

# Christian Advocate.

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

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GALVESTON, TEXAS, WEDNESDAY, APRIL 29, 1874.

[Whole No. 1090.

## Texas Christian Advocate.

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### 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.

SEE advertisement of Kress Manufacturing Company.

We call the attention of our readers to the advertisement of the well known and popular firm of Stowe & Wilmerding.

Our readers are all, of course, well acquainted with the firm of Blessing & Bro., for they appreciate the advantages of advertising in the ADVOCATE, but we fear there are many of our patrons who are not familiar with the merits of the Wilson Shuttle Sewing Machine. This being the cheapest machine manufactured, and always giving entire satisfaction, those who are so unfortunate as to be without one should immediately address Blessing & Bro., Galveston.

We beg to call attention to the advertisement of Mr. C. W. Pescay & Co., 81 Main street, Houston. Mr. Pescay is the Texas representative, and his establishment the Texas branch, of the far-famed jewelry, silversmith and watch store of E. A. Tyler & Co., Canal street, New Orleans. Mr. Pescay first came to Texas as an exhibitor at the State Fair. That which he saw caused him to love our State. He settled with us and has become one of our most public spirited citizens. As a merchant, he is good as wheat. Every article that he sells is of the best--best in quality, best in style, and best in manufacture. With him a child or a blind man can make the best of bargains, for all his transactions are open as daylight, and advantage is taken of none.

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; BARTHOLOMEW, LEWIS & CO., St. Louis; TEXAS BANKING AND INSURANCE CO., T. H. McMAHAN & Co., Galveston; C. R. JOHNS & Co., Austin. aug21 1y

**WOMAN TO THE RESCUE.**  
A Story of the "New Crusade."  
T. S. ARTHUR'S latest and greatest remarkable rippling of modern times. A stirring sequel to his "Man Trap" and "Ten Nights." A full and complete story of a woman's life, and all the wild and adventurous incidents of a woman's life. Friends of Temperance help to circulate it. Complete agent's outfit mailed on receipt of \$1.00. Circulate it and terms free. Address GREEN CITY PUBLISHING CO., 180 West Fourth street, Cincinnati, Ohio.

oct5 1y

### NEW ADVERTISEMENTS.

**C. W. PESCAV & CO.,**  
(Branch of the House of E. A. Tyler, New Orleans.)  
DEALER IN  
Watches, Jewelry, Silverware, Diamonds, Etc.  
81 MAIN STREET,  
HOUSTON, TEXAS.  
apr29tf

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The greatest humorous work of the day. 350 comic cuts, racy anecdotes, lively adventures, sparkling wit, uproarious fun. Announced all over the country. The people are hungry for it! EVERY MAN WANTS TO LAUGH. The only book for dull times. Show it to a man, and he won't be happy till he gets it. One look is enough. Agents wanted everywhere. Terms liberal and big returns certain. Send for circulars and make money. There is cash in this. To-Day Pub. Co., Philadelphia, New York, Boston or Chicago. ap29 4t

**Mischief Makers.**  
Fever arises from minute miasmatic parasites inhaled into the system. These germs are the heat makers or the cause of fever; deprive the blood and develop inflammation. Science discovered an antidote for these mischief makers, the use of which in Kress Fever Tonic has made it a Specific, not only for Ague, but all inflammatory diseases especially. It is designed to cure Ague, and cures more cases than any other remedy now known, leaving no trace of the disease in the system. A box of pills free with every bottle. A sure cure. Buy it, try it. KRESS MANUFACTURING COMPANY, CINCINNATI, O.  
apr29nrmlly

**\$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. ap22 4t

WM. HENDLEY. N. N. JOHN. J. L. SLEIGHT.  
J. J. HENDLEY. E. H. SEARS.

**WM. HENDLEY & CO.,**  
COMMISSION MERCHANTS,  
COTTON & WOOL FACTORS.  
HENDLEY BUILDINGS,  
STRAND, GALVESTON, TEXAS.

LIBERAL ADVANCES made on consignments for sale in this market, or shipment to our friends in Liverpool, New York or Boston. Prompt attention given to all collections sent us, and remittances made in sight exchange at current rates.  
Agents for PRATT'S RADIANT and ASTRAL OILS. June24tf

**ALFRED MUCKLE,**  
FACTOR,  
Commission, Receiving and Forwarding  
MERCHANT.  
STRAND, GALVESTON, TEXAS.

Bagging, Ties and Twine furnished to patrons at the Lowest Cash Prices. Liberal Advances made on Consignments of Cotton, Wool, Hides and other Produce in Hand, or Bill Lading therefor. jv30 1y

**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 \$3. Specimen copies free. Address DAY-BOOK, New York City. apr15 3m

### 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.

1. 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.
2. 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.
3. 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.
4. The Grand Medal for Merit, for the development of Needle Industry and excellence and superiority of manufactured samples exhibited.
5. A Grand Medal for Merit, for excellence and superiority of Cabinet work, the only award of the kind in this section.
6. Medals for several Co-operators, of the Wheeler & Wilson Company for superior ability.
7. The Official Report, published by the GENERAL DIRECTION of the Vienna Exposition, signalizes 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 900,000 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

**A. J. PEELER,**  
ATTORNEY AT LAW  
Austin, Texas.

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

J. E. OWENS. T. W. ENGLISH.

### OWENS & ENGLISH,

(Successors to Sorley & Owens.)

### GENERAL COMMISSION MERCHANTS,

—AND—

Manufacturers' Agents for all kinds of

Mill and Plantation Machinery,

122 & 124 STRAND GALVESTON, TEXAS.

Constantly on hand a full stock of

AMES, WATERTOWN and UTICA PORTABLE and STATIONARY STEAM ENGINES.

STEAM BOILERS, all kinds, SHAFING and PULLIES PORTABLE CIRCULAR SAW MILLS, CUT-OFF and DRAG SAWS

STRAUB'S CORN and WHEAT MILLS, SMUTTERS and SEPARATORS, COLEMAN'S CORN and WHEAT MILLS, CORN HUSKERS, HOE & CO.'S SAWS, MANDRELS, Etc.

EAGLE' COTTON GINS, COTTON SEED HULLERS, RALSTON'S GIN FEEDERS, HORSE POWERS, VICTOR SUGAR MILLS, SQUIRE'S CANE MACHINERY,

COOK'S SUGAR EVAPORATORS, THRESHERS, REAPERS, And MOWERS, LEVER and SCREW COTTON PRESSES.

FIRE AND BURGLAR PROOF SAFES WOOD WORKING & AGRICULTURAL MACHINERY GENERALLY.

Send for Catalogues. 63

dec15 1y

**EPILEPSY OR FITS.** This terrible disease can be cured by the use of Ross' Epileptic Remedy. The uniform success which attend 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. 257 Main Street, Richmond, Ind. apr22 4t

### FOR SALE---A FULL SUPPLY OF CHARLES PRATT'S NON-EXPLOSIVE OILS

Reference to all our Insurance Companies.  
5000 Cases 2-5 RADIANT OIL.  
200 " 2-5 ASTRAL OIL.  
100 " 12-1 " "

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

WM. HENDLEY & CO.,

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.

Galveston, Texas.

**FOR SALE--- A PROOF PRESS.**  
Will sell cheap for cash. Address,  
ADVOCATE PUBLISHING CO.



# Economy in Fencing.

The attention of the public is invited to my

## AIR-LINE FENCE,

Patented March 12, 1872.

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

1. Plant a row of posts in a straight line one foot less distance than the length of rails used.
  2. Lay the worm of the fence, placing the ends of the rails on the opposite side of the post, right and left, so as to give the fence the crook the post makes and no more; then lay on rails as any other fence until it is four rails high.
  3. Take a stake or false post as high as the other, which should be five and a half or six feet above the ground; place it on top the ground and in lock of the fence opposite the main post; pass the wire—No. 8—around false and main post and immediately above the fourth rail; bring the ends of the wire together, cross them, and with file cut and break the wire; then with a pair of blacksmith tongs, pull the wire tight and twist it, so as to bring the two posts together at the top.
  4. Prize open the post at the top, insert the rails edgewise and drive them down with an axe; continue thus until the fence is as high as desired. Seven 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.  
may 22 1y

# CISTERN!

On hand a large stock of Cisterns of Pure Heart and well-seasoned Cypress. Orders for the city or country filled at a few hours' notice. EVERY CISTERN WARRANTED AS TO CAPACITY AND WORKMANSHIP. Every cistern put together, hoops fitted and fully tested before shipping. Full printed instruction with each cistern, so that any carpenter can put it up in two hours.

Orders accompanied with cash or good acceptance promptly filled. Call or send for catalogue of sizes and prices.

T. O. MILLIS,

106 and 108 Church street, near Tremont.  
P. O. Box 1098. At the Sign of the Cistern.  
nov 13 1y

W. L. MOODY. E. S. JEMISON.

## MOODY & JEMISON, FACTORS

FOR THE SALE OF

COTTON, WOOL, HIDES, Etc., GALVESTON.

Bagging and Ties advanced to our patrons at current rates, free of commissions.  
1y 30 1y

**MOUNTAIN DEW SOAP**, in every way as good as castile, and costs but a half to one cent per pound. Ingredients everywhere cost almost nothing. An entirely new discovery. A child of ten years can make enough in one hour to last a family six months. A saving of ten to one hundred dollars per year in a household. All parties paid for trouble of writing if dissatisfied. Recommended and used by thousands in preference to any soap in the world. Send twenty cents currency and postage stamp and receive full particulars by return mail. WILLARD A. BROWN, 4th and Walnut Sts., Philadelphia, Pa.  
jan 14 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: 21 sizes, from 5 1/4 to 96 inches.

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

Large Illustrated Pamphlet sent post free.

MANUFACTURERS, ALSO, OF

PORTABLE and STATIONERY STEAM ENGINES and BOILERS, BABCOCK & WILCOX PATENT TUBULOUS BOILER, EBAUGH'S CRUSHER for MINERALS, SAW AND GRIST MILLS, FLOURING MILL MACHINERY, MACHINERY for WHITE LEAD WORKS and OIL MILLS, SHAFTING PULLEYS and HANGERS.

SEND FOR CIRCULARS.

### 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

Viola, 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 THROUGH 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.....	10:53 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.....	4:06 a. m.
Albany.....fourth day at.....	6:29 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 1y

## 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 200 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 1:00 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,

Jan 15 1y

Superintendent.

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

ALFORD, MILLER & VEAL,

Cotton Factors & Commission Merchants

No. 69 Strand, Galveston, Texas.

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

F. B. ORLDBRASS, St. Louis, Mo.

ALFORD, VEAL & CO.,

Cotton Factors, Commission Merchants

AND PURCHASING AGENTS,

No. 318 North Commercial St., St. Louis.

mar 19 1y

## MOTT'S

LIVER PILLS!

An old physician once said that nearly all diseases originate from a DISORDERED 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 dependent; and that is the time to take a SIMPLE REMEDY that will restore him to health

IN A SINGLE DAY,

and prevent a whole train of diseases that may follow.

MOTT'S LIVER PILLS cure torpidity of the Liver.

MOTT'S LIVER PILLS give tone to the stomach.

MOTT'S LIVER PILLS cleanse the system of bile.

MOTT'S LIVER PILLS drive out febrile affections.

MOTT'S LIVER PILLS strengthen the whole system.

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

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

JOHN F. HENRY, CURRAN & CO., Proprietors.

apr 1m. 8 and 9 College Place, New York.

54 PER CENT Guaranteed with Mr. Burbank's



Water Wheel. The best in the world. It costs less than any other first-class wheel. Send for a Pamphlet and be convinced. R.F. BURBANK, York, Pa.

mr 15-2m.



# Christian Advocate.

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

VOL. XXI—No. 50.]

GALVESTON, TEXAS, WEDNESDAY, APRIL 29, 1874.

[WHOLE No. 1090.]

## The Call.

List! can it be,  
The Master of the vineyard calleth me?  
Life's sunset shadows mock me as I stand,  
Bent with the burden of my idle years,  
Bearing base fruitage in my shriveled hand—  
Sin, shame, and tears.

"Go, work to-day."

I heard the morning call, but answered, Nay;  
I will not labor in the fresh bright hours;  
And when the noon wash high, the need was great,  
I would not heed; now, night dews chill the  
flowers;

Ah me—how late!  
What have I lost?  
What pleasures purchased, and at what a cost?  
Mark answer, soul of mine. Hark! can it be  
The vineyard gate swings open, free and wide,  
And the Master is calling still to me,  
At eventide?

Weak, tremblingly—  
Yet thou didst call me. So, I come to Thee,  
So late for service, and so stained with sin;  
Yet now I lift my puny hands, and cry:  
"If still a lifelong idler may come in,  
Lord, here am I!"

## Our Material Resources.

**THE ORANGE GROVES OF CALIFORNIA.**—The orange groves are a magnificent sight to behold just now, laden as they are with their golden burdens—golden in seeming and golden in reality. The harvest is just commencing, and large quantities are daily arriving at the depot to be shipped to San Francisco and elsewhere. One dealer in San Gabriel sold his orange crop for \$30 per thousand. His orange grove covers five acres and contains 500 trees. Estimating these at 1,000, the crop is worth \$15,000. Three thousand dollars an acre is a pretty good return for their cultivation, and nearly all clear profit, for the crop was sold on the trees. One acre in Southern California can be made to yield as great a clear profit by semi-tropical nut and fruit culture as twenty to twenty-five acres in the Eastern States devoted to ordinary kinds of farming.

When one looks at the loads of this luscious fruit daily coming into town, and thinks of the immense profit they must yield to their owners, he cannot help but wish he had come here some twelve or fourteen years sooner and gone into the orange business. All kinds of vegetables can be cultivated between the rows of orange trees—potatoes, melons, pumpkins, beans, squashes, peppers and many other things. Ramie, too, could be cultivated with success, and also mulberries. Some planters sow the intervening spaces with barley, and when this is harvested they put in a second one of corn.

**SWEDES ON SOUTHERN PLANTATIONS.**—A Georgia paper reports that in 1871 about one hundred and fifty Swedes were taken to Jones county, in that State to replace colored laborers. Their passage to this country was paid on condition that they should work not less than one year and refund the passage money at the time of final settlement. They worked faithfully for the time stipulated in the contract, but then refused to work on the plantations, and then went off to towns and cities in northern Georgia and States further north. Of all the one hundred and fifty only one man remains in Jones county, but the experiment showed that colored labor is not indispensable to the cultivation of Southern plantations.

## Scientific.

A PATENT has been obtained by Mr. Pirsch-Baudvin for a metallic alloy, which is declared to resemble silver better than any other known with respect to color, specific gravity, malleability, ductibility, sound, and other characteristics. The new alloy is a compound of copper, nickel, tin, zinc, cobalt and iron. The following proportions are said to produce a very white metal, perfectly imitating silver: Copper, 71.00 parts; nickel, 16.50 parts; cobalt, 1.75 parts; tin, 2.50 parts; iron, 1.25 parts; zinc, 7.00 parts. A small quantity of aluminum, about one and a half per cent., may be added. The manufacture is rather peculiar. The first step is to alloy the nickel with its own weight of the copper and the zinc in the proportion of six parts to ten of copper. The nickel alloy, the iron, the rest of the copper, the cobalt, in the form of black oxide, and charcoal, are then placed all together in a plumbago crucible. This is then covered over with charcoal, and exposed to great heat. When the whole is melted, the heat is allowed to subside, and the alloy of zinc and copper is added when the temperature is just sufficient to melt it. This done, the crucible is taken off the fire and its contents stirred with a hazel stick; the tin is then added, first being wrapped in paper and then dropped into the crucible. The alloy is again stirred, and finally poured into the molds; it is now ready to be rolled and wrought just like silver. A great portion of the zinc is volatilized in the act of fusion, so that a very little remains in the alloy. The superiority of this metal is said to depend principally on the cobalt, to which is due its peculiar argentine lustre.

**INEXPENSIVE HAPPINESS.**—The most perfect home I ever saw was in a little house into the sweet incense of whose fires went no costly things. A thousand dollars served for a year's living of father, mother and three children. But the mother was the creator of a home. Her relation with her children was the most beautiful I have ever seen. Even a dull and common-place man was lifted up and enabled to do good work for souls by the atmosphere which this woman created. Every inmate of her house involuntarily looked into her face for the keynote of the day; and it always rang clear. From the rose-bud or clover-leaf, which, in spite of her hard house-work, she always found time to put by our plates at breakfast, down to the story she had on hand to be read in the evening, there was no intermission of her influence. She has always been, and always will be, my ideal of a mother, wife, home-maker. If to her quick brain, loving heart and exquisite face had been added the appliances of wealth and the enlargements of wider culture, here would have been the ideal of home. As it was it was the best I have ever seen.—*Helen Hunt.*

**TO CURE A RUNAWAY HORSE.**—A correspondent of the *Prairie Farmer* tells "how he cured a runaway horse," on which all previous prescriptions had been tried in vain. At last he observed that the fiery, untamed steed never gave him any trouble at night, particularly if it was quite dark. On

this hint he acted. He made a hood of leather, and attached it to the head-stall in such a way that by pulling a cord the hood came down and completely cut off his view. Adjusting this appliance, he drove to a favorite place and let him have his will. In a few moments he was under full sail; then the cord was pulled and the hood fell. Mr. Horse could see nothing, began to slack up of his own accord, and finally stopped stock still. The hood was lifted, he began his pranks again, and again the blinder covered his eyes. He was guided against a cart standing in the road which hurt him some. In a little while he could not be whipped into a run, and was completely cured of his bad habit.

## FARMERS VISITING EACH OTHER.

Better, but not a substitute for the interchange of experience through the papers by farmers, is the practice of visiting and talking with each other; examining each other's means and methods of doing business, exchanging suggestions on the farm and stock management and relative to devices for facilitating work. Scarcely any farmer will consider his time lost who devotes a certain portion of each year to this method of acquiring information and suggestions for use in his own husbandry; for there are some things farmers must learn which no amount of newspaper description will teach; nothing but actual observation will answer. This sort of education, it seems to us, is too much neglected by farmers. Experience has taught us how profitable it is, how much it saves in the way of experiments, and how much it enriches in the way of suggestions of improved methods, and by the accumulation of facts that never reach the public because so few farmers ever write them. It is, therefore, urged here that no possible investment of time can give greater compensation than that expended in exchanging visits with the best farmers of a township or county.

**PETROLEUM.**—The annual review of the petroleum market for the year 1873, shows that at times the daily yield has been about 30,000 bbls., and that the average production has been 22,000 bbls. a day through the year, or an aggregate yield of more than eight millions of barrels for 1873. Prices have declined during the year from 8½ to 5 cents for petroleum in bulk, and the refined article has ranged from 27 to 14 cents a gallon. The export has risen from 150,162,419 gallons in 1872, to 237,481,633 gallons in 1873, a large increase having been made in exports to the north of Europe, to Syria, the Dutch East Indies, and other countries. Indeed, there is hardly a portion of the globe where this wonderful article has not found its way.

At a recent meeting of the Edinburgh Botanical Society, Mr. James McNab, curator of the Royal Botanical Gardens, delivered an address on the change of climate in Scotland, which, during the last fifty years, has undergone a considerable lessening of the summer heat. From this cause peaches and nectarines cannot be ripened to the same perfection in the open air as formerly, while asparagus, mushrooms and tomatoes are gradually

disappearing. The larch, in spite of the enormous quantities of seed annually imported, is declining in vigor, and there is a talk of substituting for it the Wellingtonia as a nurse tree. Mr. McNab proposes that a central committee should be appointed to investigate the whole subject of the change of climate in Scotland.

## Breeds of Cows.

THERE is a great deal of discussion from time to time among dairymen as to whether large or small cows are most profitable. That is to say, what is the relative proportion of milk to be obtained from a certain weight of food when given to the two classes of animals? If we have ten tons of hay, for instance, which is to be turned to the best account in milk, what cows should be selected for the purpose, the large or small breeds?

If any exact experiments have been made among the dairymen of the United States to determine this matter, we do not remember to have seen the record. Almost every dairyman of experience has his notion in regard to the question, but the opinion is mostly based on "guess work," and not from any actual test. And although the subject is one of interest to dairymen, they can hardly be blamed for not making the necessary investigation, because it must require much time and trouble, and a degree of care and exactness which is not to the taste of the ordinary farmer. Such investigations belong really to our agricultural colleges, and should be conducted by men of science, so that the result, when given to the world, may be accepted as authority.

Investigations of this character have received considerable attention in Germany, and, according to the *Practical Farmer*, the results of some of them are as follows: In regard to the size of cows, Caspari made eighteen experiments in feeding milch cows with a view of ascertaining how many pounds of hay, or its equivalent, it required to make 100 pounds of milk. He found that in Prussia 100 pounds of hay fed to Holland cows made 25½ quarts of milk; and the same in the Allganers made 30 68.100 quarts of milk. At eleven dairies in Saxony, the value of 100 pounds of hay produced in—

Odenburgers.....	25.40 quarts.
Hollanders.....	26.10 "
Allganers.....	30.00 "
Scrubs.....	23.65 "

Vallery experiments resulted as follows:

	Quarts per 100 lbs. hay.
Hollanders.....	28.92
Yorkshires.....	27.45
Devons.....	19.13
Herefords.....	15.97
Jerseys.....	26.34
Allganers.....	27.61

Thus it is claimed to be clearly demonstrated that the larger breeds of cows are more profitable both for milk or feeding or beef than the small breeds.—*Rural New-Yorker.*

**WOOD COUNTY.**—The *Advertiser* reports that, on account of continued rains, the farmers in the neighborhood of Minneola are greatly behind with their work.



## MISSIONARY.

Intelligence has been received of the martyrdom of Rev. J. L. Stephens, a missionary of the American Board in Mexico. He was laboring, in connection with Rev. David Watkins, in Guadalajara, a city of some 80,000 inhabitants, nearly 300 miles northwest of the capital of the republic. They entered that field from California, going down the Pacific coast to San Blas, in the fall of 1872. They were natives of Wales, but educated in California, graduates of the first class from the Theological Seminary of the Pacific. During their studies Mr. Stephens taught a night school of Chinese, in which some native Mexicans found their way. As these latter received the light of divine truth, they began to tell their teacher of the darkness which they had left in their own land, and thus excited his deep interest in Mexico as a field for missionary labor. The result was that the two, who were warm personal friends, gave themselves to that work.

They reached Guadalajara in November, and received a kindly welcome from the people generally, and assurance of sympathy and protection from men high in authority and influence. Much of their work was done at first through the press. They used tracts and books freely, and soon started a weekly religious paper; and these were scattered far and wide and eagerly read by the people. The house of the missionaries was thronged daily by those who came for religious conversation. There was great demand for Bibles and Testaments. Large numbers were sold to go into the surrounding towns and villages. The truth seemed to be winning its way in all directions. Conversions began to occur—a Jew and two young priests and an infidel being among those first brought in.

Of course, all this could not come to pass without exciting the hostility of the priests and the more ignorant and zealous followers of the Romish Church. Men of the baser sort were incited to dog the steps of the missionaries. The papers of the city opened their batteries of abuse upon them. The priests warned their flocks against these emissaries of Satan, and threatened all with excommunication if they had anything to do with them. And yet, even in these circumstances, the missionaries could write (May, 1873):

"There is a wonderful spirit of inquiry among the people. Every paper and tract we publish is eagerly bought up and read. The more scandalously the Catholic papers speak of us and of our work, the greater seems the anxiety of the people to know the truths we teach. Not only in this city, but through the entire State, our tracts have gone, and have been blessed of God. We receive news almost daily of different towns awaking and sending here for news and papers respecting this religion of Christ. \* \*

"To give you some idea of the people's thirst for knowledge, yesterday morning we received a fine assortment of tracts through the kindness of Rev. Mr. Phillips, of Mexico. To-day they are all sold by boys who cry them on the street. One man spoke for a thousand of Jonas King's tract, '*La Iglesia Oriental y la Latina*,' wishing to send them through the country. \* \*

"All these things are strictly forbidden to be read, even on pain of excommunication; yet groups of people may be seen standing around some person reading them, each listening attentively. The boys are also forbidden to sell them on the street, and even maltreated by the priests for so doing. But they do not stop, and the fire spreads.

In the same letter, however, the

missionaries tell us that they were attacked by men and boys on the street, who commenced throwing stones, two of which struck Mr. Watkins, and hurt him so severely that he was confined to his house and to his bed for three days by it. The entire city was indignant at the outrage, and some of the papers said plainly: "The rascals did it to please their confessors." There was a reaction after this—an entire cessation for a time of abuse. The missionaries wrote, August 1st:

"Of the ten different papers that were started to annihilate us only two remain in the field, and these are very feeble. Cries are no longer heard in the streets '*Contra los Protestantes*.' Even the vendors of tracts against us (armed with indulgences of thousands of days to whoever will buy and read) have quite disappeared. We walk the streets with perfect safety, and during the past two weeks have attended the public examinations of the State Seminary, at the special invitation of its officers, and have constantly met with marked attention and kindness. But the most prominent sign of growing confidence is the number and frequency of persons visiting us to inquire and learn of the new doctrine. Mr. Watkins's house is now too small to hold the weekly congregations. He will move as soon as possible to a larger one."

All this the missionaries experienced to encourage them in nine months after leaving San Francisco. But soon after the laws of reform under the new constitution were published throughout the country, by which entire religious liberty is guaranteed to the people, and great excitement followed. The lives of the missionaries were again threatened; but they kept on with their work. Calls came for them to visit other places. In November Mr. Stephens spent ten days in Ahualulco, a city of 5,000 inhabitants, ninety miles southwest of Guadalajara, where he found a great and effectual door opened and many adversaries. Here his life was threatened, one meeting broken up because men were hired to kill him, another disturbed by a brother of the priest appearing at a window to shoot him, four men arrested and put in prison, as they also came armed for mischief. Nevertheless, Ahualulco was regarded as a good point for missionary labor for that region; and, while Mr. Watkins and his wife remained at Guadalajara, it was arranged that Mr. Stephens, who was an unmarried man, should take up his abode in Ahualulco, which he did in December. For a time all went well. Even in one month the missionary was regarded as having attained a strong position. Meantime, also, Mr. Watkins had organized a church at Guadalajara of seventeen members, and Mr. Stephens had every prospect of realizing a similar result in a very short time at Ahualulco, whilst invitations were pouring in upon him to visit other places in the surrounding country. On Sabbath morning, the first of March, a priest in Ahualulco delivered an incendiary sermon to his people, in which he advocated the extermination of the Protestants. This so excited his hearers that an armed mob of two hundred persons gathered in the evening and proceeded to the residence of the missionary. With cries of "long live the priests," they broke into the house, and seizing Mr. Stephens smashed his head to a jelly and chopped his body into pieces. They afterward sacked the house and carried off everything of value.

After much delay, the riot was suppressed by the local authorities, and the Government has sent a detachment of troops to the place. A rigid investigation has been set on foot, and orders have been issued for the arrest of all the priests in Ahualulco and the neighboring town of Teshitan. This

looks as though the Government intended to punish the perpetrators of this terrible outrage and to protect the Protestants in the enjoyment of the religious liberty which the constitution of the country guarantees to them. If his death does not hasten the downfall of superstition in that dark land, then history teaches nothing. We do not believe that the church will allow his post to be long left vacant.

## Follow Up the Victory.

THIS has been a joyful winter in many a church. There has been a happy ingathering of souls converted to God. Old things have passed away, not only in the hearts of the newly forgiven ones, but also in the spirits of many older Christians, and in the practical working of the church; for which let us pour out our whole hearts in gratitude.

But a higher, sweeter privilege remains. It is to lead those who have found rest in Christ to find also in him the strength for warfare, to help them in becoming well-settled in the ways of grace. To cheer and comfort them in their first disappointments; to remind them constantly of their need of daily feeding upon the Heavenly Manna; to show them the necessity of work as a spiritual tonic; and to make them feel the preciousness of hearty Christian fellowship—these are privileges which make this spring-time one of rare festivity.

Therefore let us keep the feast; not with vainglorious boast that this or that church has added so many to its membership; not with the old leaven of proselytism; not with renewal of party cries or sinful slipping back into sloth and apathy, but with increased charity; with tender solicitation and care for these babes in Christ; and with new devotion to the Christlike everywhere. For so it is, this wonderfully reacting soul of man, that vigilance and untiring industry and patience must follow the completest victories. That old missionary-warrior in Asia Minor prayed wisely when he asked so often that the God of all grace would *stabilish* his converts. Can we pray and work for a nobler, more practical end?—*Working Church*.

HOW TO USE YOUR EXPERIENCE. Here is some good counsel from Mr. Spurgeon, concerning the duty of experience. When an experienced Christian merely uses his experience for his own comfort, or as a standard by which to judge his fellow-Christians, or make use of it for self-exaltation, as though he were infinitely superior to the most zealous young men, such a man mars his talent, does mischief with it, and makes himself heavily responsible. I beseech you who have long walked in the way of godliness to use your experience continually in your visitation of the sick, in your conversations with the poor, in your meetings with young beginners, in your dealings with backsliders; let your paths drop fatness; let the anointing God has given you fall upon those who are round about you.

INDIFFERENCE is the greatest bane of Sunday congregations. It is like triple ice—a heavy, cold, freezing apathy, which kills the good seed of the Word. There are some such, of whom there is small hope until they really get angry with themselves, or the preacher and the truth. Better a tempest than stagnation in that wide circle.

INFINITE toil would not enable you to sweep away a mist; but by ascending a little you may look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascended into a higher moral atmosphere.

## A Skeptical Shoemaker.

We were much struck with the judicious manner in which a Scripture reader recently met the objection of a skeptical shoemaker. He said:

"I have read a good deal about the heathen gods, and I believe the account of Christ is taken from some of the heathen writings."

The reader replied in a very kindly manner:

"Will you abide by your own decision in two questions I will put to you? If so, I will freely do the same. I will abide by your own answer; by so doing we shall save much time, and arrive quicker at the truth."

"Well," said he, "out with it, and let us see if I can answer; there are but few things but what I can say something about."

"Well, my friend," replied the reader, "my first question is, suppose all men were Christians, according to the account given to us in the gospel concerning Christ, what would be the state of society?"

He remained silent for some time, in deep thought, and then was constrained to say:

"Well, if all men were really Christians, in practice as well as theory, of course we should be a happy brotherhood indeed."

"I promised you," said the reader, "that I would abide by your answer; will you do the same?"

"Oh, yes," he readily replied, "no man can deny the goodness of the system in practice; but now for the other question; perhaps I shall get on better with that; you have got a chalk this time against me."

"Well, my next question is this: Suppose all men were infidels, what then would be the state of London and the world?" He seemed still more perplexed, and remained a long time silent, the reader doing the same.

At length he said: "You certainly have beaten me, for I never before saw the two effects upon society; I now see that where the Christian builds up the infidel is pulling down. I thank you; I shall think of what has passed this afternoon."

The sequel was that he was fully persuaded in his own mind to give up all his infidel companions, and was led to follow the Lord Jesus Christ. But the change did not stop here. When first the reader called, he had to sit on an old, dirty chair, with a number of half-starved children sitting in their rags on the floor around him, neglected and uncared for; now they have removed to a better home in a cleaner street. Within, all is cheerful and happy. The father, no longer faithless, delights in the company of his wife and children, all of whom are neatly dressed; and his chief happiness is to read and to speak to them the things which belong to their everlasting peace. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."—*Little Gleaner*.

It is no disgrace for such as have the gift and grace of extemporary prayer sometimes to use a set form for the benefit and behoof of others. Jacob, though he could have marched on a man's pace, yet was careful not to over-drive the children and ewes. Let ministers remember to bring up the rear in their congregations, that the meanest may go along with them in their devotions.

"Whosoever shall confess me before men, him will I confess also before my Father which is in heaven." When Christ bestows conversion he demands confession. There is too much concealment and compromise, even with the best, and what shall we say of those moral cowards who carry dark lanterns and try to slip along stealthily by a back road?



## THE OVERFLOW IN LOUISIANA.

NEW ORLEANS, April 25.—The following dispatch to the Associated Press shows that the flood in the Ouachita Valley has not abated, but is increasing:

MONROE, LA., April 25, 6 P. M.—It is impossible to give an idea of the extent of the overflow here. The water is higher than ever known. The town is an island, two and a half miles long by half a mile wide, from which there is no exit except by boats, or swimming. From the crossing of Railroad and Desard streets back is one wide sea. Boats come and go from Oakleys. People living in the rear have been driven in. All vacant houses have been taken, and several families are living in the courthouse. Business is almost completely suspended, but the houses are open. Fully one thousand people in town have not rations for three days, nor money to buy. Stock of every description is gathered in town, and starving on the desert island. Almost all plantations are under water. Of 1000 acres Capt. Phillips has out only about 150. What has transpired below we have not heard. Pargoud's home place is two feet submerged. And now, passing from below, Trenton is under from Crosby's residence up beyond the business houses of the town, from six inches at the foot of the principal street (Fenrir's bank) to eight feet in the rear. Cotton is brought in and goods sent out to Claiborne, half a mile distant, in flats. At Head's and Standefer's residences the water is two feet deep in the yards. On the river bank front the fences are nearly all washed down. Could run a steamboat down Cotton street. River rose one inch last night. Rained slowly ever since daylight, and still raining. There are no crops to speak of, and not five days' work has been done along the river for four weeks. In the hills land is washed badly, and what has been done towards making a crop has been labor thrown away. What the people are to do God alone knows.

Signed: G. W. McCranie,  
Editor *Ouachita Telegraph*.

BOSTON, April 25.—Mayor Colby has authorized the mayor of New Orleans to draw for the second \$10,000 contribution.

Captain Blanks, in a letter to a member of the Relief Committee, says: "I have just returned with the Ouachita Belle from Camden, Trenton and Monroe, through the overflowed districts of North Louisiana, and see that efforts have been and are being made to relieve the suffering occasioned by the overflow. I have also seen a tabular statement which was presented by you at a meeting of citizens from the overflowed districts, held in the Senate Chamber some time last week. From personal knowledge and information derived from others within the last two days, I am satisfied that said estimate is by far too low. As you have been requested by three different public meetings, held in the overflowed districts of Louisiana to represent their wants and condition, I now present to you a statement of localities and numbers needing help at once, so you may present the same to the Governor and the Committee on Distribution appointed by his Honor the Mayor: Lower Black river, 300; Mardis, including that part of Concordia parish on Black river, 500; Wilson's, on Black river, 400; Trinity, including Tensas Bayou and Little river, 1200; Harrisonburg including Bayou Louis, 1000; Stark's Landing, including Braine Landing, 300; Carter's Landing, 400; Bunker Hill, including both sides of the river and the swamp between Ouachita and Boeuf, 1500; Columbia, including Franklin and Ouachita or Boeuf, between Ouachita and Boeuf rivers, 2000; St Albans, including the bottom on both sides, 1500; Hopewell and Alaco, including the

back swamp up to the Ouachita line, 1000; Monroe, 1500. Total, 11,600.

Now, at a correct estimate, this number may be said to be in actual want, and many have been so for days, as they have now been under water for some two or three weeks. They have lost all their hogs, and nearly all their cattle are either lost or starving. The people themselves have neither money nor credit, no place to go to, and nothing to do. But this estimate by no means discloses the distress on the small bayous and creeks, which have been overflowed by backwater and floods of rain. They are, and generally have been, on land, but have lost much of their stock, and are out of provisions and money, and the prospect of making crops is so discouraging that none are willing or able to advance supplies. They, too, must suffer or receive assistance. If these be added, the number needing help will not fall short of 25,000 people in the district referred to.

The *Times* says the extent of the damage which has resulted from the great overflow, is just beginning to be fully understood; that it was vast was readily conceived, but that it should involve five millions of acres, and a population of 178,000, was apparently beyond reasonable calculation. Yet, such is really the case. In the cotton regions it is now ascertained that nine of the largest and richest parishes producing cotton have been overflowed. The parishes of Carroll, Morehouse, Richland, Madison, Franklin, Tensas, Caldwell, Concordia, Catahoula, are all overflowed, and embracing fully 25,000,000 acres. Amount of cotton land in these parishes, and in actual cultivation, is said to be 250,000 acres, besides 100,000 acres in corn. These estimates include only large places, leaving out one hundred small farms, and all estimates for cattle, hogs and gardens. The population of the nine parishes amounts to 20,393 whites, and 54,033 blacks, according to the census of 1870. In sugar districts the ascertained facts discover an equal if not greater amount of ruin and suffering. The parishes are Pointe Coupee, East Baton Rouge, West Baton Rouge, Iberville, Ascension, Assumption, Lafourche, St. James, St. John the Baptist, St. Charles, Terrebonne and Plaquemine. The overflow in these parishes covers nearly 2,500,000 acres, tilled and untilled, including a production of 30,000 hogsheads of sugar, besides a large product of rice and crops of small grain, of which many hundreds have lost their stock, and pretty much everything else they possessed.

The population of these parishes, according to the census of 1870, was 50,368 whites and 72,241 black making a total of 522,609, from which must be deducted the population of East Baton Rouge, as only a small part of that suffered from overflow. That deduction being made, the parishes named contain a population of 103,609. In all the parishes named it is believed that more than 25,000 people are now in actual suffering for the necessities of life, and that in less than sixty days the number of those whose circumstance will require alleviation will increase to more than 50,000 persons. Above we present all the facts as far as ascertained by the Relief Committee up to yesterday. Mr. J. J. Cloll, of St. Landry parish, in a note referred into the above says: "I have just seen in the *Times* of this morning an approximate estimate of the extent of the damage which has resulted from the overflow in nine northeastern parishes of this State, which includes only parishes north of Red river, and then passing at the mouth of said river over to the parish of Pointe Coupee. The estimate includes all of the parishes between the Mississippi and Atchafalaya rivers to the Gulf, which is all very correct, as far as it goes; but resulting from an immense body of

water which, sweeping down the valley of the Mississippi and Ouachita and Black rivers, it passes across Red river some forty miles from its mouth, and, meeting with no obstruction till it reaches the levee on bayou DeGlace, it sweeps with irresistible force over its feeble barrier and occupying a breadth of country from 25 to 30 miles wide through the western portion of Avoyelles and Handy parishes, and covers all the lands in that part, which includes within its limits the larger part of the most productive lands in these two parishes, beginning at Moreauville and washing around what is called Big Bend of Bayou DeGlace, down to Simpson's, an advance of more than forty miles, beyond which it is thickly settled, thence down the west side of Atchafalaya river behind the plantations on that river, and inundating the plantations from behind within the limits of the land that is submerged, there are not less than 10,000 souls, including white and black, mostly of the laboring class, but no doubt some of the proprietors are in a suffering condition, on account of the almost total failure of the crops of both cotton and sugar, on account of the wet weather last year.

A dispatch from Vidalia, Concordia parish, says a public meeting assembled here to-day. 5000 people in this section are reported as suffering from the flood. A committee was appointed to procure supplies.

The Mayor of Trenton telegraphs: "We are all overflowed. Send us five thousand rations by the Ouachita Belle if possible. The colored people are in distress."

A large quantity of provisions were shipped to the sufferers to-day. The Relief Committee have got fairly to work, and the demand on them is much greater than was at first expected, and is increasing daily, as the crevasses continue spreading, with another great rise coming down the Red and Ouachita rivers.

Mayor Cobb, of Boston, to-day telegraphed Mayor Wiltz to draw at sight for \$10,000, making \$20,000 contributed by the Bostonians for the overflowed. Mayor Wiltz yesterday reported \$30,000 in bank to the credit of the relief fund.

BOSTON, April 22.—The Louisiana Relief Committee has increased to one hundred, and the subscriptions have reached \$4000.

ST. LOUIS, April 22.—There was a meeting at the Merchants' Exchange to-day to consider what should be done to relieve the sufferers by the overflow in Louisiana. Dispatches from the Mayor of New Orleans were read, stating that twelve parishes north on Red river, containing 2,000,000 acres, were nearly overflowed, one-fourth of which cultivated cotton and corn, and south on the river there are twelve or fifteen crevasses, through which the water has submerged or very seriously damaged fourteen parishes which raise 30,000 hogsheads of sugar. The number of people already partially or totally ruined is 25,000, and the continued high water will increase the number to 50,000. Speeches were made by Mr. Samuels, President of the Merchants' Exchange, and Mayor Brown, urging that steps be taken to afford relief to the sufferers, which met with a hearty support. A general committee of seven prominent men were appointed to solicit aid, money, donations and supplies of all kinds. These committees will go to work at once, and energetically. The St. Louis and New Orleans Packet Company and the Merchants' Southern Line of steamers will transport free all supplies.

NEW ORLEANS, April 24.—The water from the Bonnet Carre and McCullum crevasses has overflowed Grand Point, St. James parish, forcing many to leave their homes and seek protection in other localities.

Resolutions of relief, adopted at a meeting held in Point Coupee parish, state that in consequence of a large number of persons living behind Grand Levee having had their homes completely swept away, and nothing saved, they being cut off from all communication, it is essentially necessary that immediate relief be afforded to prevent starvation.

Levee Engineer Van Pelt reports a crevasse at Hickley, beyond Central, fully a quarter of a mile wide, and about ten feet deep. Almost the entire parish of West Baton Rouge, and the whole of parish of Iberville, lying on the right bank of the Mississippi river, appears to be under water.

Captain Sullivan, commissary of the army here, has notified Governor Kellogg that he has received instructions from the Secretary of War to turn over to the relief committee a half million of rations, consisting of meat, bread, beans or rice, at 20,000 rations daily. This will supply 20,000 persons twenty-five days.

NEW ORLEANS, April 24.—There was a rain storm this morning, the wind blowing a half gale from the northwest. There are six days of Northern, Eastern and Western mails now due. The Great Republic is due to-morrow with sixty-nine packages of mail matter. Jackson Railroad troubles near Amite; bridge is washed away. On the Mobile road the bridge over Pearl river is washed away, and a portion of the West Pascagoula bridge is gone. No trains by either road.

BOSTON, April 24.—The fund for the relief of the Louisiana sufferers amounts to \$50,000, with continued subscriptions.

ST. LOUIS, April 24.—Nearly \$2000, beside a large quantity of flour, bacon, etc., were contributed in a few minutes on Change, to-day, for the benefit of the sufferers by the overflow of the Lower Mississippi river. All the committees appointed on Wednesday are at work, but have not reported yet. At a meeting this afternoon, it was decided to invest all money in food, and send the supplies to New Orleans in charge of an agent selected, who will deliver them to Mayor Wiltz.

## TEXAS.

SAN ANTONIO, April 22.—The *Herald* publishes the particulars of another daring attempt at highway robbery. Mr. Miltback, a commercial traveler, enroute from Goliad to Beeville in an ambulance, accompanied by a negro driver, was attacked by three bandits, one of whom got into the ambulance and tied the former. While the would be robbers were rummaging around, Mr. Miltback succeeded in getting one arm loose, and obtaining a pistol concealed under the seat, he killed two of the highwaymen, but was himself killed by the third. The negro driver managed to escape with the money, amounting to several thousand dollars.

ELKHORN, April 24.—Mad dogs are plentiful; probably twenty in a radius of five miles. Two weeks ago, a daughter of Willis Watts, living near here, was bitten in the hand by a faithful creature, which resulted in a genuine and hopeless case of hydrophobia. Rain continues, and planters are discouraged.

THE Theological School of the Reformed Church at Yokohama, Japan, progresses favorably, under the liberal assistance of missionaries of other churches. There are a number of native candidates for the ministry. The two native elders, whose missionary tour through the country during October of last year was recently recorded in the *Independent*, are now each keeping night meetings in Yeddo and Yokohama, which are well attended by deeply-interested hearers.



## Correspondence.

## "Woman's New Departure."

EDS. ADVOCATE—The above is the caption of an article I seen in the ADVOCATE of March 25th over the signature of "W. G. Connor," which seems to me to contain some very strange reasoning, to say the least of it. Had the article been written by one of my own dimensions—making no pretension to education or ability to teach—it would not have looked so strange; but as it comes from a D.D., and a teacher of moral science, I confess that it appears to me something novel, as well as the ladies' weapons for "the destruction of the hydra."

But the Doctor proceeds with his inquiries, the first of which is: "Will the movement be a blessing to woman? Can those who have been sheltered from all rudeness suddenly throw off their protection, and become the actors in the places of ordinary vulgarity without serious detriment?"

To the first part of the inquiry I answer, emphatically, it may be a "blessing to woman" in several ways: 1. It may save many who deal in liquor, and make them better men. 2. It may save many husbands, sons and brothers from drunkenness, who might otherwise fill the graves of drunkards, and in this way be a blessing to man and woman too. 3. Should the movement be an utter failure, then the ladies can retire from the field, as many a good soldier has done, and enjoy the happiness of an approving conscience that they have done all they could to promote what they conceived to be a good cause, which every one engaged in the great work of man's salvation knows constitutes no small part of his happiness. As to the ladies throwing off their protection, etc., it is not my understanding of the matter that, in going into saloons to convert dram-sellers, they throw off their protection at all. If they had the right kind of husbands and fathers, who were their protection before the "new departure" was inaugurated, they are their protectors still; and if they had drunken husbands, they had no protection at home or abroad, and seem to find but little in Brother Connor, and, therefore, my decision is that they have the right to protect themselves.

But Brother Connor sees, or seems to see, great difficulties in case of the failure of the movement in question, and about as many even in success. He sees, or seems to see, "dragon's teeth sown in the sand, the surrender of many refined sentiments, no woman left to love, one evil arrested, but the fountain of blessing corrupted," etc.

Now, Messrs. Editors, Brother C. either had on the wrong spectacles when he wrote that article, or I have them on now, for we see the whole matter in a light precisely different the one from the other. He admits that "the church and temperance societies have not succeeded in arresting the fearful evils of whisky; and as he makes inquiries, I hope he will allow me to answer them by instituting others. Are the church and temperance societies to-day disgraced and corrupted because they have failed to arrest the evils of whisky? Is Jesus Christ to-day disgraced and corrupted? and did he surrender his refined sentiments because he went and ate with publicans and sinners? Is Luther to-day disgraced and corrupted before the Christian world because he was persecuted and failed to convert the world? Is Bunyan to-day disgraced and corrupted before the Christian world because he was persecuted and failed to convert everybody, and lay twelve years in Bedford jail? Are Mr. Wesley and his associates disgraced and corrupted before the Christian world because they were persecuted and pelted with stones, and failed to convert the world? But to come a little nearer home.

Brother Connor has been preaching for several years—I know not how long, but some time before we ever heard of "woman's new departure"—and yet it may be doubted whether one out of every hundred to whom he preached has been converted through his instrumentality; and surely he would not have us think that he and all others are corrupted because men in their willfulness refuse to be converted.

The divine commission reads, "Go ye into all the world," etc.; and now whether men and women too have the right to go into opera houses, liquor saloons, market-places, etc., depends not upon whether incorrigible sinners wish them to go, but upon whether they are in and constitute a part of the world. And as none will deny that these places are in and constitute a part of "all the world," I shall take the ground that men and women too have the right to go there on a mission to do good; and while there, I believe them to be entitled to the protection of Brother Connor and everybody else; and whether they come out of the conflict victors or vanquished, I expect to regard them as coming out pure and uncorrupted, and still worthy of being beloved.

Brother Connor's second inquiry is: "Is a high state of excitement the best mode of reforming a community?" A correct answer to this inquiry depends upon what kind of excitement it is. If it is a political or vicious excitement, everyone knows that it is not the best; but if it is purely a religious excitement, superinduced by a conviction of the necessity of religion, then I unhesitatingly answer it is the best; and I think I hazard nothing in saying that no reformation has ever been, or is likely to be, effected without excitement. This I believe to be probable from the scriptures, the mental constitution of man, and the very nature of the change necessary to be wrought upon his moral nature in order to make him a new creature, and secure to him the blessings of pardon. Such is the strength of man's moral corruption, and the resisting power of his perverse will, that the will cannot be reached and influenced to volition only through the sensibilities, which must be reached and aroused to action in a way that will affect the will. And then I think we may safely say that rum-sellers are a peculiar people, or class of men, and if the church ever expects to reach them it must be done in some other way aside from the regular routine of preaching; for if one of them, under any peculiar circumstances, happens to go to church, it is the exception—the rule with them being not to go at all. I have been preaching near about forty years, and have no recollection of ever having preached to a professional bar or saloon keeper in my life, and believe I never have. And if these men make it a point to absent themselves from church for the purpose of attending to their liquor traffic, may we not raise the inquiry: have not the ladies as much right to go with hymn books and songs and make a moral effort to redeem them, and save their husbands and children, and themselves too, from ruin, and penury, and want, as saloon keepers have to take their living, and the bread from their children's mouths, and send home to them drunken husbands to brawl, and abuse, and often to beat and drive them from their homes? Or is it so that gentlemen dram-sellers in "these great United States" are to have the licensed privilege to do all this, and that woman must forever be kept in straight-jackets, trampled under foot by drunken husbands, and even denied the privilege of resorting to the use of songs and prayers for her relief? Verily, if this is the spirit of the people of our nation, then have we but little to boast of

above the scalping savage. While writing the above the ADVOCATE was brought in to me containing the statement in substance, if not in words, that no saloon keeper had resisted or opposed the ladies' movement against the liquor traffic; and shortly after, the *Brenham Banner*, containing a quotation from the *Methodist* which said: "The success of the ladies' movement has astonished its friends, and put scoffers to silence." And now, Brother C., as this is the case, and inasmuch as you admit that "the church and temperance societies have not succeeded in arresting the fearful evils of whisky," and inasmuch as a sensible physician, when he is baffled in one remedy, will resort to another, I do think, in all good conscience, we may very well afford to try "woman's new departure" upon saloon men. There were some persons in olden times who were possessed of a kind of devils that would yield to nothing but fasting and prayer, and who knows but the ladies have hit upon the right remedy for the cases which they have taken in hand? I am in for trying it, hit or miss.

In so far as departures and excitements are concerned, I am very well satisfied of two things: First, I am satisfied that we need some departure, either new or old, to take us out of the old worn out grooves in which we have been running in a round-and-round, routine way, for years, without accomplishing anything worth the name. Second, I am satisfied that near about everything that has been accomplished in the way of real aggression upon the ranks of the enemies of the cross, from the days of Pentecost unto the present, has been accomplished under excitement. And with these convictions upon my mind, while even "woman's new departure" is kept within the bounds of prudence and moderation, I can see nothing wrong in it, nor any evil that can possibly grow out of it.

Brother Connor's third inquiry is, "Is it just?" He then proceeds to argue the rights of the rum-sellers on the ground that they have a license to sell liquor, and are entitled to protection from the power that gives the license; and further adds: "Every man, woman and child is committed to the rum-seller as long as we sustain the law which authorizes the sale." And now, Messrs. Editors, I object to this reasoning on the ground that it is well calculated to make a wrong impression upon any mind not acquainted with the facts in the case. And I will venture to say that you may bring together one hundred intelligent men and let them read this reasoning without any other data by which to be guided, and ninety-nine of the hundred will decide that the ladies conducting the movement in question have armed themselves cap-a-pie with deadly weapons, and have gone and made violent assaults upon saloon keepers, and they are in great danger of losing their lives, their business, or both; and are in great need of the protection of the "power which gave the license." I very frankly admit that if the ladies have so armed themselves, and by force of arms and violent measures driven rum-sellers from their houses, the Doctor's reasoning would be correct, and the government would be bound to "protect them from the violence of woman." But the most deadly weapons that I have ever heard of the ladies using were hymn books, songs, and moral suasion; and so long as no other weapons are used, and no other violence offered, the government has no right under the constitution and laws of the country to interfere with "woman's new departure." If the ladies have no right to visit saloons and endeavor to persuade men to abandon the hurtful business of liquor-selling, then had Mr. Wesley no right to call crowds

together in unusual places and exhort them to abandon their evil practices and seek the salvation of their souls. If the ladies have no right to do what they are doing, then had Paul no right to go to Athens, and in view of the Acropolis and on the Parthenon attack the false gods of the Athenians, and persuade them to abandon their idols and turn to the "Unknown God." It is said that the gold which covered the ivory statue of Minerva alone was valued at twenty-four talents, or one hundred and twenty thousand pounds sterling—nearly five hundred thousand dollars. Surely, Brother C., the loss of this would involve a "damage" to the Athenians at least equal to that suffered by the rum-seller, and particularly when he has the right to choose a better business, and Christ formed in his heart the hope of glory in exchange for his liquor traffic. And suppose the government should interfere with, and stop the ladies in their work, might we not soon expect to hear of some one whose craft was in danger invoking the government to interfere in his behalf, and put a stop to Dr. Hammond, our own General Lewis and others in their "new departure?" For I maintain that Paul at Athens, Luther at Worms, Wesley in London, and Hammond, Lewis and others in Galveston, were, and are, just as much leaders of new departures as are the ladies in their effort to redeem rum-sellers and rum-drinkers.

But, in the language of Brother Connor, there is another light in which this movement is to be examined, and a light very different from that in which he has examined it, viz: I apprehend that men, and women too, have moral rights in this world, as well as legal rights; and that they have the same right to use moral means to maintain their moral rights that they have to use legal means to maintain their legal rights. If this view of the subject be correct, and the ladies have only used moral means for the accomplishment of moral ends, then the government has no right to interfere with them; and I even doubt whether any one has the right to say it has.

So far as Dr. C.'s last objection to the new departure is concerned, I will only say, if "the sacred things of our holy religion" were designed for man's benefit, then it is right that he should have the benefit of them. And if he does not come to the church for them, it is right that they should be taken to him; and if Dr. C. will not take them, I hope he will not be like the dog in the manger that would set up a barking at those who would. So long as the divine commission reads, "Go ye into all the world," and so long as "grog shops" are in the world, and so long as men are there for whom Christ died, just so long will I contend that it is right to "go for them."

In conclusion—If a cock reproved Peter, and he went out and wept bitterly, and came back repentant to his denied Lord; and if an ass reproved Balaam, and checked him up in his career of madness and folly, will some good friend tell me who has the right to say that woman shall not reprove sin? W. C. LEWIS.

## District Conferences—Reply to Objections.

MESSRS. EDITORS—I have read, with some degree of surprise, the article in the ADVOCATE by Rev. Horace Bishop in regard to district conferences. Although I have been an attentive reader of our church papers, I have never before heard or read of the "drumming," of which Brother Bishop speaks, by the advocates of district conferences to get their favorite measure into the discipline. Do the eminent men in our church do business in that way? It is a fact that the church had four years to deliberate on this subject, and that favorable action was not had until after district



conferences had been repeatedly and satisfactorily tried in various portions of the work.

2. Brother Bishop says that the "thunder" which the district conferences "stole" "made a noise which stirred the General Conference which met at Memphis to incorporate the district conference into the church polity." He was particular to say that there was no lightning; it "was left in its native home."

Does our brother really believe that the great men of our church, the members of the General Conference of 1870, were so weak or timid as to be prompted to action by "noise" only? He does pronounce their work as it regards the district conference "a failure, an excrescence, a wart."

3. Brother Bishop calls the district conference in his section of the church "The Methodist Debating Society." Their debates are, of course, on the great topics which pertain to the interests of the church and the salvation of men. To suppose that other subjects are introduced would be to censure the presiding officers in these conferences, our bishops and presiding elders. Now, is not this a good thing: to confer, converse, *debate* as to the best means of "spreading Scripture holiness over these lands?" Such debating must, I think, meet the approval of angels and of the God of angels. We hear it in all our conferences.

4. Our brother says that the district conference "puts on business airs, yet has no legitimate business." The Discipline, page 49, says: "It shall be the duty of the conference to inquire particularly into the condition of the several charges in the district—as to their spiritual state, and attendance upon the ordinances and social meetings of the church; as to missions in the district, where new ones should be established, etc.; as to Sunday-schools, and the manner of conducting them, and as to education generally; as to their financial systems, their contributions for church purposes, and the condition of houses of worship and parsonages." This conference elects the lay delegates to the annual conference, and "prominence is to be given to religious exercises, such as preaching, prayer-meetings, love-feasts, and the administration of the sacraments."

Is not this legitimate—legitimate worship and business? We contend that it is legitimate, because the Scriptures and the General Conference have made it so.

But, perhaps, Brother Bishop means that this ought not to be legitimate business in a district conference, because much of it is also quarterly and annual conference business. The answer is that it is the settled and wise policy of the church to consider many of the great subjects with which she has to do in more than one of her conferences. Long before the assembling of the General Conference which legalized district conferences, the Sunday-school interest, for example, was a subject for consideration in the quarterly, annual and General Conferences. Why did not Brother Bishop urge that the Sunday-school cause was not legitimate in the annual conference because it was a matter to be considered in the quarterly and General Conferences? I have been present at district conferences where a great impetus was given to the Sunday-school interest. Brethren have compared notes as to the best methods of conducting the Sunday-school; soul-stirring experiences were given; thrilling addresses were delivered, and the whole conference was aroused. Then the children have come out by hundreds in the mass meeting, and they and the older people have prayed, and sung, and rejoiced together. Is all this "a failure"?

We greatly need the district con-

ference because it affords an opportunity of inquiring particularly into the spiritual condition of the church. This cannot be satisfactorily done in the brief space allotted to an annual conference, which has so much other business to transact. I have heard at district conferences pointed inquiries in regard to family worship, class-meetings, the sacraments, etc., and the holy spirit has been graciously poured out during this religious "debating," and brethren, both in the ministry and of the laity, have gone to their various fields of labor greatly strengthened and refreshed. Is this "an excrescence"?

Is not the district conference the very place at which to map out new fields for missionary operations? Will not the Conference Board of Missions be greatly enlightened as to the wants of the destitute by reports from all the districts after a careful canvass near these waste places?

Perhaps the financial difficulty is now the greatest trouble with us as a church. Is not this "the mind-wheel?" If all our preachers were fully supported by the people they serve, and could give themselves wholly to the great work to which they have been called, would there not be a wonderful advance in the efficiency and power of the ministry? I have seen at district conferences financial plans compared and "debated;" I have heard powerful addresses from our lay brethren on the subject of the support of the ministry; I have heard their confessions and resolutions, and have been cognizant of the increased liberality of the people who have been stirred up by this action of the district conference to put money into the pocket of the poor itinerant, and thus, in some measure, to love him, and let him go on his sublime and glorious mission of saving souls. Is this "a wart"?

5. Brother Bishop says: "Once a year the leading laymen of each circuit are invited to leave their business and spend a week or two witnessing the church in her annual airing." It seems strange that our good brother would so write—strange that he would call a Methodist conference, where important church interests are prayerfully considered, and where preaching and attention to the sacraments are prominent, an "annual airing." There are many points where an annual conference cannot be held which are able and glad to support a district conference; and I have seen the effect of a district conference in the place where it was held almost equal to that of an annual conference. This convocation of God's people is hailed as a grand religious occasion, not as a mere "airing."

6. Brother Bishop says: "The latter, however" [the laity] "in this country prefer to stay at home."

His idea of the part the laity are to take does not seem to be correct. In his view they are invited to "witness the church in her annual airing." The Discipline makes them members of the body, actors in the business and worship.

We have here an open confession on the part of our brother that the plan for the district conference is *not worked* in "this country"—that is, in Brother Bishop's country. He says that the laity "prefer to stay at home." No wonder the district conference is not a success in that region! If more than half the members stay at home, and if some who go regard the occasion as only "an airing," and if the presiding elder is so lukewarm in the matter that he is hoping for a repeal of the law authorizing the conference, it would be marvelous indeed if it should be a success!

7. Brother Bishop proposes to leave the holding of district conferences at the option of the church in the different districts.

I cannot see how our brother, with

his views, could write such words. What a church we would have! Numerous presiding elders' districts; some of them beautiful and free from monstrosities, and others with "excrescences"—"warts"—upon them!

It was the privilege of the writer, last year, to attend a district conference at San Marcos, West Texas Conference, which was indeed a "time of refreshing from the presence of the Lord." There were about fifty members present, most of them "leading laymen," who did not "prefer to stay at home." Nearly all the preachers of the district were present; the interests of the church in the district were carefully considered; "the legitimate business" was transacted; the great power of God was gloriously manifested in the conviction of sinners, in the conversion of penitents, and in the revival of believers.

May our esteemed brother Bishop be called late to heaven, after having been comforted and spiritually strengthened at many a district conference.

A. G. STACY.

AUSTIN, April, 1874.

#### The Presiding Elder Question Again.

The offices of general superintendent and presiding elder are nearly commensurate with the existence of Methodism on this continent, and as integral forces, have developed great efficiency. In the infancy of our civil institutions, when American people were few in number, and during every period of the history of our country, until now, that our eagle spread his wings from the Atlantic to the Pacific, our church operations have proved efficient. When Methodism was first introduced, our Eastern cities were small; now they are large, both in the East and West. Formerly the manners and habits of the people were plain and simple; now they are artistic and showy. But all along the line of changes, Methodism has adapted itself to the condition of things, and maintained a front position in the church of God, as witnessed by its occupying places prominent in populous cities, in institutions of learning, in administrative and judicial positions, and in legislative bodies—and still strong, yet diffusive and versatile, commingling with the poor in their poverty, the frontier settlers in their wanderings, and the untutored Indians in their untamed condition.

And now, as we take in the retrospect of the past, and a comprehensive view of the present, why should we seek to destroy the great forces in these two departments of our governmental polity.

In reference to the first, general episcopacy, let it continue to be *general*. It will save our church from the curse of sectionalism.

The "Family of Advocates" have recently contained many articles in reference to the presiding eldership. Some are in favor of abrogating, some in favor of modifying, and others in favor of retaining the office as it is. Let us retain the office, but, if possible, correct its abuses.

The most prominent abuses of the office, according to the writer's observations, are the following:

First, the injudicious selection of men to fill the office. Some of these are without *executive* ability, while others, equally derogatory to the office, are without *pulpit* ability.

A second class show their brief authority by a tyranny repulsive and oppressive to those whose misfortune it is to be in their charge.

A third class that deteriorate from the dignity of the office is composed of those who strive to become centers of rings—yes, conference rings! Their hurtful influence develops itself in the bishop's cabinet, by selecting prominent appointments for those who fawn to them, and flatter them. When in-

judicious appointments are made at conference, this self-same class of presiding elders ignore all responsibility by throwing it entirely on the bishop, as though he could know the *real status* of every member of the conference, as well as the special wants of every appointment. Is it not a fact well known that the appointments are nearly all made by the bishop's cabinet?

Another complaint is, that the presiding elder's claim in a charge is above the proportion of the claim proper of the preacher in charge. He visits the charge four times a year, goes through his duties perfunctorily, then retires from the scene.

I might elaborate the foregoing, but it would lengthen this article too much. The proper way to remedy the abuses is to put good and true men into position—men that will not *spoil* by being promoted.

I trust the approaching General Conference will not do away with this office. With all its abuses, it is still an effective arm of our government. Perhaps it would be well to limit the term of eligibility to four years; or perhaps it would be well to make it annually elective.

A. B. C.

April 8, 1874.

#### Failing of the Grace of God.

THE grace of God referred to is his favor in Christ and the Spirit, the new heart, the pardon of sins, and the welcome to the abodes of the blessed. We may fail of this. His love for the world is not such that whosoever lives may be saved, but "whosoever *believes*." We must not dream that heaven is sure because the way is cast up and the door opened. Whether we shall be at the feast depends upon the question whether we go. We shall not go unless we set out. If we do not start to-day there is doubt whether we ever shall.

Dreaming friend, awake! If heaven is sure because Christ has been in the world, who did he and his apostles weep over men? Why entreat them to turn and come to him, if there is no danger that they will stay away and go to perdition? What fanaticism in Paul to make such endeavors to "save some" if we are surely saved!

To *avoid* "failing of the grace of God" we are told that we must "look diligently," not go on blindly or carelessly. An easy way to escape danger—deny its existence. An easy way to pay off crushing debts, and empty prisons and hospitals—deny that there are debts, prisons and hospitals.

We must "look diligently"; must know and admit our responsibility under law and gospel. Will we accept Christ and be accepted, or reject him and be rejected?

"Looking diligently" up to the throne of grace, whence comes salvation—around to watch against evil, and for the help which God sends the pious praying souls—into the Bible, in which God gives the instruction, warning and encouragement which our souls need. We must not look just enough to say that we have looked, but earnestly and habitually—look as the man who lost a bank-note in a hay-mow did, taking the withered grass handful by handful, till he recovered what was of more value than the entire mow, and as he afterwards sought for salvation till he found it. Cast away everything that can injure the soul, as you would burn a splinter that would put your eye out. Yield to Christ and the Holy Spirit. Fail not of the grace of God.—*Watchman and Reflector*.

THE penal laws are sadly deficient if they provide no remedy for an eating-house keeper against the fiend in human form who evinces his enmity to his kind by scraping the label off a tomato catsup bottle, leaving it to read, in its mutilated form, thus: "Tom\*\* Cats\*\*."



## Texas Christian Advocate.

GALVESTON, TEXAS, APRIL 29, 1874.

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

NOT BUSINESS-LIKE. — Were not our book-keeper a patient man he would have lost his equilibrium last week. Within ten days four letters have come to hand, three of them containing money and the name of the writer not appended. The postmark gave some clue to the locality, but who among the half dozen agents in that section has been so careless as to send money to a newspaper without signing his name to the letter, has been the question. We have done the best we could under the circumstances. If we have not credited the right man, we presume we shall be charged with carelessness, and those parties who have been guilty of such an oversight will tell every one they meet how badly things are managed in the ADVOCATE office. These are only a few among the instances of the careless manner in which many of the letters we receive are written. If any one would look over the pile of letters before us, and see how successfully some have concealed their real meaning in the language they have employed, and how very carefully they have hidden the names of subscribers and postoffices in the hieroglyphics they use, they would not be so ready to indulge in sweeping complaints. If these parties had ever been editors they might be excused for their bad chirography. Bad penmanship is an editorial vice; but when men send names which must be spelled exactly right, or the subscriber may not get his paper, the party writing should write in plain, distinct characters.

The book-keeper interrupts us to say that he wants it distinctly understood that "he didn't get mad; he was afraid the proper person would not get credit for the money sent, and that the subscribers will not get their papers." Just so; there is something in that.

THE pastors of the Presbyterian Church at Rochester, New York, have resolved to introduce, if possible, a religious paper into every family in their respective charges. They will make special visits and appeals to each family. It is a sensible movement. Our people must be brought into vital sympathy with the great movements of the church. "My people are destroyed for lack of knowledge" is a lamentation as applicable to multitudes now as it was when uttered by the tongue of the ancient prophet.

REV. A. H. SUTHERLAND writes from Rockport, West Texas Conference, under date of April 16, that his charge has been favored with a gracious revival, resulting in thirty-five conversions and thirty accessions to the M. E. Church, South. We hope the hallowed influence will spread all over the State, and that every circuit and station will report conversions by scores and hundreds.

## WHAT THEY THINK—WHAT THEY SAY.

GALVESTON has been visited by a large number of religious revivalists from St. Louis, Missouri. Among the most prominent of the leaders of this spiritual irruption is the Rev. Mr. Hammond, who is supported by numerous other divines, and ladies accompanying the expedition. The Opera House, churches of all denominations, and every available space, has been devoted to their religious services. Many conversions have been made by the urgent and persistent prayers and preaching of these evangelists; but, we doubt, in many instances, a thorough and permanent change of heart in many of the converts—the excitement being over they will lapse into their old habits. Of course, we will be called skeptical in our belief of sudden conversion and religious change of heart; but two-thirds of the intelligent classes of Christianity will silently indorse our views. We believe in our religion as sincerely as any man; and also believe in regular preaching of the gospel in our churches; but we have yet to be convinced of the success of these strolling bands of revivalists.—*Indianola Bulletin*.

We clip the above from the *Diocese of Texas*, a religious newspaper published here in the interest of Episcopalianism in Texas. As it has been clipped from the *Bulletin*, the inference is fair that the *Diocese of Texas* indorses and wishes to give increased circulation to the views expressed by the *Bulletin*. It has always surprised us that any reader of the Acts of the Apostles could for a moment doubt the scripturalness and truth of "sudden conversions." On the Day of Pentecost three thousand were converted. The jailor was convicted, converted, baptized, and received into the church between midnight and morning. Who is it that pardons sin? The Omnipotent Savior. Who is it that renews us and makes us new creatures? The Omnipotent Spirit. Where, then, is the difficulty in the sudden pardon of sin and regeneration of the soul? We are not able to see. If we are to be made new creatures by the study of forms and ritualistic manipulations, we can well see how it might take a long time. If it is to be done in our own strength, without the help of All-sufficient grace, we can easily suppose months and years might be little enough time for the work. Is the *Diocese of Texas* or the *Bulletin* going to question the validity and permanence of scriptural conversions because they were "sudden"? "The Lord whom ye seek shall suddenly come into his temple." "Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house." When Paul and Silas prayed, "suddenly there was a great earthquake."

The fact is, there is not a vestige of proof to prove that the pardon of sin is ever a prolonged act; it is always instantaneous. It may please God, with more or less suddenness, to give us a consciousness of the fact that we are pardoned and regenerated; but to argue against the truth and durability of conversion on the ground of its sudden-

ness, is inexcusably to beg the question, and to assume what should rather be proved. We challenge comparison between the lives of Baptists, Presbyterians and Methodists, who believe in sudden conversions, with any branch of the church who may believe that months or years are requisite for God to do the work.

That certain lager beer newspapers and infidel sheets, and even the admirers of ritualistic formalities, oppose and ridicule the outpouring of the Spirit and the conversion of sinners, called, in ordinary phrase, a "revival," we are not at all surprised. There has never been an outpouring of the Spirit from the Day of Pentecost until now that has not been apposed and scoffed at.

Indeed, we should regard a religious movement as of doubtful genuineness and value that did not excite the ire and opposition of Satan and those who receive their inspirations from him. Opposition, then, from sinners and formalists we regard as a good omen, and one of the proofs of the divinity and value of the work. We suppose that there has never been a real conversion from the Day of Pentecost until now but what some sinner, some skeptic, has taken upon him to predict how long the new convert would hold out. The spirit in which this prophecy is uttered seems unmistakably to suggest that the wish is father to the thought.

Outdoor preaching and "strolling bands" seem to be particularly offensive to these hypercritical lovers of order. We suppose their zeal for order, and opposition to zeal for perishing souls, has blinded the eyes of such objectors to the fact that nearly all of Christ's peerless sermons were preached under no roof but the blue skies, and that he and the "twelve" were just what the *Bulletin* calls a "strolling band." It seems to us a wonderful thing; but we suppose it is true that some people love what they regard as order and decency more than they love the blood-bought souls of men. The old Austrian and Prussian marshals were very much scandalized and disgusted that Napoleon departed from and violated all the venerable maxims and forms of war which they had been taught so much to revere; but said the Great Captain: "I win the fields; I take your strongholds." What do forms matter? It is our work to awaken and lead men to Christ; and if truth and charity are not violated, it little matters how.

WE have in a business letter from C. J. Lane the following kind mention of the ADVOCATE:

"The ADVOCATE is a good paper, and I do wish every Methodist family in Texas would take it. But money is so scarce that many really are not able. I find that wherever I strike a member of the church who takes no church paper he generally regards the church as almost ready to succumb to the powers of darkness. Taking our church papers is a pretty good standard of one's hopes, fears and piety."

## "FATHER, FORGIVE THEM."

THIS is an eminent example of prayer for others. We are commanded to "pray for all men," that God's "will may be done on earth as in heaven."

"But," says the objector, "what good does it do to pray for others? Are they not individually responsible, and must not their spiritual destiny turn upon their own decision, whether they will or will not serve God? Certainly. But nevertheless we are social beings, and it is a fact, whatever we may think about the truth or falsehood of Christianity, that we continually influence each other for weal or woe. Anyone of us can put a torch to a neighbor's house; anyone of us can slander a neighbor's good name; or anyone of us can help another directly in his business, or in his character; in short, we can all help or hurt each other. Revelation teaches us that this same social law reigns in religious and spiritual relations, as we know it does in temporal and material things. It is for this we are commanded to let our light shine, that others, seeing our good works, may be constrained to glorify our Father in heaven. It is this fact, in the spiritual constitution of the world, that makes good men the salt of the earth, and bad men stumbling blocks.

It is a fact revealed in the Bible that God will be sought unto, and that in answer to prayer he will give free course to his Word; that he will send extra influences of his Spirit to awaken and lead men to Christ. In proof of this, all successful sermons have been preceded by earnest prayer; and so have all outpourings of the Spirit and revivals of God's work been preceded by fervent prayer. The experience of thousands of individuals can be adduced in proof of the power of prayer to bring such influences of the Spirit to bear on others that it awakens and leads them to Christ. Special prayer has been offered for a particular individual, and the individual has been suddenly arrested and led to repentance.

THE annual meeting of the North American Relief Society, for the indigent Jews in Jerusalem, Palestine, took place in New York on the twelfth ultimo. It was resolved that the sum of \$700 be transmitted to Sir Moses Montefiore, to be forwarded for the benefit of poor Jews in four cities of Palestine, namely, Jerusalem, Hebron, Tiberias and Safat.

EDS ADVOCATE—Please publish the following appointments:

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



FROM ST. LOUIS.

MESSRS EDITORS—Your excellent paper is bringing to us every week the glad news of a sweeping revival in your beautiful city. It was really hard for us to believe ourselves in the dead of winter when we returned to St. Louis. The sweet fragrance of orange blossoms, roses, the many-hued oleanders, the petis sporum, and other flowers that I cannot now mention, was yet in our nostrils. We were still dazed by the glad greetings of old friends and the mellowing memories of the touching farewell, that Wednesday morning, when our little band bade adieu to the superabundant hospitalities of those dear, kind-hearted Southern people, when the train pulled up to Plum street, and the conductor coldly cried out: "St. Louis!"

We went home silently, and, for days, dreamed the scene over and over again. It was an idyl—a real romance in the beautiful Christian life. In our history that visit was unique—nothing like it in all the past—will never occur again until we land on the flowery shores of the blessed and hail and be hailed welcome to the feast of heavenly joys. What could compensate for those sweet days of labor in the midst of the swelling tide of revival that arose so grandly on hundreds of heart? What could equal the joy we felt, as, baptized into the divine spirit, old friends met again—friends over many of whose lives the dark night of sorrow had settled since we parted! Some were not there; they had gone—gone to the many-mansioned clime—gone to be with Jesus. The deep, sounding, ever surging sea holds some in its abysmal depths, where the coral trees wave in the swelling surge, and the long, green sea-weeds wind a sheet for the dear departed; some are in the silence of the cemetery, where loving hands still cultivate the sward above, and weeping eyes moisten their graves with the tears of affection. But, were they not there during those bright days, when we looked into the eyes of the orphaned and widowed? It seemed to me that their joyous spirits hovered over the family circles which gathered in those consecrated pews of St. Johns, and I worked, believing that God would let them be the bearers of the glad news of returning prodigals. I asked, what could compensate us for the loss of the beautiful vision of Galveston, covered with flowers and baptized with the spirit of revival? I answer, the good news that comes in your columns of the still swelling and onward tide of glory that thunders around the besieged gates of doomed darkness. The gospel is emancipated. The shackles of formality are stricken from the sinewed arm of God's host, and every man feels himself a hero in the strife. I have seen many wonders in the last few months, but none equal to the array of young people I witnessed in Galveston. Carved into my memory—deep-cut, and sharp—is the noble band of boys whom I saw drawing, like valiant soldiers, the Damas-

cus blade of the gospel—more than one hundred and fifty young men and women ready to do the Master's bidding!—on the streets, in the alleys, on the wharves, at the depots—everywhere that duty calls. "My people shall be willing in the day of my power." Aye, let those boys go forward. May they never know the conservatism of the dead past, but remember that "henceforth we know no man after the flesh;" that men are not to be estimated by the conventionalities of society, by the amount of money they can make, by what they can contribute to our mere animal wants; but rather as spiritual, as born to be heirs of God, as high princes of the spiritual realm—which last state is to supervene upon, or, rather, to totally set aside, the mere carnal existence—and to be rescued from all that is fleshly, devilish, sensual. *We are brothers!* Let that sentiment be written on our ensign. Paul, on Mars Hill, amidst Arabians on their camels, Parthians and Medes, sturdy Romans, polished Greeks, Scythians from the far northern border, on their wild, and saddleless horses, swarthy Africans, as they served at the tables of the rich, the learned and the unlearned—amidst a hoary theogony, in whose development the highest genius of poetry, philosophy, painting and sculpture had expended itself—standing there, I say, by the altar on whose sides was inscribed this monograph: "To the Unknown God," he raised his hands, and, blending all races, classes and distinctions into one, pronounced this *syl-labus*: "God commandeth all men everywhere to repent."

Let boys and girls, old men and maidens, hold this single condition before the consciences of men, showing a deep personal interest in the welfare of every man until hearts melt, obdurate wills break down, and multitudes are born unto God.

You make us all glad in St. Louis. Everybody wants to hear of your joy. Large masses who are assembled for worship pause in their songs and hear the recitals of your victories as they are detailed by one and another. The report copied into the *Civilian* was a miserable caricature. No such things occurred; Mr. Marshall never uttered such sentiments as are recorded there. I heard all that was said. There were some facetious remarks, but none in the spirit represented as copied from a St. Louis paper. We have generally had good and faithful reporters, and if any one furnished the report contained in the *Civilian*, he entirely misrepresented the facts; which would be so unlike the reporters of this city that I must think it a regular *sell*.

We stretch out our hands to you at the other end of the railroad and hail you, brethren beloved. Night after night, morning after morning, in public and in private, we lift up our hearts to the Father of all mercies in your behalf. It is my purpose, if agreeable to you and your readers, to give a somewhat detailed account of the great revival in and about St. Louis—its origin and progress. If not in this life of care and toil, yet I trust,

"We shall meet beyond the river,  
And the darkness shall be over;  
With the toilsome journey done  
And the glorious battle won,  
We shall shine forth as the sun,  
By-and-by, by-and-by."  
\* \* \* \* \*

"There our tears shall all cease flowing,  
And with sweetest rapture, knowing  
All the blest ones who have gone  
To the land of life and song,  
We with shouting shall rejoice,  
By-and-by, by-and-by."

L. M. LEWIS.

[Our readers will be more than pleased to read an account of the St. Louis revival from so ready and facile a pen as that of Brother Lewis.—ED.]

WE have received a postal card, signed by Rev. D. P. Haggard and John B. Smith, stating that the church building at Clarksville, Texas, belonging to the M. E. Church, South, is in such bad repair that they are unable to hold worship in it. The congregation is unable, unaided, to repair it. They appeal to each preacher in charge in the State to lay the matter before his people, and if possible raise \$10 and remit to Rev. Denton P. Haggard, Clarksville, Texas. We would urge their appeal. If all will aid this much, it will tax none heavily, and will render our church at that point important service.

If all who send subscribers would read over their letters carefully after writing them, they might detect important omissions, and save us no little labor. Very often our friends send us letters of complaint respecting omissions or errors, when the fault was in the letters. This week we have received three letters bringing us the names of subscribers, and two of them containing money, to which the writer had failed to append his name. We have made the best guess we could; but if the wrong man is charged with the subscribers or credited with the money, the fault is not ours.

A SUGGESTION.

To the Pastors within Springfield District:

DEAR BRETHREN—In my judgment, it would be a capital plan for each preacher to get a small sum and send for Dr. Haygood's "Plea for Missions," and circulate them gratuitously among your people. If you get but a few, one brother can read and pass it round to his near neighbor, etc. Let the missionary fire be kindled all over the district. Yours truly,

GEO. W. GRAVES.

April 23, 1874.

A STATUE of the martyred Bishop Patteson has been placed in Christ church, Sydney, on the north side of the chancel. This cenotaph is of that kind usually known as an "altar-tomb," and is from the chisel of Mr. Apperley, of that city. The *pose* of the incumbent figure and the general effect remind the spectator of the cenotaph or altar-tomb of Bishop Broughton in St. Andrew's cathedral. It bears in old English letters these words: "John Coleridge Patteson, D. D., first Bishop of Melanesia. Killed at Nukapu, Santa Cruz Islands, 20th September, 1871." At the head: "The good shepherd giveth his life for the sheep;" and at the base: "Father, forgive them, for they know not what they do." The Bishop is represented as lying upon a mattress, his head reposing upon a cushion, and his uplifted hands folded as in prayer. The episcopal habit, as retained by the Anglican Church, has been skillfully treated. The sculptor has also been successful in reproducing the face of the Bishop, having secured a strong likeness, and at the same time preserved the characteristic gentleness, earnestness and indomitable resolution, blended together in his features.

A CLEVER LETTER.

WE take pleasure in finding space for the following letter. We are glad that the self-sacrificing wives of devoted preachers find kind hearts and generous support while engaged in their blessed work. The chief burden of sacrifice rests on the heart of the faithful itinerant, and when a generous people show their appreciation of that devotion to the cause of Christ, they do themselves an honor. We gladly accept our good sister as an agent for the *ADVOCATE*. If all the preachers' wives will work in the same way, our list will soon be doubled:

EDS. *ADVOCATE*—Seeing other preachers' wives have been writing about presents received on their various circuits, prompts me to do likewise.

I received a present the other day which may be worth your readers' notice. It was a nice carpet presented by the ladies of Honey Grove; also other nice little presents—such as our baby a dress, a pair of shoes, etc. The ladies of this circuit have pieced and presented to me two very nice quilts, for which they have my hearty thanks. The people of this charge seem to understand the wants of a preacher's family, and are generous-hearted enough to contribute to their necessities.

While the pastor is soliciting subscriptions for the *ADVOCATE*, we do not think it remiss for his wife to do all she can in that direction, and as the result of my efforts, I send you two subscribers, believing you will appreciate the contribution of their names to your mail list.

A PREACHER'S WIFE.

THE CIRCUIT RIDER.—This is the title of a new work, by Rev. Edward Eggleston, published by J. B. Ford & Co., New York, which will be read with interest by all sympathizing admirers of the itinerant work of Methodism, as it gives, with graphic touches, a clever sketch of the labors endured by the early preachers in the far-west. With a slight change in locality, much of the description would apply to similar efforts in our own State, and hence a perusal of the work will carry the thoughts of many of our readers back to our early history as a church in Texas. The spirit animating Dr. Eggleston is brought out in his introduction, a portion of which we quote:

"How do I remember the forms and weather-beaten faces of the old preachers, whose constitutions had conquered starvation, and exposure—who had survived swamps, alligators, Indians, highway robbers and bilious fevers! How was my boyish soul tickled with their funny anecdotes of rude experience—how was my imagination wrought upon by the recital of their hair-breadth escapes! How was my heart set afire by their contagious religious enthusiasm, so that at eighteen years of age I bestrode the saddle-bags myself, and laid upon a feeble frame the heavy burdens of emulating their toils! Surely I have a right to celebrate them, since they came so near being the death of me."

The price of the book is \$1.75 per copy, and is to be had of J. E. Mason, the favorite book-seller.

THE Wesleyan Missionary Society gave £150 in aid of the widow and family of the late Emile F. Cook. A fund is being raised among the Wesleyans in England which bids fair to realize a considerable sum.



### The Sunday-School.

#### Seek Their Conversion Now.

THE great business of the Sabbath-school teacher is to labor and pray for the *immediate conversion* of his scholars.

1. Because now is God's time, and therefore the best. He says "now is the accepted time; behold now is the day of salvation." It is specially so for the young, as the Savior's example and His teachings show. That they may be early the subjects of His grace, witness Samuel and David, Jeremiah and John, Timothy, and multitudes in our own day.

2. Because the thought that this work is to be done *now*, will act as a stimulus to the teacher's efforts, and lend that energy to his prayers which will insure the divine blessing. What can be more inspiring than to think that *to-day* he is to secure for the scholar a boon greater than if he could give him the wealth of an Astor or the rule of an empire!

3. Because if not done now, it may never be done. It may be the teacher's only time, his last opportunity. By the next Sabbath he may be in his grave, or the scholar beyond the reach of his efforts and influence.

4. Because all things are most favorable to the scholars' conversion now. His heart is less pre-occupied by the world now, is more susceptible of good influences, more disposed to acts of faith and obedience, and has fewer sins to repent of than at any time hereafter.

5. Because, for the reasons just mentioned, the difficulties of reaching his heart, and the obstacles to his conversion are daily increasing; and the probability also that he may never be converted.

6. Because every scholar converted will act as an incentive to seek the conversion of the rest, be a help and example to them, and an encouragement to the whole school.

7. Because it will be greatly more for the scholar's own comfort and advantage to be converted early than at any other time hereafter. Who would exchange the solid satisfaction of being a child of God and an heir of heaven, for the doubts and fears of twenty or thirty or fifty years "without God and without hope in the world?"

8. Because his conversion now will be a great gain to the church and the world. Who can estimate the sin and wickedness, and the injury done to thousands for time and eternity, by one saved only at the eleventh hour; or, the advantages of a whole life spent in the service of God and for the good of mankind!

9. Because by every scholar converted early the teacher multiplies his own joys, his own usefulness in the world, and the gems that shall at last adorn his crown.

10. Because, for all the reasons mentioned, the early conversion of scholars will most conduce to the glory of Him "of whom and through and to whom are all things."—*Earnest Worker.*

AND first of all it seems to us that the Sunday-school teacher ought to understand the high nature of his office. There is a common impression that any body can teach a class of children in a Sunday-school. And the work is often undertaken, it is to be feared, merely from a motive of accommodation or personal improvement. Where the office is assumed thus lightly and without due consideration of its important character no great good can be expected from the teacher's efforts. Is not the office of a teacher the highest that exists? God does not make men and women. He creates little children; and the younger the child, the nearer it is to the throne whence it came. This plastic, sensitive, tender mind is

placed in our care to be moulded, developed and trained. God gives to it life, but requires us to give to it character. He supplies the faculties and powers, we are to quicken them into activity and direct them in the pursuit of knowledge. He confers immortality, we are to start the child on its immortal career. This is the work which the Sunday-school teacher undertakes to do. Is it not the greatest of all work? No wise, and considerate person could undertake to instruct a class of immortal beings like these little children, with a feeling of carelessness or indifference. The wise men of old time fell down and worshiped the infant Jesus, looking on him with the prophetic eye of faith. And a wise teacher will look upon his class with the eye of faith. He will see the future in them. He will reverence in them the eternal, and feel how poor in comparison of it is all material, perishable greatness, power and splendor. This will cause him to magnify his office. Seeing how high and solemn it is he will be moved to seek that wisdom which cometh from above, and this thought of the greatness of his office ever present with him, will make itself felt on his manner of teaching, on his personal bearing, and even on the tones of his voice. It will give him power over his class, such as no teacher can obtain who regards his office as trivial or ordinary.

A FEW Sundays passed among the Sunday-schools of frontier and outlying neighborhoods would satisfy any doubter as to the need of Sunday-school normal work—the work of training superintendents and teachers in methods of service. It is not enough in any work to have a heart to do. There must be intelligence in the modes of doing, or the lack will be painfully obvious. A writer in the *Home Missionary* gives this description of a pioneer Sunday-school in the Northwest, which had never had outside help in the conduct of its exercises:

"In spite of the rain and fierce prairie storm, the long walk, and other hindrances, one old man, who by his sober dignity seemed best fitted for it, met sixteen children and a few adults, who were so interested they could not stay away, in a log hut, sitting on planks supported by blocks of wood, the chairs reserved for the visiting dignitaries. He opened the exercises by standing the children in a line. Then he read, in a stumbling, droning way, an entire chapter in the New Testament, the children standing orderly and attentive as possible to the end. Then he began at the head of the class, and each scholar read in turn one verse of the same chapter to the end, with many a blunder and repeated corrections. Then he announced: "Sabbath-school is out." In amazement, the visitor asked: "Don't you sing?" "We have no books and don't know anything without." "Don't you pray?" "There isn't a man in this region that can pray." "Is this all the lesson you ever have?" "Yes, isn't that enough?" This was all their Sabbath service, and week after week the children came and went through that monotonous programme, because they knew no other."

That Sunday-school was a great deal better than nothing. The old man who kept it up deserved all credit for his good intentions; but he could do his work much better if he was shown a better method.

THE Archbishop of York has written to Mr. Palmer, secretary of the Church of England Sunday-school Institute, assuring him of his most cordial sympathy and approval in the efforts of the Institute to make Sunday-schools attractive in their sphere of growing prominence and usefulness.

### Boys and Girls.

#### Small Charities.

"EVERY good act," said Mohammed, "is a charity." No matter how obscure our walk in life, then, we have the means of dispensing a large and wide spread charity.

It was a charity for humble Susan to spend her holiday afternoon at the house of a still poorer neighbor, amusing her children and caring for the baby, while the mother finished and took home a piece of work, which bought them a week's food. Without that timely help, she said, she did not know when she should have been able to complete it. Susy had helped to provide them with food for a week, yet she had not a penny of her own in the world.

A smiling recognition and a few kind words from a lady who sometimes employed her, sent a poor sewing-girl to her daily task at the shop with a lighter heart and a brighter eye than common. She worked better for that small charity of a smile and a bright word, and won more favor from those who employed her.

"I shall be obliged to drop off some of our workers," said the manager to her privately, "but you are becoming so handy and useful, Margaret, we cannot spare you."

The good word of the morning had helped her more than she knew to keep her situation.

A heavily loaded wagon was passing through a gateway, and when partly through, the gate swung to. A boy passing at the moment quietly set it back and walked on. The driver did not observe the gate, and never knew what a jolt, and perhaps inconvenient breakage, he was saved. But the boy had done him quite a service, nevertheless.

A man in the city saw a fire creeping along over some dry hay in a stable, and promptly stamped it out. What if he had passed on, and thought, "It isn't my stable!" The Chicago fire began in a stable.

Do little helpful things, and speak helpful words whenever you can. They are better than pearls and diamonds to strew along the roadside of life. They will yield a far more valuable harvest, and you will not fail to find it after many days.—*Early Dew.*

#### A Boy's Ride.

It was a beautiful day in the early spring of 18—. I lived at the West then, in one of those half rural cities for which the West is so far famed. I had started out for a drive.

Just ahead of me I saw walking on the road a very small boy. He was dressed in plain clothes, known as Kentucky Jeans. On his head he wore even thus early in the spring, a plain straw hat; over his shoulder he carried a bundle, tied up in a red silk handkerchief, and slung upon a stick. In his hand he held his great heavy shoes, whilst he tugged on manfully and wearily, sore of foot, and sore of heart, I have no doubt.

I drove quickly past, and then stopped and looked back, and waited until the little fellow came up.

"Halloo," I said, "don't you want a ride?"

"To be sure I do," said he.

"Then why don't you ask me?" said I.

"Because" said he, "I had asked so many times, and been refused so often, that I had got discouraged, and I didn't think you would let me," with some emphasis on the "you."

"Well," I said, "get in." He stood looking hopelessly up into the cushioned and carpeted buggy, and down at his bundle and his stick, and his heavy soiled shoes.

"I am afraid I ain't very clean," he said at last.

"Oh! never mind," I said. "Get in; this vehicle was made for use."

"I'd better leave my stick," he said. "Oh, no!" I answered. "You may want it again."

And so he climbed in, and the bundle was stowed away under the seat and the stick put down between us.

"I never rode in such a nice carriage before, and I don't think I ever saw such horses," he went on, and his eyes fairly sparkled.

"Do you want to drive?"

"May I?"

"Yes, if you know how." And so I gave him the reins, and we were friends at once.

"Who did you ask to let you ride?" I asked.

"Oh! all those men in the great farm wagons."

"And what did they say?"

"If they had a load they said they couldn't, and if they had no load, they only smacked their great whips, and rattled by the faster, or yelled at me to get out of the road."

"And you didn't ask me. Did you think because I had nice horses and a fine carriage, and wore good clothes, and looked like a gentleman, that therefore I wasn't one?" I said laughingly.

"Well—yes—I'm afraid I did;" but he continued looking me square in the face, "do gentlemen always let boys ride, when they want to?"

It was my turn to be a little bit puzzled; and I said, "I don't think they do; but a gentleman is one who always does all he can to help others and to make them happy."

"Well," said he, "I think you are a gentleman, at any rate."

And so I said, "Will you tell me who you are, for I think you are a gentleman, also?" and, yet, he hadn't said "thank you," in words once, all this time.—*St. Nicholas.*

GOOD MANNERS.—Good manners are the particular distinction of a gentleman. They elevate him in society and in the estimation of all worthy people, and create for him that money can not buy.

In the education of our children nothing is more neglected, and to this is, in a large degree, attributable, the growing lack of respect and reverence among young people for their superiors.

Home is the first school of childhood. Here they should be early taught to be polite and well behaved, for the first mental impressions of a young child cannot be obliterated by correction or forgetfulness. Parents cannot exercise too great a degree of care in the examples they set before their children, and in the manner in which they expose them to impure and contaminating influences. The formation of human character is commonly the result of early associations.

BOYS, NOTE THIS!—Don't forget to take off your hat when you enter the house. Gentlemen never forget to take off their hats in the presence of ladies; and if you always take yours off when mamma and the girls are by, you will not forget yourself or be mortified when a guest or a stranger happens to be in the parlor. Habit is stronger than anything else, and you will always find that the easiest way to make sure of doing right on all occasions is to get into the habit of doing right. Good manners cannot put on a moment's warning.

COUNTERFEITS so skillful in their design have been effected of the new five hundred dollar government notes, that it is believed that the whole issue will have to be called in. Even the fibre paper, about which so much has been said, is admitted to have been successfully counterfeited.



Life in Pompeii.

How would you have liked being a guest at a feast in Pompeii, eighteen centuries ago? Let me see: The hour would have been about four in the afternoon, and, if you were a lady, you would have passed the whole morning at your toilet, assisted by a retinue of slaves, each one of whom had a separate duty to perform. If you were a gentlemen, less time would have been necessary; but even then you must have slaves to wash you, rub you, scrape you with a little curry-comb, and perfume you with unguents; the barber to shave you, clip and brush your hair, and, above all, to attend to your nails with pincers and penknife; for no Roman with the least self-respect would have trimmed his own nails. The dignified Horace condescends to make sport of an eccentric fellow who used to pare his own nails. When you reached your friend's house, you would have left your shoes at the door, had your feet and hands washed by a servant, and taken your seat upon an elegant couch, before which was a table, upon which the slaves placed one dainty after another, and served each guest a portion, laid upon a piece of bread. Put it in your mouth with your fingers, and then throw the plate upon the floor, where a slave waits to gather it up. So the feast goes on; and, after each course, the slaves bring you a bowl of water, into which you dip your fingers, and then wipe them on a napkin which you brought in your pocket; or, if you be dainty, on the hair of your cup-bearer. When the feast is over, all the guests strip off the wreaths from their heads, throw the leaves into a goblet of wine, and pass it around for all to taste.—*Little Corporal.*

SOME experiments which have been made in Europe are not without suggestions of benefit at home. One of these has a special interest, just now, as being the work of a woman. Ten years ago Mrs. Heine Smith, of Leeds, troubled at the enormous drunkenness of working England, set herself to establish a club-house which should be pleasant enough to supersede the low beer-houses of the town, and should yet sell no liquor. It was opened under the auspices neither of church nor of total-abstinence society. No man was kept away by sullen dread of tract, or lecture on the sin of drinking. If Darby came, prompted by curiosity, he found a bright, clean, wholesome, attractive place, where he could get food, or rest, or the reading of a newspaper, or coffee and tea, or an amusement of some sort, at the lowest possible price. Nothing was wanting but liquor, and that he hardly missed, one would suppose, since now twenty of these club-houses flourish in Leeds, while their copies have sprung up all over the kingdom. This institution is called *The British Workman*. One in South London may be taken as a model of the rest. It has smoking-rooms, a reading-room, refreshment-room, committee-rooms, and conversation or game-rooms, where, however, no gambling is allowed. Tea, coffee, cocoa, soup, and dinners are served almost at cost. The charge for the use of the excellent library and reading room is a dollar and a half a year, or three cents a week. Occasional concerts are given, to which the wives and friends of the members are invited. In short, *The British Workman* offers to his many namesakes in the flesh the social recreation and mental improvement which they need, without the temptation of drink. And his namesakes seem eager to accept this restricted hospitality, for the clubs are already self-supporting as well as multiplying. In America we might work out this idea to still better results.

Sweden has her plan, too. There, workmen have formed leagues among themselves for the suppression of intemperance. One of their regulations is that no married man shall enter a public house, though he is allowed a bottle of brandy at home. Bachelors may order a glass of liquor with their meals, only. But nobody is permitted to "stand treat," while the fines for delinquencies are heavy. In Gothenburg, for instance, the liquor trade is managed by certain trustees of the town. Under their restrictions the inn-keepers find dram-selling impossible, and are driven to depend on their legitimate business. Thus the most disreputable taverns have become well-kept and orderly restaurants where a glass of pure brandy can be obtained, indeed, but only by ordering a meal. In 1866 Gothenburg reported over two thousand cases of drunkenness. In 1871, with a much larger population, the number had fallen to fifteen hundred.

There is no doubt that "standing drinks" do more harm than all other modes of imbibition combined. Seiling, at the bar, therefore, ought to be the offense which the law should first consider. If bars were absolutely prohibited, if hotels and eating houses were licensed to sell liquor by the glass to table guests only, if reputable groceries and drug-shops were allowed to sell it in packages alone, and if licenses were made so costly that their revenue should carry on the almshouses and prisons which liquor-selling establishes, then at least we should have based our methods upon reason, and the results would be of value as a guide to better ways. Whereas, at present, almost all our legislation on the subject is arbitrary, whimsical and tragically inadequate.

So eminent an authority as Mr. Charles Brace, who has devoted his whole life to labor among the poorer classes, gives it as his opinion that the passion for alcohol is a real one, and, on a broad scale, cannot be annihilated; while the results, in this climate, and in our intense race, are more terrible than in any other land. The vacant mind in the coarse body must have its coarse excitements; and the plain remedy would seem to be the training of the mind and the purification of the body. Mr. Brace himself testifies to the efficacy of this method alone. He says that, while ninety out of the hundred of the children of the industrial schools are the children of drunkards, not one of the thousands who have gone forth from them has fallen into intemperate habits. Under the elevating influences of the school, they insensibly grow out of the habits of their fathers and mothers, and never acquire the appetite.

Let us not be understood as belittling the Temperance Revival. That it has deeply stirred the consciences of men there can be no doubt. But unless there follows that broader and deeper revival which shall awaken every thoughtful man and woman in the land to see that the drunkard is Christ's legacy to him and to her, to be hedged about with safeguards of cleanliness, decency, opportunities of work, and opportunities of innocent social pleasures, taught, helped to help himself by wise restraints and wiser freedom, and thus restored to that image of God in which he was made, then this light which burns in Ohio will too soon flicker out into darkness.

DEEP JOY QUIET.—The deepest, and most desirable, and most prominent joy is not where the laughter and song are loudest. These are superficial and temporary. They are ripples, eddies, on the surface of joy, showing its shallowness, not its depth. We are always pensive and thoughtful when we are most happy.

THE young Empress of Japan, Haruko, who recently set her people the example of letting her wifely eyebrows grow and her wifely teeth remain white, now appears in public, visits schools, encourages teachers and scholars in the capital, and shows her "divinity" in a manner not very different from the divine ladies of other lands. She is eminently a fitting spouse for the brilliant and progressive Mikado. The Empress, on the 29th of November, visited the Imperial College of Tokei, and, after seeing the new college buildings, sat down in the same room with the ladies of the foreign professors, for an hour or more, while looking at experiments in physics and chemistry by the pupils. She also visited the girls' school and distributed prizes to the scholars. She was accompanied by four ladies of the court, two maids of honor, and several gentlemen of the imperial household, among whom was the Mikado's private tutor, Fukuya. This man, though a dwarf but three feet high, is one of the most learned men in Japan. The Empress and her ladies were dressed, as to hair and robes, in the old court style of Kioto. But as to teeth and eyebrows, the former were white and the latter were black; which, though according to Nature, was not according to old Japanese custom. The nineteenth century, Western pressure, or spontaneous desire, or all combined, have brought not only coupes, gold-mounted harness, American bays, and English shoes and stockings into the capital; but have even made Japan's chief lady look as natural as the Creator made her. Her example not only in abolishing the odd custom of shaving the eyebrows and blackening her teeth, but also in encouraging education by personal visits to the schools, will have an immense influence for good.

JOY FOR ALL.—Joy is for all men. It does not depend on circumstances or condition; if it did, it could only be for the few. It is not the fruit of good luck, or of fortune, or of outward success, which all men cannot have. It is of the soul or the soul's character; it is the wealth of the soul's own being, when it is filled with the spirit of Jesus, which is the spirit of eternal love.—*Bushnell.*

A CHILD'S FAITH.—A woman said one day to her child: "We have lost dear father; what shall we do?" "Why, praise God, mother, for what he has left!"

Church Notices.

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, Riddieville, May 23, 24. Rockport circuit, Rockport, June 6, 7. Corpus Christi station, June 13, 14. Nueces river mission, at Banquette, June 20, 21. Beeville circuit, at Popelote, June 27, 28. JOHN S. GILLET, P. E.

San Antonio District.

SECOND ROUND.

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

Belton District.

SECOND ROUND.

San Gabriel cir., at —, 1st Sunday in May. Gatesville sta., 2d Sunday in May. W. R. D. STOCKTON, P. E.

Stephensville District.

SECOND ROUND.

Eastland, at Picketville, May 2, 3. Palo Pinto, at Cottonwood Grove, May 9, 10. Comanche cir., at Oak Grove, May 16, 17. Comanche sta., May 23, 24. Camp Colorado, at Camp Colorado, May 30, 31. San Saba, at Rock Shoal, June 6, 7. Rockvale, at Bluffton, June 13, 14. W. MONK, P. E.

Paris District.

SECOND ROUND.

Sylvan cir., 1st Sunday in May. Roxton cir., 2d Sunday in May. THOS. M. SMITH, P. E.

San Marcos District.

ASSESSMENT BY DISTRICT STWARDS.

MISSIONS.	CONP. COL.	BISHOPS' FUND.
San Marcos sta. . . . .	\$110	\$48
San Marcos cir. . . . .	110	48
Seguin sta. . . . .	71	32
Gonzales cir. . . . .	71	32
Lockhart and Prairie Lea cir. . . . .	110	48
Mountain City cir. . . . .	35	17
Blanco cir. . . . .	93	42
Thompsonville cir. . . . .	71	32

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

W. J. JOYCE, P. E.

Springfield District.

SECOND ROUND.

Fairfield cir., at Lake's chapel, 4th Sunday in April. Mt. Calm cir., at Cedar Island, 1st Sunday in May. Redland cir., at —, 2d Sunday in May. Butler cir., at —, 3d Sunday in May. Centerville cir., at Liberty, 4th Sunday in May. GEO. W. GRAVES, P. E. Postoffice—Springfield, Lamar county.

San Marcos District.

SECOND ROUND.

Mountain city cir., 3d Sabbath in May. Lockhart and Prairie Lea, 4th Sabbath in May. San Marcos sta., 1st Sabbath in June. Thompsonville cir., 2d Sabbath in June. Gonzales cir., 3d Sabbath in June.

The district conference will assemble in Gonzales, on Thursday before the 3d Sabbath in June, at 2 o'clock p. m. On arriving members will call at the Methodist church, where the conference will be held. Preachers will turn to page 49, of the Discipline, and see what is required. We want full data for the four standing committees. Ex-official members, and members elected, are obliged to attend. See Discipline, page 203, 2d question, bottom of page.

W. J. JOYCE, P. E.

Austin District.

SECOND ROUND.

Bastrop and Hill's Prairie, at Hill's Prairie, May 9, 10. Austin cir., at Colorado chapel, May 16, 17. Bastrop cir., at Pleasant Grove, May 30, 31. Cedar Creek cir., at Rock church, June 6, 7. Austin sta., City and Swede mis., June 13, 14.

The quarterly conference for Austin station, etc., will be held on Friday night, the 12th of June.

I shall have to pay the missionary to the Swedes \$50 at the time of holding the quarterly conference for Austin station, and I do hope the preachers will raise the money, and forward it to Rev. H. V. Philpott, Austin, Texas, that I may get it for that purpose. Only \$10 of the \$50 for last quarter was raised out of Austin. Brethren, this is not as it should be. The \$10 came from Bastrop; and Hill's Prairie, \$5 coin; Navidad circuit, \$1 coin; and Cedar creek, at Moss branch, at quarterly meeting, \$3.25 coin; and I find that Brother Kavanaugh, on the Austin circuit, has something over \$6 coin not sent forward. I sincerely hope that an effort, at least, will be made by all the preachers to come up for the next quarter.

C. J. LANE, P. E.

Galveston District.

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

St. Johns, Galveston . . . . .	\$425 00
St. James, " . . . . .	230 00
Shearn Chapel, Houston . . . . .	250 00
Washington-street church, Houston . . . . .	100 00
City mills and Harrisburg . . . . .	40 00
Bay Mission . . . . .	40 00
Velasco . . . . .	55 00
Matagorda . . . . .	75 00
Columbia . . . . .	75 00
Hempstead . . . . .	90 00
Spring Creek Mission . . . . .	50 00
Total . . . . .	\$1400 00

J. G. JOHN, P. E.

Waco District.

SECOND ROUND.

Deer creek, at Union Academy, May 2, 3. Cedar Bridge, at White Hall, May 9, 10. Gainesville, at McChristian's, May 16, 17. Boqueville, at —, May 23, 24.

W. G. VEAL, P. E.

Chappell Hill District.

SECOND ROUND.

Lexington, May 2d. San Felipe, at White's Chapel, May 9th. Independence cir., at Gay Hill, May 23d. H. S. THRALL, P. E.

Waxahachie District.

SECOND ROUND.

Chatfield cir., at Long Prairie, May 2, 3. Milford cir., at White Rock, May 9, 10. Blooming Grove and Chamber Creek mission, May 16, 17.

Lancaster cir., at Cedar Hill, May 30, 31. Waxahachie cir., at Auburn, June 13, 14. A. J. DAVIS, P. E.

Weatherford District.

SECOND ROUND.

Alvarado cir., at Lee's Academy, 1st Sabbath in May. Jacksboro sta., 2d Sabbath in May. Cartersville cir. and Springtown mis., 3d Sabbath in May.

Fort Worth sta., 4th Sabbath in May. Johnson station, cir. and Mansfield cir., at Little's school-house, 5th Sabbath in May. T. W. HINES, P. E. Postoffice—Waxahachie, Lock box 119.

Huntsville District.

SECOND ROUND.

Willis, at Danville, May 2, 3. Prairie Plains, at Paris' chapel, May 9, 10. Madisonville, at Ellwood, May 16, 17. Zion, at Mount Pisgah, May 23, 24. Bryan station, May 30, 31. Anderson, June 6, 7.

Bryan circuit, at Alexander's chapel, June 27, 28. This last will be a camp-meeting. The editors of the Advocate and other ministers are invited to attend. T. B. BUCKINGHAM, P. E.



## ANSWERS TO CORRESPONDENTS.

Rev W L Kestler—5 subscribers, \$10 coin less exchange, which the office pays.

A M Syles—Renewal, \$2.25 currency. Thanks for kind words.

Rev D F Fuller—2 subscribers, \$4.20 currency. Names entered. The name of F A Parks, Black Oak, Hopkins county, was entered on mail list Feb 8, 1874. The fault is in the mail.

A letter from Pittsburg, with 3 subscribers and \$4, without the name of the writer.

W H Thomas—Order for Sunday-school books and \$5 currency. We forwarded the order to Rev R J Harp, New Orleans, and with that act closed our responsibility in the matter. Orders for books should be sent direct to Brother Harp, New Orleans.

Rev J B McFerrin—attended to.  
Rev R H H Burnett—1 subscriber.  
Rev W R D Stockton—1 subscriber.

Rev W Price—We have not received the \$7.60; must have been lost out of the envelope.

Rev J J Davis—ADVOCATE is going to the parties named at Jewitt. Is that the right office?

Rev J B Denton—1 subscriber.  
Rev W W Jared—2 subscribers. The other name entered also.

Rev J L Lemons—2 subscribers.  
Rev G S Gatewood—2 subscribers.  
J T Gains—1 renewal, \$2.20 currency.

Rev T E Sherwood—11 subscribers, 6 renewals; all entered. If all our agents were like Bro Sherwood, our list would be doubled in three months.

Rev W A Moore—1 subscriber.  
Rev E P Rogers—1 subscriber. Change made.

Rev L F Palmer—The names are all on our books.

Rev W W Jared—1 subscriber.  
Rev J F W Toland—1 subscriber.  
Rev J L Lemons—1 subscriber, \$11 draft, coin.

D W Carrington—1 subscriber, \$2 currency.

Rev J R Barden—ADVOCATE is going regularly to the parties you name.

Rev J T Graham—1 subscriber. The name you mention was entered on our list Feb 11, 1874.

Rev J J Davis—2 subscribers. Marriage notice. The names are on the mail list.

Rev C W Thomas—2 subscribers.  
Rev T T Harper—1 subscriber, \$2.20 currency.

Rev W D Robinson—2 subscribers.  
Geo L Jordan—The removal of the office to a new room has delayed the issue of the paper. Nearly up this week.

Capt B E McCulloch—All right.  
Rev G W Swofford—1 subscriber.

Rev M C Fields—3 subscribers.  
Rev O F Farwell—2 subscribers.  
Rev W W Jared—We published obituary in issue of April 1st. Is that the one?

Rev A Engel—Is your postoffice Crane's Mill, or New Fountain?

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

Rev T M Smith—1 subscriber. Have entered the name you refer to.  
Rev H C McQuown—4 subscribers, \$10 coin, per J D Warren.

Rev W C Collins—1 subscriber.  
Mrs S A Seale—Renewal. You can hand money to the preacher on your circuit.

Rev C H Smith—Thank you for the information. Have entered names as you instruct.

Rev B Harris—1 subscriber.  
James Ingram—Name duly entered.

Rev C E Brown—Renewal \$1.10 currency.

Rev R K Thomas—1 subscriber, \$2.20. Hope you will find others in your travels.

Rev Frank Howard—Have sent the paper. Accept thanks for your high appreciation of the ADVOCATE.

T B Harding—Name entered.  
C F Dunnam—Renewal, \$2.25.

Rev J W Piner—2 subscribers, 2 renewals. All entered. Many thanks for kind co-operation. Tell our friends that without the advertisements the paper could not be published, as the subscription price does not cover two-thirds of the actual expense.

Rev J L Harper—1 subscriber, \$2 coin.

Rev W W Jared—Renewal for two years. Have seen that every name is on mail list.

A Stephens—1 subscriber, \$2 coin.

Rev G R Pryor—2 subscribers.

What are Rev Walker's initials?  
Rev A M Box—2 subscribers. We send ADVOCATE to local preachers at half-price, and expect them to aid us as agents.

Mrs R N Brown—2 subscribers, and many thanks. \$4.25 currency.

Rev A H Sutherland—2 subscribers. Your statement corresponds with our books. We had charged only \$1 for each preacher. The names are all on the mail list.

J M Blanton—1 subscriber, \$4.40 currency. Changes made.

Dr. J Laf Lester—\$2.25 currency.

Rev O A Fisher—1 subscriber.

Rev W T Melugin—2 subscribers.

Rev W L Harris—\$1.00 currency, 1 subscriber.

Rev F L Allen—You are credited April 10th with \$16 coin. Papers are sent.

E W Cawthorn—\$4.40 for subscribers—Mrs H E Wilson and Charles Wilson. Thanks.

Rev H V Philpott—1 subscriber, \$2.25.

Rev Jno T Graham—1 subscriber, \$5 currency.

Rev H S P Ashby—\$10.90 post-office order. Paper is sent to the party you name.

Rev C J Lane—1 subscriber. Thanks for kind words. Suggestions are important.

Rev J D Shaw—1 subscriber, \$16 coin draft.

Rev J D Shaw—5 subscribers. Will accept your proposal.

Rev J S Davis—1 subscriber, \$2.25 currency.

Rev W L Kestler—1 subscriber. Paper is sent you at Bosqueville.

Rev M C Blackburn—1 subscriber, \$2.25 currency.

John W Speer—Change made.

Rev S D Aken—Have entered the name of W C Par. The other has been going regularly.

Rev T J Milam—3 subscribers.

Tom Jetton—name entered.

Wm H Williams—1 subscriber, \$2.25 currency. We do our best to guard our advertising columns, but unless we were omniscient, could not avoid errors at times.

Rev W H H Gilmore—Change made. Rev L Ercanbrack—1 subscriber. We are sending the paper to parties named. Our books do not show receipt of the money. It is our loss. The subscribers must have their paper.

Rev J L Lemons—2 subscribers. You are credited on the books for \$11.00 specie, and \$2.20 currency. Names you sent promptly entered.

Rev O A Fisher—The paper has been sent by mistake to J J Fisher instead of J J Smith. Have allowed for loss of time.

Rev J J Shirley—1 subscriber. You are credited with the \$6.00 and \$10.00 remitted by you. Brother J now absent. Will write you on his return.

Rev P E Nicholson—Name entered as you instruct.

Rev F L Allen—You are credited with \$16.00, and names all promptly entered.

Rev J M Blanton—1 subscriber, \$4.40 currency. Change made. Paper is going to party named.

Rev T W Hines—Your suggestions highly appreciated. No change will be made at the point you name till the church asks for it.

Rev J W DeVilbiss—1 subscriber.

Rev C W Thomas—\$4.00 currency.

Rev J M Wesson—\$12.30 for delegates to General Conference.

Rev J S Clower—2 subscribers, \$5.40 for ADVOCATE, \$4.60 for delegates. Paper sent promptly to party named.

Rev J W Chalk—We have entered name of M L Morris. If the money failed to come, it is our loss; the subscriber is entitled to the paper.

Rev L Ercanbrack—2 subscribers, \$6.50. Yours of March 25 reached the office the 26th of April. This will explain several things.

Rev G R Bryce—2 subscribers.

Rev A Engel—We are sending your paper to Crane's Mill. Is that right? The postoffice should always be stated.

Rev S C Crouse—1 subscriber.

T E Wood—Paper is sent to Wesley.

Rev J W Johnson—2 subscribers. Have extended the time of the party you name.

Rev C J Cock—1 subscriber. Mail money, unless you can secure draft or postoffice order.

Rev E S Boyd—1 renewal. Name and money you mention come to hand. We send ADVOCATE to subscribers when agents become responsible for payment.

Mrs S E Bryan—1 renewal, \$2.25.

Rev W J King—1 subscriber.

Rev C M Rogers—1 subscriber, \$2 currency.

Rev S G Cotton—1 subscriber, \$1.00 currency.

Rev T W Glass—\$4.00 currency.

Rev S G Cotton—2 subscribers, \$8.80. Are the subscribers to Wells Point? Your letter says "Point" without the "Wells."

Rev L M Lewis—Your favors always welcome.

Rev M D Fly—\$7.60 currency came to hand April 26.

Rev J Mathis—1 subscriber, \$2.25. Have entered the other name.

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remained till her death. She was the mother of fourteen children, twelve of them living. She was a faithful and devoted wife; a kind and untiring mother; a strong friend to the church. Her house was the home of the preacher. She always exemplified the virtues of our holy religion. She died in the triumphs of faith in great peace. Just before she died, taking her husband by the hand, asked him if he could give her up. He said, "How can I?" She exhorted him to be resigned. All of her children that were large enough were in the church but one, her son James. He promised her that he would meet her in heaven. She said: "My way is clear!" May the grace of the God she loved and served sustain her husband and children. May they remember their loss is her eternal gain.

JOSEPH WESTMORELAND, P. C.

MENELEE.—A few weeks since I was called upon to write the obituary of Sister Lucy Laughter, who departed this life on the twenty-second of February, 1874. I now write the obituary of her sister, Miss Penelope Menelee. She was born December 28, 1848. She embraced religion, and the writer received her into the M. E. Church, South, in 1867. She lived a consistent Christian from this date until the Master, on the twenty-first of March, at midnight, said, "It is enough; come up higher," and her pure spirit took its flight to the land of eternal rest. There remaineth, therefore, a rest for the people of God. Oh, what joy and rejoicing there must have been in heaven when the sisters, who were so devoted in their attachment to each other on earth, met to part no more! and, with the poet, I can exclaim,

"O, how I long to join their wing,  
And range their fields of blooming flowers."

Sister Penelope was attacked with pneumonia the thirteenth of March, but her friends did not consider her symptoms very alarming for several days. However, she asked her mother several times if she thought she was dying. Her mother told her no. But why did she ask? Was she afraid to die? "Oh, no, no; I am not afraid to die; but, mamma, when you think I am dying, tell me so." On the night she died, her mother, worn down with watching and anxiety, left her precious one for an hour or two in the care of kind friends. She returned to her loved one to find her crossing the river, the power of speech gone. Thus has passed away the last surviving daughter of Brother George and Sister Letitia Menelee. Sister Penelope was a devoted daughter, an affectionate sister and a true friend. May the surviving parents and brothers receive grace to sustain them in their sore bereavement, and may they be an unbroken family in heaven, is the earnest prayer of her pastor,  
Jno. F. Cock.

COATS.—Departed this life November 3, 1873, of typhoid fever, Sister E. W. Coats, consort of W. D. Coats and daughter of John A. and C. T. Powell. She was born in Maury county, Tennessee, March 3, 1824, professed religion in 1840, and joined the M. E. Church, South, and was Married to W. D. Coats, December 15, 1843. She removed to Texas in the fall of 1856, and settled in the vicinity in which she died, and, shortly after stopping, united herself with the M. E. Church, South, by letter. She lived a Christian in every sense of the term, so far as human sense can judge. In the society in which she and the most of her family were members she was one of its strongest pillars, always foremost in good works: visiting the sick and dying, administering to their wants, clothing the naked and feeding the hungry.

## 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.]

HARKERIDER.—Eady Harkerider, daughter of Alexander and Nancy Westmoreland, and wife of Elijah Harkerider, was born in the State of Tennessee, May 20, 1828, and departed this life February 28, 1873. Joined the M. E. Church, South, at Spring Creek camp-ground, Alabama, in 1844; was married December, 1847, and with her husband immigrated and settled in Panola county, Texas, in 1859, where she



Her zeal for the cause of Christ carried her wearied body into the midst of all the religious revivals in reach of her. We well remember the untiring labors, both physical and mental, she would undergo day and night at the camp-meeting where we have met to worship God—first striving to meet every temporal want, and giving special attention to the wants of the preachers, laboring willingly almost day and night for this purpose; the last to retire to rest and the first to rise; always ready, when the horn was sounded, to be seated under the droppings of the sanctuary; and when mourners were invited, she was not idle, but moving among sinners and beseeching them to approach the altar of prayers, and many who may read this will remember the silent tears trickling down that cheek as she would stand or kneel by them. Long will she live in the memory of the members of the Henson creek church. She has left a grief-stricken husband and eight children—four sons and four daughters—and several grandchildren, an aged mother, and sisters and brothers and many classmates, to mourn; but they do not mourn as those who have no hope, for they will meet her again, if faithful, in happier climes. Her husband and several of the children are following in her footsteps, and we pray God to convert and save all her loved ones in heaven. She was sick twenty-one days. As death drew near, she spoke to the writer of its approach—dreading nothing but the sting, yet desiring to live for the sake of the children and a devoted husband. It may not be amiss for me to state that after three years' intimate acquaintance—during one of which I was their pastor—I have never seen such exhibitions of affection, and such is their history for near thirty years. A mother in Israel has fallen asleep. May we all meet her in the Paradise of God in the prayer of one who has learned to love her as a Christian.

R. J. PERRY, P. C.  
GATESVILLE station.

**Paris District.**  
THIRD ROUND.

Paris station, at Paris, 2d Sunday in May.  
Honey Grove cir., at Lane's Academy, 4th Sunday in May.  
Ladonia cir., at Ladonia, 1st Sunday in June.  
Robbinsville cir., at Fleming Chapel, 2d Sunday in June.  
Clarksville, at Clarksville, 3d Sunday in June.  
Boston circuit, 4th Sunday in June.  
Sylvan circuit, 2d Sunday in July.  
Roxton circuit, 3d Sunday in July.  
Cooper mission, at Cooper, 1st Sunday in Aug.

THOS. M. WHITWORTH, P. E.

**Marshall District.**  
THIRD ROUND.

Scottsville and Jonesville, at Andrew chapel, 4th Sunday in June.  
Marshall station, 1st Sunday in July.  
Starrville cir., at Centre, 2d Sunday in July.  
Harrison circuit, at Cave Springs, 3d Sunday in July.  
Elvisian Fields, at Bethel, 4th Sunday in July.  
Knoxville circuit, at Stovall's Chapel, 1st Sunday in August.  
Henderson and Bellview, at Henderson, 2d Sunday in March.

The district conference will convene at Henderson, on Thursday, the 6th day of August next, at 11 o'clock A. M. Let all the delegates elected, as well as members *ex officio*, unless providentially hindered, be present at roll-call and aid in transacting business.

DANIEL MORSE, P. E.

**Sulphur Springs District.**  
THIRD ROUND.

Sulphur Springs cir., 2d Sunday in June.  
Sulphur Bluff, at Mt. Zion, 3d Sunday in June.  
Pleasant Grove, 4th Sunday in June.  
Kaufman cir., at Terrill, 1st Sunday in July.  
Willis Point, at Able's Springs, 2d Sunday in July.  
Emory mission, 3d Sunday in July.  
Ganton cir., 4th Sunday in July.  
Garden Valley, 1st Sunday in August.  
Sulphur Springs station, 2d Sunday in August.  
Lone Oak, 3d Sunday in August.  
The district conference will convene at Sulphur Springs, on Thursday morning at 9 o'clock, before the 2d Sunday in August.

M. H. NEELY, P. E.

**Huntsville District.**  
SECOND ROUND.

Willis, at Danville, May 2, 3.  
Prairie Plains, at Faris' chapel, May 9, 10.  
Madisonville, at Ellwood, May 16, 17.  
Zion, at Mount Pisgah, May 23, 24.  
Bryan station, May 30, 31.  
Anderson, June 6, 7.  
Bryan circuit, at Alexander Chapel, June 27, 28.  
This last will be a camp-meeting. The editors of the *Advocate* and other ministers are invited to attend.

T. B. BUCKINGHAM, P. E.

**MARKET REPORT.**

SATURDAY, April 25, 1874.

**GENERAL MARKET.**—The business of the week has not been altogether satisfactory. There have been but few merchants from the interior in the city, and orders have been somewhat slack. Bacon has advanced. Flour is in greater demand and prices firmer. Corn and corn meal have also advanced. Owing to large sales in Northern markets, at advanced prices, coffee commands, in New Orleans,  $\frac{1}{2}$  @  $\frac{3}{4}$  c. advance. The supply is limited at this port. The low price of wool in this market has tended to impede receipts. Until prices become steadier the receipts of the spring clip will likely be limited.

**COTTON.**—At the opening of the week there was some activity in the market, and prices advanced  $\frac{1}{2}$  c. This advance was sustained until the close, but during the latter part of the week the demand decreased, and there was weakness manifested in all the principal markets. There has been a heavy falling off of receipts at all ports, with heavy exportations. The receipts at this port have been greater than was anticipated. Sales this week, 109 bales. The market closed at the following quotations:

Low Ordinary	.....11 $\frac{1}{4}$
Ordinary	.....14 $\frac{1}{4}$
Good Ordinary	.....15 $\frac{1}{2}$
Low Middling	.....16 $\frac{3}{4}$
Middling	.....17 $\frac{1}{4}$

**GOLD.**—The rates have fluctuated somewhat during the week. The following are the closing figures: 111 $\frac{1}{4}$  @ 111 $\frac{1}{2}$ , buying; 111 $\frac{1}{2}$  @ 112, selling.

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**Humphrey's Homoeopathic Specifics.**

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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. .. LUTECORRHOEA, or 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, Bilid 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
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35. .. Chronic Congestions and Eruptions	50	50

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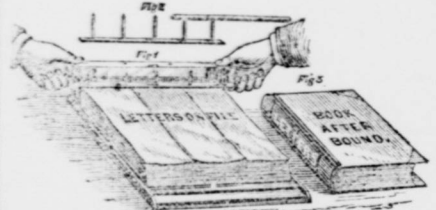


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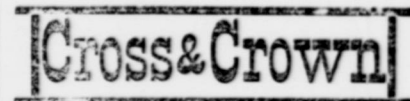
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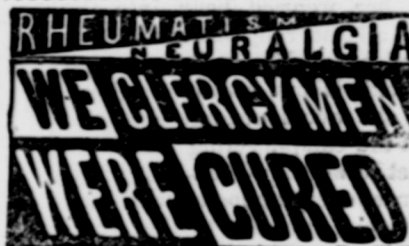
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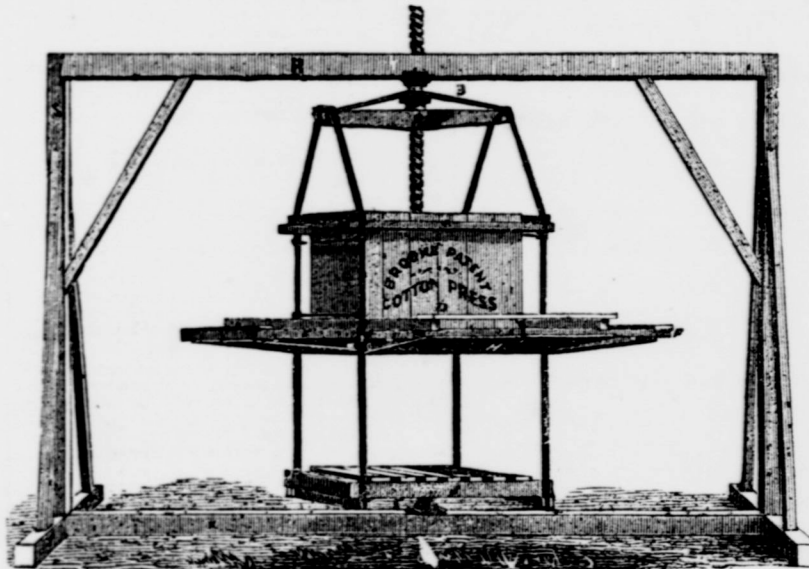
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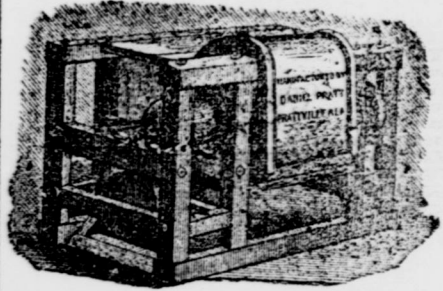
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