

# Christian Advocate.

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Vol. XXI--No. 48.]

GALVESTON, TEXAS, WEDNESDAY, APRIL 15, 1874.

[Whole No. 1088.

## Texas Christian Advocate.

SUBSCRIPTION:

\$2 Specie, Per Annum, in Advance.

Printed by S. G. GILLESPIE & CO., under contract, for the Advocate Publishing Company.

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NEW ADVERTISEMENTS.

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S. MOONEY,

Wholesale and Retail Dealer in

MEN'S AND BOYS' CLOTHING,

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MOONEY & CO., Manufacturers, No. 50 Leonard Street, New York.

THE THOROUGH-BRED STALLION,  
MOCKING BIRD,

WILL MAKE THE SEASON, Commencing

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AT

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FINE PASTURAGE for Mares sent from a distance.

All escapes and accidents at the risk of the owner.

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LIVERY and SALE STABLES,

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The ONLY PLACE in Galveston where you can get a STYLISH TURNOUT.

GREGORY & BARTLETT,

april 5 3m

Proprietors.



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First tested, low priced, warranted against breakage. Catalogues containing full particulars, prices, etc., sent free. BLYMYER MANUFACTURING CO., Cincinnati, O. april 5 only

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A Democratic Weekly. Established 1850. It supports White Supremacy, political and social. Terms, \$2 per year. To clubs, nine copies for \$3. Specimen copies free. Address DAY-BOOK, New York City. april 5 3m

J. B. TURNLEY,

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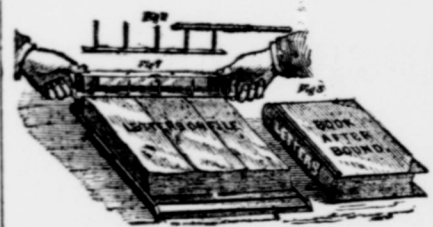
Cor. Strand and 22d St., up stairs,

Galveston, Texas.

Special attention given to Cotton, Wool, Hides, etc. april 5 1y

NEW ADVERTISEMENTS.

THE YANKEE LETTER FILE AND BINDER.



MERCHANTS, BANKERS, INSURANCE COMPANIES, RAILROAD COMPANIES, and BUSINESS MEN of all classes, do not spend your time longer in pasting, folding, and packing away in pigeon-holes, boxes, etc., your letters, bills, and papers of any kind; but buy the YANKEE LETTER FILE AND BINDER, which will pay its cost every week. It binds your letters and papers into book form from day to day as received, where you can refer to them instantly through your lifetime. The days of BULL FLOWS and FORKS have passed. Remember it has no FLAPPING COVERS, which are soon gone. It dispenses with MALLET, PUNCHES, and WIRE TWISTING. You can BIND your BOOK INSTANTLY when taken from the file, as seen in CUT. It is made of BLACK WALNUT and SHEET BRASS, and warranted all we say or money refunded. Don't purchase others until you examine. For sale by stationery dealers. SEND FOR CIRCULAR. Manufactured by

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Where we have no Agent, we will GIVE ONE MACHINE TO ANY ONE WHO WILL SELL THREE.

Send for Illustrated Price List,

and particulars. Needles for all Machines.

Small orders promptly filled and forwarded by mail. The best of Threads and silks. Address as above. dec 8 1y

JOSEPH W. RICE. VICTOR J. BAULARD.

RICE & BAULARD,

PAINTS, OILS, GLASS,

WALL PAPER, WINDOW SHADES

ARTISTS' MATERIAL ETC

AT THEIR OLD STAND

feb 12 77 Tremont St., Galveston. 1y

STRICKLAND & CLARKE,

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M. STRICKLAND & CO., and ROBT. CLARKE.

Stationers, Steam Printers

And

BLANK BOOK MANUFACTURERS,

109 Strand, (Sign of the Big Book,)

june 12 1y GALVESTON, TEXAS.

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Humphrey's Homoeopathic Specifics.

A FAMILY MEDICINE CASE is a family necessity. You must have something to give for a cold, for a headache, diarrhoea, rheumatism, neuralgia, toothache, croup, whooping cough, or other of the hundred ills that are sure to come. Forewarned is forearmed. You have it in a case of HUMPHREY'S HOMOEOPATHIC SPECIFICS. Simple--so you can make no mistake; ready--so you need not wait; safe--so you may act fearlessly; efficient--so you feel confident. Medicines that cure, but do not kill; that save, but do not destroy.

No. Cures.	PRICES IN VIALS.	Cents.
1. .. FEVERS, Congestion, inflammation.	\$ 50	50
2. .. WORMS, Worm Fever, Worm Colic.	50	50
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4. .. DIARRHOEA, Children or Adults	50	50
5. .. DYSENTERY, Griping, Bilious Colic.	50	50
6. .. CHOLERA-MORBUS, Vomiting	50	50
7. .. COUGHS, Colds, Bronchitis	50	50
8. .. NEURALGIA, Toothache, Faceache.	50	50
9. .. HEADACHES, Sick Headache, Vertigo.	50	50
10. .. DYSPEPSIA, Bilious Stomach	50	50
11. .. SUPPRESSED or Irregular Periods	50	50
12. .. LEUCORRHOEA, to Profuse Periods	50	50
13. .. CROUP, Cough, Difficult Breathing.	50	50
14. .. ERUPTIONS, Salt Rheum, Erysipelas	50	50
15. .. RHEUMATISM, Rheumatic Pains	50	50
16. .. FEVER and AGUE, Chills, Fever, Agues	50	50
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18. .. OPHTHALMY, and Sore or Weak Eyes	50	50
19. .. CATARRH, acute or chronic Influenza	50	50
20. .. WHOOPING-COUGH, Violent Coughs	50	50
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22. .. Ear Discharges, Impaired Hearing	50	50
23. .. Scrofula, Enlarged Glands, Swellings	50	50
24. .. General Debility, Physical Weakness	50	50
25. .. Dropsy and Scanty Secretions	50	50
26. .. Sea-sickness, sickness from Riding	50	50
27. .. Kidney Disease, Gravel	50	50
28. .. Nervous Debility, Involuntary Discharges	50	50
29. .. Sore Mouth, Canker	50	50
30. .. Urinary Weakness, Wetting Bed	50	50
31. .. Painful Periods, Hysteria	50	50
32. .. Sufferings at Change of Life	1 00	00
33. .. Epilepsy, Spasms, St. Vitus Dance	1 00	00
34. .. Diphtheria, Ulcerated Sore Throat	50	50
35. .. Chronic Congestions and Eruptions	50	50

FAMILY CASES.

1. With 35 Large Three Drachm Vials, ROSEWOOD CASE, and Humphrey's Homoeopathic Mentor (New Book).....12 00
2. With 35 Large Three Drachm vials, MOROCCO CASE, and Specific Homoeopathic Manual (Small Book).....10 00
3. With 20 Large Three Drachm vials, MOROCCO CASE, and Specific Homoeopathic Manual.....6 00

SOLD BY ALL DRUGGISTS. Sent by mail or express, free, on receipt of the price. Address,

Humphrey's Homoeopathic Medicine Co., Office and Depot, 562 Broadway, N. Y. april 5 6m 13p

FLORENCE

The Long-contested Suit of the FLORENCE SEWING MACHINE CO. against the Singer, Wheeler & Wilson, and Grover & Baker Companies, involving over \$250,000.

Is finally decided by the Supreme Court of the United States in favor of the FLORENCE, which alone has Broken the Monopoly of High Prices.

THE NEW FLORENCE

Is the ONLY machine that sews backward and forward, or to right and left. Simplest--Cheapest--Best. SOLD FOR CASH ONLY. SPECIAL TERMS TO CLUBS and DEALERS. April, 1874. Florence, Mass.

HAMILTON BLAGGE,

SUCCESSOR TO BLAGGE & CO.,

Dealer in

Sewing Machines and Extras,

Needles, Thread, Oil and Oil Cans, Shuttles,

Bobbins, Screw-Drivers,

And every variety of Sewing Machine

Trimnings,

AGENT FOR THE NEW IMPROVED

FLORENCE FAMILY SEWING MACHINE,

(Sign of the "Gold Sewing Machine,")

BALLINGER & JACK'S BUILDING,

No. 131 Postoffice Street, Galveston.

april 3 3m

A. J. PEELER,

ATTORNEY AT LAW

Austin, Texas.

Refers, by permission, to Messrs. C. R. Johns & Co., Bankers, and DeCordova & Withers, Land Agents, Austin; Messrs. Hobby & Post, Galveston; and Messrs. Earle & Perkins, Wall street, and Nourse & Brooks, Beaver street, New York. au27 6m

THE SELF-LIGHTING LAMP.

THE SELF-LIGHTING TORCH.

THE SELF-LIGHTING LANTERN.

THE SELF-LIGHTING GAS ATTACHMENT.

The most valuable invention ever put upon the market--a SELF-LIGHTING LAMP, TORCH, and LANTERN, and GAS ATTACHMENT. No Matches, Lights your Lamp in an instant. We offer to the right parties the entire control of States and Counties.

A fortune can be made by owning a State; a large amount of money in OWNING ANY ONE COUNTY.

For Terms or Samples send to us for a

Self-Lighting Lamp.....\$1 00

Self-Lighting Lantern..... 2 00

Self-Lighting Gas Attachment..... 1 00

Self-Lighting Torch..... 2 00

Sent to any address, with our terms for Territory.

UNIVERSAL SELF-LIGHTING

LAMP, GAS, AND TORCH COMPANY,

563 Broadway, New York,

april 6m Next door to Ball, Black & Co.

FOR SALE--A FULL SUPPLY OF CHARLES PRATT'S

NON-EXPLOSIVE OILS

Reference to all our Insurance Companies.

5000 Cases 2-5 RADIANT OIL.

200 " 2-5 ASTRAL OIL.

100 " 12-1 " "

PRATT'S ASTRAL OIL is absolutely safe. Perfectly odorless. Always uniform. Illuminating qualities superior to gas. Burns in any lamp without danger of exploding or taking fire. Manufactured expressly to displace the use of volatile and dangerous oils. Its safety under every possible test, and its perfect burning qualities, are proved by its continued use in over 300,000 families. The Insurance Companies and Fire commissioners throughout the country recommend the ASTRAL as the best safeguard when lamps are used. Send for circular.

WM. HENDLEY & CO.,

feb 11 1t Galveston, Agents.

PETER J. WILLIS. RICHARD S. WILLIS.

P. J. WILLIS & BROTHER,

Wholesale Dealers and Jobbers in

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And Commission Merchants

For the sale of COTTON, WOOL and HIDES,

Willis' Building, 20, 22, 24, & 26 STRAND,

Corner of 24th Street.

jy 24 1y Galveston, Texas.

FOR FIRST-CLASS

MERCANTILE PRINTING.

Send your orders to

S. G. GILLESPIE & CO., Galveston, Texas.

# Economy in Fencing.

The attention of the public is invited to my

## AIR-LINE FENCE,

Patented March 12, 1872.

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

1. Plant a row of posts in a straight line one foot less distance than the length of rails used.  
 2. Lay the worm of the fence, placing the ends of the rails on the opposite side of the post, right and left, so as to give the fence the crook the post makes and no more; then lay on rails as any other fence until it is four rails high.

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

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

5. Where rails are scarce the fence can be made by leaving off two rails, and inserting one or more wire through the main post the whole length of the fence. This is done by boring holes through main post with brace and bit, and then inserting the wire, tighten and fasten the ends, and the fence is complete.

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

JOHN H. STONE, Patentee.

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

## AGENTS WANTED, everywhere, for *Inside Life in A Wall Street.*

By Wm. W. Fowler, Wall Street Correspondent of Boston Commercial Bulletin, and an operator of 16 YEARS' EXPERIENCE. The best selling book published. Gives the Histories, Mysteries and Ways of the Street, and tells of all the great Rises, Panics, Rings, etc., including BLACK FRIDAY, 1869, and SEPTEMBER, 1873. THE ONLY COMPLETE WALL STREET Book ever written. Beautifully illustrated. Every man and woman wanting employment should send for our illustrated circulars.  
 QUEEN CITY PUBLISHING CO., Cincinnati, O.  
 oct8 1y

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

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

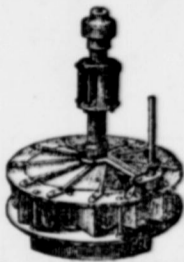
CORRESPONDENTS: WINSLOW, LANIER & CO., New York; LOUISIANA NATIONAL BANK, New Orleans; BARTHOLOW, LEWIS & CO., St. Louis; TEXAS BANKING AND INSURANCE CO., T. H. McMAHAN & Co., Galveston; O. R. JOHNS & Co., Austin.                      aug 21 1y

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

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

Bagging and Ties advanced to our patrons at current rates, free of commission. Liberal advances made on consignments of Cotton Wool, etc., in hand or Bill Lading therefor.  
 aug 7 1y

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



POOLE & HUNT, Baltimore,

Manufacturers for the South & Southwest.

Nearly 7000 now in use, working under heads varying from 2 to 240 feet! 24 sizes, from 5/8 to 96 inches.

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

Large Illustrated Pamphlet sent post free.

MANUFACTURERS, ALSO, OF

PORTABLE and STATIONERY STEAM ENGINES and BOILERS, BABCOCK & WILCOX PATENT TUBULOUS BOILER, EBAUGH'S CRUSHER for MINERALS, SAW AND GRIST MILLS, FLOURING MILL MACHINERY, MACHINERY for WHITE LEAD WORKS and OIL MILLS, SHAFTING PULLEYS and HANGERS.  
 mar 4] SEND FOR CIRCULARS. [6m

### CENTRAL ROUTE.

### HOUSTON & TEXAS CENTRAL R. R.

AND CONNECTIONS:

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

### OFFER THE BEST ROUTES

FROM THE GULF OF MEXICO, via Red River City, to all points in the

### NORTH, EAST AND WEST.

Passengers have Choice of Routes via

Vinita, Springfield, Missouri, and St. Louis, Sedalia and St. Louis, Hannibal and Chicago, Fort Scott and Kansas City.

### Pullman Palace Sleeping Cars

ON ALL NIGHT TRAINS.

TICKETS CAN BE PROCURED AND BAGGAGE CHECKED

### To ALL PROMINENT POINTS

IN THE UNITED STATES AND CANADAS,

From the following Stations on the line of the Houston and Texas Central Railway:

Houston,	Hempstead,	Austin,
Bryan,	Hearne,	Calvert,
Waco,	Corsicana,	Dallas,
McKinney,		Sherman.

### CONDENSED TROUGH TIME CARD

To Points North and East,  
 VIA THE

### HOUSTON & TEXAS CENTRAL R. R. AND CONNECTIONS:

Train leaving Galveston at 1:00 p. m., and Houston at 4:00 p. m. 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.....	8:30 p. m.
St. Louis.....second day at.....	6:40 p. m.
Indianapolis.....third day at.....	4:22 a. m.
Cincinnati.....third day at.....	8:45 a. m.
Chicago.....third day at.....	7:45 a. m.
Buffalo.....fourth day at.....	4:05 a. m.
Albany.....fourth day at.....	8:20 p. m.
Pittsburg.....third day at.....	6:00 p. m.
Philadelphia.....fourth day at.....	7:15 a. m.
New York.....fourth day at.....	12:30 p. m.
Louisville.....third day at.....	7:55 a. m.
Baltimore.....fourth day at.....	8:40 a. m.
Washington.....fourth day at.....	7:25 a. m.
Boston.....fourth day at.....	11:20 p. m.
St Paul.....third day at.....	7:10 p. m.

J. DURAND,

J. WALDO,                      General Sup't.  
 Gen. Ticket Ag't.                      jan 23 tf

## TEXAS CHRISTIAN ADVOCATE,

### A Religious, Family

## NEWSPAPER,

PUBLISHED BY THE

## ADVOCATE PUBLISHING CO.,

IN THE INTEREST OF THE

## M. E. CHURCH, SOUTH,

IN TEXAS.

DEVOTED TO

RELIGION,

MORALITY,

EDUCATION AND

GENERAL LITERATURE

Furnishing weekly a careful digest of the

NEWS OF THE WEEK,

Devoting a large amount of its space to the representation of

TEXAS INTERESTS.

And the development of

## TEXAS RESOURCES.

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

Its circulation is now the

LARGEST IN TEXAS

And is RAPIDLY INCREASING. It presents special claims to

ADVERTISERS,

Both because of its extensive circulation and the fact that it goes into the hands of the

SOBER, INDUSTRIOUS, and PROSPEROUS

PORTION OF OUR CITIZENS.

Over 300 Traveling Preachers are its Authorized Agents.

The Church it represents numbers over

40,000 IN THE STATE!

IT HAS A LARGE CIRCULATION OUTSIDE AMONG OUR BEST CITIZENS.

## CHANGE OF TIME.

TO TAKE EFFECT

MONDAY, FEBRUARY 9, 1874

The Galveston, Houston and Henderson

### RAILROAD.

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

Leave GALVESTON } ARRIVE AT HOUSTON  
 12:30 A. M.                      At 3:20 P. M.

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

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

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

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

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

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

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

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

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

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

GEORGE B. NICHOLS,  
 Superintendent.

GEO. F. ALFORD,                      R. MILLER,                      W. G. VEAL,  
 Galveston.                      Rusk.                      Waxahachie.

ALFORD, MILLER & VEAL,  
 Cotton Factors & Commission Merchants,  
 No. 69 Strand, Galveston, Texas.

GEO. F. ALFORD,                      W. G. VEAL,  
 Galveston.                      Waxahachie.  
 F. R. CHILDRESS, St. Louis, Mo.

ALFORD, VEAL & CO.,  
 Cotton Factors, Commission Merchants  
 AND PURCHASING AGENTS,  
 No. 318 North Commercial St., St. Louis.  
 mar 19 1y

## MOTT'S

### LIVER PILLS!

An old physician once said that nearly all diseases originate from a diseased condition of the LIVER, and this statement is true, although it may at first seem like an exaggeration. When the Liver is out of order the whole system and every organ and function suffer more or less in consequence. In the incipient stages of the disease a man

Does Not Know What Ails Him. He is moody, restless and despondent; and that is the time to take a SIMPLE REMEDY that will restore him to health

IN A SINGLE DAY, and prevent a whole train of diseases that may follow.

MOTT'S LIVER PILLS cure torpidity of the Liver.

MOTT'S LIVER PILLS give tone to the stomach.

MOTT'S LIVER PILLS cleanse the system of bile.

MOTT'S LIVER PILLS drive out febrile affections.

MOTT'S LIVER PILLS strengthen the whole system.

MOTT'S LIVER PILLS regulate the Liver, and are more reliable as a Liver medicine than any of the mineral preparations that do more HARM THAN GOOD.

For sale by all druggists. Price 25 cts. per box.

JOHN F. HENRY, CURRAN & CO.,  
 Proprietors,  
 apr 1m. 8 and 9 College Place, New York.

54 PER CENT Guaranteed with N.F. Burnham's Water Wheel. The best in Market. Price less than any other first-class Wheel. Send for a Pamphlet and be convinced. N.F. BURNHAM, York, Pa.

mr 19-2m.

# Christian Advocate.

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

VOL. XXI—No. 48.]

GALVESTON, TEXAS, WEDNESDAY, APRIL 15, 1874.

[WHOLE No. 1088.]

## "Boil it Down."

Whatever you have to say, my friend,  
Whether witty, or grave, or gay,  
Condense it as much as ever you can,  
And say it the readiest way.  
And whether you write of household affairs,  
Or particular things about town,  
Just take a word of friendly advice—  
Boil it down.

For if you go spluttering over a page,  
When a couple of lines would do,  
Your butter is spread so much, you see,  
That the bread looks plainly through;  
So when you have a story to tell,  
And would like a little renown,  
To make quite sure of your wish, my friend,  
Boil it down.

When writing an article for the press,  
Whether prose or verse, just try  
To utter your thoughts in the fewest words,  
And let them be crisp and dry;  
And when it is finished, and you suppose  
It is done exactly brown,  
Just look it over again, and then  
Boil it down.

For editors do not like to print  
An article really long,  
And the busy reader does not care  
For a couple of yards of song;  
So gather your wits in the smallest space,  
If you'd win the author's crown,  
And every time you write, my friend,  
Boil it down.

## Our Material Resources.

### Smith County—Tyler—Business—Cotton.

It is a pleasure to us to note the progress of our county and city, in real and material interests and development. There is no better county of uplands in the State, and the bottom lands are as fertile as could be wished, producing all manner of crops which grow in this latitude, in profuse abundance. Health is good, consequent upon pure air, good water and the moral, temperate lives of the people. Society is strictly organized, and good behavior in both old and young a matter of course. Churches all over the entire county are very numerous, pointing with their spires the weary sons and daughters of earth to a better land. Our schools are numerous, well conducted and many of them of a high order, giving to the young facilities for acquiring a good education not surpassed in the State. Our people are thrifty, industrious and energetic, and therefore never behind, but always pushing their affairs and building themselves up in all things that tend to make them a happy and contented community.

The city of Tyler partakes of this general advancement, and is growing rapidly—spreading out with almost magic speed. We feel glad to announce to strangers and the outside world generally, that this is one of the most quiet and orderly cities in this or any other State. Her people are moral and religious almost without exception. The business of the place is increasing rapidly, and considering the great liberality of her tradesmen, will continue to increase. On one day this season there were received in this city eight hundred bales cotton, besides other produce, for sale or shipment. This of itself speaks volumes for the county and city to those of the older States who may wish to make Texas their future home. Our Stocks of merchandise are always full, and Tyler can boast of more good, solvent dry goods and grocery houses than almost any other town in the State. The city of Tyler, from "early morn-

till dewy eve," is a scene of business activity truly gratifying to those interested. Wagons, horses, men, cotton bales, and tradesmen, literally blocking up the streets. And this is no mushroom growth, the effect of sudden, spasmodic effort or excitement, but is the result of steady thrift and persistent energy on the part of the people of the whole county, and the liberal dealing of our merchants. With all these facts—blessings in themselves—which we have not over-rated, Smith county stands in the front rank of counties, and Tyler is destined to be a queen city, sitting upon her imperial throne and crowned with her coronet of cotton bales and greenbacks.

Our men are live, intelligent, working men; our children are bright, healthy, rosy, beautiful and polite; and our ladies—here language fails—are good, beautiful, and—and—well, anyhow, hurrah for Smith county!—  
*Reporter.*

### Hog Cholera and Chicken Cholera.

A FRIEND who has spent the last year in Canada, in the nearer and more remote neighborhood of London, C. W., tells me chicken cholera there is almost, if not quite, unknown. He has farmed in Central Illinois, and is of the impression that the almost sole use of corn is the cause of chicken cholera. I find his opinion largely shared by a number of observing farmers of my acquaintance. Corn, if the analyses are to be relied on, contains less of the phosphates and more of the fatty matter than any other of the cereals, and it is the poverty of corn in the first, and to the excess of it in the last, that myself and friend empirically conclude produces the cholera, as it is called, in hogs and chickens. Where corn is so common and abundant as on Illinois farms of every kind, it is impossible to prevent chickens from getting corn at will, and where they have this opportunity they will eat almost nothing else of the grain kind. So of hogs. But it is noticeable that it takes several years and two or three generations of corn feeding to break down the constitution so that the exclusive use of this one grain brings cholera upon imported races which have been otherwise fed. As an example of this, I recall one fowl fancier who got together specimens of half a dozen different breeds, and lost, in less than fifteen months, everything, clean out, but Houdans, which were of a late importation from France. That English bred fowls, especially Cochins and Brahmas, suffer as badly, soon after arriving, as home bred, is, I suppose, due to the fact that English breeders feed corn-meal, because it is not only the cheapest food, but makes the greatest weight in the shortest time.

So far, no remedy has been found for chicken or hog cholera; and so one would naturally conclude that none would be, since the trouble is a radical defect in the constitution and organization, due to the too exclusive use of one article of food. But, then, if it were not for the cholera, pigs and chickens are bred and fed in Central Illinois under such favorable conditions that both would increase so fast as to become means for annoyance rather than sources of profit.

## Diversity of Crops.

Having been told that several farmers are now compelled to pay their cotton money for wheat, corn and pork, and that at an advanced price, the question arises whether too much cotton is profitable? It is held by those who profess to know, that a larger diversity in our crops would be far more remunerative to our farmers. True, cotton will command money, but whether the true policy is to raise cotton to the exclusion of our farm products is a question; when that money has to be expended for such real necessities as the farmer must have. Cotton at a fair price, and corn and other requisites to carry the farmer through the season, from crop to crop, at advanced figures, and that too, when it must be transported miles, seems not to be the true policy, and it is suggested in time to so divide the lands under cultivation as to meet each demand for home consumption. Every farmer should raise enough corn to feed his teams and make his winter pork, fill the wheat-bin and have some to spare the many immigrants now coming among us, and be able to sell to them at fair price. The idea of corn selling in September at 50 cents per bushel and within three or four months demanding from \$1.00 to \$1.50 seems to show a screw loose somewhere—and this is the case nearly every year. It cannot be said the cereals cannot be profitably raised. If the crop yields above demand, it can be remuneratively converted into meat, and the annoyance usually experienced done away with. We make these suggestions for what they are worth, and by solicitation, and if we cause the proper ones to reflect, we are paid for the trouble.  
*Record.*

**WAGES AND FOOD.**—The Labor Bureau reports for 1872 the average cost of living of 320,000 persons in the State of Massachusetts. It is \$130 per year—that is, \$2.40 per week, or 35½ cents per day.

From the same authority we have as the wages of skilled labor of men for 280 days—the average number of working days in the year—\$536.50; that is \$10.29 per week; about \$1.47 for each of the 365 days in the year, or \$1.91 for each working day. For the same kind of labor and for the same number of days the women get \$237; that is \$4.52 per week, or 64½ cents per day. The children, for labor and time as above, get \$151, or \$2.89 per week, which is 41½ cents per day.

For unskilled labor, according to the same report, the men average \$422 per year; \$8.09 per week; \$1.15 per day. For skilled labor, then, the men receive an average of \$400.50 above the cost of living; the women, \$107; the children, \$20. The men, for unskilled labor, receive \$292 above the cost of living.

**TEXAS AS A WHEAT-GROWING STATE.**—There was a great deal more wheat raised last year in the State than for several years past, and we believe our farmers generally have found it remunerative. We have seen as fine wheat grown in Texas as we have ever seen anywhere. True, Texas flour has not been up to the standard, but we believe this is due more to the mills than to the soil or climate. We find in Texas the very essentials of profitable wheat-growing, viz.: a good market, a good climate, and, if we may judge, the best of soil. In the greatest wheat-growing countries in the world we find a similarity to much of Texas soil—that is, a deep, black loam, founded on lime rock.—*Exchange.*

**PECANS.**—We have often stated that money might be made by growing pecans in this country, and now Mr. Cowles, living in the suburbs of Mobile, comes to the front and backs us

up in all we have said on the subject, by showing us some specimens of as fine pecans as ever grew in Texas, and giving us the particulars of their production. He has on his place fifteen or twenty trees, all seedlings, planted eleven years ago where they now stand. They have borne for a number of years, and this year several of them will yield about a barrel each of hulled nuts. A barrel holds, say three bushels—as the nuts would go by weight—and each bushel would bring at least six dollars—eighteen dollars to the tree, don't you see? Now, suppose he had planted fifteen or twenty acres in trees eleven years ago, each tree yielding a barrel of nuts—why, he would be the richest planter in Mobile county. An orange orchard in full bearing would scarcely be worth more than this pecan grove.—*Mobile Register.*

**BUTTER.**—The farmers of North Texas, in all the field of their improvements, should give due prominence to the question of butter-making. For weeks we have been paying at retail forty-five cents a pound for butter. This country is admirably adapted to the production of both butter and milk. All that is needed is the exercise of common sense in securing choice milch cows, and then treating them properly, and this can be done here cheaper than in Kentucky, Illinois, Missouri, or Kansas, because we have green pastures eight months in the year, leaving only four months requiring more or less prepared food—say half of what is required in Illinois during the same period.

As to making and preserving butter, it is as easy to do it here in spring and summer as in Illinois. Get good cows, treat them well, make butter, and your wives will always have plenty of money.  
*Dallas Herald.*

**TO SECURE TENDER MUTTON.**—The *Practical Farmer* says: "Conversing recently with a prominent sheep breeder of New York, who had traveled extensively in England and on the Continent, we inquired his opinion as to the cause of the superiority of the English and continental mutton over what is usually found in the American market. He had been struck with this himself, and made it a point of especial attention in visiting large flocks to inquire as to the most approved modes of feeding and management of sheep. The answer to our question was all comprised in a single sentence—"they feed turnips"—and with their aid a three or four-year old wether (an age which in this country would require near a twelve hours' stew to make it eatable) eats as tender as chicken. Now we want to impress this fact upon sheep breeders, that if they want to collect a crowd around their stalls, and get a reputation for tender and juicy mutton, they must raise ruta bagas and turnips—a practice which they are about as free from being guilty of as raising flax or hemp.

**FOR A CORN.**—Put two or three small mother of pearl buttons—commonly called pearl buttons—in any small glass or crockery vessel, squeeze over them a tablespoon or two of lemon juice. Let it stand all night. There will be a peculiar film cover the top; take this and apply to the corn; let it remain for twelve hours. Should one application not be enough, repeat, and the corn can be easily removed.

## Our Outlook.

## SOUTHERN METHODISM.

—The St. Louis *Advocate* reports, from a few circuits in Missouri Conference, some 400 conversions and accessions to the church.

The same paper reports various successful district conferences, presided over by Bishop Wightman, that bring an aggregate of more than 2000 accessions to our church during the past winter.

## METHODISM.

—As a matter that may be of interest in connection with the celebration on Sunday, February 8, of the centenary anniversary of the completion of the Dallas Street Methodist Episcopal church, some facts about the establishment of Methodism in Baltimore, brought out on the occasion, are given. John King was the first man who preached Methodism in this city, five years before the assemblage of the first Annual Conference. His first pulpit was a blacksmith's block, at the intersection of Front and French streets. His next sermon was from a table at the corner of Baltimore and Calvert streets. The first Annual Conference of Methodist preachers in America was held in Philadelphia, from the fourteenth to the sixteenth of July, 1773, consisting of ten preachers, and the membership was then 1160, half of whom were in Maryland. Among the appointments to Baltimore by that conference the first name is that of Francis Asbury, who afterward became a Methodist Bishop. In November, 1773, he laid the corner-stone of the Strawberry alley (now Dallas street) church, and it is undoubtedly the oldest original meeting-house in the city. On April 18, 1774, the Lovely Lane chapel was started. In this chapel, a few weeks before the signing of the Declaration of Independence, the Annual Conference was held, with 25 ministers and a membership of 4921. The first General Conference assembled within its walls on Christmas day, 1784, and here Asbury, the pioneer Bishop of the Methodists in the New World, received his ordination. The first Light Street church was dedicated by Bishop Asbury on the twenty-first of May, 1786. This building was burned down on the twenty-ninth of October, 1797, and was rebuilt ten months after, and stood for more than seventy years. It was removed for the opening of German street. Bishop Asbury dedicated a large number of churches, and many structures reared at the present day bear his name. It is stated that in the Methodist Episcopal Church at this time there are 76 Conferences, 22,500 local and traveling preachers, and about 1,500,000 members.—*Baltimore Episcopal Methodist.*

## EPISCOPAL.

—The Protestant Episcopal Mission Board during 1873 sent out fourteen ordained missionaries—one to Africa, one to China, four to Japan and seven to Hayti. A missionary physician was also appointed for Japan, a lady to Africa and two native Chinese as missionaries at Shanghai.

—The Archbishop of Canterbury has approved the course of his Dean at the meeting of the Evangelical Alliance in New York last autumn, and he has confirmed his approval by appointing him his representative at the next meeting of the Alliance.

—A prominent Episcopal minister of Washington, Rev. John Vaughan Lewis, has preached a sermon in favor of a union of the Methodist Episcopal and Protestant Episcopal Churches, and spoke favorably therein of the movements headed by Bishop Cummins.

—An English vicar publishes a card in the London *Times*, inviting a layman, Mr. Kinniard, to preach in his church on any Sunday he chooses, promising to defray half the expenses of any legal action ensuing—all this, too, with the consent of his wardens.

## PRESBYTERIAN.

—Mr. Talmage acknowledges contributions for the Tabernacle Lay College of the following sums from the following individuals: William E. Dodge \$1000, Gasherie DeWitt \$2000, Josiah DeWitt \$1750, Oliver Hoyt \$500, John Macdonal (Toronto) \$20, A Friend (S. C. T.) \$2000, Tabernacle Sabbath-school \$1500.

—Dr. Talmage's church in New York has received two hundred and seventy new members by conversion.

—The Rev. Theodore L. Cuyler, D.D., is suffering severely from overwork, and is confined to his bed.

—The Lafayette-avenue Presbyterian church, of Brooklyn (Rev. T. L. Cuyler's,) has received one hundred and thirty new members since the commencement of the present revival. The membership of this flourishing church is now over sixteen hundred. We learn from the pastor that the whole number received during his ministry of fourteen years in Brooklyn is 2360.—*Presbyterian.*

—A conference of the Established Presbytery of Edinburgh has been held to take into consideration the widespread evils arising from intemperance.

—The English Presbyterian Church is making up a sustentation fund, and the minimum stipend given now is \$450. It is hoped to attain to \$1000. The Irish Presbyterian Church have raised their lowest stipend to \$500, and are also laboring hard to increase the amount.

## BAPTIST.

The *Baptist Missionary Magazine* makes the following comparison between the contributions of leading denominations to the foreign mission cause: "In 1870 the Presbyterian Board of Foreign Missions received \$1 08 per member, the American Board \$1 03, Reformed Church .93, Episcopal .31½, Methodist Episcopal .23½, Baptist .19 4-5." The reason of the relatively small figures for the Baptists is that they have a large Southern and Western membership, not yet educated to support foreign missions.

The Executive Committee of the American Baptist Missionary Union announce to the pastors and churches of that denomination that \$292,000 is required to meet their obligations during the present year, which include a deficit of \$42,000 in the treasury which existed at the beginning of the year.

The Rev. Dr. Cheney, of the Baptist church in East Boston, with a salary of \$3,000 per year, has given, on an average, \$1000 per year for six years toward defraying the church debt.

Within the past seventeen years Mr. Spurgeon, of London, has received 13,000 persons into his church. He has erected 36 chapels in the metropolis and supplied them with ministers trained in a college he founded and manages.

## LUTHERAN.

In Sweden it has hitherto been almost impossible to get out of the Established Church (Lutheran) into any of the Dissenting churches, and the members of these churches have been subjected to certain legal disabilities of a very tormenting character. A law has recently been passed by which, upon the expression of a desire to join another communion on the part of any person over 18 years of age, the pastor of his parish is obliged to register the trans-

fer. This reform will, it is said, lead speedily to the removal of the other legal embarrassments in marriage and baptism under which the Dissenters are now laboring.

—The Rev. Theophilus Stork, D. D., one of the ablest and best known pastors and writers of the Lutheran Church, died at his home, in Philadelphia, on Saturday, the 28th ult. He was for a time president of a college in Newberry, S. C., and subsequently one of the editors of the *Lutheran Observer*, for which he continued to write until his death.

## OLD CATHOLIC.

An official return of the number of Old Catholics in Germany has been made. In Baden the number reported is 10,000; in Bavaria, 15,000; in Prussia, 20,000. The total for the empire in May, 1873, was 50,000. There were at that date 92 organized societies. In the Budget is an appropriation of 16,000 thalers for the support of Bishop Reinkens.

The Church of Holland, known under the name of the Jansenists' Church of Utrecht, quits its isolated position and joins the Old Catholic organization. It is composed of four or five thousand persons, and is governed by the Archbishop of Utrecht and the Bishops of Haarlem and Deventer.

## CATHOLIC.

—In California church property is taxed. The measure was adopted originally on account of the vast estates held there by the Catholics at the time of the cession of the territory by Mexico to the United States. The Protestants accept the situation without complaint.

—Rev Paolo Grassi, canon of the Basilica di Santa Maria Maggiore, Rome, has renounced the Romish faith, and been baptized and admitted to the Lord's supper in the Baptist chapel at Rome. It is stated that attempts have been made by papists to poison him.

—Tidings continue to be received of the progress of Protestantism in France. Even the political papers are noticing that in Lyons the Roman Catholic populations are sending their children to the Protestant schools until they overflow, and new schools conducted by Protestants are being opened.

—The *Univers* reappeared on the 19th ult., for the first time since its suppression, containing a letter from the Pope. This is the way in which His Holiness seeks to strengthen his friendship with the French Government.

—The Roman Catholic Association for the Propagation of the Faith reports its income for 1872 as about \$1,120,000. Of this sum, dioceses in France furnish the larger part—more than \$700,000.

—The hostile measures of the Romish priests in Brazil against the Free Masons have not been supported by the Pope, and a syllabus has been published, as follows: "By order of the Holy Father, Cardinal Antonelli has written an official letter to the Reverend Bishop of Olinda, censuring him for his procedure, and recommending him to raise the interdicts launched upon the churches of his diocese."

—The contest with the Jesuits is severe in South America. They are contumacious still, and the Bishop of Pernambuco has been sentenced to four years' imprisonment for continued resistance to the laws of the State.

—A telegram from the City of Mexico states that a Catholic mob, on the night of March 7, attacked the Protestant chapel at Puebla, smashed the windows and furniture, destroyed the Bibles, and stoned the pastor, Rev. Antonio Corral.

## MISCELLANEOUS.

—As the result of the revival in St. Louis, more than a thousand persons have already been added to the various churches there, and the gathering of the fruit has only just begun. Better even than this large accession to the churches is the strengthening of the ties of union between the churches and the pulling down of barriers between denominations which the revival has brought about. Old feuds and grudges have been buried, and the rising tide of Christian love has submerged the old landmarks of division.

—The French minister of public worship has granted an audience to a delegation of the Liberal members of the Protestant synod who feel themselves aggrieved by the action of the synod in 1872 and 1873 in requiring adherence to an evangelical creed. He informed them that it would be necessary to organize a new body from those who rejected the authority of the synod, and that they should be allowed all the privileges of state support that are allowed to the Orthodox body. This will be likely to satisfy them—or, at least, reconcile them to the separation. Forty consistories have refused to impose in the approaching elections the conditions of adhesion to the creed required by the synod.

—Messrs. Moody and Sankey are still laboring with great success in Glasgow. Their noonday meetings are crowded, and the number of conversions is very large. A hopeful effort to reach the fallen women of the city is in progress. All over Scotland the revival spirit is spreading, and all the denominations are joining in the work. If this state of things continues very long, the union of the non-established Presbyterian churches, so long prevented by bigotry, will probably be secured.

—More than \$79,000 has been subscribed in Boston towards the projected building for the Young Men's Christian Union. This enterprise is for the most part conducted by Unitarians, yet no sectarian test is required for membership.

—An extraordinary revival, numbering already about 1000 converts, is reported in Derby, England, under the labors of a Scotch Episcopal rector, Rev. Mr. Douglas.

—From 1853 to 1873, the Reformed churches have grown from 322 to 481; the ministry from 332 to 501; the families from 25,642 to 41,244; and the communicants from 36,597 to 67,123.

## MISSIONARY.

—In 1828 four Karen boys applied for admission into Mr. Boardman's Burman school, at Maulmain. He says in his journal that, as they huddled together, trying to hide their nakedness with a single strip of cloth between them, they made a curious picture. This was the beginning of the work among the Karens. Now there are 6000 Karen children in Baptist mission schools.

—The theological school of the Madura mission has for thirty years been located at Pasumalai, near the city of Madura. Nearly two hundred and fifty of its pupils have been engaged as preachers and teachers in evangelizing their countrymen. It was at this school that the scriptures were translated into the Tamil language, after more than ten years of labor.

—The new premises of the Fiji Islands Training Institution, of the Wesleyan mission, were opened at Navuloa in March last. About 4000 chiefs and people, from all parts of the group, were present. An address was made by the King, who "rejoiced greatly in the institution." The number of pupils this year is 55. The number of nominal Christians in the group of islands has risen 109,000.

## From Burnet.

STANDING upon a lofty peak—not of the Alps, but of our own mountain range—where the eye falls upon hill-tops slightly lower, until the dim distance southward becomes a plain, telescopic imagination enlarges the view, until familiar woodlands, prairies and homesteads are taken into the compass. The varied landscape of fertile plains, through which, like silver threads, the streamlets flow, forms half the circle of my view, and, lingering here for a moment, imagination sees these beautiful plains of richest soil, so long waiting for the car of civilization to drive out the indolent but hostile natives, peopled with enlightened, Christian, frugal, happy white men. I see these huge pillars and broad layers of lime and marble rock dressed and formed into beautiful houses, in which are domiciled the fair ones, whose smiles of gratulation welcome us to their happy circle. While we talk over the days past and gone, and look out at the window, we view the gravestone on the top of the hill where a father was buried years ago. Making a half turn, the mountain sides, girded with dark waving cedars, like borders of green worsted, and the scarcely less luxuriant grass at their base than the meadows of the older countries in their richest dress, added to which is the floral multitudes of wonderful variety, arranged in resplendant hues, carpeting the earth, fall under the eye. Breathing the soft air from these balmy fields and gorgeous scenery, like odors from a garden of spices, and listening to the sweet-voiced mocking bird as he lifts his sonnet to the skies, one is almost entranced for the moment.

But suddenly a shadow passes over me. I turn towards the far West, and behold the great sun; it is about setting. The plain is too large to picture; my paint is giving out; I forbear. The hour's work is done, and now comes the thought of home. It rushes in, drives every image from my mind but that of the loved ones. Away across many hills, and plains, and streams, a hundred miles or more, the great thought is impromptu. I wish I were there, and I find myself getting ready to start.

There are times when such scenes as I have faintly described, and the music of the many-tongued songsters of the forests in the rich harmony of untaught notes, following with constant melody the foot-steps of the hour, will fill the heart with gratitude profound for the beneficence of nature, and furnish a most agreeable entertainment for an hour. But to me there is more charm in one human form, and more to be studied, with increasing interest, in a single phase of human character than in all the glories of nature.

These beautiful landscapes, too, may image forth to the eye of faith the plains of Bulah, or even the glorious heaven of our Christian hopes, where we may walk the fields of living green, or soar on wings of love through the vast expanse of heavenly arches, and for a moment raise to rapturous heights the exulting soul, confident of its heirship. But soon these joys will clog, if they take not into the account the associated loved ones.

W. R. D. STOCKTON.

A very learned judge was once asked what he would do if a man owed him ten pounds and refused to pay. His reply was worth remembering by those who are quick to take offense and begin a quarrel. He said: "Rather than bring an action against him, with its costs and uncertainty, I would give him a receipt in full of all demands; yes, and I would send him five pounds over to cover all possible expenses." That was his conclusion after extensive observation on the matter of going to law.

## NEWS OF THE WEEK.

## DOMESTIC.

## WASHINGTON.

WASHINGTON, April 10.—In the House, Negley, from the Committee on Commerce, reported a bill to amend an act for enrolling and registering ships employed in the coasting trade and fisheries, so as to provide that the provisions of the act shall not extend to canal-boats or boats employed on inland waters, canals, etc.

Butler, of Massachusetts, from the Committee on the Judiciary, reported a bill to prevent maladministration in the civil service of the United States. It provides that whoever, being a civil officer of the United States, except the President and Vice-President of the United States, who shall be impeached by the House of Representatives, shall be deprived of his office while his trial is in progress. The duties, functions and powers of his office shall devolve on some other officer.

G. T. Hoar inquired whether this would include the judges of the United States Supreme Court?

Butler said that it would. The bill was offered in view of charges against certain United States judges, who will probably be impeached. If they should be, under the law as it now stands, they still may go on and carry on all the functions of their office.

After some debate, pro and con, the bill was withdrawn.

The House ordered a warrant to be issued for the arrest of Geo. H. Patrick, of Montgomery, Alabama, who had been summoned to testify as a witness in the Busted impeachment case, but had refused to obey the summons.

The House passed forty private bills, and then went into the discussion of the currency bill.

The Comptroller of Currency declared a dividend of twenty-five per cent. in favor of the creditors of the Merchants' National Bank of Petersburg, Virginia. A dividend will also be paid the creditors of the First National Bank of New Orleans of twenty-five per cent., as soon as schedules are prepared, making a dividend of sixty per cent. in all to the creditors of that bank.

WASHINGTON, April 13.—The Chief Justice delivered his first opinion on the bench to-day, in a case from Illinois, touching the right of a State to tax non-resident national bank shareholders. The members of the bar who heard it and his brethren on the bench speak of it in eulogistic terms.

Hon. Reverdy Johnson is complimentary in his remarks, both as to the merits of the opinion and the manner of delivery.

The Chief Justice delivered his first formal opinion considerably earlier than the late Chief Justice did.

In the Senate a petition was read for the removal of the obstructions in Hell Gate.

Gov. Dix's message and resolutions from New York, against inflation, were read and ordered printed.

Morton presented a memorial from the citizens of Texas, in reference to the alleged expulsion of Gov. Davis, of that State, from his office, before the expiration of his term. Referred to the Committee on Privileges and Elections.

The President, in conversation with friends to-day on the subject of finances, said it was desirable that the pledges of the government to return as soon as practicable to specie payment should not be overlooked. In his annual message he had suggested measures of preparation for such resumption, and thought now, as he did then, that the national banks should retain as a portion of their reserve either the whole or a part of the gold interest accruing on the bonds pledged as security for their issue; and the treasury, he added,

should also similarly strengthen itself with a view to resumption. He had no hesitation in saying he was opposed to inflation in the general acceptance of the term, to an increase of currency beyond the actual business necessities of the country, but at the same time had given no opinion concerning measures before Congress, nor had he indicated what his action would be relative to any bill that might pass the two houses; he had not yet acted concurrently, and therefore no opportunity was offered to conjecture even as to the final result. But apart from his own self-respect, it would be improper, if not offensive, for him to intimate to Congress what he would or would not do in the event of the financial bill being presented to him for his signature.

Boutwell's health is improved. He is in his seat to-day.

Nominations: Jas. Cochran, Culpepper Courthouse, Va.; H. Carrigan, Brandon, Miss.; and A. B. Hall, Galveston, Texas, as postmasters.

WASHINGTON, April 14.—In the Senate, Flanagan presented the petition of E. D. Anderson, of Texas, for the removal of his political disabilities. Referred to the Judiciary Committee.

## MISCELLANEOUS.

LOUISVILLE, April 13.—The furniture factory of Greve, Burlage & Co. was burned yesterday. Loss \$90,000.

WILLIAMSPORT, PA., April 13.—Saturday morning, at 10 o'clock, a destructive incendiary fire occurred in the piling yard of Brown & Co., which destroyed lumber to the amount of 20,000,000 feet, piled on thirty acres of ground. Several saw and planing mills and fourteen frame houses. The fire was got under control at 8 o'clock yesterday. One man is reported killed. Loss estimated at \$500,000; insurance, \$150,000.

MONROE, LA., April 13.—A block of unfinished brick stores has burned. Loss \$12,000; no insurance.

NEW YORK, April 13.—Captain Lombton Lorraine, of the British man-of-war Niobe, whose action at Santiago de Cuba at the time of the Virginius outrage is so well known, was a passenger on the steamer Cama, which arrived to-day from Bermuda.

SELMA, April 14.—The State Medical Association assembled to-day. There was a large attendance. A grand regatta comes off to-morrow.

BOSTON, April 14.—Twenty-second ballot: Dawes, 63; Hoar, 52; Curtis, 62; Adams, 11; Bullock, 13; Banks, 7; Sanford and Washburne, 3; Whittier, Coward and Pittman, 1 each. Adjourned till to-morrow.

CINCINNATI, April 13.—Murat Halstead, editor of the *Commercial*, was arrested Saturday night for publishing a lottery advertisement, in violation of the laws of Ohio.

Two employees of Robinson's Circus, while loading the cages on a barge, fell into the river and were drowned.

NEW YORK, April 13.—The Metropolitan Catholic Total Abstinence Union has convened here. Yesterday a letter was received from Archbishop Leahy, of Cashel, Ireland, heartily approving of the proposed combination between the two countries for the protection of emigrants on arrival from the ruinous influence of intemperance, and promising the co-operation of both clergy and laity with the movement. Arrangements were completed for a mass-meeting at Cooper Institute for the 19th of May next, for the purpose of laying the cause before the people. A large number of distinguished speakers have signified their intention to be present.

It is reported that R. H. Magell, agent in California of the Phoenix Insurance Company of Hartford, is a defaulter to the amount of \$50,000.

NEW ORLEANS, April 13.—Bonnet Carre crevasse is reported to be one

hundred and twenty-five feet wide and fifteen feet deep. The water is pouring through like a mill race, and can be heard for a mile.

A crevasse three hundred feet wide is reported at McCulloms', two miles below Baton Rouge, on the left bank.

The State Engineer, who was dispatched to the mouth of Bayou Plaquemine to cut a dyke, which was to keep the waters of the Mississippi out of said bayou, has returned without accomplishing his mission. The citizens of Iberville parish and the town of Plaquemine, in a public meeting, protested against cutting the dyke, and resolved to prevent it by force. They have details of armed men guarding the levees. It is now positively ascertained that the opening of Bayou Plaquemine would overflow the town of Plaquemine and a great portion of Iberville parish, hence the opposition of the citizens.

BATON ROUGE, April 13.—The crevasses at McCulloms' plantation affects Ward's creek and Bayou Fontaine bottoms, and about fifteen river plantations between the crevasses and Bayou Lanchac. Planters and the Levee Company will make an effort to close the break.

The temperance crusade has accomplished something in Cincinnati. The brewers' sales decreased \$140,000 last month.

## FOREIGN.

LONDON, April 13.—The officers and members of the Royal Geographical Society, and other distinguished persons, have gone to Southampton to receive the remains of Dr. Livingstone. The steamer bearing them is expected there early. Great preparations are being made for the reception and funeral ceremonies. It is reported that the body is in a good state of preservation.

Advices from Pedro Abanto, dated April 9th, report that Serrano had made proposals for a settlement through Gen. Elio, which the Carlists have definitely rejected.

A dispatch from Melbourne, Australia, reports that Rochefort and party sailed on Saturday.

Walter Huddleston has declined the Solicitor Generalship.

Famine reports from India are more alarming.

Bellew, the elocutionist who visited the United States last year, is dangerously ill.

The market for Erie stock is firmer in consequence of the announcements that the directors intend to have the accounts of the company examined by independent and unimpeachable auditors from London, previous to the declaration of a dividend.

The ship Belmont, from Bristol for Pensacola, was spoken in latitude 41°, longitude 10°, with the loss of her yards and rigging.

She ship Ludwig Heyn, at Elsinore, from Savannah, grounded, but got off after repairing.

PARIS, April 13.—The government has issued a circular declaring that President MacMahon's powers are incontestable.

MADRID, April 13.—The Carlist force that was before Gerona has retired, the municipal authorities having paid them one million reals to cease blockading the city.

PARIS, April 14.—Advices have been received from Rio Janeiro to the effect that the Brazilian Government has pardoned the Bishop of Pernambuco.

VIENNA, April 14.—The Emperor has sent a conciliatory reply to the Pope's recent protest against the ecclesiastical bill. It was understood that the opposition to the Vatican was merely formal, but the upper house of the Reichstag to-day passed the ecclesiastical bill, whereupon the bishops withdrew in a body.

## Correspondence.

Design of Christian Baptism.

NUMBER SIX.

IN my last article I finished my comment on Rom., vi., 3,4,5, and also Col., ii., 12. In this number I propose to notice the design of Christian baptism in the light of ecclesiastical history, and will assume

*That immersion for Christian baptism originated in error with respect to the design.*

In order to prove this proposition, I will present a few facts relative to the state of the church in apostolic times. I do this in order to prepare the mind of the reader to properly appreciate what I may say on the subject.

If the church of Christ had retained apostolic purity in regard to the design, subject and mode of baptism, *immersion* for Christian baptism never would have been recognized as a Christian rite. It is certain that immersionists have failed to prove that *immersion is scriptural baptism*; yet they assume that it is not only Christian baptism, but the only baptism instituted by Christ, and practiced by his apostles. The onus of proof devolves on them, but they have thus far failed to furnish the church with the necessary evidence to sustain their faith. I do not deny that immersion will do for a substitute for Christian baptism, but I do deny that it is *scriptural*. I do not believe that the Son of God intended one man's head and shoulders to be *dipped*, and another to receive baptism by sprinkling or pouring. It is perfectly preposterous to suppose that he intended three modes to be administered. Such an idea reflects on his infinite wisdom. If he did intend two or three modes to be administered, one or the other had the priority. This being true, the first was imperfect; hence, in order to complete his work, he instituted a second mode, and perhaps a third, before he found a suitable one which would meet his demands under all circumstances. I am unwilling to attribute such imperfection to Christ. My conviction is, that the mode of Christian baptism is as clearly revealed in the Bible as any other tenet of Christianity, and that mode is *affusion*, or an application of water to the subject, adult, or infant. If the church of Christ in the apostolic age believed that *immersion only* was Christian baptism, and that the same was intended by the Savior to represent or commemorate his death, burial and resurrection, the proof is in the New Testament; but it is not there; therefore, I conclude that the faith of the Baptist Church in this particular is not from heaven. I can find *their* faith, in *fragments*, mixed in with many errors in the sixth century. I am aware that Mr. Orchard & Co. have tried to trace it from the Jerusalem Church, in all its meanderings, to our time; but they never attempted to prove that the single dip for baptism was practiced for centuries after the death of the apostles. Their silence on this point is strong presumptive evidence that *their* design of baptism is of human origin. On the hypothesis that Christ instituted *immersion* for baptism, and that Paul alluded to the same in his epistle to the Romans, I can easily account for the design of baptism as held by the Baptists. With scripture and history before me, I am satisfied that *their* faith contradicts biblical incidents and facts; hence, I can only find ecclesiastical evidence, (which they claim,) such as it is, which they quote in support of *their* creed. Trine immersion, three dips instead of one, was introduced for Christian baptism after the death of the apostles; therefore, *trine immersion*, as practiced in the outset to represent the three days' burial of Christ, was an invention of man. I propose to demon-

strate this position by the most reliable evidence which can be obtained at this time. The originator of trine immersion had his mind greatly *be-fogged* as to the true meaning of Paul, verified in the texts which I have elucidated. The errors of every age have been the fruits of false interpretation. Christianity, in its internal and external developments, is a unit. Error, in all its deformity and baneful effects, must be attributed to false teachers. If the successors of the apostles had retained *the truth*, there never would have been a division of sentiment on the design, subject and mode of baptism. There were but few original manuscripts of God's Word to guide them, and they were wonderfully, if not miraculously, preserved. But few Christian ministers were sufficiently educated to read them if they had possessed them, hence, on this ground, I can account for their errors with regard to doctrine and the ordinances of the church. With these preliminary facts, I will notice the moral status of the church in the apostolic age.

1. *There was a division in the church with respect to circumcision.*

Some of the disciples of Christ being converted Jews, maintained that circumcision should be perpetuated; but others, understanding the way of the Lord more perfectly, opposed them. Those who took the affirmative side did not understand that the glory of the latter dispensation was to exceed the former. Their faith disturbed the churches, for they said: "Except ye be circumcised after the manner of Moses, ye cannot be saved."—Acts, xv., 1-5. Paul and Barnabus could not convince them that they were in error; hence, they demanded that they should "go up to Jerusalem unto the apostles and elders about this question." The apostles and elders came together, and a warm discussion ensued. After several speeches, James, the presiding bishop of the council, decided the question. I introduce this incident to show that error—yes, gross error, baneful to the church—existed in the earliest period of the new dispensation. Some think that those disturbers were not converted Jews, but the opposers of Christ and his disciples. To show that I am correct, I call special attention to *certain* phrases, as follows: "But there rose up certain of the sect of the Pharisees, which believed. Which believed. I infer that they were believers in Christ and his doctrine, but did not understand the true design of Christian baptism. If they had, they never would have 'taught the brethren' that they could not be saved without circumcision. 'Taught the brethren.' This is another feature of evidence, showing that they were Christ's disciples. If they had not been disciples, they and their teaching would have been rejected. Another feature will suffice: 'For as much as we have heard, that certain which went out from us have troubled your souls,' etc. 'Went out from us.' They were with the apostles and brethren, but did not continue with them in faith and practice. Chosen men were sent out to carry the decision of the council to the churches in order to quell the disturbance. This error being in the church at such an early period, very clearly indicates that the church was not in a state of perfection. This was not the only error which existed at that early day. They are too numerous to mention.

2. *There was such a deference between Paul and Barnabus that they 'departed asunder.'*

"And the contention was so sharp between them that they departed asunder one from the other; and so Barnabus took Mark, and sailed unto Cyprus; and Paul chose Silas and departed."—Acts, xvi., 39,40. If the apostles could not agree in their pro-

gramme of the work respecting their co-laborers, is it any wonder that uninspired men should differ in their religious principles? Nature, unrestrained by grace, is certain to err.

3. *False apostles were found in the church at Ephesus.*

"I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou has tried them which say they are apostles, and are not, and hast found them liars."—Rev., ii., 2. The angel of this apostolic church had to contend with lying apostles. He tried them, and found them guilty of teaching false doctrine. This is the most reasonable supposition, as they were *professed* apostles. The extent of their false doctrines are not known, neither is it necessary for us to know. Some one of those lying apostles might have introduced *immersion* for baptism, teaching at the same time that it was designed to represent or commemorate the *burial and resurrection* of Christ. I find no account of such an idea in existence at that time; but one thing is certain, they were "found liars," and they might have taught falsely in regard to the design of baptism, as well as anything else.

4. *Satan's seat was in the church at Pergamos.* "And to the angel of the church in Pergamos write; I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth."—Rev., ii., 13. Satan being in that church, it was his influence which caused the martyrdom of Antipas. It is reasonable to suppose that satanic influence was felt more or less by all of the apostolic churches. His satanic majesty governed the false apostles, and in one sense he is the founder of all false doctrine. He cannot preach it himself orally, but he originates, and his servants do his work. Paul says: "We are not ignorant of his devices."

5. *Jezebel was suffered to teach in the church at Thyatira.* "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols."—Rev., ii., 20. Dr. Clark's comment on this text is the best I have seen. He says: "And although we do not know who this Jezebel was, yet, from the allusion, we may take it for granted that she was a woman of power and influence in Thyatira, who corrupted the true religion, and harassed the followers of God in that city." He also asserts from his knowledge of some of the ancient manuscripts that she was the wife of the pastor or angel. The reader can now see from the above incidents that the church was corrupted by lying apostles and false teachers. It is reasonable to suppose that there were other Jezebels in the apostolic churches; and if so, corruption was proportionate with their number and influence. I could introduce many other incidents, but the above will answer my purpose.

WM. PRICE.

From the Frontier.

EDS. ADVOCATE—I have just completed my first round on the San Antonio district, and propose to pen you a few items, which, it is hoped, will not be devoid of interest to your numerous readers. At the present writing I shall speak only of the frontier circuits.

On the 2d of March, in company with Brother R. Bonham, I left home, "armed and equipped as the law directs," for the Kerrville circuit. On the second night we had the good fortune to find a wide berth on God's

foot-stool, and beneath the wide-spread canopy of the starry-decked heavens; and never did I enjoy a more refreshing night's slumber. On the next night we rested and refreshed ourselves in the famous city of the Alamo, of which we need not at present make further mention. From thence, on the day following, we proceeded to Bourne, the shire-town of Kendall county. This is a beautiful little place, settled principally by Germans, who are practical infidels, having no regard for the Lord's day. They keep their shops and business houses open, plow, chop, and do whatever else their inclinations lead them to, on the holy Sabbath as on any other day of the week, and that, too, in disregard of the law of the land, as well as the law of God. Here Brother Saner lives—a light amid the surrounding night—a gentleman and a Christian, with whom we found hospitable quarters for the night. From Bourne we went on to Center Point, in Kerr county, the place of the first quarterly meeting for the Kerrville circuit. We found Brother Ridout, P. C., at his post, in good health and spirits, but regretted to find his excellent wife in feeble health. The valley of the Guadalupe here is from one to two miles wide; the soil is very fertile, well watered with many fine springs of pure water. It also has considerable timber, consisting of post-oak, black-jack and cypress. Brothers Reece and Lorance have here a fine grist and saw-mill, shingle factory and cotton gin. Shingles can be bought at \$5 per thousand. They manufacture fine flour, and the prospect for an abundant crop of wheat this season is very flattering. And last, though not least, Center Point can boast of an excellent school, under the supervision of Prof. B. F. Johnson, who is an intelligent Christian gentleman, and a member of the Methodist Episcopal Church, South. Here we had an interesting and profitable meeting, and eight additions to the church.

From this place, Brother Ridout and I set out for Bandera; if not "armed with the proper implements of our office," we were armed with Spencer rifles and six-shooters, esteeming such carnal weapons not out of place in a probable rencountre with brutal savages, who frequently come down into those regions to plunder and murder. Bandera is settled with Polanders and Americans. Here I met with many "doctrines of devils"—Otonites, who, like the Saducees, deny the resurrection; Mormons, Infidels and Romanists; but it is due the place to say that there were some clever gentlemen belonging to no church or sect, also some Campbellites, and a small number of large-hearted Methodists, and I believe a few Baptists. So you see, Bandera, though a small town on the frontier, in a religious point of view, has a *variety* and *contrariety* rivaling Boston itself.

Here we preached during the three days, and from the signs manifested have reason to believe that some good was done.

Our next appointment was in Sabanal Canyon, thirty-five miles from Bandera. Bro. Kingsberry, mounted on old Hero, piloted us through the mountains. Be assured we had a rough and rugged road to travel, and yet the romantic scenery which opened up to our enraptured vision more than compensated for the hardship of the journey. Never before had I beheld mountains so great and lofty, and the sight was well-calculated to awaken feelings of wonder and admiration, and to lead the meditative mind "from nature up to nature's God." Sabanal Canyon is about twenty-five miles long, and on an average one mile wide. Lofty mountains tower on each side of the valley, from which the finest springs of the purest water I ever saw gush out in limpid beauty. The soil is rich and

productive. The Sabanal river runs through the middle of the canyon, rendering it easy of irrigation throughout its length and breadth. Taking it all in all, it is the most beautiful and, in many respects, the most desirable spot of land I ever saw. Here resides Bros. Smith and Jones, local preachers, both "under the tongue of good report." Owing to heavy rain, our meeting was not such as we had hoped it would be; still our labors were not in vain, for one excellent lady joined the church.

From the Sabanal Bros. Kingsberry, Ridout and myself, went across to the Frio Canyon, distant eighteen miles. Our route led us over the ground where Rev. A. J. Potter encountered four Indians two years ago, and got the better of them in the fight, holding the field, and putting one of the enemy *hors de combat*. This is also a beautiful canyon, about a mile wide, and irrigable. I saw here a six hundred acre farm, owned by three persons, all of which is irrigated and under cultivation. At night we preached to a small but attentive congregation. The people in those parts are hungry for the gospel, and make the preacher feel that his labors are appreciated. From San Antonio, taking the route which I traveled, there is stone enough, it strikes me, to fence the whole of Texas!

Let me here say that brethren in the interior have a very imperfect conception of the extent of travel, toils, and perils endured by Bros. Kingsberry and Ridout. They are moral heroes, making sacrifices and imperiling their lives to carry the glorious gospel to the scattered people of our frontier. They need the sympathy and prayers of the church everywhere. I had the pleasure of seeing and having a short interview with our beloved brother, A. J. Potter. He is doing a good work on the frontier in the distribution of the Word of Life, and in preaching as occasion offers.

Now, Messrs. Editors, I think this will do for this time. Should this batch of items meet your approval, I may at another time send you a few more of the same sort.

Yours, etc.,

A. A. KILLOUGH.

April 1, 1874.

#### District Conferences.

EDS. ADVOCATE—In your paper of March 25th there is an article on "District Conferences," signed by Brother Bishop, which I think is *only* deserving of a brief notice. I am not a very enthusiastic advocate of "district conferences," simply on the ground that the church did get along very well without them for a number of years, and I think in all probability could have continued to get along without them. But I do not indorse the brother's reasons for their abolition. I am not prepared to pass an opinion with regard to the spirit which prompted the advocates of the measure which made the district conference a part of our ecclesiastical machinery, though I am far from believing that they were instigated, in whole or in even a respectable part, by that spirit of innovation which the brother's language seems to imply. Indeed, I am quite sure that the measure was honestly advocated by many good men and some wise men, believing that it would add to the efficiency of the church as one of God's honored instrumentalities in converting and saving men. I will not call in question the appropriateness of the name of "Methodist Debating Society," as applied to the district conference "in his section of the country," but I think that is a very poor reason for such a tirade against it as an institution of the church. Doubtless the district conference has degenerated into a debating society in other sections, but

the fault was not in the institution, but in those who are weak enough to allow their anxiety to display their wisdom or eloquence to lead them to neglect the duties for which they were assembled. The Discipline requires that there "be a careful inquiry into the condition of the several charges of the district, as to their spiritual state and the attendance upon the ordinances and social meetings of the church." Certainly this is an item of business which should call forth a spirit of close and prayerful inquiry on the part of those assembled for the ostensible purpose of advancing the interest of the Redeemer's kingdom. Moreover, from the observations which the humble writer has been enabled to make, he is convinced that much may be done in the way of making an exhibit of the spiritual status of the people and of their spiritual wants, and thereby enabling the preachers in concert to project new enterprises and to systematise and perfect half-formed plans. In a multitude of counselors there is safety; and again, without counsel, purposes are disappointed; but in the multitude of counselors they are established. Again: every purpose is established by counsel. The district conference that resolves itself into a "debating society" in the sense the brother seems to use that term, is criminally negligent of the duties properly devolving upon it, as composed of stewards of the manifold grace of God.

It appears to me that the brother must have had an attack of ill humor, and, feeling excessively pugnacious, just pitched into the first thing that presented itself, which happened to be the unfortunate district conference; for I confess I am at a loss to see any good reason in all that he has written for being so very hard on that particular feature of our economy. As to the time lost in attendance on it, that must depend upon whether it is the "failure, excrecence, wart," which he says it is, but which, to my mind, he has given us no just ground for believing. I find the Discipline requires that "in these meetings prominence shall be given to religious services;" and by a conformity to this requirement, it seems to me that we might not only avoid the waste of time, but also make it the occasion of great spiritual improvement to ourselves and the people where the conference is held. If time is lost, it is the fault of ourselves, and not of the occasion. It is only necessary to spend one Sabbath off our own field; and the reunion with our brethren, the concentration of our united strength upon one point, the recreation resulting from change of scene, and other circumstances of the trip, ought to amply compensate that small loss to our flocks at home.

I candidly believe that the district conference has been of real service to the church, where it has been legitimately used, and I believe that it may be made an indispensable part of our economy by using it with an eye single to the advancement of the church and the glory of God.

Very truly, yours,

JNO. B. DENTON.

GONZALES, April 3, 1874.

EDS. ADVOCATE—We have just completed our first round of quarterly meetings; and having a few days of rest at home, we thought we would write you a few items for publication, if you deemed them worthy a place in your columns.

Our district, extending over an area of six counties, necessitates no small amount of travel. Since the first of January we have traveled over eight hundred miles, and although we have had much rain and many swollen streams to contend with, through the mercy of God we have been able to fill all our appointments; and considering the severe pressure of the times,

we look upon the work, as a whole, as being in a hopeful condition. The position we are occupying is, in some respects, the most responsible and laborious we have ever been called upon to fill, and while it demands a sacrifice and self-denial of home comforts and associations to a large extent, yet we bless the Lord that in the performance of duty we experience joy and delight to which the ungodly world is a stranger, and which is a richer legacy than the gold of Ophir.

In the first part of the year we found it expedient to make some changes in the appointments of the preachers, and these changes produced, for a short time, a little confusion and delay in the work; but all the preachers are now at their posts, and some of them with a fair prospect of a general revival of religion.

At some of our quarterly meetings there were gracious manifestations of Divine power among the people of God, and evidences in the congregation of the awakening influence of the Holy Spirit.

There is one circuit in the district having a membership of more than two hundred and fifty; the preacher in charge is visiting from house to house, literally living on horseback a large portion of his time; a spirit of revival is abroad among his people, and we look for great results before the year closes.

There is another field of labor where the pastoral work, for a time, has been much neglected, now being served by a brother whose energy and zeal have already placed the work in a more hopeful condition than we have known it for some years past, and we shall be disappointed if there is not a revival ere long on this circuit.

We note these facts simply as an evidence of the happy result of faithfulness on the part of those who have the pastorate of churches, and with a hope that it may stimulate others in the performance of their ordination vows, and in doing their whole duty as ministers of the New Testament.

We see that two pastoral charges in the Northwest Texas Conference have been reported to you as having paid all dues to the end of the first quarter. We are happy to inform you that there is one such charge in the bounds of our district—Bryan station. We are sure that we would have been able to make a similar report of other charges had all parties concerned been faithful in the discharge of their duty. There is, however, an unusual financial pressure extending over a large portion of the Huntsville district, in consequence of the almost utter failure of crops last year. In San Jacinto, Montgomery and Walker counties, together with a large portion of Grimes, there was a more complete failure, both in cotton and corn crops, than we ever saw anywhere before; but the people are bearing up bravely under their misfortunes, and are using their diligence to recover from the embarrassments surrounding them.

We are of the opinion that the people do not trust God as they ought in reference to temporal good, are indisposed to recognize the immediate agency of Deity in the events transpiring among men, wholly forgetful of the fact that it is "in him we live and move and have our being." That God whose all powerful hand was moved by prayer in ages past to stay the falling rain, and again to send the fructifying shower upon the thirsty earth, is still the same. Will he not now hear the prayers of his people, and send such mercies as they need? He says: "Call upon me in the day of trouble: I will relieve thee, and thou shalt glorify me." Speaking again to his followers of temporal good, he says: "Pray unto me, and I will harken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart." But we must

not continue these reflections longer in this connection. Our communication has already reached its intended limits. More anon. Yours fraternally,

T. B. BUCKINGHAM.

PLANTERSVILLE, March 31, 1874.

From Palestine.

EDS. ADVOCATE—Having just entered upon the high and sacred duties of ministerial labor, and having been fully occupied with those duties, I have hitherto been loth to "write for the dear ADVOCATE;" but I have concluded to write you as briefly as I can my surroundings, prospects, etc.

Permit me to say that I had many misgivings, many anxious fears in regard to my appointment and the work assigned me. But I thank God for the grace and strength thus far bestowed upon me, and that I can safely trust in the gracious promise connected with the great apostolic commission, "Lo! I am with you always." Owing to business engagements, from which I could not be relieved until the first of January, I did not reach my work until the first Sabbath in January. I was very kindly received by my church, the members and people seeming to appreciate my condition and to sympathize with my feelings. They came forward, many of them, and spoke words of cheer, and assured me of a hearty welcome to their homes and, better still, to their hearts. And none but ministers who have had similar experiences can know how much I was relieved and cheered.

I have a very pleasant home. I must say that I have a liberal Board of Stewards and Christian men of prompt and practical business management. They assessed me liberally, and very much so for the first year, and they have promptly met their obligations. I notice two correspondents giving accounts of two preachers who have been paid up. Permit me to say that we are not behind at Palestine. The preacher has been paid up to the first of April; the presiding elder has been paid one-half of his yearly assessment; the incidental expenses, sexton, etc., paid; and the missionary collection has been taken up.

Our second quarterly meeting came on March 28th and 29th. Brother Adams was with us, and preached three most excellent sermons.

I try to preach, of course, twice each Sabbath. We have a good Sabbath-school—numbering one hundred and twenty-nine, and increasing. I attend it and find much enjoyment in it. We also have our weekly prayer-meeting. There had been no prayer-meeting for some time previous to my coming; hence there is a small attendance. I hope and pray for an improvement.

I am endeavoring to do all the pastoral work I can, but I feel that in order to serve my congregation twice in the week in preaching and keep up my prayer-meeting and Sabbath-school interests with any profit, I must be a student.

Hoping (and asking your prayers that such may be the case) that I may be able, by the blessing of God, to send you reports of a revival of God's grace and glorious triumphs of our holy Christianity in our midst before "the summer is past." I remain

Your brother in Christ,

S. W. TURNER.

WHEN life seems rather dreary, and you begin to think your lot is a hard one, just break forth into singing. The first line will come hard, perhaps, but the second will be easier. There is no better antidote for low spirits. It is astonishing how quickly the evil spirits of malice, anger, gloominess or discontent, flee before that of song; and cherishing this, we will fulfill the command, making melody in our hearts to the Lord.

## Texas Christian Advocate.

GALVESTON, TEXAS, APRIL 15, 1874.

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

## NOTICE---NOTICE.

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

## ADVERTISING MEDIUM.

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

## GENERAL CONFERENCE ROUTES.

We are in receipt of the following  
letters from Capt. W. J. Clark, of  
Dallas. We give them in full that the  
delegates and visitors to the General  
Conference from Texas may be prop-  
erly posted and govern themselves ac-  
cordingly.

MARSHALL, TEX., April 6, '74.

W. J. Clark, Esq., Dallas, Texas:

DEAR SIR—Delegates to the Con-  
ference of the M. E. Church, South,  
to meet at Louisville about the first of  
May, will be passed over this road to  
Texarkana at one fare for the round  
trip. I see by the papers that the  
Memphis and Louisville road will issue  
tickets from Memphis at same rate.Very truly,  
W. H. NEUMAN,  
Gen. Passenger Agent.

DALLAS, TEX., April 8, '74.

MESSRS. EDITORS—Publish the  
above for the benefit of delegates to  
the General Conference, which is the  
best reduction yet offered; and, if I  
understand the plan, it will be to pay  
the fare to Louisville on this route,  
and on their return procure a certifi-  
cate from the Secretary of the Gen-  
eral Conference of membership and  
that they passed over the railroad;  
therefore, they will not pay anything  
on their return, the certificate from  
the Secretary answering for ticket.Your obedient servant,  
W. J. CLARK.

MEMPHIS, TENN., April 7, '74.

W. J. Clark, Esq., Dallas, Texas:

DEAR SIR—Referring to yours of  
April 3d, I would say that we will ac-  
cept any "round trip" ticket that the  
Texas and Pacific, International and  
Great Northern, and Cairo and Fulton  
railroads may issue for the delegates  
to the General Conference of the M.  
E. Church, South, which meets in  
Louisville, Ky., in May next. We do  
not like the old plan of "selling regular  
tickets and returning delegates free  
upon certificate of the Secretary," etc.  
If our Western connections issue  
"round trip tickets" for one and one-  
fifth fare one way, and return free, or  
full fare one way and return free, we  
will be as liberal as they, and accept  
such tickets as they may deem ad-  
visable to issue. Being a friend to  
all the churches, I am disposed to do  
all I can for them consistent with duty.Yours truly,  
JNO. H. PERRY,  
Gen. Ticket Agent.

## THE GOOD WORK.

THE good work in this city still con-  
tinues to move on. On last Sunday  
there was service at the different  
churches in the morning, and a mass  
meeting at night at St. Johns church.  
Over one hundred and fifty up to that  
time had united with the three branches  
of the church engaged in the work.  
This, however, does not indicate the  
actual good accomplished. No special  
effort has been made to induce parties  
to unite with any of the churches, and  
a large number of those who have been  
brought to a saving knowledge of the  
truth are examining for themselves ere  
they decide so important a step. The  
grand aim of all engaged in this re-  
vival has been to arouse the people to  
a sense of their spiritual necessities,  
and lead them to a saving knowledge  
of Christ.Were the benefits of the meeting  
confined to the membership of the dif-  
ferent churches alone, each one would  
have cause to rejoice. There has been  
added a freshness to the zeal of the  
membership, a depth to their devo-  
tions, a warmth to the Christian af-  
fection between the churches and be-  
tween the members of each church  
which will leave an impress on the  
activities of all denominations here for  
many years to come.On Sunday night St. Johns church  
was crowded, and the feeling was deep  
and general. On Monday night there  
was a manifest increase of feeling, and  
from every token a still greater work  
will yet be accomplished. The morn-  
ing meeting at St. James, on Tuesday,  
was a season all present will long re-  
member.The open-air work has lost none of  
its interest. We find in the Galveston  
News of the 12th the following ac-  
count of the meeting at the hospital on  
the night of the 11th:The revivalists, in pursuance of their  
holy mission, went down to the City  
Hospital last night, where they were  
met by the inmates of the institution  
and a large number of ladies and gen-  
tlemen residing in the neighborhood.  
The missionaries were headed by Rev.  
I. G. John, and carried with them in  
their four-wheel chariot an organ,  
which materially aided the hymn sing-  
ers in their musical exercises.On their arrival an impressive prayer  
was delivered by Mr. John, after which  
the choir sang the beautiful hymn,  
"Pass me not," many of the assem-  
blage assisting. Then came an ad-  
dress by Mr. Waterhouse, in which he  
elucidated by parables from the Bible  
the necessity of appealing to God for  
purification from the sins of life. The  
remarks of Mr. W. were listened to  
with profound attention, especially by  
the hospital inmates, and seemed to  
make a deep impression upon the minds  
of many.After the choir had sung the hymn,  
"Almost Persuaded," Prof. Girardeau  
delivered an eloquent address, in which  
he urged his hearers to seek for mercy  
instead of "hoping" to receive it.The choir then sang the hymn,  
"Title Clear," which was followed by  
addresses by Rev. W. B. Norris, and the  
Rev. Mr. John.There can be no doubt that these  
meetings are productive of great good.  
In this way a large number of persons  
are induced to listen to divine truths  
that otherwise would remain in pro-  
found ignorance of the same. There  
were nine ladies in the choir, and their  
earnestness is fully tested by the fact  
that they have, night after night,braved the unpleasant atmosphere in  
order to give encouragement to the re-  
ligious movement recently inaugurated  
in this city under the auspices of Dr.  
Hammond.At the close of the meeting above  
named, over twenty presented them-  
selves around the wagon, asking an  
interest in the prayers of the people of  
God. Among them were mothers with  
their little babes in their arms. Their  
home duties and, in many instances,  
their poverty, prevented their presence  
in the house of God; but in the streets  
and under an open sky, an altar can be  
found, and Christ, who went about  
doing good, can meet with and bless  
the penitent.The importance of these open-air  
meetings is found in the fact that it  
enables us to bear the message to mul-  
titudes who never enter a place of  
public worship. With our express  
wagons we have been able to visit  
them at four points of the city each  
night. The sound of sweet music not  
only gathers crowds, but subdues rough  
men into reverence, and secures a  
hearing from multitudes who hitherto  
have "cared for none of these things."  
Our commission sends us out into the  
"highway and hedges" in search of  
souls. So long as we consider our  
church buildings as Jerusalem, where  
the people must come, or they will not  
hear the Word of the Lord, we are  
preserving a relic of Judaism which  
Christ aimed to wipe out when he said  
to his disciples: "Go, preach my gos-  
pel to all nations."WE have been deeply impressed of  
late with the importance of personal  
effort. The conversion of the world  
does not rest upon the ministry alone.  
There is a work for each member.  
Spurgeon has received into the church  
upwards of 13,000 members since he  
began his ministry, and has built  
chapels and provided preachers for  
them, and sent out an army of  
men to do battle for the cross. One  
secret of his success is his ability to  
call forth the personal effort of the  
members of his charge. Each one has  
his work. The zeal and activity of  
the preacher is multiplied in the prayers,  
the words, the works of hundreds of  
workingmen and women, and a whole  
city and nation feel the impulse of  
the zeal of one man. Were he single-  
handed in the fight, but a narrow field  
would feel the influence of his efforts.  
He finds work for each one.A little band of men in Germany, a  
few years ago, organized a church, and  
made it the condition of membership  
that each one must do something for  
Christ. No drones were admitted.  
Their number swelled with increasing  
volume as new workmen entered into  
their ranks, until new fields were  
opened, new churches built, other  
cities occupied, and to-day their evan-  
gelical efforts are felt in nearly every  
city in Germany.A revival is the normal state of the  
church. The membership are vitalized,  
and their prayers and labors, joined to  
their pastor, unfolds a power which  
thrills the church into new zeal and  
toil, and startles the world out of its  
indifference.REV. A. F. COX requests us to state  
that his address is Leesburg, via Bel-  
mont.

## ZEAL ACCORDING TO KNOWLEDGE.

WHAT is called the "London Mis-  
sion," or in other words, an exciting  
religious revival, has been going on  
among the Episcopalians in that city.  
Both sections, the "High" and the  
Evangelical, joined equally in the work,  
clergy of the former persuasion preach-  
ing in the streets in cassock, surplice,  
cope, and biretta—the full dress of the  
Ritualists.We are pleased to see that Christian  
zeal, zeal for the precious souls of men,  
is on the increase. We have always  
thought the young man who refused to  
save a drowning woman because he  
had not been introduced to her, was  
quite too great a stickler for conven-  
tionality. So we think of those Chris-  
tians and ministers who are not  
willing to save souls unless it be done  
in the most dignified way—who will  
quietly let thousands perish in their  
sins rather than save them in an un-  
usual way. Let us do anything that  
does not sacrifice truth and charity  
that may be done to save a soul from  
death.The Pharisees and doctors of the  
law had their ideas of sacred propriety,  
and were quite scandalized at Christ's  
overstepping their limits. "If he knew  
that this woman was a sinner who  
bathes his feet with her tears and wipes  
them with the hair of her head, surely  
he would not allow it; he would spurn  
her from his holy presence." How  
little they understood the great heart  
of Him whose mission it was to seek  
the lost, and save sinners, even the  
chief! "He is gone to be the guest  
of a man that is a sinner." This  
startled utterance of formalism and  
frozen conventionality is among the  
highest of those unconscious eulogies  
which the peerless and pure life of  
Jesus extorted from sinful men. How  
little recked the great Missionary of  
Salvation what these self-righteous  
worshippers of ritualism thought of  
him! His quenchless zeal bore him  
on, like a rising tide, over all that op-  
posed. He went about doing good,  
not only in the temples and in the  
synagogues, but along the highway  
side, in the hedges and lanes, wher-  
ever souls might be sought and saved.THE subjoined letter came to hand  
several days ago, but the press of out-  
side duties caused it to be overlooked.  
We will allow the young ladies to  
speak for themselves:

WACO, March, 22, 1874.

EDS. ADVOCATE—Will you be so  
kind as to assist us by publishing in  
your paper that the young ladies of  
Waco Female College are anxious to  
secure a valuable library for their  
Literary Society at as early a date as  
possible? And feeling assured that  
the friends of literature, without as  
well as within the city, will gladly aid  
them in such a laudable enterprise,  
take this opportunity in saying that  
suitable books, whether old or new, or  
contributions, will be thankfully re-  
ceived.

Most respectfully,

Miss FLORENCE WAGBAY,  
Miss MAGGIE BAGGETT,  
Miss ANNA BROOKS,

Committee.

REV. G. W. GRAVES, presiding el-  
der of Springfield district, requests us  
to announce that Rev. J. C. S. Baird  
has been released from the charge of  
Corsicana circuit, and Rev. B. J.  
Grace placed in charge.



## FEEDING ON CRUMBS.

LAZARUS fed on crumbs because he was too sick to work for bread—too poor to buy whole loaves. Whatever we may think of the rich man giving him nothing better, Lazarus can not be blamed; he did the best he could—perhaps all he could. We have seen an exhibition of spiritual pauperism for which so satisfactory an apology could not be framed. We have seen a formal, non-aggressive church lacking zeal, lacking love, and lacking will to work, and it may be, lacking charity for those who did labor for souls; yet, when the labor produced large and glorious results, were willing enough to take the position of spiritual paupers, and feed upon any crumbs which fell from the tables of those who had been rich towards God in faith and good works.

That sort of pauperism which is too idle to work, and yet meanly greedy enough to wish to appropriate and possess the fruits of another's toil, can not be condemned in terms too severe. But have we not all seen this in those idle churches—sitting in stately idleness and spiritual ease, while others were working for the Master and toiling hard for souls? Yes, we have; but we have seen them, like the spiritual paupers they are, reaching out with immodest greed to avail themselves of other churches' labors. Verily, they feed on the crumbs which fall from other people's tables. Alas for human pride!

HAS TAKEN IT UP.—Dr. McFerrin has been urging the importance of early effort on the part of each preacher in raising his missionary money. When it is put off month after month for a "more convenient season," the reports made at conference too often add additional illustrations of the folly of procrastination. A Sunday or two ago, at St. James, Galveston, the pastor pressed the presiding elder into service, and in a very short time the assessment of this new charge, amounting to \$200, or more than \$2 for each of its members at that time, was raised. Brother Nabors has had a liberal addition to his church in the way of membership since that time, and possibly he will add more to his assessment as a thank-offering.

How many of the preachers have taken up their missionary collections? Some of them will feel badly at conference if they do not wake up. How many will make up their full assessment?

NEW SUNDAY-SCHOOL PAPER.—We are in receipt of the first number of the *Sunday-School Companion*, published at Baltimore, Md. It is to be issued monthly, at \$1 per annum. It is a handsome sheet, of eight pages, filled with readable matter. We welcome it as a co-laborer in the great work of "feeding the lambs."

Do not let us confound zeal with faith. A man may be zealous yet have little faith. No; we must believe the promises. We must have it engrafted into our being that God is the rewarder of those who diligently seek Him. Our faith in the Lord has been such for years, that we felt as one would on being told the Lord was in our house, and we had but to open the door to see Him face to face.

## THE REVIVAL IN ST. LOUIS.

WE find in the New Orleans *Christian Advocate* the following account of the revival in St. Louis. It is from the pen of Bishop Marvin:

MR. EDITOR—About midwinter the most extraordinary revival sprang up in St. Louis that has ever been known in the city. It has been carried on by means of union meetings, participated in by the ministers of all the evangelical churches. These meetings are conducted in a manner altogether new to me. There has been but little preaching in the ordinary acceptation of the word. There are several short exhortations by different persons. Usually one man, who takes the leading part, reads a brief passage of scripture and comments upon it. The comment is brief. This is not generally the opening exercise, but comes in after several short talks, interspersed with prayers and singing. After this, opportunity is given for any one in the congregation to speak, especially young converts. They are expected to speak of their own experience, but sometimes they speak in the way of exhortation. Then follows what they call the second meeting, or the inquiry meeting, for it is designated by both of these terms.

At the end of the first meeting it is understood that all who desire to leave are at liberty to do so. But, as a rule, all remain; and the crowds have been very great. The largest houses have been used. The Centenary Methodist Episcopal Church, South, was used for some time, and it was packed on the floor and in the gallery. It is an immense structure. Yet all this mass of men, women and children would remain for the inquiry meeting.

Now about this inquiry meeting. It was a study to me at first. The *modus operandi* is simply this: Christian people, ministers and laymen, men and women, go through the congregation, conversing with those who are unconverted. But how do they know who to approach? Why they approach anybody, no matter who, and ask him if he is a Christian. If so, all right—no harm is done; if not, then the matter of personal religion is urged upon him. It is wonderful what courage has been developed in the people of God in this way, and what an amount of work has been done, both in the meetings and promiscuously through the city. Hundreds who have been inactive heretofore have become active workers.

Many meetings have been held especially for children, with wonderful effect. Large numbers of youth, I doubt not, have been truly converted, and many have come into the church.

The meetings have not been confined to churches. The two largest halls in the city, and an immense opera house, have been put into requisition occasionally, and none of them have been sufficient to accommodate the crowd. Hundreds, perhaps sometimes thousands, have been compelled to go away.

The principal instrument in the work has been the celebrated traveling evangelist, Rev. E. P. Hammond. Several of the preachers were reluctant, at first, to co-operate with him. He said and did things they did not relish. What created the greatest dissatisfaction was that he often related laughable anecdotes. But after attending a few of his meetings the most cautious began to co-operate heartily with him. They were brought to this by several considerations. In the first place, they saw that, notwithstanding Mr. Hammond often excited a laugh, and sometimes a loud laugh, by his anecdotes, yet the last impression in every service was serious, and the whole effect was to awaken serious thought on the subject of religion. They found also that in doctrine he was thoroughly evan-

gelical. But, best of all, they found that wicked men on all sides were deeply awakened, and crying: What must we do to be saved? and many began to rejoice in the knowledge of sins forgiven. In many cases conviction was deep and pungent, and conversion clear and joyful. All the marks of a genuine work of grace, except such as the test of time only can bring out, were present.

In this state of the case all the evangelical pastors of English-speaking churches in the city came heartily into the work. I say all, but perhaps I ought to except one or two, whose idiosyncrasies often appear.

I have said that Mr. Hammond was the chief instrument of the work. It is but just to say that the way was well prepared for him. This was done by a series of union meetings which had been held in the various churches for some months before his arrival. These meetings contemplated especially the securing of a better observance of the Sabbath day in our city. But while this was the case, many of the addresses delivered were of a very awakening character. So the various denominations were already in some measure accustomed to working with each other, and there had been a great awakening of the Christian conscience, and, beyond that, some conviction of sin among the unconverted, before the arrival of Mr. Hammond.

All the churches have done nobly, and all the pastors are drawn very close together. I may mention especially one Lutheran minister, a most thoroughly evangelical man, two Baptists, all the Methodists and Presbyterians in the city. Perhaps I am a little too fast. One or two Methodist preachers, I suppose, must be excepted. But the active pastors went into it heart and soul.

I think, indeed, it would be right to accord the Southern Methodist preachers some pre-eminence in the work. They led the way in the organization of the Sabbath Association, and Evangelical Alliance, which did the preparatory work so well. They also led in the movement to invite Mr. Hammond. Since the revival began they "have labored and have not fainted." Without stint, night and day, they have given themselves to the work. But in this they have not excelled others. Many ministers of the other churches have done all that human strength enabled them to do. It has been a glorious emulation of loving labor for souls and for the Master.

I think it likely that as many as two thousand souls have been converted, perhaps more. This is conjectural. The converts are of all classes. Some are captains of steamboats—men of the highest respectability. Some are leading merchants. Many are substantial citizens from various avocations. Many are common laborers. Many are persons who had not been in the house of God for years. It even reached the worst classes—gamblers, thieves and Magdalens. Two professional thieves I know of. One house of ill fame was brokep up by the conversion of the proprietress and the greater part of the inmates. The Christian people did a very Christ-like part in finding suitable employment for these outcasts, and providing maintenance for them until employment could be found. Some of the victims of infamy had strange stories to tell. They had been inveigled into this dreadful life, not knowing at first where they were going. Some, strangers and penniless, seeking employment, had been led into these dens, supposing them to be respectable places. Once there, in sheer despair, having no place to go for shelter or bread, they gave themselves up. Some of them had left good country homes, and had come to the city, thinking to find sewing or other suitable work. One or two of these have been sent to their friends, and received

by them as if they had come back from the grave.

Mr. Hammond gives no preference to any one church over another, but urges his converts to unite with the church of their choice. He warns them of the danger of attempting to serve God outside, and insists that they shall seek regular pastoral instruction.

It is now three weeks since Mr. Hammond left, and the work still goes on. There are many awakenings and conversions every week. Some very remarkable cases occurred among prominent citizens last week. This is Monday, and the meetings are going on through this week again. I have heard of new cases of awakening among business men this morning. May it never end!

At my last information there had been three hundred and forty-five accessions to our churches in the city, besides many in the country charges in St. Louis county. By this time there are several others, and the whole number, even if the work should stop now, will probably not fall much short of four hundred in the city, and two hundred and fifty in the country. But the work will not stop at its present point. A good proportion of those who have joined our churches are of the class of permanent citizens.

What we want now is a high state of religious life in the church. May our pastors and people be adequate to the work of training these young converts.

ST. LOUIS, March 30, 1874.

SEA-SHORE CAMP-GROUND.—We are indebted to some of our friends in New Orleans for the plan of the "Sea-Shore Camp-Ground," at Ocean Springs, near the New Orleans, Mobile and Texas Railroad, and about seventy-eight miles from New Orleans, and sixty-two miles from Mobile. It is situated on the shore of the gulf, and the cool breeze and healthfulness of the locality will make it a delightful summer resort. The grounds are handsomely laid out, and every convenience provided for the comfort of the worshipers who go up annually to the "Feast of Tabernacles."

By-the-way, why may not Galveston and Houston Methodism unite on some favorable point, such as Dickinson Bayou, or the San Jacinto battleground, and have a camp-meeting each year?

EDS ADVOCATE—Please publish the following appointments:

Davilla, April 18, 19.  
Salado, Wednesday, April 22, at night.  
Cameron, Saturday, April 25, at night; Sunday, 25, at 11 A. M.  
O'Enaville, Thursday, April 30, at night.  
Belton, Saturday, May 2, at night; Sunday, 3, at 11 A. M.  
Rock Church, Sunday, May, 3, at 4 P. M.  
Doublefile, Tuesday, May 5, at night.  
Singlefile, Wednesday, May 6, at night.  
Round Rock, Saturday, May 9, at night; Sunday, 10, 11 A. M.  
Bagdad, Thursday, May 14, at night.  
Liberty Hill, Wednesday, May 13, at night.  
Georgetown, Saturday May 16, at night; Sunday, 17, at 11 A. M.  
Station Creek, Wednesday, May 20, at night.  
Gatesville, Saturday May 23, at night; Sunday 24, at 11 A. M.  
Jonesville, Wednesday, May 27, at night.  
Clifton, Saturday, May 30, at night; Sunday, 31, at 11 A. M.  
Valley Mills, Saturday, June 6, at night; Sunday, 7, at 11 A. M.

JNO. S. MCCARVER,  
Dist. Supt. for A. B. S., Central Dist. Texas.

As we go to press we receive a letter from Pittsburg containing the names of subscribers and money, but the name of the writer is not appended. To whom shall we charge the subscriptions and credit the money?

### The Sunday-School.

#### Teachers Co-workers with Parents.

THE Sabbath-school teacher and the parent should work together for the good of the children. If the parents do not show an interest in their children's Sabbath-school, nor aid the little ones in learning their lessons, the teacher should seek to secure the desired sympathy and co-operation on the parent's part. For the children's sake the parents should be won to an interest in their religious training. The teacher should pray for the parents as well as for the children, and should visit the homes of their scholars to bring fathers and mothers to a more active part in the Sabbath-school work. It is not enough for a teacher to know that the parents of his scholars ought to be faithful in home duties to their children. If they lack in faithfulness he has a responsibility to seek to win them to a better course. The children need all the helps they can have. If they are without proper home training their teacher ought to try to secure it to them. He should not feel that his work for them is to be done only while they are before him in the class, nor through his personal labors with them alone. He cannot evade responsibility for them all the week through, nor can he rightly ignore those who ought to be co-workers with him for their good. Possibly he can do more for the scholars in his charge by one hour of earnest, prayerful, judicious labor with their parents at their homes, than by a year's work with the children in the Sabbath-school. If the parents do not yet co-work with the teacher, the teacher should not merely regret the lack, he should try to remedy it, and he should work to this end with zeal and faith.—*S. S. World.*

#### Take Your Class to Church.

FAITHFUL teachers can do very much to establish their pupils in a habit of church-going, and there is danger that by their indifference in regard to it they may do something to confirm them in their neglect of the sanctuary. If teachers manifest a lively interest in seeing their pupils regular in their attendance upon public worship, if they convince them that they regard it as a matter of vital importance, their influence will be felt and it will bear fruit.

Some successful expedients for securing this end have been adopted by superintendents. A cotemporary states that "a superintendent in New York is accustomed to ask those who do not intend to go to church to remain after the school is dismissed, and give him the reason." It is said that William Reynolds, of Peoria, Ill., asks the scholars who have attended church in the morning to raise their hands, and that this plan has increased the church attendance from his school, within a few weeks, fifty per cent. Some other superintendents might not be able to carry out this plan as successfully as Mr. Reynolds, but every faithful superintendent and teacher can exert an influence in this direction. If they will bear in mind, then, that the public preaching of the cross is God's chosen instrumentality for saving sinners, and consider that their pupils, a class of them at least, may be established in a habit of church-going or confirmed in the neglect of the sanctuary, as they are faithful or unfaithful to their trust, this influence will be more extensively exerted. We can hardly overestimate the importance of this part of a teacher's work.

A MOTHER throws out some practical suggestions to those families who live at a distance from church and cannot always attend. For the sake of impressing the children with a sense that one day in the week is really

Sunday, she would have everything different as far as possible on that day by seeing that they were all neatly dressed. If a family is driven to economize to the last degree, at least clean clothes, in her opinion, should take the place of soiled ones on that day. The idea of cleanliness and purity is akin to the idea of godliness in a child's mind. To see persons "dawdling around" all day Sunday in a forlorn condition, when they could look better, would soon efface all distinction of the days in the calendar from the youthful conception. If all mothers, no matter how poor, would but dress themselves and their little ones in some sort of clean clothes on the day of rest, they would be instilling one principle of Christianity in their family perhaps unawares.

Mrs. F. M. WRIGHT expresses her opinion through the *Interior* that Sunday-school literature has improved vastly in the last few years. We no longer have so many tales, she says, about impossibly good little boys and girls, who, after giving all their money to the missionaries, and performing heroic deeds, sickened and died, leaving the impression on the mind of the child-reader that to be good when one was young was sure to be followed by an early death, for only bad boys and girls lived to grow to manhood and womanhood. This class of books is not yet extinct, and every one can agree with the writer that what the schools need now is good, natural reading matter which will appeal to the common impulses of the young. A child cannot always be expected to like a book that is purely religious, but must have something that will absorb its interest while its moral nature is also impressed. The improvement in the coming Sunday-school book must be made in this direction.

A SCHOOL in Germantown, Pa., has a corps of teachers who evidently propose to have the church congregation become acquainted with them as well as become interested personally in the school. They have been in the habit for three years of meeting at different houses on Friday evenings for consultation and encouragement in their common work. This winter they intend to make an effort to visit every family in the congregation in turn where it has been previously ascertained a cordial welcome awaits them. The pastor heartily endorses their plan, and he bespeaks an open door, or, what is better, open hearts, wherever they knock for admittance. The families where the meetings are held are of course invited to join in the teachers' exercises, and to call in their neighbors and friends. That Sabbath-school ought to flourish, whether it has any scholars or not, since teachers with such an enthusiastic spirit could not help carrying it on by themselves.—*Christian Union.*

As to who should elect superintendents, Rev. Mr. Trumbull is decidedly of the opinion that the entire school, teachers and scholars, should not. Scholars in particular, he justly observes, are not likely to be the best judges of a superintendent's qualifications, nor ought a superintendent to feel under obligations to them for his election. There must be some schools which choose their leaders in this democratic fashion or Mr. Trumbull would not dwell so emphatically upon the evil of the method as he does. His view is the one commonly entertained, though not always carried out, that the superintendent should be counted as a representative of the church and be chosen accordingly. In the generality of cases, we believe, the teachers elect him, the church not exercising any corporate right in the matter. It certainly increases a superintendent's sense of responsibility when he knows that he is the personal choice of the congregation.

### Boys and Girls.

#### Father Snip; or, Coals of Fire and How They Burned.

EVER if we were to tell you whereabouts in England the village of Locksken was situated you might still fail to find it on the map; so we will say nothing about it, except that it was a good sized place, not quite so straggling and old-fashioned as many English villages, and with a few neat little shops, as well as a street or two of cottages.

In one of these cottages there lived a laborer and his wife, and their only child, a boy of nine or ten years of age.

Tommy Ruffhed was, we are sorry to say, a most troublesome fellow. His saucy face, with its apple cheeks and twinkling eyes, was known—not alone in his own village, but for several miles round—as the face of the most tiresome, naughty boy in the country.

Even the dumb animals knew Tommy, and this not at all in a flattering way. Widow Brown's cow that grazed so quietly on the green, and never looked up when other folks went by, became quite active when Tommy appeared; she frightened him on one occasion terribly, by galloping after him half way down the street.

The cocks and hens ran away as quickly as they could as soon as they saw Tom. The ducks took to the water, the dogs ran to their kennels and growled till he was out of sight; and even the geese stretched out their long necks and hissed as he went by. So from all this we may see that Tom was not a favorite in the village, but that, in fact, he was reckoned the greatest tease and torment in the whole place.

Now, not far from Mr. Ruffhed's cottage stood a small shop kept by a barber, a good old man, who commonly went by the name of "Father Snip," and who did a pretty fair business upon the thriving heads and beards of the villagers and farmers.

The barber had a neat little garden at the back of his house, and a fine apple tree that grew there had long been a great attraction to Tom. Autumn drew on apace, and the fruit with which the tree was laden began to turn rosy and to glisten in the red sunset whenever Tom came out from school and glanced up with longing eyes. The temptation grew stronger every day, as all temptations do when they are not resisted, and soon the boy felt that he could not rest until he had secured some of the apples.

One day when he was quite sure that the barber was busy with a customer, he stole round to the back, climbed over the low fence into the little garden, and in a moment more was under the apple tree, and filling his pockets with the fruit. His pockets held a good many, and he was so busy stuffing them and a little bag he had brought with him that he did not notice that he had dropped his handkerchief, a smart printed one, which his mother had lately bought, and marked with his full name across one corner. When Tom had picked as many as he could carry, he saw that he had nearly stripped the lower branches. "The barber will never find out who took them," said the boy to himself, as he got over the little fence and started off toward home; but Tom had forgotten how many secret things are brought to light through the overruling power of God, and how many faults are suffered to lead to their own detection.

"Tom, my boy," said Mrs. Ruffhed, one morning a week or two after Tom's visit to the apple tree, "your hair is growing very long and untidy, and you had better stop in at the barber's on your way home from school and have it cut."

Tom, of course, made some objections, but his mother insisted, and so there was nothing for it but to put a bold face on the matter, and do as he was told.

He had not courage, however, to go alone, but after school asked a small boy, a friend of his, to go with him. "I needn't be so afraid," said Tom to himself, as the two boys entered the shop together; "no one saw me take the apples."

Father Snip's manner was just as usual; he was quite as pleasant and chatty as ever, and Tom breathed more freely as the old man clipped the untidy ends of hair, and talked so kindly to him.

"Just one moment," said the barber as Tom with his neatly cropped head was making for the door after paying his two-pence; "I have something for you." And opening a cupboard, he took out a little basket and put it into Tom's hands, saying gently: "I have lately come to know that you are fond of apples; please take these home and enjoy them."

Tom started a minute, but he managed to say, "Thank you," and then ran out of the shop, and home as fast as possible.

He carried the basket up to his room, emptied the apples upon the bed, and with them out fell his handkerchief, of which he had never once thought since the day that he had taken it out.

A good thrashing would have hurt Tom's feelings far less than this kind action; as it was, he was quite overcome, and sitting down on the side of his bed, he fairly cried with shame and self-reproach.

"There's only one thing I can do," cried he at length, starting up and drying his eyes. "I must go and tell him what a kind man he is, and how sorry I am."

Tom did not wait for second thoughts, but, seizing his cap, he ran down-stairs and out at the door, and in a few moments he stood on the threshold of the shop. The old man was alone, and looking up as the boy entered, he saw the flushed, wet cheeks and eager eyes, took in the whole story of repentance and softened feeling which Tom could not express, and held out both hands to him.

During the quarter of an hour which followed, the barber talked to Tom as the boy had never been spoken to before.

We can not repeat what passed, but it may be well to state that Tom never forgot the lesson of the apples, and that a change began in his character and conduct, which, after awhile, made every one love instead of dislike him. *Christian Weekly.*

TOM'S GOLD-DUST.—"That boy knows how to take care of his gold-dust," said Tom's uncle often to himself, and sometimes aloud.

Tom went to college, and every account they heard of him he was going ahead, laying a solid foundation for the future.

"Certainly," said his uncle; "certainly; that boy, I tell you, knows how to take care of his gold-dust."

"Gold-dust!" Where did Tom get gold-dust? He was a poor boy. He had not been to California. He never was a miner. Where did he get gold-dust? Ah! he has seconds and minutes, and these are the gold-dust of time—specks and particles of time—which boys, and girls, and grown-up people are apt to waste and throw away. Tom knew their value. His father, our minister, had taught him that every speck and particle of time was worth its weight in gold; and his son took care of them as if they were. Take care of your gold-dust!—*Little American.*

It is easy to pick up brilliant men, generous men, martyrs, men of genius, heroes; but uprightness and truth are rare.

Medical View of Spiritualism.

OF all mental ailments none seem to yield to treatment so reluctantly as Spiritualism. I have watched many cases of genuine Spiritualism, but do not remember to have seen a chronic case permanently cured.

WANTED, IMMEDIATELY.—A few more Aarons and Hurs, as attendants on the weekly prayer-meetings, to pray for the success of the preaching of the gospel on the Sabbath.

Also, a few more teachers in the Sabbath-school of the right sort, who will give themselves to earnest prayer and work on behalf of their scholars, until they all have been brought to Jesus.

Also, a few more tract distributors in destitute neighborhoods surrounding sumptuous sanctuaries, where "a line may reach him who a sermon flies."

Also, a few more contributors to the Lord's treasury on earth, who more highly prize an eternal treasure in heaven.

Persons seeking such employment may find it at once by applying to their pastor or superintendent.

DEAR MADAM, we shall soon be in eternity, and then we shall see how trifling all the things of this world were, and how little it mattered what became of them!

There are Christians who give up going to meeting outright if they are asked to pray, and then say, "Why is not the church more lively? We want to see a revival."

An Object in View.

THE celebrated Dr. Sydenham had a patient whom he had long prescribed for. At last Sydenham acknowledged that his skill was exhausted—that he could not pretend to advise him any further.

WHAT a very simple thing it would be for the government to appoint a chemical commissioner, whose business would require him to analyze all articles presented for sale when their contents may be of a dubious nature, and intended or calculated to deceive the public!

A man that puts himself on the ground of moral principle, if the whole world be against him, is mightier than all. Never be afraid of being in the minorities, so that minorities are based upon principles.

There cannot be a secret Christian. Grace is like ointment hid in the hand; it betrayeth itself. If you truly feel the sweetness of the cross of Christ, you will be constrained to confess Christ before men.—McCheyne.

Humility is a grace that adorns and beautifies every other grace; without it, the most splendid natural and acquired acquisitions lose their charm.

When the Lord cometh shall He find faith on the earth? Yes, our Savior will find a great host awaiting Him; but of what different degrees of faith and of varying opinions!

EVERY young man who is aspiring wants to do great things and preach great sermons. Great sermons, young gentlemen, ninety times in a hundred, are nuisances.

THE sun is full of heat and light, and it asks no questions as to how it shall do good, but is perpetually pouring out its golden flood. The spring that sparkles at the foot of the hill is full; and asking leave of no one, is forever welling forth its sweet waters.

THE liquor dealers have habitually violated the law five hundred times a day, by selling liquor to be drunk on their premises, and they were suffered to do so with impunity.

Church Notices.

Stephensville District. SECOND ROUND. Palox, at Andrew chapel, April 18, 19. Stephensville, at Cow creek, April 25, 26.

Huntsville District. SECOND ROUND. Cold Springs, at Carnilla, April 18, 19. Trinity, at Atkin's schoolhouse, April 25, 26.

Weatherford District. SECOND ROUND. Cleburne and Aeton cir., at Lane Prairie, 3d Sabbath in April. Cleburne and Marysville sta., at Cleburne, 4th Sabbath in April.

Waxahachie District. SECOND ROUND. Waxahachie sta., April 18, 19. Grove Creek and Ennis cir., April 25, 26. Chatfield cir., at Long Prairie, May 2, 3.

Jefferson District. SECOND ROUND. Gilmer, at Longview, 3d Sunday in April. J. O. H. McLEAN, 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.

Table with 4 columns: MISSIONS, CONF. COL., BISHOPS' FUND. Rows include San Marcos sta., Seguin sta., Gonzales cir., Lockhart and Prairie Lea cir., Mountain City cir., Blanco cir., Thompsonville cir.

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

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.

Palatine District. SECOND ROUND. Tyler Station, April, 18, 19. Tyler cir., at Spring Hill, April, 25, 26. JOHN A. AAMS, P. E.

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.

Belton District. SECOND ROUND. Salado and Davilla, at Davilla, 3d Sunday in April. Georgetown cir., at Barry's Creek, 4th Sunday in April.

San Marcos District. SECOND ROUND. Seguin, 3d Sabbath in April. San Marcos cir., 4th Sabbath in April. Mountain city cir., 3d Sabbath in May.

Austin District. SECOND ROUND. Columbus and Osage, at Columbus, April 18, 19. Winchester cir., at Alum creek, April 25, 26.

Galveston District. The Missionary Board expects Galveston District to raise \$1400 this year. It is assessed as follows: St. Johns, Galveston, \$425 00.

Waco District. SECOND ROUND. Waco, (Monday night,) April 13. Bremond, at Powers' chapel, April 18, 19. Deer creek, at Union Academy, May 2, 3.

Chappell Hill District. SECOND ROUND. Barren cir., at Long Point, April 18th. Giddings mis., at Ridgeway prairie, April 25th.

San Marcos District. SECOND ROUND. San Felipe, at White's Chapel, May 9th. Independence cir., at Gay Hill, May 23d. H. S. THRALL, P. E.

## ANSWERS TO CORRESPONDENTS.

Rev J L Lemons—2 subscribers. Send more by first of May.

Rev W C Kingsberry—\$36 credited on your account.

Rev R N Brown—4 subscribers, \$20 postoffice order. We appreciate the hard times, and hope you will secure us the fifty subscribers.

Dr A K Kilpatrick—Renewal. Check for \$4 coin. Will collect and credit as you instruct.

Rev J Mathis—1 subscriber. Glad to hear good news from your charge.

Rev J R Barden—1 subscriber.

A B Davis—Renewal. Wish everyone would take "jogging" so cleverly.

Rev W J Grant—2 subscribers.

W P Baughan—Renewal, \$2.25. Will look for the proceeds of that missionary chicken.

George Hutchinson—Paper sent since March 31, 1875.

Rev H W South—1 subscriber, \$2.25. Paper sent to the party you name.

We are in receipt of a letter, dated March 31st, from Rusk, Texas, sending the names of R N Odom, W G Stevens, T H Odom. The name of writer is not given. Will he please furnish it?

Rev J M Binkley—\$4.50 currency. Will not be able to start until the 27th.

Rev F L Allen—6 renewals, \$16 gold check. The other names had been entered when received.

Rev W R D Stockton—"Making the round." Will give attention to the matter you mention.

Rev J W DeVilbiss—2 subscribers, \$8.80. All right. Of course we take currency at the rate the agent has paid for it.

Rev G W Swofford—1 subscriber. Rev R Rountree—Renewal, \$1.10 currency.

Rev E P Rogers—You have a credit for \$10 postoffice order received March 19th.

Sam Myers—Renewal. Hand money to preacher on your work.

Rev C A Grote—1 subscriber.

Rev W C Collins—2 subscribers. When agent uses due precaution, the office takes the risk. Your statement is fully satisfactory.

Rev S H Brown—Bro J says he never received the letter you speak of.

Rev H V Philpott—The delay in sending out the ADVOCATE has been unavoidable, in view of the changes in the office.

W C Huntington—Renewal. Have charged your subscription to your preacher.

Rev G W Graves—1 subscriber. Will announce the other item.

Rev M G Jenkins—1 subscriber. The others had been entered before your letter came to hand. C D B's paper had been going to Content.

Rev T G Wools—2 subscribers, \$4.50 currency.

D A Allen—1 subscriber, \$2 currency.

Rev B A Thomason—3 subscribers, \$6.50 currency.

Rev T J Milam—5 subscribers, \$15 currency per express. The name of J Westbrooks was put down at Kingsville.

F M Scott—Your paper was sent to Scottville; now to Marshall. Is this right?

Rev W A Sampey—\$12.60. The communication to which you refer was not in the envelope.

Rev R H H Burnett—Have made the change.

Rev E P Rogers—3 subscribers.

Rev E F Boone—1 subscriber, \$2.25 currency.

Rev John W Stevens—2 subscribers. Your active agency for the ADVOCATE is appreciated.

Rev J W Cooley—2 subscribers, \$4 currency.

Rev J W Stevens—\$5.60; came by mail that brought the subscribers. All right; an active agent who sends,

say 10 subscribers, is entitled to the paper. Glad to hear the ADVOCATE is growing in favor among the people.

Mrs L Caruthers—Paper being sent.

Rev J Fred Cox—1 subscriber. All right.

Rev J S McCarver—The appointments will appear.

Rev Jas Campbell—1 subscriber, \$2.20. Will, of course, send paper to subscriber when the agent sends name. Follow the plan you name in remitting.

Rev J T Williamson—Answer by mail.

S G Ward—2 subscribers, \$4. Thanks.

Rev N W Keith—1 subscriber.

Rev E B Featherston—3 subscribers, \$6.50 currency. Are sending the paper to the party you name.

Rev W C Haislip—2 subscribers, \$3.30 currency.

Rev T M Price—1 subscriber.

Rev Jos Westmoreland—\$2 currency; credited as you instruct. Obituary will be inserted.

J E Tidwell—\$2 for subscription of Wm Reynolds.

Rev W C Kingsberry—2 subscribers, \$4.25.

Rev Thos Stanford—The name is entered.

Rev W H Moss—The name of J. E. Allen, Paris, was entered Feb. 18, 1875. Can not tell why he does not receive it.

Rev R M Kirby—1 subscriber, \$1.10.

## Obituaries.

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

JACKSON.—Sister Almada Frances Jackson was born in Morgan county, Ala., May 8, 1842; embraced religion in 1855, and joined the M. E. Church, South, in Cherokee county, Texas, and was there married to Mr. Wiley Hendon, in 1859 or '60; after his death, to Mr. F. M. Jackson, of Limestone county, on the 1st day of January, 1868, and died October 30, 1873.

From the time she became a member of the church to the date of her departure, she evinced a consecration to God of rare perfection. Generally serene in the enjoyment of the Divine presence, Sister Fannie was often ecstatic with religious fervor and delight. At such times she became eloquent in ascriptions of praise to her Father and appeals to her friends.

One great burden pressed upon her heart—the conversion of her husband, who has been for several years an earnest seeker. How earnestly she sought this end is attested by all who knew her.

It was the happiness of the writer to enjoy an acquaintance of several years with the deceased, and he has rarely met one who seemed more fully in accord with the sentiment of the poet who said:

"Religion is the chief concern  
Of mortals here below."

I would commend the sorrowing husband and children to God, with the hope that they may follow in the footsteps of their "loved one" to the land of light and love. J. FRED COX.  
GROESBEECK, March 14, 1874.

WALKUP.—Sarah E., daughter of J. W. and E. A. Walkup, was born in Henderson county, Tenn., January 10, 1846, and born of the Spirit when about fifteen years of age, and joined the M. E. Church, South, and died, in Salado, Texas, December 20, 1873.

With smitten hearts we committed her body to the dust on Tuesday, Dec. 23d, in hope of a final reunion beyond Jordan. Bettie, as we familiarly called her, was a kind and obedient daughter, a faithful Christian, loved and respected by all who knew her. She was attacked with typhoid fever about twelve months ago, which resulted in a complicated disease that terminated her life. We hoped that

coming to this climate (which we reached some six weeks before her death) would prove beneficial. But, alas! how vain were our most sanguine hopes! She has left us to mourn for awhile here, and then to join her again in heaven. During her affliction she was always calm and uncomplaining. She craved not to live; but, fully resigned to the will of God, she said to her mother a few days before her death, that "if she had ever offended her or any of the family, she asked their forgiveness." The day previous to her death she spent most of her time and strength in talking, to the family and the many strong friends that stood by her bed, about Jesus and heaven. When interrogated about her prospects, she would say that her hope was only in God, and that she would soon join her two sisters who had gone before. After the brethren who were present had held, by her request, a prayer-meeting, she asked them to sing "I would not live always;" then, bidding farewell to her mother, brother and sisters, and all present, she closed her eyes in death, while her spirit went to rest in heaven.  
J. W. WALKUP.

Western Methodist please copy.

## Tribute of Respect.

WHEREAS, It hath pleased our Heavenly Father to remove from our midst our much beloved brother, Blanton Streetman, who departed this life January 13, A. D. 1874; therefore be it,

Resolved, That in the death of Bro. Streetman, the Masonic Order has lost a skillful and perfect workman; St. Paul's Lodge, an active and zealous member; and the fraternity a true and faithful brother.

Resolved, That in life Bro. Streetman exemplified the teachings of our Order; his work was truly and squarely done; his character, as a man and Christian, was above reproach. His ear was ever ready to listen to the tale of sorrow and distress, and his hand ever willing to afford succor and relief. He had no enemies; beloved by all, respected by all, he was one whom we all delight to honor.

Resolved, That to the family of our deceased brother we tender our sympathy and condolence, believing that they have reason to "mourn not as those without hope," but in the firm faith that while he is lost to earth he hath attained to a blessed immortality.

Resolved, That a copy of these resolutions be spread upon the minutes, a copy furnished the family of our deceased brother under seal of the lodge, and a copy furnished the Galveston News, CHRISTIAN ADVOCATE, and the Milam Messenger, for publication.

Resolved, That our lodge be draped in mourning, and the members wear the usual badge of mourning for thirty days.

JNO. R. LUMPKIN,  
H. A. FOSTER,  
S. B. NEWMAN,  
J. N. P. CRAMER,  
Committee.

ROBERTS.—G. H. Roberts was born in the State of Mississippi, January 26, 1811; moved with his father when young to Louisiana, thence to Texas, in 1828, where he formed a happy matrimonial alliance in 1832; and having located, with his father, in Harris county, on Spring creek, he betook himself to the peaceful pursuits of an industrious and thrifty man. But the calls of his adopted State for protection against the common foe were not heard in vain by the noble subject of this sketch; he obeyed the call, and rendered the most efficient service, and by his bravery he gained the confidence of Gen. Sam. Houston, who selected him to execute special orders and bear special messages.

After his country was freed by the successful battle of San Jacinto, he returned to his home on Spring creek,

and re-entered upon his peaceful pursuits, rejoicing with his comrades and family in the advent of the scintillations of peace. Surrounded by the beauties and quiet of that happy home, he raised a large family of children, who, with their Christian mother, are left to be stricken with the grief they so keenly feel in his death. To them we would say, trust in God; and the only thing that will quicken the calm pulsation of the bereaved heart will be the thrice happy thought of a glorious reunion beyond this life.

The last fourteen years of his life were spent in a manner becoming a devout Christian. After attaching himself to the M. E. Church, South, and even before, he used the handsome fortune he had honestly accumulated by economy and industry in a manner which indicated that he felt himself a steward of God.

Noble, generous, benevolent and hospitable, he died, on the seventeenth day of March, 1874, as he had lived, a happy, beloved and honored man. Happy spirit, thus fallen asleep in Christ, we hope to meet thee in the happy, calm, quiet of the Christian's eternal home.  
G. V. R.

GILLESPIE.—Died, on the 22d instant, Mrs. Jane A. Gillespie, at her residence, in Kaufman county, Texas.

She was born in Tazewell county, Virginia, March 16, 1802; had been a consistent member of the Methodist Church some forty years. She leaves her surviving husband bending under the weight of nearly four score years, and her children and grandchildren to mourn, but not without hope, as her end was peace.

J. W. FIELDS, Pastor.

March 30, 1874.

GILLESPIE.—Died, at Kaufman, Texas, on the 19th instant, John W. Gillespie, Esq., in his 49th year.

The deceased had been a consistent member of the M. E. Church, South, some fifteen years. He was recently elected Chief Justice of this (Kaufman) county; had entered actively and acceptably upon the duties of his office, when he fell a victim to that fatal disease pneumonia. The church, his family, and this whole community feel sadly their loss. I know of no man who, in point of integrity of character, stood in society as his superior. But he has gone! As hard as it may be for his family, the church and community to give him up, we must bow to the behest. While the world is much poorer by the loss of such men, they are gainers, and heaven is enriched. O how we should humble ourselves before God!

It was evidently the shock produced by the death of the son that hastened the death of the mother.

J. W. FIELDS, Pastor.

March 30, 1874.

## Corpus Christi District.

## SECOND ROUND.

Oakville mission, at Lagartaville, May 2, 3.  
St. Mary's circuit, St. Mary's, May 9, 10.  
Goliad circuit, Perdido, May 16, 17.  
Helena circuit, Riddleville, May 23, 24.  
Rockport circuit, Rockport, June 6, 7.  
Corpus Christi station, June 13, 14.  
Nueces river mission, at Banquette, June 20, 21.  
Beeville circuit, at Popelote, June 27, 28.  
JOHN S. GILLET, P. E.

## San Antonio District.

## SECOND ROUND.

San Antonio, first Sunday in May.  
Medina, at Pleasant Hill, 2d Sunday in May.  
Sutherland Springs, 3d Sunday in May.  
Cibola, at Union chapel, 4th Sunday in May.  
Uvalde, 3d Sunday in June.  
Bandera mission, 4th Sunday in June.  
Kerrville, at Manings, 1st Sunday in July.  
A. A. KILLOUGH, P. E.

## Weatherford District.

## SECOND ROUND.

Cleburne and Acton cir., at Lane Prairie, 3d Sabbath in April.  
Cleburne and Marysville sta., at Cleburne, 4th Sabbath in April.  
Alvarado cir., at Lee's Academy, 1st Sabbath in May.  
Jacksboro sta., 2d Sabbath in May.  
Cartersville cir. and Springtown mis., 3d Sabbath in May.  
Fort Worth sta., 4th Sabbath in May.  
Johnson station, cir. and Mansfield cir., at Little's school-house, 5th Sabbath in May.  
T. W. HINES, P. E.  
Postoffice—Waxahachie, Lock box 119.

**MARKET REPORT.**

SATURDAY, April 11, 1874.

**GENERAL MARKET.**—Though the business of the week has not met expectations as to volume, the presence of more than the usual proportion of cash purchasers has been an encouraging feature. Sugar continues unchanged. Molasses is firm. Coffee has declined. Hog products have been firm, with an upward tendency in prices. Flour has declined. State products have displayed no important change.

**COTTON.**—The receipts of the port have fallen off. The leading markets give no indication of special importance. This market has shown but little animation this week. The demand was increased, but the firmness of the holders limited the sales. The week closed with a fine demand at the following quotations in currency:

Low Ordinary	10 1/2
Ordinary	13 1/2
Good Ordinary	14 1/2
Low Middling	15 1/2
Middling	16 1/2

**MONETARY.**—There is no feature of special importance to note in the money market. There is an excess of supply and offering of good commercial paper promptly negotiated in the bank at 12 per cent. per annum.

**GOLD.**—The rate of gold has been variable during the week, closing at 112 1/2 @ 112 1/4.

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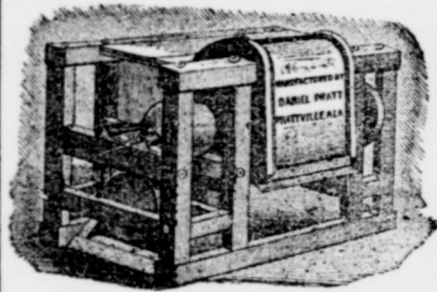
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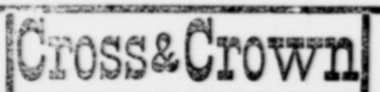
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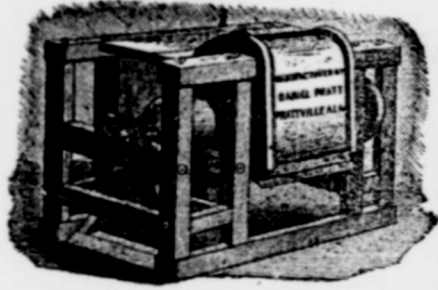
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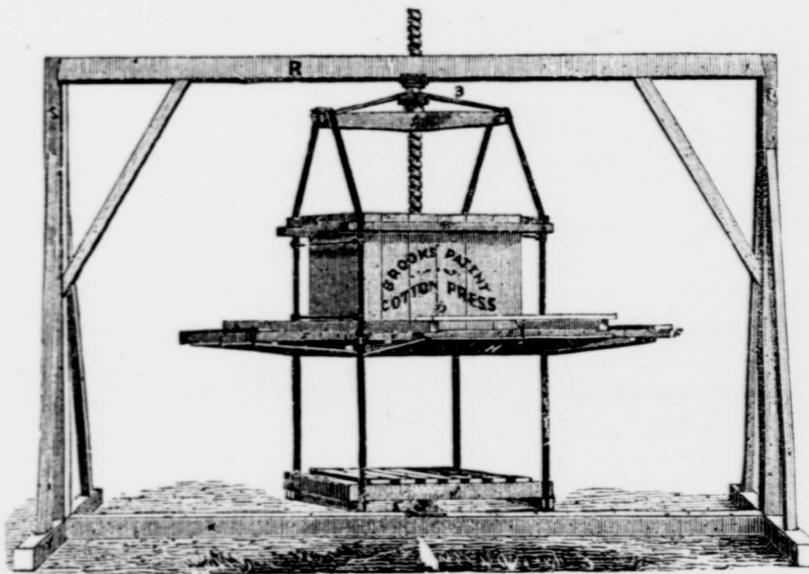


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