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Texas Christian Advocate.

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Jan 1 1y

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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.

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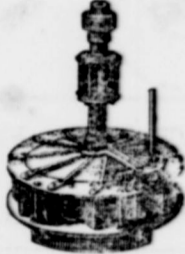
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PUBLISHED BY THE ADVOCATE PUBLISHING CO., IN THE INTEREST OF THE M. E. CHURCH, SOUTH, IN TEXAS.

DEVOTED TO RELIGION, MORALITY, EDUCATION AND GENERAL LITERATURE. Furnishing weekly a careful digest of the NEWS OF THE WEEK, Devoting a large amount of its space to the representation of TEXAS INTERESTS.

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

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Over 300 Traveling Preachers are its Authorized Agents.

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IT HAS A LARGE CIRCULATION OUTSIDE AMONG OUR BEST CITIZENS.

CHANGE OF TIME.

TO TAKE EFFECT

MONDAY, FEBRUARY 9, 1874

The Galveston, Houston and Henderson RAILROAD.

Table with columns for Leave GALVESTON and ARRIVE AT HOUSTON, with various times for different train services.

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, Schulenberg, and all points in Western Texas; connects at Houston with the Houston and Texas Central Railway.

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

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

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

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

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

HALL'S BALSAM IS THIS REMEDY.

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

WHILE LIFE LASTS THERE IS HOPE.

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

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

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

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

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LEE, McBRIDE & CO., COTTON FACTORS And General Commission Merchants, (Hendley Building,) STRAND, GALVESTON, TEXAS.

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GALVESTON, TEXAS, WEDNESDAY, APRIL 1, 1874.

[WHOLE No. 1086.]

Forgotten.

BY LAWRENCE WISSETT.

A stranger at the parsonage,
With gentle meän, as heritage
From sanctifying prayer,
Tiptoeing 'long the shadowy hall,
Like bit of sunlight on the wall,
The timid little Claire;

She lingers round the open door,
As June above the orchard floor,
That blossoms in the night;
And glances out from heavenly blue
In violets thus the heavenly dew
That morning torches light.

"Precious darling, come in," he said;
Like sunlit sprays o'er lilies' bed,
So fell her golden hair.
"Come in, and sit upon my knee!"
The stranger very coaxingly
Persuades the little Claire.

He tells her tales that sweetly rhyme
Of infant child in olden time,
Who in a manger lay,
Until the soul, through mystic rest,
Would pour its lisping wanderings deft,
Nor wait another day.

"To-morrow you shall come to hear
Me preach," he says. No doubting fear
The heart's soft pinions bear;
But satisfied, she willing waits,
The promised boon anticipates,
The trustful little Claire.

And so she trips away to bed;
In pure white robes her prayers are said;
The dreamy eyelids fall,
Like sunset mists all fringed with gold;
And just before those lids unfold,
The chiming Sabbath calls.

We sit each side the long dim aisle;
Little bare feet and cherub smile
Approach the shrine of prayer;
"Dess you fordot me!" The preacher's face,
With low appeal for pardoning grace,
Looks down on little Claire.

Our Material Resources.

THE PECAN FORESTS OF WESTERN TEXAS.—The pecan forest of Western Texas is one of the natural productions of this section. It is a valuable crop for export. Its rich and delicate flavor recommends it to the taste and appetite of the epicurean world. It is spread upon the tables of the rich of other countries, being too costly there to be indulged in by the poor. It is, in fact, considered one of the greatest of delicacies. How neglected here are those grand old trees that yield in such abundance this valuable nut; with nobody to defend them, they are the prey of every depredating vandal. In truth it should be said:

"Woodman, spare that tree,
Touch not a single bough."

Why not protect and extend the growth of this valuable tree? Why not propagate it by planting? Why would it not be profitable to have pecan plantations? An acre of land would easily sustain fifty pecan trees, if well protected. Now estimate the value of the product by averaging each bearing tree at the low figure of five dollars per tree, and you have \$250 per acre. Is there anything else that can be made so profitable, especially when we consider that no labor is required, except to protect and gather the nuts for market? It seems to us it could be made a royal avenue to the land-owner. Besides, the land so used could be made available for pasturage purposes—the trees furnishing necessary shade for the protection of animals from summer suns and winter winds, all of which is necessary to the successful raising of improved stock.

EDS. ADVOCATE.—Having noticed communications from nearly all parts of Western Texas, I hope that a few words with regard to Kerr county will not be taken amiss. At present, I do not propose to go into a great long poetical description of the many attractions of our county, but to state the simple facts with regard to our county and its resources.

Kerr county lies southwest from Gillespie county, has an area of about five hundred square miles, and contains about twelve hundred inhabitants, mostly white, there being very few negroes—about fifty, I suppose.

We have in Kerr county three common and one high school, and a Methodist and a Campbellite church. We have also two flourishing little towns, Kerrville and Center Point. The first, Kerrville, is situated on the east side of the Gaudalupe, about ten miles from San Antonio. It has about three hundred inhabitants, ten stores, two schools, several workshops and a Methodist church. The shops spoken of manufacture as good wagons, buggies, etc., as any in Texas. Center Point is seven miles below Kerrville, on the Gaudalupe river. It has about two hundred and fifty inhabitants, one common and one high school, a Methodist and Campbellite church, and an excellent shingle, saw and flouring mill, at which is manufactured an excellent quality of flour, and from which a vast amount of cypress lumber is shipped to San Antonio and other points south and east.

Our agricultural products are wheat, corn, rye, oats, cotton, sorgum, broom corn, sweet and Irish potatoes; and our climate is one of the best in the world, with health unsurpassed. The soil is black loam. The seasons are nearly regular. Timber consists of cypress, cedar, live-oak, post-oak, white-oak, black-jack, elm, walnut, and hackberry, with a good variety of wild plum and cherry. The county is well watered, the Gaudalupe running through it with its many little tributaries, such as Circle creek, Turtle creek, etc. The pasturage is excellent. There is green grass the entire winter. The cost of raising cattle, horses and sheep is simply nothing. The cost of raising hogs is hardly anything, as there is plenty of mast to fatten them on, and bacon can be saved easily. Wood is sufficient for fencing, fuel, etc. The best building material we have is the very best quality of rock, in abundance; besides, plenty of assorted timber.

The general average of wheat per acre is 15 bushels; corn per acre, 25 bushels; oats, 30 bushels; rye, 18 bushels; cotton, half a bale; sweet potatoes, 100 bushels; Irish potatoes, 50 bushels. Sorgham generally turns out 100 gallons of syrup to the acre. Vegetables do as well here as anywhere else. Unimproved land is worth from fifty cents to \$2 per acre; improved land, from \$5 to \$20 per acre; town lots, quarter of an acre, \$25. Horses, half breed, cost \$40; American horses, \$100 to \$150; mules, American, \$300 a pair. Wheat generally sells at \$2 per bushel; corn at 75c.; rye, \$1 25; oats, 75c.; potatoes, sweet, \$1 per bushel; sorgham, 75c. per gallon; chickens, 25c. each; ducks, 50c. per pair; butter, 20c. per pound; home-made cheese, 15c. per pound;

pork, 7c. to 8c. per pound; bacon, 15c. to 17c. per pound; fresh beef, 4c. per pound; milk cows, \$10 each; work-oxen, \$40 per pair; beef steers, \$15; marriage license, \$1. So come along young men—you who have no money—and settle on a piece of vacant land; build a house and little farm, get married, live on your place three years, and get a perfect title to 160 acres. J. W. BROWN.

An Important Invention.

WE have examined, with much interest, Cottingham's machine for ironing clothes, and as it promises much needed relief to overburdened housewives, we must again notice it. The following description from a contemporary describes it:

"The machine is simple in construction, cheap, and not liable to break or get out of repair. A simple frame of upright and cross pieces, with sliding table upon which the clothes to be operated on are laid; an iron of usual shape, but larger dimensions, made hollow, so as to allow the introduction of a drawer of sheet-iron, in which the fire for heating the iron is maintained; two pedals for regulating the pressure of the iron; a rock shaft upon which both iron and pedals are attached; and a crank for moving the table, and you have the whole machine.

"Perhaps the greatest advantage possessed by the 'Cottingham Ironing Machine' is, the action of the sliding table, which enables the operator to remain stationary while directing all the movements necessary to accomplish the ironing of even the most complicated pieces."

We witnessed the ironing of shirts, and were surprised at the rapidity and neatness with which the work was performed. A washing of one hundred and twelve pieces can be ironed in about one hundred and twelve minutes, or in less than one minute to the piece. We are assured by a lady who knows, that there is no part of housework that taxes the physical strength of a woman so much as ironing. The position she must maintain while bending over the table, and the strain on the spinal column required by a "heavy day's ironing," not only entails hours and days of physical suffering, but often disease which shortens her days. The man who invents an ironing machine which will relieve woman's burdens in this direction is a public benefactor. We think Cottingham's machine will meet this demand.

It is the purpose of the inventor to manufacture three sizes, viz: the laundry, the medium, and the family, which will be sold at about \$40, \$30, and \$20.

The invention is protected by patents in the United States, Canada, and the United Kingdom, and the inventor has taken steps to perfect patents in several of the principal cities of Continental Europe. The patents cover the machine as a unit, and also all the important parts, so that no modification of the invention can be imposed

on the public by unscrupulous parties.

A quart of charcoal, or its equivalent in wood, will heat the apparatus for two hours' work. This, with its simplicity, and rapidity, and ease of manipulation, give to it its chief claims on public patronage.

Our friend Cottingham purposes, with his wife, to visit Washington, Canada, and Europe, and during his absence all letters pertaining to the machine must be directed to G. W. Cottingham & Son, Rockport, Oransas county, Texas.

We are informed that during Cottingham's stay in Galveston rights to the amount of nearly \$5000 have been disposed of.

Bell County.

EDS. ADVOCATE.—I have been a reader of the ADVOCATE for a good while, and have noticed a description of most of the counties in the State; but I do not believe that I have seen anything of this sort from Bell county.

It is one of the richest regions in the State. The river bottoms produce from a bale to a bale and a half of cotton to the acre, and from fifty to sixty bushels of corn per acre. The uplands produce from forty to forty-five bushels of corn; cotton, from a half bale to a bale; and wheat, from fifteen to twenty bushels to the acre. It is one of the best watered counties in the State. The Leon, Lampasas and Salado streams flow together about the middle of the county, which form Little River. On all of these streams there is an abundance of timber for fencing and fire wood. Salado supplies some of the best water powers in the State. There are six mills, of different descriptions, within seven miles of each other on this stream, and there is room for as many more. It is about forty miles to the nearest railroad station, which is Rockdale, in Milam county.

I do not think there will be as much cotton planted this year as there was last year. It seems as if the farmers will never learn that it is to their interest to diversify their crops. Some farmers, or persons who think they are farmers, last year rented land as much as they could cultivate, and planted every acre in cotton. You may guess the result.

Belton is improving very rapidly, and I think it will be a large city some day. W. D. SMITH.

BELTON, TEXAS.

THE application of electricity for the reduction of metals from their ores has been patented in England. By regulating the electric current in a proper manner it is claimed that cast iron, wrought iron, or steel can be produced directly from the furnace without any intermediate operations. This puddling by means of an electric current will occupy from ten to fifteen minutes only, instead of several hours, as in the ordinary puddling by hand labor or machinery.

THE salt works in the lower portion of this county are doing a paying business. They are now prepared to make salt on a large scale.—*Goliad Guard*.

THE GENERAL MINUTES.

We copy the Minutes from the Nashville Advocate, of March 28, 1874: We have had no little trouble in procuring returns from the Annual Conferences to make up the General Minutes. We have taken great pains to secure correctness—writing letters to procure statistics—adding up, correcting and verifying all the figures, so that they may be depended upon as far as the returns are trustworthy. We are sorry to say that some of the reports are imperfect, e. g., those of baptisms, especially of infants. We hope our pastors will pay more attention to this subject, and report not only all they baptize themselves, but all who are baptized by others within the bounds of their respective pastoral charges. There were moneys contributed to the cause of Missions which passed into the treasury besides what went through the Annual Conferences, which are not reported in the General Minutes. We hope the figures will be tripled next year. We must put forth greater efforts in the cause of Missions. We hope all our friends—especially our ministers—will procure copies of this highly suggestive Annual. We thank God, most devoutly, for the gratifying increase in the ranks of the ministry and membership of the Church. We append the

GENERAL RECAPITULATION.

Table with columns: CONFERENCES, Traveling Preachers, Local Preachers, White Members, Colored Members, Indian Members, Total Ministers and Members, Increase, Decrease, Infants Baptized, Adults Baptized, Sunday Schools, S. S. Teachers, S. S. Scholars, Collection for Conf. Claims, Collection for Missions. Rows list various conferences from Baltimore to Illinois, plus a total for 1873 and 1872.

[There are defects in the Minutes of some of the Conferences, which the Editor vainly endeavored to supply. The reports of baptisms are very imperfect. The transferred preachers are reckoned with those of the Conferences to which they now belong. The preachers who were discontinued this year (49), and those who were located (82), are not counted. On the other hand, the preachers who were admitted on trial (273), and those who were re-admitted (50), are counted among the traveling preachers, though many of them are also reckoned with the local preachers. The colored members, for the most part, have left our Connection for the Colored Methodist Episcopal Church in America, organized by our Bishops under the authority of the General Conference—they are reported in their own Minutes—hence the apparent decrease in that department.]

EPISCOPAL. —The Archbishop of York and the Bishops of Ripon and Chichester presided over temperance meetings held yesterday at Hull, Leeds and Hastings respectively. —The Rev. Mr. Roberts, a clergyman of the Church of England, having been dismissed from his curacy for the supposed offense of taking a prominent part in the agricultural laborers' movement, Mr. Gladstone generously appointed him to the living of Brindley, a much more desirable position than that he had previously held. PRESBYTERIAN. —Dr. McCosh has announced that the funds amounting to about one hundred thousand dollars are now ready for building the new chapel at Princeton, and that the work will be commenced about the middle of April. CONGREGATIONAL. —The Congregationalist well says: "Note one significant fact in the temperance crusade. In all the visits by women at liquor saloons we hear of no instance in which the seller has turned upon them and attempted to defend the miserable business." BAPTIST. —The Baptist Ministerial Conference of Philadelphia, at a late session, through Dr. Howard Melcom, attempted to arraign Dr. Geo. D. Boardman to terms in regard to his advocacy of

open communion. It was voted down by a large majority. He then stated his position, saying that according to his understanding of the New Testament, the Lord's Supper and Baptism are Christian rather than church ordinances, to be observed by Christians as such, independent of their church relation. He further stated that he would not hesitate to preach this view, or any other truth just as fully and openly as he now avowed it in this conference. —The Gethsemane Baptist church Brooklyn, New York has enjoyed an almost continuous revival for two years during which some two hundred and fifty have been added to its membership. Three or four years ago it was on the verge of dissolution, but since that time about \$20,000 have been expended in improvements, all of which is paid but about \$5,000. —About thirty Baptist ministers, and many laymen, have formed an association to promote freedom of conscience and the right to open-communion. Its head-quarters are in Brooklyn, New York, with a central council of fifty, as a Board of managers. The "Liberal Baptist Union," has put forth its principles in a declaration of faith in which they say: "The object of this organization is the promotion within the bounds of the Baptist denomination of the doctrine of Christian liberty in relation to the Lord's Supper," and they say further

"that the enforcement of restricted communion in Baptist churches is an assault upon that liberty wherewith Christ hath made us free," and an imposition of a yoke of bondage; and that it is likewise an assault upon the Christian standing and privilege of other believers to refuse to participate with them in this symbol of our common salvation." "The law of edification demands that believers shall unite together on account of the things in which they agree, rather than that they shall separate on account of the things in which they differ. Union in worship, in so far as it recognizes the Christian standing of the participant at all, does so on the ground of mutual sympathy and forbearance until God shall reveal 'even this' unto us. "The design of the Lord's Supper is pre-eminently to 'show the Lord's death till he come,' and the only specific qualification to partake is ability to 'discern the Lord's body,' it is therefore an unwarranted perversion of its intent to use it as a test of denominational fellowship, a means of sectarian propagandism, a rallying cry of partisan zeal, or a protest against the errors of Christian brethren." CATHOLIC. —The Times correspondent notes among the buffooneries practiced at the recent Carnival at Rome: Masquerades have been made to represent a squadron of Papal Dragoons on hobby-

horses. The International Artistic Association have opened a mock exhibition of art and antiquity, in which, among other wonderful relics, have been shown the "tail of St. Anthony's pig," "the beak of the dove from Noah's Ark," &c. MISCELLANEOUS. —The Revisers of the Authorized Version of the New Testament met on Tuesday at the Deanery, Westminster, for their 37th session, and sat for seven hours. The Company revised the translation of 4th chapter of the 1st Epistle of St. Peter. —The Rev. G. E. Moule, missionary at Hongehow, communicates to the North China Herald the result of negotiations between the Mandarins and the American missionaries with a view to induce the latter to remove their premises from the Hill Kwan mi Shan. A proclamation has been issued reciting the facts, announcing the consent of the missionaries to the erection of the chapel, etc., and intimating that the works for the new premises have been commenced. The proclamation not only sanctions the necessary works, but adds a power of enforcement: "If evil-minded persons, upon any pretext, offer any opposition, it is further permitted to arrest them summarily," etc. The document is of value as an official recognition of missions.

THE MEXICAN WORK.

EDS. ADVOCATE.—At the recent session of the West Texas Conference, held at Lockhart, a Mexican mission was established at Corpus Christi, and placed in charge of Brother Dorated Garzia, a native Mexican, who had been acting in the capacity of a colporteur in Mexico. Though he had not been formally authorized to preach the gospel when he took charge of the mission, yet he did the work of an evangelist faithfully, and his efforts have been blessed and crowned with success. And I am glad to state that the Corpus Christi quarterly conference unanimously voted him a license to preach on last Monday morning, and that he is now a minister of the gospel in the Methodist Episcopal Church, South.

Brother Garzia appears to be about forty years of age, is a man of pleasing appearance, intelligent, and deeply pious. He talks readily, and with great good sense, I am told, and has the most perfect control over his people—not, indeed, the control of a tyrant—but the control of one who rules by the law of love. He has already succeeded in organizing a church of some thirty members. Indeed, it seems that most of those who wait upon his ministry soon become members of his church. On last Sabbath I administered the sacrament to them, and it was like giving to the whole congregation the emblems of the broken body and shed blood of our Lord Jesus Christ, there being but two or three who were not present at the sacramental board. And then they were so simple in their manners, so devout in appearance, and so filled with emotion, that there was no room left to doubt either their sincerity or their knowledge of what they were about. Suppressed sobs could be heard all over the room, while their tears fell down like rain, and a most gracious influence pervaded the place, warming and melting the hearts of those whose language they could not speak, and who could not understand their words. I baptized ten that day—nine adults and one child—all of whom were ready in their responses and intelligent in their action. But I am asked, are they really religious? "By their fruits ye shall know them." No man affirms aught against them, and they read God's Word, and pray in their families, as well as in the congregation, thus shaming many a so-called Christian who has had better privileges and greater light. It seems strange that we should turn to Mexico for examples of fidelity to God both of private and public nature; but surely we may learn something from these redeemed sons of superstition and sin. They are willing to do their duty when they know it. But, alas! we know our duty, and do it not. How great is our responsibility! How great our sin in such a case! May God wake up the church!

These Mexicans, nearly all of them, have their Bibles near them in the church, and when the preacher announces his text, they immediately turn to the place, and, though they give the preacher their earnest attention, their eyes turn occasionally to the place whence he appears to draw his in-

spiration and his words, as if to be well assured that he is speaking by the book. They have learned that God's Word is truth; that it makes them free, and that they are free inward. May the glorious work go on until the benighted land shall be flooded with light, and until the lines of glory, running from the centre to the surface and from the surface to the centre of Mexico, shall meet and blend into one!

JOHN S. GILLET.

Enterprise.

WHILE so many during the past few years have tried their utmost to convince the people at large that they could see "the handwriting on the wall," and the Crescent City was doomed, its days of prosperity over, and none could succeed here, it becomes a pleasurable duty to chronicle unparalleled success. The enterprise of all others to win our most hearty approbation, is that which induces trade to the city from abroad, and at the same time, by importing directly from Europe, assists in freeing us from the influence that has proved such a drawback to our commercial as well as financial prosperity. We allude to the dependence on New York to import for us, when we can, with an effort, by direct importations, open trade of unlimited extent, and make our commercial prosperity assured. To give our readers an idea of what can be done, with proper effort, we will take them back a few years. In 1868 was opened, in small proportions, a bookstore, for the sale of a limited number of denominational books, at No. 112 Camp street, by Mr. Robert J. Harp, as agent for an extensive publishing house in fine condition previous to the war, but at that time embarrassed by heavy debts, damage to material, and loss of stock while in possession of the Federal army for four years, which compelled him to work out the problem of how to succeed on small stock, and no capital, with a building heavily mortgaged and interest rapidly accumulating, while the effects of the war still bore heavily on our people. By well directed efforts trade in this and adjoining States of Mississippi and Alabama was opened by liberal inducements offered, and shortly after Texas fell into line and Florida was induced to divert no small amount of trade to our city in the book and stationery line. With liberal dealings, prompt attention and reliable goods, business rapidly increased, and at this time, with the largest store and finest stock in the Southern country, one would not recognize the establishment of five years ago. Probably not a house in this country is as well and favorably known in the States of Louisiana, Mississippi, Alabama, Texas and sections of Arkansas and Florida, as the book depot of Robert J. Harp.

Having paid off the debt on the building, and finding the requirements of the city made it expedient to retail as well as wholesale, the necessity for more room became apparent for the large and varied stock on hand to be properly displayed. The spacious four-story building adjoining was then leased, and by arches the two buildings thrown into one immense store, and fitted up in a style to make it an object of local interest. To be appreciated this establishment should be seen, and we advise all interested in enterprise to call and see what can be done in spite of the times. Of some works as many as five thousand copies are ordered at one time, and of a number, orders are given for several thousand each. A recent importation of books comprised no less than five thousand volumes, and this is by no means the first goods received direct from Europe as an experiment, but regular stock. It is claimed for English books that

they are at least equally as well bound, and can be sold at a fair profit for about one-half the price of American books of the same general appearance, and from our own observation we are satisfied such is the case. The school book department is, no doubt, the most complete in the South, and educators should make a note of it when disappointed elsewhere. We observe in addition to the standard and miscellaneous stock which fills the shelves that religious works have considerable prominence; there are hymns, prayers, psalms and tune books for all denominations, in endless variety, and Bibles of all sizes and prices reduced to suit the times. In all, no doubt, two hundred thousand volumes would be a small estimate of the number in this mammoth establishment. The stationery stock (mainly in the second story) is very complete, and the fine quality and low price of cap, letter and note papers, as well as initial paper, manufactured to order especially for this house, are truly wonderful in this section. Of initial we noted fifteen different styles, and was informed that several thousand boxes of new designs are now on the way. The chromo department, although not as extensive as in some houses, contains some beautiful gems, all worth seeing. The agency for Rogers' imitable groups or statuettes is also at this establishment, where choice specimens may be seen as samples. The customary assortment of writing desks, dressing cases, portfolios, portemonnaies, stereotypes and views, gold pens and pencils, with Sunday-school and day school rewards, as well as their choice and standard articles, are worthy of more attention than our space will admit of, and would please the most fastidious. As a suggestion, we merely add that any one in search of holiday presents for old or young, rich or poor, grave or gay, that cannot be suited in this establishment, both as regards article and price, is surely hard to please. The above is but a feeble tribute to enterprise as compared with the result that can be attained by proper effort in almost any business.—*N. O. Times.*

REMEDY FOR CANCER.—Col. Usery, of DeSoto, Louisiana, says that he fully tested a remedy for this troublesome disease, recommended to him by a Spanish woman, a native of the country. The remedy is this: Take an egg and break it, pour out the white, retaining the yolk in the shell; put in salt and mix with the yolk as long as it will receive it; stir them together until the salve is formed; put a portion of this on a piece of sticking plaster and apply to the cancer about twice a day. He tried the remedy twice in his own family with entire success. It has also been tried on two cases in Rhode Island, with perfect success. Such a remedy is within the reach of every one, and should be known to the whole world.

A HAPPY HOME.—The family should be a community. To make it truly so, there must be common interest. Alas for that household where father's business, mother's social cares, and children's sports and pleasures are not shared by each other. Then it will not be strange if the expenditure is out of proportion to the income, and if the companions and resorts of the children are evil. Happy that home where the cares and joys are so divided that the former are not oppressive and the latter are multiplied; where the hearts grow closer as the years roll by, so that the separations which must come to every family are only bodily and therefore temporary.—*Christian Weekly.*

What is the difference between a farmer and a bottle of whisky? One husbands the corn and the other corns the husband.

A Pillow for the Sleepless.

A FRIEND once told me, says Rev. H. Woodward, that, among other symptoms of high nervous excitement, he has been painfully harassed for the want of sleep. To such a degree had this proceeded, that if, in the course of the day, any occasion led him to his bed-chamber, the sight of his bed made him shudder at the idea of the wretched and restless hours he had to pass upon it.

In this case it was recommended to him to endeavor, when he lay down at night, to fix his mind on something at the same time vast and simple—such as the wide ocean, or the cloudless vault of heaven; that the little hurried and disturbed images that flitted before his mind might be charmed away, or hushed to rest, by the calming influences of one absorbing thought.

Though not all a religious man at the time, this advice suggested to his mind that if an object, at once vast and simple, was to be selected for meditation, no one could serve his purpose so well as the thought of God. He resolved to make the trial and think of him. The result exceeded his most sanguine hopes; in thinking of God he fell asleep. Night after night he resorted to the same expedient. The process became delightful, so much so that he used to long for the usual hour for retiring, that he might fall asleep, as he termed it, in God. What began as a mere physical operation, grew by imperceptible degrees into a gracious influence. The same God who was his repose by night was in all his thoughts by day, and, at the time this person spoke to me, God, as revealed in the Gospel of his Son, was "all his salvation, and all his desire." So various are the means and inscrutable are the ways by which God can "fetch home the banished."—*N. Y. Christian Advocate.*

Grace Before Meals.

THE Manganian heathen were accustomed to make an offering to their gods ere partaking of their principal meal, which was over before sunset, so as to be in readiness in the event of a sudden attack.

When all was ready, the head of the family would take up a crooked taro, and, if a worshiper of Montoro Tiao, would break off the smaller end (which is never eaten,) and, throwing it outside, would say, "Motoro, here is your taro; O eat!" Pinching off a second bit, he would throw it aside into the grass, saying, "Tiao, here is your taro; O eat!" He would then add, "Grant presence of mind and safety." This ceremony (known as "the taro-throwing") concluded, the family would eat. If any of the younger ones had already taken a bite, the offender had to eject the morsel from his mouth.

In Christian times it has become the invariable custom to spread out clean fresh hibiscus leaves for the taro, etc., as a substitute for plates. They answer the purpose well, being nearly round; but new leaves must be plucked for each meal. It looks very pleasant, at least when contrasted with the old heathen custom of eating out of a basket, or picking up one's food off the dirty dry grass of their houses. Probably no Eastern Polynesian, whether a professor of religion or not, would think of tasting the evening meal without first asking a blessing in these Christian days.—*Sunday Magazine.*

RELIGIOUS EVIDENCE.—Religious truth cannot be demonstrated the same way as mathematical. Still the evidences of a design in all things are almost as strong as positive demonstration. All nature reveals the supernatural. And the strongest of all these evidences is in the great and ingenious mechanism of the human system. We are truly fearfully and wonderfully made.

Correspondence.

Design of Christian Baptism.

NUMBER FOUR.

To demonstrate what I say, I will, in the first place, quote from King James' version, and then present the Baptists' version, on the same texts.

"But I have a baptism to be baptized with; and how am I straitened till it be accomplished?"—Luke xii: 50.

Baptists' version—"But I have an immersion to undergo; and how am I straitened till it be accomplished?"—Luke xii: 50.

In comparing these texts the reader will discover (if he will examine the original) that the translators were forced to translate *baptisthenai* "undergo." This translation is a perfect perversion. I am induced to believe that the translators, with their professed ability, could not fail to see their sad mistake. One more text will suffice to show that immersionists have failed to find in the New Testament a "liquid grave." In their efforts to establish their views on baptism, they have incurred the curse spoken of in Rev. xxii: 18, 19. To show that I am correct, I call special attention to the following texts:

King James' version reads thus: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with," etc.—Matt. xx: 22, 23.

Baptists' revision reads: "But Jesus answering said: Ye know not what ye ask. Are ye able to drink the cup that I shall drink of? They said unto him: We are able. And he said to them: Ye shall drink indeed of my cup; but to sit on my right hand, and on my left, is not mine to give, but it is for them for whom it has been prepared by my Father."—Matt. xx: 22, 23.

Nothing can be more palpable than the fact that they (Baptist translators) have taken from and added to the pure unadulterated Word of God—in order, as I suppose, to find a "liquid grave." I might quote other texts of a similar character, but it is unnecessary, as the above demonstrates my position. By reference to the above, and also Mark x: 38, 39, it will be seen that *Revisionists* have translated the derivatives of *baptizo* "undergo" and "endure." Regardless of these translations, they do, in the face of their own work, declare that *baptizo* always signifies "immerse," and nothing else. Were they to admit that *baptizo* is a word of denomination, signifying *divers* acts, their immersionist theory would vanish as the vapor. I do not ask them to make further concessions, for the above translations demonstrate the fact, that "Tekel" is written in letters of light on the heart of their *Diana*. As water baptism by immersion is nowhere taught in the Scriptures to be a burial, they might as well contend that a subject ought to remain three days under the water, as to argue that baptized means immersed—in reality, if they would carry out the figure of Christ's death, burial and resurrection by immersion, they must let all whom they baptize SOAK for three days in the water, and thereby typify the time he laid in the tomb, as well as the manner of those grand events.

The main question at issue is this: What did Paul signify by the phrase "were baptized?" He certainly meant that something had been done; and whatever that was, he calls baptism. I have shown that the most profound scholars engaged in making the Baptist Testament translated *baptizo* "immerse," "undergo," and "indure." Did the apostle teach that the con-

verts at Rome "were immersed?" or did he teach something else? If he taught that they "were immersed," the *onus probandi* devolves on them; they, knowing this, have done their best to produce the proof, but have thus far signally failed. They must hold to their own translation of *baptizo* and its synonyms. If they will do this, I may translate the text on their own philology as follows: "Know ye not that so many of us as did "undergo" or "indure" "into Jesus Christ"—Nonsense! say Baptist critics and scholars—I say so, too. But who is the author of it? I respond: "The Final Committee on Revision." It *baptizo* can be properly translated "undergo," and "endure," why not use the same terms in translating their proof-texts? Such a translation would not only be absurd, but also ridiculous. I will now try their proof, and all will see (who know anything about the original) that they cannot translate it (*baptizo*) on their principles without perverting the sacred text, "Were immersed into Jesus Christ." Who does this work? Baptists maintain that water is implied, and as they assume that they are the only people who have the divine right to baptize, they are God's elect; who alone have power to "immerse into" his Son; provided their faith is correct. "Immersed into Jesus Christ!" Can Baptists ministers accomplish this wonderful work? Of course they can, if Paul meant water baptism, and they are Christ's only appointees to administer the ordinance. Well, as they contend for a literal immersion in the text, to be consistent, they must argue that one of three positions is true, viz: that all the subjects immersed by them are immersed into Christ's physical, spiritual, or typical body. No intelligent Baptist will take either position; therefore, the practice of Baptists condemns the idea of *water baptism* in the text. If the baptism is water, the body must be a corporal organism. If this reasoning is incorrect, the body into which souls are baptized must be spiritual; and if so, no physical act of man can unite the soul with Christ. When I am convinced that any one has power to baptize a soul "into Christ" I will embrace the Campbellite theory of salvation. Paul teaches that a portion of the church had been baptized "into Christ," but never intimated that the work had been done by man or water baptism. The apostle teaches that some of the disciples had realized a wonderful change; and the same was the effect of baptism. This radical spiritual change is denominated the "new birth," or, in the Savior's own words, "born again. Those who had repented, and exercised evangelical faith, were baptized into Christ by the "washing of regeneration." This "washing" is the work of the Holy Ghost; hence, water is neither expressed nor implied.

I now quote another text, which is positive evidence on the nature of the baptism. Paul says: "For by one Spirit are we all baptized into one body," etc. (I. Cor., xii., 13.) Here is proof positive that it is God's prerogative, and his only, to baptize souls "into Jesus Christ." When I read the 6th chapter of Romans, 3d and 4th verses, I am at no loss to understand their true import, from the fact that conviction and conversion are the work of the Holy Spirit, and by him we are united with Christ, and thus being initiated into his mystical body, we are made living branches of the same. When a penitent is baptized "into Christ" the Holy Spirit bears witness to his own work. "The Spirit itself beareth witness with our spirit that we are the children of God." Rom. viii., 16. "Now if any man have not the Spirit of Christ, he is none of his." Rom. viii., 9. With these texts before the reader he must

decide the following question: What is implied in the phrase "were baptized?" There are two sides to the question, water and spiritual baptism. If he decides in favor of the first, salvation in the water is the doctrine; but if the latter, salvation from sin is the happy consequence.

"Into Jesus Christ." In addition to what I have said and proven I propose to notice this more minutely. "Baptized" does not only signify that the soul is purified and made a spiritual "branch" of Christ's body, but it also denotes spiritual discipleship. A man may be disciplined by water baptism, as Simon was, but at the same time be a stranger to converting grace. But just as soon as a subject is baptized "into Jesus" his heart is filled with love, "shed abroad" by the Holy Ghost which is given unto us." At that moment he is created in Christ Jesus—becomes a new creature, inasmuch that he can say, "old things are passed away, and behold all things are become new." When this radical change is effected, God adopts the converted soul into his family without the aid of water baptism. I do not wish to convey the idea that baptism is non-essential in practical piety, for every person in this Christian land should be baptized. Adults must receive this ordinance by personal faith, and children, by their parents or their representatives. To be baptized "into Jesus Christ" implies divine agency; but to be baptized into the visible church of Christ is the work of his ambassadors, by divine appointment.

WM. PRICE.

EDS. ADVOCATE—It may be that a few words about the field of labor to which I was assigned at the conference at Waco, to-wit: Groesbeeck circuit, would find a response somewhere, and furnish—if not a basis for thought and action—at least a grain of comfort to somebody.

The whole of my circuit lies in Limestone county and on the west side of the Navasota river, and has six appointments, with a membership of about 180. It possesses as great a variety of soil, perhaps, as almost any other section of equal extent—from the dead grey mesquite land along the Western line, on up through the lively, dark sandy, covered with the same growth, in the Southern and middle part, and the light loam of the Northwest to the black loam, unsurpassed for productive power, as I think, are found here and there throughout its entire limits, except to be a small portion in the timber, along the Navasota, in the Southeastern portion. Though some think it is getting to be too densely populated, yet I pass through miles and miles without seeing a house, only cattle and horses, now and then a small herd of swine, or a flock of sheep.

Groesbeeck, on the line of the Central Railroad, near the geographical centre of the county and circuit, has recently, by a vote of the citizens, become the county seat. A good portion of the country in our bounds is high and rolling—really picturesque—as for instance, Honest Ridge, Horn Hill, and Thornton. Yet it is not destitute of low valleys and table lands, both extensive and fertile; for instance, between Honest Ridge and Lewisville, Horn Hill and Groesbeeck, and along Steel's and other creeks. Neither is it all prairie, for it is pretty well interspersed with timber. The prices of lands are about as in other parts claiming equal facilities.

The educational advantages are doubtless superior to those enjoyed by a majority of our circuits. At Hickory Grove, or, as it is more generally termed, "Honest Ridge," is located the "Central Military Institute," under control of Maj. J. H. Bishop, in whom is happily blended the disciplinarian and tutor, (who is, by-the-way, a delegate to the General Conference,) as-

sisted by Maj. J. K. Dixon, in the Mathematical Department, who is a graduate of West Point, and by Miss Sallie Bishop, in the Primary, known as one of the best and most successful instructors in the country. At Groesbeeck has been organized a high school, under charge of Mr. Saddler and his sister, Mrs. Charles, both members of the M. E. Church, South, and, no doubt, well qualified to carry on the school successfully, if the community will only aid them as they deserve. Besides these, nearly every neighborhood has a school of greater or less merits, generally determined by the interest in, and appreciation of, such things by the localities themselves.

The religious element is large, and comprises the varieties common to this country. The M. E. Church, South, numbers, as you have seen, some 180, and we hope God will send a large per cent. additional to her communion during this conference year.

The circuit is provided with a parsonage, which, with a moderate additional outlay, would be a very comfortable home for the preacher and his family. With an eye to its improvement, the quarterly conference appointed a committee to raise money, and another to invest it.

I find the ADVOCATE to be in general favor with the people. While the associate editor is highly appreciated, there is still a degree of unrest when it becomes apparent that the editor, with whom we have been so long accustomed to commune, is absent.

J. FRED. COX.

Roxton Circuit.

REPORT of Roxton circuit for first quarter, 1874:

Membership, 351; received by ritual, 1; received by letter, 5; removed by letter, 6; expelled, 1. Spiritual state of the church good. Class and prayer meetings are being revived and attended with more interest. There is a manifest disposition on the part of the live and consistent members to cut off and remove the dead branches.

We have eleven stewards. They met early in December, (nine were present,) and estimated the salary of the pastor at \$1000; amount for presiding elder by district stewards, \$110.

STEWARDS' REPORT.

Roxton paid \$52.35; Yeates school-house, \$—; Pecan Grove, \$56.50; Hopewell, \$16.65; Mt. Tabor, \$15.75; Palestine, \$100; Center Springs, \$13.25; Garrett's chapel, \$—.

J. W. PINER, Pastor.

MESSES. EDITORS—Please say to the lovers of Zion that our second quarterly meeting for Kaufman circuit has just closed at Turner's Point, and although interrupted by rain at the commencement, the meeting was quite a success. A good love feast, a good sermon at eleven o'clock Sunday, a good lecture on temperance Monday night, with an accession of thirty-two members to the order of Good Templers, closed the whole thing out quite respectably.

Owing to bad health during the winter I have done but little; but my colleagues and the local preachers (God bless them!) have kept up the work.

We have five Methodist Sunday-schools, all alive through winter. Will of course improve in vitality as the spring is now opening.

I am a sort of ecclesiastical horticulturist—have been sharpening my knife for two or three months—am now pruning the church. Occasionally a little bleeding occurs; but all will be healthy soon, and in summer and autumn I expect a good crop of pure and ripe fruit. Wholesome discipline is a necessity in order to the growth of the church.

This work is entirely too heavy for me. But I have divided it as per

agreement in the Bishop's cabinet, and placed my colleague in the lower division or southern part, I taking charge of the upper or northern part, occasionally visiting his part to superintend in the administration of discipline, etc. There are nineteen regular appointments, with a membership of nearly six hundred! Think of it! But one reminds me that in the days of Asbury and McKendree the circuits were much larger than this. Admit it. The times have changed materially since then. Then the preachers preached every day in the week, and the people went to hear them. Now they all want it on Sunday, and near their own homes at that; and demand that we give them Sunday service. What shall we do? Cut the work into three pieces. Then all can be supplied, and the preachers better supported than under the present plan.

We are under the money crisis still; but the stewards say we shall not lack for meat and bread; and if you had seen me returning home from Turner's Point yesterday you would have thought they told the truth. Remember that my hack is large. Well, sirs, it was full of supplies too tedious to itemize—flour, meal, bacon, lard, a few goods and groceries, finished up with a beegum (hive). Now, Messrs. Editors, if our people have but little money, if they will try they can furnish their preachers with supplies; and having food and raiment, we will be, are, content. May brethren of other circuits go and do likewise.

In my pastoral visits among the people I am presenting the claims of the ADVOCATE for renewal and new subscriptions. Hope to send a respectable list soon.

Pray for us on this circuit.

J. W. FIELDS.

P. S.—I omitted to say that at the late quarterly meeting we had three accessions to the church, two by letter and one by ritual.

EDS. ADVOCATE—I have just completed the first round on Austin district, Texas Conference, M. E. Church, South; have been able to visit every point but Winchester, and find the preachers all at their posts, cheerfully working, and looking forward with more or less faith to a revival of religion in their respective fields of labor. The finances are behind, but better up than at this time last year.

At Austin the prospects are encouraging. The Austin Female College, under Rev. A. G. Stacy, is in a prosperous condition, and increasing in numbers almost every week. It is on account of its very favorable location, attracting attention in different sections of the State; and if the president had suitable grounds attached to the premises he now occupies, his school would no doubt soon be filled to overflowing.

The Swede mission is in a most gratifying condition. Brother Carl Charnquist has great favor with his people, and whether of his church or not, they attend upon his ministry. I was with them at Manor on last Sunday afternoon, and while I could not understand a word, I was delighted with their songs and prayers, and saw from the countenances of the people that the sermon went right home to the hearts of many of the congregation.

The congregations attending upon Brother Philpott's ministry are very large, as I learn—more indeed than can find seats in the house. What a pity that we have not a large audience-room!

Everything considered, I feel that I may say, with safety, that the district is in a hopeful state.

I believe one of you is a delegate to the General Conference, and the other is worthy in every way of being another, and quotes scripture cor-

rectly, and strikes back pleasantly, yet forcibly, when attacked. But I am about to forget what I started to say; but to the point: Can we not have a bishop in Texas? And if so, cannot Texas furnish the man? Do not both bow at once, and confess your willingness to serve the church, but answer the question. If in the affirmative, let the question be passed around, so that the Texas delegations may act in concert.

Your brother,

C. J. LANE.

OSO, TEXAS, March 18, 1874.

Resolutions—Victoria District Conference.

Resolved—That the Board of Stewards have a meeting as early as practicable after the Annual Conference, when they shall ascertain the amount necessary for the support of the pastor, which amount, except in case of stations, they shall divide fairly and equitably between the several societies.

Resolved—That the steward or stewards of the different societies proceed to assess each member of his or their society, without regard to age, sex or condition, and that he or they may, if necessary, call to his or their aid two or more judicious members of the church to assist him or them in making such assessment, and that the members be urged to pay the amounts assessed them quarterly or monthly.

Resolved—That after such assessment is made, it shall be the duty of the steward or stewards to read or cause to be read out publicly, at his or their church, the name of each member, with the amount so assessed to him or her. If after such assessment there is a deficiency, or if any member shall refuse to pay the amount assessed him or her, the stewards shall proceed to raise the deficiency in any way that may seem practicable.

Resolved—That it shall be the duty of the stewards to read out quarterly to each society from the assessment roll the amount paid by each member for the support of the Gospel.

Resolved—That it shall be the duty of the stewards of circuits, at the last appointments of the conference year, to read in public the assessment roll with the amounts paid by each member for the support of the circuit.

Resolved—That the stewards be requested to urge upon the members that the payment of their preacher is a debt, and not a charity.

Resolved—That the Secretary be requested to furnish each preacher in charge with a copy of the above resolutions, with instructions to inform each steward of his charge of the requirements thereof.

Adopted July 5, 1873.

JOHN S. MENEFFEE, Secretary.

Steam on the Ocean.

It is now thirty-five years since the first passage in a steamship was made between Europe and this country. On the morning of the 23d of April, 1838, the little steamer "Sirius," of about four hundred tons burden, came into the port of New York from Cork; and a few hours later the "Great Western," having left Bristol on the 5th, arrived safely in this harbor. These were the first steamships that ever crossed the Atlantic. Their success at once settled the question that the passage by steam propulsion could be safely made. In 1840 the Cunard Steamship Company established a regular line of steam communication between the two continents. In 1861 eight such lines were in operation, with forty-two steamers engaged in the service. At the present time one hundred and thirty steamers, owned by twelve different companies, having an aggregate registered capacity of three hundred and sixty-nine thousand one hundred and nine tons, and making one thousand three hundred and eighty trips in a year, are engaged in the Atlantic carrying trade.

This marvelous progress of steam communication between Europe and this country is without parallel in the history of the world's commerce. The time occupied in the transit between the two countries has been shortened by more than one-half, while the amount of oceanic commerce has doubled itself several times. The construction of railways, in both Europe and the United States, has kept pace with this growth of steam navigation on the ocean. Never in the whole history of man was such a commercial development achieved in the same space of time. The steamship on the ocean and the railway car on the land have brought Europe and America into practical proximity.

It is by no means creditable to this country that this immense growth in steamships crossing the ocean should be entirely foreign. Every one of the twelve companies is a foreign company. The steamers are built abroad, and the profits of construction and of the carrying trade accrue to the foreign capitalists. The whole business is almost entirely in the hands of foreigners. The facts and statistics on this subject have been repeatedly presented to Congress, and yet no effectual measure has been adopted to revive our languishing commercial marine. There ought to be wit enough in this country to see what is needed to meet the difficulty, and then wisdom enough promptly to apply the remedy.

Motherly.

WHAT a dear old Saxon epithet is the word "motherly!" Motherly kindness, attention, nurture! The word is never unwelcome when fairly applied. Motherly influence; who has not felt it? Motherly love; who has not joyed in it? Motherly self-denial; often the secret heading of the longest chapters of her life, the memory of which long survives them all. Motherly self-sacrifice; true to the last, often reappearing in some posthumous expression, like the voice from the tomb. My friend, the Rev. John Burbidge, of St. Stephen's Sheffield, put it to the mothers and sons of his church: "Does not history tell us how St. Augustine, Theodoret, Basil, and St. Chrysostom owed everything to a mother's prayers? Have we not read how Bishop Hall was dedicated to the service of Christ by his mother on her death-bed; how Payson traced all his hopes and usefulness to this Christian nurture of his home; how Brainerd ascribed his deep religious feelings to the education of his early years; how Philip Henry and his five sisters avowed that what piety they possessed they owed, under God, to their parents; how James Montgomery traced his love for spiritual things to the instruction received in childhood; how the mother of the Wesleys left impressions on the characters of her illustrious sons which were never effaced; how Romaine, Doddridge, Felix Neff, Legh Richmond, Richard Knill, and Robert Moffat all tell of the melting and moulding influence of the Christian homes amid which they were reared!"—*Quiver*.

VALUE OF A SINGLE SOUL.—It was but a few weeks ago that I visited the tower in London. We were shown through its various rooms, and called to examine the various mementoes of by-gone ages that are there preserved, and as we were passing out the guide asked us if we would not like to visit the jewel-room. We told him yes, and were conducted thither. There we saw the crown with which Queen Victoria—God bless her—(cries, hear, hear!) was crowned. We saw all the royal plate, and, with Yankee inquisitiveness, we asked the person in attendance what the present value of those jewels and that plate was. She replied, £4,000,000 sterling, or \$20,000,-

000 in gold. The next day, in company with two beloved ministers, I visited schools for ragged children, where there were gathered 1300 children from the worst dens in London; and as I stood at the desk of the principal, there sat before me a little girl—she may have been thirteen years of age—barefooted, bare-headed, uncombed hair, and unwashed face, and, as I looked down into her bright eyes, and thought of the jewels in Queen Victoria's crown, I said to myself, "That little girl is the possessor of that which is of more value than all the crown-jewels of England; for I saw in those eyes a gleam that told me she had faith in Jesus, and that shall remain when all else has passed away from earth."—*George H. Stuart, at the Evangelical Alliance.*

AGAINST A REVIVAL.—Dr. T. L. Cuyler somewhere asks, "Who votes against a revival?" And this is his forcible answer: The Christian who neglects his duty, practically votes against a revival. He who is more busy in making money than in doing good, is opposing the advent of Christ into our churches. When I see a vacant seat in the prayer meeting or an empty pew on an unpleasant Sabbath, I say to myself, "There is a vote against a revival." When I see a Sunday-school class left without a teacher, I say, "There is a vote against a revival!" Drinking usages also hinder revivals. Injustice to God's poor hinders a revival. Inconsistent Christians are just so many dams to obstruct the river of salvation. O for less voting against revivals, and more of decided purpose, under God, to turn many unto righteousness! "O Lord, revive thy work!"

SILK GROWING IN ENGLAND.—Much interest has lately been awakened in England on the subject of sericulture, and efforts are making to introduce that branch of industry into the country. At the International Exhibition of the present year a number of silkworm eggs from Orbe, Switzerland, were hatched and the worms passed successfully through all their transformations. The eggs were hatched on calico, stretched on a shallow wooden frame, hung from the roof. To prevent injury by mice or vermin a sheet of glass covered the frame, with a small space between for ventilation. The eggs hatched well, and the worms, over six thousand in number, were gathered in tulle nets and placed in the magnanerie. They kept in perfect health, and showed no sign of disease during any of the changes, nor was there any loss of worms, which, considering the variable weather, proves how strong and healthy the breed must be. This hardiness is to be attributed to the open air system of breeding which is followed at Orbe.

During the second age about 100 worms were put on a small tree, surrounded by a wire-net cage, so as to test the open-air system in the English climate. But the smut of the London atmosphere soon destroyed them, a result which also followed when some worms in the third age were set out on trees.

Cocooning began July 18, and was all over in about eight days. The worms mounted strongly, and formed their cocoons quickly and well. Most of the cocoons were well made and of good size, some being very large. The quality of the thread is reported excellent, and it reels off with little breakage. The average of the cocoons give about 1500 yards of silk, and the weight of the entire yield is expected to be one pound and a quarter.—*Galaxy*.

A LAW totally prohibiting liquors has been enforced in Tilbury, Ontario, for the last ten years, and is now in high favor with the community from their favorable experience of it.

Texas Christian Advocate.

GALVESTON, TEXAS, APRIL 1, 1874.

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

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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 throughout the great LONE STAR STATE.

THE MEXICAN WORK.

ON another page our readers will find an interesting letter from Rev. J. T. Gillett, of the West Texas Conference, respecting the Mexican Mission at Corpus Christi. It will be read with pleasure by all who rejoice that the church of Christ is entering the open door for the Gospel on our western borders. We trust that the prayers of God's people will go up from every part of our State for the prosperity of this mission. Laborers are presenting themselves as rapidly as the church comes forward to the support of this work.

THE DAILY MERCURY.—We are in receipt of the *Daily Mercury*, recently of Houston, and now published in Galveston. The publishers have shown no ordinary skill and energy in transferring their paper from one point to another without disturbing its daily issues. We welcome the *Mercury* to the Island City, and extend to it our most cordial good wishes for its future success.

REV. L. M. LEWIS.—The recent visit of Brother Lewis to Galveston was a source of great joy to his old friends, both in and out of the church. The cordial greetings with which he was welcomed showed how large a place he holds in the hearts of the people. His labors in the revival were crowned with results which eternity alone will reveal. The scene, when he and the friends who accompanied him bade farewell to the congregation which had been favored by their labors, was one of profound interest, and will not soon be forgotten by those who witnessed it. May God be with them all in their labor of love!

Galveston District.

The Missionary Board expects Galveston District to raise \$1400 this year. It is assessed as follows:

St. Johns, Galveston.....	\$425 00
St. James, ".....	250 00
Shearn Chapel, Houston.....	250 00
Washington-street church, Houston.....	100 00
City Mills and Harrisburg.....	40 00
Bay Mission.....	40 00
Velasco.....	55 00
Matagorda.....	75 00
Columbia.....	75 00
Hempstead.....	90 00
Spring Creek Mission.....	50 00
Total.....	\$1400 00

L. G. JOHN, P. E.

THE REVIVAL.

WE make up our report of the revival now in progress in our city chiefly from the columns of the secular press. Those who are in hearty sympathy with this work, and are laboring constantly in the pulpit or open air to advance its interests, might not be accepted as impartial witnesses, and we are willing while we work that those who report facts as they occur should represent the progress of this movement. The *Galveston News* of the 27th of March says:

The interest of the preceding evening was manifested at an early hour yesterday; before nine o'clock the spacious church, corner Broadway and Bath Avenue, beginning to fill up with children, and, as several of the public schools had adjourned to give the little ones an opportunity to attend, in less than half an hour every seat was filled.

Singing of sweet songs opened the exercises; the Rev. Mr. Johnson, of St. Louis, offered prayer; Mr. Hammond read several letters he had received from different parts of the country from children professing conversion, and telling of their joy in Christ. Songs were again sung, commencing:

"I feel like singing all the time,
All my tears are wiped away."

Rev. Mr. Lewis, of St. Louis, prayed, when Mr. Hammond read scripture—the twenty-second Psalm, which he termed the Messianic Psalm, because it foretold of Christ. This Psalm was interpreted as referring to the crucifixion, and in illustration a description was given of Benjamin West's celebrated painting of "Christ Rejected," which he considered the greatest work of this class of art existing on earth, even surpassing, in his judgment, Raphael's "Transfiguration."

Rev. Mr. Lewis spoke at length, and told some interesting incidents to enforce the duty of early entering the service of Christ.

Rev. Mr. Bunting followed with an impressive address.

A report was then made of a street meeting held Wednesday night, where a large and respectful crowd gathered on the street corner and listened to prayers, songs and addresses made by several Christians, and over twenty expressed their desire themselves to be Christians. Announcements were made of similar street meetings during the afternoon, at three o'clock, and again at half-past seven o'clock at night, where a choir of ladies were also to be in attendance.

At this point announcement was made of the action of the directors of public schools, closing all the schools at 2 P. M., and henceforward as long as may be necessary, to allow all the 1500 pupils who may so desire to attend the meetings. This announcement gave much joy, and a special prayer of thanksgiving was offered.

On motion of Dr. Howard, special thanks were given—every person in the congregation voting affirmatively—to Mr. Greenwall for the free use of the large Opera Hall given for the meeting last Lord's day night.

A few more remarks by Mr. Hammond, and an inquiry meeting of deepest interest was held, when many children were personally conversed with and instructed as to the way of salvation.

At the conclusion, a request was read from a backslider, the husband of a wife, and son of father and mother, now in glory, and who signed himself "a murderer," that he might be restored to the love of God. Special prayer was offered for him.

Again, on the 28th, the *News* reports as follows:

And still the good work goes on. Night before last St. Johns spacious

walls were filled by an attentive congregation. Mr. Hammond preached a very impressive discourse from John, III., 14th and 15th verses: "And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life."

A large company remained to the prayer and inquiry meeting that followed, and it was fully 11 P. M. before the congregation finally dispersed.

The street meeting on Thursday night, at the corner of Center and Market streets, was also one of much interest. At least five hundred people crowded the sidewalks and streets to listen, and most respectful attention was given to the services. The Rev. Mr. Johnson, of St. Louis, presided, and a choir of ladies led in song. Prayers were offered by Revs. J. R. Armstrong and Roberts, and addresses, that held the attention of all riveted to the subject, were made by Revs. H. K. Stimson and Roberts, and by Dr. Brokaw, and when, at the close, those desiring prayer were requested to raise their hands, many were promptly lifted.

The morning prayer meeting at St. Johns church yesterday was largely attended by children and adults. Among the many impressive addresses on the occasion was one by Hon. C. W. Hurley, Mayor of the city, who stated that he was first converted when a child, and felt that he ought to have made a confession and united with the church; but his doubting parents restrained him, and hence he had never been so strong and useful a Christian as otherwise he believed he might have been.

A few moments after the Mayor had spoken, his own little daughter, with other children, arose and testified to a hope in Christ.

Over two hundred children, and many older people have already professed a loving change.

During the afternoon Mr. Hammond received a telegram from New Orleans, to the effect that all the churches in that city had united in inviting his visit, with all his St. Louis delegation, to that city, and committees were also in our city at the same hour from Houston and Austin, soliciting that he and his friends visit those cities.

It will be observed by the extracts given that the pastors of the Baptist, Presbyterian, and Methodist Churches are in full accord with each other and this great work.

The *Civilian* of the 30th, among other items, gives the following report:

Yesterday was the big day of the feast. We will not pretend to say how many meetings were held, but we shall report all for which we can find space.

In the morning the Opera House was filled with a brilliant audience. The opening prayer was by the Rev. Mr. John; next came the good telling hymn, "Jesus of Nazareth;" then we had another prayer by Mr. Nabors. Gen. Lewis politely but fervently thanked Mr. Greenwall for the use of the Opera House, and invoked God's blessing upon him.

"Old Coronation," a tune that will never be forgotten, was sung with a will. Mr. Hammond took for his scripture reading the sublime words of the seer of Patmos, "The soul shall never die." His sermon was of fervent and powerful eloquence. It was devoid of anecdote, terse, connected, logical, and thoughtfully dramatic. His declamation of a hymn was an incomparable piece of pulpit art. It was from the familiar story of St. Paul's persecuting journey to Damascus, "Saul, Saul, why persecutest thou me?" Next, the song, "Don't reject him just now;" and an earnest inquiry meeting followed.

Then Dr. Walker lead in prayer, while the songs of praise from the open air meetings outside came streaming through the windows.

Mr. Hammond told of a gentleman who came a few nights since to the meeting, wondering who would be the next man to turn summersault; that man was here to-night, and would speak. He then called the gentleman to the front; he came; told how on Wednesday last he went to the meetings out of curiosity, and of his conversion on Thursday. He declared the reality of the religion of Jesus Christ, and that he was a new creature in Christ Jesus. (This was the doctor that spoke at the square.) When he sat down, up came Mr. Hammond, who said a word of prayer, and read the trial of Jesus, remarking that Pilate got into trouble because he would not follow his wife's advice. It is wise to take a wife's advice, and especially the advice of Christian wives. After another word of prayer, he invoked the blessing of God on those who gave the Opera House for the use of these meetings, and hoped that a meeting would be held in the same place next Sunday night. Then, for the first time, the music became spirited, the whole congregation singing:

"My Jesus, if ever I loved Thee."

Mr. Hammond then told, with much pathos, the story of the martyrdom of Ignatius, whom, tradition says, was one of the children that Christ blessed. As an illustration of this theme, he recited Tennyson's Charge of the Light Brigade, and told the story of his first use of it in a sermon, on which occasion it was the means of converting one of the survivors of that terrible charge. He then spoke of the revivalists, Whitfield and Spurgeon, reciting the description that Cowper gives of Whitfield's character and work. He then, as an example of Christian faith, told the touching story of his mother's death, and rehearsed his poem on that incident.

As a breathing spell to both preacher and congregation, all stood up and sung:

"Hallelujah! thine the glory!"

Rev. Mr. John reported that at the outside meeting at least forty men asked, by the raising of hands, that this assembly would pray for them. All then bowed, while Mr. John addressed a touching appeal to the throne of grace in behalf of those who had asked for prayer.

At the public square, at 3 P. M. on Sunday, the Rev. Mr. Porteus, of St. Louis, addressed the Creator from "this cathedral, which is boundless as our wonder—a cathedral whose dome is the sky and whose lamp is the everlasting sun," beseeching that hundreds and thousands might be converted in this service. Then came the thrilling hymn:

"What means this strange commotion!
Jesus of Nazareth passeth by."

And right here, while they are singing, it is a good place to say that we noticed some good and zealous sinners that last week were effective swearers; then they rolled out the curses of wickedness as they do now the chorus of praise. It may not be a reporter's business to note down the effects of these meetings, but this is one that any man who looks can see.

General Lewis made a short address, and concluded with a definition of the glory of God, and the invocation of blessings upon the people of Galveston. Then was sung:

"Jesus from His throne on high."

One feature of these services is the indifference which the interested manifest to the jeers of their old companions in sin. There is a confidence in numbers that makes each recruit feel the courage of a whole army.

Dr. Brocard, a physician of St. Louis, urged the people to give their souls to Christ.

Then Dr. —, of Texas, gave his

experience: He came here a few days since and went to the church. He was politely spoken to of religion, and he found it. He had been reading the Bible, and supposed he understood it, but now he knew what it was. The Doctor made, to our idea, the address of the occasion. He was a new convert, and there was a freshness about it that pleased us more than did the remarks of older Christians. There was the same difference between his address and that of the older Christians as is observed between the sweet, fresh voice of a young singer and the trained efforts of an old prima dona. The Doctor will prove a valuable recruit. Mr. Hammond began to read and explain scripture.

As our open air work is a novelty in this region we will give the report of it as we find it in the secular papers. The *Civilian* of the 31st says:

The Evangelical meetings yesterday were the largest of the course, and were intensely interesting. St. John's church was crowded. Brother I. G. John conceived the idea of putting religion on wheels; he organized a company of Heavenly Flying Artillery; a big wagon furnished both pulpit and choir. The organ played and the choristers sang hymns. Sermons were preached at three points; waxing bold with success, they determined to invade the heart of the enemy's country—they went to Smoky Row, where old Cloven-foot is supposed to have a pretty strong redoubt. They preached and sung and were nowhere treated with greater deference or more respect. One son of the Emerald Isle stepped to the wagon and presented a lady of the choir with a white rose, begged her to accept it as a token of the esteem in which the visit of this praying band was held. An Irishman may not always be pious, but is quite sure to be gallant.

The *News* of April 2d says:

And still the great work goes on! An immense congregation at St. John's church yesterday morning! Great assemblage on the streets during the evening, and a grand reunion of the "lovers of the Lord" at night.

At the night meeting at St. John's the Rev. Dr. Walker presided, and gave a running commentary upon the miracles of the loaves and fishes.

After songs, the Rev. Dr. Howard, in reference to Passion Week, said a portion of the time of Christians should be devoted to religious services. Then Dr. Walker delivered an eloquent sermon from the text: "Why will ye die?" which was listened to with intense interest. Then came a Union prayer meeting, the most interesting ever held in Galveston. The prayers offered up were intense in their meaning. They asked for mercy, nothing more; and the flood of tears that followed showed that our Crusaders were in earnest.

When the Short Stops man of the *News* gazed last night upon the ladies in that open barouche at the corner of Twenty-second and Market streets he was quite sure they were all heroines.

When he went up to St. John's church an hour or two later, and saw them there preaching and singing the same old "lays," he said, "Well done, thou good and faithful," etc.

At the meeting last night the Rev. Mr. John spoke of the intense interest felt by the men and women of Smoky Row. This only shows that there is more true religion among the working classes than among the high toned. Smoky Row, although brought into disrepute by certain parties, contains some of the warmest and bravest hearts; and when the ladies interested in the religious movement went down to Smoky Row, there were gallant Irishmen who stepped out and

offered them the courtesies that gallant men are wont to offer. The Crusaders may consider themselves welcome out on Smoky Row.

The revivalists were out in full force last night and their meetings were largely attended. Meetings were held on Twenty-second street, between Market and Postoffice, and on Twentieth street, opposite the market. The ceremonies, consisting of songs and sermons, were quite impressive.

WORK AMONG THE YOUNG.

AMONG other features of great interest which have marked the revival now in progress in Galveston, is the deep concern awakened among the children. All the Sunday-schools can count by scores the converts among their scholars. This work is not confined to the younger children, but a number of young men, on the verge of manhood, have shared the blessed results of Christian effort on this occasion. We give as an illustration the subjoined statement, which has been kindly furnished us by Brother Hurlley, who has been specially interested and efficient in the work with the young men. He says:

"Quite a number of young men, ranging in age from fourteen to eighteen years, have been deeply impressed during the revival. A number of them had found Christ before our St. Louis friends left the city; and before they bid them farewell, they promised some of those good sisters that they would meet for prayer and general religious conversation at four o'clock every Thursday. On Wednesday night they called on one of the young members of the church to lead them in their meetings, and, although the position was a new one, he thought it was his duty, and promised to be with them, which he did, meeting twenty of them in the class-room at the hour appointed. It was a novel position, and being new both to leader and class, it was a serious question how to proceed. The meeting was opened with prayer and song, and then the boys, in their own way, told their story. Some had come to a knowledge of their sin by reading the Bible; others, by the kind words of the good men and women who came from St. Louis. One young man stated that he was astonished when they came to him and talked to him about his soul; no one had ever shown any interest in him before, but he had looked into the matter, and had, by prayer and faith, been brought near to God. Before the close, an association was formed, to hold two meetings weekly. The name adopted was the Young People's Christian Association. We hope that some of the young ladies will form such a class."

We not only share the hope expressed respecting the young ladies of our city, but trust that the young Christians all over the State will profit by the suggestion, and unite in their efforts to promote each other's piety, and win their young friends to the Savior.

THE Church of God, irrespective of local habitation or denominational distinction, seems to be in the keen agonies, which herald the birth of a second Pentecost. In the North and West and many parts of the South

there is an unusual awakening on the subject of salvation by faith in Christ. Under the management of Moody and others great revivals are prevailing beyond the Atlantic. We never expected to see so deep and universal interest on the great question: "What must we do to be saved?" as now prevails in Galveston. The Presbyterian, Baptist, and Methodist pastors, together with preachers, lay and regular, and their congregations, are laboring together for the salvation of souls as though they belonged to the same church; and, in reality, they are all members of Christ's invisible body. One noteworthy feature of all these meetings is that Christ and him crucified is the burden of every song, prayer and exhortation. The story of the cross is told by hearts on fire in language so plain and simple that little children grasp the idea and surrender to the cross; and side by side with these little ones the old man, with one foot in the grave, finds the Savior precious to his heart. Everybody works—some cry, others pray, others speak words of comfort to penitents, others sing—and "the foot cannot say to the hand, I have no need of thee," but every part of the body of Christ seems to be performing its peculiar function, and it is no wonder sinners are convicted and souls converted unto God.

PROGRESS OF THE MEETINGS.

LAST Sabbath, the 29th of March, will be a day somewhat memorable in the history of the church in Galveston. The churches united in this work met in mass meeting at the Opera House, and that spacious building was crowded with an eager, anxious, prayerful throng. Deep solemnity rested on the vast congregation, and profound emotion stirred many hearts. At three o'clock on Sunday afternoon there was an open-air meeting, and reporters and experts in such matters think there were two thousand persons in the vast audience. Some four or five short addresses were made, prayers were offered, and sweet songs were sung. At night there was at several points street preaching. There have been services at St. John's church morning and evening of each day up to date. The attendance has been large; the religious feeling deep and general; the zeal of many has been active and efficient; and many have been seeking and finding the "peace of God." Each evening a number of ministers, with active and zealous brothers and sisters, have gone in wagons to various populous centres in the city, and have labored with hundreds who have seldom in years past heard the sound of gospel grace. Many, by a show of hands, have said, "pray for us;" and some have been brought to visit God's house who had not done so for months and years past.

LAY DELEGATES TO THE GENERAL CONFERENCE. — I have important documents to send to the lay delegates to the General Conference, but know the address of only a few of them. Will each one please send me his address?
A. H. REDFORD, Agent.

A DISPATCH received at the Indian Office in London states that over a million people are starving to death in the famine-stricken districts of India.

TICKETS TO GENERAL CONFERENCE

EDS. ADVOCATE—You will please publish the following letter for the information of all concerned:

HOUSTON, March 20, 1874.

Rev. W. G. Veal, Calvert:

Dear Sir—Delegates and visitors to the Louisville Conference, which meets in May next, can purchase tickets at a rate one-third less than the regular rates at the following stations on the Texas Central Railway, viz.: Galveston, Houston, Hempstead, Austin, Bryan, Hearne, Calvert, Waco, Corsicana, Dallas, McKinney, and Sherman. Tickets will be sold only to persons having a certificate from Col. W. A. Fort, of Waco, which must be presented to the agents of the Houston & Texas Central Railway at above named stations between April 15, and 28, 1874.

Return tickets can be purchased in Louisville at the office of the Ohio and Mississippi Railway, or Jeffersonville, Madison and Indianapolis Railroad, not later than June 17, 1874, upon same certificate being presented there.

Yours truly,
J. WALDO,
General Ticket Agent.

In compliance with the above, certificates, signed by W. A. Fort, can be had by applying to the following named parties:

Rev. J. B. Walker, Galveston; Rev. B. T. Kavanaugh, Houston; Maj. Henry L. Rankin, Hempstead; Rev. H. V. Philpott, Austin; Rev. L. C. Littlepage, Bryan; Mr. T. A. Powell, Hearne; Rev. Chas. E. Brown, Calvert; Rev. W. T. Melugin, Bremond; Wm. A. Fort, Waco; Rev. Horace Bishop, Corsicana; Rev. W. F. Cummins, Dallas; Rev. Mr. Welch, McKinney; Rev. J. M. Binkley, Sherman. Yours truly,
W. G. VEAL,
W. A. FORT.

WACO, TEXAS, March 25, 1874.

We are requested to publish the above, and to state that the "through tickets" referred to are via Sedalia and St. Louis, over the Texas Central and M., K. & T. roads.

EDUCATIONAL STATISTICS. — We have repeatedly called the attention of our teachers to the importance of reporting statistics of all our institutions of learning. Such statistics will be called for at the approaching General Conference. It has been suggested to us that it would be well for all the Church papers to refresh the memories of all concerned by republishing the resolution of the Committee on Education, adopted by the last General Conference, May 18, 1870. It is as follows:

Resolved, That the President and Principals of institutions of learning under the care of our conferences be requested to send to the next session of our General Conference statistical reports according to the following form: 1st. Name of institution. 2d. Grade. 3d. Location. 4th. When founded. 5th. When and by whom chartered. 6th. Name, title, and post office address of the President or Principal. 7th. Number and names of Instructors. 8th. Whole number of students—male—female. 9th. Value of grounds, buildings, and furniture. 10th. Number of volumes in library. 11th. Endowment. 12th. Time of commencement, or Anniversary Exercises.—*Nashville Advocate.*

GENERAL CONFERENCE NOTICE.— Delegates and brethren, having business with the General Conference, who by reason of age, or ill-health, or for any other reason, need any peculiar or special accommodation, and all who have made any private arrangements in answer to invitations, and those who have relatives or friends in the city with whom they expect to stay during session of General Conference, will please give such information by 15th April to REV. H. C. SETTLE,
Louisville, Ky.

The Sunday-School.

THE teacher ought to make his scholars feel that he takes a personal interest in them. If you wish to make your scholars believe that you are sincere in your professions of love for their souls, and that you desire their eternal happiness, show them that you are interested in all that relates to their present happiness as well. Make them feel that you are their friend; that you believe in them and trust them. Not only visit them at their homes but occasionally invite them to your own home to spend a pleasant evening together. Recognize them when you meet them on the street, and have a kind word for them. There is great power in this friendly interest shown for the young. A minister of prominence, who but a few months ago went up to take his crown, used to delight to speak of that Sunday-school teacher, who so kindly and deeply interested himself in his behalf, when he was a wild and wicked boy. He was playing marbles one Sunday afternoon in a secluded place near the church of whose Sunday-school he was a member. His teacher passed that way, and on seeing him the boy gathered up his marbles hastily and slipped them into his trousers. But unfortunately for him there were no pockets, and so when his teacher began talking pleasantly about the beautiful Sabbath, and the good time they had had in the Sunday-school and offered his hand, the boy stretched his forth, and out rolled the marbles upon the ground. The teacher saw them of course, but instead of stopping to give him a sharp lecture on his Sabbath breaking, he invited him to come along with some other boys to his home on the next Saturday. He went, and they talked together, and sang together, and he prayed with them and at the close gave them some crackers and water. He never forgot how those crackers tasted. That was the pivotal point in the destiny of Leonard A. Grimes. He had for his Sunday-school teacher a man who understood him and was interested in him. If you would have power with the young show them that you feel a deep interest in their welfare. They have their trials and troubles and infirmities like adults, and they appreciate help and sympathy as well as men and women do.

Rev. Dr. Wm. Stevens Perry, of one of the Episcopal churches in Geneva, N. Y., contributes over two long columns to the *Hartford Churchman*, giving the result of five years' experiment with his Sunday-school undertaken on a plan of his own. It is not necessary to state what this plan is, as it concerns some changes in the church service for schools; but in one or two other respects the example he sets is to be held up outside of the bushel. In the first place, as a rector, he took hold of the school in connection with a good working force in his church, and determined to improve it. He attended personally to the matter, enlisted the co-operation of the teachers, and told the scholars what he expected of them. He changed the hours of service and gave the afternoon to the children. No rewards were held out to the scholars as "bribes" to bring in others. There was no effort made to win the children of the poor by gifts of clothing, or by the attractions of festivals, picnics or exhibitions. But by making the school inherently worth something, the scholars were attracted to it by degrees, and those who once attended it stayed, and now the school is a large one. The teachers and scholars understand their duties and have an ambition to perform them. The former are expected to be punctual and to be prepared to explain the lesson. If necessarily absent, a suitable substitute must be provided. Unexplained and continued absence will be

followed by removal from the charge of a class. The teacher will maintain order in school and at service, and take care of the books, etc., belonging to the class. Teachers are expected to visit their scholars regularly; to pray for them "without ceasing;" and to seek in every possible way their temporal and spiritual good. Scholars are expected to be present regularly; to be punctual; to commit to memory the Bible lesson and the Catechism, as assigned; to be reverent in school and church, and to enter heartily into the praise and prayer which make up the children's Sunday service. Parents are requested to require of their children the study of the Sunday lesson, and prompt and regular attendance at school, the musical rehearsal, and church. Without necessarily recommending this rector's particular plan, it is certainly worth calling attention to the happy results which systematic effort and thorough-going devotion to the school on the part of ministers can bring about.

Old Betty's Prayers.

THERE once lived in one of our large cities a poor colored woman named Betty, who had been confined by sickness for nearly twenty years. By the few friends who knew her she was familiarly called poor Betty. Betty had seen comfortable days. She had long been blind, and was said to be one hundred and five years old.

Mr. B. was a man of wealth and business in the same city. His signature was better than silver on the exchange, because it was more easily transferred. His sails whitened the ocean, his charity gladdened many hearts, and his family gave impulse to many benevolent operations. Notwithstanding the pressure of business, Mr. B. often found time to drop in and see what became of poor Betty. His voice, and even his step, had become familiar to her, and always lighted up a smile on her dark, wrinkled face. He would often say some pleasant things to cheer this lonely pilgrim on her way to Zion.

One day Mr. B. took a friend from the country to see Betty. As he stopped and entered the cottage door, he said, "Ah, Betty, you are alive yet." "Yes, tank God," "Betty," said he, "why do you suppose God keeps you so long in this world, poor, and sick, and blind?" While Mr. B.'s tone and manner were half sportive, he yet uttered a serious thought which had more than once come over his mind.

Betty assumed her most serious and animated tone and replied, "Ah, massa, you no understand it. Dare be two great things to do for de church; one be to pray for it, toder be to act for it. Now, massa, God keep me alive, to pray for de church, and he keeps you alive to act for it. Your great gifts no do much good, massa, without poor Betty's prayers."

For a few moments Mr. B. and his friend stood silent, thrilled, and astonished. They felt the knowledge, the dignity, the moral sublimity of this short sermon. It seemed to draw aside the veil a little, and let them into heaven's mysteries. "Yes, Betty," replied Mr. B., in the most serious and subdued tones, "your prayers are of more importance to the church than my alms."—*Christian Treasury*.

RULES FOR TEACHERS.—First, study and understand the lesson; secondly, know the capacity and disposition of each member of your class; and, thirdly, impart and imply the truths of the lesson in their proper bearing and adaptation. Thus you will instruct all, interest all, and do good to all.

Don't forget to *Review!* One of the very best methods of religious instruction, and of fastening the truths of the Sabbath-school lesson in the young mind, is a thorough and discriminating review.

Boys and Girls.

Harry's Temptation.

BY M. S. SEABROOK.

LITTLE HARRY stood looking wistfully on while his Aunt Jane iced plum cakes for tea, as she expected some friends that evening.

"Oh! I wonder," he thought, "if she would give me one if I asked her." By and by the temptation became too strong, and he did ask.

Aunt Jane was tired and heated by her preparations for company, so she replied sharply, "No; did I not tell you never to beg, sir? Go away!"

Poor little Harry, thus repulsed, slunk off, mortified, to his play in the yard. But the cakes haunted his imagination and marred all of his pleasure, and instead of striving earnestly to put them out of his thoughts, he indulged his fancy, and dwelt on the memory of the beautiful frosted things, as he had last seen them, lying so temptingly in the plate.

"Oh, dear, I do love plum cakes!" said Desire.

"Well, if you can't get them to eat, there is certainly no harm in gratifying the eyes," suggested Satan.

"I'll take one little peep, anyhow," thought Harry.

"You had better not," replied Conscience; "your aunt is very particular, and likes no one to disturb her arrangements, and you might do some damage."

"Pshaw!" continued the evil one, "where is the harm?—you need not touch anything, you know."

"Of course not!" thought Harry; "I would not do that."

Thus a prey to conflicting emotions, Harry hesitatingly approached the room where the forbidden objects lay. Glancing cautiously around, he carefully lifted the napkin, intending to gratify his eyes for one little moment only. But, alas! Satan knows his opportunity, and as Harry gazed, his good resolution melted rapidly, and Desire conquered.

"Take one," urged the evil one; "aunt would not miss it, and if she did, she would not care, as she very often allows you to take delicacies from the closet."

Too late now for self-control; the little fingers involuntarily stretched themselves out, and in a twinkling had seized a cake, while the culprit ran hastily upstairs, trembling at every sound; for conscience makes cowards of us all. He rapidly gained his bed-chamber, where, seeking a hiding-place under the bed, the cake was greedily crammed into his mouth.

After awhile he crept out, and carefully removed all traces of the act from his body, but oh! what a sense of guilt remained! Comfortless and sad, he wandered about, trying in vain to interest himself as usual in his playthings, but peace was no longer an inmate of his breast; he had sinned, and his sin had found him out. Finally, like a miserable little outcast, he wearily flung himself down on the bed, and sighed bitterly. "Oh! I wish I had never stolen that cake! Oh! if I could only tell somebody, I think I would feel better!"

"Tell it to Jesus," suggested the Good Spirit in his heart.

"O Jesus!" he cried earnestly, "do forgive me for my sin!" and thus he prayed, until he grew more comfortable and stronger, and when his aunt came up to look for him, he told her all.

"Well, my child," she replied, "you have suffered for your sin, and I hope God has forgiven you."

You have learned from this sad experience that misery is inseparable from sin. Endeavor, by the grace of God, always to stifle the first suggestions of evil, for thus you will prevent them from ripening into big acts.

Learn also, if you have through the weakness of human nature erred, to seek the throne of grace; and Jesus, who pities the infirmities of poor sinners, will console, sustain, and strengthen you for a fresh attempt to serve him.

The Loved and the Unloved.

BY J. H. ASHFIELD.

SHAKING her umbrella, and stamping the moist snow from her boots, Miss Wellington opened the school-room door and went in. A row of bright faces smiled upon her from the long settee by the fire. A perfect blaze of gay worsteds, silk and ribbons, gleamed out from the laps of the little ones, for busy hands were preparing for Christmas.

"See my mat for mamma!"

"I'm making some slippers for papa!"

"Isn't Aunt Ella going to have a nice tidy?"

Such were the appeals which came to her on all sides, before she could remove her wrappings, or warm her chilled hands at the fire. With an interested look and happy word for each, she told them to put up their work and prepare for school. But a pleasant little talk followed the morning devotions.

"What should you think next Christmas, my dear children, if all the day should pass, and there come no gifts for you?"

Miss Wellington waited for an answer.

"I should think Christmas was *no fun*," said a brown-faced boy in front.

"I should think it was *too bad*," said a pair of pouting little lips on the girls' side.

"I should feel as though nobody loved me," said sweet little Katie Graham, to whose affectionate heart such a condition of things would be unspeakably sad.

"Yes, Katie," said the teacher, "I think we should all have that feeling, and it would make us very miserable. Now I know, little dears, how much you love to make people happy, for I see you every day, trying more and more to please me, by your good behavior and lessons, and I want to propose a new way of making our Christmas a 'merry' one. Can't we each think of some one who will be most likely to be forgotten on that day, and make that person something pretty or useful? And let us ask all our friends to do the same, and see if more hearts than usual can't enjoy a merry Christmas."

There were nice little plans of their own to be given up if this new one was to be carried out, but the warm hearts of the children triumphed at last over all difficulties.

And oh! what a Christmas morning that was in Southfield!

TAKE THEIR ADVICE.—Young people refuse the advice of parents. They say: "Father is ever-suspicious, and mother is getting old." But those parents have been on the sea of life. They know where the storms sleep, and during their voyage have seen a thousand battered hulks marking the place where beauty burned, and intellect foundered, and mortality sunk. They are old sailors, having endured great stress of weather, and gone scudding under bare poles; and the old folks know what they are talking about.

DR. ROSER, the distinguished minister of the M. E. Church, South, who has been aiding some of our Philadelphia churches at protracted meetings, has been recalled and placed in charge of a district.

REV. JACOB KNAPP, the famous revival preacher, died at Rockford, Ill., recently, aged 74.

Agassiz' Demolition of Darwinism.

MR. AGASSIZ proceeds to dispose of Hicckel's "discovery" as effectually as he has of the Ascidians, and proceeds: It is not my intention to take up categorically all the different points on which the modern

THEORY OF TRANSMUTATION

is based. Metamorphosis plays a large part in it, and is treated as an evidence of transition from one animal into another. The truth is that metamorphosis, like all embryonic growth, is a normal process of development, moving in regular cycles, returning always to the same starting-point, and leading always to the same end; such are the alternate generation in the lower animals and the metamorphoses in higher ones; as in the butterflies and other insects, or in certain reptiles, frogs and toads, salamanders, and the like. In some of these types the development lasts for a long time, and the stages of embryonic growth are often so distinct that, until the connection between them is traced, each phase may seem like a separate existence, whereas they are only chapters in one and the same life. I have myself watched carefully all the successive changes of development in the North American Axolotl, whose recently discovered metamorphoses have led to much discussion in connection with the modern doctrine of evolution. I can see no difference between this and other instances of metamorphosis. Certain organs, conspicuous in one phase of the animal's life, are resorbed and disappear in a succeeding phase. But this does not differ at all from like processes in the toads and frogs, for instance; nor does it even differ essentially from like processes in the ordinary growth of all animals. The higher Vertebrates, including man himself, breathe through gill-like organs in the early part of their life. These gills disappear and give place to lungs only in a later phase of their existence. Metamorphoses have all the constancy and invariability of other modes of embryonic growth, and have never been known to lead to any transition of one species into another.

Another fertile topic in connection with his theory is that of heredity. No one can deny that inheritance is a powerful factor in the maintenance of race and in the improvement of breeds and varieties. But it has never been known that acquired qualities, even though retained through successive generations, have led to the production of new species. Darwin's attractive style is never more alluring than in connection with this subject. His concise and effective phrases have the weight of aphorisms and pass current for principles, when they may be only unfounded assertions. Such is

"THE SURVIVAL OF THE FITTEST."

After reading some chapters of The Descent of Man, could any one doubt, unless indeed he happened to be familiar with the facts, that animals, possessing certain advantages over others, are necessarily winners in the race for life? And yet it is not true that, outside of the influence of man, there are, in nature, privileged individuals among animals capable of holding on to a positive gain, generation after generation, and of transmitting successfully their peculiarities until they become the starting-point for another step; the descendants losing at last, through this cumulative process, all close resemblance to their progenitors. It is not true that a slight variation, among the successive offspring of the same stock, goes on increasing until the difference amounts to a specific distinction. On the contrary, it is a matter of fact that extreme variations finally degenerate or become sterile; like monstrosities they die out, or turn to their type.

We pass over the discussion of cli-

matic effects, and give his statement of the

TESTIMONY OF GEOLOGY.

Let us look now at the earliest Vertebrates, as known and recorded in geological surveys. They should of course, if there is a truth in the transmutation theory, correspond with the lowest in rank or standing. What, then, are the earliest known Vertebrates? They are Selachians (sharks and their allies) and Ganoids (gar-pikes and the like), the highest of all living fishes, structurally speaking. I shall be answered that these belong to the Silurian and Devonian periods, and that it is believed that Vertebrates may have existed before that time. It will also be argued that Myzonts, namely Amphioxus, Myxinoids, and Lamperceels, have no hard parts, and could not have been preserved on that account. I will grant both these points, though the fact is that the Myzonts do possess solid parts, in the jaws, as capable of preservation as any bone, and that these solid parts, if ever found, even singly, would be as significant, for a zoologist, as the whole skeleton. Granting also that Amphioxus-like fishes may have lived and may have disappeared before the Silurian period; the Silurian deposits follow immediately upon those in which life first appeared, and should therefore contain not the highest fishes, but the fishes next in order to the Myzonts, and these are certainly neither the Ganoids nor the Selachians. The presence of the Selachians at the dawn of life upon earth is in direct contration to the idea of a gradual progressive development. They are nevertheless exceedingly abundant in the Palaeozoic beds, and these fossil forms are so similiar to the living representatives of the same group that what is true of the organization and development of the latter is unquestionably equally true of the former. In all their features the Selachians, more than any other fishes, resemble the higher animals. They lay few eggs, the higher kinds giving birth only to three, four, or five at a brood, whereas the common fishes lay myriads of eggs, hundreds of thousands in some instances, and these are for the greater part cast into the water to be developed at random. The limitation of the young is unquestionably a mark of superiority. The higher we rise in the scale of animal life the more restricted is the number of offspring. In proportion to this reduction in number, the connection of the offspring with the parent is drawn closer, organically and morally, till this relation becomes finally the foundation of all social organization, of all human civilization. In some Selachians there is an actual organic connection between parent and progeny, resembling the placental connection which marks the embryonic development of the higher Vertebrates. This feature is in harmony with the sexual relations among them; for it is of all facts in their organic history the most curious, that, among Vertebrates, the Selachians are the only ones with whom the connection of the sexes recalls that of the human family. Now, these higher fishes being the first representatives of the Vertebrates on earth, or at least those next following their earliest representatives, where do we find the Myzonts, fishes which are structurally inferior to all others, and of which the Amphioxus is the lowest member? They come in during the latest period of our world's history, with what is called the present period, to which we ourselves belong. This certainly does not look like a connected series beginning with the lowest and ending with the highest, for the highest fishes come first and the lowest come last.—Louis Agassiz.

THE Archbishop of Malines has communicated every Freemason in Belgium.

It is becoming common to narrate instances of the cure of disease in answer to prayer, as if there were anything new or strange in this connection of the natural and supernatural. The fact that they are unable to trace the operation of the immediate cause, as in the case of successful medical treatment, leads some persons to infer, wrongly, that no such cause exists. God works by other agents than physicians, and knives, and drugs (for which we are very thankful,) and he answers prayer with or without visible means, as it best pleases him. And it is as absurd to believe with mystics that no means are used by him, as to hold with sceptics that means are powerful of themselves. A truly prayerful and trustful state of mind is the very best that a sufferer or a friend of a sufferer can possibly be in, and is doubtless of itself one of the best aids to physical recovery. And we ought to believe that genuine prayer is answered, and that convalescence is one of its most gracious answers, whether we see the vials on the table and the knowing look of the doctor near the bed or not.—Working Church.

ACCORDING to a late decision of Bishop Pierce a superannuated preacher is not a member of the quarterly conference.

THE oldest stove, probably, in the United States is that which is still in use at the capitol in Richmond, Va. It was made in England in 1770, and was sixty years in the House of Burgesses in Virginia before it was removed to the capitol, where it has been for thirty years.

QUEER notions of prayer some people have. At a meeting in the northern part of Maine, the pastor remarked that if any present had relatives or friends in distant lands, prayer would be offered in their behalf. Then uprose a simple-looking individual and said: "I would like you to pray for my brother. He went away two weeks ago, and I haven't heard from him since. I don't know just where he is, but you needn't pray below Bangor."

Church Notices.

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 Acton 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, 5th Sabbath in May. T. W. HINES, P. E. Postoffice—Waxahachie, Lock box 119.

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. Allford 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. Boquerille, at —, May 23, 24. W. G. VEAL, P. E.

Chappell Hill District.

SECOND ROUND. 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.

Paris District.

SECOND ROUND. 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.

San Marcos District.

ASSESSMENT BY DISTRICT STEWARDS. MISSIONS. CONF. BISHOPS' FUND. San Marcos sta. \$110 \$48 \$12. San Marcos cir. 110 48 12. Seguin sta. 71 32 10. Gonzales cir. 71 32 10. 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. 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. Rusk and Hauk, at Rusk, April, 11, 12. Tyler Station, April, 18, 19. Tyler cir., at Spring Hill, April, 25, 26. JOHN ADAMS, P. E. Postoffice—Nechesville.

Marshall District.

SECOND ROUND. Henderson and Bellview, at Mt. Moriah, 2d Sunday in April. Harrison cir., 3d Sunday in April. The preachers will please have their collections in readiness to pay over at their respective quarterly meetings to defray the expenses of their delegates to the ensuing General Conference. DANIEL MORSE, P. E.

Belton District.

SECOND ROUND. 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.

Jefferson District.

SECOND ROUND. 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.

Austin District.

SECOND ROUND. 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 came from 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.

Galveston District.

FIRST ROUND. The district stewards will meet at Washington street church, Houston, March 7-8. I. G. JOHN, P. E.

NEWS OF THE WEEK.

DOMESTIC.

MISCELLANEOUS.

SUSQUEHANNA DEPOT, PA., March 28.—The sheriff has arrived here with forty assistants, but has made no effort thus far to reclaim the engines seized by the strikers. The paymaster's car arrived last night. The strikers have possession of the entire works, and travel is entirely suspended.

LACONIA, N. H., March 28.—Blodgett, the wife murderer, committed suicide this morning by hanging himself with a strip of sheeting from his bed.

OSWEGO, March 28.—The steamer Canadian, the first this season, arrived here to-day.

LAWRENCE, KAN., March 27.—A man who killed his father-in-law in a family quarrel was hanged by a mob.

COLUMBUS, S. C., March 27.—Two colored men were hung in Sumpter to-day, and a white man in Abbeville, for murder. Since reconstruction, murder has become as common as larceny was before. Several other murderers are to pay the penalty in a few weeks.

PROVIDENCE, March 26.—The Seventh and Ninth Wards voted for Burnside for the United States Senate.

NEW YORK, March 26.—Hon. Wm. Orton, President of the Western Union Telegraph Company, has gone to Europe for his health.

NEW ORLEANS, March 26.—Bishop Wilmer will present a petition to Judge Woods to-morrow for the release of the Grant Parish prisoners.

DETROIT, March 27.—Banks refuse to discount. Currency continues to depreciate. A decree makes stamped paper payable in gold.

BOSTON, March 27.—On the fourth ballot Dawes had 95, Hoar 78, Curtis 74, Adams 18, and Banks 7.

NEW ORLEANS, March 27.—Captain Howell reports sixteen and a half feet of water on the Pass-a-l'Outre. On the bar, at extreme low tide, the dredge-boat Essayons is working there, doing good service.

SUSQUEHANNA DEPOT, PA., March 28.—An excited meeting has just been held by the strikers here. They are firm and united, and will allow no train to pass, nor any business to be done until the railroad companies accede to all their demands.

District Attorney Catual, of this county, made an address to the strikers, assuring them of his sympathy, and telling them that they were not breaking the laws.

The companies have but two alternatives, either to accede to all demands of the men, or send for military force.

Intense excitement prevails throughout the village, and Sheriff Helme is powerless. His posse all sympathize with the strikers.

The strikers have raised the blockade on passenger trains, but still refuse all freight to pass.

The companies will begin paying off at once.

CINCINNATI, March 28.—Col. W. L. Terrel, of Covington, correspondent of the Cincinnati Commercial, shot and killed Hon. Harvey Myers, at Covington, Ky., to-day. Both are very prominently known in Kentucky. The shooting was the result of a grudge of long standing.

NEW YORK, March 28.—John P. Atkinson, stock broker, and discharged customhouse official, has been arrested on a charge of attempting to stab Special Agent B. G. Jayne. Jayne asserts that this is the third attempt that Atkinson has made on his life, and gives an explanation that he caused his dismissal from the customhouse four years ago. Atkinson says he only sought to defend himself from assault by Jayne, seizing his uplifted cane and threatening to stab if it was

used, and that the whole affair grew out of a demand made by him for the payment of \$35,000 informers fees in a revenue case at Boston, which Jayne resolutely refused to pay, denying the validity of the claim.

NORFOLK, March 25.—An unknown bark is ashore on Cutterbeck beach. Wreckers have gone to her assistance.

ROCK ISLAND, ILL., March 25.—Cheap transportation convention—J. M. Allen, President. Nine hundred delegates present. The speakers develop a wide diversity of views. Among resolutions of general character is one specifically favoring the Ship Island Canal at the mouth of the Mississippi river.

NEW YORK, March 25.—Vice-President Aguilera, of the Cuban Republic, is in the city. He reports that his visits to cities where Cubans reside to collect subscriptions and organize expeditions have been quite successful.

NORFOLK, March 25.—The vessel ashore is the Italian bark Turcos.

CHARLESTON, March 25.—The Spartanburg and Ashville Railroad, one of the links in the projected direct connection between Charleston and Chicago, was organized to-day by the election of C. G. Memminger as president, with a strong board of directors.

ATLANTA, March 25.—The Chamber of Commerce to-day indorsed the establishment of a direct line of steamships between Charleston and Liverpool, and pledged their support. Also resolutions urging the speedy construction of the Texas Pacific Railroad, and increased appropriations for the Atlanta customhouse, were adopted.

M. C. Brown, father of Governor Brown, a soldier of 1812, died in Cherokee last night, aged eighty-seven.

SUSQUEHANNA DEPOT, PA., March 28.—Nine hundred workmen left the Erie shops, and marched from the shops amid the ringing of bells and screaming of whistles. The turning table has been crippled, also the engines by taking out the pins. As fast as trains arrive they are fixed. Only the mail trains can leave, and stock trains go only East to deposit where the feeding yard is located. By order of the men the saloons are all closed.

NEW YORK, March 26.—About eleven o'clock this morning, between fifty and sixty Italians went from this place to Hoboken for the purpose of working on the new tunnel of the Lackawana and Western Railroad. Just before they arrived at the tunnel they were attacked by about 200 strikers, who had been lying in wait, and put to flight. The leader of the Italians, it is thought, is fatally hurt.

BOSTON, April 1.—For United States Senator: Dawes 95, Adams 15, Hoar 74, Banks 6, Curtis 75, Pierce 2, Washburn 1, Whittier 1, Weddell 1. Adjourned until Friday.

JEFFERSONVILLE, April 1.—The Common Council fixed the liquor license at \$500 by a small majority. The result was that several of our best German citizens moved across the Ohio.

MEMPHIS, April 1.—Two young men of this city hold a tenth, and a club of forty hold a fifth of the ticket which drew the capital prize in the Louisville Lottery.

BOSTON, April 1.—A large number of leading merchants have signed a call for an anti-inflation meeting on Saturday evening next, at Faneuil Hall.

NEW YORK, April 1.—A coroner's jury brought in a verdict of criminal carelessness against John McClellan, telegraph signal operator, by which a collision was caused at Point of Rocks, on the Pennsylvania Railroad, on Saturday, whereby two men were

killed. McClellan has been committed to await trial.

The Washington Chronicle says the Committee on Public Lands are disposed to favor such legislation as will induce the Russian Mennonites to emigrate hither. A resolution was passed yesterday in committee to this effect. About 1000 of these people are coming this season, and 10,000 will come next year if such legislation is had as will enable them to settle in a body.

The forthcoming annual report of the New York Chamber of Commerce will show that the increase in the foreign commerce of the port of New York, which was \$139,225,849 for the fiscal year ending June 30, 1871, was only \$33,442,768 in 1873, while the increase at all other United States ports during the same period rose from \$1,349,520 to \$74,238,220.

The St. Louis Times says the various interests in the Iron Mountain and Cairo and Fulton roads, embracing 700 miles, from St. Louis to Fulton, on the frontier of Arkansas, where the line connects by bridge over the Red River with the Texas roads, are about to be consolidated. The stock of the Iron Mountain proper, \$10,000,000 in amount, is taken in at 115 per cent., and the stock of the Cairo and Arkansas connections, \$16,000,000 in amount, at 60 per cent. And there is to be a reserve of \$5,000,000 of the consolidated stock of the "St. Louis, Iron Mountain and Southern Railway," (the newly formed corporation,) for future contingencies in equipping the whole line, and for such other improvements as may be needful for its efficiency and growing business.

FOREIGN.

LONDON, March 26.—Prominent Irish members of Parliament have resolved to press the Home Rule this session.

The troop ship Himalaya has arrived at Portsmouth from the Gold Coast with royal marines and rifle brigade.

The bark Carlton, at Bremen, from Mobile, reports that, on the thirteenth, she passed the abandoned wreck of the ship Burman, from Pensacola, Fla., for Liverpool.

MADRID, March 26.—A desperate engagement was fought yesterday before Bilboa. The Republican army, under command of Marshal Serrano, attacked the Carlists at 6 A. M., and met with stubborn resistance. The battle was kept up all day, and was only stopped by the approach of night, when the Republicans encamped on the position they had captured from the Royalists. Loss of national troops, 470 men, General Loma commanding the center and General De Rivera the right. It is probable that the battle will be renewed.

LONDON, April 1.—The London Times acknowledges the existence of a financial panic in London, and attributes it to the effect of those with which New York and Vienna have been visited, combined with the depressing influences of the Indian famine; and says the check to trade is probably as severe as in any former instance.

MADRID, April 1.—Troops to the number of 150,000 are on the way to reinforce Marshal Serrano. It is reported that the Carlist General, Olo, is killed. The final attack on Abinto will be made on Tuesday or Wednesday.

BAYONNE, April 1.—The Carlists assert that the movement of Serrano against the Royalists before Bilboa has entirely failed, and that there was no fighting between the twenty-eighth and thirtieth of March.

MADRID, April 1.—It is reported that the Carlist leader, Rodeca, was seriously wounded in one of the recent engagements before Bilboa.

ANSWERS TO CORRESPONDENTS.

Rev H S Thrall, Brenham — \$5 postoffice order.

Rev F A Mood, Georgetown—Passed to credit of account on our books.

Rev T P Harper, Reagan—1 subscriber, \$2.20 currency.

Rev S A Whipple, Austin—1 subscriber, \$2.15 currency.

W A Fort, Waco—1 renewal, \$2 coin, communication.

Rev J Crawford, Palestine—2 subscribers, \$4 coin.

Rev J B Smith—1 subscriber, \$2 currency.

Rev W T Merriwether, Prairie Lea—Name entered.

Rev A J Potter, Boern—1 subscriber. Money for stock is payable in currency.

W D Smith, Belton—Glad to have the description of your county.

A R Jones, Warrenton—Paper has been going regularly. Date of subscription 25th February, 1875.

W D Parker, Leon county—2 subscribers, \$2 currency.

Rev O A Fisher, San Marcos—1 subscriber, \$5 currency. The paper sent to parties named.

Branch A Watson, Burton—1 renewal, \$2 coin.

Rev Hugh Griffin, Bremond—3 subscribers. Where is the address of L F Griffin?

Rev H J McQuary, Comanche—6 subscribers.

Rev J H Mims, Houston—Change made.

Rev J M Truit, Cartersville—Change been made.

Rev O M Addison, Salado—4 subscribers. Brother J was absent; hence no reply. No one came.

Rev J W Blanton, Palestine—Correction made.

Rev O Fisher, Chappell Hill—\$21 coin. The advertisement has been removed. The editors never saw it.

Rev W Monk, Liberty Hill—Appointments received. Please inform us the time and amount of remittance named.

Rev J S Lane, Georgetown—1 subscriber, \$6 postoffice order.

Rev T Stanford, Waco—1 subscriber, \$2.

Geo H Worsham, Greenville—1 subscriber, \$2.75.

Rev John B Denton, Gonzales—1 subscriber.

W A Washburn, Rockdale—Renewal. Hand money to Rev W C Collins.

Rev J N Craven, Whitesboro—2 subscribers. Names all entered.

Rev W C Harrell, Gonzales—2 subscribers.

Rev J M Wesson—The paper has been going to John G Pitts, Courtney, March 11, 1875.

Rev J R Randle, Granbury—2 subscribers.

Rev T B Buckingham, Plantersville—Report of district.

Rev J M Woolsey, Oso—1 renewal. Have entered the names you mention. Can you inform us who sent C D Barnett's name? It may be on the wrong list, and we wish to trace it up.

Rev John S Davis, Lancaster—Correction made.

Rev W R D Stockton—1 subscriber.

A DAILY Christian Advocate will be published during the session of the General Conference of the M. E. Church, South, which convenes in Louisville, Ky., in May, 1874, at \$1. Dr. T. O. Summers, of the Nashville Advocate, is to be the editor of the daily.

The latest plan for an "elastic currency" is to have greenbacks printed on India rubber.

MARRIED.

COOLEY—McCLURE.—March 22, 1874, by Rev. J. R. Randle, E. S. Cooley to S. J. McClure; all of Thorpe Springs, Hood county, Texas.

Obituaries.

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

TAYLOR.—Mrs. Matilda G. Taylor, wife of Rev. Dr. Job Taylor, was born in Montgomery county, North Carolina, February 24, 1802, and died in her seventy-second year, at Longview, Gregg county, Texas, September 26, 1873.

Baptized in her infancy, and brought up in the nurture and admonition of the Lord, she early embraced religion, confirmed the action of her parents in her baptism, and continued in the communion of the Methodist Episcopal Church to the time of its division in 1844—when she, with her husband, adhered to the Southern division—and lived and died an acceptable member of the M. E. Church, South.

She was united in marriage with Brother Taylor in Amit county, Mississippi, December 7, 1823, and was the mother of nine children—eight survive her, are married, and filling respectable stations in life. Mother Taylor was of a patient disposition, retiring in manners, of industrious habits, and "given to hospitality." She filled well the varied relationships of life—as wife, mother, friend and Christian. And now, that she rests from her labors, her works follow her, and her death, like a broken alabaster box, regales the sweetness of her past life.

Honored one! May her beautiful consistency be the heritage of her house, and win all hearts to the same source of help in life, and hope in death, that she found in the Savior. Heaven's blessing on the surviving husband in his declining strength, and grant him a quiet evening and clear sunset. And may all, parents and children, constitute an unbroken family in heaven—no wanderer lost.

JOHN H. MCLEAN.

Tribute of Respect.

WHEREAS, It pleased the great Head of the Church, on the 28th day of January, A. D. 1874, to remove from the church militant to the church triumphant our highly esteemed and much loved brother, W. M. Fly, and while we deeply feel this dispensation of the providence of God, and with sorrow look upon the vacant seat of our brother, yet we would bow with meek submission to the orderings of Him who "doeth all things well." We miss the kindly beaming countenance of our brother in our church meetings, and we greatly miss his counsel in our church conferences when we have under consideration the interests and advancement of the enterprises of the church of our choice. But God saw fit to remove him from labor to reward, and we would exclaim with one of old, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." As a church we have sustained a great loss. Therefore,

Resolved, That we tender to the surviving relatives of our departed brother our heart-felt sympathies under this sore trial, and while their hearts are lacerated and bleeding under their sore bereavement, we would come, and in the language of Inspiration, say, "Mourn not as those who have no hope." Your brother has only gone before you, and from the sun-bright clime of the pure and good—the Christian's happy home—he will be watching and waiting for your coming, that he may welcome you to the paradise of God. Rest assured that your loss is his eternal gain.

Resolved, That this preamble and these resolutions be spread upon the minutes of our church conference, and that a copy be furnished by the Secretary to the family of the deceased, also to the TEXAS CHRISTIAN ADVOCATE and Ellis County News for publication.

March 8, A. D. 1874.

B. F. HAWKINS, G. J. PENN, WM. KEER, Committee.

LANCASTER.—Mrs. Mary E. Lancaster, daughter of Hamilton and Mary E. Brown, was born in Harris county, Georgia, May 2, 1847, was united in holy wedlock with Dr. J. R. Lancaster, October 4, 1867, was happily converted and joined the M. E. Church, South, at the Bosqueville Camp-ground in July, 1871, and died in Christian triumph February 23, 1874.

Sister Lancaster was faithful in every relation of life. As a child she was obedient; she obeyed strictly the first commandment with promise, "Honor thy fa-

ther and thy mother." As a neighbor, she was obliging. As a wife, she was affectionate, domestic, and systematic—had "a place for everything and everything in its place." As a mother, she was kind and attentive. As a Christian, she was prudent, zealous, devoted and pure. From many lips we have heard the eulogy, "Sister Lancaster was a good woman." In life she labored, in death she triumphed; in time she prayed, in eternity she praises. May we all be led by her example to holiness of life, and with her be reunited in the home of the blessed.

W. L. KISTLER.

BOSQUEVILLE, March 9, 1874. Southern Christian Advocate and Waco Examiner will please copy.

MORROW.—Alonzo D. Morrow, son of Walter and Mattie Morrow, was born September the twenty-seventh, 1869, and died February the twenty-fourth, 1874. His death was caused by a fall from a wagon, and was almost instantaneous. He was the grandson of Sister McCowan, of Lavaca county. "Little Louie" was a promising little boy—a lover of preachers. Fond and doting parents miss his childish prattle and sweet, winning ways. May the grace of God sustain them in this dark hour of severe trial.

Pass a few fleeting days or years, And we shall see our child again; When Jesus in the clouds appears, With Him we shall in glory reign— We and the children he hath given, Inseparably joined in heaven.

M. A. BLACK.

FAULKNER.—The parents, James and Anna Faulkner, and relations and friends, in solemn procession followed the lovely corpse of Lucy Faulkner to Cedar Grove, aged one year and nine months. The little flower has departed from among us to await her call to a better Parent. May it be our earnest endeavor to follow her.

The parents gave in tears and pain The flower they did so love. They hope to see it bloom again In the fields of light above. Oh! not in cruelty, not in wrath, The Reaper came that day; 'T was an angel visited the green earth And took the flower away.

V. GARDNER.

WILLS POINT, Texas, February 2, 1874.

ENGLISH.—Mary A., daughter of A. W. and A. E. Powell, was born March 6, 1852. She had the advantage of Methodist training, and in the fall of 1870 embraced religion and joined the Methodist Episcopal Church, South. She was married to Alfred English November 27, 1872, with whom she lived in Freestone county, Texas, until February 7, 1874, when the summons came. Though it seemed she had just entered properly upon the duties of life, yet her race was ended and her work finished. Her dying testimony was satisfactory to her friends, as it corresponded with her life as a Christian.

W. W. JARED.

PITTS.—Isaac Pitts died at the residence of his father, near Courtney, Grimes county, on the 9th inst., in the 24th year of his age. The deceased, like too many of the young, neglected, while in health, a preparation for death. But during his sickness his mind was directed to the important matter of his soul's salvation. God graciously heard his prayers, so that he was enabled to testify that God, for Christ's sake, had pardoned all his sins; and to comfort all his weeping friends with the assurance that with him all was well.

J. M. WESSON.

COURTNEY, March 13, 1874.

MARKET REPORT.

SATURDAY, March 28, 1874.

GENERAL MARKET.—During the early part of the week the business was not satisfactory, but toward its close it showed decided improvement. There are no important changes, as to values, to report. There has been some activity in the market for State products. Cotton shows an advance of 1/4c. on all grades. Dry hides are firm, but wet-salted show signs of weakness, arising from a reported decline in New York.

COTTON.—The light receipts at all leading ports last week sustained the upward tendency in price and quickened the activity of the market. The week closed at the following quotations in currency:

Table with 2 columns: Grade and Price. Low Ordinary 10 3/4, Ordinary 11 1/4, Good Ordinary 12 1/4, Low Middling 13 1/4, Middling 14 1/4.

MONETARY.—The money market has been quiet the past week; borrowers having no difficulty in securing money on good collaterals at one per cent. per month.

GOLD.—The tendency of premium on gold has been upward, closing at 112 1/2, paying rate, and 112 1/2 @ 113, selling rate.

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.

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The shortening of the distance between Galveston and above points, also enables this route to give to the traveling public a HEAVY REDUCTION IN RATES, to all principal and intermediate points in the North, East and West.

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

This route is now open to ROCKDALE, thirty miles west of Hearne.

Trains will run to and from Rockdale, on and after February 16, 1874, as follows:

Express will leave Rockdale daily 3:20 p. m. Express will arrive " " 12:15 p. m.

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

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

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

PASSENGERS FROM GALVESTON

should procure their tickets by the way of the International and Great Northern Railroad, on sale at No. 160 Tremont Street, Galveston, Starr S. Jones, Agent; also, at depot of Galveston, Houston and Henderson, Railroad. Express Train, leaving Galveston at 12:30 o'clock p. m., makes close connection at the Union Depot, in Houston, with the International and Great Northern Railroad.

H. M. HOXIE, Gen'l Supt.

S. M. MILLER, Gen'l Ticket Agent.

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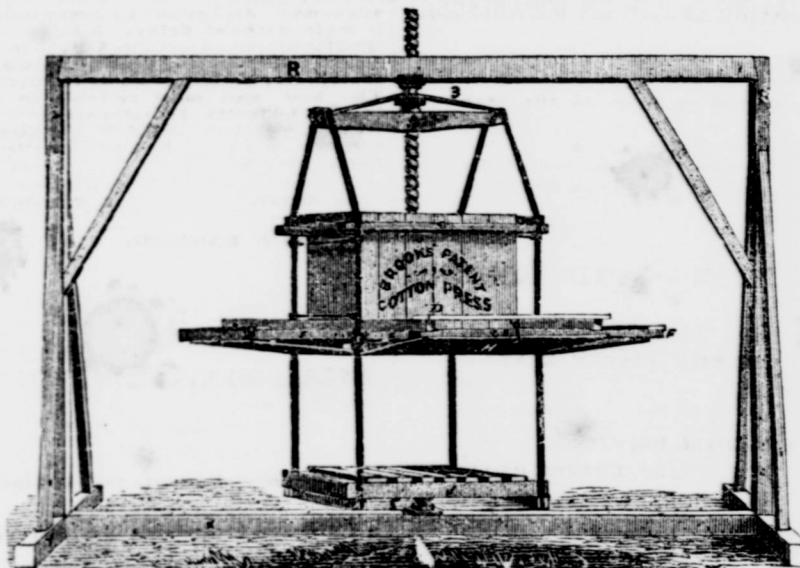
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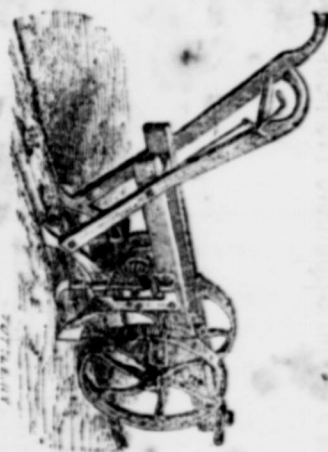
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