

# Christian Advocate.

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

Vol. XXI—No. 49.]

GALVESTON, TEXAS, WEDNESDAY, APRIL 22, 1874.

[WHOLE No. 1089.

## Texas Christian Advocate.

SUBSCRIPTION:  
\$2 Specie, Per Annum, in Advance.

Printed by S. G. GILLESPIE & CO.,  
under contract, for the Advocate Pub-  
lishing Company.

**LARGEST  
CIRCULATION**

OF ANY

**PAPER IN TEXAS!**

### RATES OF ADVERTISING.

	PER MONTH.	PER ANNUM.
Half Inch.....	\$3 00	\$30 00
One Inch.....	5 00	50 00
Two Inches.....	9 00	90 00
Three Inches.....	13 00	125 00
Four Inches.....	16 00	155 00
Six Inches.....	23 00	220 00
Single insertions, 20 cents per line.		
Special Notices, 30 cents per line.		

### BUSINESS NOTICES.

REFERRING to the advertisement of Mr. Thompson, jeweler and silversmith, we shall take occasion to remark that if there is any branch of dealing in which absolute faith, honor and integrity is required in the merchant, it is that of a jeweler and silversmith. In ninety-nine cases out of the hundred, the purchaser is entirely at the dealer's mercy. How pleasant is it, then, to trade with a gentleman whose word is his bond, whose whole transactions are based on honor, whose representations can be relied on as implicitly as the good Christian relies on Holy Writ. Such a merchant, such a jeweler, is T. E. Thompson, corner Tremont and Market streets.

**BRILLIANT SUCCESS.**—It is permitted to few men or companies to achieve acknowledged superiority in any important position or business. The present generation has witnessed stupendous rivalry in several branches of industry, and notably the Sewing Machine business. Amid a multitude of competitors, steadily and surely the Wheeler & Wilson Company held their way from the beginning, upon fixed and honorable principles. Long since, their leading position in America was established. Abroad, at London, in 1862, they won the highest premiums; at Paris, in 1867, they distanced eighty-two competitors, and were awarded the highest premium, the only Gold Medal, for Sewing Machines exhibited; and lastly, amid unparalleled competition, followed the splendid triumphs at Vienna, noted in our advertising columns.

**\$10.00 A DAY** ..... **\$10.00 A DAY**  
made with our grand  
**COMBINATION PROSPECTUS**  
Represents 50 different books. Agents say this is the

### BEST THING EVER TRIED.

The books sell themselves in every family, and good men make a business for life in one county. Full particulars free on application, or complete outfit sent, post paid, on receipt of \$1.50. Address JOHN E. POTTER, & CO., Publishers, Philadelphia. apr22 4t

## NEW YORK DAY-BOOK

A Democratic Weekly. Established 1850. It supports White Supremacy, political and social. Terms, \$2 per year. To clubs, nine copies for \$8. Specimen copies free. Address DAY-BOOK, NEW YORK CITY. apr15 3m

### NEW ADVERTISEMENTS.

## SPLENDID AND UNPARALLELED TRIUMPHS

OF THE

**WHEELER & WILSON  
SEWING MACHINE CO.,  
NEW YORK.**

Over Eighty-one Competitors,  
AT THE  
World's Exposition, Vienna, 1873, Etc.

- The Knight's Cross of the Imperial Order of "Francis Joseph,"** conferred by his Apostolic Majesty the Emperor of Austria, upon the Honorable Nathaniel Wheeler, President of the Wheeler & Wilson Sewing Machine Company, as the founder and builder of Sewing Machine industry.
- The Grand Diploma of Honor,** recommended by the International Jury for this Sewing Machine Company only, for their important contributions to the material and social welfare of mankind.
- The Grand Medal for Progress,** awarded for their New No. 6 Sewing Machine, being for PROGRESS made since the Paris Exposition of 1867, at which the only GOLD MEDAL for Sewing Machines was awarded to this Company. Hence the Vienna award marks PROGRESS not from a low level or inferior medal, but from a GOLD MEDAL, the highest award made at Paris.
- The Grand Medal for Merit,** for the development of Needle Industry and excellence and superiority of manufactured samples exhibited.
- A Grand Medal for Merit,** for excellence and superiority of Cabinet work, the only award of the kind in this section.
- Medals for several Co-operators,** of the Wheeler & Wilson Company for superior ability.
- The Official Report,** published by the GENERAL DIRECTION of the Vienna Exposition, signals the SUPREMACY of the Wheeler & Wilson Company for quantity and quality of manufacture, and position in the Sewing Machine business, as follows:

OFFICIAL REPORT, VIENNA EXPOSITION, SEWING MACHINES, ETC.  
(Group 13, Sec. 2, B.)

"The greatest Sewing Machine Manufactory in the world is that of Wheeler & Wilson, New York, which alone has brought already over 90,000 of their Sewing Machines into practical use. The complete production of the parts by machinery is so regulated that each complete machine may be used as a sample for exhibition. This firm produces 600 well adjusted machines daily.

"The latest production of this firm, and which is the wonder of the Vienna Exposition, is their new No. 6 Sewing Machine. This universal machine sews the heaviest leather harness and the finest gauzes with a truly pearl stitch.

"Wheeler & Wilson have received the highest prizes at all World's Expositions, and at the Vienna Exposition, were extraordinarily distinguished."

### FURTHER DISTINGUISHED HONORS.

NEW YORK, Sept. 15, 1873.

## THE GRAND MEDAL OF HONOR

OF THE

AMERICAN INSTITUTE, NEW YORK,

Was unanimously recommended by the judges of Sewing Machines for

### WHEELER & WILSON'S

New No. 6 Sewing Machine, as being "a decided improvement over all other machines in the market," and which "must revolutionize certain branches of industry, especially in Shoe and Harness Manufacturing."

"BALTIMORE, Md., Oct. 31, 1873.

"The MARYLAND INSTITUTE has awarded Wheeler & Wilson the GOLD MEDAL for their New No. 6 Sewing Machine. Other Sewing Machines received nothing."

"SAVANNAH, Nov. 4, 1873.

"At the Georgia State Fair, a SILVER MEDAL, the highest and only premium for Leather Stitching, was awarded to Wheeler & Wilson for samples done on their New No. 6 Sewing Machines."

PRINCIPAL OFFICE, No. 625 Broadway,  
NEW YORK.

Agencies in all the Principal Cities of the World. apr22 2t

### FOR FIRST-CLASS

MERCANTILE PRINTING,

Send your orders to

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

## The Mild Power Cures.

### 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
3. CRYING-Colic or Teething of Infants.	50	50
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
17. PILES, Blood or Bleeding.	50	50
18. OPHTHALMY, and Sore or Weak Eyes.	50	50
19. CATARRH, acute or chronic Influenza.	50	50
20. WHOOPING-COUGH, Violent Coughs.	50	50
21. Asthma, Oppressed Breathing.	50	50
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.	1 00	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	50
33. Epilepsy, Spasms, St. Vitus Dance.	1 00	50
34. Diphtheria, Ulcerated Sore Throat.	50	50
35. Chronic Congestions and Eruptions.	50	50

### FAMILY CASES.

- With 35 Large Three Drachm Vials, ROSEWOOD CASE, and Humphrey's Homoeopathic Mentor (New Book).....12 00
- With 35 Large Three Drachm vials, MOROCCO CASE, and Specific Homoeopathic Manual (Small Book).....10 00
- 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.  
apr15 6ml3p

## 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

Trimmings,

AGENT FOR THE NEW IMPROVED

FLORENCE FAMILY SEWING MACHINE,

(Sign of the "Gold Sewing Machine,")

BALLINGER & JACK'S BUILDING,

No. 131 Postoffice Street, Galveston.

apr8 3m

### STRICKLAND & CLARKE,

Successors to

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

Stationers, Steam Printers

And

BLANK BOOK MANUFACTURERS,

109 Strand, (Sign of the Big Book,)

june12 1y GALVESTON, TEXAS.

## EPILEPSY OR FITS.

This terrible disease can be cured by the use of Ross' Epileptic Remedies. The uniform success which attends their use is such as to enable us to furnish treatment, including all the necessary medicines, and make no charge unless a cure is effected. Circulars explaining our method of treatment, terms, etc., sent free to all applicants. Address ROSS BROTHERS, No. 267 Main Street, Richmond, Ind.

apr22 4t

## 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,

apr8 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 800,000 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.,

feb11 1t Galveston, Agents.

PETER J. WILLIS. RICHARD S. WILLIS.

## P. J. WILLIS & BROTHER,

Wholesale Dealers and Jobbers in

## DRY GOODS AND GROCERIES

And Commission Merchants

For the sale of COTTON, WOOL and HIDES,

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

Corner of 24th Street.

jy24 1y 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 108 panels and 3571 rails to the mile, the main post and false post included. The cost of wire used: from one to two cents per panel of nine feet. I have introduced it in the States of Mississippi, Alabama, Kentucky and Ohio, and hold certificates from the most practical farmers of those States, endorsing its superiority over other fences in economy, strength, durability and neatness. As to the question: What is the future of the AIR-LINE FENCE? Will it supersede all other rail fences? The answer has been, without exception: It will; or I see no reason why it will not. I can now, after testing it over sixteen months, recommend it to all planters, and now offer to the public the privilege of testing its merits by building or reconstructing their horse-lots free of charge. Instructions, viz.:

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

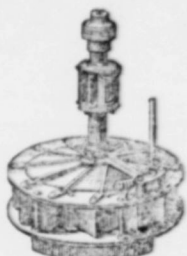
P. S.—All persons are warned not to purchase the right of my Air-Line Patent Fence of any one but those who have a regular power of attorney from me, as all others will not be respected. Also, not to attempt an infringement on it, as I shall enforce the law against all such.  
J. H. S.  
March 34, 1873. may 22 1f

**AGENTS WANTED,** everywhere, for  
**Inside Life in 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 Riots, 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.  
oct 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; C. 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 1/4 to 98 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 1 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, Galvert, 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.....	6:00 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.....	6:20 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 22 1f

## 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, APRIL 6, 1874.

The Galveston, Houston and Henderson RAILROAD.

Three Daily Passenger Trains.

Leave GALVESTON 6:10 A. M. } ARRIVE AT HOUSTON At 8:50 A. M.

Leave GALVESTON 12:30 P. M. } ARRIVE AT HOUSTON At 3:10 P. M.

Leave GALVESTON 6:00 P. M. } ARRIVE AT HOUSTON At 9:00 P. M.

Leave HOUSTON 6:15 A. M. } ARRIVE AT GALVESTON At 9:00 A. M.

Leave HOUSTON 12:30 P. M. } ARRIVE AT GALVESTON At 3:00 P. M.

Leave HOUSTON 6:50 P. M. } ARRIVE AT GALVESTON At 9:50 P. M.

On SUNDAYS, the Passenger Trains leave Galveston at 10:00 A. M.; leave Houston at 2:00 P. M.

The 6:10 A. M. Train from Galveston connects at Harrisburg with the Galveston, Harrisburg and San Antonio Railway; connects at Houston with the Houston and Texas Central Railway.

The 12:30 P. M. Express from Galveston connects with the Houston and Texas Central Railway.

The 6:00 P. M. Express from Galveston connects with the International and Great Northern Railroad at Houston at 9 P. M.

The 12:30 P. M. Train from Houston arrives at Galveston at 3:00 P. M. Connects with Morgan Steamers.

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

Commutation tickets to local points, one thousand and five hundred mile tickets, can be purchased at the ticket offices of this company or from the General Ticket Office.

GEORGE B. NICHOLS, Superintendent.

Jan 15 1f

Geo. F. ALFORD, H. MILLER, W. G. VEAL, Galveston. Russk. Waxahachie.

ALFORD, MILLER & VEAL,

Cotton Factors & Commission Merchants,

No. 69 Strand, Galveston, Texas.

Geo. F. ALFORD, W. G. VEAL, Galveston. Waxahachie.

F. H. CHILDRESS, St. Louis, Mo.

ALFORD, VEAL & CO.,

Cotton Factors, Commission Merchants

AND PURCHASING AGENTS,

No. 218 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 8 1m. 8 and 9 College Place, New York.

84 PER CENT  
Satisfied with  
S. F. BURHAM'S

Water Wheel.  
The best in the world.  
The Price is low.  
It is made of  
Durable Wood.  
It is made of  
S. F. BURHAM'S  
S. F. BURHAM,  
New York, Pa.

mar 15 2m.

# Christian Advocate.

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

VOL. XXI—No. 49.]

GALVESTON, TEXAS, WEDNESDAY, APRIL 22, 1874.

[WHOLE No. 1089.]

## If Thou Hast Crushed a Flower.

If thou hast crushed a flower  
The root may not be blighted;  
If thou hast quenched a lamp  
Once more it may be lighted;  
But on thy harp or on thy lute,  
The string which thou hast broken  
Shall never in sweet sound again  
Give to thy touch a token.

If thou hast bruised a vine,  
The Summer's breath is healing,  
And its clusters yet may glow  
Through the leaves their bloom revealing;  
But if thou hast a cup o'erthrown  
With a bright draught filled, O, never  
Shall earth give back that lavished wealth  
To cool thy parched lip's fever.

The heart is like that cup,  
If thou waste the love it bore thee,  
Or like a jewel gone,  
Which the deep cannot restore thee.  
And like that string of harp or lute  
Whence the sweet sound is scattered,  
Oh! gently, gently touch the chords  
So soon forever shattered.

—Mrs. Heman.

## Our Material Resources.

EDS. ADVOCATE—Give me a little space in your columns to speak to my brethren. My work—Camp Colorado mission—includes Brown and Coleman counties, which are bounded on the west by the Colorado river. This river runs through both counties, and holds water all the year, and there are in these counties several other small streams, which furnish water the year round. On these streams are vast valleys and splendid lands, and the uplands are very good, all sandy enough to be easily cultivated, producing per acre from thirty to sixty bushels of corn; cotton, one bale; small grain of all kinds do well; vegetables grow abundantly; fruit, as far as has been tried, proves a success. The range is good. Timber is not so plentiful as might be desired, but enough to make such improvements as are necessary, for there is the best of stone for building purposes, very easily put into any kind of buildings, and can be easily procured in almost any part of the county. Water can be found by digging at no great depth. Price of lands, from one to two dollars per acre. Health is generally very good. Some have come here in a bad state of health, and have recovered. Emigrants are coming here from the Eastern States and the eastern part of this State in considerable numbers; some of them the best class of men. This is surely destined to be ranked with the best part of our great and growing State. We cordially invite all who are seeking good homes to come and see our county before locating.

We have four organized churches on this mission. We are praying for and expecting a great revival of religion this year. The omens of good are now appearing. Our next quarterly conference is to be held near Camp Colorado, on Gimmed creek, at a large spring, at which time we are going to have a camp-meeting, and would be very glad indeed to see our Bible Agent and Sabbath-school superintendents in attendance, as they have never visited our county; and would cordially ask every one who can do anything toward the conversion of the world to come to our camp-meeting, and all to whom this shall come, pray for Camp Colorado camp-meeting.

Here are many good citizens—men

of good, natural principles. Many young men who have left, perhaps, praying parents in the East, are out here being led captive by Satan, and dragged down to perdition. Yes, the field is white unto the harvest, and the laborers are very few. Who will not come to our camp-meeting, beginning on the 29th of May, and help save the blood-bought souls for whom the Son of God came down and suffered to redeem? Fear not, the Indians are not bad; no danger in them when a man is doing the work of the Lord. The devil is so much worse than the Indians that I scarcely ever think of them. May we meet with many of our brethren there, and may the Word preached be accompanied with the power of God in convicting sinners and covering mourners! Amen.

HUGH GRIFFIN.

BROWNWOOD, March 18, 1874.

ECONOMY OF SEED.—Experiments have recently tended to prove that roots and grains, being planted much farther apart than is usual, will actually yield larger crops than are now obtained. This has been shown to be the case with potatoes, and, more recently, with wheat. It has been found that the wheat plant increases above the ground in proportion as the roots develop without interference from those of its neighbors. In one experiment wheat thus treated furnished ears containing one hundred and twenty grains. It was found in the course of the same experiments that on every fully developed cereal plant there is one ear superior to the rest; and that each ear has one grain which, when planted, will be more productive than any other. By selecting, therefore, the best grains of the best ear, and continuing this experiment through several generations, a point will be reached beyond which further improvement is impossible, and a fixed and permanent type remains as the final result.

## Prices of Labor.

Most immigrants, no doubt, like to learn how much they will have to pay for laborers in Texas, or how much they can earn themselves, should they prefer to first work for another farmer before undertaking to cultivate land on their own account. The usual wages for field hands are from \$10 to \$15, gold, per month, inclusive of board and lodging. Sometimes, however, a farmer will instead of money, give the laborer part of the crop as payment. Regarding mechanics, a skilled, industrious and sober man can easily establish himself here; yet it must be remembered by those coming from Europe that, in most cases, they will have to learn again here, or at least get acquainted with our mode of operations, as we are using the most improved and varied machinery where hands have been employed in Europe. The following are the most wanted, and earn daily, exclusive of board and lodging:—blacksmiths, \$2.50 to \$4; wagon-makers or wheelwrights work by the piece, and make from \$40 to \$45 per week; carpenters, \$2.50 to \$4 per day; masons, \$2 to \$3.50; tanners, \$1.50 to \$2; lock and gun smiths, \$2 to \$2.50; mechanics and machinists, \$2 to \$3; tailors, \$2.50 to \$3; shoemakers, \$2.50 to \$4; saddlers, \$2 to \$2.50. Our cities, large and small, are a real paradise for

house servants, who are paid from \$7 to \$12.

Young and healthy and robust men who intend to come here with a view of finding situations as clerks or teachers stand but a slim chance, there being no lack of people of like turn of mind in the State already, and many of them, after fruitlessly experimenting in that way, were obliged to earn their living by manual labor.

## Commerce of Texas.

THE best criterion as to the vitality of a country and its prosperity is no doubt its commerce, and in this respect Texas occupies an enviable place among the remaining States of the Union. The currency of the State has always been gold or silver, and only in the cities on the coast and for taxes are greenbacks current. The commercial year ending August 31, 1870, showed an export from Texas to the value of \$45,000,000 in gold, viz:

Cotton.....	\$33,000,000
Wool.....	850,000
Hides.....	2,325,000
Pickled meats.....	750,000
Cattle.....	7,870,000
Pecan nuts, etc.....	265,000
Total.....	\$45,000,000

The imports during the same time did not exceed \$25,000,000, while the exports of the previous year represented a value of \$33,575,972. The exports, therefore, increased over twenty-five per cent. in one year, and showed a gain of more than \$20,000,000 against the imports.

By its seaports Texas has direct communication with seaports of foreign countries. The greater portion of the produce exported is, however, consumed within the United States. A large commerce is had between Texas and New York, Boston, Philadelphia, Baltimore, as well as with New Orleans, St. Louis, Cincinnati and Pittsburg. Fifteen large and commodious steamers carry on the trade between New Orleans and Texas, eight or ten between New York and Texas, while the number of ships employed in the northern and foreign trade of Texas exceeds a hundred, not counting the smaller crafts used for coast trade. Large as our commerce is already, it will, by the rapidly increasing population, soon double itself, as the truly rapid construction of railroads in the State aid much to develop our resources.

## Agriculture.

THERE can be no doubt that a country, having such a variety of soil, and capable of producing nearly all products of the torrid and temperate zones, is especially well suited for agricultural pursuits. The farmer in Texas can choose, among all articles raised in the Union, which one he prefers to plant. Cotton, corn, potatoes, parsnips, barley, oats, sorghum, millet and broomcorn, do well in any part of the State, and the best grasses cover our meadows and prairies.

Wheat is sown in November, and the fields used as pasture ground in the winter in order to restrain the growth so that the seed is not exposed to late frosts. Wheat generally ripens in May, or just at the time when it commences to grow in the North, and we have al-

ready sent fresh flour to New York, sold there on the first of June. Our flour has further the advantage, that it will keep a very long time, and not become sour by the influence of heat. Sugar cane is principally cultivated in the extreme southern portions of the State—the bottoms of the Trinity, Brazos and Colorado rivers.

A crop of 1300 pounds of sugar and two hogsheads of molasses (syrup) to the acre is nothing unusual in these rich regions, unsurpassed for their fertility, and we would have more producers of this leading staple if the machinery and buildings for a plantation did not require a large capital.

Corn is a staple on every farm in Texas. The planting season varies with localities from February to April, and is harvested in July. An average crop is considered forty-five barrels or ninety bushels per acre.

Cotton, the principal product of the State, is more or less extensively planted in every part of Texas; and even where it is not raised as an article destined for the market, a small portion of each farm is reserved for planting cotton for the farmer's own use. The average yield of the uplands is about three-fourths of a bale, or 375 pounds per acre, while the alluvial soil of the river bottoms brings one bale, or 500 pounds per acre.

These are the staple products, although, as said above, a good many other articles are raised. Many a man, who arrived in this State as poor as a church mouse, has succeeded, in a remarkably short time, in gaining a competency by raising vegetables and fruits for the markets of our large cities, such as Galveston, Houston, etc.

BORAX FOR COLDS.—A writer in the *Medical Record* cites a number of cases in which borax has proved a most effective remedy in certain forms of colds. He states that in sudden hoarseness or loss of voice in public speakers or singers, from colds, relief for an hour or so, as by magic, may be often obtained by slowly dissolving, and partially swallowing, a lump of borax the size of a garden pea, or about three or four grains, held in the mouth for ten minutes before speaking or singing. This produces a profuse secretion of saliva, or "watering," of the mouth and throat—probably restoring the voice or tone to the dried vocal cords, just as "wetting" brings back the missing notes to a flute, when it is too dry.

Professor Loomis deduces from the weather reports of the last two years that the average rate of progress of a storm in January is 680 miles a day, and its average direction five degrees north of east; for February, 740 miles, and a direction thirteen degrees north of east; March, 940 miles, eleven degrees north of east; and for April 615 miles, sixteen degrees north of east.—*N. Y. Christian Advocate.*

DURABLE STOVE-BLACKING.—By adding a teaspoon of pulverized alum to half a package of good stove-polish, wet up with a little water, much time and labor will be saved, as a stove polished with this mixture will remain bright a long time. It should be applied when the stove is nearly cold, and with a dry brush rubbed until it is dry and shining.

## Our Outlook.

## SOUTHERN METHODISM.

—We extract the subjoined from the *Western Methodist*:

Dr. R. W. Flower writes from Dardanelle station, Arkansas Conference, April 1: "A series of meetings commenced here eighteen days ago, but for the first ten days everything looked dark—meeting small, and no interest perceptible. On Sunday, March 22, Brother O. P. Thomas, preacher in charge, held a love-feast at three p. m., after which the interest became manifest—congregations larger and more serious. During that week there were seven conversions, all bright ones. On Sunday evening, March 29, Brother Thomas held love-feast—about one hundred and twenty-five present, and some sixty to seventy-five of them spoke. This was not confined to Christians, but all were invited to speak, and many embraced the opportunity. At that love-feast five were converted, and the entire church received a baptism of the Holy Ghost. Since, the good work has gone on in earnest, and up to the sixteenth day there were nineteen conversions. Last night, after the benediction, out of thirty-two penitents twelve remained, refusing to go unless they received a blessing. God came down in power and converted nine out of the twelve ere they left the house. The ladies hold prayer-meeting every evening at three o'clock. They commenced at the home of some member of the Church, and in one week their numbers increased so they could not find a house large enough to hold their meeting, and our Presbyterian brethren tendered them the use of their church, which they accepted, and at every meeting some are converted, and all are more or less blessed. At the same hour the gentlemen hold their prayer-meeting at the Methodist Church. They also have a glorious time. Up to the time of writing, there have been thirty-two conversions, and the good work is going on. Brother Brewer, from Lewisburg station, Brother Dodson, from Gallia Rock circuit, and Brother Loving, from Dardanelle circuit, are assisting—also, Brother Buchanan, of the Presbyterian Church. It is by far the greatest revival Dardanelle has ever witnessed.

## NORTHERN METHODISM.

—The Methodists and Congregationalists at Alfred hold union weekly meetings for Scripture searchings, at which several have been converted. Rev. C. Munger, during his three years' pastorate, has greatly endeared himself to his people.

—The spring term of the Maine Wesleyan Seminary is very prosperous. Two hundred and fifty students are in attendance. Thirteen have become interested in religion during the term thus far. Rev. James Nixon, of Middletown, succeeds Prof. Wilson for the balance of the term. The whole charge is in a prosperous condition. Twelve have been received to full membership during the quarter, and several conversions have occurred at Fayette Mills.

—Omaha proposes to build a big wooden tabernacle for Mrs. Van Cott, no church in the town being large enough to hold the people who desire to hear her.

—The revival spirit is spreading through the churches of Great Britain, and has even reached some of the High Church congregations of the English Church.

—The *London Methodist* says: The late Thomas Wilson, Esq., J. P., of Waterford, a devoted Methodist local preacher, it is reported, has bequeathed £20,000 to benevolent objects, including £10,000 to the British and Foreign Bible Society and £5000 for Methodist purposes."

—The following is a summary of a revival in Newmarket, New Hampshire:

Our wonderful and glorious revival here commenced with meetings in the Methodist church February 15. The first week two found the Savior, and the church was greatly quickened. The pastor then secured the aid of Rev. Mr. Emery, of Haverhill, Mass. (Baptist,) for two or three services only; but the Lord so opened the way that he stayed two weeks, the church meantime greatly benefited, and Satan's ranks depleted. Some 60 came to Christ, and great interest began to be felt throughout the town. March 11, by invitation of the official board of the Methodist Episcopal Church, the other evangelical congregations joined us in the blessed work of soul-saving, and the work went on, Brother Emery consented to remain three weeks longer. The meetings continued a week at each church with most encouraging results—in five weeks some 250 asking prayers, about 200 of them seekers.

This is the most marked religious interest ever known in this vicinity. The oldest Methodist declares that he "never saw it on this wise before." Among the converted are several men who have been very intemperate, and they are already doing a great work for the Master. The work has been deep and mighty, and it is due under God largely to the able and faithful altar work and very searching discourses of Brother Emery. God has led and blessed us wonderfully. As first fruits of the revival, 23 noble young and middle-aged men and women came forward to receive the ordinance of baptism last Sabbath; 5 married couples stood side by side among them; 70 have joined on probation, and more to come. The church is greatly encouraged and strengthened. Brethren, if you desire able and most acceptable evangelistic aid, communicate with Brother Emery. Any Methodist brother can work with him with the greatest ease and pleasure.

## EPISCOPAL.

—In a newly-issued charge, Bishop Wordsworth has delivered a scathing denunciation of simony, which he affirms to be increasing in the church. From the *Ecclesiastical Gazette* he cites specimens of its advertisements to show how systematically the unholy "traffic in spiritual things" is conducted. Dr. Porteous' church in Brooklyn has been organized under the title of "All Soul's Church." As the Dr. proposes to be loyal to the Church of England, and "my lords" the bishops refuse to recognize him, we suppose his church must either be considered the American branch of the English Church, or else an Episcopal Church without a bishop.

## CONGREGATIONAL.

—The Congregational council called by the Church of the Pilgrims and the Clinton Avenue Congregational Church, Brooklyn, to consider certain questions of congregational usage in connection with certain action of Plymouth Church, met in the Clinton Avenue Church, Tuesday, March 24th. The first question considered was as to the character of the council, which, it was decided, was an advisory council. The consideration of the main questions was then taken up, and occupied the council till near midnight of Saturday.

—The number of Congregational churches in the United States is 3,325, with pastors 893, with acting pastors 1,608, supplied by licentiates, etc., 169; not supplied 655. With Canada, Nova Scotia and Jamaica, there is a grand total for North America of 3,431 churches. There are 3,238 Congregational ministers, of whom 898 are pastors, 1,396 acting pastors, not in

pastoral work 944, besides 235 licentiates. In all North America the total number of ministers is 3,327, of licentiates 239. There are 323,679 Congregational church members in the United States—106,991 males and 208,575 females. Absentees, 42,660. There were added during the year 24,620—on confession of faith 13,216, by letter 11,312. There were removed 16,133—by death 5,294 by dismissal 10,003, by excommunication 836. The number of baptisms for the year was 10,441, of which 5,871 were of adults, 4,570 of infants. The number in Sabbath-schools is 372,354. There is a net gain of 4,763 in the membership—the smallest net gain reported since 1867, but larger than that of either of the previous seven years. The additions by professions are less than in any year since 1867, though little below the numbers of several years past, and above the average of the previous thirteen.

—Three hundred and twenty-eight new members were received into the Brooklyn Tabernacle at the communion service on the first of March. The pastor, Dr. Talmage, preached from the text: "This day shall be unto you for a memorial." At the conclusion of the sermon Dr. Talmage read the names of the new members. He said that some of them had not been baptized yet, but he would baptize them before the communion. One of them desired to be immersed, instead of sprinkled. Dr. Talmage said he would immerse that one at an early day, but could not do so that morning. He added: "The only difference between the Baptist Church and our Church is that the Baptist Church believes that immersion is the only mode, and we believe in sprinkling and immersion both. So we have no quarrel with them."

## CATHOLIC.

—Ten of the Roman Catholic Bishops of Prussia have signed a joint document, intended to be a fresh protest against the ecclesiastical laws, and also against the allegation that they are disloyal or rebel subjects of the State. They declare their love for their country, loyalty to the Crown, and their readiness to obey established authority. They recall to the recollection of the faithful, the fact that over and above the stringent acts in force, others still more severe have been presented to the Prussian Chambers, and that these laws might have the effect of confiscating the property of the church and suppressing the whole ecclesiastical administration—the annihilation in a word, of everything that constitutes the Roman Catholic Church in Prussia. The signatures of this protestation include the Archbishop of Cologne, the Prince Bishop of Breslau, and the Bishop of Limburg, Paderborn, Mayence, Culm, Leuka, Fribourg, Ermeland, Munster, Hidesheim.

—The Austrian government has given the Pope another blow. It has by a decided vote resolved that the Theological College at Innsbruck, which is in the hands of the Jesuits, be broken up in July next. The college is looked upon as the nursery of Jesuitism for Austria, Germany and Switzerland. Of the two hundred matriculated only sixty are Austrian subjects, and on this ground the Chamber has formally determined that the college, which trains chiefly foreigners, cannot in fairness be supported out of Austrian funds.

—A dispatch from Rome says the Pope has written to the Austrian bishops, inciting them to use all their influence to prevent the passage of the proposed ecclesiastical law.

—A new religious body styling itself the New Catholic Church, has been organized in New York. Its purpose, says the *New York Sun*, is

to bring about a religious reconciliation of all mankind, and to create a religious co-operative unity.

—A society called the Catholic Union has organized a pilgrimage from America to the grotto of "Our Lady of Lourdes," and thence to Rome.

## UNIVERSALIST.

—The *Universalist Register* of 1874 gives statistics of the denomination for the past year. There are conventions in the States of Alabama, Connecticut, Georgia, Illinois, Indiana, Iowa, Kansas, Maine, Massachusetts, Michigan, Minnesota, Missouri, New Hampshire, New Jersey, New York, Ohio, Pennsylvania, Rhode Island, Vermont, West Virginia and Wisconsin. There are also churches, and in some instances associations, in Arkansas, California, Dakota, the District of Columbia, Florida, Kentucky, Louisiana, Maryland, Nebraska, North Carolina, Oregon, South Carolina, Tennessee, Texas, Virginia, and meeting-houses in Mississippi. The total numbers, including the churches in Canada, Nova Scotia and New Brunswick, : State conventions, 21; associations, 74; parishes, 954; families, 40,032; churches, 638; members, 27,709; Sunday school members, 54,532; ministers, 651; meeting-houses, 657; valued at \$7,845,447. There are also four churches in Scotland. The number of colleges, academies and theological schools is 14, with an aggregate of 98 instructors and 1,195 students, and property worth \$2,595,000. The Murray Centenary fund amounts to \$120,930.44.

## JEWISH.

—The Jewish mission of the Free Church of Scotland entered upon their new premises at Constantinople, October 16, 1873. The building is large, comprising private apartments for teachers and missionaries, class-rooms for 300 scholars, and a chapel, erected at a cost of about \$30,000. There are two schools in connection with the mission. The German numbers 120 and the Italian 60. The English ambassador, Sir Henry Elliot, who presided on the occasion, gave an earnest testimony to the genuineness of the work of this mission, which differs from some others, in which bribes of various sorts have been held out to Jewish converts.

## MISCELLANEOUS.

—Among the many bequests of the late Gail Borden were \$13,000 for the American Bible Society, \$5000 for the Tract Society and \$2000 each for the American Missionary Association and the Sunday-school Union.

—The North India Bible Society has issued Mark's Gospel in the language of the Gonds. The Kols of Chota Nagpore will also soon be supplied with copies of the Scriptures, or portions of them, in their own language.

—The United Brethren in Christ this year celebrated the hundredth anniversary of their existence. Efforts are being made to secure centenary offerings to the amount of \$500,000 for missions, church building and the Union Bible Seminary.

—Sometime since a member of the United Presbyterian Church, of Indiana, Pa., offered to contribute \$1,000 a year to their foreign board for the support of an additional missionary to Egypt, but no candidate responded. Recently the board has secured and appointed the Rev. A. M. Nichol and wife for that mission, and the generous donor not only continues his offer but doubles it.

"Go forth into a field of young wheat: not a sound may come from that field, but a great work is nevertheless going on in it; the earth is bringing forth fruit of herself, 'first the blade, then the ear, after that the full corn in the ear:' all is steady but quiet growth, for this is the workmanship of God. Again, go into an oak wood: every branch on every tree is full of buds, which are swelling every hour, and will soon burst forth into green leaf; yet, though you should watch night and day, this mighty work (which will soon change the whole country, and clothe it with its summer dress,) goes on in silence and in secrecy. . . . Have we ourselves any share in this quiet growth? are we in stillness doing the work of God? are we, like the stones of Solomon's temple, being built up without noise or tumult? Be ye sure there is no better test and touchstone of your religion than this: Is it quiet? . . . In the inner world of our spirits, as well as in the outward world of nature, the one great difference between the works of God and man is, that the one are quiet, the other noisy and full of bustle."

**FLANK THEM.**—Christians, you often have hard battles with Satan; do you always conquer? If not forced to retreat, yet are you not often compelled to lie on your arms, because the enemy has not been defeated? Would you drive him from the field? Flank him! Don't wait for him to attack; do not attack him; but flank him, by trying to take from him those already in his power, and he will soon leave you to keep those whom he has already conquered.

Do besetting sins, special temptations, trouble you? Do not stop to fight them, but cast them on Jesus, and work; work for souls; take them from Satan, and you will find no time to be tried by besetting sins, and no time to listen to temptation. Pray for others more, and you will see prayers are oftener answered. It is the idle Christian who has the most doubts, fears, and temptations. Were all Christians at work, the devil would be kept busy with his own, and have little time for new conquests.—*Christian at Work.*

To do good to man is the great work of life; to make them true Christians is the greatest good we can do them. Every investigation brings us round to this point. Begin here, and you are like one who strikes water from a rock on the summits of the mountains; it flows down all the intervening tracks to the very base. If we could make each man love his neighbor, we should make a happy world. The true method is to begin with ourselves, and so to extend the circle to all around us. It should be perpetually in our minds.

LOUISVILLE has unconsciously taken a great stride forward in the matter of temperance reform, by sending drunkards home instead of to the lock-up. Not even the most confirmed inebriate requires a second treatment. The lock-up is bearable, though somewhat confining; but the chastening influences of home are more than can be endured.

Do thy part with industry, and leave the event with God. I have seen matters fall out so unexpectedly, that they have taught me in all affairs neither to despair nor to presume; not to despair, for God can help me; presume, for God can cross me. I will never despair, because I have a God; I will never presume, because I am but a man.—*Feltham.*

MEN are capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to the full extent.

NEWS OF THE WEEK.

DOMESTIC.

TEXAS LEGISLATURE.

BILLS PASSED.

House bill, an act fixing the times of holding District Courts in the Twenty-first District.

House bill, an act incorporating the Houston and Brazos Canal Company, with an amendment protecting the free navigation of the Brazos.

This is the bill which was under consideration so long yesterday.

House bill, an act regulating the procedure in criminal cases where the plea of insanity is offered. This bill requires, when this plea is made as an excuse for crime, that the party shall be tried by a special jury, to ascertain his insanity, and, if proved insane, he shall be placed in the Insane Asylum for not less than one year; but if sane, the plea cannot be entertained.

House bill, an act amending article 497 of the Code of Criminal Procedure. This requires prisoners to work out fines when unable to pay them.

Senate bill, an act amending section seventy-eighth of an act defining the powers of the district courts.

House bill, an act regulating the manner in which minors and insane persons shall be made parties to suits.

Senator Westfall, under suspension of the rules, called up the House bill, an act leasing to Travis county certain lands in this city, upon which to build a courthouse and jail. This bill caused much debate, and was amended, one section being entirely stricken out. The Senate refused to pass it to its third reading, and it is therefore killed.

Ball, under a suspension of the rules, called up the Senate joint resolution regarding the annexation of Caddo and DeSoto parishes, which, on motion of Ireland, was postponed till Monday, and made the special order for 11 o'clock. Culberson, in support of Ireland's motion, stated he hoped to be permitted to obtain some data and statistics concerning this annexation project, as it was important to Texas.

On motion of Senator Allison, Senator Wood, under suspension of the rules, called up House bill, an act concerning private corporations, with amendments, recommended by committee. This bill is known as the general private corporation act. The amendments were adopted and the bill passed.

Senator Dwyer, under a suspension of the rules, called up the House bill, an act to enable clerks of district courts, in certain counties, to qualify as justices of the peace and hold such offices; which was passed.

Senator Culberson, under a suspension of the rules, called up the Senate bill, an act reorganizing the seventh, eighth, and eleventh judicial districts, with the House amendments; which were concurred in.

Senator Stirman, under a suspension of the rules, called up the House bill, an act granting pensions to the surviving veterans who separated Texas from Mexico; which was made the special order for tomorrow at 11 o'clock.

Senator Friend, under a suspension of the rules, called up Senate bill, an act fixing the times of holding the district courts in the Sixteenth Judicial District, which passed.

Senator Ireland called up, under a suspension of the rules, the Senate

joint resolution authorizing the late Public Printer to finish printing and deliver the 2000 copies of the general laws of the Thirteenth Legislature in German, which was discussed and passed.

Senator Parker, under suspension of the rules, called up the Senate bill entitled: "An act to authorize county courts to build bridges," which had been reported upon adversely, and the report adopted. The bill was lost.

SPECIAL ORDERS.

The House bill entitled: "An act to allow incorporated cities and towns to prevent the erection of wooden buildings in any part of said cities and towns." The bill allows cities of 2000 inhabitants to enact such restrictive laws.

Senator Wood offered an amendment to strike out 2000 and insert 1500. The amendment was adopted, and the bill passed.

House bill entitled: "An act granting pensions to the surviving veterans who separated Texas from Mexico; and others." This is Bryan's pension bill, and grants pensions only to those who are in need of them.

Senator Culberson moved that the section which makes a distinction between the classes of veterans be stricken out. This amendment was at first rejected, but on motion of Senator Ireland was reconsidered and temporarily withdrawn. Other amendments were offered and rejected, each calling forth more or less discussion.

Senator Allison moved the previous question, which was lost by a tie vote.

Culberson's amendment was called up again, but was lost.

Several amendments were adopted; one requiring the Comptroller to furnish medals to each veteran. It then passed unanimously.

Senator Ireland introduced an act to define the Twenty-second Judicial District and to fix the times of holding the courts therein, which passed under suspension of the rules.

WASHINGTON.

WASHINGTON, April 15.—In the Senate the bill appropriating \$97,500 to pay school teachers in the District of Columbia was taken up.

In the House a bill was reported abolishing mileage to members of Congress.

WASHINGTON, April 16.—The Sanborn investigation has been indefinitely postponed.

The Attorney-General has decided that household effects of immigrants, in use over a year, shall be admitted free of duty.

The House Committee on Ways and Means are authorized to report at any time on the moieties and Sanborn contract.

The bill appropriating three millions to the Centennial was referred to a committee of the whole.

The Congressional appropriation bill occupied the day.

In the Senate the Portland canal bill comes up to-morrow. The Civil Rights bill comes up Friday week.

Carpenter introduced a joint resolution declaring that it had become the duty of the United States to recognize Cuba as one of the independent nations of the earth, and that the United States will observe strict neutrality between the contending parties. Referred to Committee on Foreign Relations.

The Louisiana election bill came up as unfinished business. Hamilton and Morton both addressed the Senate—the former in favor of McEnery as Governor, and the latter in favor of Kellogg.

WASHINGTON, April 17.—The Senate to-day listened to speeches on the

Louisiana bill in favor of the McEnery government. The speakers thought the President should withdraw the troops from Louisiana, and the McEnery government, now held in abeyance by Federal forces, would soon be put in power by the people, as the present Legislature would leave the State with the troops.

WASHINGTON, April 17.—The subcommittee of House judiciary have concluded their investigation of Bushard's impeachment questions. The charges have narrowed down to those of residence and remission of a fine for contempt of court.

Judge Busted impeaches the veracity of Mr. Patrick by an affidavit, and declines further facilities offered him to obtain proof in his own behalf.

Judge Busted will open court in Mobile on the fourth Monday in April.

MISCELLANEOUS.

NEW YORK, April 16.—The report of the loss of L'Amerique was first received in this city this morning, in a dispatch from Brest, signed Cousinery. He was a passenger on the steamer. The news spread rapidly, and the fact was announced by bulletins from the newspaper offices. The office of the agent of the Trans-Atlantic Company was besieged by crowds, but he had no information. There was much doubt as to the truth of the report; and not until receipt of the Associated Press dispatches from London announcing the disaster did those who were hoping it was a mere rumor cease to express their doubts that the accident had happened. The second officer of L'Amerique reported lost was named Gaillard, and he was one of the survivors of the Ville du Havre.

LONDON, April 16.—Additional dispatches just received state that the steamer L'Amerique sank near the Island of Ushant, off the coast of Brittany, 26 miles N. N. W. of Brest. The passengers and crew were rescued by English, Norwegian and Italian vessels, which were in the vicinity. An Italian vessel arrived at Brest this afternoon with the crew.

Information of the disaster was not received at Lloyd's, in London, until 3:30 this afternoon.

The General Trans-Atlantic steamer L'Amerique stood some 10 miles off Brest. The second officer was lost. She had 15 cabin passengers.

BREST, April 16.—The steamer L'Amerique foundered during a violent storm on the 14th. She was abandoned when on the point of sinking.

The Italian ship which saved the largest number of those on board, arrived here to-day, bringing 40 passengers and 148 of the crew.

A Norwegian vessel saved 30 more of the passengers. She has also arrived here.

An English vessel, with the remainder of the passengers and crew, is expected here, unless she has gone to some port on the English coast.

The passengers write in praise of the conduct of Captain Rosseau, of L'Amerique, who, they say, was cool and brave throughout, notwithstanding the fearful sea.

CINCINNATI, April 15.—An anti-inflation meeting was held, and strong resolutions adopted, signed by Geo. T. Davis and sixty-nine vice-presidents.

On the other side, a document signed by fifty manufacturing firms, claiming to employ five thousand hands and to represent ten million dollars capital, signifying their approval of Congress in authorizing the re-issue of the forty-four millions reserve and the proposed increase of the national bank circulation.

The Chicago Times is mulcted \$10,000 for calling a lawyer a shyster, and the case has been appealed.

## Correspondence.

## Design of Christian Baptism.

NUMBER SEVEN.

I now propose to introduce a few historical facts of the same import. I prefer quoting from Baptist authors when their testimony is to the point. Mr. Orchard (Baptist historian) says: "At an early period abuses crept into Christian churches, which occasioned apostolic correction."—*Orchard's History*, vol. I., p. 10. Speaking of the church in the first century, he says: "Its inward harmony was often disturbed during this century by advocates of unscriptural doctrines, whose austerity of manners and apparent sanctity of conduct gave force to their doctrines upon the unwary. These circumstances occasioned dissidents; yet at this period each party tenaciously held the name of Christian, and had strong aversions to any other."—Vol. I., page 12.

Mosheim says: "But of all the systems of philosophy that were received in Asia and Africa about the time of our Savior, no one was so detrimental to the Christian religion as that which was styled gnosis, or science—i. e., the way to the true knowledge of the Deity, and which we have above called the Oriental doctrine in order to distinguish it from the Grecian philosophy. It was from the bosom of this Oriental wisdom that the chiefs of those sects in the three first centuries perplexed and afflicted the Christian church originally issued. These supercilious doctors, endeavoring to accommodate to the tenets of their fantastic philosophy, the pure, simple and sublime doctrines of the Son of God brought forth, as the result of the jarring composition, a multitude of idle dreams and fictions, and imposed upon their followers a system of opinions which were partly ludicrous and partly perplexed with intricate subtleties, and covered with impenetrable obscurity."—*Mosheim's History*, page 17.

In the midst of this heterogeneous mass of false doctrines, immersion for baptism, based on the erroneous design that it should represent the three days' burial of Christ, was introduced. From the first to the fourth century was one of the darkest periods of the Christian era. During that time all manner of "idle dreams" were introduced and tolerated. The power of darkness was destructive in many particulars. The design of baptism, as held by trine immersionists, was one of the chimerical notions which originated in that dark age of the church. The single dip for Christian baptism was unheard of prior to the fifth century. The idea of three dips for baptism originated in the brain of some one who knew nothing of spiritual baptism. No genuine Christian at that time would have taught or practiced trine immersion for Christian baptism. Yet it was believed and practiced in the name of the Holy Trinity by many who made great pretensions of piety.

To sustain my position fully, I now lay the following premise, viz.: trine immersion for Christian baptism was introduced to represent the three days' burial and resurrection of Christ.

I wish the reader to bear in mind, specially, that the Baptists now-a-days differ very materially from the faith of trine immersionists in their faith on the design of immersion. They believed that Christ instituted the ordinance of immersion to represent his three days' burial, while modern immersionists believe that it is not necessary to dip their candidates for immersion more than once. Baptists are just two dips deficient. They must dip their subjects three times; provided, they wish to practice what many believe to be the original or apostolic manner of baptizing. I have already

proven from the scriptures that our Savior never intended Christian baptism to represent his death, burial and resurrection. Two additional facts remain to be established: First, trine immersion was introduced to represent the three days' burial of Christ. Second, in trine immersion, the candidates were dipped in a denuded state. If I succeed in establishing the above propositions, it will appear to every unprejudiced mind that immersion, to represent or commemorate the death, burial and resurrection of Christ, is not only an innovation, but a dangerous error. I now take up the first proposition, and will present the proof as follows:

Mr. Orchard, in his history of "Foreign Baptists," from A. D. 33 to 1800, quotes all the evidence worthy of note to prove that immersion is the only scriptural baptism. It is necessary to notice some of his proofs. In doing this, I hope to be able to strengthen the position which I have assumed. It is not my object to give a history of immersion, for this has been done by many able advocates on the Pedit-baptist side of the question. I will not attempt to reach beyond the third century, for the good reason that trine immersion for baptism originated before the fourth century. When immersion was introduced, was it the single dip or trine immersion? My position is, that ecclesiastical history furnishes abundant evidence to prove the latter. Immersionists who have written on this subject do not presume to take the negative side, favoring the single dip. I confess that they argue that immersion for baptism was taught by Christ and his apostles. On the hypothesis that they are correct, a pertinent question arises, which is this: How did it come to pass that the single dip was abandoned and trine immersion substituted? I call on all the immersionists on the American continent to answer this question. It is perfectly puerile to suppose that the single dip was of Divine origin, and that the same was repudiated and three dips substituted. If the single dip for baptism was by Divine appointment, trine immersion was an innovation. Again: if Christ intended the single dip for baptism to represent his death, burial and resurrection, trine immersion was an innovation with respect to its design; for when it was introduced and practiced, it was specifically designed to represent his three days' burial. To say that the Son of God instituted trine immersion to represent his three days' burial is a nonsensical view of the subject. Such an idea reflects on his infinite perfection. The single dip for baptism to represent the burial of Christ is equally erroneous, for two reasons: First, dipping the head and shoulders of a subject does not represent the burial of Christ in the slightest degree. Second, dipping the head and shoulders only once does not represent the three days' burial—only one day. Hence, the whole dipping process, once or thrice, for Christian baptism, is a farce. The whole arrangement is unwarranted by the Word of God; neither can it be sustained by historical facts.

I will now advert to what Mr. Orchard and Baptists generally consider proof. Mr. Orchard says: "Immersion universally prevailed since all the ancients thought that burying under water did more lively represent the death, burial and resurrection of Christ."—*History Foreign Baptists*, vol. I., p. p. 26, 27. "Since all the ancients thought." Simply "thought;" they were not certain. If Mr. Orchard includes the church in the first century, he made a grand mistake in his statement. I will further say that all the ancients, embracing the first century, "thought" no such thing. I envy not the position of any historian who will make such a groundless as-

sertion. If all the ancients "thought" that immersion for baptism was instituted to "represent the death, burial and resurrection of Christ," their thought is an idle one, wholly groundless. On this fallacious "thought" immersion for baptism is founded. I want no better evidence of the fact that immersion for baptism was a wild delusion than the statement that all the ancients "thought" that immersion was instituted to represent the death, burial and resurrection of Christ. Just so certain as Mr. Orchard wrote the truth, just so certain their "thought" is in opposition to the truth verified in the New Testament scriptures.

Mr. Orchard commences his chain of evidence to prove that immersion was practiced by the apostles by introducing what he supposed was the testimony of Barnabus, St. Paul's companion. I will now quote it, as follows: "Consider how he hath joined both the cross and the water together; for this he saith, Blessed are they who, putting their trust in the cross, descend into the water." \* \* \* Again: "We go down into the water, full of sin and pollutions, but come up again bringing forth fruit; having in our hearts the fear and hope which is in Jesus."—*Orchard's History*, vol. I., p. 13. Will Baptists indorse the above statement as being orthodox? I answer they will not, except the part which refers to going down "into the water." If Barnabus ever wrote the sentence, Baptists ought to indorse the whole of it, or reject it altogether. Such testimony will suit any one who believes in baptismal regeneration. If the evidence is genuine, there is no proof in it of immersion. They might have gone down "into the water" without going ankle-deep. "Into the water" does not signify immersion, and no one but an immersionist will contend that it does. Bear in mind that Barnabus did not say that the subject baptized went under the water to represent the burial and resurrection of Christ. In order to set aside this testimony as being spurious, I will submit an extract from Mosheim's Church History. On page 24 he says: "The epistle of Barnabus was the production of some Jew, who most probably lived in this century (the second), and whose mean abilities and superstitious attachment to Jewish fables show, notwithstanding the uprightness of his intentions, that he must have been a very different person from the true Barnabus, who was St. Paul's companion." There are a few misrepresentations made by Mr. Orchard which should be particularly noticed. First, he represents Barnabus as being the companion of St. Paul. Second, the time of his writing, A. D. 45. With these facts before the reader, he must now determine who is correct. I indorse the statement of Mosheim for three reasons, viz.: first, he was an immersionist in faith; second, he affirms that Barnabus was a man of "mean abilities and superstitious attachment to Jewish fables;" third, he far excels Mr. Orchard in his ecclesiastical researches.

Mr. Orchard's second witness is Hermes. He quoted what he supposed to be his testimony, as follows: "Before a man receives the Son of God, he is ordained to death; but when he receives that seal, he is freed from death, and delivered unto life: now that seal is water, into which men descend under an obligation to death, but ascend out of it, being appointed unto life."—*Orchard's History*, p. 13.

There is not one word said in the above statement about immersion for baptism. First, he [the subject] received the "seal," which was water. If he was dipped in the seal, it was a very singular sealing indeed! I cannot understand how a man can receive the seal of water, and at the same time be plunged into it. Will some one of the immersionists' creed

give me a little light on the subject? Second, he does not say that the subject descended under water, but "under an obligation to death." Were I to grant (but I do not) that every word Hermes said is true, and that he wrote in A. D. 95, as stated by Mr. Orchard, his statement is not worth a farthing in the way of evidence to sustain the faith of Baptists. Mr. Brown, (Baptist) editor of "Encyclopedia of Religious Knowledge," in speaking of Hermes, says that he was "a Christian deacon and martyr of the fourth century under Dioclesian." Paul, in Rom., xiv. chap., 14th verse, salutes Hermas and Hermes, and Mr. Orchard assumes that Hermes, the author of the statement attributed to him, is the same person mentioned by Paul. According to Mr. Brown's statement, Hermes, the author just quoted, was a deacon and martyr of the fourth century. Mr. Orchard was certainly hard pressed for evidence when he quoted the statement of Hermes of the fourth century, declaring that he was the same person saluted by Paul "in the Church at Rome." I call special attention to an editorial note, as follows: "I am not willing to indorse the above two fathers as orthodox, or as the contemporaries of the apostles; still their testimony is conclusive respecting the action of baptism, assign them to what age you may."—*Orchard's History*, vol. I., p. 13. The editor was not willing to indorse Barnabus and Hermes as being orthodox; yet, according to his faith, their evidence was "conclusive" on the mode of baptism." On the same principles, Baptists might receive the evidence of the most degraded heretics that ever lived on every tenet which they are willing to indorse. I have carefully examined every particle of evidence on the Baptist side of this question which they claim to have been written in the first century, and I now say that I have not found among their supposed authors one word of reliable evidence to prove that immersion was thought of in the apostles' times. With the facts before me, I now say that immersion for baptism was unknown in the first century, and, therefore, I conclude that it was a human invention of a later date. It is necessary to add that the first century was almost a blank with regard to historical evidence on the design, subject and mode of baptism. I have noticed the above because it holds good with many Baptists who have never examined the testimony impartially. I regard the statements attributed to Barnabus and Hermes as being spurious, if not a downright forgery.

I will conclude this article with a promise that I will prove, from reason and historical facts, in my next number that immersion for Christian baptism originated in error, as held by Baptists, respecting the design.

WM. PRICE.

Work for the General Conference.

EDS. ADVOCATE—Is it equitable, right, or just, that all superannuated preachers should be placed upon a common level and share alike in the distribution of the funds collected and carried up to the Annual Conferences for the widows and orphans of deceased traveling preachers and the worn-out veterans of the itinerancy?

The practice of superannuating preachers for other causes than those of legal specification, is but too common in the conferences. Young men in the prime of life, who have seen but little service and whose absence from the field of active operations was not regarded a calamity, have been eased down from the theatre of toil, suffering and responsibility into secular avocations by the very convenient process of superannuation. No one thought of, much less intended to do, a wrong; but the brother's throat did

not perform its functions as formerly, or a spell of chills had debilitated him, or some other cause, perhaps not apparent to any one but the patient, is plead by sympathizing friends as cause for him being placed on the list of superannuated preachers. Some of these superannuated ones have engaged in secular pursuits with an ability and zeal that were in strange contrast with the position of their names in the published minutes of the conference—as worn-out preachers, claimants on the charity fund for widows, orphans and worn-out preachers.

The application for the position may be accompanied (sometimes is) with a promise that applicant will cost conference nothing! Instances are not wanting in which this pledge (that ought to have been conclusive against applicant) has decided the doubtful issue, and the hitherto stubborn body yielded to this magic key, and the door opened wide to admit a new applicant to the honors and laurels of a veteran worn to exhaustion—

"A vet'ran slumbering on his arms,  
Beneath his red cross shield."

justly entitled to, but magnanimously waiving his claim to pension rights! The superannuate dies—what then?

That the above picture is highly wrought and may be set down as an exception to the general rule, I admit; and yet I seriously doubt if there is a preacher in Texas who has seen twenty years of itinerant service, who will not say that it is a true bill. That convenience to the applicant—in some instances to a perplexed cabinet—and the sympathy of friends have often influenced the action of conferences in granting this relation without law and against law, no one who has witnessed the regime of the conferences for years consecutively will likely doubt. If the straight edge of the law were laid upon the superannuated lists of all the conferences, it is believed that the number of claimants would be lessened, the effective and supernumerary lists extended, and the really worn-out, disabled, and widows and orphans better cared for. Be this as it may, it must be conclusive that all are not alike meritorious; that the superannuate of two or five years' service should not be placed, in points of claim, on a level with the veteran of thirty, forty, or fifty years, or the family of the former with that of the latter. The law does not discriminate between claimants—all are alike meritorious in the eye of the law! Is it right? Is it just?

It may be said that the Board of Finance can and should remedy this evil by discriminations according to merit, etc. To this I reply, that they have failed to do it in many instances, their actions being often unadvised and illadvised. We want, not the judgment of a Financial Board, but a law, defining the just gradation of claim, based upon legalized merit.

My information is that the Wesleyans allow nothing to any one who has not itinerated ten years. What other Methodist bodies have done in this matter, I am not informed. There is widespread dissatisfaction in our connection on this subject, and nothing short of some such law as is herein indicated can or will give satisfaction, restore confidence and enlarge contributions to the funds, so as to meet the pressing demands of these honored servants of the church, widows and orphans.

I beg leave to call the attention of the delegations from Texas to the General Conference to this subject; and I, through them, for myself and a host of preachers and members of the M. E. Church, South, appeal to and memorialize the General Conference to enact a law that shall graduate the claim of superannuated preachers, and the widows and orphans of deceased traveling preachers, according to time and services rendered in the

active work of the itinerant ministry.  
R. S. FINLEY.

TYLER, April 9, 1874.

#### The Lord's Supper.

EDS. ADVOCATE—I wish to submit a few hasty reflections on the above important subject.

Whatever God has ordained and commanded his people to observe can not be viewed as a thing of no importance, without setting aside lightly the will and authority of God. That the Passover was of divine appointment under the Mosaic economy, is a plain fact; and that every circumcised Israelite was emphatically commanded to observe it, is likewise unmistakable. Let us, then, observe the nature of the offense of one who failed to obey the command in this regard. It is set forth in Numbers, ix:13; "He shall be cut off from his people;" that is, shall be killed! Surely that was no slight offense.

Now, it is recognized by everybody that the institution of the sacrament of the Lord's Supper, ordained by Christ himself in that dark hour of his betrayal, sustains the identical relation to the new covenant that the Passover did to the old covenant. So, then, the legitimate deduction is, that the guilt of a Christian professor, who willfully neglects this duty, is as much greater than the Israelites by how much the blessings and privileges of the new covenant exceed those of the old.

Again: hear St. Paul, I. Cor., xi: 23, 24: "This do in remembrance of me." Now, can a man profess religion, join the church, and thus be known as a follower of the Lord, and yet live in the constant violation of this—one of God's plainest commandments—and yet be innocent? If so, what is guilt? Will God simply wink at this sin, committed under the brilliancy of full gospel day, and kill the Israelite, who never saw the cross, but only smoking, flaming Sinai?

Let him who can receive it! Take care, my brother! Remember it is written, "Whosoever shall be ashamed of me and of my words, of him will I be ashamed before my Father, and the holy angels!"

O yes! But I am so unworthy. Ah, my brother, will you deliberately disobey the dying command of your Lord and Master to get to be worthy? Did you do that way to get thus far? If so, then the gamblers and drunkards are going to heaven faster than any of God's people! If to disobey brings you to God, the more you disobey the more perfect you become!

No, no! it is only sin and unbelief that bars you. Leave sin, and come to God in the way of his commandments.

#### Weatherford Station.

EDS. ADVOCATE—It may be of interest to you and some of your readers to know how we are getting along at Weatherford.

At the last conference I was stationed here; and immediately after my arrival the good sisters of the church set to work, without my knowledge of their intention, and soon had me a house fixed up in good style, with all necessary articles of furniture, and supplies sufficient for several weeks. As I had been in the State but one year, and had no household furniture, these things were well-timed and highly appreciated.

Weatherford has been kept in the circuit until this year, because they had no house in which to worship. Now they have a large stone church fit for use, but unfinished. It is to be hoped that this will be completed during this year.

The congregations are generally good. Since conference nineteen have been added to the church by letter and otherwise. We are growing stead-

ily. The Sabbath-school is flourishing.

We are Methodists, and are making full proof thereof by using the Uniform Lessons, edited by Dr. Haygood, at Nashville. So far as I know, all parties concerned in the school are much pleased with the system.

Upon the whole, Weatherford is taking a fine stand as a station, and bids fair to take its place along side the very first-class appointments. The stewards allowed their preacher a living salary, and went to work to raise it. Their success is noteworthy. I think you may put Weatherford down as another place which has paid up, if you intend to chronicle every place which pays its preacher promptly. They lack thirty dollars of paying up to date, and that is promised to be forthcoming in a few days. They have done even better than that for their presiding elder: they have paid him something over half his claim against the station. This is well done. Bro. T. W. Hines is a worthy man, and I am glad they paid him up and sent him on his way rejoicing. He moves in and out before us, respected by all, and his influence is a savor of good.

The success of the stewards here is only another proof that it is but an easy matter to pay up a preacher when the proper steps are taken; and how much better all parties feel. The people feel better; they have met an obligation which they were morally bound to meet; they meet their preacher with a cheerful countenance, and are more likely to be profited by his ministry. The stewards feel better; they are encouraged by the success; the stewardship, instead of being a burden, becomes a delightful task. And what shall I say of the preacher? Does he feel any better? Were I not one myself, I might express myself fully; but I must forbear, and let the reader imagine to himself the difference between a preacher and his family well provided for, and one left to make the best shift he can. It is the opinion of the stewards that, unless there shall be a great falling off somewhere, it will be said at the meeting of the next annual conference that Weatherford has paid up.

Very respectfully yours,

WM. A. SAMPEY.

P. S.—Since writing the above, nearly all of the thirty dollars has been handed in.

W. A. S.

#### A Chapter of Statistical Horrors.

THE *Evening Post*, of New York City, recently published the communication of a correspondent, giving the statistics of the liquor traffic and consumption in this country during 1870, as taken from official records. The exhibit, accompanied by some calculations based upon it, presents a frightful chapter of statistical horrors. The aggregate of imported and domestic distilled and spirituous liquors, brewed and fermented liquors, and imported and domestic wines, for that year, amounted in valuation to the enormous sum of \$1,483,491,865. To this \$90,000,000 must be added for the cost of litigations, crimes, and imprisonments, etc., caused mainly by the use of intoxicating liquors—swelling the expenditure to \$1,573,491,865 for a single year. The liquor saloons in the United States were 140,000, each having by estimate forty daily customers, making in all 5,600,000 dram-drinkers, spending for this purpose during the year \$1,575,000,000.

The quantity of liquors of all kinds drunk was sufficient to fill a canal four feet deep, fourteen feet wide, and eighty miles in length. The drinkers, if standing in a procession, five abreast, would make an army one hundred miles long. The destruction of life by the use of intoxicating liquors was at the rate of five hundred and fifty persons per day. The places where

liquors were sold, if arranged in rows, in direct lines, would make a street one hundred miles in length. The total number of persons engaged in the liquor business was 560,000, of whom 56,663 were employed in manufacturing and selling 5,685,633 barrels of beer. This number exceeds by more than 400,000 the whole number of all persons in the United States devoted to preaching the gospel and school teaching. The effects we have in 100,000 drunkards imprisoned annually for crime, 150,000 more consigned to a drunkard's grave, and 200,000 helpless children reduced to beggary and want.

The amount spent for intoxicating liquors in the single State of New York in 1870 was \$246,617,520; that in Pennsylvania was \$152,663,495; that in Ohio was \$151,734,875; and that in Illinois was \$119,933,945. These four States were the banner States in the liquor traffic and consumption.

New York City was also the banner city of the country. Its seven thousand licensed saloons, if placed in rows in direct lines, would have made a street thirteen miles long. The expenditures for liquors during the year was \$69,000,000, giving employment to 35,000 persons; while its churches, chapels, and public and private schools cost but \$4,500,000. The consumption of beer per day was 40,000 kegs. The persons arrested for intoxication were 65,000. The capital invested in the liquor business of all kinds amounted to \$140,000,000, of which \$60,000,000 were invested in the business of manufacture.

These figures may be only proximately accurate; yet they are sufficiently so to make a table of the most horrible statistics. While the total expense in the United States during 1870 for flour and meal, cotton-goods, boots and shoes, clothing, woolen goods, newspapers, and job printing, was \$905,000,000, the single item of liquor consumption cost \$575,000,000, paid by 5,600,000 drinkers. Can there be any doubt whether the liquor business is a public nuisance, acting as the most deadly enemy of human society that ought to be abated by the strong arm of law?

We are glad to observe that, in response to numerous petitions, there is a movement in Congress to authorize the President to appoint a commission of five persons, charged with the duty of investigating the alcoholic liquor traffic of this country, and report to Congress on the subject, setting forth "its economic, criminal, moral, and scientific aspects, in connection with pauperism, crime, social vice, the public health, and general welfare of the people;" and also "the practical results of license and restrictive legislation for the prevention of intemperance in the several States."

DRESS PLAINLY.—Some one has given the following reasons why people should dress plainly on Sunday. These reasons are as valid any other day in the week: It would lessen the burden of many who now find it hard to maintain their place in society. It would lessen the force of temptations which often lead men to barter honesty and honor for display. If there was less strife in dress in church, people in moderate circumstances would be more inclined to attend. Universal moderation in dress at church would improve the worship by the removal of many wandering thoughts. It would enable all classes of people to attend church in unfavorable weather. It would lessen, on the part of the rich, the temptation to vanity. It would lessen, on the part of the poor, the temptation to be envious and malicious. It would save valuable time on the Sabbath. It would relieve our means from a serious pressure, and thus enable us to do more for good enterprises.

## Texas Christian Advocate.

GALVESTON, TEXAS, APRIL 22, 1874.

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

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lishing Company.

### LET HIM THAT HEARETH SAY COME.

"BUT I am not a member of the church. I don't profess to be a Christian." No matter; the command does not say let church members say come; let regenerated men say come. No, it says, "Let him that heareth say come."

Have you heard the glad tidings? Then you are privileged, nay, more, commissioned and commanded, to say come. The water of life is for all, and it can be taken "freely"—without money and without price. You have heard the invitation; then extend it to others, and then they can tell others and they others still, until to "earth's remotest bound" the hospitality of God is proclaimed, and all come to know the Lord, from the least unto the greatest. Suppose you say to your neighbor, "Know ye the Lord?" Suppose you say to your friends, "Come and go with us, for the Lord has promised good concerning Israel. Come, and we will do thee good." Perhaps your friend is waiting for this—is wondering, may be, that you have never said, "We have found Jesus of Nazareth." There is an authentic story related of a gentleman in one of the Southern Atlantic States. He was a rich man, and educated—of popular manners, and hospitable—but supposed to be skeptical—a man of pleasure, and especially of the sport of horse-racing—rearing and training horses for the turf. There was a camp-meeting in his neighborhood. His instinct of hospitality and love of company led him to erect a tent on the ground for himself and the entertainment of his neighbors. He had no idea of personal religion. Hospitality and sociability were all that he cared for. But the church looked on him—as Jesus did the young man—and loved him, and made fervent prayer, without ceasing, to God for him. Friday, Saturday and Sunday wore away; but this gentleman seemed unmoved. On Monday morning, after an urgent presentation of Christ, and penitents were exhorted to present themselves for prayer, this gentleman arose and said to his neighbors: "I have been unfortunately rather your leader in sin and neglect of God; but I feel that I have been all wrong, and doing wrong. I have resolved to lead a new life. I am going to ask these Christians for their prayers. Will you go with me? He arose. More than one hundred followed him. The church was deeply moved, and cried earnestly to God for him. He soon found the Savior. More than two hundred souls were converted, mainly—so far as human instrumentality is concerned—through the example of this man saying to his neighbors, "Come." Reader, go thou and do likewise.

### BISMAROK AND THE POPE.

THE conflict between civil and ecclesiastical authority in Germany is one of the most noteworthy struggles of our eventful times, and fraught with results of vast significance. The whole Papal power is in sympathy with France, because France—Catholic France—is understood to be in sympathy with the temporal and political aspirations of the Papacy.

France is making tremendous struggles to perfect the organization and vastly increase the strength of her army. And while doing so, the purpose is not disguised to revenge herself on Germany. The Jesuits, in the interest of the Pope in his temporal claims, are doing all they can to fan these fires to an all-consuming and tremendous conflagration. The German Empire is maintaining, at vast cost, an immense standing army as a peace measure against the threatened aggressions of France. The Romanists in Germany, in and out of the Imperial Parliament, are doing all they can to make this army unpopular. There are many papers published in Germany under inspiration of the Jesuits, and sustained by liberal subsidies from Rome. But whence this gold in the hands of the Pope? It is the vast Peter-pence levied all over Roman Christendom ostensibly for the maintenance of the Pope, pathetically described as the oppressed and venerable prisoner of the Vatican. It is supposed the "sinews of war" for the carrying on the Carlist struggle in Spain against the Republic came from the same source that supplies and sustains the Jesuit presses of Germany.

In Germany the struggle is a great one, and profoundly interesting. William and his chief minister seem to be inflexibly resolved to maintain the supremacy of the state. While Rome, with all her power, seems equally resolved to break down the Imperial policy, and in the end break in pieces German unity, and with it German power. We shall watch each development of the struggle with unflagging interest. There are no moves on the great chess-board of the world likely so much to affect the destiny and the civilization of the nations as this great Papal and German conflict. The *statu quo* cannot be long maintained. Either German unity or Papal pretensions shall soon feel the tremendous shock that shall shatter them; they cannot long continue to occupy their present positions.

### MISSIONARY DRAFTS.

PERSONS holding drafts on the Treasurer of the Board of Missions of the Methodist Episcopal Church, South, will please not send them to the Treasurer for *acceptance* before due. It was understood at our May meeting that drafts drawn on our Treasurer were not to be *transferred*, especially before due, but, properly indorsed, they were to be sent to Nashville for payment. We dislike to protest a draft for *non-acceptance*, but they cannot be accepted till the work is done. This is the rule on which the Board has proceeded. Brethren holding drafts will forward them in due time to the Treasurer or Secretary, and all will be right.

J. B. MCFERRIN, Sec'y.

### THE SECOND MEETING.

ANY one who has enjoyed a revival after Rev. Mr. Hammond's method, knows what the second meeting is. It is a new departure from the old Methodistic style of calling mourners to the altar for prayers and instruction. Its advantages over every other method are so apparent that it is somewhat surprising the Methodist ministry has not adopted it before this. Preachers in the Methodist Church are generally so ingenuous and so ready to adopt every available assistance in the promotion of revivals, that it is strange that they have not seen the advantage of going out into the congregation to talk to sinners instead of talking themselves hoarse and wasting their strength in trying to persuade the ungodly or penitents to come forward. In the first place, this "new departure" lightens the weight of the cross which the sinner has to bear in his effort to become a Christian, by putting a part of it on the shoulders of the ministers and *working members of the church*. According to the old method of "calling up mourners," the sinner had to get up before the whole congregation, and with a lot of cold church-members staring him in the face, walk forward to the altar. With no divine grace in his heart, and with the burden of his sins pressing upon him, and the power of the Devil holding him back, it was a heavy cross to shoulder. But by this new method he is allowed to stay in his seat, and Christians assume the cross of *going to him about his soul*. We call it a *cross* to do this; it ought to be a pleasure, but somehow it is a heavy burden until it has been borne a while.

We know of a minister in this city who we know is a good man, and is doing a good work, but who, at the commencement of the revival tried to excuse himself from going out into the congregation, by *trying to feel* that it was his duty to assist in singing—though he is not remarkably *gifted* in song—and doubtless most of us feel that way, whether we acknowledge it or not.

In the second place it is better than the old method because it gets a larger number of the members of the church to work. Generally when penitents were invited to come forward and kneel at the altar, comparatively few of those in the congregation came, and members of the church excused themselves by saying that the ministers and the old "stand-bys" were sufficient to do the talking. But when it is announced that Christians will now go out into the congregation for the purpose of speaking to sinners, a field is opened large enough for all to work. The spirit of work in this way is also contagious. When one member sees a weak brother or sister rise from his or her seat, and slowly adjust their apparel, and in a cautious, conservative way, gradually "take up the cross," he, too, feels an encouragement and inspiration to follow his example. In this way all are persuaded to do their duty as Christians. They are blessed of God in their efforts, and consequently have more power with God and man. As a general rule, but a few

days pass before all are actively interested, from the child to the aged Christian, and it is not surprising that great results follow. In the range of human instrumentalities, this great tact of Mr. Hammond's in getting all to work, is the main element of his great success as a revivalist.

In the third place, we like this new method, because as a natural consequence of what we have already said, a larger number of sinners are reached. Many times in the progress of revivals, when the only method used is "calling up mourners," great numbers in the congregation are interested, and would be glad to have Christians speak to them, but they have not the moral courage to rise up and go to the altar. But according to the new plan, everybody in the house is asked about the state of his soul. No one can leave, saying, "no man careth for my soul." Some Christians will always try to excuse themselves by various pretexts, some pleading that they are *so unworthy*; others, that they *never* could talk much in this way; and others, by saying that they do not like that method of conducting revivals. It is very reasonable to suppose that no cold, "mellowed down," or "established" Christian will greatly admire any method that makes him work much. But it has been observed in our meetings in Galveston, that those Christians who raised the objections we have mentioned, at the commencement of the revival, but who, afterwards co-operated actively, acknowledged that these excuses were only subterfuges by which a cold heart was trying to shirk duty. And as a general rule, we think that those persons in the church who excuse themselves by saying that their piety is "mellowed down," will in the end confess that "mellowed down" was only a less harsh term to express precisely the same idea involved in "down-right backsliding."

Some of our readers may object to this new method of conducting revivals, but we are inclined to think that if they had enjoyed such outpourings of God's spirit, under such a regime, as we have, and seen so many persons happily converted to God, all their objections would melt away like mist before the rising sun. To say that five hundred souls have been converted in this city within the past four weeks, would be a cautious estimate. Over two hundred have already united with the different churches, and out of this number St. Johns has received seventy and St. James forty-eight; both churches having a prospect of gathering in many others.

May the good Lord extend this revival flame throughout the bounds of this large empire State, and may all the readers of the *Advocate* enjoy a "Benjamin's portion."

—The trustees of Colby University have voted to raise \$100,000, to endow three preparatory schools—one at Waterville, and one each in the eastern and western parts of the State. Hon. Abner Coburn, of Skowhegan, has subscribed \$50,000 for the one at Waterville, provided that \$50,000 more shall be subscribed to endow the other two.



## JESUS HIMSELF DREW NEAR.

WHY did he? Because they were "reasoning," "communing" and "talking" "concerning Jesus of Nazareth." They were "gathered together, though along the highway, in His name," and he has promised to meet with such. This promise he will most surely keep and perform. Wherever Jesus is made the subject of thought, and burden of talk, he will draw near. "Their eyes were holden, that they should not know him. He wished them to unburden their hearts—tell out all their hopes and fears. When they had done so, he began at Moses, and expounded to them in all the Scriptures the things concerning himself." What a sermon was this—the grandest theme, the greatest preacher that ever preached, for he spake as man never spake. If it had pleased God to have committed this memorable discourse to the sacred pages, it seems to us in our short-sightedness that the world would have been spiritually richer than it is; but we know that the Word of the Lord, as it is, is perfect to convert the soul—it is competent to enlighten and recover man's alienated affections—and that is enough for our present needs.

This discourse profoundly interested and deeply touched the hearts of the disciples. They had never heard anything on the subject of the Messiah that was equal to this discourse. So when they drew near the village whither they went, they constrained Him to abide with them. They did not wish to part company with such a man, he knew so much about that which was so interesting to them. They urged till it was towards evening and the day was far spent.

Reader, has Jesus been near you? Have you heard his voice? Has He stirred your heart? It may be toward evening with you—life's short day may be far spent. Constrain Jesus to abide with you. Unless you constrain Him, He will pass by—pass on, may be never to return. Their constraint prevailed. He went and tarried with them. He sat at meat with them, and in blessing and breaking the bread, their eyes, which had been holden, were opened, and they knew Him—knew Jesus—knew it was Jesus. Oh! what a blessed thing to know Jesus—as the pardoner of our sins—as our Brother and Friend Almighty. But he vanished. His visible and audible presence was gone. We must walk by faith—not by sight, nor any sense. But the memory of His words, the odor of loving presence remained. And they instantly exclaimed, "Did not our hearts burn within as he talked with us by the way and opened unto us the Scriptures?" They were, as Wesley hath said in his experience, strangely warmed—warmed by the fires of the Savior's love. We judge there was no more eating then; their hearts were too full for bread. They rose up the same hour; for the day was far spent—it was two hours' brisk walk. The other disciples, some of them, were not sure that Christ was risen—they only had the report. So these two were eager to tell the news—just as newly pardoned souls are swift and

glad the new found joy to tell. They hasten to tell, and while they tell Jesus is prompt, and there to indorse the telling. So He will ever be with those who speak for Him.

## DO SOMETHING.

A gentleman once met a little girl going towards home, crying. "What is the matter, my little friend?" "Why," said she, "Charley fell in the creek right over yonder and would have drowned if we had not pulled him out." "How," said the gentleman, "did you pull him out?" "Well," said she, "when Charley fell in, Jimmie jumped after him and caught hold of him, and then Johnnie caught hold of Jimmie, and Tommie caught hold of Johnnie, and Walter caught hold of Tommie, and in that way all of us pulled him out on the bank." "But," said the gentleman, "what did you do?" "Why, I just sat down on the bank and cried all the time!"

Thus it has been during our great revival in Galveston. While some have been pulling faithfully, and others helping them pull, quite a goodly number have been sitting on the bank, "crying." This is not doing much, but it is doing something for the salvation of souls. The tears flowing freely from the eyes of those who have not the moral courage to go and speak to sinners, have been encouraging to those who were laboring by night and day. It is better to have sympathy and action coupled together, but better to have sympathy by itself than stolid indifference. No one is so weak but that he can do something for Christ; and this has been fully illustrated during our series of meetings. We will give only one illustration: A beautiful little girl of about ten summers was converted, and felt anxious to show her gratitude to Jesus by doing something for his cause. When the "second meeting" began she got up and went to a hard-hearted man of forty or forty-five years, and stood by his side with the tears rolling from her eyes, but with her tongue silent. The man was touched by a scene so affecting, and said to her: "My little daughter, what are you crying about?" "Oh!" said she, "I don't know how to tell you, but I want you to love Jesus." The heart of this man, which had successfully resisted the most stirring and eloquent appeals of God's ministers, and had disregarded the voice of Jesus as it spoke to him through his reason, his judgment, and his conscience, could not turn a deaf ear as Jesus spoke to him through this little child; but, broken-hearted with penitence, fell at the foot of the cross, and looked, and was saved. "God has chosen the weak things of this world to confound the mighty." Let no one, then, say that he is too small or too weak to work for Jesus. It may be that a word of sympathy or remonstrance from you will touch a heart that is proof against the strongest logic of your pastor. You may not be able to do great things, but let it be written in heaven and the hearts of your earthly associates: "She hath done what she could," and great will be your future reward.

## FEED MY LAMBS.

THE great evangelical prophet announces, as characteristic of the times of gospel triumph and glory, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." Never in any period of the church history has so much been done for children, and never has the church's realized so fully as now the great truth—that we reap that which we sow. The church has been sowing to the children as never before, and she has been reaping as never before, in the conversion of thousands of the little ones.

The Master said to him who first preached to the Jews, and first to the Gentiles in the house of Cornelius, "Feed my lambs." This duty was imposed upon the apostles as the representatives of the whole ministry and membership of the church. The children are the hope not only of our homes and country, but of the church as well. They are the cadets that are to constitute the great army that is to march to the conquest of the world to Christ. Too much love and labor cannot be bestowed on the children's spiritual culture and training.

Let us heed the Master's command, so tender, and yet so Divinely wise, "Feed my lambs." How shall we feed them? With food convenient—even the "sincere milk of the word."

Of all the books, the Bible is the best to teach the children. It was indited by the spirit of Him who said, "Suffer little children to come unto me." The Bible teaches us the most important things that can be learned: the being and attributes of God, the origin, the character, the duty and the destiny of man. But the Bible does not teach these lessons in the form of dry abstractions and sharply defined formularies; it teaches in most lively narratives—in beautiful biographies that have all the charms of personalities. The Bible abounds in allegories and parables illustrating in the easiest and most picture-like forms all phases of character, and all states of the heart. With a little care and illumination from parents and teachers, how attractive can these Bible pictures be made. Let us, as parents, preachers and teachers, realize the Scripture scenes, the landscapes, the houses, the tents, the dresses, and the manners of the Orientals, and thus bring these narrations vividly to our own minds, and then to the eager and retentive minds of the children. "But this will cost reading, pains-taking, and thought." Yes; but is not the end sought eminently worthy of it all? If half the labor bestowed in preparations to instruct the old were devoted to instructing the young, how great, and how desirable the results!

There are many interesting and useful books prepared for youth and childhood; but we should see to it that they do not supercede and supplant the Bible. Make all other books contribute to its elucidation and better understanding. Consider the Bible as the grand center; and as all roads led to Rome, so let all books lead to the Bible.

The primer teaches us its alphabet,

the spelling book its orthography, the dictionary the meaning of its words; the geography, the description of its countries, rivers, seas, mountains and climates; logic enables us to appreciate its arguments; rhetoric points out the graces and felicities of its style; and astronomy explains the laws and wonders of the shining heavens, that declare the glory of God.

The first, the most necessary and greatest fact in the universe is the being of God. It is the Bible that reveals God to man, and, in manifold illustrations, portrays His glorious character as the Father, the Preserver and the Redeemer of men. There is no book comparable to it. With it, then, let us feed the lambs committed to our care, and bring them up in the nurture and admonition of the Lord.

WE find in the *Sherman Register* the following respecting the condition and prospects of our church in that growing inland city, and of the pastor with which the charge at that point is favored:

We are pleased to observe that our Methodist friends in Sherman are having the interior of their church edifice repaired. The isles will be carpeted, the seats grained in oak, and the altar remodeled. When finished it will present a very neat and handsome appearance. Under the able and faithful ministry of its present pastor, the Rev. Mr. Binkley, this church is growing and prospering wonderfully. There have been fifty accessions to its membership since he took pastoral charge of it in December last. He always draws a full house, and never fails to interest his audience. Modest and unassuming in his manners, an earnest, clear, and logical speaker, thoroughly posted in his profession, with a character on which no stain rests, he commands universal respect and confidence, and makes a most efficient and acceptable pastor. Mr. Binkley, like the great preachers of his church in its primitive days, ere it had attained its present colossal wealth and membership, favors congregational singing. He considers the music as being a part of the worship, and thinks that the more devotional its tone the better it subserves that end. He has therefore organized a choir in his church with this special object in view. Its singing may not be sufficiently artistic to suit connoisseurs in music, but it evidently pleases the great majority of the congregation; and we confess to the weakness of being so old-fashioned in our taste as to prefer this style of church music.

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

### The Sunday-School.

**THE NIGHT COMETH.**—Is it possible to do too much work for Jesus? Is there any danger that Christians will overtask themselves in the service of their Master? Ought we to impose any restraint upon ourselves when the Lord calls, lest, in our zeal to follow him, we overstep the limits of the strength which he has given us?

We do not believe that one Christian worker in a hundred breaks down from excess of work for Christ. Work poorly systematized, work performed in a needlessly clumsy manner, work worried over—done in a self-sufficient, vain-glorious spirit, without patience, without faith, without prayer, without consecration—this may well break down the health and destroy the usefulness of any man. But the Master does not say, "Restrain your zeal," for well he knows that none of us have too much of that. But he would have us feel that his special blessing and protection is given to those who are earnest in labor; that self-sacrifice is the law of Christian living, and that to work while the day lasts, doing all with one's might, should be the burden of every Christ-like soul. "For the night cometh when no man can work."—*Exchange.*

SCHOLARS occasionally ask their teachers what they should do when they grow up, and it often happens that the ministry is recommended by the good elders. Many of our preachers doubtless associate their first thoughts in connection with their calling with the Sunday-school; but there have been so many mistakes made in this important matter that teachers perhaps ought to discourage a choice until later in life. There might then be fewer preachers who find it hard to keep their congregations awake, but who would do well in other walks of life. The Moderator of a certain Presbytery in Scotland once said to a candidate for the ministry, who had left broom-making: "My young friend, the Presbytery believes that all men should glorify God in some way—some by preaching, some by making brooms, and that you are one who should make the brooms."

ONLY a short time ago the children of the Congregational Sunday-school, at Petaluma, California, made a Christmas gift of their Christmas money to the late Rev. J. L. Stevens, the young missionary who was assassinated in Mexico on the 2d of March. It had not reached him at the time of his death, but it is very certain that those children who had become dear to him will now have a more precious hold upon his memory than ever before. He will always be to them a glorious example of fidelity to their common Savior. Upon the receipt of the sad news at Petaluma, memorial services were held in the church from which he went, and feeling addresses were made on the services and devotion of the deceased. The "blood of the martyr" has consecrated that church anew, and can hardly fail to inspire its Sunday-school scholars with a very real sense of the beauty of a Christian life.

RATHER comical, but at the same time quite suggestive, was the blunder of a little girl who repeated a verse after she had become thoroughly confused—"If you love me—keep your mouth shut." Rev. Mr. Ketchum opened a Sunday-school address recently with this little incident, and added that he had attended many meetings where the child's version of the text might well be addressed to the speakers. The hint is thrown out to those ardent talkers who seem to try to express their love for the scholars by the length of their remarks.

### Compensation.

*If the iron be blunt, . . . then must he put to more strength.—Ecc. x. 10.*

WE may obtain in one way that which we cannot obtain in another; application may compensate for dullness: "If the iron be blunt, . . . put to more strength."

"I have no talent for teaching." Be it so; but by application you may acquire the art. Anyhow, by kindly sympathy and loving friendship, we can exhibit the gospel in ourselves, though we fail to do so in our lesson. Our Savior taught as much by his miracles of mercy as he did by his parables. Your life may be your best sermon.

"I cannot get attention." Be it so. You must study the more. If this does not help, can we not make the children interested in what we say, not for what is said, so much as because we say it? They may listen to the friend, when deaf to the teacher. "I have called you my friends." A mere teacher is not, in himself, an object of much attraction. Our Savior not only had his class on "The Mount," but he had daily kindly, loving fellowship with the people. Let the teacher show himself a friend in the week; it will help him on the Sunday.

"I am altogether unsuited to work." Not if God made you suitable. By prayer, we can obtain from him that which we have not in ourselves. If any man lack, let him ask.—*English S. S. Times.*

ANOTHER of those interesting items which are more than matters of mere news runs as follows: "A wealthy Christian in Brooklyn, not long before his death, sent his annual donation of \$40 to Rev. John McCulloch of the American Sunday-school Union for the work in the South of which he is general superintendent. From this amount a generous appropriation of books was made, through one of the Society's missionaries in Texas to 'County Line Sunday-school,' in Smith county, organized by him, numbering 86 scholars and 14 officers and teachers, respecting which he writes: 'This school is strictly on the Union plan, and is accomplishing great good in that community. Through its instrumentality, more than 30 persons have been hopefully converted and brought into the church, during the past year.' But before this letter was received the generous donor had gone to his reward, we trust to hear the Master's welcome, 'Well done, good and faithful servant.'"

LITTLE WINKY.—Mary was about four years old, and the youngest of a large family of brothers and sisters.

She often teased her mother to allow her to sit up after supper as long as the others. She did not think it was right that she should always be put to bed so early; and one evening she was granted permission "to remain up as long as she liked."

But she soon grew weary of looking at her books and pictures; and was fast nodding off to the land of dreams. When roused by her mother, she exclaimed, "O mamma, I'm not one bit sleepy, only my eyes are so winky!" But in less than three minutes she was fast asleep.

WHEN the Sunday-school was first begun in Ohio, writes an old superintendent, false prophets were loud in their condemnation of the whole scheme. But great things have happened since, and one of them is that the schools have helped break down the sectarian walls that have hitherto kept the denominations apart. Says the venerable teacher: "There is more peace, union and harmony among the churches than I have ever seen before."

No labor is hard, no time is long, wherein the glory of eternity is the mark we level at.

### Boys and Girls.

#### Filial Piety.

"About three hundred years ago, a rich merchant died, leaving a large fortune. He had but one son, who had been sent when quite a lad to an uncle in India. On his way home, after an absence of some years, the young man had been shipwrecked, and though it was believed he had been saved, still no certain tidings reached his father, who, meanwhile, died rather suddenly, leaving his large fortune to the care of an old friend, with strict injunctions not to give it up to any claimant until certain conditions had been complied with.

"At the end of a year, a young man appeared who said he was the heir; then a second, and finally a third. The guardian, who knew that two out of the three claimants must be impostors, made use of the following stratagem: He gave each rival a bow and arrow, and desired them to use the dead man's picture as the target, and to aim at the heart. The first nearly hit the mark, the second pierced the heart, but the third claimant burst into tears, and refused to dishonor his father's memory by injuring the portrait of one whom he venerated so highly.

"The guardian was quite satisfied with the result of his device, and at once welcomed him as the rightful heir and his old friend's son."

This was an ingenious device. Is the other story as good as this, or did you put the best first, Mr. Civil, to attract our attention?

I will give you the second, and let you judge for yourselves:

"AS THE TWIG IS BENT THE TREE'S INCLINED."

"Ali Schind, one of the Rajahs of India, was noted for the uprightness of his dealings, and for his nice sense of honor, even towards the lowest of his subjects. One day while out hunting with his courtiers he became hungry, and ordered some of the game they had taken to be dressed for an immediate repast. This requirement had been anticipated by his attendants, and they had brought with them bread, sauce, plates, and all they needed—all except salt, which had been forgotten. There was, however, a village near by, and a boy was hastily dispatched to procure some. The Rajah hearing the order given, called after the lad to inquire whether he had taken money to pay for the salt. At this his attendants expressed some surprise, wondering that so great a man should trouble himself about such trifles, and added, that those who had the happiness of living under his dominion had no right to murmur if he should claim at their hands gifts of much greater value than a handful of salt. 'Justice,' replied the Rajah, 'is of as much importance in little as in great matters; and the fact of my conferring benefits on my subjects at one time gives me no right to oppress them in the smallest particular at another. All the wrongs and oppressions under which mankind groan began in little things, and if we would prevent great sins or great calamities, we must strive against the beginnings of evil.'"

#### Bartimeus at Work.

I remember seeing in a German gallery once a painting representing Bartimeus at the gates of Jericho the moment when he received his sight under the miraculous power of Jesus. It did not satisfy my imagination I think the time for such a picture should be chosen a little later in his history, when I doubt not that most grateful man might have been found at the work of leading other blind men to the same source of help. Most likely he would say to himself:

"Here I am, a poor, uneducated beggar; it is of no use for me to try

at this time of life to set up for an apostle; there seems only one thing I really can do: there shall not be left in all this city even one man sightless without at least hearing of this wonderful Savior!"

So I can conceive of his zeal easily. And if it were for me to paint a picture of him, it would show him at the instant when he had led up a blind neighbor to Jesus, and was instructing him what to do. If my pencil would work my will on the canvas, it would make you see the three figures plainly—Bartimeus, his groping friend, and Jesus the Christ. And you should seem to hear Bartimeus whisper: "There now! call with all your might! Say, Jesus, thou son of David, have mercy on me! Never mind the disciples; aim straight at Jesus! Say it again—and again—Oh! he is looking at you now; he will call you in a moment; tell him right out what you want of him; now, this instant, or you will be too late! Oh! I wish I could call out for you, but he would not hear me for you, when you are here!" And then you should see the face of Bartimeus, so eager, so wistful, so beseeching, so intent, bending forward; while his sightless friend is talking with Jesus; and so overjoyed as he sees the eyes opened and knows that one poor fellow less sits begging at the gates!

Nor would you be surprised to know that this man turned to speak his final counsel in the ear of his mate: "Now, then; never, while you live, forget what you owe to Jesus; the least you can possibly do for him is to be off, as I am, leading up blind men to him!"  
C. S. Robinson.

#### Great Men.

A great man is always willing to be little. While he sits on the cushion of advantages he goes to sleep. When he is pushed and disappointed, tormented, defeated, he has a chance to learn something; he has been put on his wits; but he has gained facts; he learns his ignorance; he is cured of the insanity of deceit; has got moderation and real skill. The wise man always shows himself on the side of his assailants. It is more to his interest than it is to theirs to find his weak point. The wound cicatrizes and falls off from him like a dead skin, and when they would triumph, lo! he has passed on invulnerable. As long as all is said against me, I feel a certain assurance of success; but as soon as honeyed words of praise are spoken for me, I feel as one that lies unprotected before his enemies.—*Emerson.*

SHE TOOK OUT THE "IF."—A little girl was awakened to anxiety about her soul at a meeting where the story of the leper was told.

One day a poor leper came to Jesus and worshiped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand and touched him saying, I will; be thou clean; and immediately his leprosy was cleansed."

Well, this dear little girl who was anxious, said, "I noticed that there was an 'if' in what the man said, but there was no 'if' in what Jesus said; so I went home and took out the 'if' by my granny's fire-side, and knelt down and said, Lord Jesus, thou canst, thou wilt make me clean; I give myself to thee."

My beloved little reader, have you thus come to Jesus? And if not yet, will you come now? Oh! do come to him! He can, he will make you clean—yes, whiter than snow. You are a sinner, and sin is a far worse disease than the leprosy. Nothing can take it away but the blood of Jesus. Come to him this very minute. For "behold, now is the accepted time; behold, now is the day of salvation."—*Seeds of Truth.*

The Chinese have a saying that an unlucky word dropped from the tongue cannot be drawn back by a coach and six horses.

The Adulteration of Liquors.

BY REV. D. LOWRY.

PHYSICIANS tell us that the effect of using intoxicating liquor now is much more injurious to the health and life, than it was thirty years ago.

Professor Draper, of New York, a few years ago made an examination of brandy at some of the principal hotels on Broadway, where it was retailed at fifty cents a glass, and in every instance it was a mere compound of villainous poisons.

Some whisky was seized a few years ago at Newton, Mass., which was found to be thus compounded: Ten gallons of kerosine, three pounds of potash, and one ounce of strychnine mixed with soft water.

Are you a lover of beer? Thousands of gallons are made and sold in this country without malt or hops.

As to wine, it may be confidently affirmed that there is very little pure juice of the grapes sold to our people.

It is said in England that the only way to get pure wine is to raise the grapes yourself, press the juice in person, then put it into a cask and ride on it all the way home.

Lavender.

At Hitchen, Hertfordshire, some fifty years ago the experiment was first made by Mr Perks, of growing lavender as a source of profit.

a journey to Hitchen; to say nothing of the special attractions which the neighborhood offers to the botanist, geologist and antiquary.

Christ as a Preacher.

TAKE one incident in Christ's life. On a certain occasion he was preaching, and in the crowd were many mothers who had their world in their arms.

ANECDOTE OF DR. LIVINGSTONE.—Before he went abroad as a missionary he placed himself for a time under the tuition of the Rev. R. Cecil, of Ongar, Essex.

to Mr. Cecil, who at once sent Livingstone. The young Scotchman soon surprised the congregation beyond measure, for having taken his text, he became bewildered and could not utter a word.

Egypt Revived.

DR. CHARLES BEKE, writing to the Athenaeum (Jan. 24) from Cairo, speaks of the striking improvement in the face of Egypt since his last visit in 1866.

Church Notices.

- Stephensville District. SECOND ROUND. Stephensville, at Cow creek, April 25, 26. Eastland, at Pickettville, May 2, 3.

Table with 3 columns: MISSIONS, CONP. COL., BISHOPS' FUND. Rows include San Marcos sta., San Marcos cir., Seguin sta., Gonzalez 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.

- San Marcos District. ASSESSMENT BY DISTRICT STEWARDS. Springfield District. SECOND ROUND. Fairfield cir., at Lake's chapel, 4th Sunday in April.

- Palestine District. SECOND ROUND. Tyler cir., at Spring Hill, April, 25, 26.

- Belton District. SECOND ROUND. Georgetown cir., at Barry's Creek, 4th Sunday in April.

- San Marcos District. SECOND ROUND. San Marcos cir., 4th Sabbath in April.

- Austin District. SECOND ROUND. Winchester cir., at Alum creek, April 25, 26.

- Galveston District. The Missionary Board expects Galveston District to raise \$1400 this year.

- Waco District. SECOND ROUND. Deer creek, at Union Academy, May 2, 3.

- Chappell Hill District. SECOND ROUND. Gddings mis., at Ridgeway prairie, April 25th.

- Waxahachie District. SECOND ROUND. Grove Creek and Ennis cir., April 25, 26.

- Paris District. SECOND ROUND. Boston cir., 4th Sunday in April.

**THE DOVES IN VENICE.**—Venice is a queer city. Many of the streets are only canals full of water, so that people have to travel in boats instead of carriages. I wish you had been with me there.

One day while I was walking, some little boys came up to us to sell corn to feed the doves with. I took some in my hand and held it out to the birds, and hundreds of them came flying about me to get it, but I held it so high that only one or two could have it; and two of the handsomest doves I ever saw flew right up on to my hand and ate the corn. You can't imagine how pretty it was.

After we left the doves, a little beggar girl came up to us with a baby in her arms, and while the girl asked us for money, the baby threw us kisses; but her face was so dirty that I couldn't bear to watch her. When they had followed us some little distance, we turned round to her and made signs for her to have her face washed. Well, they went off, and we had no idea they would come back again, but they did, and the baby's face was clean as a snow bank. We laughed to ourselves, but handed them a little money, and they went away as happy as could be.

Then there was a little beggar boy who could only say the two words "good-night" in English, and he said that to us over and over, as we passed him.—*Congregationalist.*

**THE WAY TO THE CROWN.**—We must taste the gall, if we are to taste the glory. If justified by faith, we must suffer tribulations. When God saves a soul, he tries it. Some believers are much surprised when they are called to suffer. They thought they would do some great thing for God; but all he permits them to do is to suffer for his sake. Go round to every one in glory; each has a different story to tell, yet every one a tale of sufferings. But mark, all were brought out of them. It was a dark cloud, but it passed away. The water was deep, but they reached the other side. Not one there blames God for the way he led them thither. "Salvation!" is their only cry. Child of God, murmur not at your lot. You must have a palm as well as a white robe. Learn to glory in tribulations also.—*McCheyne.*

**THE EFFICACY OF PRAYER.**—When Robert Hall was a little boy he had a very passionate temper. He knew that he ought to try and conquer it, so he resolved that whenever he felt his temper rising he would run away to another room, and, kneeling down, would ask this short prayer: "O Lamb of God, calm my mind," and so completely, was he able, by the help of God, to overcome this sin that he grew up to be a man of remarkable gentle temper. He was an earnest and devoted servant of God, and for many years faithfully preached the Gospel of Christ.

**MR. JOHN CLARK**, of New Brunswick, N. J., has bequeathed \$20,000 to the Board of Domestic Missions of the Reformed church, \$10,000 to the fund for the widows and disabled ministers of the Reformed church, \$10,000 to the First Reformed church of New Brunswick, of which he was a life-long attendant, and \$10,000 to the American Bible Society.

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.

### 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.]

#### Rev. J. M. Truitt Wounded and Two of His Brothers Killed.

**EDS. ADVOCATE.**—Rev. J. M. Truitt was appointed at the last session of our conference junior preacher on the Cartersville circuit, Weatherford district. He has made a fine impression as a young man of piety and fine promise. He was shaping himself for much usefulness among that people.

He and two younger brothers (one, perhaps, a half-brother) were summoned to attend the District Court at Granberry, Hood county, as witnesses in a civil case. On Saturday evening, the 28th of March, they were going from Granberry to their father's residence, a few miles distant from town, when they were followed by six men, one of whom is said to be seventy-eight years of age. The party of six men had armed themselves with double-barrel shot-guns, loaded with fine rifle powder and buckshot, for the occasion. When they overtook the Truitt boys, they made demonstrations as if to excite the Truitts to fight. Finding no resistance, two of the party, the old man's sons, fired on the Truitts. The two younger ones being behind were shot in the back, and fell from their horses. The parties ran up and shot them dead. Rev. J. M. Truitt, being unarmed and outnumbered, fled before them, when they fired on him just as his horse ran under a limb. As he stooped to pass under, the load of buckshot struck him in the back, and, owing to his posture, ranged up his back toward the shoulders and head. He did not fall off his horse, but held to him, and was hotly pursued by them for a mile and a half, when he reached a house and found protection.

The young men who did the shooting left for parts unknown; while the father and the balance of the party were arrested and placed in the county jail to await their trial as accessory to the crime.

The Truitt boys were raised in Hood county, are regarded good citizens, and stand high among the good people of that county. I am told the county is in a perfect state of excitement. Many think the jail will be broken open and vengeance wreaked upon the offenders. I have not been to Granberry since it occurred, but what I write you is the statement of what is termed good and substantial authority. My first information was that Brother Truitt would probably recover. Since that I am informed that it is hardly possible. If possible, I shall visit him in a few days, and may write again.

I feel that God may spare his life, for there is certainly a field of usefulness and promise before him. No young man, perhaps, has had more difficulties to encounter, and yet he was battling against them most successfully. He was received on trial at the last session of our conference and ordained deacon. **T. W. HINES.**  
WAXAHACHIE, April 8, 1874.

**WILLIAMS.**—Died, in Coryelle county, Texas, March 4, 1874, Sister Harriet Williams, wife of F. M. Williams, and daughter of Allen and Arza Straud.

The subject of this obituary was, in early life, deeply impressed with the importance and worth of her soul. She sought and obtained religion, and joined the M. E. Church, South, of which she lived a consistent member; but, owing to the disadvantages of a frontier life, she became disconnected with the church, and finally fell into a backslidden state. She was for four years the subject of great affliction, but perhaps the most important part of her life was as it drew near its close. She became convinced that she could

not last long; consequently, she became alarmed about her condition. She requested that prayers should be offered up for her, which was done. She then requested us to sing some good old Methodist songs, which we did; but she remained in this alarming state of agony of mind all night, praying and beseeching; the Lord to have mercy on a poor dying sinner, until about 9 o'clock next morning, the Lord powerfully reclaiming her soul again, she raised her poor, emaciated arms, exclaiming: "Glory to the ever-living Jesus; my burden is all gone! I am now ready to go! I can almost see heaven; I see the way, and it is so plain. I can now leave my children in the hands of so good a Savior." She affectionately kissed all her children, and bade them farewell, exhorting them to meet her in heaven. She lingered still about a week, and quietly fell asleep in Jesus. She leaves a kind husband and six children to mourn her loss; but their loss is her eternal gain. May the Lord reward her sweet daughters that so affectionately and unceasingly waited on their mother in her afflictions; and may the husband and sons also reflect that they have a soul to save or be lost, is the prayer of one that was present and witnessed the scene.  
**MARY A. WEAVER.**

**FOWLER.**—Died, on the 27th of January, 1874, of typhoid fever, at her residence, in Hill county, Texas, Mrs. Orrah V. Fowler, wife of R. J. Fowler, and daughter of F. W. and Fanny Williams, aged 17 years and 10 months. She was born in Wise county, Texas.

But a short time after her parents moved into Hill county, and from thence to Fayette county, where, at the age of thirteen years, at a protracted meeting held by Brothers Allen and C. J. Lane, she professed religion and joined the M. E. Church, South, in which she lived and exemplified Christian until her death. Her parents then moved back to Hill county, where, on the 26th day of March, 1873, she was married to R. J. Fowler. She was of a pure, sweet spirit; a most obedient and affectionate daughter; a loving, devoted, and faithful wife; a patient and self-sacrificing sister, and a sincere friend. To know her was to love her. She leaves a loving husband, father and mother, and several brothers and sisters, and many friends, to mourn her loss; but they mourn not as those who have no hope, for we are satisfied that the summons found her ready for the exchange. Let us all live so that, by the help of God, we may meet her in that bright world above where parting is no more, but where all is peace and joy forever and ever, is the prayer of  
**A. FRIEND.**

**SUTHERLAND.**—Mrs. Frances Sutherland, daughter of John and Frances Menefee, was born in Virginia, the 19th of September, 1789; embraced religion and joined the Methodist Episcopal Church, in East Tennessee, when quite young; was married to Maj. Geo. Sutherland the 10th of October, 1815. They moved to North Alabama about the year 1821, and lived first in Limestone county, and then in Tusculum, until the year 1830, when they, in company with the Menefeas, Heard, Whites, and other families, immigrated to Texas, and settled on the Navidad, and formed what was called for some years the Alabama settlement.

For more than eight years after coming to Texas, there were no religious privileges—such as preaching, church organization, etc., (being under the Mexican government), but "Aunt Fannie" kept the faith, and did not backslide, as many others did. When the missionaries, Brothers Strickland and Hord, organized a church at Texana, she, by letter, united again with the church, and lived a strictly

pious Christian life until her death, which took place at her residence, in Jackson county, where she had lived for more than forty-three years on the 5th day of March, A. D. 1874.

For several years she was too feeble to attend church, but she was always ready with her quarterage, and frequently said to the writer, "This may be the last." She left \$300 to the missionary cause.

She was not ashamed of her Lord and Master, nor did she put her light under a bushel; and not until the day of eternity will it be known how much good was accomplished by the precept and example of Aunt Fannie and others of the early settlers in Texas.

She was left a widow the twenty-second of April, 1853, and five of her children preceded her to the tomb? two remain to mourn her loss. For years, she has only been waiting the call of the Captain under whose banner she served near three score and ten years. He has called, and Aunt Fannie has left us. Without a struggle, she fell asleep in the arms of Jesus, and we can truly say, we "mourn not as those who have no hope." She has "bid this earth a triumphant farewell."

"Farewell to its labors; farewell to its cares—its thousand misfortunes, temptations and snares."

She went  
— "On faith's pinions, with angels to dwell,  
Where saints never hear the sad, parting  
farewell."

**BUSBY.**—Departed this life, at the residence of his mother, near Gilmer, Upshur county, Texas, James David Alexander Busby. He was the oldest son of his widowed mother, Mrs. Rebecca Busby; was born August 4, 1856, and died March 26, 1874.

He was a member of the M. E. Church, South; a dutiful and loving son—obedient to his mother, who leaned upon him for a support; an affectionate brother; a steady, moral youth, and was beloved by all that knew him. Those who knew him best loved him most.

A short time before his death a Sabbath-school was organized, near his mother's house, in which he took a lively interest. He attended church regularly, behaved with perfect decorum, and paid great attention to the preacher's sermon; could often tell his mother a good part of the discourse. He was also very fond of reading; loved his Bible, and would often read it to his mother. But, alas! he is gone! But let us not "sorrow as those who have no hope."

Bereaved mother, weep not for your darling son. Although you will never be cheered again by his presence; although you will never hear his voice again reading to you the precious Word of God, if you will but hold out faithful, you will meet him again, in the blissful mansions of rest, where "all tears will be wiped away" and parting will be no more.

"No chilling winds nor poisonous breath  
Can reach that healthful shore;  
Sickness, sorrow, pain and death  
Are felt and feared no more."

We tender our sincere condolence to the bereaved mother and sorrowing brothers and sisters, and pray God to pour the wine and oil of consolation into their grief-stricken hearts, and enable them to bear with Christian fortitude and resignation this severe trial.  
**W. W. HORNER.**

**ENDEAVOR** rather to be than to be thought holy; for what profits thee to be thought to be what thou art not? and that man doubles his guilt, who is not so holy as the world thinks him, and counterfeits that holiness which he hath not.

A man was boasting that he had been married twenty years and had never given his wife a cross word. Those who knew him said he didn't dare to.

MARRIED.

KETCHEY-COOK.—By the Rev. J. J. Davis, at the residence of the bride's brother-in-law, April 7, 1874. Mr. H. J. Ketchey and Miss Mary M. Cook, all of Leon county, Texas.

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. Banderita mission, 4th Sunday in June. Kerrville, at Manings, 1st Sunday in July. A. A. KILLOUGH, P. E.

Belton District.

SECOND ROUND. Georgetown cir., at Barry's Creek, 4th Sunday in April. San Gabriel cir., at —, 1st Sunday in May. Gatesville sta., 2d Sunday in May. W. R. D. STOCKTON, P. E.

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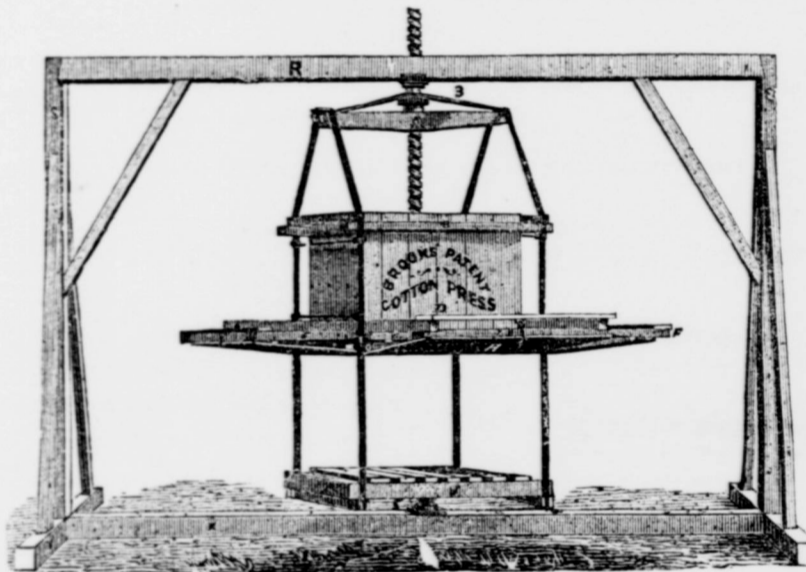
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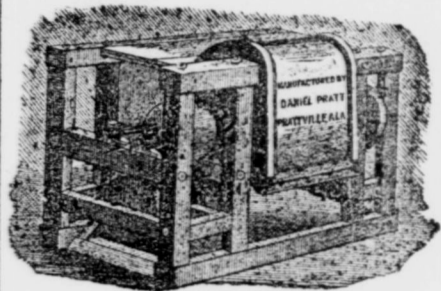
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