charity and forgiveness, even when you know you are wronged.

I sometimes think what a beautiful place heaven must be; for only patient, loving, cheerful beings—unselfish and pure—shall have their homes there.

The Conversion of Children.

BY REV. ANDREW A. BONAR.

Several things in Mr. Hammond's dealings with children deserve special notice.

One is, his firm persuasion that the gospel is "the power of God unto salvation" in the case of the youngest that has understanding. He goes to his meeting never doubting this, and sets to work accordingly. He tells the gospel-story, presses it home, and calls for a present acceptance of Christ on the part of the children. He does not feel content with delivering his message, saying, "Now I have sown the seed, let us hope it may spring up some time after this." No, he looks for "God giving the increase" at the time, just as at Pentecost.

Another feature in Mr. Hammond's method is, the form in which he preaches. It is, in the main, that of substitution. Not that he always, or even very often, uses that word; but that is his leading idea in setting forth the way of salvation. He perhaps starts with a text that involves that truth; then he brings in stories to illustrate his text, using illustrations which are not always perhaps quite solemn, but which always end in conveying the truth of SUBSTITUTION to the understanding and heart—if not also, at the same time, flashing into the conscience of the youngest the sin of refusing such a substitute as Jesus. The sum of his address is just this:

"Jesus, from his throne on high,
Came into this world to die;
That I might from sin be free,
Bled and died upon the tree.

"I can see him even now,
With his pierced, thorn-clad brow,
Agonizing on the tree,
Oh, what love! and all for me.

"Now I feel this heart of mine
Drawn to love God's holy Son." etc.

There never is, with Mr. Hammond, the possibility of your mistaking or forgetting the grand end in view. The charms of manner and conversation put everything else out of mind. Now, we say, none of Mr. Hammond's hearers ever are in danger of thus being carried away from the remedy to the eloquence, or the delivery, or any secondary matter in the address.

But we have to mention another peculiarity—the use he makes of hymns. In all his meetings there is much hymn-singing, all of these hymns setting forth the truth. This hymn-singing attracts the young to the meetings; it rivets the truth on their minds; it adds greatly to the liveliness of the meetings. And is it not true that the only time in the New Testament wherein we find the worship of children noticed is the time when that worship consisted of praise—"The children crying in the temple, and saying, Hosanna to the Son of David?" (Matt. xxi., 15.) The chief priests and scribes found fault; their pharisaical pride would have thrust children into the background, but the Lord Jesus was filled with delight at the sound of their voices in the temple courts.

Yet more: Mr. Hammond never dismisses such a gathering hastily. After his pointed gospel address is done, he prays, and then asks all to remain for conversation who are anxious to find salvation. He has always with him (this is a part of his method) a goodly number of solid and fervent Christians, who are ready to take part in these after-conversations. And this part of his method has been remarkably blessed; as much, indeed, as anything else in his dealing with the young. It is apparently very much by this conversational-meeting, in which you may see, all over the hall, lively believers engaged in most solemn inquiries with one or two souls whom the Spirit has touched, that very many are brought to decision. It seems to be the Holy Spirit's way to

use this Nathan-like application of the truth to lead souls to own that the gospel is for themselves, and to admit, "I am the sinner to whom the Savior speaks." The very circumstance, also, that so many at one time are earnestly engaged in the same solemn employment creates a healthful sympathy of feeling, and, in many cases, helps souls to utter their difficulties and fears.

We do not say that Mr. Hammond's meetings have no drawbacks; on the contrary, there are Americanisms (if we may use the term to describe some things in his manner) which we should like to disappear; but these do not affect the real results. And perhaps it ought to be stated that his labors have been specially useful in bringing to decision young persons who have long before been in an awakened state, through the instruction and prayers of teachers and parents, but who would never speak out their mind. He is greatly blessed to startle such, and bring on a crisis in their spiritual history.

In every place where Mr. Hammond has labored, results like these have followed. We can speak unhesitatingly of what has taken place in Glasgow recently; and we have the most creditable testimony to the fruit of his work in many towns in England; while in America the ministers point to far more than hundreds in this place and that who are going on their way steadfast in the faith, having at his meetings first of all found salvation.

Shall we not, then, with all these facts, ask the Church of Christ to cherish this expectancy in regard to the conversion of children far more than in times past? Have we not rested upon our oars? Have we not slipped into the custom of showing to our Sabbath-schools and families what a salvation has been provided, and what a Savior is ours, without sufficiently urging them to make all this their own? We have dealt with the adults and with the aged pressing-ly, earnestly, taking no excuse, but insisting on their immediate acceptance of Christ; but we have not been wont, generally, to deal thus with the very youngest who can understand. If the Lord works by instrumentalities, and if it is by suitable instrumentalities, then let us see that we are taking the right way to bring blessing to the young. As a rule, the Lord does not convert souls in the absence of means, and of right means. In heathen lands, souls perish because no one there shows the way of life. In our own neighborhood, men and women die unconverted, when no one goes among them seeking to win their souls; and in our Sabbath-schools and families children grow up unconverted, because they are not more personally dealt with. Are we not letting the souls of the young perish, if we do not rouse ourselves to take part in this personal mode of applying the truth?

Lord, sharpen our sickles when we go to reap thy harvest among the young, for we have heard our Master say, "Have ye not read, Out of the mouths of babes and sucklings thou hast perfected praise?"—*St. Louis Cumberland Presbyterian.*

THE Moravian Brotherhood have in Dutch Guiana a mission begun in 1735, which, carried on with great sacrifice and suffering on account of the climate, has been ripe with results. In the town of Parimaribo, the missionaries have a congregation of 6000. In 1872, the mission had 13 stations; 65 missionaries, missionaries' wives and mission agents; 406 native assistants; 5507 communicants, and a total of 23,707 adherents. The missionaries defray much of the expense of the mission by their own labor.—*Zion's Herald.*

BISHOPS Esher and Yeakel, of the Evangelical Association (Albrecht Methodists,) give notice to the annual conferences, that the questions ordered by the General Conferences of 1871 to be submitted to the annual conferences, have all been adopted by the necessary majority of votes, namely: Allowing one representative from every Board of Trustees in its respective quarterly conference; giving members of class, with the consent of the preacher in charge, authority to elect exhorters, as in the case of their leader, every two years, and defining the relation of teachers in institutions of learning.

VINELAND CHURCH, New Jersey, under the pastorate of Rev. Wm. Pittinger, formerly of the Pittsburgh Conference, was dedicated Jan. 25. The church cost twenty thousand dollars, and only six hundred dollars were needed the day of the dedication to complete and clear the church of debt. This church was begun ten years ago, when Vineland consisted of a few scattered houses in the wilderness.

THE ninety-fourth annual session of the Pennsylvania Conference of the United Brethren in Christ was held at Mechanicsburg, Pa., February 19th. There are now forty-two annual conferences of this body in the United States, and one in Germany. The total number of ministers is 1822; members, 127,661.

Church Notices.

Austin District.

SECOND ROUND.

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.

Groesbeek, 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.

Galveston District.

FIRST ROUND.

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.

Paris District.

SECOND ROUND.

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.

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.

	MISSIONS.	CONF. COL.	BISHOPS' FUND.
San Marcos sta.	\$110	\$48	\$12
San Marcos cir.	110	48	12
Seguin sta.	71	32	10
Gonzales cir.	71	32	10
Lockhart and Prairie Lea cir.	110	48	12
Mountain City cir.	38	17	5
Blanco cir.	93	42	11
Thompsonville cir.	71	32	10

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

W. J. JOYCE, P. E.

Springfield District.

SECOND ROUND.

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

ASSESSMENT FOR EXPENSES OF DELEGATES.

Springfield circuit	\$24 00
Corsicana station	24 00
Fairfield circuit	22 00
Mt. Calm circuit	20 00
Dresden circuit	19 00
Corsicana circuit	15 00
Butler circuit	19 00
Redland circuit	18 00
Centerville circuit	20 00
Navasota mission	10 00
Total	\$192 00

Let the brethren collect the money by the first of April, and convey it, by some safe method, to the brother nearest them, who is a member of the General Conference.

GEO. W. GRAVES, P. E.

Postoffice—Springfield, Lamar county.

Palestine District.

SECOND ROUND.

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.

Nueces River circuit, March 28, 29.
Beville, April 4, 5.
JOHN S. GILLET, P. E.

Huntsville District.

FIRST ROUND.

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.

Weatherford District.

FIRST ROUND.

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.

Starrville cir., at Overton, 5th Sunday in Mar.
Henderson and Belview, 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.

Lampasas mis., at Lampasas, 5th Sunday in March.
Sugar Leaf 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.

Coffeerville, 1st Sunday in April.
Pittsburg, at Maple Spring, 2d Sunday in April.
Gilmer, at Longview, 3d Sunday in April.

JNO. H. McLEAN, 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.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON.

WASHINGTON, D. C., March 17.—Mexican dispatches give details of a fearful outrage perpetrated by a mob at Huasacualco, in State of Jalisco, last Sunday morning. The priest delivered an incendiary sermon, in the course of which he advocated the extermination of Protestants. This so excited the populace that a mob proceeded to the residence of John Stevens, a Congregational minister, sent out by the Boston Board of Foreign Missions, with cries of "Long live the Priest!" They broke into the house, seized the clergyman, smashed his head into jelly, and chopped his body into pieces. Afterwards they sacked the house and carried off everything of value. After much delay the revolt was suppressed by the authorities. The government has sent a detachment of troops to the place. A rigid investigation has been set on foot and orders issued for the arrest of all the priests in that and also the neighboring towns. A mob in a neighboring town, acting under a similar religious frenzy, attacked the garrison, burned the public archives, and pillaged the houses of the authorities.

The Government of Jalisco has arrested nine of the band who robbed the stage near Guadalajara and killed Westfall and Bartholey. A portion of the property taken was found in the possession of the prisoners.

The Governor of the District of Gayaco has issued an order prohibiting cockfighting, as a practice unworthy of civilized people.

Troops guard the roads leading to San Luis Potosi to ensure the safety of travelers.

MISCELLANEOUS.

MONTGOMERY, March 16.—The rain in middle Alabama has ceased. The Alabama river is very high and out of its banks in many places, as the creeks and streams are greatly swollen. The travel to Mobile is stopped by reason of the waters on the railroad track and damage to some of the bridges. No trains have gone out today on the track to Atlanta, part of the track being under water. Trains to Eufaula will not run for a day or two. All the trains on the Montgomery and Louisville Railroad have been on time.

NEW YORK, March 18.—The German saloon-keepers of the Seventh and Eighth Wards held a meeting yesterday to complete a protective association.

CINCINNATI, March 18.—The Germans held a meeting last night at Turner Hall, to take measures to resist the temperance movement. The hall was crowded, and hundreds had to go away. Speeches were made denouncing the woman's movement.

BOSTON, March 18.—The contest for Sumner's successor is narrowing. The principal candidates are now conceded to be Dawes, Adams and Hoar. It is thought that those who have seventy-five votes out of two hundred and eighty will unite with the Liberal Republicans.

CAIRO, ILL., March 18.—A terrific hurricane, with thunder and rain, passed over this city at three o'clock this morning, causing considerable destruction of property. The center of the storm seems to have passed south of Cairo and worked north as usual. No damage done in that direction. No loss of life.

NEW YORK, March 19.—The French residents of this city celebrated last evening the third anniversary of the uprising of the Paris Commune by a banquet and ball. There was a large attendance, and among the invited guests were the Workingmen's Committee of Safety. Addresses were de-

livered in French and English appropriate to the occasion. The proceeds were devoted to the benefit of the widows and orphans of the Commune.

PHILADELPHIA, March 21.—Two sons of the Siamese twins are here for their bodies. They disavow any intention to make a speculation by an exhibition of the remains. The statement is requested to be made that no money considerations induced them to consent to the autopsy.

CLEVELAND, O., March 21.—The Mayor has issued a proclamation against disorderly assemblages. It will be at their own peril if they attempt to molest citizens in the orderly exercise of laws and rights, whether in the streets or elsewhere. It is impossible to say what course the ladies will now pursue, as the proclamation applies to them equally as much as the crowds who follow them.

CINCINNATI, March 25.—Belle Secor, a young girl, aged thirteen years, was outraged and murdered in Mercer county, Ohio, in June, 1872, and two men, named McLeod and Kimmel, suspected of the crime, were lynched by the infuriated citizens. A few days ago, Thos. B. Douglass, of Fort Wayne, Indiana, while on his death-bed, confessed that he committed the outrage and murder, and afterward participated in hanging the two innocent men.

FOREIGN.

LONDON, March 17.—The British journals generally consider the Chislehurst demonstration a success.

The Duke and Duchess of Edinburgh will soon visit Empress Eugenie.

The loss by the wreck of the steamer Queen Elizabeth, of Tariffa, was £535,000.

MADRID, March 17.—The Carlist leader, Tristary, has been defeated in Terragona.

It is rumored that the Carlists have raised the siege of Bilbao.

BAYONNE, March 17.—Gen. Seballo, according to the Carlists, has captured 2500 men of Gen. Touvallis.

LONDON, March 18.—It is said that the Queen's speech, assembling Parliament, will propose a reduction of two pence per pound on income tax.

Viscount Barrington, Conservative, is re-elected from Eye, Suffolk, by 270 majority.

BERLIN, March 18.—The Prussian *Cross Gazette* intimates that the Reichstag will be dissolved if it persists in the refusal to fix the ordinary strength of the army at 400,000 men, as demanded by the government.

Johann Heinrich Maedler, the distinguished German astronomer, is dead, aged 79 years.

SAN FRANCISCO, March 17.—The steamship Mikado brings news from Honolulu that Prince Kalukula had been elected King of the Sandwich Islands, to succeed Lunakino. Election quiet. Council news unimportant.

A serious riot occurred at Honolulu upon the election of the King. When announcement was made of Emma's defeat, a mob of her adherents attacked the house of Assembly and beat several of the members, one of whom afterward died. They tore up the seats and desks and set fire to the house, when the United States and British marines landed and dispersed them. W. Green, Minister of Foreign Affairs, was tendered the thanks of the government for the timely interference of the marines. The King is still threatened with assassination.

LONDON, March 19.—Stanley writes to the *News* that after a careful investigation he is convinced that Dr. Livingstone is dead.

VERSAILLES, March 19.—After a long debate in the Assembly to-day, the resolution, offered by the Left, censuring the government for its action in reference to the nominations of

mayors of cities, was defeated by a majority of sixty-two.

Parliament reassembled to-day.

The Queen's speech refers to continued friendly relations with foreign powers, and alludes to the marriage of the Duke of Edinburgh as pledge of friendship between the two great Empires.

LONDON, March 21.—The high tide in the Thames has caused much damage all along its banks. Sewers have burst, the floors of many houses forced, and several children and a number of horses drowned. Business on the wharves has been suspended, and the fires at Woolwich arsenal have been extinguished. Another rise is apprehended to-day, and temporary embankments have been made.

KINGSTON, JAMAICA, March 20.—The *Gleaner* of the seventh of March says: "In accordance with instructions received from Her Majesty's Government, an inquiry will shortly be held in respect to the relations of those British subjects who were captured on board the steamer *Virginus*, and shot by order of General Burriel at Santiago de Cuba. It is surmised that this inquiry is with a view to securing compensation from the Spanish Government."

LONDON, March 20.—The *Daily News* says it has been given to understand, on good authority, that D'Israeli will advise an early release of the remaining Fenian prisoners.

Arthur Perl has been designated as the Liberal whip during the present session of Parliament.

BERLIN, March 20.—The Viscount of Gontaut Biron, the French Ambassador, is about to resign in consequence of unpleasant relations with Bismarck.

The adjournment of the Reichstag is probable on account of the illness of Bismarck.

LONDON, March 23.—A special dispatch to the *Standard*, dated Santander, on Sunday, says: "The first movement of government troops for relief of Bilbao, by way of Bilbao River, was a failure. It was found impossible to effect a landing, and the expedition returned to Santone."

LONDON, March 24.—Ten thousand people witnessed the landing of the highlanders off Portsmouth to-day. Several accidents occurred in consequence of the pressure. It is understood the Queen has ordered an inspection in Hyde Park, on Friday, of all the troops of the expedition which have reached home.

PARIS, March 24.—In the Assembly to-day a protest was presented demanding the dissolution of the Chamber. The protest was signed by Gambetta, Rollin, Lacour, Peyrates and Baredet.

BAYONNE, March 24.—The French authorities conducted the Cure of Santa Cruz to the frontier.

ROME, March 23.—The King to-day received three thousand persons from all parts of the kingdom, who came to congratulate him on the twenty-fifth anniversary of his accession.

Vinority, Minister of Foreign Affairs, presented the address from the American and English residents.

ADEN, March 23.—The Calcutta, with the remains of Dr. Livingstone, has arrived here.

BOSTON, March 25.—The result of the three ballotings by the Senate and one by the House, yesterday, does not show an indication of a speedy election of United States Senator. The total vote in the Senate was 37 and in the House 235. Dawes is ahead in the Senate and Hoar in the House, but neither approached anywhere near a majority. A ballot will be taken at noon daily until a choice is made. Probably no election of the kind in Massachusetts was ever watched with greater interest by the people than the one now pending.

ANSWERS TO CORRESPONDENTS.

Rev Wm Price—Communication. All right.

Rev J Fred Cox, Groesbeeck—Obituary will appear.

Rev H V Philpott, Austin—Always acceptable.

Rev R S Finley, Tyler—Brother J will attend to your request. Wish our space would justify.

Rev W G Connor, Waco—Hope to hear from you often.

Rev H Bishop—Will appear in due time.

Rev B H Baird—Communication. We hope often to hear from the mountain range you travel.

Rev C J Lane—Quarterly meeting second round. 2 letters. The change reached us barely in time.

Fannie L Bishop—Obituary will appear.

Rev M A Black—Obituary will appear.

Rev W C Easterwood, Port Sullivan—We insert tributes of respect, when within our limits, without charge.

John S Menefee, Texana—Will publish.

Rev John B Denton, Gonzales—\$2 currency. All right.

Rev J W B Allen, Florence—8 subscribers, \$22.20 postoffice order. Your list is coming up nobly.

Rev J W Fields, Forney—1 subscriber, \$2 currency. Change made. Will use your kind words in *ADVOCATE*.

Bowen & Connor, Dallas—1 subscriber, \$2.25 currency.

DS Cooke, Georgetown—1 renewal, \$2.25 currency.

Rev Wm N Bonner, Tyler—1 subscriber.

Rev James Graham, Bonham—1 subscriber, \$2.25 currency. The name you mention and postoffice order came to hand and entered.

Capt W J Clark, Dallas—All right.

Rev John E Vernor, St Marys—1 subscriber. We appreciate your difficulty. Send all the subscribers you can, and remit by safest opportunity.

Rev M H Jones, Homer—3 subscribers, \$6 coin, by W W Manning.

Rev T G Woods, San Antonio—1 subscriber, \$2.25 currency.

Rev W A Smith, Van Zandt county—Marriage notice. May heaven bless the bans!

Rev J W Piner, Honey Grove—2 subscribers, marriage notices, report of circuit. We wish the preachers would furnish such reports.

Rev M A Black, Hackberry—Obituary.

Rev O A Fisher, San Marcos—1 subscriber, \$2.20.

Rev C J Lane, Oso—Report of work on district. Glad to receive it. Hope other presiding elders will report through our columns.

Rev H Bishop, Corsicana—1 subscriber, 1 renewal. Will extend time as you suggest.

B A Bennett, Banquette—1 renewal. You can pay the preacher in charge.

Rev O A Shook, Waco—2 letters, 1 subscriber, 1 renewal, \$11.50 postoffice order.

Rev J G Walker, Belmont—1 renewal, \$1.25 postoffice order.

Rev S J Franks, Mexia—2 subscribers, \$4 currency. We put down the postoffice Personville. Is it right?

Rev J Fred Cox, Mexia—1 subscriber. All right.

R J Shelton, Corsicana—The time is out.

Rev J J Davis, Jewett—4 subscribers. Obituary has been published.

Mrs M Townsend, Oakland—1 renewal, \$2.25.

Rev B H Beard, Howard—4 subscribers, \$5.50 currency. The names never reached us before. The name at Palo Pinto entered. Hope to hear of a good report from your work.

Rev E S Smith, Prattville, Ala., \$2 currency.

Rev J E Jones, Douglassville—3 subscribers, \$6.75. That is the way to do business!

R Veazey, Pittsville—1 subscriber, \$2.20 currency.

Rev J S Clower, Madisonville—1 subscriber.

G C Wiseman, Winnton—Change made.

Wm Lackey, Columbus—Have re-entered your name, allowing for lost time.

Rev B D Dashiell, Brenham—1 subscriber. Is the office Brenham? Have entered the other name.

Rev W E Weaver, Jones' Mill—1 subscriber.

Rev J P Mussett, Cleburne—2 subscribers. Names you mentioned are entered.

J W Kuykendall, Brenham—Change made.

Geo Huckerson, Corsicana—1 subscriber, \$2.10 currency.

Rev J R White—1 subscriber.

Rev J F Sherwood, Lone Oak—1 subscriber. Is Mrs M Wascomb's postoffice Lone Oak or Emory?

Rev D Morse, Marshall—1 subscriber, \$10 currency Name you refer to entered.

Rev W Vaughan—Name entered.

S M McAshan, Houston—2 subscribers, \$4.50 currency.

Mrs H M Glass, Sat'ne Pass—1 renewal, \$2.

Rev D Morgan, Elgin—\$2 coin credited as you direct.

Rev T W Hines, Waxahachie—Second round quarterly appointments.

M C S—Obituary. The subscription of J W W expired in February.

Rev J S Clower, Midway—Change made.

VERY SPECIAL.

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

Weatherford District. SECOND ROUND.

Weatherford sta. and cir., at Weatherford, 1st Sabbath in April.
 Granberry cir., at Thorp Springs, 2d Sabbath in April.
 Cleburne and Aeton cir., at Lane Prairie, 3d Sabbath in April.
 Cleburne and Marysville sta., at Cleburne, 4th Sabbath in April.
 Alvarado cir., at Lee's Academy, 1st Sabbath in May.
 Jacksboro sta., 2d Sabbath in May.
 Cartersville cir. and Springtown mis., 3d Sabbath in May.
 Fort Worth sta., 4th Sabbath in May.
 Johnson station, cir. and Mansfield cir., at Little's school-house, 4th Sabbath in May.
 T. W. HINES, P. E.
 Postoffice—Waxahachie, Lock box 119.

MARRIED.

FONTAINE—CHAPPELL.—On Thursday morning, March 19, at the residence of the bride's father, on Galveston Island, by Rev. John H. Davidson, Dr. Rodney K. Fontaine and Miss Ellen H. Chappell. Long may the Lord spare this lovely couple, and may His choicest blessings be bestowed on them.

PROVINE—GUNTER.—In Honey Grove, Texas, on the 15th of March, at half-past five o'clock, A. M., by Rev. J. W. Piner, Mr. T. C. Provine to Miss L. A. Gunter.

STEPHENS—BRADSHAW.—In Lamar county, Texas, on the seventeenth day of March, by Rev. J. W. Piner, Mr. James Stephens to Mrs. Mary J. Bradshaw.

LAKE—JACOBS.—Union of the Methodist Episcopal Church, South, with the Methodist Church, Protestant—On March 12, 1874, at the residence of the bride's father, in Smith county, Texas, by Rev. Wm. A. Smith, the Rev. Daniel T. Lake, of the Trinity Conference, Garden Valley circuit, to Miss Emma Jacobs, member of the Methodist Church, Protestant.

And zephyrus gentle waft them tow'rd the brighter shore.

GHOLSON—BROWN.—At the house of the groom's mother, by Rev. J. R. White, March 17, Mr. W. J. Gholson to Mrs. L. M. Brown, all of Falls county, Texas.

BROWN—POPE.—At the church in Bellville, March 17, by Rev. B. D. Dashiell, Rev. Samuel H. Brown to Mrs. Carrie Pope, of Bellville.

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.]

RHODE.—Charity Rhode, daughter of Jeremiah and Polly Russell and wife of Daniel Rhode, was born in the State of South Carolina, February the fourth, 1813, and departed this life March the eleventh, 1874. At the age of fifteen she moved with her parents to the State of Mississippi, and about the age of twenty-four united with the Methodist Church; here she also married, and with her husband emigrated to Texas; settling in Karnes county, where she remained two years; thence removed to Lavaca county, where she permanently resided until her death. Sister Rhode was the mother of eleven children, nine of whom survive her. In the community in which she lived she exerted a wonderful influence, always exemplifying the virtues and reality of our holy Christianity. "Aunt Charity," as everybody called her, "went about doing good;" she loved the church, and supported its institutions. The last six years of her life she was a great sufferer; consequently death was to her no unwelcome message. She died as all Christians die, without a cloud to obscure her spiritual sky. May the grace of the God she loved and served sustain her husband, children and large circle of friends in this their bereavement.

M. A. BLACK.

BURNEY.—Judge James L. Burney died at his home in Limestone county, Texas, on the night of the 25th of February, 1874, aged sixty years and one month. He was born in Morgan county, Ga., where he lived until after his first marriage, with Miss Julia Peeples, of Walton county, when he moved to the residence of his father-in-law. A few years thereafter he removed to Alabama, where he resided until he came to Texas, about twenty years ago. Early in life he became deeply impressed with the great importance of living for God, and accordingly joined the M. E. Church some thirty years since. His Christian life has ever been consistent, which, together with his kind bearing, very naturally pointed him out as a leading member of Christ's church. Brother Burney possessed in a high degree those elements of character that constitute a good and useful member of society. His faith commanded the attention of others, while his upright walk constrained them to follow his example. As a husband, a father, a master, and a citizen he stood without many equals and no superiors.

The affliction which ended his earthly career was paralysis, and until he was entirely bereft of reason, his time was employed in prayer and praise to God. He left many comforting assurances of his safe transit from this to the better land. Thus has another model servant of God passed to his reward! We trust that the memory of his virtues may be hallowed in the minds of those of his family who have thus far declined all offers of mercy, and be sanctified to their good. To his

devoted and true wife, as also his children, we would say, cease to mourn for husband and father, for your loss has been his eternal gain. Good bye, brother and friend. On the morn of the resurrection we confidently hope to meet thee, clad in light, in heaven.

J. FRED COX.
 GROESBECK, TEXAS, February 28, 1874.

LAUGHTER.—Lucy A. Laughter, wife of B. S. Laughter and daughter of George and Letitia Menefee, was born in Jackson county, Texas, January 20, 1851, and departed this life on the 22d of February, 1874. She was a noble specimen of a woman. Physically, she was tall, dignified and intelligent. As a child, she was loving, obedient and good; as a wife, respectful and affectionate; as a friend, she was pure and kind. It has been the privilege of the humble writer to know the deceased from a child, and but few of the fallen sons and daughters of our race have lived to her age and died so pure. She was dedicated to God by her pious parents in holy baptism in infancy. She was married to her now bereaved husband on the 15th of September, 1868, and very soon after she and her companion joined the M. E. Church, South. In June, 1872, she received a large affusion of the witnessing spirit of God. From that time until she died, she seemed to be free from doubt. She died from inflammation of the stomach. When told by her heart-stricken mother a few hours before she died that her physician had no hope of her recovery, she expressed herself as perfectly willing and resigned to go if it was God's will, and requested her friends not to grieve for her; but to meet her in heaven; and when the cold waters of Jordan were all around her, she gave each one a farewell kiss, and told them she already had a view of the heavenly world, and clapping her hands in great ecstasy, with joy unspeakable in her countenance, she passed away from earth to her heavenly home. May the blessed Jesus take her sweet little baby boy into his especial care, and bind up the afflicted hearts of her husband, parents, brothers and sister. Dear Lucy, you were too pure for earth. Your Savior has taken you to a purer clime. When one so gentle and good is taken away, earth and the church is poorer; heaven is enriched. He who purchased us with his blood has a right to select from the church the sweetest flower.

JOHN F. COOK.
 NAVADAD, JACKSON COUNTY, TEXAS.
 March 4, 1874.

STONE.—Departed this life, on the 2d of March, 1874, Mrs. Emiline, consort of Brother A. B. Stone, at their residence in Austin county.

Sister Emiline was a lady of great energy of character, a superior housekeeper, an affectionate wife, kind step-mother, and a devoted friend.

She was a devout member of the M. E. Church, South; a pious and consistent Christian. As she lived, so she died, stating to her husband that she was ready and had no fears of death, but regretted to leave him and his children. Her health has been gradually failing for years, and medical skill failed to restore it, until, like a taper, life ceased. Our loss is her gain. Peace be to her memory.

JOHN H. STONE.
 CHAPPELL HILL, March 5, 1874.

MARKET REPORT.

SATURDAY, March 21, 1874.

GENERAL MARKET.—During the past week the shipments to the interior have not met the expectations of the business community, especially in view of the upward tendency in the price of leading products, and the lessening stock of our great staple. A better trade will doubtless soon mark the business in this market. There has been an advance in coffee, owing to the decrease of stock in the hands of leading importers. The stocks of Western produce are heavy, with prices favorable to buyers. Flour and bacon have ruled dull. Hides have shown a slight advance.

COTTON.—There is improvement in the tone of the cotton market in this and all the leading Southern ports. Though the crop is heavy, it is not so largely in excess of the demand as has been estimated. The receipts at every point are relaxing. The market closed with a fair demand at the following quotations in currency:

Low Ordinary	9 1/2
Ordinary	12 1/2
Good Ordinary	14 1/2
Low Middling	15 1/2
Middling	16 1/2

MONETARY.—There have been no changes of special interest the past week. Accommodations are secured on good collaterals at one per cent. per month.

GOLD.—The demand has not been heavy. The week closed at 111 1/2 @ 111 3/4 paying rate, and 111 1/2 @ 111 3/4 selling rate.

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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. 166 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.
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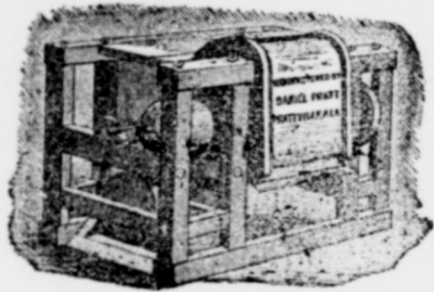
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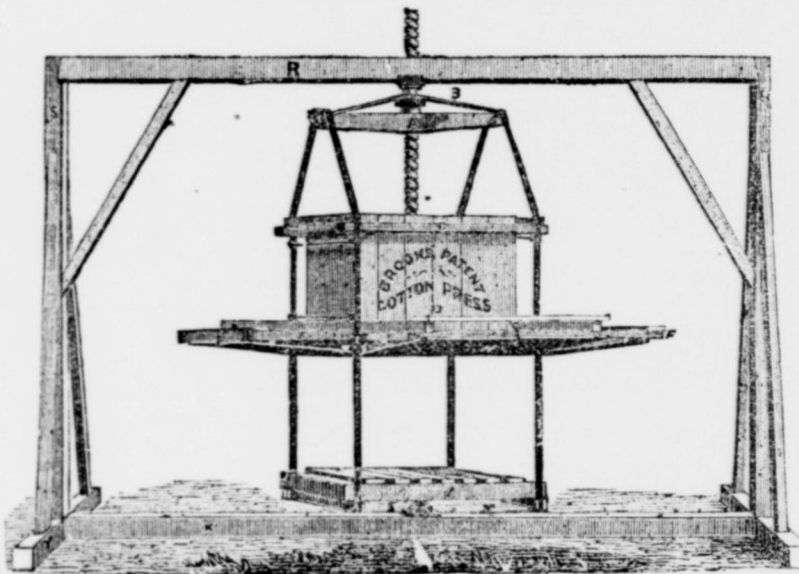
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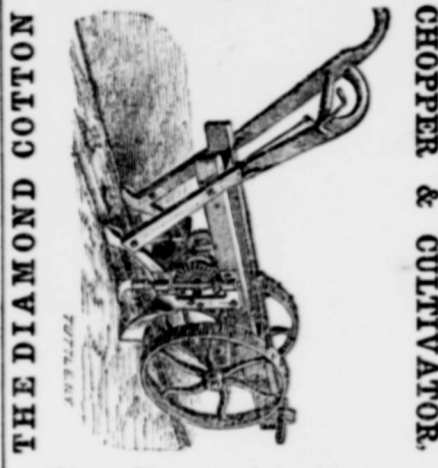
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