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[WHOLE No. 1087.]

Texas Christian Advocate.

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3. Take a stake or false post as high as the other, which should be five and a half or six feet above the ground; place it on top of the ground and in lock of the fence opposite the main post; pass the wire—No. 8—around false and main post and immediately above the fourth rail; bring the ends of the wire together, cross them, and with file cut and break the wire; then, with a pair of blacksmith tongs, pull the wire tight and twist it, so as to bring the two posts together at the top.

4. Prize open the post at the top, insert the rails edgewise and drive them down with an axe; continue thus until the fence is as high as desired. Seven to eight rails make a fence five to five and half feet high. If desired, pass the wire around both posts, and under and over the top rail; fasten as before.

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JOHN H. STONE, Patentee.

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J. H. S. March 31, 1873. may 22 17

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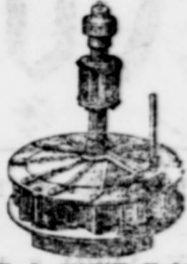
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Train leaving Galveston at 1:00 p. m., and Houston at 4:00 p. m. Daily, except Saturday, arrives as follows:

Red River City, next day at.....	10:57 a. m.
Sedalia.....second day at.....	9:15 a. m.
Hannibal.....second day at.....	6:30 p. m.
St. Louis.....second day at.....	6:40 p. m.
Indianapolis.....third day at.....	4:22 a. m.
Cincinnati.....third day at.....	3:45 a. m.
Chicago.....third day at.....	7:45 a. m.
Buffalo.....fourth day at.....	4:05 a. m.
Pittsburg.....fourth day at.....	6:29 p. m.
Philadelphia.....third day at.....	6:00 p. m.
New York.....fourth day at.....	7:15 a. m.
Louisville.....third day at.....	12:39 p. m.
Baltimore.....fourth day at.....	7:55 a. m.
Washington.....fourth day at.....	8:40 a. m.
Boston.....fourth day at.....	7:35 a. m.
St Paul.....third day at.....	7:10 p. m.

J. DURAND,

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A Religious, Family

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IN THE INTEREST OF THE

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IN TEXAS.

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TO TAKE EFFECT

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Leave GALVESTON 12:30 A. M.	ARRIVE AT HOUSTON At 3:30 P. M.
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Leave GALVESTON 12:45 P. M.	ARRIVE AT HOUSTON At 5:10 P. M.
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Leave HOUSTON 6:30 A. M.	ARRIVE AT GALVESTON At 11:25 A. M.
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Leaves HOUSTON 1:15 P. M.	ARRIVE AT GALVESTON At 4:15 P. M.
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Leave HOUSTON 7:40 P. M.	ARRIVE AT GALVESTON At 10:00 P. M.
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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 6:30 A. M. Train from Houston, are Accommodation and Mixed Trains.

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

Ticket Offices, 169 Tremont Street, Galveston, and at the Depots.

GEORGE B. NICHOLS, Superintendent.

jan 15 17

SPECIAL CABLE DISPATCH

VIENNA, AUSTRIA, Aug. 20, 1873.

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

The Wilson Sewing Machine RECEIVED THE

Grand Prize Medal!

FOR BEING THE BEST SEWING MACHINE, and a GRAND PRIZE (medal of honor) was awarded to the WILSON SEWING MACHINE CO., for Manufacturing Sewing Machines in the best manner, and from the best material, and by the best known Mechanical Principles. Three Co-Operative Medals were also awarded, as follows: One to George W. Baker, Ass't Superintendent of the Wilson Sewing Co. for Skilled Workmanship; one to M. Williams, Esq., Ass't Manager of Chicago Office, for best made Set of Harness, best Ladies Side Saddle, and best made Boots and Shoes, done on the WILSON MANUFACTURING MACHINE; and a Medal jointly, to Miss Brock, Sales-lady at Cleveland Office, and Mrs. De Lussey, Sales-lady at St. Louis Office, for best sample work and elegant embroidery done on the WILSON FAMILY MACHINE. The Howe Machine received a Medal for Stitching. The Wilcox & Gibbs received a Medal for best Single Thread Sewing Machine. The Weed Sewing Machine Co. received a Medal for Fairchild's Stop Motion to treadle. The Wheeler & Wilson, Singer, Howe, Weed, Florence, Secor, and other Sewing Machines, made in America, were in direct competition with the Wilson, and received NOTHING.

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The WILSON is for sale by

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174 Tremont St., Galveston, and costs but \$55.

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Christian Advocate.

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

VOL. XXI—No. 47.]

GALVESTON, TEXAS, WEDNESDAY, APRIL 8, 1874.

[WHOLE No. 1087.]

We Lay Us Down to Sleep.

BY LOUISE CHANDLER MOULTON.

We lay us down to sleep,
And leave to God the rest;
Whether to wake and weep,
Or wake no more be best.

Why vex our souls with care?
The grave is cool and low;
Have we found life so fair,
That we should dread to go?

We've kissed love's sweet, red lips,
And left them sweet and red,
The rose the wild bee sips
Blooms on when he is dead.

Some faithful friends we've found,
But those who love us best,
When we are under ground,
Will laugh on with the rest.

No task have we begun,
But other hands can take;
No work beneath the sun
For which we need to wake.

Thou hold us fast, sweet Death,
If so it seemeth best,
To Him who gave us breath
That we should go to rest.

We lay us down to sleep,
Our weary eyes we close;
Whether to wake and weep,
Or wake no more, He knows.

Our Material Resources.

STOCK OUTLOOK.—The time was when residents and stock-growers of this section deemed the supply of fat beef cattle inexhaustible; but the good old times of long ago have undergone a material change, and the large, heavy cattle of former years have almost entirely disappeared from our prairies; and we feel safe in predicting that by the first or fifteenth of March scarcely a beef older than three years will be found, and only those who have retained their beeves under fence will be able to reap the benefits of a good market. This scarcity will have the effect of advancing prices of Texas beeves in foreign markets as well as at home.

The packeries at home, combined with the large shipments to New Orleans, Havana and other markets, have this season absorbed the greater portion of first-class beef cattle. This will necessarily reduce the drive to Kansas in the spring, which in numbers, we do not believe will reach over 10,000 head from the counties of San Patricio, Nueces and Live Oak, which in the drive of 1871 furnished upwards of 30,000 head to the Kansas market.

This state of affairs has already been foreseen by shrewd and calculating stock men, and with their beeves under a strong fence, and themselves not crowded for funds, they are quietly awaiting the "rise" to reap the rewards of their labor.—*Corpus Christi Gazette.*

GEORGETOWN, the county seat of Williamson county, was named in honor of George W. Glasscock, a native of Kentucky, who was a partner in business of the late Abraham Lincoln, and one of the famous storming party which captured San Antonio on December 10, 1835. He died in Travis county on February 28, 1868, full of years and honors.

Georgetown is pleasantly situated on the South San Gabriel, twenty-five miles north of Austin, about the centre of Williamson county, through which Indian creek and eleven other lovely streams flow, and is surrounded by most beautiful, rich and productive lands. It was laid off and settled in 1848, and the first court was held in the open air over a pile of logs.—*Record.*

GONZALES COUNTY.—The census returns show the number of farms in Gonzales county in 1830 to be 579—those of 1870 show the total number of farms to be 1099—a remarkable increase in number, whilst the acreage is about the same. This shows that the people of this county have taken a new departure in their system of farming. It shows that they are abandoning the system of large plantations which constitutes an important part of the old dispensation, and that they are adopting in its place the more practical and useful system of small farms. This is recommended for its practicability, convenience and economy. It largely increases the number of homestead proprietors, who constitute the backbone of the State. As they increase the homestead interest they add to the power and independence of the people, which is the true basis of popular liberty. This system substitutes quality for quantity. A few acres well cultivated is more profitable than many acres badly cultivated.

THE OLD TEXAS REPUBLIC.—Few persons are aware of the magnitude of Texas domain, or the true boundary lines of the old Texas Republic. For the benefit of our readers we give the boundaries of Texas, with the distances of each of the lines in miles: Beginning at the mouth of the Rio Grande, running eastward to the mouth of the Sabine river, meandering with the Gulf coast, 375 miles; from the mouth of the Sabine river to the 32d parallel of latitude, 299 miles; up the Sabine to Red river due north, 106 miles; from thence on Red river to the 100th degree of longitude west, 620 miles; on said meridian direct to the Arkansas river, 250 miles; along said river to the source of the Rio Grande, thence from the source of the Rio Grande to its mouth. The entire length of the eastern boundary line is 1915 miles, and the entire length of the boundary of Texas is 4630 miles, or about twice the distance across the Atlantic.

CITY VS. COUNTRY.—If discontented farmers, farmers' wives, sons and daughters, who think the delights of city life something worth realizing, could walk through our streets to-day, and read one-thousandth part of the misery and apprehensions that haunt the hearts of all classes, and are making lines on their faces, they would thank God for the peaceful seclusion and abundance gathered in the garner of their homes. Thousands of men and women are at the beginning of winter, suddenly thrown out of employment! Few, comparatively, of these have aught laid up in store. Young women flock through the streets with restless, eager, anxious eyes, with lips quivering with fear lest they fail to obtain employment that shall give them food and shelter. Boys and girls of the country, be grateful for plenty and shelter. You will, perhaps, never know how to value it until you want and cannot get either. How many of these in the city are country born; and how many would gladly go back to the homesteads for refuge, and yet may not have the means to get there? Farmers! thank God for the harvests, and that you have unsold food for your families—you have reason.—*Rural New Yorker.*

WHO CAN MOST EASILY BE SPARED? Young men, this is the first question your employers ask themselves, when business becomes slack, and when it is thought necessary to economize in the matter of salaries. The question is answered in an American journal to our satisfaction. It answers the question who can best be spared this way: The barnacles, the shirks, the make-shifts, somebody's nephews, *protegees*, somebody's good-for-nothings. Young man, please remember that these are not the ones who are called for when responsible positions are to be filled. Would you like to gauge your own fitness for a position of prominence? Would you like to know the probabilities of your getting such a position? Inquire within! What are you doing to make yourself valuable in the position you now occupy? If you are doing with your might what your hands find to do, the chances are ten to one that you will soon become so valuable in that position that you cannot be easily spared from it; and then, singular to relate, will be the very time when you will be sought out for promotion to a better place. Be content to grade among the men who can easily be spared, and you may rest assured that nothing will "spare" you so certainly and so easily as promotion.

Those who daily patronize the street cars will be interested to hear the success of the fireless locomotive lately introduced in New Orleans street car travel. The following is condensed from a letter of Gen. G. T. Beauregard, who is President of the New Orleans and Carrollton Railroad Company: The fireless locomotives have now been in use two months on a portion of that road of about three miles. They have resulted in a gain over horses of twenty minutes to the round trip. They are more manageable than horses, being more readily stopped and started, and give the driver opportunity to make change and attend to the passengers. They start with 125 pounds' pressure, make the round trip of six miles with 40 to 50 pounds. One dummy is equal to nine mules. A calculation for twenty years makes the running expenses of the road with these engines one-fourth of that of equal conveyance with mules. If these figures are at all near correctness, the days of horse cars, on the score of economy alone, are numbered.

IMMENSE WINDMILLS.—Syracuse, New York, is engaged in a novel manufacturing enterprise, one firm there now constructing no less than seven mammoth windmills as large as the enemies of Don Quixote. The mills are designed for crushing gold ore, and are to be sent to the island of Oruba, in the Caribbean sea. The prevalence of trade winds in that section and the high price of fuel have induced the quartz-crushing company to introduce windmills for ore-crushing purposes. An accurate idea of the size of these powerful agents may be conceived from the following dimensions: The diameter of the wheel, which is of the "rosette" pattern, is thirty-six feet long, thus securing power equal to a twenty horse-power engine. The weight of each mill is about nine thousand pounds, the cost of construction being about \$1,600 each.

THE *Food Journal* relates that Pompeian dinners usually comprised three courses; the first consisting of eggs, oysters, salad, pickles, etc.; the second of made dishes, fish, roasts, etc.; the third of pastry, confectionery and fruits. A painting at Pompeii represents a feast in those days, in which an immense dish containing four peacocks stands in the centre of the table, surmounted by lobsters, one holding a blue egg in its claws, another a stuffed rat, another an oyster, and the fourth a basketful of grasshoppers. At the bottom of the table are four dishes of fish; and above these, partridges, hares, and squirrels, each holding its head between its paws. All these are surrounded by a sort of sausage; outside this runs a circle of yolks of eggs; then follows a row of peaches, melons and cherries; and last of all are placed the vegetables.

IMMIGRANTS.—Wagons are passing through every day, and so many, many strangers. Well, we are glad of it, for we rejoice to see the homeless securing homes. There is yet a multitude that should come and join the throng in taming our rich wild lands, and have them contribute their easily-made ready wealth of product to the needing outer-world. The public lands near by are fast being located by railroad and other land warrants, and lands fast rising in value, which will soon be esteemed so highly that those now able to buy or pre-empt would perhaps not be able to do so in another year. So fail not and make haste while your chance is best, that in your own home you can have the happy satisfaction of independence.—*Signal.*

TREE PLANTING.—If you wish to be a success in raising fruits, you should first get a good selection of budded trees. Plant at least three rods apart; dig at least eighteen inches deep, and two and a half feet wide, and put in some rich earth close to the small roots. Leave the top of the hole a little lower than the surface, so that the rain will soak around the roots. Build a good fence around your ground and let no stock in. Cultivate the soil; put in wheat, oats or clover occasionally. Keep your trees well pruned, so they will have a symmetrical top. Plant part of your trees in the fall and part in the spring. The ashes from stone coal is good to put about the roots of fruit trees.

PORK.—A drove of 100 hogs, purchased by Gov. Rannels in Kansas, passed through our streets lately, on their way to Bowie. In our own county, we think a large part of the meat may be supplied at home. All could be, but for a fondness the freedmen have for hunting wild hogs. In the olden time Red River county did not go abroad for meat, and this year, although corn crops are light, mast is plentiful in many parts of the county, and meat can be fatened in the woods, if undisturbed by the hunters.—*Standard.*

California has about 8,000,000 head of sheep. The wool crop in two shearings, at an average of ten pounds per head, would amount to 80,000,000 pounds, or 15,000,000 more than the total product of the United States in 1871.

Our Outlook.

EPISCOPAL.

—The following is from a recent number of the *Boston Transcript*:

Private letters from Jeddo confirm the devotion of Bishop Williams of China and Japan. The Bishop was recently found in a Japanese boarding house in Jeddo, in a room nine feet square, without any furniture except a pail with ashes and a few coals, in the centre of the room. In one corner were two blankets, with one of which the Bishop wrapped himself, while he slept upon the other. There the Bishop was found, sitting upon the floor, engaged in the work of translation.

The New York *Methodist* says that the churchmen are still very bitter upon Bishop Cummins. The Rev. Mr. McGuire, of the diocese of Maryland, in a letter of much sweetness and humility, announced to Bishop Whittingham his withdrawal from the Protestant Episcopal Church, and his intention to unite with the "Reformers." To this Whittingham replies, "One perjured bishop no more makes a church than one swallow makes a summer." Will the Maryland diocesan tell us if some of the founders of the Church of England were not Roman Catholic bishops? Were they perjured? And is or is not the whole Anglican body founded on perjury? The argument is just as good for his own church as for its American offshoot.

—A work undertaken by the Episcopal Bishop of Oregon and Washington commends itself to the generous Christian public without distinction of name. He proposes to erect a hospital and orphanage in the city of Portland, on the Pacific coast; and though it will be under the management of his church, none will be excluded from it on account of race or religion, and any religious ministrations that may be desired at the bedside of patients will be cordially allowed. Ample grounds have been secured for the institution, and it is proposed to lay the corner-stone of the first building early this spring. The Bishop asks for a building fund of five thousand dollars from his own church at large, which, in view of the practically unsectarian character of the hospital, might well find contributors from benevolent Christians everywhere.

PRESBYTERIAN.

—We find the following in the *Christian Union*:

The Southern people, being proverbial for hospitality, know how to appreciate it when they become sharers of it themselves elsewhere. It is more pleasant than otherwise to find the following from the pen of one of the members of the committee of the Presbyterian Church South, which recently met in New York with a Reformed committee, on the subject of union: "It is enough to mention that all of us were the guests of our friends of the Reformed Church, and that nothing was wanting to make us feel ourselves at home. Let them be assured that whenever they visit such homes as we have in the South, while we may not be able to welcome them now to their own teeming abundance, our friendly hearts shall be to them as open day."

—Rev. R. Smythe, D. D., Moderator of the Irish Presbyterian General Assembly, who recently visited the United States, has been elected to the British Parliament from Londonderry. He is, perhaps, the first Presbyterian minister ever elected to Parliament.

—A member was lately received into the First Presbyterian church in Honolulu, Sandwich Islands, by letter which stated that that sister was a member in 'good and regular standing' of the church dismissing her, and furthermore, that she had been "vaccinated."

—At a meeting of the congregation of the United Presbyterian Church, on Jane street, New York, held recently, a resolution was adopted to withdraw from the United Presbyterian body, and to connect themselves with the Presbytery of N. Y. The minority will institute a suit for the property.

—Information has been received of the death of Rev. Dr. Burt, formerly a Presbyterian pastor in Cincinnati. In 1866 he visited Europe for the restoration of his health, and afterward established a female seminary at Nice, France, where he resided at the time of his death. Dr. Burt was a fine scholar, a consistent Christian, and his death will be severely felt by the church.

—The Presbyterian charitable societies are carried on with great economy. A recent official table shows that the annual cost of the Board of Foreign Missions is 6 per cent. of the receipts; of the Home Mission Board, 7 per cent.; church erection, 8 per cent.; sustentation, 4 per cent.; education, 9 per cent.; ministerial relief, 8 per cent.; Freedmen, 6 per cent.; and a fraction over. The average expense of all the Boards is 7 35 100 per cent. of the receipts. The Foreign Mission Board pays no rent, and the Sustentation Board no salary. We doubt if these figures can be excelled.

BAPTIST.

—The Baptists of Boston have voluntarily decided to urge upon the Legislature of the Bay State the necessity of taxing church property. Say these people, most of them clergymen, that the impost would put a stop to the unnecessary multiplication of places of worship, and prevent the erection of too large and expensive churches. Further, observe these candid Christians, it is wrong to invest \$200,000 in an edifice while one worth \$50,000 would answer the same purpose; and if churches should be exempted from taxes because of benefit to the community, railroads and manufacturing corporations should have conferred on them similar advantages. Be it borne in mind that these pithy and incisive arguments are not ours. The authorship of them, be it worthy of credit, or otherwise, must be, in fairness, awarded to the Baptist pastors of the "Hub."

FRIENDS.

—The Quakers of England are drifting into other religious communions even more rapidly than those in America, it is said. Curiously enough, or perhaps naturally, they oftenest run into the other extreme and join the Episcopal or Romish church. Mrs. Dr. Parr, the authoress of "Dorothy Fox," and other excellent stories of semi-religious sort, is one of the recent perverts from Quakerism to Romanism.

CATHOLIC.

—Rev. A. M. Meili, a German Catholic priest of Crestline, O., has renounced Catholicism, and openly declared his intention to unite with the Presbyterian Church.

—In the "Business Notices" of the *Pittsburg Catholic* an offer is published in accordance with which "a Mass will be said in St. James church, of Sewickley, Alleghany Co., Pa., every Saturday during ten years for all those, living or dead, who shall give, or for whom shall be given once, one dollar, to help that poor though willing congregation to pay the heavy debt on their church."

JEWISH.

—The Baroness Clara De Hirsch has sent to the president of the Universal Israelite Alliance at Paris, a sum of one million of francs for the foundation of schools and for the diffusion of education amongst her poor co-religionists at Constantinople.

MISSIONARY.

—The *Baptist Weekly* has just received the 12th report of the Burman Bible and Tract Society, from which it gathers these interesting facts:

"The Psalms and Proverbs in Burmese, second edition, have been completed in an edition of 5000 copies by the aid of the British and Foreign Bible Society. There is now passing through the press, with the same aid, a second edition of Genesis and Exodus, in Burmese of 3000 copies. The Rev. Mr. Marks teaches the Bible to Burmese princes in his school at Mandalay and has given one to the king to refer to in their conversations. The book of Daniel is much sought for, especially in the palace. The king calls it the 'holy dream book,' and frequently refers to it. Young readers are deeply interested in the historical parts. When Mr. Marks had plenty of tracts and could give them away broadcast, he had to erect barricades in the school-yard to prevent injury to the crowds who came to seek for them. Rich and poor vied with each other in the desire for them. The doctrines of Christianity are now permeating Burmah, and the priesthood and people are awakening thereby. There is an arousing and a spirit of inquiry which those who watch can easily discern. Buddhists now speak freely of a personal God, whose attributes are eternity and omniscience, whereas, before the cry was, 'there is no God.' Government reports in British Burmah say that the people less and less reverence the Hpoongyees. In Upper Burmah so strong is the sensation caused by these tracts, that undoubted friends to the mission have begged Mr. Marks to be cautious. The king, hearing of the success of the distribution, has set about printing 10,000 copies of extracts from the Betagat, in tract form, for gratuitous circulation."

—Mr. John McCally, of Lancaster county, Pa., left by will \$10,000 each to Foreign and Home Missions and \$20,000 to church erection.

MISCELLANEOUS.

—The Superior Council of the Prussian Evangelical Church Council has called the attention of the Government to the fact that by the introduction of the civil registry of births, marriages and deaths, the Evangelical Church will suffer a loss of more than 200,000 thalers annually. The Council therefore ask the Government to "preserve our church from such fatal consequences of a legislation of which the essential cause lies outside the circumstances of this church."

—The famous Concordat of 1855 surrendered to the Pope extraordinary rights and privileges; amongst others the following: Placing all public and private schools under the control of the bishops; giving the bishops power to appoint and remove the only persons allowed to teach theology; providing that none but priests should teach in the middle-class schools, and that the books of instruction be chosen by the bishops.

There are eight universities in the empire, with more than 9000 students. There are 125 theological seminaries, with 4500 students. But as the Austrian bishops, by the acceptance of the Vatican Council, ceased to be national, placing their obligations to the Pope before their allegiance to the Emperor, the Concordat has been formally abrogated. The Reichsrath has now decided that the theological college at Inspruck shall be broken up. The reasons assigned are that it is wholly in the hands of the Jesuits; is a nursery of Jesuitism for Austria, Germany and Switzerland; that as out of 200 students last graduated, 140 were foreigners, it is not right to impose upon Austrians the burden of supporting an institution which trains chiefly

foreigners. Seven bishops have publicly protested.

—A new Religious Body, calling itself the New Catholic Church, has been organized in New York city. Its purpose, says the *Sun*, is to bring about a religious reconciliation of all mankind and to create a religious co-operative unity.

Rev. W. E. C. Wright has resigned his six years' pastorate of Plymouth church, Philadelphia, to accept the Chaplaincy and Professorship of Biblical Literature in the American German Academy about to be established in Europe.

—The University of Vermont has recently doubled its endowment; added three new departments to its curriculum; erected an art gallery; admitted women to its classes (thirteen are now members); and has the largest Freshman class which has entered since 1861.

—Mr. David Clark, of Harford, Md., is going to have a \$15,000 building erected for the use of the Christian Theological school at Stanfordsville, New York. He gave the same institution \$6,000 a short time ago.

—The number of church edifices in this country in 1870 was 66,082, against 31,066 in 1850, which is an increase of about 75 per centum in twenty years. The increase in the Methodist churches has been about this figure, that of the Catholic is over 200 per cent. The census of 1870 puts the valuation of all church property at \$360,000,000, but it is certainly double that, or about \$700,000,000. In valuation the Methodists again rank first, and the Catholics next, they both having added to their wealth at about the same rate per cent.

—President White, of Cornell, says that he knows of but one single instance among the young ladies at the university of inability to keep well up with the class. He observes that as a rule they average about ten per cent. better on the examination papers than do the young men; that they have raised the average of conscience, and manliness, and decency, more than ten per cent.; and that the young woman who took a degree at the last commencement stood easily among the first fifteen in a class of a hundred.

—The newly-elected Lord Mayor of London, Sir Sydney Waterlow, is a practical printer. During the past few years he has devoted himself to the welfare of the working classes in various ways, and was the promoter of some excellent and cheap cottages for working-men in various parts of the city that has just chosen him to be its chief magistrate.

—Madame MacMahon had received, up to a recent date \$41,000 for the cheap soup-kitchens she has been instrumental in establishing in Paris. The Duke d'Aumale subscribed \$1,000 and the Count de Paris \$400.

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

It is said that perhaps the crowning peculiarity of Mr. Spurgeon is that there is scarcely a man in all his congregation, aggregating 7,000 persons, whom he does not personally know.

—The mission churches in Japan have resolved to sink denominational distinctions and be called in common "Churches of Christ"—all but the Baptists. Pertinently to this fact, the *Congregationalist* asks: "Did our Baptist brethren realize how the thing would stand according to this arrangement? Churches of Christ—and Baptists!"

—A gentleman, who declines to have his name published, has given property valued at \$100,000 to the Boston University.

Catholic Education.

THE system of education established by the Catholic hierarchy in Ireland has failed to satisfy the wants and expectations of many Catholic scholars and citizens. The reason is that the work of education is not pursued for its own sake or on the ground of its intrinsic and universal importance, but made tributary and subordinate to religious and ecclesiastical influences. Many students, past and present, of the Catholic University, many members of the legal and medical professions, and several priests, have presented a protest to Cardinal Cullen, in which they declare that the very existence of the institution is threatened by defects in its administration. They complain especially that the University does not provide a single professor of the physical and natural sciences, nor one solitary teacher in such branches as descriptive geometry, zoology, comparative anatomy, mineralogy, mining, astronomy, philosophy, ethnology, mechanics, electricity, or optics. They plead for these studies on the very ground that, the faith of the church being assailed in this day chiefly on scientific grounds, it is important that Catholic scholars should be thoroughly acquainted with them, in order that they may know how to rebut the assaults of skepticism.

What reception this protest met with at the hands of Cardinal Cullen we are not told; but we venture to predict that the Catholic University of Ireland will not be "reformed" in accordance with the prayer of these protestants. Those who control the institution will see in this remonstrance only another evidence of the contamination of modern thought, and of the necessity of new safeguards against heresy. The Catholic hierarchy expects its subjects to accept the faith, not on the grounds of reason, but of authority; hence, it does not wish ordinary laymen to charge themselves with its defence, but to be submissive, and leave that work to the priesthood. The signers of the protest, whether they know it or not, were simply taking the first step toward Protestantism.—*Christian Union.*

How a Quakeress Stopped Borrowing.

AN exchange says the subject of borrowing and lending came up in the course of a conversation with one of its subscribers, the other day, when he suddenly recollected a funny occurrence of that character that had happened in his neighborhood. He said he had a neighbor whose family were great borrowers, but seldom, if ever, returning the exact amount borrowed. An old Quaker lady, another neighbor, who had endured these invasions for a long time patiently, hit upon a very philosophical mode of eventually putting a stop to the nuisance. Keeping her own counsel, the next time her good man went to town he had a separate and express order to purchase a pound of the best tea, and also a new canister to put it in. As he knew she already had plenty of tea, and also a canister, he was puzzled to determine what the old lady wanted of more tea and a new canister, but his questionings and reasonings elicited nothing more than a repetition of the order.

"Jim, did I not tell thee to get me a pound of the best tea and a new canister? Now go along, and do as I bid thee."

And go along he did, and when he came home at night, the tea and new canister were his companions. The old lady took them from him with an amused expression on her usually placid features, and depositing the tea in the canister, set it on the shelf for special use. It had not long to wait, for the borrowing neighbor had frequent use for the aromatic herb. The good old lady loaned generously, emptying back

in the canister any remittance of borrowed teas which the neighbor's conscience inclined her to make. Time went on, and after something less than the one hundredth time of borrowing, the neighbor again appeared for "just another drawing of tea," when the oft-visited tea canister was brought out and found to be empty, and the good old lady and obliging neighbor was just one pound of tea poorer than when she bought the new canister, which now only remained to tell the story. Then she made a little characteristic speech, perhaps the first in her life. She said: "Thou seest that empty canister. I filled it for thee with a pound of my best tea, and I have lent it all to thee in dribbles, and put into it all thou hast sent me in return, and none but thyself hath taken therefrom or added into it, and now thou seest it empty; therefore I will say to thee, thou hast borrowed thyself out, and I can lend thee no more."

A Discovery at Pompeii.

THE form of another human body, which has been impressed on the ashes of Pompeii, has been preserved in plaster of Paris. The cast is said to be extremely beautiful, and far superior to any which have been hitherto taken. The head is a portrait, the nose is long and decidedly equiline, the lips full and half open, the ears enormously large. There is no muscular contraction indicative of a violent death, and the whole person, which is in the pose of one who sleeps a placid sleep, shows that this unhappy citizen died of asphyxia. He lies on the left side, resting the head on the right hand, while the other arm, bent under the breast, is almost concealed; the legs drawn up unequally, the left more than the right, which is stretched out naturally. Around the loins was a linen covering, which concealed a small portion of the legs; the breast was naked, without the shirt, unless there be some appearance of one under the left armpit, but the feet were naked, and these have been cast magnificently. It is worthy of note that this body was found at a remarkable height, almost on the level of the second story, and near it were a few pieces of money in bronze and silver. Thus another interesting addition is made to the casts of human forms now in the British Museum.

Chinese Art.

THERE is on exhibition at the Palais de l'Industrie, in Paris, a valuable collection of Chinese and Japanese workmanship, which the *Siecle* describes as containing one thousand five hundred more specimens of ancient bronzes than are contained in any museum in Europe. It is said to be also the finest collection of Eastern art that has ever been made. Quoting from the *Siecle*, the earliest specimens date back from the dynasty of Chang about 1666 years before the Christian era. The Chinese profess to have no earlier examples than these, all the relics of any previous date having admittedly disappeared. This, however, is a great antiquity for the existence of designs so beautiful, when we recollect that while the people of the far east were engaged in manufactures of works of so much merit, both in conception and in execution, the Jews of Palestine were leading a nomadic pastoral life, and Europe was in the deepest darkness. The specimens are covered with inscriptions resembling hieroglyphics, but which are the earliest specimens of Chinese writing. Vases such as these, says the enthusiastic critic of the *Siecle*, which are 3600 years old, and which, for elegance of contour, are not surpassed by the accurate workmen of Etruria, or by the genius of the Greeks, are not to be met with every day. Next comes bronzes of the dynasty of

Tcheon, 1122 to 248 B. C., and the two succeeding dynasties which extend down to A. D. 220. These specimens, although rare, are more common than the preceding, but the inscriptions upon them are in characters which have not been in use for ten centuries by the Chinese. The introduction of Buddhism is very marked in these works. Before that era the style was purely Chinese, but in all subsequent productions there is evidence of new aspirations. Religious subjects become common, new forms are introduced, and the ancient characteristics are superceded by saints and animals of legendary faith.

The most brilliant period of this later art was during the dynasty of Ming, from the fourteenth to the sixteenth centuries of our era. The collection is extremely rich in specimens of this period, some of them being of the most exquisite workmanship.

Horrible Murders.

EDS. ADVOCATE.—On the 28th of March, a few minutes before sunset, three young men were riding peacefully along the road from the county seat (Granbury) toward their homes. When about half way (six miles), several men rode up behind them. When within a few feet of the young men, they, without warning, shot each of the three simultaneously. One of them cried, "O Lord!" and dropped dead. Another was mortally wounded, yet lived to stay on his horse until shot again. Falling, he lay there for hours. He was discovered by his hard breathing. He lived, unable to speak, for five hours. The third, who was just in the act of stooping to pass under a limb, received six of the balls that were intended for his heart in his right shoulder. Probably half the load passed over his shoulder. One of the men pursued him, but as he was on the swiftest horse, he kept ahead, although he could not control the animal on account of the uselessness of the wounded arm and his rapidly increasing feebleness from loss of blood. Passing a house, his pursuer ceased to follow. About sundown he rode up to a house—he knew not whose. It proved to be the house of a personal friend. Almost ready to fall off his horse, he called for help, and was taken in and most kindly cared for. He is now rapidly recovering.

The parents of these young men are members of the Methodist Church, South, and are reported to be peaceable and orderly walking. The wounded survivor is the Rev. James Truitt, a probationer in the Northwest Texas Conference, and has been traveling the Cartersville circuit, from what I can learn, quite acceptably.

Samuel H. Truitt was born May 27, 1851. Seven years ago he joined the M. E. Church, South, at Long Creek, in Parker county, but lived in a state of doubt and darkness until, while attending school at Mansfield, December, 1873, he was raised to the full assurance of the Spirit's witness to his adoption. Since then he has been an earnest, consistent Christian.

Isaac A. Truitt was born January 29, 1859. When his father professed religion, following the scriptural precept and example, he consecrated his whole family to God in baptism, at the hands of the Rev. Wm. C. Manley, about seven years ago. We are informed that since that time Isaac has been quite a moral boy. Sometime ago evil associates led him astray to some extent. A few weeks since, however, a serious conversation occurred between him and his pastor, since which time a decided change has been manifest in his spirit and in the choice of his associates.

After he was shot he lay sometime in the woods. He was unable, after being found, to speak a word.

May God graciously comfort and

sustain the surviving members of this horribly afflicted family, and may the perpetrators be led to sincere repentance and earnest faith in Him who saves to the utmost all that truly trust in Him. A.

MR. HAMMOND'S WORK IN ST. LOUIS.

ON Thursday of last week Mr. Hammond and some sixty Christian workers, clergymen, laymen and ladies, left the city for Jefferson City, to spend a couple of days and nights in holding religious meetings at the capitol. This pilgrimage was made in response to an invitation from the clergy of Jefferson, and a desire expressed by a vote of the Legislature to see and hear the distinguished revivalist. The wonders God has wrought by the instrumentality of Mr. Hammond in St. Louis amaze and bewilder us all. He is a religious enigma, but evidently chosen and blessed of God, in a remarkable measure, as his instrument in awakening the churches and in the conversion of sinners. Most strikingly in this work is illustrated that scripture, viz.: "For, after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to love them that believe;" "that the excellency of the power may be of God and not of men." At present there can probably be no correct estimate or even an approximate estimate of the number of genuine conversions which will likely be the result of the meetings here. Already between two and three hundred have been admitted into the various evangelical churches, and still they come! Last Sabbath, the first instant, the session of Providence Presbyterian Church, (Declaration and Testimony,) in North St. Louis, Rev. Mr. George, pastor, formally invited the North Presbyterian Church, Dr. Foote, pastor, to unite with them in celebrating the Lord's Supper, and it was a communion season long to be remembered by those two churches. Rev. Dr. Faris, having been the pastor of Providence church for a number of years preceding Mr. George, was also present, and participated in that love-feast. There has been manifest this characteristic of a genuine revival, viz.: caste has been ignored. All ranks, and conditions, and colors, have been in attendance, and all have been alike welcome. At present meetings are being held every night in various parts of the city, and the morning prayer and inquiry meeting for two weeks past has been held regularly, and continues at the Methodist Episcopal Church, South. In its length and depth this revival has perhaps not been surpassed in this century. God has worked and is still working marvelously in St. Louis. And her suburban towns and churches have been sharing with her a similar work of grace. The delegation to Jefferson City was cordially received, and the work done there, it is hoped, will not be in vain. Mr. Hammond was the guest of Governor Woodson, and the Governor and his wife were in attendance upon the services in the Representatives' Hall, conducted by Mr. Hammond, and packed with people.—*Interior, March 12.*

THE WOMEN'S RAID.—The results, up to date, that have flowed from the women's prayerful war on liquor saloons and selling are very considerable, and if they can be made permanent, vast good will be done. Thirty-seven cities and towns entirely freed from the liquor traffic! seventeen hundred and sixty-one liquor saloons in Ohio, Indiana and Illinois closed! and eight hundred liquor-sellers not only reformed, but hopefully converted to Christ! It is needless to comment upon, or attempt to defend, a movement working such results.

Correspondence.

Design of Christian Baptism.

NUMBER FIVE.

TO BE baptized "into Jesus" implies *Christian union*.

A man may have fellowship with the visible church, but know nothing of Christ's spiritual kingdom. The spiritual members of the church are called the "elect" of God. They are "accepted in the beloved." "And what argument hath the temple of God with idols? for ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.—II. Cor., vi., 16. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy; for the temple of God is holy, which temple ye are."—I. Cor., iii., 16, 17. "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth up unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit."—Eph., ii., 19-22. One more text: "For the kingdom of God is not meat and drink; but righteousness, and peace and joy in the Holy Ghost."—Rom., xiv., 17. These texts are expressive of that spiritual union which exists between God and all Christians—regardless of denominational name. God cannot look on the nominal Christian as being a child of grace, but all who were baptized into his Son, and have retained their spiritual relation, he recognizes as being his spiritual children. By nature all are the "children of wrath." Christ speaks of all Christians as being members of his body. He says: "I am the vine, and ye are the branches."—John, xv., 5. This union must be effected by an agency of some kind; and as no human power can produce it, the work must be attributed to the Holy Spirit, who alone has power to convict, convert, and sanctify the soul.

The mode of spiritual baptism, by which this divine union with Christ is effected, deserves special notice.

Nothing is more clearly taught in the New Testament than water baptism and its consequences. No one should ignore this Christian ordinance. It is not a type; neither is it a figure, but a reality; something of itself, and was instituted for a specific purpose. In like manner, the baptism of the Holy Ghost is a divine reality, clearly revealed, and is intended by Deity to change our hearts, and thereby prepare us for heaven. The consequent blessings of the baptism of the Holy Ghost are enjoyed, more or less, by the whole Christian Church. The Holy Spirit is the agent through whom God is pleased to impart light and salvation. The Bible is a means of grace, not an agency, as some would imagine. There are not Bibles enough in the world, in connection with the whole church, to convict one sinner, to say nothing of conversion. Man is "dead in trespasses and sins," and no power but that of the Holy Ghost can "quicken" the dead faculties of his soul. He does not confine his presence and power to the "medium of the written word," as many of the so-called Christians affirm. Paul says: "The Lord is that Spirit; and where the Spirit of the Lord is, there is liberty."—II. Cor., 3-17. Now, as the Lord is "that Spirit," and as his presence filleth immensity, I cannot conclude that he has limited his saving power to the preaching of the Word, or the circulation of Bibles. Such an idea is pre-

posterous, and attributes more power to the devil than to God. Those who contend for an inseparable coalescence of the Word and Spirit, universally acknowledge *satanic* influence, but deny that he has a Bible. Not one among those of the "Word and Spirit" theory will deny that the Holy Spirit operated on the hearts of the Antideluvians who lived prior to the written word. This fact alone is sufficient to convince all candid men that the "self-same Spirit" may operate now, as he did then—without a medium. Human nature is the same now, in a moral point of view, as it was then; hence, there is as great a necessity for the direct or independent influence of the Holy Spirit now as there ever was at any period since the fall of man. All flesh is corrupt before God, and unfit for heaven; therefore, all must be changed by the Holy Spirit to prepare them for death and the eternity of bliss. On the hypothesis that God has limited his saving power to the spread of the gospel, all infants, idiots, and the greater part of heathen adults, will be hopelessly lost. Paul represents the gospel dispensation as being the dispensation of the Spirit, but Mr. Campbell & Co. represent it in a different light. "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away, how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious."—II. Cor., iii., 7-13. These texts present the two dispensations; to the former, the apostle attributes glory, but says of the other, that it is "rather glorious." The former is styled the "ministration of death," but the latter the "ministration of righteousness." If Campbellism, with respect to divine influence, is correct, Paul made a grand mistake in drawing the line—contrasting the two dispensations. The glory of the gospel dispensation, effected by the triumphant reign of the Holy Ghost, is destined to continue until Christ shall vacate his mediatorial position. This glorious work of righteousness must be ascribed to the baptism of the Holy Ghost, independent of the "written word," through all ages. To demonstrate this position, I will quote the apostle again: "For this is the covenant that I will make with the house of Israel after those days, (that is, after the ministration of death,) saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest."—Heb., viii., 10, 11. This heart work must be the work of the Spirit, exclusively, and not the Spirit "in the word." The word is the "sword of the Spirit;" and it is just as good reason to say that the soldier is in the sword which he wields as an instrument of death as it is to say that the Spirit is in the word. The word of God, read or expounded, is the "sword of the Spirit," or a means of grace, by which the will of God is executed in the salvation of sinners. We allude to those only who are beneficiaries of the gospel. The Spirit's influence, however, is co-extensive with the atonement made by the Redeemer. It is the work of the Spirit to regenerate and sanctify the world, unless Christ died for a special few. The baptism of the Holy Ghost is essential to salvation, but water baptism

is not. Every divine impression on the heart of a saint or a sinner is the effect of spiritual baptism. This being true, I will now endeavor to show from the scriptures the mode by which the Spirit impresses the heart. Does the Spirit descend upon the heart, or is the subject immersed "in the Holy Spirit?" Baptists are forced to take the latter position. I quote the following text to prove what I affirm: "I indeed immerse you in water unto repentance; but he that comes after me is mightier than I, whose sandals I am not worthy to bear; he will immerse you in the Holy Spirit and fire."—New version, Matt., iii., 11. Here the translators make Christ the *Immerser*, and the Holy Spirit the person into whom the subject is immersed. Paul represents Christ *the being* into whom we are baptized, but the translators have reversed the divine order respecting the baptism of the Holy Spirit. Here is *their dilemma*, from which, with all their *professed* scholarship, they cannot extricate themselves. In order to establish *immersion* for baptism, they are bound to discard the baptism of the Holy Ghost: *To be baptized with the Holy Ghost, savingly, so as to feel his regenerating and comforting influence, is exactly what Paul teaches in saying, "WERE BAPTIZED INTO JESUS CHRIST."*

The modal action of the Holy Ghost is always affusion, not immersion.

To demonstrate this position, I will quote some of the most expressive scriptural phrases, which are as follows: "I will pour out my spirit upon you."—Prov., i., 23. "I will pour out my spirit upon all flesh."—Joel, ii., 28. John predicted the descent of the Holy Spirit also. He says: He [Christ] shall baptize you with the Holy Ghost."—Matt., iii., 11. The Savior taught the same grand event. He says: "Ye shall be baptized with the Holy Ghost not many days hence."—Acts, i., 5. These texts are plain, and were literally fulfilled in part; but the full extent of spiritual baptism will never be realized until the whole scheme of redemption is consummated. "He hath shed forth this."—Acts, ii., 33. "Fallen upon."—Acts, viii., 16. "And be filled with (not in) the Holy Ghost."—Acts, ix., 17. "The Holy Ghost fell on all them which heard the Word."—Acts, x., 44. "On the Gentiles also was poured out the gift of the Holy Ghost."—Acts, x., 45. "The Holy Ghost fell on them as on us at the beginning."—Acts, xi., 15. "The Holy Ghost which he shed on us abundantly."—Titus, iii., 5, 6. I will now repeat the above terms in order to impress the mind of the reader with the divine method of initiating or baptizing a soul "into Jesus Christ: "Shed forth," "fallen upon," "filled with," "poured out," "fell on," and "shed on." Here I learn from heaven's own lexicon—the Bible—that whatever *baptizo* may mean, it can never be translated *immerse*, so as to make these texts harmonize. Now, take the most sensible view of *baptizo*, and all unprejudiced scholars will admit that it is a *generic* word, not *specific*. It is a word of denomination signifying various acts, and not one only. I maintain that it never was intended to signify immersion for baptism. With these facts any one can see, if he will, that Paul never taught his brethren that they were "immersed into Jesus Christ;" but, on the contrary, he taught them that the Holy Ghost was "poured out" on them, and by *this* baptism they were united with Christ, and thereby became spiritual "branches" of his body.

Thus far we have not found a drop of water in the text. In my next article I will continue the subject, and will argue from the effects delineated that Paul had an allusion to spiritual baptism, and not to water by any mode.

WM. PRICE.

Rebaptism.

EDS. ADVOCATE—Brother Wm. Price has been regaling the readers of the *ADVOCATE* with some interesting documents on the design of baptism; and in his third article I see he strikes rebaptism. He agrees with many other writers in denouncing rebaptism as a great crime. Some have pronounced it sacrilegious, but he calls it blasphemous. If rebaptism is such a sin, it becomes us carefully to inquire, "What is rebaptism?" We should do this, lest some of us, unwittingly, commit blasphemy.

I do not see how we can determine what rebaptism is without first settling what is valid baptism. If a person has been baptized, and from some defect, it matters not what, his baptism is null and void, it cannot be called, in the proper sense, rebaptism to baptize him. Rebaptism can take place only where the subject has been validly baptized, and is baptized again. Hence, it is all-important to determine what constitutes valid baptism. This is a subject of no small import, and is not as easily settled as some may suppose. Brother Price sets aside Dr. Summers' view upon the subject, and sets up one of his own. I do not propose to defend Dr. Summers; (he is able to do that himself); I wish merely to notice Bro. Price's position.

Brother Price labors to convince us that the validity of baptism does not, in any sense, depend upon its design. If this be true, it matters not with what design a person may be baptized, even though it be to represent the destruction of Pharaoh in the sea, or of the swine after the devil entered into them, yet, other things being right, his baptism is valid. I am not prepared to indorse all of this, but I waive the matter for the present.

Next, he tells us that the validity of baptism does not, in any sense, depend upon the administrator; neither upon his faith, nor upon his divine call, nor upon his authority given him by the church, nor upon his faith with respect to the design. After enumerating all these, he says: "We deny that the validity of baptism depends on any one or even all these combined."

Then he indirectly informs us that the validity of baptism does not depend upon the faith or condition of the person receiving it. I wish he had been a little more explicit upon this point; but I think I do not misrepresent him.

Now he leads us up to his position in the following language: "If the church determines by her faith and practice that adults who were baptized in their infancy were validly baptized, is it not wrong, even blasphemous, to rebaptize them?" From this I infer that his view is, that the validity of baptism is determined by the faith and practice of the church. That I am right in my conjecture drawn from the above hypothetical sentence, will appear from the following: "Every denomination should define her faith on this subject. * * * This being a mooted question, the highest authority should decide it. We hope that the General Conference, at its ensuing session, will decide a question of this import: 'What is scriptural baptism?'"

This question is a doctrinal one, and, consequently, does not come within the purview of the General Conference; so we have no hope of settling the question there. But, allowing that the General Conference has the prerogative, and should pass a design, this would be very far from settling the question. Every one who had thought anything about the matter would still hold to his opinion, whether it was in accordance with said decision or not. We have no assurance that Brother Price would acquiesce unless the General Conference should happen to adopt his opinion. I base

this upon the following statement: "Do the scriptures teach that Christ instituted baptism to be a 'sign and seal of the gospel covenant?' I do not ask for the faith of the church; I have that before me. Is our faith well founded?" So he takes issue with the faith of the church on the design of baptism, and he undoubtedly would on the question: "What is scriptural baptism?"

Let us suppose the General Conference making the attempt to settle the question concerning the validity of baptism upon Brother Price's principles. First, they decide that the design has nothing to do with its validity. Secondly, that the administrator has nothing to do with it. Thirdly, that the person receiving baptism has nothing to do with it. Where will they light next? Echo answers, where? They would be hedged in to about this: "Baptism is the application of water in the name of the Trinity, to anyone whatever, by anyone whatever, with any design whatever."

Again: does Christ relegate this matter to the church? As Brother Price is fond of asking for "thus saith the Lord," I am in hopes that he will attempt to give us one in this case. If the matter is left to the church, the decision of the church, whatever it may be, becomes law and gospel. There can be no further controversy. Its decision cannot be called in question. Strictly speaking, the church has nothing to do with settling the question concerning the validity of baptism any more than it has in settling the question concerning the extent of the atonement. If baptism in a certain case is valid, it is valid, though the church may say that it is invalid, and *vice versa*.

It may be seen that I have avoided expressing myself directly in answer to the question: "What is scriptural baptism?" I have done this because I do not wish to anticipate Brother Price. He has not yet located himself as regards his view of the design of baptism. I shall withhold until I get his whereabouts. Being blockaded thus, it is impossible just now to settle the question: "What is rebaptism?"

I have heard and read much of rebaptism. It is almost universally denounced as a great sin. I wish to know why it is so regarded. If it is such a great crime, surely the Bible condemns it. But, from some cause, I have never found anything about it in the Bible. When my eye first fell upon Brother Price's article on rebaptism, I commenced reading, hoping to find some proof against rebaptism, but not the semblance of an argument did I find. He takes for granted the very thing I wished him to prove—that rebaptism is wrong. I have gone to many other authors on baptism with like success. They denounce rebaptism without giving any reason for so doing. If I ever have rebaptized anyone, I do not know it; but do not feel that I would have committed a blasphemous act had I done so. So far as rebaptism is concerned, I stand with Dr. Summers: "If a case should occur in which there is room for doubt," * * * "he" [the subject] "ought to be allowed the benefit of the doubt."

WM. A. SAMPEY.

WEATHERFORD, TEXAS.

MESSRS. EDITORS—I am no beggar, and the people of the West Texas Conference are not beggars, and the people of Gonzales circuit are not beggars; and when I make this appeal to the Methodists of Texas for assistance, in this our time of need, I am sure that my people would liberally respond to a like appeal from others in like circumstances. We wish to build a parsonage on this circuit this year and have it ready to receive the preacher who may be appointed to the work next year, as soon as he arrives. To meet the ex-

penses of the circuit independent of the parsonage enterprise will require about \$1000, and we have only about one hundred and forty members of the church on the circuit, with comparatively very few male heads of families, and by no means very wealthy at that. But to come to the point, I ask every Methodist—and others who may feel inclined—who reads this to send us just twenty-five cents, or as much more as they choose, to be applied to building a parsonage on the Gonzales circuit of the West Texas Conference of the M. E. Church, South. Brethren, sisters and little children, twenty-five cents in currency is a very small amount to send out to build a house for a preacher to live in; but a great many of them coming together will turn them into dollars. The giving of so small an amount I am sure will not take a single comfort from you, and it will help to provide a home for the *homeless messenger of peace*, with his wife and little ones. Surely money could not be given in a better cause, and I feel that this appeal will not be in vain. We do not ask you to build the parsonage for us. We have already put our own shoulder to the wheel, and are going to strain every nerve to accomplish the desired end—but we need help. Will you help us?

Remit all contributions to Rev. John B. Denton, at Gonzales, Gonzales county, Texas.

JOHN B. DENTON,
Pastor Gonzales circuit.

Cedar Bridge Circuit.

The first record of this work was in 1860. It was then known as "Waco Circuit and African Mission," Texas Conference. At the first quarterly conference, held at White Rock church on the fourth day of February, Mordicai Yell was presiding elder and John Carpenter P. C.

The claims of the work were \$400. Of this amount the missionary board paid \$150, leaving the societies to raise the following amounts:

Hatche's schoolhouse.....	50 00
White Rock.....	35 00
Union Chapel.....	35 00
Tehacana.....	30 00
Downs' plantation.....	50 00
Dr. Tinsley's plantation.....	25 00
Gurley's plantation.....	25 00

Of this amount only \$5 was paid the first quarter and \$85 during the entire year.

In 1871 Brother Yell was returned as P. E. and J. L. Crabb as P. C. Here is a short quotation from the pastor's report to the first quarterly conference:

"There is considerable interest manifested in the entire work, but, unfortunately, not on the subject of religion; our political difficulties engrossing the mind, almost to the exclusion of all other subjects."

Following the record, we find numerous changes in the appointments, embracing all of McLennan and a considerable portion of Falls counties.

The finances "ran very low," even in Confederate times, and the average attendance on the quarterly conferences was about three.

During this time the names of Thomas Galaway, E. P. Norwood and B. F. Richey appear on the official roll.

In 1862-3 we find I. G. John P. E. and M. Yell P. C. The claim this year was \$745 (Confederate money, I reckon).

At the fourth quarterly conference in 1863 John W. Phillips was P. E.

The pastor's report is short and pointed: "The church is at peace, but lacking spirituality."

Here the name of R. H. Majors first appears as recording steward.

The assessment for 1863-4 was \$822, "old issue"—"if the whole time is occupied; if not, a proportionable deduction."

At the second quarterly conference

the name of Howell L. Taylor appears as local deacon.

To be an official member then, meant that you were to PAY ALL the quarterage due from your church, for the record shows that

H. L. Taylor paid.....	860 00
E. P. Norwood.....	50 00
W. A. Miller.....	10 00
R. H. Nely.....	10 00
R. H. Majors.....	50 00
W. W. Downs.....	30 00
Making.....	\$230 00

which was all that was paid this quarter on the Waco mission, for such the record shows it to be.

In 1864-5 J. W. Phillips was P. E.; A. Mizell P. C.; R. S. Nash A. P.

The pastor's report on the state of the church is: "Tolerably good."

To the first quarterly conference for the Waco circuit, on the third of February, 1866—L. B. Whipple, P. E.; M. Yell, P. C.; H. L. Taylor, A. P.—the pastor reports: "In a lukewarm condition."

During this year an appointment was made at "Cow Bayou" church, and up to this time the record only shows sixteen accessions in six years.

The next year, '67, the preacher assigned to this work failed to come, and H. L. Taylor took charge of it, embracing Marlin, Golinda, Taylor's chapel, and Cow Bayou. This year the P. C. reports: "Some spiritual improvement in the membership" at each quarterly conference.

In 1868 L. B. Whipple was P. E. and J. Fred Cox P. C. of Brazos circuit. The appointments were the same. The only change is in the name of the circuit of Golinda to "Major's chapel." The following extract from the pastor's report is significant:

"Your pastor is inclined to hope that the foundation for a more rapid development of religious feeling is being laid. God, we believe, is ready to do a great work in our midst."

At the next quarterly conference he reported thirty-three accessions and twenty-one baptisms. He added: "The past quarter has been, in great part, a season of grace, in consequence of which the faith of the church is greatly encouraged."

At the next quarterly conference he reported forty accessions, thirteen baptisms, no removals, no deaths. He says: "The Master has blessed our humble efforts. The spirit of revival has been manifested at almost every appointment. Sinners have been awakened, weeping penitents, by faith in the Son of God, have changed the spirit of mourning for that of joy, and Christians have been made to rejoice from a feeling sense of God's love shed abroad in their hearts by the Holy Ghost given unto them."

The next year, 1869, Brother Whipple was still the P. E. and Wm. Kidd P. C.

The appointments were six, and assessed as follows:

Majors' chapel.....	\$125 00
Cow bayou.....	60 00
Carolina.....	40 00
Mastersville.....	40 00
Robinsonville.....	20 00
Taylor's chapel.....	30 00

The third quarterly conference was held at Mastersville on the twenty-eighth of August, 1869.

Here the name of Cedar Bridge church just appears, although the class was organized the year before by Brother Fred Cox, under the name of Mastersville, and E. Tom Cox chosen as its first steward.

The circuit now numbered one hundred and three members. The next conference year Brother Whipple was returned, with John F. Neal as P. C. To the fourth quarterly conference he reports one hundred and twenty-five as the number of members on the circuit. Their claims were fully met.

In 1870-1 John Carpenter was P. E. and James Peeler P. C. His report to the first quarterly conference is: "Two appointments added, Post-

oak and Union Academy. Good feelings generally exist on the circuit. Thirty persons added to the church." This resolution by the pastor was adopted:

Resolved, That pastor and members live this year according to the rules of our church.

The official roll numbered twenty-eight, only five of whom were present. The appointments were six.

At the second quarterly conference in May, 1871, every official member was present. The preacher reported "Fourteen accessions; six infant baptisms." The conference resolved to hold a self-supporting camp-meeting, embracing their next quarterly conference. To this meeting the pastor reported a clear gain of one hundred and ten.

During the camp-meeting the sad news was received of the death of Brother R. H. Majors, and the transfer of his name from the official roll of Brazos circuit to that of the New Jerusalem—to the Lamb's Book of Life.

To the fourth quarterly conference the P. C. reported: Four Sunday-schools; four superintendents; twenty-eight teachers; two hundred and seventy scholars; \$67 collected and applied for Sunday-school purposes; eighty-two received into the church during last quarter; during the year, one hundred and ninety-two; died, five, removed, twenty; withdrawn, six; net increase, one hundred and fifty-five; total on the circuit, two hundred and seventy-four; adult baptisms, fifty; infant, thirty-five. Of course the claims on the circuit were fully met.

At the first quarterly conference for 1871-2 Thos. Stanford was P. E. In the report of S. D. Akin, P. C., we find this clause: "I find more religious interest in the minds of the members than I have usually found in Texas. I find a stronger attachment, at most of the appointments, to Methodism distinctively, with no feelings of bitterness towards other denominations. This is a source of great gratification." There were thirty-six accessions during the year.

In 1872-3 Thos. Stanford was P. E. and J. W. F. Toland P. C.

The circuit was divided at the last annual conference, giving Brazos circuit the territory lying between the Brazos river, South Bosque and Cow bayou, with five appointments, viz: Cottonwood, Majors' chapel, Robinsonville, White Hall and Cedar Bridge. At Robinsonville we organized with seventeen members, and only eight at White Hall. The pastor reported during the year: Eleven accessions; adult baptisms, four; infants, eight.

Thus ran the history of Brazos circuit from the "cradle (Waco mission) to the grave"—for the last annual conference changed its name to "Cedar Bridge circuit," and gave us W. G. Veal as P. E. and James Peeler, P. C.

In my next (if you publish this) I will give you a brief history of Cedar Bridge church and its surroundings.

C. B.

WHY are we so shy of strangers? We but meet a brother, another self, going about in the world: we have found him; he has found us: we have both found ourselves. Yet do we count noses, and make distinctions.

WHEN you read, read the best books; it costs you no more; and what you get will correct and help build you up. A good book is like a voice from nature or from God. Do not confound this voice with the utterance of falsehood so common about you.

"Where are you going?" asked a little boy of another, who had slipped on an icy pavement. "Going to get up," was the blunt reply.

Texas Christian Advocate.

GALVESTON, TEXAS, APRIL 8, 1874.

I. G. JOHN,
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LITTELL'S LIVING AGE.—The numbers of *The Living Age*, dated March 28 and April 4, have the following very valuable contents: International Vanities, part III—Titles, *Blackwood*; John Stuart Mill's Autobiography, *Quarterly Review*; The Prince Printers of Italy, *Macmillan*; Mrs Gaskell and her Novels, *Cornhill*; Disorder in Dreamland, parts I and II, *Blackwood*; The Acoustic Transparency and Opacity of the Atmosphere, *Nature*; The Caspian Sea, *Chambers Journal*; Colonel Chesney's Essays, *Spectator*; The New Government, *Economist*; Conservative Opportunities, *Pall Mall Gazette*; together with a liberal instalment of the very remarkable story "Far from the Madding Crowd," by Thomas Hardy, and the usual quantity of choice poetry and miscellany.

With fifty-two such numbers, of sixty-four large pages each (aggregating over 3000 pages a year) the subscription price (\$8) is low; or still better, for \$10, any one of the American \$4 magazines is sent with *The Living Age* for a year. LITTELL & GAY, Boston, publishers.

PRIZE ESSAY—GO OR SEND.—A Plea for Missions: By Rev. Atticus G. Haygood.

We are in receipt of the above essay, for which we are under obligations to the Southern Methodist Publishing House, at Nashville. The well-established reputation of the author of this essay, together with his extended knowledge of missionary operation in foreign countries, prepared us somewhat for the rich treat we enjoyed in reading this production on missions. It is an exhaustive discussion, and closely connected throughout. From the answer to the "first question" proposed to the "conclusion" drawn, not a flaw can be found. No sane man can read this essay and not feel his deep obligation to lend a helping hand to the great cause of missions. This pamphlet, of seventy-five pages, should be widely circulated among our people. Single copy, twenty cents by mail, or \$2 per dozen, with the usual discount to preachers.

SELLING POISON—LIQUOR INSPECTION.—We clip the subjoined from the *Galveston News*:

We are sorry that men will drink alcoholic liquors as a beverage; but if they will, and the State license men to sell alcoholic drinks, then we think the State should, as far as legislation can do, protect the health and lives of its citizens. Surely the State cannot mean to license men to sell as a beverage well-known and fatal poison? Yet all well-informed persons know that nearly all the alcoholic drinks offered for sale are mixed and drugged with the most fatal poison. Will not our legislators rectify, or try to do so, this great evil?

Sin is never at a stay; if we do not retreat from it, we shall advance in it; and the further on we go, the more we have to come back.

THE REVIVAL.

It is difficult to estimate the amount of good that has already been accomplished by the revival still going on in our city. Some eighty-six united with the three churches that are joined in the work. This is, however, only a small proportion of those who will take this important step. The meeting is still going on, service being held in the Baptist and Presbyterian churches both day and night, while the open-air work this week has been continued up to this date with even deeper interest.

Although the work in many of its features has been remarkable, yet in its leading characteristics it conforms to all the great revivals we have ever attended. For some time past the pastors of the different churches and the more earnest members have been deeply concerned respecting the religious condition of our city. With handsome and commodious churches, an able ministry, an intelligent and influential membership, there was a lack of vital piety among the professors of religion, and the presence of profound indifference respecting their personal salvation on the part of the unconverted. With this conviction, there was a spirit of earnest prayer and a willingness to accept any agency which God would bless to move the people to Christ. Though the utterances of Mr. Hammond and his plan of operation were to many extraordinary, yet all were willing to join hands in the work, rejoicing that by any means sinners could be brought to Christ. At the commencement of the meeting many expressed disappointment, as they had attributed the success of Brother Hammond to his wonderful preaching abilities. Instead of a polished pulpit orator, relying on his gifts to convince the reason and move the hearts of his listeners, the story of the cross was told in language so plain that any child could understand, and yet with such distinctness that each one felt that the speaker was in earnest while pleading with sinners to turn to the Savior. His sermons and talks abounded in illustrations and anecdotes, which were often more remarkable for their pith and point than for their beauty or elegance. In his hands a simple story was a thing of power. He did not merely tell, but acted them. Though not an orator in the highest sense, he possesses the power of bringing truth so vividly before the people that the speaker is lost in the truth he announces. Those who heard him repeat a hymn on Sabbath morning at the Opera House, and the "Charge of the Light Brigade" at night, were willing to accord to him powers which the tragedian might envy. His style may be unique, his illustrations quaint, but the fact that he has peculiar powers is evident from the results which follow his labors. The real source of his strength, however, lies in his profound conviction of the truth of the gospel and his simple, unquestioning faith in God's promise to answer prayer.

It is not until we have passed through the furnace that we are made to know how much dross was in our composition,

REVIVALS.

THESE precious seasons come in answer to believing prayer. The inspired prophet prayed, "O Lord! revive thy work." and it was after the memorable ten days' prayer meeting at Jerusalem that the pentecostal outpouring came, and that glorious series of gospel triumphs immediately succeeding. It is wonderful to think that God has put such gracious outpouring of the spirit and mighty displays of his saving grace—so much, as it were—in our power and at our disposal. "Ask and ye shall receive." "Open your mouth wide and I will fill it—will pour out such a blessing there shall not be room to contain it." A revival is possible in any community, if the people will do their duty and will take God at his word. It is startling to think what vast numbers are in the various branches of the visible church who are not doing their duty. There is an amount of moral power lying dormant almost incalculable—enough, if aroused and availed of, to shake the world, and hasten with rapid steps the coming of melennial glory. It is sad to think how worldly we are, how cold our affections, and how dull our zeal. We can do better; we ought to do better; we must do better. While the preachers are showing sinners their peril, and pointing to the only Savior, crying, "Behold, the Lamb!" help with all your might. How? do you ask? Many ways, we answer. Go to God in earnest, childlike, fervent prayer, till your heart is fired with love and zeal. Help your pastor by being in your place in the congregation, in the prayer meeting and in the Sunday-school. Hold up his hands, encourage his faith and hope. Then personally invite people to the services of the church. Whenever opportunity serves, talk to your friends lovingly and earnestly about salvation. Pray to God to give you courage to do this thing—if your practice and profession are consistent, it ought to be no great cross. Indeed, your impenitent friends think, if your mouth never speaks, that your heart has not much concern. They are expecting you to talk with them. Repreache and reapply your pastor's sermons to your prayerless friends. Do not let blind men, right before your eyes, walk over toppling precipices, without lifting up a hand or saying a solitary word. Can you be so heartless and indifferent toward those your blessed Savior died to save? Do you want a revival, brethren, in your church? Then go to work, and you shall reap that you sow. If you sow to the spirit, you shall reap of the spirit—you shall be visited with times of refreshing from the presence of the Lord.

REV. J. C. LANE sends us his second round of appointments, (which appeared last week,) and with it the following interesting information. We hope to hear of revivals all over Austin district. Brother L. says: "Things are prosperous at Austin—the church filled to overflowing, and Brother Stacy's school constantly increasing in numbers and favor with the people. The general condition of the church and district not the most encouraging, but still we are hopeful."

REJOICE WITH THEM THAT DO REJOICE.

THIS would seem a most congenial and pleasant exercise of our affections. No doubt it is the habitual spiritual state of the sanctified and glorified. To be glad because our neighbor is happy; to rejoice in his prosperity; to take pleasure in the conviction of the increase of the sum of human good, ought to be the normal state of every moral and intelligent creature. But it, alas! is far otherwise. Millions permit the canker of envy to so corrode and poison their hearts that they feel no sympathy with another's happiness, but are angry with them for being happy, and feel as though a wrong were done to them; they chafe, murmur and repine.

In a more spiritual aspect, unbelief produces much the same result. When the beggared and miserable prodigal returned, his elder brother had but little faith in his repentance and promises of amendment—so far, indeed, was he from sympathy that he was "angry," and refused to welcome his brother, refused to congratulate him, or even to go in and participate in the festal joy. He had lived at home, had been a sober, diligent and obedient son, and no particular ado was made about him or over him; but no sooner had this scape-grace and prodigal returned than there was the slaying of the fatted calf, the sound of music and general rejoicing. The thing was insufferable—he was "angry."

We often witness exhibitions now much the same in character. If there is a gracious outpouring of the Spirit and an ingathering of souls; if there are professed Christians who, from any cause, do not enter into the meeting, they look with doubt and suspicion upon such as profess to be revived, and have no sympathy with those regenerated souls who are rejoicing in the new-found joy, and regard it as no better than "excitement." They feel in their hearts a contempt for the whole thing; and if too conventionally discreet to say so, yet inwardly believe it is a fire of chaff that will soon expire in darkness and cold. And when persons come forward to connect themselves with the church under such circumstances, the prediction is felt, if not uttered, that a few weeks or months will be the end of the matter. These "elder brother" Christians smile incredulously at the joyous hopes and uttered resolves of the babes in Christ—they do not rejoice with them. Now this is after the commandment—to "rejoice with them that rejoice."

Take the young converts by the hand, wish them God-speed, and tell them they shall never be tempted beyond that they are able to bear. Rejoice with those who have been following afar off, but are now happy, and are trying to "close pursue the Lamb." Such a course will deepen and broaden and make the fires of your love to glow with renewed ardor.

Every kindly word and feeling, every good deed and thought, every noble action and impulse, is like the ark-sent dove, and returns from the troubled waters of life bearing a green olive branch to the soul.

THE CHURCH-JOINING COVENANT.

To connect ourselves with the church is a purely voluntary act. The vows we take are not compulsory, but are freely assumed. In our branch of the church the vows are few, and, as we think, most reasonable and just. After saying that he ratifies and confirms the vow of repentance, faith, and obedience, contained in the baptismal covenant, the candidate answers that he "will endeavor, by the help of God," to "be subject to the discipline of the church, attend upon its ordinances, and support its institutions."

We shall in this article call attention to one of the items of this vow, to-wit: "attend upon its ordinances." Now, if a man take communion once or twice a year when he has the opportunity ten or twelve times, is he not violating the spirit, if not the letter, of this vow? We think so. If a member attends church but rarely, say four or five times in an entire year, is he keeping his vow—supposing him to be in health and in reach of the church? We think not.

Prayer meeting is an institution of the apostolic church and of ours; but there are men and women who have vowed in the most solemn manner before many witnesses to attend upon the ordinances of the church, who never attend a prayer meeting. Do these people keep or violate their vows? If they violate a vow to God, is it less a crime, and is it less dangerous than to violate vows made to man? How can men pray to God with any confidence of being heard who know that God knows they are living in open, continual and persistent violation of most solemn vows voluntarily assumed? We do not propose to answer this question, but we leave it to the serious consideration of those whom it may concern.

THE PREACHER'S DESPAIR.

How sad it is when the preacher is compelled, or almost compelled, to despair of spiritually benefiting some of his congregation! Sabbath after Sabbath, month after month, he tries with argument, entreaty, and expostulation, to interest and move them, but all in vain. He has prayed for them, privately and publicly, and the Spirit has moved upon the deep of their hearts, but they have "resisted," "grieved," and "quenched" the Spirit. They will not heed his invitations and warnings, and even seem to feel that it is a personal contest between themselves and their pastor, and would seem to chuckle over the fact that they have been too strong for him. "Can't frighten me; I am not to be moved in that way. He must attack me in some other way, or he will fail." Such is in substance their thinking on the subject. How sad is this—to regard their faithful pastor, who is trying with all the wisdom he is master of to do them good, as an enemy—as one to be personally contested with! The pastor, as the minister of God, has no personality involved in the matter at all. The contest is not with him, but with the truth he utters. He is not rejected, but it is his Master who is rejected. Yet, as a man of soul and sympathy, he cannot but regret to see

those for whose good he labors reject the truth which is able to make them wise unto salvation. So the great apostle felt when he said to his countrymen at Antioch: "Ye have, by your words and conduct, made yourselves unworthy of eternal life; lo! we turn to the Gentiles." And so felt the greatest of all Preachers when he said: "Oh! Jerusalem, how oft would I have gathered you, but ye would not!" How sad, we repeat, to look on people before you of whom you despair! Must say "they are joined to their idols"—they will have none of my Master's saving mercy!

"IN CHRIST'S STEAD."

This is the position which every man called of God and moved by the Holy Ghost to take upon him the office and work of a minister occupies. He is "in Christ's stead" to offer Christ's terms of pardon and salvation to guilty men. It is from the mouth of God they their awful charge receive. We are quite sure that some ministers, and, we fear, many hearers, fail to recognize the official relation the preacher sustains to God and to his congregation. The minister comes to the people to say what he would have no right to say but as God's minister; but as such he may freely offer pardon and peace to every believing soul. He may and must say what he would not choose to say in his mere human relation: "Except ye repent, ye shall perish," and "he that believeth not shall be damned." The minister must, by Divine command, "rebuke men sharply." He must, when he sees spiritual danger coming, warn men, or else the blood of souls shall be upon his skirts; God will not hold him guiltless. But all "in meekness instructing those that oppose themselves, that God may give them repentance to the acknowledging of the truth." But the minister may not hurl thunderbolts as from himself, but only from the justice of God's violated law. The minister must ever remember it is not him the people are rejecting, but it is Christ they are rejecting; that it is not him the people are sinning against, but God. The minister should not permit his personal feelings to enter into the matter, only as his sympathies may be moved to gladness or regret that men receive or reject his Lord. Those who hear the Word of God from one whom they recognize as the minister of God, should remember that, in rejecting and fighting against the truth uttered, they are not simply resisting the persuasion and appeal of a fellow-mortal, but are taking the awful responsibility of resisting God—the minister is "in Christ's stead."

PRIZE ESSAY.—*Eds. Advocate*: Already some of our ministerial brethren are ordering copies of the Missionary Prize Essay for distribution among their people. The idea is a good one. They can be furnished on the following terms: For a hundred copies, \$12; for a dozen, \$2; single copy (net), 20 cents. The usual discount to preachers and wholesale dealers. Direct orders to A. H. Redford, Agent, Nashville. Would not presiding elders, as well as pastors on circuits and stations, do well to have this excellent document spread broadcast among their people? J. B. MCFERRIN, Sec'y.

A STRANGE ASSERTION.

DR. CURRY, the editor of the *New York Christian Advocate*, during a recent visit to the South, has been sending back to his readers letters which contain some items of information which will be news to the Southern people. In the issue of March 19th we read the following statement:

The minister of the gospel who dares to care for the souls of the freedmen is by that fact disqualified to minister to white people, or even to be recognized by them, either officially or socially.

We have been performing the duties of "minister of the gospel" for over a quarter of a century, to both whites and blacks, in the South, and never knew until now that our care for the souls of the latter affected our "official and social" position among the whites. We have probably preached to the colored people more frequently than Dr. Curry, Bishop Haven, or any other of these self-constituted friends of the colored race, and owing to our stupidity, or some other cause, were ignorant, until Dr. Curry informed us, that our labors among the colored people disqualified us to "minister to the white people." At the two latest sessions of the Texas Conference the writer of this article was by special appointment sent out to preach to the colored people; and at the capital of the State, last December, he addressed the colored Sunday-school under the charge of the Northern Methodist Church, and nobody seemed surprised at it. It may be imprudent to make the confession after Dr. Curry has told us that such an act will cause us to be ostracized both "officially and socially," but we can not deny the matter of fact. We have the temerity also to say that we will very likely do so again. Should Dr. Curry inquire why we do not preach as frequently to the colored people as before the war, we will explain by saying that our church building in Galveston was taken from us by military force, and turned over to the church to which he belongs; and when an appeal was made to the civil authorities and the property was restored to its rightful owners, it was again wrested from our possession by military force and turned over to those who now hold it. Notwithstanding these facts, there is to-day the kindest feeling between the African Methodist Church and the Southern Methodist Church. Only the other day their preacher came to us for counsel, and it was given to him as promptly as Dr. Curry himself could have rendered it; and though we publicly announce the fact, we have no fear that it will in the slightest degree impair our "official or social" standing. We do not expect that these statements will make any impression on the editor of the *New York Advocate*, as his is a case of chronic prejudice against the Southern Church and the Southern people.

THE new postage law brings a considerable revenue from the New York advertising agencies. Geo. P. Rowell & Co.'s quarterly bills upon newspapers received exceed \$430; those of S. M. Pettengill & Co. are above \$350, while the agencies of W. J. Carlton, Bates & Locke, W. W. Sharpe and others most prominent, pay from one-fourth to one-eighth the above amounts.

GENERAL CONFERENCE PROCEEDINGS.

THE membership of our church should be brought into vital sympathy with all its movements. An intelligent knowledge of the workings of our church economy and of the plans which Christian zeal may put in motion is essential to secure that unity of spirit and effort so essential to its success. This end our church papers are designed to meet. They not only inform their readers of the operations of other churches in this and other lands, but keep them posted respecting the part our own church is filling in the great work of the world's redemption. Our General Conference will soon be in session. A full and correct yet condensed report will appear in our columns. All our people should read that report. It will enlarge their views respecting the mission of our church, and stimulate them to increased faithfulness in their personal fields of usefulness. Each preacher should see to it that every Methodist home has the *TEXAS ADVOCATE* by the first issue of May. Each one can obtain at least ten subscribers, and that will increase its sphere of usefulness to the amount of two thousand subscribers or ten thousand readers.

The Habit of Reading.

"I have no time to read," is the common complaint, and especially of women, whose occupations are such as to prevent continuous book perusal. They seem to think, because they cannot devote as much attention to books as they are compelled to devote to their avocations, that they cannot read anything. But this is a great mistake. It is not the books we finish at a sitting which always do us the most good. Those we devour in the odd moments, half a dozen pages at a time, often give us more satisfaction, and are more thoroughly digested than those we make a particular effort to read. The men who have made their mark in the world have generally been the men who have in boyhood formed the habit of reading at every available moment, whether for five minutes or five hours.

It is the habit of reading rather than the time at our command that helps us on the road of learning. Many of the most cultivated persons, whose names have been famous as students, have given only two or three hours a day to their books. If we make use of spare minutes in the midst of our work and read a little, if but a page or a paragraph, we shall find our brain quickened and our toil lightened by just so much increased satisfaction as the book gives us. Nothing helps along the monotonous daily round so much as fresh and striking thoughts, to be considered while our hands are busy. A new idea from a new volume is like oil which reduces the friction of the machinery of life. What we remember from brief glimpses into books often serves as a stimulus to action, and becomes one of the most precious deposits in the treasury of our recollection. All knowledge is made up of small parts, which would seem insignificant in themselves, but which, taken together, are valuable weapons for the mind and substantial armor for the soul. "Read anything continuously," says Dr. Johnson, "and you will be learned." The odd minutes which we are inclined to waste, if carefully availed of for instruction, will, in the long run, make golden hours and golden days that we shall be ever thankful for.

The Sunday-School.

Unconverted Teachers.

EVERY one remembers Washington's order, "Let no one but Americans be on guard to-night." The reason of that order is also well known. A great crisis was at hand in our Revolutionary struggle, and realizing its magnitude and his personal responsibility, Washington would run no needless risks. Treachery or negligence was less likely, he knew, on the part of men fighting for their personal liberties, than on the part of men drawn into the struggle by sympathy or worldly interest. And so none but native-born Americans should on that memorable night stand guard.

Have we any right to be less particular about the spiritual standing of the Sabbath-school teachers. These do duty at the very key of the church's position. They are appointed to deal with the religious nature, and that of a child. The instruction and impressions they communicate in a few moments give more or less direction to the development of future years. The teacher's interest or indifference are contagious, and the child's mind and heart soon become similarly affected. If the Sabbath-school be simply a place like the day-school, where only a certain amount of information is imparted, and where only certain mental habits are to be formed, then an unconverted teacher is as good as a converted one. All we need look for is a quick, intelligent person, apt to teach, neither character or spiritual attainments being of any consequence. But if the Sabbath-school teacher has to seek a religious, a spiritual effect; has to impress the scholar with the importance of godliness, of having a character or disposition resembling God's, and to lead him to Jesus Christ that he may obtain it, then a spiritually disposed agent should be sought for, and unconverted teachers left severally alone. Of whatever use such persons may be in a school; they are as disqualified for being teachers as are blind men for being painters or dumb men for being singers. On behalf of immortal souls, we object to their employment as such.—*Working Church.*

"OH! DID YOU KNOW IT WAS ME?"—A little ragged boy stood with his face pressed close to a pane of glass gazing earnestly at the toys displayed in the window. His hands were loosely clasped behind his back with the palms turned upward. A lady noticed the little earnest face as she, too, paused a moment before the tempting show. Then quietly dropping as many cents into the little hands as they could hold, she passed on. The moment the boy felt their touch he turned, and caught sight of the pocket-book in the hand of the retreating lady. Running after her, he looked up anxiously in her face, and said, "O, ma'am! did you know it was me?"

"Yes," said the lady, smiling, "I knew it was you;" and the child bounded away with a face radiant with happiness.

This lady is in the habit of dropping small change here and there as she daily walks through the poorer streets of the city.

Many a sad face has brightened as the money fell into its owner's lap, and a pleasant, smiling face looked down and said, "There, run and buy a stick of candy or a cookie." Think of such a course persevered in year after year. How many a sad child's heart has been warmed by the loving thoughtfulness, even more than by the unexpected gift! "Inasmuch as ye did it unto one of the least of these, ye did it unto me."—*American Messenger.*

Kind acts heal sore hearts.

Lost by Leakage.

IN the transportation and storage of fluids, it is found that a considerable loss takes place from leakage. Under certain conditions this loss is much greater than under others. The wise and prudent dealer seeks to have this loss reduced to the smallest possible percentage, well knowing that the settlement of his accounts at the end of the year will be largely affected by it, either for the better or for the worse.

To fill a basket with water, and to keep it full, is a difficult undertaking. Our Sabbath-schools, in too many cases, seem to lose the scholars brought into them much as a basket loses the water poured into it. Often a school gathers in dozens of new scholars from month to month, and yet at the end of the year is no larger in numbers than it was in the beginning, perhaps not quite as large. We ask, Should this be so? Need it be so? If it should not and need not lose so much by leakage, what is the remedy for this evil? Several things may be suggested.

First, Tune up the school itself.

When a bucket or barrel has been exposed to the sun and wind for a length of time, while it is but partially filled with water, its joints spring open, and however full it may be when it leaves the bottom of the well, it fails to bring a full measure to the top. The first thing such a vessel needs is a little tightening of the hoops. The staves need to be brought a little nearer together, in order that they may hold the water committed to them. A school that fails to hold the great body of scholars brought into it, (some few will, of course, always spill over and be lost) has not yet secured the vigorous light it ought to have. The teachers are not bound so closely to each other and to the superintendent as they should be. Draw the bands of love, and confidence, and sympathy a little closer by social intercourse and prayerful study, and the evil will be in a great degree remedied. Throw this same spirit of earnest and loving study into the classes. Make each class a center of interest to its members. Compel the members of the school to feel that they gain something of value by sharing in the services of the school, so that if the question arises whether they had better miss the class or go dinnerless, they will cheerfully give up dinner rather than the class; and then they will be in a condition to hold others added to their number.

Second, Look up the absentees. Those who have once been in the school and have gone away, but have not found any other Sabbath-school home, should be looked after and gathered in. Few Sabbath-schools but could increase their average attendance ten to twenty per cent., by attention to this matter. In this effort the teachers must take the lead; but they ought to enlist the active efforts of their classes also.

Third, Seek out the uncared for. There are many such in almost every neighborhood. In some communities considered church-going, a careful canvass shows that from thirty to fifty per cent. are without any church home. All these may not—nay, we are sure will not—accept the invitation to go to the house of God and to the Sabbath-school, even if it be given to them. Still it is the duty of Christians to give them such invitation. Some will accept it.

Last, Look after and keep each who comes. To retain one in the school is no less important than to bring one into it. The loss by leakage needs to be looked after carefully and systematically.

GATHER and HOLD should be the motto of every Sabbath-school and of each teacher.—*S. S. Times.*

Boys and Girls.

The Old Lady at the Depot.

AN old lady entered a railroad depot, and sat down near the stove to warm her wrinkled, bare hands. A large basket, covered with an old newspaper, was drawn close to her side, and she seemed weak and weary. It was hard for one so old and feeble to be out of doors at all that wintry day. She needed a place by some warm fireside, and kind hands to minister to her wants. But she had none of these. Surely that gay group of merry girls, with their bright hoods and dancing curls, their warm wraps and bounding, happy blood can spare a thought of pity, and a kindly word for her. Perhaps she thought so too, as she watched them with dim eyes, recalling perhaps a happy girlhood of her own.

Alas, how vain was her hope! One tall girl, with keen black eyes, gave her a rapid glance from head to foot, then haughtily swept back her dress as if afraid that poverty was contagious. She moved away, and the others with whom she seemed a leader, drew back also.

They did not speak a word to her that was unpleasant. But looks often speak the loudest. She heard as plainly as if it had been shouted in her ear, the truth that her presence was unwelcome. Her right to the public fire was as good as theirs, but they took care to make her feel that she was an intruder. Six girls from comfortable, happy homes, grudging a poor woman a little space and a few minutes' comfort in a public waiting-room! Could selfishness reach a deeper depth? Did you ever feel the first risings of such a whisper in your own spirit. Oh, pause, if you have, and remember that their Advocate is taking notes of your deportment towards them, and when the great day comes for hearing this case, you may find a fearful indictment made against you. "The Lord is their judge."—*Early Dew.*

ROCKS AND BUOYS.—A boy was once sailing down a river in which there was a very dangerous channel. He watched the old steersman with great interest, and observed that whenever he came near a ball of painted wood he changed his course.

"Why do you turn out of your way for those painted balls?" asked the boy.

The old man looked up from under his shaggy brows, too much taken up with his task to talk, and simply growled out, "Rocks."

"Well, I would not turn out for those bits of wood," said the boy; "I would go right over them."

The old man replied only by a look. "Poor, foolish lad," it said, "how little you know about rocks!"

The Bible is full of buoys to show where rocks are hidden.

THE SAW OF CONTENTION.—"Oh, Frank, come and see how hot my saw gets when I rub it. When I draw it through the board awhile, it's most hot enough to set fire to it."

"That's the friction," said Frank, with all the superior wisdom of two years more than Eddie boasted.

"Yes," said sister Mary, who was passing, "it's the friction; but do you know what it makes me think of?"

"No; what?" asked both the boys at once.

"Of two little boys who were quarrelling a trifle this morning, and the more they talked the hotter their tempers grew, until there was no knowing what might have happened, if mother had not thrown cold water on the fire by sending them into separate rooms."

The boys hung their heads, and Mary went on:

"There is an old proverb which says, 'The longer the saw of contention is drawn, the hotter it grows!'"

"I tell you what, Frank," said Eddie, "when we find ourselves getting angry, let's run out and use the saw Kriss Kringle brought me, and then we won't find time for the saw of contention."—*Young Reaper.*

A NEW ORLEANS paper tells us of a printer who, when his fellow-workmen went out to drink beer, put in the bank the exact amount he would have spent if he had gone with them to drink.

He did this for five years.

He then looked at his bank account and found that he had laid up five hundred and twenty-one dollars and eighty-six cents.

In five years he had not lost a day because of sickness. Three out of five of his fellow-workmen had, in the meantime, become drunkards.

The water-drinker then bought out the printing office; and in twenty years from the time he began to put by his money he had laid aside a good many thousands of dollars. The story teaches a lesson which every little boy should lay to heart.

THE FORGOTTEN ONE.—"But to think that my brother could forget me," cried Charlotte, large tears coursing down her cheeks, "when I have loved him so, and longed for our meeting again!"

"It is because you are changed so much that he does not remember you; you were very little when you parted," replied her mamma. "You will always be together now, and know and love each other as before."

"But it will always grieve me to think that he forgot me!" sobbed Charlotte.

"Did you never forget a friend?"

"I think not, mamma."

"Who is your best Friend—the ever-blessed, loving Friend who died for you?"

"Jesus Christ, the Savior."

"Did you never forget him?"

"Oh, yes! often."

"And yet he loves you far more than you love your brother. How your forgetfulness must grieve him!"

Before the throne of glory Christ remembers us from day to day. Shall we then forget him who ever intercedes for us?—*Evangelist.*

WE are sinning when we think we are.

THE proud man is pleased to turn away from me; he pleases more than one.

WE govern our passions; but in general we let the passions first have a trial.

A CHILD is often the hyphen connecting the uncongenial husband and wife.

WERE it not for the clouds that darken us there would be no rainbow in our lives.

IT should not discourage us if our kindness is unacknowledged; it has its influence still.

TRUE manners are the blossoming of the social man. Unfortunately some men are born cryptogamous.

IDLENESS is the great slough into which the vices of the world drift and settle, to rise again in miasma.

WE are all hunters in the field of life. Some of us bring down our game; but most of us end in a wild-goose chase.

IT is not in placing the words that the effect of the good writer consists; it is in the thought bringing its own word, that leaps to it like the particle to the magnet.

PERHAPS the greatest good next to doing good to your "neighbor" is, benefit your enemy. But some people heap coals of fire on their enemy's head to scorch him, thus making use of a Christian precept to do evil.

Work for Revival Times.

BY REV. THEODORE L. CUYLER.

A GENUINE revival season in a church ought not to be only a season of harvest. It is the very time for fresh seeding, watering, grafting, pruning, and practical work of every description. Under the fresh glow of the Spirit's presence and the Spirit's power, Christians can do, and are ready to do, an hundred things which go undone in times of general lethargy. Grant that these periods of lethargy ought never to occur—that they are simply a disgrace to the Christian name. Very true; but when a church is aroused, then every wise pastor ought to get the utmost possible outcome of work, prayer, and benevolent giving from his flock.

A revival season is a good time to plant new vines, and to organize new enterprises. For example, mission schools, or new chapels for the poor, or tract efforts, or cottage prayer-meetings, or sewing circles, or mission bands ought to be born into being. People will give more liberally of their money. Selfishness locks Christians' purses during the dreary days of spiritual declension. Christ gets the key again when the times of refreshing come. From the formidable job of building a new chapel down to the smaller matter of buying new hymn-books for a prayer-meeting, it holds true that the time for "striking" is when the "iron is hot." If many church members will persist in the wretched habit of giving to their Lord only periodically, then let us, at such periods of thawing-out, get every dollar from them that we possibly can. Learning the luxury of giving, perhaps they will keep at it afterwards.

A revival-season brings in many new converts. If they are not trained to speak, pray, and work immediately, they are likely to remain tongue-tied and indolent ever afterward. Every new-born soul—of sufficient years to do anything—should be set at something to keep it busy for Christ. It is better to have some rash and raw efforts from young beginners than to allow them to settle down into "discreet" drones. When Dwight L. Moody first began operations he murdered the King's English, and disturbed the dignity of some prayer-meetings. But to-day he is shaking Edinburgh and all Scotland with the most powerful work since the days of Whitfield! Let us encourage recruiting. The raw recruit may soon make the best soldier.

A revival season is the time for organizing personal efforts with the unconverted. Elders, deacons, teachers, and all active Christians should take under their individual charge one or more impenitent persons to be visited and labored with. The selections should be wisely made. Mr. A— may not be the right man to visit Mr. B—; for square pegs do not commonly fit in round holes. But Brother C— may have done Mr. B— a previous kindness; so let him be sent. We do not get one quarter of the personal labor for souls out of our laymen and women that we ought to have. No method has ever been more productive of solid results in my own church than this one of detailing Christians to labor with unconverted friends or neighbors.

Some revival movements seem to die out for want of material to work upon. Then widen the area of labor. It is a blessed thing to reach the moral, the reputable, the church-going sinners, and to lead them to Jesus. But it is a more needful thing—yes, and a more Christ-like thing to reach the neglected, the vicious, the drunken and the degraded. The great revival of 1858 stopped too soon; it stopped short of the drinking dens, the gambling rooms, and the vicious classes of

our towns. It hardly touched them at all. If we want deep and wide results we must strike deep and reach out widely. The revival now in progress in Lafayette-avenue church has been the means of reforming and converting several men who have been quite too familiar with the intoxicating glass. We propose to push this work, and hope for happy results. It is an old scoff of the scoffers that Christianity reaches the "easy cases," and too often leaves the "hard cases" untouched. The only way to silence such scoffs is to bring Christ's gospel where it is most needed.

Other things might be said under the prolific head of work for revival seasons. But brevity is never more called for than in these times of refreshing from the Lord. Short prayers, short appeals, and short articles are demanded. The earnest occasions of life, the emergencies always tend to condense us.

Beware of the Tempter.

NO ONE has ever become a Christian, or even tried to become one, without meeting Satan, the old Arch Tempter, face to face. The footsteps of Jesus and the footsteps of Satan go side by side through this world. It is the business, the meat and drink, of the Destroyer to destroy, of the Tempter to tempt. No one, perhaps, knows better than the pastor who watches over the spiritual life of his flock how cunningly, treacherously, terribly and constantly, this fiend of darkness tempts the children of light. Satan, tiger-like, steals up stealthily and springs suddenly upon his prey.

A few evenings ago, at the close of a meeting in which the Holy Spirit was present in power, a young lady said to me in substance:

I would give the world to live a true Christian life, my heart so yearns for the fullness of Jesus' love. Two years ago he forgave my sins. I am confident he did, but somehow, I can't tell how, I have lost the peace he then gave me, and I am utterly miserable. At first I neglected to pray just for one day, then instead of three times, I prayed twice a day, then once, then indifference stole over me, and my peace was gone.

I replied: I know just where you are, and if you will do as I tell you, your peace will soon return. Will you do it?

I will, was the emphatic reply. Come to the meeting to-morrow night; get up and tell God's people what you have told me.

But there is a singing-school to-morrow night which I ought to attend, she said in a perplexed tone.

Which is of the most importance, the singing-school, or your peace with God?

My peace with Him, infinitely more, she said.

Then will you come to the meeting, and bear your cross?

I will.

Now, I said, remember what I tell you; the tempter will come to you to-morrow; he will try his utmost to keep you from this meeting, and from doing your duty; but don't let him cheat you. Come, bear your cross, and you will have peace.

The next morning, as I expected, she was terribly assailed by the adversary. He said to her, now you have promised something you can never do. You have promised to tell the people just what you told the minister, and you can never remember your exact words. She spent the day in great distress of mind. At last she went to her Sunday-school teacher, a godly man, and laid her heart open before him.

Why, said the good man, the tempter has done this. The minister cares nothing for your words; all he wants is to have you bear the cross.

Is that all? she said, as a burden heavy as a mountain rolled from her heart, that I can do.

Satan was conquered. She came, she rose, spoke for Jesus, and peace filled her soul. Her father and mother, too, bowed at Jesus' feet, and followed their daughter into the valley of blessing. Had she yielded to Satan her life must have been miserable and her parents without peace in Jesus. Now a light from heaven shines into that home, lighting up every countenance with its glory, and filling every heart with joy. Beware, beware of the tempter. "Resist the devil, and he will flee from you." Cling ever to Jesus, and your peace, like the river, shall flow on the year round, and your life will be the light of men.

THE RISING STAR.—The setting of a great hope is like the setting of the sun. The brightness of our life is gone, shadows of the evening fall behind us, and the world seems but a dim reflection itself—a broader shadow. We look forward into the coming lonely night; the soul withdraws itself. Then stars arise, and the night is holy. Longfellow.

An impecunious citizen said the only change he was allowed was that of the weather.

They're enforcing the game laws so strictly in Connecticut that travelers can't even get poached eggs there.

THE true Christian is like an anagram. Read him up or down, right or left, and he always bears the name of his Master.

A butcher recently found a shawl-pin in a cow he was cutting up into steaks. It is supposed the animal had swallowed a milk-maid.

BLESSED is he who learns to profit by his wants and infirmities, and who, in all the privation he endures, is still submissive to the will of God.

MEN, in their innovations, should follow the example of Time, which innovates greatly, but quietly, and by degrees scarcely to be perceived.

WE believe in a "church universal," throughout which God's Holy Spirit works in times of refreshing. At such times can we truly sing, "Blest be the tie that binds."

—The London Jewish Chronicle has news that some of the measures proposed for the emancipation of the Israelites have been adopted by the Roumanian legislature.

Church Notices.

Weatherford District.

SECOND ROUND.
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 Manfield cir., at Little's school-house, 5th Sabbath in May.
T. W. HINES, P. E.
Postoffice—Waxahachie, Lock box 119.

Waxahachie District.

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

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

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

W. J. JOYCE, P. E.

Springfield District.

SECOND ROUND.
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.
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.
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.
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.
Gilmer, at Longview, 3d Sunday in April.
JNO. H. McLEAN, P. E.

San Marcos District.

SECOND ROUND.
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 2, 3, 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 coin; Navidad circuit, \$1 coin; and Cedar creek, at Moss branch, at quarterly meeting, \$3.25 coin; and I find that Brother Kavanaugh, on the Austin circuit, has something over \$5 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.

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

I. G. JOHN, P. E.

Waco District.

SECOND ROUND.
Marlin, April 11, 12.
Waco, (Monday night,) April 13.
Bremont, at Powers' chapel, April 18, 19.
Deer creek, at Union Academy, May 2, 3.
Cedar Bridge, at White Hall, May 9, 10.
Gainesville, at McChristian's, May 16, 17.
Bosqueville, at —, May 23, 24.
W. G. VEAL, P. E.

NEWS OF THE WEEK.

DOMESTIC.

INDIANS.

SAN ANTONIO, April 6.—On the night of the 27th ult., a party of seven Indians, from the Reservation, fired into the camp of United States soldiers near Fort Sill. The troops returned the fire, and from the bloody trail and war bonnet found next day, it is certain several Indians were severely wounded. Gen. Augur and a part of his staff leave for the Rio Grande frontier to-morrow on an extended tour of inspection.

MISCELLANEOUS.

NEW YORK, April 6.—Advices by mail from Rio Janiero state that the Bishop of Pernambuco was attended during his trial by the Bishop of Kansas. Six of the court stood in favor of condemning the Bishop to four years imprisonment at hard labor, one stood for lighter punishment, and one for acquittal. Hope is expressed that the Emperor will commute the sentence to banishment.

NEW YORK, April 6.—During an altercation which took place yesterday at their residence, No. 27 Thompson street, R. Heckline, aged nineteen, was stabbed in the left side by his brother John, and mortally wounded. The wounded man stated to the coroner who was called, that his brother was blameless, as he himself had been the aggressor.

The coroner's inquest into the cause of the man Feltham resulted in a verdict that the deceased came to his death from criminal malpractice at the hands of Dr. Van Rensaeller, alias Fancher, and that William H. Pointer was an accessory.

SAN FRANCISCO, April 6.—A tragedy occurred at the New York Picture Gallery, in which one Condor, prompted by jealousy, entered the room and shot Chas. Kingsley through the head, killing him instantly, and then blew out his own brains.

ELMIRA, N. Y., April 6.—A colored man named Charles Smith was shot dead in this city this afternoon by another colored man named George Buyer, in a drunken quarrel. Smith drew a knife upon Buyer, when the latter shot him. Buyer gave himself up.

CHICAGO, April 6.—At Quincy, Illinois, to-day, a band of twenty ladies started on a cruise among the saloons, but with no effect beyond attracting a motley crowd of anxious followers, as they were denied admittance into saloons.

HARTFORD, April 6.—It is impossible to give anything definite about the result of the election. The weather is fine and the traveling good, but the vote will not be a heavy one in this city. It is probable the Democratic majority will be from 400 to 500 for Governor, but there are chances of the election of the Republican Mayor. The Prohibition vote in the State will be much larger than last year. Advices to-day show that the Prohibitionists are working hard in several localities. It is generally thought there will be no election of Governor by the people.

NEW ORLEANS, April 6.—The crevasse on Bayou Lafourche, two miles below Thibodaux is fifty feet wide and six feet deep, and will probably overflow the Morgan and Texas Railroad.

FOREIGN.

BAYONNE, April 8.—The town of Gerona has paid the heavy contribution levied by the Carlist General, Sabals.

The Carlists have established a customhouse at Laguardia.

LONDON, April 8.—It is rumored that Disraeli marries the Dowager Countess of Chesterfield.

The Government is to defray the

expenses of the funeral which takes place at Westminster Abbey.

The *Post* denies the stories of Disraeli's marriage.

The steamship Ohio, from New York for Bremen, has put into Falmouth with her shaft broken.

The sovereignty of the Fige Islands has been formally tendered to Great Britain.

MUNICH, April 8.—Wm. Koulbach, the painter, whose dangerous illness from cholera was reported yesterday, died last night.

BAYONNE, April 6.—Active operations in front of Bilbao were resumed on the third instant, with the bombardment of Abanto by the Republican forces. Previous to that date there had been no fighting since the twenty-eighth of March. Serrano is reorganizing his forces, and the Carlists are doing everything to strengthen their positions. General Tristany is reported to have surprised and captured 600 Republicans near Calaf, forty-five miles from Barcelona, the surprise being so complete that the Republicans surrendered without fighting.

PARIS, April 6.—Charles Ernest Buli, a distinguished classical scholar and member of the Assembly, is dead.

LONDON, April 6.—Professor Goldwin Smith has a long letter in the *News* on home rule, advocating a general improvement of the local institutions, and giving to them legislative powers for the administration of local affairs similar to those of the Legislatures of the American States.

NEW YORK, April 6.—The steamship Tybee, from San Domingo, 30th ultimo, brings the following: The British Consul General of Port-au-Prince had been on a tour of observation to Samana Bay, and afterward visited Santa Domingo with propositions from the Haytien Government for a treaty between the two Republics. Among the conditions of the proposed treaty, it is said, were the cession to Hayti of disputed territory on the frontier, and the annulment of the Samana Bay Convention made with citizens of the United States. These conditions being admitted by the Dominican Government, Hayti and England were to loan considerable sums of money to Santa Domingo, payable at convenience and without interest. The discussion of this measure caused great excitement throughout the island.

President elect Gonzales had not been installed, as the convention called for the purpose of framing a new constitution was still unable to agree upon the articles thereof.

The Special Commission of the Samana Bay Company have not succeeded in obtaining an amicable settlement of the questions pending between the Government and the company, and the Provisional Government has declared the Samana Bay contract null and void.

The Commissioners have protested against this summary act as arbitrary and illegal and instigated by British Haytian influence, and demand an arbitration upon matters in dispute. It is said the Company will call on the United States Government for protection against any violent proceedings on the part of the Dominican Government.

Dr. Howe remains at Samana as acting Governor, while Samuels and Fabens and other members of the commission return to New York.

LONDON, April 2.—The *Times* says it has authentic advices from the scene of war before Bilbao, to April 1, which shows that the Republican troops have taken no position since March 25. Three days armistice, in which Bilbao was not included, was agreed upon for the burial of the dead. In the meantime the bombardment of the city continues.

ANSWERS TO CORRESPONDENTS.

Rev D Morse, Marshall—Marriage notice. All right about stock. Have adjusted names.

Rev T B Buckingham, Bryan—1 subscriber.

Rev L B Ellis, Blossom Prairie—Change made.

Rev L M White, Grapevine—3 renewals, \$6 currency. Items named attended to.

Rev S G Cotton—1 subscriber.

Rev R J Barden—1 subscriber. Names all on the books.

Mrs T J McGill—Change made.

Rev J C Huckabee—4 subscribers, \$8 coin.

Rev Wm Price—3 subscribers. We have not all the back numbers.

Rev M A Black—Name entered; amount received and credited.

Rev L Ercanbrack—Correction is made. Such errors are unavoidable, when we do not know the parties. Proper names should be written with SPECIAL CARE.

Rev T Whitworth—Papers sent as directed.

H G Austin—Change made.

Rev R S Finley—2 subscribers.

Rev J M Blanton—2 subscribers.

Rev W L Kidd—1 subscriber.

C H Carlisle—1 renewal \$2 25 cur.

Rev J J Shirley—\$6 postoffice order for 3 subscribers.

Rev J M Wesson—Obituary, \$2 25 currency.

Rev T R Atkins—2 subscribers. Name changed.

Rev T W Glass—2 subscribers.

Mrs F B Dallas, Summerfield, Alabama—1 subscriber and \$2

J M Dunn—Name entered.

Mrs M A Cleveland—1 renewal. You can hand money to Bro Ercanbrack. Glad you prize the paper.

Rev R C Hendrick—Names have all been entered.

Rev A W Smith—2 subscribers.

Rev Jas A King—4 renewals, \$8.75.

Change made.

R P McMichael—2 subscribers, \$4.50 currency.

Rev W T Melugin—2 renewals, \$2.10 currency.

Rev J L Harper—1 renewal, \$2 currency.

Rev W L Kistler—1 renewal. Obituary.

W A Moore—2 subscribers.

S W Ridgeway—1 subscriber, 1 renewal. If each subscriber would try and secure another, our list would soon be doubled.

Rev H V Philpott—1 subscriber. The other matter adjusted.

Rev John S Mathis—2 subscribers. All right.

J F Williamson—Paper sent.

Wm Ernst—1 renewal. Hope you will send the items about your region.

Rev G W Swofford—2 subscribers.

Rev W A Sampey—Will accept them. Brother J has answered by mail—the second letter he has written you.

Rev F A Mood—1 subscriber. You are right as to terms.

Rev J H McLean—1 subscriber, \$9.40 currency. Will give attention to the matter you name. Will answer by mail.

Rev G V Ridley—The book you call for is not in the city. Send to R J Harp, 112 Camp street, New Orleans.

Rev J J Shirley—2 subscribers, \$10 postoffice order. Do the best you can in the matter of currency.

Rev W W Horner—1 subscriber, \$2.20 currency. Will be pleased to hear from you.

Rev J W Stevens—1 subscriber, \$2.20. Hope to have the list you name before the first of May.

Rev S C Littlepage—1 subscriber.

A letter from Brushley creek, Anderson county—2 subscribers. There is no name to the letter. Will the writer inform us so that we may make the proper entry?

Rev A H Sutherland—2 subscribers; check for \$23.22.

Rev E A Bailey—13 subscribers. Who sent name of J O Hightower? Do the best you can in remitting.

Rev O A Shook—4 subscribers.

Rev J W Piner—\$5 postoffice order.

Rev O A Shook—\$4 postoffice order.

Rev F M Harrell—3 subscribers. A M Steinway's name not received before. The other name is going regularly.

Rev W L Kidd—1 subscriber. Name entered as you instruct. \$6 gold. Your paper has been changed.

Rev Jno C Smith—1 subscriber, \$1 currency.

Rev J B Denton—1 subscriber.

L B Haynie & Ward—1 subscriber, \$2.25 currency.

Rev Neill Brown—1 subscriber, \$1.10 currency.

Rev J W Fields—4 subscribers. Many thanks. The obituaries will appear.

HR Hearne—Change in office made.

Rev R S Finley—4 subscribers. Will write you.

Rev Jno B Denton—Will appear.

Rev A Davis—1 subscriber.

Rev A A Killough—Will appear.

Rev A F Cox—Have changed the address as you instruct. Have allowed for loss of time. Hope it will come promptly now.

Rev Jno B Denton—\$10 on first installment share of stock; \$2.25 on account.

Rev C M Rogers—2 subscribers. The names were received, and paper sent since March 25, 1874. When was the \$10 sent? Change in office made.

Rev J W Cooley—1 subscriber, \$2 currency.

Rev Thos Gilmore—1 subscriber. The \$1 entered as you direct.

A M Dickman—1 subscriber, \$2.25.

Rev S G Cotton—2 subscribers.

Wm S—Communication. The full name must always accompany a communication. There is no deviation from this rule.

Capt W J Clark—Hope you can do better than the plan already published.

Rev J F Sherwood—4 subscribers. The change already made.

Rev R C Hendrick—Think we have names right. Please notify if any are overlooked.

Rev R C Armstrong—1 subscriber, \$10 draft, coin.

A M Dickman—Renewal, \$2.25. Answered by mail.

Rev R C Hendrick—By hand of D B Hartzell \$14 coin.

Rev Jos M Moreland—5 subscribers.

A B Stone—By J O'Brian, 1 renewal, \$2.25 currency.

Rev W Jared—2 subscribers.

Rev B J Baldwin—1 subscriber, \$1.15 currency.

W W Horner—Will insert. Have sent the paper to the party you name.

Mrs Ohio Beaty—Renewal and \$2.25. Thank you for your kind words.

Rev J W Walkup—Do the best you can in exchanging specie for currency, and we will allow accordingly.

Rev W A Sampey—Communication. See our columns.

Rev T B Buckingham—Appointments. They appear in first issue after their reception.

Rev J M Bond—1 subscriber. Change made in name. Glad to hear the good news from your work.

Rev G P Parks—1 subscriber, \$2 coin.

Elizabeth Linney—Change in office.

Rev E P Rogers—ADVOCATE has been sent to the parties named since March 4, 1874. Change in office made.

Rev J W Whipple—Have entered the name on the Austin list.

Rev John Adams—Have made the correction.

Rev J T Williamson—Arrangements you have made all right. Wish you could have been with us last week.

Stephensville District. SECOND ROUND.

Palox, at Andrew chapel, April 18, 19. Stephensville, at Cow creek, April 25, 26. Eastland, at Picketville, May 2, 3. Palo Pinto, at Cottonwood Grove, May 9, 10. Comanche cr., at Oak Grove, May 16, 17. Comanche sta., May 23, 24. Camp Colorado, at Camp Colorado, May 30, 31. San Saba, at Rock Shoal, June 6, 7. Rockvale, at Bluffton, June 13, 14.

W. MONK, P. E.

Huntsville District. SECOND ROUND.

Huntsville, April 11, 12. Cold Springs, at Carnilla, April 18, 19. Trinity, at Atkin's schoolhouse, April 25, 26. Willis, at Danville, May 2, 3. Prairie Plains, at Paris' chapel, May 9, 10. Madisonville, at Ellwood, May 16, 17. Zion, at Mount Pisgah, May 23, 24. Bryan station, May 30, 31. Anderson, June 6, 7. Bryan circuit, at Alexander Chapel, June 27, 28. This last will be a camp-meeting. The editors of the ADVOCATE and other ministers are invited to attend.

T. B. BUCKINGHAM, P. E.

MARRIED.

MUNGER-DAVIDSON.—On the eighteenth day of March, 1874, by Rev. Thos. Whitworth, M. A., Mr. David R. Munger to Miss L. M. Davidson, all of San Felipe, Austin county, Texas.

HUGHES-WYATT.—At the residence of the bride's father, in Guadalupe county, March 18, 1874, by Rev. James Vernon, Mr. John B. Hughes and Miss Louisa Wyatt.

PARKS-FARR.—On the twenty-second of January, 1874, by B. W. Powell, at the residence of the bride's mother, near Powell's store, Newton county, Texas, G. T. Parks and Miss M. E. Farr.

Obituaries.

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

BISHOP.—Died, in Grimes county, Texas, August 13, 1873, Katie, only daughter of B. F. and Fannie L. Bishop, aged two years, two months and eight days.

Thou art sleeping, Katie, sleeping, In the cold and silent grave, And we are weeping, sadly weeping For the child we could not save.

Months have passed away, my darling, Since we heard thy childish voice; Months of dreary, bitter anguish Since we lost our household joy.

We'll hear no more thy footsteps, Once the music of our home. From our hearts has fled the sunlight, Now that baby Katie's gone.

For she was an angel, cheering From our hearts each gloomy care; With her golden tresses waving Over her brow so pure and fair.

Years cannot erase the shadow That has fallen on our home, And we ne'er shall cease to love her, Our first-born angel one.

F. L. B.

BEDIAS, Grimes county, Texas, December 24, 1873.

KEEN.—Rev. John W. Keen was born November 30, 1824, in Indiana, where he grew up to manhood. When he was twenty-two years of age he came to Texas, and in 1848 he was united in marriage to Miss Nancy Turner, and settled in Dallas county, where he lived until his death.

Brother Keen professed religion when he was eighteen years old, and joined the Methodist Church. And after he came to Texas and remained some twelve months, he and eleven others were organized into a society in his own neighborhood which gave to Duck Creek church its existence. He was licensed to exhort in 1855, and in 1858 was licensed to preach, and last year (1873) was ordained deacon by Bishop Kavanaugh at our annual conference in the city of Dallas.

Notwithstanding Brother Keen made a bright profession of religion and lived in its enjoyment for several years, he unfortunately got into a back-slidden state, and remained so for some time. He accounted for this, however, as being the result of his refusing to enter the ministry. But when he did yield and submit his case fully into the hands of his Master, he became alive in religion as well as to the responsible work to which he was called. In this state he remained up to the two last years of his life, when he became more abundantly alive to God and His cause. In this happy state of soul the writer found him when entering upon this work, and hence delighted in sitting in council with him, and expected much assistance from him during the present year. But alas! our fondest hopes were all blasted at once in his sudden and unexpected death. On the first of the present month he received a severe attack of pneumonia, and on the eighth day follow-

ing he passed from this earth away into eternity. Hence his affliction was short but severe. Yet he bore it with patience and perfect resignation. From the first of his illness he seemed to have a presentiment of his approaching dissolution, but informed his family and friends that he was ready and fully prepared for the solemn, awful change. Heaven and eternal life were the burthen of his thoughts and involved the most of his conversation. The day before he died he called his wife to his bedside and said, "Had it not been for you I would have been a wreck, but now your loss is my eternal gain. Among the last words he was heard to utter were, "all is well; all is well;" and even after he had lost his speech, he was seen raising his hands, evidently in praising God, and no doubt could say in his heart, "O death, where is thy sting? O grave, where is thy victory?" A little while after this he breathed his last without a struggle or a groan, and went up in triumph

"To the land of rest, the saint's delight— A heaven prepared for all."

In Brother Keen was found a good husband, a kind father and a benevolent neighbor, besides which he was a good and very useful preacher in the local ranks. Notwithstanding he preached long and much in his own neighborhood, yet the people loved to crowd the house of God and hear him proclaim the great truths of the Bible. May God bless the bereaved and troubled widow and her children, and save them all in heaven.

G. S. GATEWOOD.

SCYENE, TEXAS.

WINN.—Mrs. Ann R. Winn, wife of William M. Winn and daughter of R. J. and Mary Ann West, died at her residence in Dallas county, Texas, March 9, 1874. Her end was peace.

She was born May 8, 1843, in Washington county, East Tennessee, and reared in Texas, which she considered the land of her nativity. It is customary to extol the virtues of the dead; but those who knew her will find no exaggeration in these lines. From her earliest childhood she evinced a thoughtfulness and discrimination between right and wrong far beyond her years. Deprived of a mother's loving care at the early age of seven, she soon learned to look above for sympathy and counsel. At nine she made a public profession of religion, and none who witnessed the scene can ever forget it. Ah! sweet angel! it was the beginning of that faith which carried thee so calmly over the deep waters. She united herself thus early to the Methodist Episcopal Church, South, in whose communion she lived and died. She was a woman of superior mind. The higher mathematics and abstruse sciences, which are generally irksome to females, were her delight. Wedded in her seventeenth year to her first love, she honored the name of wife and mother. Seven children, now orphaned, were the pledges of their love.

When told that she must die, she said calmly, "I am not afraid to die; but I want to live for my children, because I love them." She suffered greatly during the last few days of her illness, but was never once heard to complain. She called her children one by one to her and gave them her dying blessing. The old servants of her family came to tell "Miss Ann" good-bye, and as she extended her hand to one and another of the assembled group, she said, "It seems that everybody loves me, and I know I love everybody." After they had prayed, she desired that they should sing; and while they were singing that sweet old hymn, "Jesus, lover of my soul," she joined with them in a sweet, angelic tone, and sang several verses distinctly. When too weak to talk longer she desired her sister-in-law to read to her consoling passages from the Bible, "He leadeth me by the still waters," etc. Such a heavenly smile as rested upon her countenance I never saw before. Why, oh why was she taken from her family? We shall know when we shall have crossed the dark river, and no longer see through a glass darkly.

JOHNSON.—Dr. Rboert Johnson departed this life at his residence, near Cedar Grove, Kaufman county, Texas, March the eighteenth, 1874. The deceased was born in Murry county, Tennessee, April the ninth, 1815; professed religion at Pisga church, in Farance county, Tennessee, in class meeting, and joined the Methodist Church, in which he lived to the day of his death. His death was that of a good man. His funeral was preached by the writer to a large and attentive congregation. Long had he lived in the community where he died, and was much beloved by all. His home was truly the home of an itinerant preacher. He was liberal, kind and affectionate. But why multiply words? He was a good man, lived right, and died right. May heaven bless his heartstricken wife and children, and may they all at last meet in heaven, where there will be no more death.

M. C. S.

MARKET REPORT.

SATURDAY, April 4, 1874.

GENERAL MARKET.—The business of the week was more active than the two previous weeks. A number of buyers from the interior have been in the city. A decline in coffee and a slight advance in hog products were the leading features in the prices during the week.

COTTON.—There has been but little animation this week in the cotton market. The receipts at all ports have been large, and advices from Manchester have been unfavorable, and hence the depression in this market. The market closed at the following quotations in currency:

Table with 2 columns: Cotton grade and price per pound. Grades include Low Ordinary, Ordinary, Good Ordinary, Low Middling, and Middling.

MONETARY.—There has been no special movement in the money market beyond the quickened demand to meet monthly settlements. Paper secured by good collaterals has been easily negotiated at one per cent. per month.

GOLD.—The tendency of gold has been upward. The week closed with buying rates at 112 1/2 @ 112 3/4, and selling rates at 112 3/4 @ 112 1/2.

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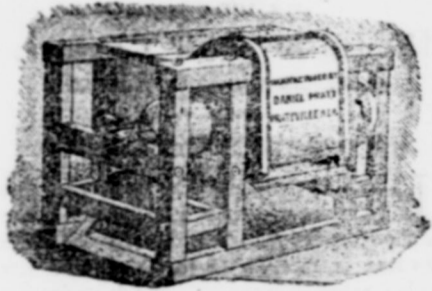
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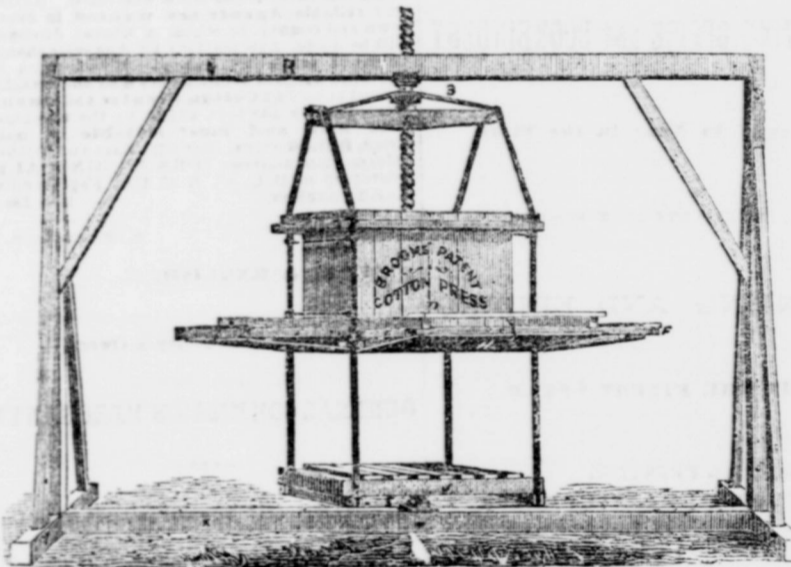
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