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GALVESTON, TEXAS, WEDNESDAY, MAY 6, 1874.

[WHOLE No. 1091.

The Old, Old Clock.

Oh! the old, old clock, of the household stock,
Was the brightest thing and neatest;
Its hands, though old, had a touch of gold,
And its chimes rang still the sweetest.
'Twas a monitor, too, though its words were few,
Yet they lived, though nations altered;
And its voice, still strong, warned old and young.
When the voice of friendship faltered,
"Tick, tick," it said—"quick, quick to bed,
For ten I've given warning;
Up, up, and go, or else, you know,
You'll never rise soon in the morning.

A friendly voice was that old, old clock,
As it stood in the corner smiling,
And blessed the time with a merry chime,
The winter hours beguiling;
But a cross old voice was that tiresome clock,
As it called at the daybreak boldly,
When the dawn looked gray o'er the misty way,
And the early air blew coldly:
"Tick, tick," it said—"quick out of bed,
For five I've given warning;
You'll never have health, you'll never get wealth,
Unless you're up soon in the morning."

Still hourly the sun goes round and round,
With a tone that ceases never;
While tears are shed for bright days fled,
And the old friends lost forever:
Its heart beats on—though hearts are gone
That warmer beat and younger:
Its hands still move—though hands we love
Are clasped on earth no longer!
"Tick, tick," it said—"to the churchyard bed
The grave hath given warning;
Up, up, and rise, and look to the skies,
And prepare for a heavenly morning."

Our Material Resources.

SPRING PLOUGHING.—It is certain that land ploughed in the autumn will, all other things being equal, yield better than that broken in spring. This is partly because thorough aeration of the soil is essential to its fertility, partly because the frost has freer action to break up the minute minerals and hasten their disintegration and the consequent liberation of mineral elements of fertility, and partly because in the loosened earth, the surplus water drains quicker away, and the warmth of the sun penetrates sooner and deeper. But many fall-ploughed fields are so situated that surface water collects in hollows, and those nullify all the rest; carefully drawn open furrows for such places should be the first work in spring. In newly ploughed land run the furrows in such a direction as to facilitate drainage, and run the shovel as deep (and no deeper) as it can go without turning up the cold unfertilized and damp soil. It will pay.

TENDER FOOTED HORSES.—An old man who has had much experience in handling and dealing with horses for more than half a century, said to me recently that he had never known a horse to get tender-footed, that was kept loose in a shed and yard or in a box stall; that turning round and treading with their forward feet in the manure kept them constantly moist and soft. His theory appeared perfectly reasonable to me. I have no box stalls, but I use shavings for bedding, and, every morning with a large shovel, I move the wet shavings under the horse forward, in front of and under his forward feet, and then the last thing at night, cover these with dry shavings for him to lie on. He also remarked that he had never known a flat-footed horse but was a great worker.

Animal Kingdom.

This is well represented in Texas, and shows all specimens which a country just opened to cultivation presents. An abundance of fish of every species is found in our rivers, and all kinds of water fowls known in Europe, besides many kinds unknown there, may be found here near our coast and rivers, etc. Among these may be mentioned wild ducks, wild geese of various sizes, wild swans of grey and white plumage, besides swarms of pelicans, cranes, and numerous other birds. Bears, leopards, jaguars, wolves, and a few American panthers, and various species of the feline family, are the ferocious inhabitants of the dense forests; yet they are not dangerous to human beings, and never visit the settlements. We must not forget the cunning fox, who keeps them company, and delights in a meal of prairie chickens now and then.

Fowls of various sorts, wild turkeys that often weigh twenty pounds apiece, enliven our woods and prairies. Pheasants, partridges, snipes, pigeons, colubris, and other birds of a southern climate. Washbears and squirrels are numerous also. Deer meat is almost a daily dish on the tables of our citizens in the interior, like beef in Europe. Wild hogs are also not scarce, and although not of the size of the European wild hog, more ferocious than even panthers and wolves, but, as a dish, of excellent savory quality. Herds of wild horses, or so-called mustangs, roam at large on our extensive and various prairies southeast, while the more northern prairies are visited in the winter time by buffalo herds. The wild horses above mentioned are of small stature, like the Cossack horses, and capable of great endurance and heavy work. They are easily tamed when caught young, and only retain a mischievous disposition.

HORSES FOR FARM WORK.—A writer in the *Mark Lane Express* gives the following as the desirable points for consideration in the breeding of horses for farm work:

The head should be comely, but not so small as that of the running horse, as it enables the animal to throw more weight into the collar. He should be broad and flat in the forehead, have neat, well set on ears, prominent placed eyes, thin eyelids, large nostrils, a neat neck, and be deep towards the chest; not very high in the withers, with upright shoulders, broad fore-arm, broad flat bone below the knee, rather short pasterns, good round feet, not too flat or too upright, plenty of hoof, clean leg, straight back, with plenty of loins, and ribs well arched. He should be long on the back rib and long in the quarter; the haunch should be strong, the hip well down, the hock joint broad; and for a breeder, no animal should be used that is not free from curb, bog or bone spavin, split or side bones. Horses with well developed muscles, and good constitution are easily kept, and can endure great fatigue.

PERMANENT WHITENESS.—With the return of spring comes the usual inquiries for a good whitewash. We have only to repeat the following directions given before as follows:

Take half a bushel of unslaked lime, slake it with boiling water, covering it during the process to keep in the steam; strain the liquid through a fine sieve or strainer, and add to it a peck of salt previously well dissolved in water; three pounds of ground rice boiled to a thin paste, and stirred in boiling hot; half a pound of Spanish whiting, and a pound of clean glue which has been previously dissolved by soaking it first, and then hanging over a slow fire in a small kettle inside a large one filled with water, add five gallons of hot water to the mixture, sun it well, and let it stand a few days covered from the dirt. It should be put on quite hot; for this purpose it can be kept in a kettle on the furnace. A pint of this mixture will cover a yard square of the outside of a house, if applied with a large paint brush.

Texas—Her Population and Natural Resources.

BY J. MILLIGAN.

WITHIN the past two years very much has been said and written of Texas as affording the finest opportunities and highest inducements to emigration of any part of our country, and after a residence here of about one year and a half I am persuaded that much of what has appeared in public print touching the characteristics of this State is true; but some things are a little highly colored, as you would naturally expect when men write under a high state of excitement or are influenced by the spirit of speculation.

But without regard to what has been said or written by others, I will give you the impressions that have been made upon my own mind, after somewhat extended and careful observations extending through one summer and two winters. Though I have traversed the State from Red River to the Gulf, my observations have been confined chiefly to Northern Texas.

1. The soil is good, and well adapted to agricultural and horticultural purposes, and when well cultivated is as remunerative as in any portion of the United States.

2. The climate. The winter of 1872 and 1873 was to me rather unpleasant, owing to frequent changes from warm to cold; but the old settlers tell us that it was an exception to the rule. This winter of 1873 and 1874 has been most delightful thus far. I do not know that I could suggest any improvement in regard to the weather. The ground has not been frozen at any time sufficiently to prevent the plows from running. But very few days when the mercury has been down to freezing point; the air seems to be healthful and pure. I see nothing to make this an unhealthy country, being rolling and well drained. People coming to this State from the North are very generally well satisfied with the winter, but think the summers a little too long, and yet the mercury does not rise so high here as in more northern localities, besides, there is very generally a refreshing breeze from the Gulf in our warmest weather, which makes the day endurable and the nights delightful, inviting sweet repose and refreshing sleep. It is said that such a

thing as sunstroke has never been known in Texas.

3. The products and resources of Texas. I know of nothing that can be raised in the Northern States that cannot be successfully produced here, whether it be cereals or fruits. Besides we can successfully cultivate many of the tropical fruits. But, after all, cotton and cattle constitute the great source of revenue to the State. I will say nothing of the mineral resources of the State, as these are not yet developed; but it is, doubtless, the fact that the north-western part of the State abounds in coal, iron, copper, etc. Altogether, I am persuaded that Texas, if we take a broad and impartial view of her soil, climate, products and minerals, has few equals and no superiors, especially if we look at her prospective greatness, when her natural resources are only half developed. I am persuaded that it is only a question of time when our rich prairies will be cultivated, and our mines worked by teeming millions.

But what of the people, their morals and modes of life, etc.? We have all kinds of people here, from all parts of the country and from Europe—truly a mixed multitude, representing ideas as widely different as the poles, with all kinds of religion, and no religion. The morals of the people have been and are sadly neglected. While a large portion of the public domain has been set apart for educational purposes, but little practical use of it has been made as yet.

The religious denominations are all represented here. The Baptists, Southern Methodists, Campbellites and Cumberland Presbyterians.

An instance of ingenious engineering occurred during the construction of the bridge at Kullenborg, Holland. One of the principal traverses, some 465 feet in length, was placed about one inch too far on the piles. At that locality the difference between the day and night temperature was 25° Fahrenheit. In the morning the too-far advanced ends of the traverse was securely bolted down, when during the day the heat of the sun expanded the metal so that the free extremity advanced 9.85 of an inch. Then at night the latter end was fastened, and the contraction caused a like movement of the opposite free extremity. This operation, twice repeated, brought the traverse into its proper position.

COLORING SILK IN THE COCOON.—The art of silk culture is likely to be materially advanced by the discovery of Taillis (if it be true), that when the worms are fed on vine leaves the cocoons are of a magnificent red, and if lettuce be used, they become an emerald green. Another experience has obtained silk of a beautiful yellow, a fine green, and then again violet, by feeding with lettuce or white nettle. Taillis remarks, however, that the worms must be fed on mulberry leaves when young, following with other leaves during the last twenty days of the larval stage of life.

It is said that grass in Milam county was never better than at present, and consequently good, fat juicy beef plentiful.

Our Outlook.

SOUTHERN METHODISM.

DEAR BRO. KENNEDY—A revival has been going on at Payne's chapel now the fourth week. Nearly one hundred have been converted, and upwards of eighty added to the church. The work still goes on; as much power manifested last night as at any time. Brother Thomas is working faithfully, and his church is helping him. He has had but little outside help. A large part of the ingathering has resulted from individual efforts, at their homes, in their places of business, or on the streets, thus getting them interested and ready for the seed. Atlanta is generally moved; every man you talk with is approachable. The Lord seems to be with us. Payne's chapel was five years old the 11th inst., and numbers over 400 members. Yours in Christ,
J. C. HENDRIX.

ATLANTA, GA., April 14th.

—We are glad to learn that there is a good revival in progress at Oumberland street, Norfolk, and also at Washington street, Petersburg. We hope and pray that the work will spread throughout the entire conference.

NORTHERN METHODISM.

—The enterprise which the Methodists frequently show at home in their financial projects, whether in lifting a church debt or enlarging some church work, finds an illustration in the foreign field of India in the case of the Bareilly Theological Seminary. The institution has found a generous patron in the Rev. Dr. W. Thomas, one of the Methodist India missionaries, who is now in this country endeavoring to raise twenty scholarships of a thousand dollars each, the interest of which will go to the support of students. His plan is to invest the funds in the "Panahpore Christian Village Estate," which belongs to the Seminary in fee, and the money will be applied to clearing it for the occupancy of tenants. It is expected that as a landlord the Seminary will derive from this property quite a venue, and in addition a Christian village will thus be formed with the appliances of a Christian civilization—something which India happens to need greatly.

—Croton Circuit, New York Conference, has been wonderfully favored with the Divine blessing the present conference year. More than 125 probationers have been added to the church. The congregations are large, and the Sabbath-schools, class-meetings, and prayer-meetings, are well sustained. A. N. Mulnix is pastor.

—Coram and Middle Island Charge, F. M. Halleck, pastor, reports sixty conversions. On Sunday, March 29, baptism was administered to twenty. The precious work is still in progress.

—God has been very gracious to us on our charge—Little York, Tiedville, New York Conference. He has poured out his Spirit in great mercy here. Over 100 have professed conversion; many believers have been sanctified. I have just closed a meeting of great power, where the old-fashioned Methodist fire burned, consuming sin, purifying believers. This charge numbered last spring sixty-nine, thirty-seven in full, thirty-two on probation; now it numbers 167-102 in full and sixty-five on probation, with more to be received.
C. H. TRAVIS.

—Rev. D. L. Marks writes us from Middletown, New York Conference, April 1: We are closing the conference year with much to prompt thanksgiving to our Heavenly Father. The year has been one of the most delightful harmony in the church, and of great spiritual prosperity. We have received, during the year, by letter and probation, 280. The revival has been a continuous work, and the interest still continues among us. All the

expenses of the church will be met for the year. The list of subscribers of the *Christian Advocate* has been nearly doubled.

Rev. W. W. Kelly, of the West Virginia Conference, reports 185 accessions to the church on Sisterville Charge, as fruit thus far of the winter campaign.

—The Highland M. E. Church, W. C. Smith, pastor, has received sixty-five on probation during the last two months; thirty-six adults have been baptized. The full apportionments for the conference claimants and the cause of missions have been raised. The church and parsonage grounds have been very much improved, and already one-half of the debt provided for.

EPISCOPAL.

—The *Monthly Record* gives the following summary of the growth of the church, to show that the Diocese of South Carolina, however burdened and harassed, can exhibit some signs of life and progress, such as we hope, with God's blessing, may always attend it, and be multiplied upon it. Since June, 1870, the number of children taught in the Sunday-schools in our city churches has increased from 543 to 857; while in the Diocese the increase has been from 1271 to 1828. The total offerings of the churches in the Diocese have increased from \$46,119 in 1870, to \$82,316 in June, 1873. Total number of confirmations in 1870, 152; in 1871, 377; in 1872, 254; in 1873, 343. Two parsonages have been built at Aiken and Cheraw respectively. Four new churches have been consecrated. Two that were closed in Charleston by the war have been reopened. Three country parishes, suspended by the war, have been reorganized, and have regular services. One new church is now building.

REFORMED EPISCOPAL.

—The First Reformed Episcopal Church, at Philadelphia, organized on Sunday, April 5th, at the Falls of the Schuylkill, in a building erected by Mr. Powers for the use of the seceders from the church of St. James the Less on the introduction of ritualistic practices. All the seceders have joined the Reformed Church, with Rev. Walter Windeyer as rector.

—A church in connection with the Bishop Cummins' movement has been organized at East Liberty, in Pittsburgh, Pa. Rev. J. P. Wilson, now of Peoria, Ill., but formerly rector of Calvary church, with which most of those engaged in the new enterprise were connected, preached to this congregation last Sabbath.

—The Protestant Episcopal Church in the United States comprises 41 dioceses and 9 missionary jurisdictions, 52 bishops, 3095 priests and deacons, 2700 parishes and 260,000 communicants. The most populous diocese is that of New York, which has 26,282 communicants; next Pennsylvania, with 19,109; next Maryland, with 17,055; and the fourth in number is Connecticut, with 15,416. The contributions of all kinds are reported at \$7,316,149.

SOUTHERN PRESBYTERIAN.

—The General Assembly of the Presbyterian Church (South,) in the United States will meet in the Presbyterian church, at Columbus, Mississippi, on the third Thursday, (21 day,) of May, 1874, at 11 o'clock, A. M. The opening sermon will be preached by the Rev. H. M. Smith, D. D., Moderator of the last Assembly.

—The *Central Presbyterian*, of Richmond Va., edited by Rev. William Brown, D. D., says: The paper adopted by the committee of our General Assembly and that of the General Synod of the Reformed Church receives so far as we have heard, the hearty approval of our people. This statement is

founded upon such letters as have been received concerning it, and upon such personal interviews as have occurred since the conference."

—The English Presbyterian Church is making up a sustentation fund, and the minimum stipend given now is \$150. It is hoped to attain to \$1,000. The Irish Presbyterian Church have raised their lowest stipend to \$500, and are also laboring hard to increase the amount.

PRESBYTERIAN.

Sunday, March 22, was an interesting day in the Rev. Dr. Cuyler's church in Brooklyn. Ninety-five were added to the membership at this second communion season since the beginning of the revival. One hundred and thirty have been received during this precious work of grace, and the interest continues. The ages of those who were admitted last Sabbath ranged from ten years clear on to a veteran of 91. The present membership of La Fayette avenue church is 1,602.

—The Presbyteries of the Independent Synod of Missouri are voting on the question whether they shall send commissioners to the next General Assembly of the Southern Presbyterian Church. The Presbytery of Upper Missouri has voted in the affirmative—the vote standing ten to six. In the Presbytery of La Fayette the vote was a tie, and the Presbytery will send no commissioners. This is the Presbytery to which the churches in Sedalia, Kansas City, and other important towns, belong. In a paper adopted by the Presbytery, the judgment is given that it is better for the Synod to enter into negotiation between the Southern Church and the Reformed Synod, and so unite in the formation of a National Church, into which these various elements may be fused.

BAPTIST.

—The *Morning Star* says of the Freewill Baptists, "We have not held our own for the last thirty years. In 1844 we had in Northern Ohio 109 churches, 3709 members, 57 ministers, and 24 licentiates. In 1874, 49 churches, 1940 members, 42 ministers, and 3 licentiates." The decrease is attributed to their failure to occupy the cities and railroad towns.

—The Baptist Ecclesiastical Council which has been engaged for some two weeks past in the trial of the Rev. Florence McCarthy, of Union Park Church, Chicago, on the charge of unchristian and unministerial conduct preferred by the deacons of his church, concluded its labors on Wednesday night last. The majority agreed upon a report withdrawing from the accused the hand of ministerial fellowship, but not advising the church to expel him from its membership. A respectable minority of the Council disagreed with this conclusion, and will probably make their views of the case public.

ROMAN CATHOLIC.

—The *New York Evening Post* thinks that the Roman Catholic pilgrimage about to be undertaken to the shrines of Europe, will afford a curious contrast to the religions expeditions of the middle ages. Then the poor pilgrim tramped along on foot, trusting to charity for his daily bread, and inflicting on himself all manner of discomforts. Now they go in gorgeously upholstered railway cars and luxurious ocean steamers, with every creature comfort that the ingenuity of man can devise. A modern pilgrimage, with plenty of money, is not a very great hardship to endure.

—A new religious body, calling itself the New Catholic Church, has been organized in New York city. Its purpose, says the *Sun*, is to bring about a religious reconciliation of all man-

kind, and to create a religious co-operative unity.

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

JEWISH.

—The *Jewish World* says: "A correspondent of the *Archives Israelites* speaks of the complete dissolution of the Jewish congregation of Rome. Since the members can no longer be compelled by law to discharge their contributions towards the support of the congregational institution, they refuse to pay their taxes, so that the secretary even has to resign his position, because he can no longer obtain his salary. The synagogues are but little visited, the school-house is deserted; parents send their children to Catholic schools, and do not even take the trouble to see that they are dispensed from attendance when religious instruction is given. There are still a few devoted men left, but the apathy of their co-religionists frustrates all their efforts to effect any reorganization, and they will finally have to abandon it. The whole Jewish population (nearly 5000 souls) is strictly orthodox.

MISCELLANEOUS.

—For the first time the English House of Commons will contain a respectable number of Wesleyan Methodists. The members of the communion have been very successful in the election.

—More attention has been paid of late years than formerly in England to the religious instruction of children. In Liverpool 35 new children's services were started during 1873. At these there is an average weekly attendance of 10,000.

—A United Presbyterian congregation in the vicinity of Glasgow, Scotland, has called a Free Church minister. The Free Presbytery of Glasgow has sustained the call. This is the first proceeding of the kind under the "Mutual Eligibility" law.

—The Bishop of Ely, in instituting a clergyman at Chesterton, urged the absolute necessity for daily service in every parish, and the celebration of the Holy Communion at least weekly, "without which no clergyman could keep religion alive in his heart."

—It is suggested in an English paper that the Czar's visit to England may be turned to good account in doing something for the unity of Christendom by establishing closer relations, perhaps inter-communion, between the orthodox Russian the Anglican churches, since the Czar will probably attend service in the English Church.

—Despite the hearty manner in which Presbyterian ministers of every shade have labored together in Edinburgh of late, an overture sent down from the General Assembly, which was designed to permit ministers of other denominations to occasionally occupy the pulpits of the Established Church, has been rejected by the Presbytery of Edinburgh.

—An English paper says that at a noonday prayer-meeting in Newcastle, recently, the Rev. F. Steggall, vicar of Consett, stated that in the parish of Consett not fewer than five hundred had been saved during the last four months. United evangelistic service had been held in all places of worship. The vicar said he had preached everywhere—in Presbyterian, Baptist, Wesleyan, Primitive Methodist and Methodist Free Church places of worship; and everywhere, and in connection with the ministry of his Nonconforming brethren, sinners had been converted almost daily.

NEWS OF THE WEEK.

DOMESTIC.

BOSTON, April 30.—Contributions to the Louisiana sufferers by the overflow have reached \$43,000.

NEW YORK, April 30.—The committee appointed by the Produce Exchange to receive subscriptions for relief of the sufferers by the Mississippi overflow collected \$2000 up to noon to-day.

Mayor Havemeyer is receiving private subscriptions for Louisiana.

WASHINGTON, April 28, 1874.

To H. L. Lewis, Master of State Grange of Louisiana:

By order of the Executive Committee, I send you by express to-night \$1000, for the benefit of the suffering members of the Order in Louisiana.

(Signed) O. H. KELLEY,
Secretary National Grange.

The House has appropriated \$90,000 to purchase rations for distressed people of the Lower Mississippi.

The Judiciary Committee has been authorized to take testimony looking to the impeachment of Judge Story, of Arkansas.

In the Senate, Alcorn presented a memorial of the State Grange of Mississippi in favor of the Fort St. Philip Canal. Referred to the Committee on Commerce.

Among the contributions for the overflow sufferers are: From Washington City, \$1000; Manchester, N. H., \$1000; Bath, Me., \$1000. The Distributing Committee are working energetically, getting off supplies to all accessible points in the overflowed district where assistance is required.

LITTLE ROCK, May 1.—A regular battle is reported in Jefferson county. The Brookites had nine killed and twenty wounded; the remainder were disarmed and sent home. Seven Baxterites were wounded and six horses killed. Federal action is hoped for by all.

LITTLE ROCK, May 2.—Troops are still between the contestants.

Gen. Fagan, formerly a Confederate Major General, assumed command of the Brookites throughout the State.

He calls on his old comrades to rally to the support of the cause he espouses.

Both parties are waiting for something definite from Washington.

A cartel for the exchange of prisoners was agreed upon, and all were released.

NEW YORK, May 2.—A special dispatch from Little Rock says 30 of Baxter's troops were killed in the fight at New Gascony. Capt. Van Desande, one of the leaders on the side of Brooks, was dangerously wounded. He had been a colonel in the Federal army.

The *Gazette* remarks editorially that war is opened, and will extend throughout the State, unless the President takes speedy action in the matter.

Sheriff Vaughan was arrested yesterday by King White and imprisoned.

The city is getting rather unsafe, people being shot at every night with either shot guns or pistols.

King White's proclamation of martial law in Jefferson county is published.

WASHINGTON, April 28.—The following dispatch was received here to-day:

LITTLE ROCK, April 27, 1874.

To U. S. Grant, President:

On the 19th day of this month, as Governor of this State, I telegraphed you that there was an armed insurrection against the legal Government of this State, and made requisition on you for aid to suppress it, and to prevent domestic violence. I have just now been advised that you never received the requisition. I now take occasion to say that an armed insurrection exists in this State against the lawfully constituted authority thereof; and as the Legislature cannot meet till the 11th day of May, I call on you for aid

to protect the State from domestic violence. (Signed) E. BAXTER,
Governor of Arkansas.

A similar call had previously been received from Brooks, claiming to be Governor, and two attorneys in his behalf reached here yesterday to urge a compliance with the call. Two attorneys, dispatched by Baxter, will soon arrive on a like errand in his interest. The question as to who is the actual Governor will be presented to the President for decision, unless some other mode of settlement shall intervene before the matter is formally taken up for Executive consideration.

Since yesterday morning, not more than fifty depositors of small amounts have applied to the Freedmen's Bank for withdrawal of funds. In all other respects, business is progressing as usual.

WASHINGTON, April 29.—Dietrich has been confirmed as postmaster at Calvert Texas.

The House Committee on Commerce to-day completed the river and harbor appropriation bill. Owing to the financial condition of the government, the committee have concluded not to report in favor of any new works, but confine recommendations to the preservation and completion of works already commenced. Among the items are the following appropriations: Mississippi river, \$25,000; improvement of the Mississippi, Missouri and Arkansas rivers, \$100,000; removing Red river raft, \$50,000; improving the mouth of the Mississippi river, \$130,000; Mobile harbor, \$75,000; James river, \$35,000; Appomatox, \$30,000; Cape Fear, \$100,000; Mississippi river, between the mouth of the Ohio and Missouri rivers, \$200,000; improvement of the Great Kanawha, \$25,000; Tennessee river above Chattanooga, \$25,000, below Chattanooga, including Muscle Shoals \$100,000; Galveston harbor, \$60,000. The bill authorizes about forty surveys to be made, fifteen of them in the South. The entire amount appropriated by the bill is \$4,500,000.

WASHINGTON, April 30.—Consumers of iron are still appealing for a reduction of the tariff. It is understood that the Committee on Appropriations will report the river and harbor bill without amendment. In the Senate, Oglesby introduced a bill to promote commerce between the States and cheaper transportation for freight and passengers between the Atlantic seaboard and the West. Civil rights bill resumed. Norwood made a speech, which attracted much attention. Anthony presented a paper regarding the tenure of office of the President, *pro tem.*, of the Senate, which was ordered printed. This touches Carpenter. No executive session. In the House, a motion was made by Negley, of Pennsylvania, in behalf of the North Louisiana and Texas Railroad. Objection made and the bill went over. The Louisville and Portland bill passed and goes to the President. The civil rights bill was resumed to-day. The reporter, who is a careful man, in his copy makes it the "evil rights bill."

Norwood made a telling speech—his first set speech—opening as follows: "When the morning stars first sang together, it would have been worth some dollars if the Republican party had been present. It would never have consented to the creation of man, unless all should be equal and upon the same footing. Nine years ago 4,000,000 slaves were set free; the next year they were vested with civil rights; the third year they were given the ballot, and the fourth year made rulers of men. During that brief time the negroes, who made professions of Republican doctrines, set

up as rulers. History furnished no such parallel. Of the 600,000 Israelites who went out from Egypt, but two were found competent to be rulers in forty years, though they were instructed by signs from the Great Creator of the universe. The Republican party had made 600,000 rulers in forty minutes, without any assistance. The man and brother was taken out of the corn field, and made a Republican statesman by act of Congress. Since then the Republican party has become diseased, and, having robbed its Southern neighbors, is now dividing its time between philanthropy as a profession, and public plunder as a trade." Norwood will conclude to-morrow.

NEW ORLEANS, April 28.—A dispatch from Monroe to-day says the river has fallen an inch and a half in twenty-four hours. The water is receding slowly in the rear of the city.

There was a light shower last night, but the weather is clear to-day.

The steamer Carry Owen left Camden at 11 o'clock yesterday morning, and reports the river falling all the way down.

It is the highest water ever known above, by two feet.

A planter living below reports that thirteen miles of the river front is out between Morrison's and Cuba, but near all under water. Below Cuba he reports all overflowed.

The mails for the East and West go via Shreveport.

The captain of the steamer Iberia, in a report made to-day to Mr. T. Tupper, agent of the Attakapas Mail Transportation Company, said that in coming down Bayou Teche to-day, he took on board sugar, at Oak Lawn, direct from the sugar-house purgery on to the bow of the boat.

All of the Fausse Pointe is under water from seven miles above New Iberia.

The water of Grand Lake is only 150 yards from flowing over the east bank of the Teche.

Families are pouring in from all directions and settling on high lands. Most of the large plantations are abandoned on each side of Teche bayou. Where 5000 hogsheads of sugar would have been made, they now only hope to save seed.

Portions of the towns of Franklin, New Iberia and St. Martinsville are under water.

Water is running over Morgan's Railroad for a distance of about twenty-five miles from Brashear. The streets of the latter town are covered with water.

Three men were drowned Monday while attempting to cross Pearl river at the crossing of the Mobile and New Orleans Railroad. Superintendent Scranton, of this road, says that it will take thirty days to repair the damages by the recent flood and get the road in thorough order.

The steamer Pargoud, which is expected here in the morning, has on board 159 bags of mail, shipped from Vicksburg, and is supposed to include New York dates from the sixteenth to the nineteenth.

NEW YORK, April 30.—On account of the storm and mud, certain cars have been stopped from running by Bergh.

Sigismund Appel has disappeared, leaving \$50,000 worth of debts. He was a member of the Produce Exchange.

LITTLE ROCK, May 1.—General King, (white) of the Baxter forces, who has possession of Pine Bluff, marched against a mob of about 200 Brooks' men, mostly colored, near New Gascony, Jefferson county, yesterday, for the purpose of dispersing them.

He sent forward a flag of truce, which was fired upon, and a battle ensued, in which nine men were killed, twenty wounded and eighty-five captured on the Brooks' side.

General White had seven men wounded, three horses killed and seven wounded. He dispersed them to their homes. He intends moving against other armed bodies in the lower counties.

LOUISVILLE, May 7.—The General Conference entertains an appeal by S. D. Huston, who was expelled from the Baltimore Conference.

FOREIGN.

LONDON, April 28.—In the House of Commons the Home Secretary introduced a bill amending and considerably ameliorating licensing. It fixes the closing of public houses half an hour later at night.

LONDON, April 29.—A special dispatch to the *Daily Standard* from Bayonne, denies that Portugal and San Lúcar have been evacuated by the Carlists.

BAYONNE, April 29.—The latest dispatches from the seat of war state that Gen. De La Concha, with a body of Republicans, numbering 20,000 men, has moved from the seacoast in the direction of Valmadesa, twenty-two miles southwest of Bilbao, for the purpose of striking the Carlists in the rear. Marshal Serrano, with a strong force, is to make a simultaneous attack on the insurgents from the front. The Carlists are reported to be strongly entrenched.

LONDON, April 19.—A conference of the owners and agents of the steamship lines which ply between Liverpool and New York, is being held at Liverpool. It is understood that the result will be a vigorous competition between the various lines, and that freight and passenger rates will be reduced.

LONDON, April 29.—A meeting of farmers was held at Newmarket yesterday, to consider the present difficulty with laborers. Among the speeches delivered was one by Mr. Wood, a native of England, but now a resident of Ohio, who offered to bring from that State any number of persons, who were willing to work for fourteen shillings a week, in place of the laborers now locked out.

CONSTANTINOPLE, May 1.—Famine prevails in Asia Minor, and many persons are starving. It is stated that in the town of Angora there are about 100 deaths daily from starvation.

The river Tigris is again swollen by heavy rains.

MADRID, May 2.—Official dispatches were received this morning, announcing that Republican troops have entered Bilbao. The Carlists retreated from before the city in great disorder. The news creates excitement in Madrid.

Dispatches from Santander announce that the Carlists this afternoon were retreating in confusion. It is reported the government forces have already entered Bilbao.

CITY OF MEXICO, April 30.—Another man, implicated in the murder of the Rev. Mr. Stephens, has been condemned to death.

The cold has killed all the wheat in Michoacia.

The revolutionist, Lotens Losano, was assassinated at Tehuantepec.

The Apache Indians are raiding in Chihuahua.

The government has notified the railroad contractors to whom concessions have been granted, to come to time with their guarantees.

Secretary Fish tenders friendly offices in restoring friendly relations between France and Mexico.

Correspondence.

EDS. ADVOCATE—My second quarterly meeting embraced the fifth Sabbath in March. Our presiding elder, unavoidably, was absent. A larger attendance, especially on Saturday, than is usual. The programme of the Sabbath was interrupted by a heavy rain, which lasted till near the preaching hour. As you solicit facts, briefly stated, from the preachers for the ADVOCATE, I will send you a few, which you may publish if you think proper.

The report of the preacher in charge for the quarter was, in substance, as follows: Traveled over 400 miles; visited 80 families; filled every appointment, and received into the church 22—mostly by letter; congregations, especially at the Sabbath appointments, increasing in numbers and interest.

The financial report of the stewards was rather meager, but this is owing to the great scarcity of money in these parts. Yet, notwithstanding the very close stringency in money matters, the good Lord is providing, through the brethren, for the preachers on this work. We have food, raiment, friends, and shelter, for which we are thankful, and therewith we are content. We are willing to endure privation if the cause of religion can prosper in our hands.

I wish to call the attention of the brethren to a subject which has exercised my mind and urged me to special action—a subject upon which your correspondents have been silent as far as I have noticed of late. This is non-affiliation of Methodists. I have found, and still find in the bounds of my work, non-affiliated members of our church from Georgia, Alabama, Tennessee, and Mississippi, holding their letters, living out of the church; have been living here from one to four years. Some of these are substantial, intelligent farmers—"the bone and sinew of the country"—and if re-enlisted in the heavenly army, and put into active service, would prove a host in the cause of our blessed Redeemer. There is a cause, if no good reason, why these persons have remained out of the church so long. I have made this a matter of serious investigation. There is a fault at some point, and blame somewhere. Is the blame exclusively in the non-affiliate? or is it in the enrolling officer? I start out on a visit to these non-affiliates. In answer to the question: Why have you not put your letter into the church? one replies: "I live inconvenient to the church." Another says: "I have not considered myself permanently settled." Still another: "I have gone to church, carried my letter, intending to join, but no opportunity was given." Yet, still another: "I have been living here three or four years; the preachers have never visited me; I feel myself neglected, uncared for," etc. These various answers led me to inquire into the cause of so many non-affiliated Methodists living in this land of Bibles and churches. These questions presented themselves to my mind: Are not the preachers more or less at fault? Have we done our duty in the premises? Should we not imitate the example given us in scripture: hunt up the stray sheep and bring them back into the fold? Reason says yes. My conscience says, by all means hunt them up, for they are exposed to the devouring wolves; bring them back to the fold—the church—for there they are safe.

Believing this to be the pastor's duty, I have adopted the following plan: In visiting from place to place, I make special inquiry for such cases. Learning there whereabouts, I visit, sing, pray and talk with them; hold a kind of fireside class-meeting; inquire into their spiritual condition; find out, if possible, the cause of remaining out

of the church; endeavor to answer any objection they may have to immediate action in the premises; then urge the great necessity of immediately identifying themselves with the church for their own spiritual growth and prosperity, and the influence they can wield for the cause of Christianity by coming out fully on the Lord's side. As a result of this plan of operation, I have taken into the church over twenty that otherwise would have remained outside.

I hope these facts and considerations may induce other preachers of the Texas Conference to look after the lost sheep of the house of Israel. Would it not be a good idea for one or more of our traveling brethren, of large and more varied experience, to give his or their views, observations and experience on this important subject? Would it not prompt others to action?

D. T. LAKE.

GARDEN VALLEY, April, 1874.

EDS. ADVOCATE—In the year 1864, when the thunders of war were heard reverberating over every Southern hill and in every Southern valley, there commenced a work to which I propose to devote this sketch. It was the month of May or June, after the terrible battles of Mansfield and Pleasant Hill, and after a series of battles and marches, that a fragment of the shattered though victorious army of Dick Taylor lay in camps around the town of Alexandria, on Red River. I now pause to let you know that I am not going to write a history of the war.

In that broken fragment of an army there was a fragment of a company—an artillery company—one which had seen some hard service, and had made itself somewhat famous in the battles of the "Trans-Mississippi Department." In this company there was a young man, just twenty-four years of age, who, notwithstanding the fact of his having been raised by religious parents, was exceedingly wicked. Well, there is nothing remarkable in that, says one. I reply that it was a very remarkable Providence which spared him—that guarded him through so many terrible scenes and imminent perils, although he was so thoughtlessly ungrateful as to never acknowledge his indebtedness to that guardian power which had been constantly exerted in preserving his life. Such is the nature of sin, and such is the mercy of God! In the midst of the encampment, under the boughs of a grand old live-oak, not more than thirty steps from the bank of Bayou Boëff, there are seated around a table four men, and our hero is one of the number. They are playing cards—*gambling*. Under the hand of our young friend lies an open pocket-book containing a roll of Confederate bills; he is "banker" for the game. All around the table stand a crowd of lookers-on. The game proceeds, and our hero is winning, when he discovers that his pocket-book, money, and all, have mysteriously disappeared. Search is made, but it is all in vain; the "bank" is robbed, and the game broken up; but that is not all that has been accomplished: A ray of light has reached the gloomy recesses of our young friend's mind, and as he lays down the cards, (he has already risen from the table in search of the money,) he vows in his heart that he will never again allow *this most fascinating bait of the devil*—the card table—to lure him into the society of *thieves*. That vow is still sacredly kept, and remembered as the result of the first life-throb felt in a soul long dead in trespasses and sin—the first dawning of light after a long dark night. That vow was the first overt act of warfare upon a relentless and exacting foe who had hitherto "led him captive at his will." That warfare is still being hotly waged, but our young friend has made an alliance with the Prince

Emanuel. Indeed, he prosecutes the war in his name, and fights under his banner. Having some experimental knowledge of one of the most deadly engines of hellish ingenuity and malice, his desire is to warn some of his young friends who may read this of its existence and nature. The invention of "playing cards," and adapting them to their various uses, was one of the most splendid successes of satanic genius. With the aid of this terrible invention, he [Satan] has been enabled to get a bearing upon the inner *secret* citadel of human nature, and ply it with hot shot until he has kindled a very hell in the bosoms of thousands of unsuspecting victims—*unsuspecting* until the whole citadel was aflame; until the whole field of life was a scathed and desolated waste, and the soul, the lordly proprietor of this once fruitful and beautiful domain, dragged hopelessly at the chariot-wheels of his conqueror. There is one particular method of using this invention worthy of particular mark: It is usually called "playing for amusement," and all the imps of darkness are *indeed highly amused* at the readiness of their human victims to toy with the gilded bait, to be led on by this "decoy-duck" of the enemy of souls into the fatal snare, from which human power cannot deliver them. The peculiar power of this method of operating this engine of ruin, lies in the fact that the enemy has induced fashionable society to adopt it as one of its *innocent amusements*; has made the leaders of society his recruiting sergeants, thus turning the influence of friend against friend, and sometimes even using the parent as the tool of his cunning hate to destroy the child. It is admitted that this is a terrible view of this terrible subject, but no more terrible than true.

The voice of warning is ringing and reverberating against the sin of intemperance, from the center to the circumference of our land, while its fellow-fiend is allowed to invade society, and scatter the most hopeless desolation and ruin among the youth of our country, with only an occasional note of warning. It is time, O it is high time, for the pulpit, for the church, for society to awake, to arm, and prepare to resist the encroachments of this most potent ally of intemperance and co-worker with intemperance in the cause of sin and death! The young man who occupies the foreground of this awkward sketch is now humbly trying to preach Christ to his fellow-sinners, and induce them to transfer their allegiance from the "god of this world" to the Prince of Peace.

And, finally, I would say to the young who read this, fashion is the foolish woman of the wise man. She is simple, clamorous, and knoweth nothing. She sitteth at the door of her house, on a seat in the high places of the city, to call passers-by who go *right* on their ways: "Who so is *simple* let him turn in hither;" and as for him that wanteth understanding, she saith to him: "Stolen waters are sweet, and bread eaten in secret is pleasant; but he knoweth not that the dead are there, and that her guests are in the depths of hell!"

KALEO.

Praying Parents.

WHILE thousands are striving to put away the wealth of this world, in order that when their children grow up they may start them out in business, and in a way that they may be as much above the poor as means and money can make them, in all their educating they never attempt to instill into their minds the true principles of wealth, and where their *treasure* should be laid up. I see numbers of parents who belong to the church perform the labors of the day, then sit down to the table laden with plenty of all the good things of this world, while the widow and or-

phan are almost ready to perish around them. And when night comes, the head of the family will stretch himself upon his bed for repose, without himself and family surrounding the domestic altar to thank his God for the blessings of the day and solicit His protection during the night; nor yet will he ever bow at his bed to hold private communion with his Maker.

Some of the old altars have not fallen down; some still hold to first principles and are trying to make their way to heaven and take their families with them. It has become almost a shame for women to pray so as to be heard; but yet there are some who hold fast to their religion.

I have been afflicted for a long time past, but I occasionally manage to visit the house of a friend and change water and scenery, which benefits me; but the greatest good that I have derived was in being taken to the house of an old veteran—a preacher of the Cumberland Presbyterian Church, who has been in the service for many years—where the voice of the morning and evening prayer is still to be heard. On account of my health, I occupied the room with the good old people. One morning the father was called away at the first light of day; and, on hearing talking in the room when I awoke, I looked and found that the mother had called together her two children and was offering up her morning sacrifice. Oh! what will such parents leave for their children? More to be desired than gold—more than all the silver of Peru, if put to the proper use. But the prayers, tears, advice and warning of pious parents once slighted, and too long neglected, may prove to cause a final wreck of both soul and body. Yet are we thankful that this is not often the case; but children raised in this manner are apt, at least, to be moral men and women, and oh! how can they forget the good advice, the warnings and prayers of a good father. Let my hand forget its skill, my tongue lie silent, cold and still, before I forget the many hundreds of prayers of my sainted father, who fell at Bremond while doing his Master's work on Marlin circuit—leaving an empty place in our family circle and an aching in each heart, (and none can fill that place at the altar, at morn and night, as he himself did); and if I am anything, or will ever be anything, I owe it all to the altar that was erected thirty-five years ago, and kept up until he was called from labor to repose. How it pains the heart to think how many have been and are deprived of family prayers by the neglect of parents! Notice, will you, gentle reader, those parents who suffer their boys to roam the woods in search of birds' eggs, or squirrels, or play upon the streams to fish on Sunday; and see if these are not the boys who—most of all, they that are raised by church members—come to a bad end. And those fathers most frequently are the ones who make the most noise in the church; but some of them neither pray in church nor out of it, at home or abroad. Yes, I think this is too often the case:

Yethinks I hear some children say,
They never heard their parents pray.
Oh, parents, how you'll tremble there—
You raised your children without prayer!

How can you bear to hear them cry,
And blame you with their misery?

ALPHA.

CLEBURNE, Texas.

EDS. ADVOCATE—Our second quarterly meeting is just over. It was held in Clarksville. We began the services on Friday night, before the second Sunday in this month. The attendance was respectable at every service, and on Sunday at eleven the congregation was very large. I have been told, by persons living here, that

it was the largest congregation that has met in our church for years.

Brother Smith, our P. E., preached a splendid sermon on the personality and offices of the Holy Spirit; after which he proceeded to administer the Sacrament of the Lord's Supper. Brothers Harris and Dizart, Presbyterians, and J. W. P. McKenzie, assisted. A large number of communicants took it to their comfort, meekly kneeling upon their knees.

Our quarterly love-feast was held at three in the evening. The attendance was not very large, but the meeting was very pleasant. A large congregation met at night, and services were appointed for Monday at eleven, and at night.

Brother McDougald came on Monday and preached at night to a large congregation.

The services continued until Tuesday night, at which time the meeting was broken up by a thunder storm. Continued rains prevented the farther progress of the meeting.

Four were added to the church. Ten children were baptized.

D. P. HAGGARD, P. E.

Class Meetings.

NUMBER ONE.

For some time past several of the *Advocate* family have been publishing communications from various portions of the church recommending changes of different kinds in our Discipline. We write for the purpose of impressing upon the church the importance of enforcing the law that we have, especially that upon the subject of class-meetings.

At different times in the history of the church meetings of this character have been held in some form. Malachi says "they that feared the Lord spake often one to another" in his day. This was well pleasing in the sight of God, for He "hearkened and heard it," and declared that they should be His in the day that He came "to make up His jewels." Christ held private meetings with his disciples in order to advise and counsel them. After the ascension of Christ, the disciples gathered themselves together in an "upper chamber" and "continued in prayer and supplication." Doubtless "they spake often one to another" with regard to the important events that had transpired within the past forty days. The perversion of meetings of this character led to the confessional in the Roman Church. The Presbyterian and Baptist Churches hold what are termed "experience" and "inquiry" meetings, which are of a similar character to class-meetings.

From some cause these meetings, once so highly prized among Methodists, are greatly neglected at present, and in proportion to the neglect has there been a declension of spirituality in the church. The observation of our greatest men has been that we cannot afford to dispense with these helps or means of grace. Bishops Coke and Asbury in their notes on this subject, say: "The most profitable exercise of any is, a free inquiry into the state of the heart. In short, we can truly say that, through the grace of God, our classes form the pillars of our work, and are, in a considerable degree, our universities for the ministry." As Mr. Henkle has said in his Platform of Methodism, "Truly, the class has been a 'school of the prophets' to our church. The present college of bishops, in their pastoral letter, urge the necessity of giving strict attention to these meetings. Thousands in the church today can testify that these meetings have been of inestimable value to them by assisting them to learn the way of holiness more perfectly.

If, then, these helps were considered to be of such great value to the

church in former times, why should they be so greatly neglected at present? Has the church no further use for them? Has the necessity for them ceased to exist? or did our bishops and great men place too high an estimate upon them in former times? If the directions of the Discipline were faithfully carried out upon this subject, would not Christians receive as great benefit from them now as formerly? Does not human nature require the same assistance now that it did in the days of the Wesleys or of Coke and Asbury? In our humble opinion, the same necessity exists now, as formerly, for class-meetings.

In a future article we may mention the particular benefits derived from these meetings, and the duties that devolve upon preachers, class-leaders, and members with regard to them.

M. C. B.

District Conferences.

My former article "only" merited a brief notice, but it has been criticized at length. Brother Denton seemed to not like the district conference, and yet like it a little. But he does not indorse my reason for wishing to abolish them. Very well, brother, I don't care what reasons you may give; if the work is done, I am content. I suspect there are many better ones than those mentioned by me. They occurred to me at the time of writing. He rebukes me with some sharpness for the spirit of the article. Well, "let the righteous smite me; it will be a blessing. Let him reprove me; it shall be an excellent oil that shall not break my head." But the obnoxious article did not impugn the motives of those who advocated the district conference. Nay verily, I bear them record, that they have a zeal for God, but not according to knowledge. So that part of the rebuke is not deserved. As to the charge of ill-humor, the article was shown to a man of age and experience in the ministry, before going to the *Advocate* office, and he commended the spirit of the piece. I may have been a little ruffled, however, but I am cool now—never was in a better humor in my life, and "I say it again." He quotes some from the Discipline, and almost gets to liking the district conference tolerably well. The clauses he quotes would make the district conference a class-meeting for the pastoral charges, but unfortunately those charges, like the members composing them, won't go.

HORACE BISHOP.

CORSICANA, April 19, 1874.

Profanity Among Boys.

A word or two with you, little friends. I love little boys, and I love to be in the company of little boys—good little boys, I mean. I was once a little boy myself; but I am a man now, and it will not be long before you are men too. What kind of men do you wish to make of yourselves? Let me answer. Almost all of you want to be good men, like some men of your acquaintance; or perhaps it may be that you do not know of any man that is as good as you would like to be. That is right. Try and be good men. Don't let anybody beat you in this. Don't take the name of God in vain. Did it ever occur to you how wrong it is to swear? Take your Bible and turn to the twentieth chapter of Exodus and read it carefully; notice in particular the seventh verse, which contains the command that I wish to impress upon your mind at present. Listen how it reads: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." Learn this by heart, so that you can call it over in your minds every time you are tempted to swear. Look on

down through the commandments in the same chapter. There are several others; how many are there? We find ten—ten commandments; and it is a sin to violate either of these, but is there any more harm in breaking one than another of them? I think not; for the same God that said "do not steal; do not kill; do not commit adultery," said also, "Thou shalt not take the name of the Lord thy God in vain." There are a great many of you that think it is a greater sin to kill or steal than it is to swear. To those who are inclined to think that way I will say, go and read the tenth and eleventh verses of the second chapter of James and be convinced that it is as great a sin to break one as another. It is true that when you steal you wrongfully deprive your fellow-man of his property; but either is a direct violation of the laws of God. Paul says, in the first verse of the sixth chapter of his letter to the Ephesians, "Children, obey your parents in the Lord; for this is right." Now, our parents teach us that it is wrong to swear, and they try to keep us from using His holy name irreverently. One of the express commands of God is for us to honor our parents; so when we use God's name in vain after having been taught by them that it is wrong, we infringe upon another command of God, for we are not giving our parents honor due. Christ, in his sermon on the mount, said, "Swear not at all." Little friend, stop and think before it is too late. Just think! It is a violation of the laws of God; it is an infringement of our parents' word; it is in direct opposition to our own conscience, and it is contrary to the laws of good society. So, boys, don't swear. Quit at once; keep out of bad company; don't use any bad words, such as "by-golly," "by-George," "confound it," "dog-gone it," or any word of the kind, for it is all wicked, and, like the drinking of wine, beer and cider, leads to greater wickedness. DAVID B. ERWIN.

MILLFORD, TEXAS, April, 1874.

Bayland Orphans' Home.

THE regular monthly meeting of the Board of Trustees of Bayland Orphans' Home met at the office of C. S. Longcope, in the city of Houston, Saturday, April 26, 1874.

Present—W. J. Hutchins, President; B. A. Shepherd, Treasurer; H. F. Gillette, Secretary; C. S. Longcope, Ashbel Smith.

The minutes of the previous meeting read and approved.

The Treasurer then made the following report:

| | |
|---|----------|
| Mr. Thos. Cole, collections in Galveston for March..... | \$116 40 |
| Hutchins House contribution box, Houston..... | 1 05 |
| J. F. Williams, Courtney..... | 55 |
| Total..... | \$118 00 |

Respectfully submitted.

B. A. SHEPHERD, Treasurer.

On motion of B. A. Shepherd, Mr. J. S. Sellers, of Galveston, was unanimously elected a member of the Board of Trustees.

Adjourned to last Saturday in May, 1874. H. F. GILLETTE, Sec'y.

Mysterious Disappearance.

EDS. *ADVOCATE*—You will confer a great favor on an afflicted family by publishing the following:

George Reatherford Kizzee left Fort Worth on the tenth of December (or about that time) in a hack, drawn by two horses, loaded with clocks, for sale. He aimed to pass down through some of the western counties, to McDade (or near that place), where he resided. He has not been heard from by his friends since he left Fort Worth. He is about five feet eight or nine inches high, light complexion, eyes rather hazel, rather heavy set, and about twenty-three years of age. His great devotion to his family, and his having

been raised in the South, where his father and relatives all reside, the presumption is but too strong (I fear) that he has been murdered.

A. D. GASKILL.

April 22, 1874.

NOTE.—Will editors generally be kind enough to copy and confer a great favor? If any trace can be found, please write to me at Waxahachie.

ALL concerned might as well make up their mind to it that the Woman's Movement is to be a permanent thing. It isn't the result of a hasty impulse. It is, we fully believe, the work of the Holy Ghost laying hold of the profoundest convictions and the mightiest susceptibilities of woman. All that is Christ-like and martyr-like in her is being called out and energized. Of course, she will encounter opposition—perhaps even more satanic than that which has lately disgraced Chicago—but she is in for a life and death struggle with the foul demon, and she knows that all the attributes of God are with her, as well as all the best attributes of man. She may be put down temporarily, but one might as well think of putting down an earthquake. The pent fires have been accumulating too long. What Dr. Merrick, late President of Ohio Wesleyan University, recently wrote respecting Delaware, Ohio, is equally true of hundreds of other places.

"We are in the midst of the most wonderful movement I have ever witnessed. Those not mingling in it can form but little conception of what it is. It is called a temperance movement, but its chief characteristic is its profoundly religious spirit. Such penitence, such humility, such humble trust in God, such a sense of the Divine presence, I have rarely, if ever, witnessed, even in the most powerful revivals of religion. All felt that God is in the work."

Let every town and village in the land resolve to share in it. And don't let the smaller towns wait for the large cities. The work in these latter will necessarily be more difficult and slower.—*Watchman and Reflector*.

FOOLSCAP.—The origin of "foolscap" paper is not generally known. Charles I. of England granted numerous monopolies for the support of the government. Among others was the manufacture of paper. The water-mark, of the finest sort, was the royal arms of England. The consumption of the article was great at this time, and large fortunes were made by those who had purchased the right to vend it. This, among other monopolies, was set aside by the Parliament that brought Charles I. to the scaffold, and as one way of showing their contempt for the King, they ordered the royal arms to be taken from the paper, and a fool with his cap and bells to be substituted. It is now over two hundred years since the fool's cap and bells were taken from the paper; but still the paper of the size which the Rump Parliament ordered for their journals bears the name and watermark as an indignity to Charles I.

PROF. LEWIS HAMILTON, of Denver, Colorado, reports that a part of a large mastodon was recently found about twenty-three miles from that city on Cherry Creek. Two tusks, one six, and the other eight feet long, were badly decomposed and past preservation. One jaw bone, two and a half feet long, with the teeth entire, was obtained and can be saved. The longest tooth was seven and a half inches long and nearly three inches in thickness and eight to ten inches in depth to the end of the roots. It is thought probable that other bones can be unearthed, after the frost is out of the ground in the spring.

Texas Christian Advocate.

GALVESTON, TEXAS, MAY 6, 1874.

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

LARGEST CIRCULATION IN TEXAS!

OWING to a disappointment in receiving paper, we have been unavoidably delayed two days with this week's issue.

As we commence in our next number the publication of the proceedings of the General Conference, we request correspondents to withhold their communications for the present. With those we have on hand we will do the best we can.

THE REVIVAL.

WE are now in the sixth week of the great revival movement inaugurated in our city by the Rev. Mr. Hammond. There seems to be little, if any, abatement of interest. On last Sunday night, at the mass meeting at St. Johns church, a tremendous spiritual power rested on both speakers and hearers, and the Spirit of God, as noiselessly and yet as powerfully as the natural sun illuminates the earth, illuminated minds darkened by sin, and revealed to them the cross of Christ. Though preachers and people were physically tired and jaded, yet meetings were appointed for this week at St. James church, and the house is filled at every service. It is not within the range of human computation to estimate the amount of good that has been done by this the most wonderful revival that has ever stirred the heart of Galveston. The work has been within the realm of the soul and the affections, and these things cannot be measured by human standards. We cannot take a tape-line and measure how far our thoughts have reached out after God; nor can we take a thermometer and determine the warmth of our affections to Jesus. But judging by general results, we know that each of the churches have an accumulation of spiritual power never possessed before. Up to last Sunday the different churches stood approximately as follows in the reception of new members: Presbyterian, 103; St. Johns, 100; St. James, 60; Baptist, 35. But these figures are not an index to the number of conversions. Many who were in the church as seekers have found the Savior during these meetings. Also many seamen, who were in port but a few days and attended these meetings, have been happily brought to God, but could not wait until an opportunity was offered to join the church; but have gone out upon the "briny deep," followed by the prayers of God's people, that they might be instrumental in the conversion of their comrades.

We feel devoutly thankful to Almighty God for what we have witnessed already; but doubtless our gratitude will be still more profound when, in the light of eternity, we shall enjoy the full grandeur and measure of this revival movement.

EDITORIAL CRITICISM.

"Scrutator," a writer in the Baltimore *Episcopal Methodist* defends the editor of the *St. Louis Advocate* against the protest of the seven ministers and nineteen laymen. The *St. Louis Advocate* intimated in pretty clear terms that he did not approve of some of the proceedings of the meeting the editor attended. "Scrutator" seems particularly scandalized at the selling of song and other devotional books at and about the church. We remember, long ago, our traveling preachers used to carry our excellent Methodist publications around with them, put them on the pulpit, called attention to the fact that the books were there, and urged the people to buy them. This was thought to be no more than carrying out the disciplinary injunction—"circulate our books." Mr. Wesley and the fathers attached vast importance to this work. At Galveston, books were sold in the vestibule of the church, and we thought we were doing a good work to buy books of song and devotion. It was a great public convenience to have these books on sale in so convenient a place.

It seems to us that the *St. Louis Advocate* and "Scrutator" were rather hypercritical in the matter. Let good be done, and let us say amen, even if it is not done according to the modes to which we have been accustomed.

A great work has been done in St. Louis and Galveston, and we cannot deny it. Let us rather rejoice and say "would God all the Lord's people were prophets." Shall we never have Christian charity enough to rejoice that Christ is preached, no matter how, so he is preached, and souls are saved?

We expect opposition from skeptics and those who deny "sudden conversions;" and we regard it as rather a favorable indication that such classes oppose and attempt ridicule, but we are surprised and grieved to hear of opposition by indirection, from those whose position authorizes us to expect the warmest sympathy and heartiest co-operation.

We would not muzzle the press, and repress just and legitimate criticism, but we would let the word of the Lord have free course, and would never forget, where the spirit of the Lord is there is liberty.

If there are any good reasons to believe that devils are being cast out, no matter by whom, man or woman, let us not forbid them because they do not follow us, but rather wish them God speed. They that are not against Christ are with Him and for Him. Let us, then, hold our educational prejudices in abeyance, and be willing to see any plans adopted that do not infract the great principles of truth and charity. No matter how peculiar the mode, no matter how wide the departure from usage, so long as there is nothing immoral.

If men are brought to Jesus and made better, and made happier, and through grace fitted for heaven, it is all we should desire. Our world sadly needs bettering, let us, then, encourage every man that seems sincerely laboring towards this blessed consummation.

PERSISTENCE IN PRAYER.

THE Great Teacher "spake a parable to this end, that men ought always to pray and not to faint." The weakness of our nature often tempts us to be "weary in well doing." We are impatient if desired results do not immediately follow. We forget in our ignorance and consequent presumption that we do not always know what is best. But a little reflection—a careful calling up of our experience—would soon convince us that, as we have often been mistaken, we may be again. It is very possible for us to "ask amiss," and therefore we should not be impatient if we are not answered as soon or in the exact way that we have desired.

St. Paul, in writing to the church at Rome, says, "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judea; and that my service, which I have for the saints in Jerusalem, may be accepted of the saints; that I may come to you with joy by the will of God, and may with you be refreshed."

This was considerably over two years before Paul was permitted to reach Rome. He went up to Jerusalem, and, as he apprehended, he met with opposition and persecution. A mob would have torn him in pieces, and a conspiracy of forty men took a solemn oath that they would neither eat nor drink until they had put Paul to death. But in answer to prayer, Paul was delivered and sent as a prisoner under guard and safe conduct to Caesarea, to the Roman Governor. Here Paul was accused, but not condemned. After two years' confinement he appeals to Caesar, and is sent a prisoner to Rome; is shipwrecked on the voyage; detained for months; does much and suffers much; but the prayer is literally and entirely fulfilled. He is delivered from them that do not believe in Judea, and he is brought to Rome. But how different, may be, from all he or they had thought.

"God moves in a mysterious way his wonders to perform," but he does perform them, for he keepeth covenant even to a thousand generations.

We have introduced this incident from the biography of Paul for the double purpose of showing that we do not and cannot know the best way to answer prayer and to encourage persistence in prayer; that fervent, effectual prayer availeth much and is never offered in vain.

We are prone to forget the disciplinary uses of this probationary state, and that all things work together for good to them that love God. Our faith, zeal and patience all develop and grow by exercise. This apparent delay and slow coming about of our petitions does thus exercise these excellent Christian graces.

But we need not, should not, de-

spair, because the answer is not always immediate nor exactly according to the asking. "In due season"—that is, the best season—we shall reap if we faint not.

The husbandman hath long patience. The seed is sown in early autumn. It germinates, springs up and promises growth; but cold December skies and wintry winds seem to blast vegetation and threaten the defeat of hope; but he hath long patience; the "gay, green spring will come," and he looks beyond the winter and sees in the sure coming summer the golden harvest and barns filled with plenty. See, Elijah prays six times for rain, but the heavens are as brass and the earth as iron, and there is no sign of rain; but he is not weary, he does not faint, and he bows the seventh time: the servant returns to say that "there is a cloud as of a man's hand." Enough! the rain is coming; hasten to tell the King; there is a sound of abundance of rain, and soon the little cloud spread its sable wings from horizon to horizon; it moved a pace, and soon poured down a copious rain.

The breadless host, by persistent knocking, roused his reluctant friend and got as "many loaves as he needed." The importunate widow overcame the cold indifference of the unjust judge, who neither feared God nor regarded man. All these examples are written to encourage faith and animate our zeal. They that endure shall be saved, and to patient faith the prize is sure.

GONE.—Mr. David Ayres, the venerable octogenarian of Texas Methodism, and his wife, left on the steamer "Norfolk" yesterday for Ocean Springs, where they will spend the summer months. These two servants of God, now a patriarch and a matriarch in Israel, have from their youth, been fully identified with Methodism, lending to its support and prosperity, not only time and attention, but large contributions of money. They have gone to Ocean Springs ostensibly for their health, but we shall not be surprised to hear of their engagement in some new church enterprise. As the evening of their life has already set in, may their sun sink to rest behind a cloudless horizon, leaving a glory behind that shall direct some wandering soul heavenward, long after they have entered into rest. Brother Ayres requests us to say that his postoffice will be at Ocean Springs, Mississippi, during the summer.

EDS ADVOCATE—Please publish the following appointments:

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

ON THE CARS.

WE felt sad, yesterday, as 12:30 approached, and, after separating from Brothers Walker and Nabors, at the ADVOCATE office, we must leave Galveston, where for nearly six weeks we had witnessed such displays of the power of Divine grace. Somebody has said "duties never clash"; yet, with our limited range of vision, and with inclination drawing strongly on our devotion, it is sometimes hard for "erring mortals" to decide when the minor should give place to the major duties. It was hard to leave a people endeared by the labors and triumphs of the past month, and scenes where our own heart had been made to rejoice over tokens of Divine presence, even though other duties called, or other scenes of interest invited. What a precious meeting that was in St. Johns last Sunday night! How every Christian heart was stirred when, in answer to the question: "Shall this work go on?" the whole congregation, from seats, isles and gallery, stood up and decided that a work so wonderful and gracious should not be closed! As we marked this evidence of deepening interest on the part of preachers and people, and saw scores of men and women stand up, and by that act invoke for their souls an interest in the prayers of the people of God, we felt we would gladly remain and share the labors and joys of this blessed work. It seemed to us, as we looked over that large and deeply interested throng, that the work was opening for itself new and deeper channels among the thousands of our city; and if the Christians meet fully the demands of God and humanity, the five hundred converts whose joy crowns their labors may yet swell to five thousand, and spread to our sister city and to our inland cities and towns till the whole country shall kindle under the spreading flame, and every community in Texas shall own the presence and power of God.

On the cars we met Judge Winch, and learned that the meeting at Houston the past week had been one of deep interest. At Houston we found Brother Cravens at the depot anxiously awaiting the answer to the Macedonian cry he had sent to the Christians of Galveston. He looked sad when we informed him that help could not be sent just now; but his countenance brightened when we told him that the work was increasing in interest, and that, as soon as workers could be spared, they would come to the aid of their brethren in Houston. We will listen with interest for the report from the revival in these two leading cities of our State.

We here met Dr. Alexander, whose company we are to share to Louisville. At Hempstead Bro. H. L. Rankin, a reserve delegate from the Texas Conference, joined us; also, Brothers B. Harris and J. G. Walker, clerical delegates from the West Texas Conference, were added to our company.

After the labors of the past four weeks we found a cosy berth in a sleeping-car, a delightful resting place. Next morning, as we woke gradually from the deep sleep of a tired man,

the songs to which we had been listening for the past few weeks seemed to have been mingling with our dreams, for before we were fairly awake we were humming:

"Jesus loved me, this I know,
For the Bible tells me so,"

and realized that we had not left all the religion, if we had left the music, at Galveston. We hope to carry the melody of those sweet songs, and the deep love, and bright hopes which have been recently quickened into "lively exercise" with us to that other shore.

As we glanced from the window we recognized the Trinity bottom, and in a few moments crossed the river and were at Dallas. Our number had been increased during the night by the addition of the goodly company of Dr. Connor, of the Northwest Texas delegation, and at Dallas the genial countenance and hearty tones of Rev. R. W. Thompson, of the Trinity Conference, whose health requires a brief respite from pulpit labor, added to the cheerfulness of our company.

Dallas is still moving ahead. We always feel like taking off our hat to the enterprise of this thriving community. Its citizens have a grand opportunity to make Dallas one of the chief inland cities of our State, and are proving themselves equal to the occasion.

At Plano our company began to wake up to the fact that we were passing through one of the most beautiful and fertile regions their eyes ever rested upon. The rich lands; the fields of luxuriant wheat; the undulating prairies, with their mantle of living green; the thriving towns and neat farms, called forth expressions of delight from every lip. Trinity Conference could have secured the transfer of the entire company just then, as they looked, for the first time, over this land which needs only the labor of the coming tide of hardy pioneers to make it the garden spot of the great Southwest. We rather expected Bro. Thompson to drum for volunteers, but he very complacently gave us to understand that his conference was well supplied with good preachers. As nobody volunteered after that, the inference was that there was no other class of preachers in our crowd, and we passed on without changing our conference relations.

It is indeed a beautiful land, but the preacher, in selecting his field of labor, must not look alone to the attractions rich lands and a prosperous people offer. At the late sessions of the Trinity and Northwest Texas Conferences their ranks were reported full. Transfers have hitherto followed the deeper current of immigration as it poured into these rich and prosperous regions. There are other portions of our State which present attractions to the man of God, in whose heart the genuine missionary spirit flames. The field the preacher should seek should rather be that which is rich in the souls of men. Let the farmer, the merchant, the professional man, be controlled in their choice by the material resources the land presents; but the preacher should seek that field where his labors are "wanted most." Other parts of the

land may not boast of so fertile a soil, and others may not be blest with so healthful a climate; but it is the people to whom the preacher is sent, and he must go where they are found, though called to share their poverty, or breathe the miasma of coast or swamp.

At Sherman our company was completed by the addition of Brother Wm. Howeth, lay delegate from the Trinity Conference. We had but a few moments to stay at Sherman, but a brief glance at that portion, visible from the train, shows that the town still feels the impulse which the presence of railroads imparts to every enterprising community. New buildings were in sight, and solid brick houses had been built since our last visit; a new church had made its appearance, and other tokens presented themselves, showing that the citizens of Sherman are building to stay.

To the passer-by on the cars, Denison does not give tokens of that prosperity which marked its early and rapid growth. But few new buildings are in sight from the train.

As we reached Red River it was not needed that the name should be announced. A recent rise had evidently deepened its color, or it loses its sanguinary tinge before it reaches Shreveport. The bridge is a noble structure. We glided smoothly across it, and were out of Texas and in the Indian Nation. The sky, the soil, the timber—where there was any—and many of the houses and farms, (the latter few and far between,) looked like Texas, yet we are in the Indian Nation, where no white man can be a land-holder, unless he takes to himself an Indian wife. None of our company have decided to stay. The towns along the track are small. Several have Indian names—such as Caddo, Atoka, Oak-Ta-Ha, Mus-Ko-Gee. The people in sight were principally white, or of mixed blood. The reason assigned for the absence of full-bloods from the towns was the fact that the road does not pass through the best farming regions; and the additional fact that the full-blood Indian does not take kindly to towns unless attracted by the presence of commissary stores. They are settled along the streams, which are crossed by the road, and hence touches but a small portion of the more densely settled regions. The Territory is occupied by Choctaws, Cherokees, Chickasaws, Creeks and Seminoles. From Red River to the South Canadian river it is occupied by the Chickasaws; from the South Canadian to the Arkansas river (Bro. W. insists we should say *Arkansaw*) is the district occupied by the Creeks and in part by the Seminoles. The Cherokees occupy the district north of the Arkansas, and the Choctaws the country to the east. We observed between the North Canadian and the Arkansas, in the open prairie, a large block of limestone rock, and on inquiry, learned that it marked the dividing line between two tribes. Their laws respecting lands are faithfully observed. Each Indian can hold all the land he incloses under fence, and one hundred yards beyond. For fifty miles from Red River the coun-

try is rich and gently undulating. Near Atoka it becomes more rugged, with iron ore cropping out from the hills. At a number of points we found indications of coal in abundance, and specimens were shown us which, in appearance fully equals the Pittsburg coal. Enterprise and capital are all this region demands. Sixty-eight miles from Red River we passed through Limestone Gap. The country here is more broken, the red rock, revealing the presence of iron, is changed to mareses of limestone, and the road at the Gap is carved through the massive rocks of the hillside. Dr. J. G. Walker, who had been for several years connected with the Indian Mission, here pointed out several localities connected with the movements of Gen. Cooper's army during the retreat after the Honey Springs fight. Many of the gallant men from Navarro, Limestone and Freestone counties, who belonged to the command of Mallay, Warren and Bruce will remember the localities connected with that desperate fight. Bro. W. says the people are kind and hospitable. When weary with travel he has often rode up to a house, tripped and staked out his horse, and untied without hesitation. Among the full-bloods, hospitality is undemonstrative. The presence of the traveler hardly seems noticeable, but soon, without a word, a bowl of tom fuller or corn soup is placed before him which he eats with a wooden spoon, and feels perfectly at home. The half-breeds are polite and attentive in their hospitality. Nearly all the females are carefully educated, and in their conversation and style of living, evince their high appreciation of the comforts and elegances of civilized life. It is said that among the half-breed, but few can be found who have not shared some educational advantages.

Soon after crossing the North Fork of the Canadian we passed in sight of the Asbury Manual Labor School, under the charge of Rev. Asbury Ewing, of our church. This institution has done a great work for these people.

The country about Limestone Gap opens out into a beautiful and apparently fertile country which would rival Texas were it opened to the plow of the whiteman.

We are now crossing the Arkansas, a noble stream even at this point. The dusk of the evening is closing around and this long letter must close.

INDIAN TERRITORY, April 28, '74.

BROTHER W. V. JONES, writing from Iradell, says:

Can you inform me why we receive the Advocate so irregularly at this office? We have had but one paper in four weeks.

The fault is evidently with the mail. The paper is mailed regularly from this office ever week.

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

—The representatives of the Friends of Pennsylvania, New Jersey and Delaware, have adopted and published an address, vigorously condemning theatrical exhibitions and horse-racing.

The Sunday-School.

EVERY teacher knows and every scholar should be told that the best method of studying the lessons for each Sunday is with the aid of a good map of the localities mentioned. To know just where the various places are, how far from each other and their relative position, will help immensely to fix in the mind whatever occurred in them. Scriptural scenes, incidents and facts become more real when associated in the imagination with a correct idea of where they all happened. For example, those who have never followed the children of Israel in their wanderings on a map would at once discover what a new interest is attached to the subject when they can trace out their line of march from beginning to end; and in the case of the Savior's journeyings, all his miracles, words and sufferings come up more vividly to the mind, when the actual spots that he visited are made familiar to the eye. All this is being recognized and we are having maps of various kinds turned out now as an accompaniment to the International Lessons. Some of them are excellent and just what every school should have. Several might be named as equally good, the one before us just now being published by Mr. John Beardshaw, of Cincinnati. It is a pictorial map of Palestine, of a convenient size and form, distinctly printed and colored, and in addition, marked off in equal squares to show the distances accurately. But no one can be at a loss to find good maps now-a-days for Sunday-school purposes.—*Christian Union.*

SOCIETIES whose chief benevolent work is the distribution of their own publications naturally take a different view from the critics of the Sunday-school library question. While it is being seriously asked: "Is a library in the Sunday-school a benefit or an injury?" one denominational publishing society actually solicits Sunday-school contributions on the ground that every dollar of its missionary receipts is expended for books and papers of its own manufacture. It even declares that the Home Missionary and Publishing Societies "are mutually and extremely dependent on each other" in the work of evangelism. Nonsense! The Publishing Society may be "extremely dependent" on the Home Missionary Society to dispose of its libraries after they are paid for; but the work of the Home Missionary Society would be helped rather than hindered if every dollar now contributed to the Publishing Society was paid to the Home Missionary Society directly, for such use as it deemed best. How much of it would then be expended for Publishing Society libraries? One good missionary is worth more than a ton of library books in starting new Sunday-schools.

RESOLVED, says the Lynn Methodist Conference, that we deem it important to introduce into our Sunday-schools the hymns and tunes used in our social and public worship, to the exclusion of that trashy music and rhyme so fashionable in these days. But what is meant by "trashy"? We have seen schools throw themselves with much greater ardor into the singing of their pieces than most congregations show in getting through with their more serious hymns. As has been remarked before in this column, it is doubtful after all whether what appears to be trash to the mature mind has the effect of trash on the minds of the young. Must nursery songs be discarded because they are so ludicrous oftentimes?

MR. JOHN PALMER, the Secretary of the Church of England Sunday-school Institute, while holding that the schools should be conducted first

for the salvation of the children, thinks that they should also be careful to instill the principles and liturgies of the State Church into the young mind. The Secretary goes so far as to say that the church must grow from its scholars, since the day is past when it can look for large accessions from other communions, which looks like making the Sunday-school a machine for denominational profit. Of course scholars will naturally grow up in the sectarian faith of their parents; that is, they generally do, but by no means ought the non-essentials of creeds, as such, to be made a part of necessary Sunday-school instruction.

It gives a scholar a new interest in his Sunday-school to find he is missed from it when absent. If his teacher visits him during the week following his first absence from the class, and asks why he was away and if he is coming back next Sunday, he is far more likely to return and be punctual than if no one seems to care whether he comes or goes. If the superintendent sends a note to each absent scholar, as does Mr. Ferris, of the Fourteenth-street Presbyterian church school, in this city, the feeling is increased that every scholar has a place in that school which cannot be vacant without a sense of loss. It is a rabbinical saying that "whoever goes to a place of worship regularly, and once is prevented attending, God asks for him." It ought to be a Sunday-school saying that "if a scholar is once absent the teacher should know the reason why."

WHATEVER Dr. G. M. Gregory writes for Sunday-school teachers is well worth reading. He has commenced in the *National Sunday-school Teacher* a new series of papers on the "Seven Laws of Teaching." He defines in his opening article the difference between "training, or the cultivation of powers, and teaching, or the communication of knowledge," which "together make up the teacher's work—the art of education." No Sunday-school teacher does his full duty by his class if he does not look to the work of both teaching and training his pupils.

In a plea for more Sunday-school mission work in Texas, Rev. W. P. Paxson suggests that the entire population of the United States could be placed within the limits of that state, and the population be no more dense than that of Massachusetts. Moreover, he deems Texas the proper base of Sunday-school operations for Mexico and the Indian Territory. Galveston has a Sunday-school Union and the Sunday-school spirit is on the gain in many parts of the State.

THREE prizes are offered by the publisher of the *Sunday-school Times* for the best plans of Sunday-school buildings, as approved by a committee consisting of Prof. John S. Hart, of New Jersey, and George H. Stuart and Judge Peirce, of Philadelphia. Plans of buildings already in use may compete for the prizes; but a glance at the specifications will convince many a superintendent that his school-room is ruled out of the contest.

THE demand for reference Bibles in the Sunday school and social worship room increases through the growth of interest in Bible study. The question is in order if a Sunday-school room or chapel can be deemed properly furnished without a supply of Bibles to every seat. Bibles would seem quite as important there as singing books. Even though each scholar has his own Bible, the social meeting room of the school and congregation should not be unfurnished in this line.

A DAY of special prayer in behalf of the temperance cause was observed in many churches of New York recently.

Boys and Girls.

"God will Take Care of You."

A GENTLEMAN walking one of the streets of Philadelphia was accosted by a boy who plead for a penny. The gentleman was at first inclined to send him away; but something in the boy's face forbade that; so he asked:

"What do you want to do with a penny?"

"Buy bread, sir," was promptly answered.

"Have you had nothing to eat today?"

"Nothing, sir."

"Boy, are you telling me the truth?" asked the gentleman, looking him steadily in the face.

"Indeed, I am, sir."

"Have you a father?" questioned the gentleman, now thoroughly interested in the boy.

"No, sir; father is dead."

"Where is your mother?"

"She died last night. Come with me and I will show you where my mother is."

Taking the hand of the boy, the gentleman followed his guide down a narrow alley, and stopped before a miserable place which the boy called home. Pushing open a door, he pointed to his dead mother, and said: "There is my mother, sir."

"Who was with your mother when she died?" asked the gentleman, deeply moved.

"Nobody but me, sir."

"Did your mother say anything before she died?"

"Yes, sir; she said, 'God will take care of you, my son.'"

Sooner than his dying mother had dared to hope, God had honored her faith by sending to her one whose heart was touched with tenderest pity for his condition. The gentleman was a Christian, to whom God had intrusted much of this world's goods, and the little orphan was kindly cared for by him.

God in His Word is called the Father of the fatherless. He has said that none of them that trust in Him shall be desolate, and it is safe to trust in His promises.—*Am. Messenger.*

Absent from the Body.

I ONCE saw a preacher trying to teach children that *their souls would live after they were dead*. They listened, but evidently did not understand. It was too abstruse. Snatching his watch from his pocket he said: "James, what is it I hold in my right hand?"

"A watch, sir."

"How do you know it is a watch?"

"It ticks, sir."

"Very well; can any of you hear it tick? All listen now."

After a pause—"Yes, sir, we hear it."

He then took off the case and held the case in one hand and the watch in the other.

"Now, children, which is the watch? you see there are two which look like watches."

"The littlest one in your right hand, sir."

"Very well again; now I will lay the case aside—put it away there down in my hat. Now let us try if you can hear the watch tick."

"Yes, sir, we hear it," exclaimed several voices.

"Well, the watch can tick and go, and keep time, when the case is taken off and put away in my hat. So it is with you, my children. Your body is nothing but the case, the soul is inside. The case—the body—may be taken off and buried in the ground, and the soul will live and think just as well as this watch can go when the case is off."

This made it plain, and even the youngest went home and told his mother that *his little thought would tick after he was dead*.—*Good Words.*

Grandma and the Strawberries—A True Story.

SOMETIME ago I called in to see two little boys (pets of mine) who were just recovering from scarlet fever, and had not yet left their pleasant room. I found them sitting by a little table, busily engaged in removing the hulls from some fine large strawberries.

After the usual kiss of welcome I said: "Where did you get those beautiful berries?"

"Mrs. G. brought them to us," said Willie. "Wasn't she kind?"

"She was so," I answered. "There are none in market yet, and will not be for a long time."

Presently a large saucer was filled, and Willie said: "Please wash these for me."

I washed and drained them carefully; he covered them plentifully with sugar, and, handing them to me, said: "These are for grandma; wont you please put them in her room?"

Gently removing about one-third of them, I said: "Here are as many as grandma will eat."

Willie protested: "O, auntie, it looks mean to send so little."

I reasoned: "You want to save a few for papa and mamma, and you ought to eat some yourself, since Mrs. G. brought them for you."

He yielded, and as I turned to leave the room with the berries Harry called out: "Put a card on, wont you, please? so that grandma will know who sent them." In a moment a card was arranged with their approval—"To our dear grandma, with the love of Willie and Harry."

The berries were placed in grandma's room, where she could see them as soon as she entered; returning, I found them both watching eagerly for her coming. In a little while her feeble step was heard, and the two little faces were bright with expectation. A few moments of waiting, and grandma's voice was heard in glad surprise; and then, in loving tones, she thanked her little darlings for their kind remembrance of her. Clapping their hands with glee at the success of their loving little plan, they returned to their pleasant employment. A portion of berries was put aside for papa and mamma, for Katie the nurse, and Mena the German girl, and then the little fellows helped themselves to the remainder, enjoying them with a keen relish. I never saw two happier boys. Shall I tell you why? They had the good spirit in their hearts, the spirit of love and kindness, which made them think of and care for others.

A few evenings afterward, as grandma sat in the bay window talking with a friend, I heard her telling the story, and, taking the little card from her pocket book, she read with evident pleasure the loving words written on it. I said to myself as I looked at her, "How much of sweetness has been dropped into that dear old heart, by this little act of loving kindness!"

May God bless these dear boys, and all our dear boys and girls, and fill them with his good spirit, so that their lives may drop sweetness all the time.

A KISS, NOT A BLOW.—"I strike 'oo," cried a little boy in a sharp tone to his sister.

"I kiss 'oo," said his sister, stretching out her arms and putting up her rosy lips in a sweet kiss.

Tommy looked a lock of wonder. Did his little ears hear right? They did, for there was a kiss on Susy's lips. A smile broke over his angry face, like sun-shine on a dark cloud.

"I kiss 'oo," he then said; and the little brother and sister hugged and kissed each other quite heartily. A kiss for a blow is better than tit for tat, isn't it?

To make rough flat-irons smooth, rub them well with salt.

Elements of Success in Work for Christ.

BY REV. E. B. SANFORD.

THE best work is the result of careful preparation and thought. It is seldom that people stumble into success of any kind. Back of every prosperous issue in moral, mental, or business achievement, we find discipline, thoughtful foresight, and careful planning. These are the forces that lay sure foundations and build wisely and well, and it must be remembered that work for Christ, alike with that which pertains to material interests, depends very largely upon them. Effort that lacks special purpose, a merely perfunctory discharge of a supposed duty—these are worthless; and yet these are the measure of the doing of many professed Christians who are always wondering why their labors are in vain. The spirit of truth and grace does not bless cold and thoughtless effort. Success in the Master's vineyard demands self-training and a disciplined heart.

But training is the work of the closet. Luther tells us that as the battle with error thickened and the demands upon his strength increased, he felt the need of taking more hours for closet communion. Havelock, during the season of an active campaign, never failed, even when the order was to march before daybreak, to secure his appointed hours of quiet thought and prayer. How often the Savior turned aside from the work of preaching and healing to be alone with the Father! Withdrawn from distracting scenes and cares, the soul lies open to holy influence, and is prepared to do the will of God and use to the best advantage the talent entrusted to its keeping.

Enthusiasm is also an essential preparation for work. Enthusiasm which grows out of love is, from its very nature, direct and personal. It opens the eyes to see opportunities for doing good.

The mind of the teacher naturally turns toward his class. He thinks and prays for them individually. He studies their peculiar characteristics and circumstances. This study of their personal need arouses a personal interest, that adds special strength to the words spoken directly or indirectly. This is true, whatever be the work in which the believer is engaged.

Moreover, success involves patient continuance in well-doing. Christian workers must be willing to sow in faith, and watch and wait for the harvest. It is trying to have to spend much time in killing weeds and breaking up the ground, but without it everything else fails.

In Ten Years.

Dr. Angus, in his paper read before the Evangelical Alliance on the "Duty of the Churches in relation to Missions," took the ground that the present generation of Christians ought to give the Gospel to the entire world. He affirmed that with fifty thousand missionaries, and with fifteen millions a year for their support, the work could be done in ten years. He said:

It seems a great company—fifty thousand preachers. And yet the number is not one per cent. of the members of evangelical churches in Christendom. There are three or four denominations in America any one of which could supply all the preachers we need. England sent as many men to the Crimea to take a single fortress, and to keep up for a few years a Mohammedan despotism. Ten times the number of men fell on each side in the great American war. Five hundred years ago, the Crusades had cost more lives; and they thought to win from men well-nigh as chivalrous as the invaders an earthly Jerusalem and a temporal sovereignty. And cannot fifty thousand redeemed

men be found to win back the world to Jesus Christ? Have our hymns no meaning?

O send ten thousand heralds forth,
From east to west, from south to north,
To blow the trump of jubilee,
And peace proclaim from sea to sea!

It seems a great sum—one hundred and fifty millions sterling in ten years; yet it is less than £3 a year—\$15 for each member of evangelical churches in Europe and America. England alone spends as much as the £150,000,000 every two years on intoxicating drinks. The Crimean war cost one hundred millions, the American war ten times as much. An annual tax of seven pence in the pound on the income of Great Britain would yield the fifteen millions we need. Nay, more; it would not be difficult to name 10,000 professing Christians who could give it all!

Look only at men and money, is it not self-evident that it can be done?

I have not forgotten the difficulties of all kinds that surround this enterprise—travel, sickness, new tongues, unknown regions, barbarous tribes, the great wrath of one who would soon perceive that his time is short. I know, or can imagine them all. But I venture to say that whatever these difficulties, they would be overcome if English national honor, or American progress, or the German Fatherland, or the Swiss liberties were at stake; if diamond beds or gold fields had been discovered, nay, if even a Nile were to be traced and mapped. Is there a part of the earth that English or German speaking people could not penetrate—for a consideration? And shall Christ's commands and the world's needs fail to move? I repeat it—it can be done!—*Watchman and Reflector.*

THE comic papers of Vienna are filled with satires of the fabulous prices put on things in that city since the opening of the exposition. One represents a stranger stalking away naked from a restaurant, where he has left purse and garments in payment for a dinner; another shows a waiter bringing a bill about ten feet long, and the guest, in despair, another has a waiter jumping out of the window—an exquisite picture of supercilious condescension—saying:

"Here's a glass of water, sir!" while the alarmed and embarrassed stranger replies:

"I'd like to have one, but—really—I'm afraid I can't afford it."

Some of the dialogues represent the waiter as adding five or ten kreutzers after every dish, in order to "round off," or make even sums, while another, after counting a small piece of boiled beef at one florin, asks the guest:

"Was it good?" And when the latter answers "Yes," adds, "One florin more!"

THE proposal of one Foreign Missionary Society for all of the Presbyterian and Reformed Churches in the United States will attract general attention as a practical development of the plan of co-operation between the Reformed Church and the Southern Presbyterian Church. If all the Presbyterian and Reformed Churches of this country holding the same faith and order could join their evangelizing powers in planting churches which, by the grace of God, shall grow into strength as the churches of Christ in India, China, Japan and other nationalities, they would surely imitate more closely the example of the apostles, and manifest the noblest form of Christian unity to all the world. Were this principle once adopted only by the two churches to which it is now formally proposed, it would speedily take on larger proportions. This view taken by the *Christian Intelligencer* must command more or less attention,

especially as the tendency of late years has been towards the concentration of boards of societies which have a common work.

Co-EDUCATION.—Horace Greeley once gave the following as his views on this subject: I believe in educating both sexes to the extent of our ability, so that they shall be thoroughly qualified for the duties that await them. I would educate daughters as completely as I would sons. I would accord them equal, but not necessarily identical opportunities. I do not hold it essential that they should be educated together throughout; and I would not advise that they should study and master the same departments of knowledge. On the contrary, I would have some of their studies different; and I would not have them lodge as may happen in the dormitories of one college building. In short, I prefer to send a daughter for schooling to Vassar rather than Yale or Harvard.

"WIFE, what has become of the grapes?" "I suppose, my dear, the hens picked them off," was the bland reply. "Hens! hens! Some two-legged hens, I guess," said the husband, with some impetuosity. To which she calmly replied: "My dear, did you ever see any other kind?"

Church Notices.

Paris District. THIRD ROUND. Paris station, at Paris, 3d 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. Elvian 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., as Terril, 1st Sunday in July. Willis Point, at Able's Springs, 2d Sunday in July. Emory mission, 3d Sunday in July. Stanton 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. Prairie Plains, at Fair's 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. To be lost will be a camp-meeting. The editors of the ADVOCATE and other ministers are invited to attend. T. B. BUCKINGHAM, P. E.

San Antonio District. SECOND ROUND. Medina, at Pleasant Hill, 2d Sunday in May. Netherland 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. Gatesville sta., 2d Sunday in May. W. R. D. STOCKTON, P. E.

Paris District. SECOND ROUND. Roxton cir., 2d Sunday in May. THOS. M. SMITH, P. E.

San Marcos District. ASSESSMENT BY DISTRICT STEWARDS. Table with columns: MISSIONS, COL. FUND., BISHOPS' FUND. Rows include San Marcos sta., Seguin sta., Gonzales cir., Lockhart and Prairie Lea cir., Mountain City cir., Blanco cir., Thompsonville cir.

Springfield District. SECOND ROUND. 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 2-3, 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 Pleasant Grove, May 16, 17. Bastrop cir., at Cedar Creek, May 30, 31. Cedar Creek cir., at Rock church, June 6, 7. Austin sta., City and Swede cir., 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 \$1403 this year. It is assessed as follows: Table with columns: Name, Amount. Rows include St. Johns, Galveston, St. James, Shearn Chapel, Houston Street church, City mills and Harrisburg, Bay Mission, Velasco, Matagorda, Columbia, Hemstead, Spring Creek Mission. Total \$1400 00. I. G. JOHN, P. E.

Waco District. SECOND ROUND. Cedar Bridge, at White Hall, May 9, 10. Gainesville, at McChristian's, May 16, 17. Bosqueville, at —, May 23, 24. W. G. VEAL, P. E.

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

Waxahachie District. SECOND ROUND. 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. 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.

Stephensville District. SECOND ROUND. 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.

Corpus Christi District. SECOND ROUND. St. Mary's circuit, St. Mary's, May 9, 10. Goliad circuit, Perdido, May 16, 17. Helena circuit, Riddville, 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.

Obituaries.

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

PATRICK.—Ann H. Patrick was born January 22, 1812, in the State of North Carolina. She was the daughter of John and Elizabeth Hale, and was united in marriage to Peter Patrick on the 16th of December, 1828. After the war Brother Patrick moved to Texas, and settled in Lamar county, where he died in full prospect of a blessed immortality, only eight months before his wife.

Sister Patrick was converted and joined the M. E. Church in her 15th year, and lived a devoted Christian for more than forty years. She was a woman of more than ordinary intellect, and was a light in the church. Of eleven children three only survive her. The Lord bless them, and help us all so to live, that we may meet her in heaven. Amen.

HER FORMER PASTOR.

HUTSON.—Rev. Thos. J. Hutson was born in Scott county, Mississippi, A. D. 1837, and died at Port Sullivan, Oct. 28, 1873.

Brother Hutson was the son of a Baptist minister—primitive order—and raised up in that belief. In 1856 he was converted; made an open confession of saving faith in Christ, and joined the M. E. Church, South, at Shiloh camp-ground, Mississippi. He was soon after appointed class-leader, and in that relation served the church faithfully for two years; was then licensed to exhort, and in 1861 was licensed to preach. In 1867 he was received on trial in the Mississippi Conference, and appointed preacher in charge of Hillsboro circuit. In 1869 he traveled the Trenton circuit, and was transferred the same year to the Northwest Texas Conference. In 1870 he traveled the Hillsboro circuit; in 1871, the Richland circuit; in 1872, the Mt. Calm and East Waco mission; and in 1873, the Camron and Port Sullivan circuit; upon which he labored most faithfully and efficiently until, while making his last round, preparatory to leaving for conference, he was violently attacked with black jaundice, in the painful struggle with which he fell a prey in four short days. But, thank God! his mortality was swallowed up of life, and he had a complete victory over consuming death. He died at his post—died in sight of heaven.

It is but just that we should record the fact that Brother Hutson was one of the best pastors we have ever known, a good disciplinarian and a great Sunday-school worker, and promised great usefulness to the church and ministry.

This notice, it was hoped, would be superseded by the report of the Committee on Memoirs, which, however, has not appeared in print. The following resolution was passed in conference:

Resolved, That we do heartily sympathize with Sister Hutson and children in their sad bereavement, hoping that God will sanctify this dispensation of his providence to the good of their souls, and guide them safely to the promised land, where they may meet in happy reunion.

W. R. D. STOCKTON.

April 29, 1874.

GOODRICH.—Died, in the city of Austin, Texas, March 3, 1874, Mrs. Mary A. Goodrich.

She was the daughter of Edmond and Eliza Goodrich, who emigrated from Virginia to Davidson county, Tenn., about A. D. 1800. She was born March 8, 1813; married to S. W. Goodrich, 1828. In 1853 they removed to Travis county, Texas, where she remained till her death. For about seventeen years she was a citizen of Austin, where she died. Her

husband preceded her to the spirit world in 1868. She was the mother of nine children—six daughters and three sons—all of whom survive her. All were with her at the time of her death, except two sons, who reside in California. She was a member of the M. E. Church, South, from the year 1857. Sister Goodrich was a noble specimen of Christian life—unselfish, generous, and devoted to her God. The church has lost a gem by losing her; but the church above has gained the treasure. May all her children follow her example into the paradise of God.

O. FISHER.

Nashville *Advocate* and *Pacific Methodist* please copy.

McFALL.—Died, in Colorado county, Texas, Stephen F. McFall, aged thirteen years.

It was the sad privilege of the writer to be present when little Stephen was stricken down, for it was a sudden stroke—congestion of the stomach. He was not conscious until he awoke to consciousness with the redeemed on high, and among that happy throng is an affectionate mother, who had preceded him thither. His sufferings were intense. A large concourse followed his remains to the grave, and wept there.

"Gentle spirit, rest in Jesus—
Stir not from his arms of love;
Rest till our Father frees us,
Then we'll join our child above."

GILLESPIE.—Died, on Sunday, April 26, 1874, at Pine Spring church, at 12 o'clock M., Capt. Wm. F. Gillespie.

He was born February 10, 1802, in Blount county, Tennessee, and came to Texas in 1854, and settled in the neighborhood of Oso, Fayette county, Texas. He was an honest man; true to his friends; the friend of the cause of God, though never a member of the church. He was always ready to help the Sunday-school, although he had no children, and always paid the preacher at his first appointment. He contributed more time and money to the erection of Pine Spring church than any other man in the neighborhood, and died close by it. Just after listening to a sermon in it, was violently attacked with hemorrhage of the lungs, and died in a few minutes.

A few weeks before his death he expressed himself as having realized a change of heart, and having a strong hope of salvation through our Lord Jesus Christ. May God comfort his afflicted and bereaved companion.

C. J. LANE.

McGUYRE.—Humphrey, son and elder child of A. J. and N. J. McGuyre, was born September 12, 1870, and died April 5, 1874, at the family residence, near Groesbeeck, in Limestone county, Texas.

Humphrey was a sweet little boy, and deservedly the pet of parental love. The father and mother, though dotingly fond of their first-born, are consoled by the thought that he is not lost, but gone before. May the good One be with them in this affliction.

J. FRED. COX.

April 25, 1874.

LEE.—James Wiley Lee was born in Copiah county, Mississippi, May 24, 1853. He came to Texas in company with his parents about the year 1870 or 1871, and settled in Dallas county near where his remains are now deposited. It was the writer's pleasure to witness his conversion, baptize him and receive him into the church (M. E. Church South,) about the 1st of July, 1872. He lived consistent, and died a Christian, April 29th, 1874; aged 20 years, 11 months and 25 days. His disease was consumption. He was the youngest child of this parents, and the hope of their declining years. Although loved by kindred and all who knew him, "Wiley" has left us! "But we sorrow

not as those who have no hope." He was perfectly resigned to his fate, because a heavenly peace dwelt in his soul. And now while we mourn—

"A holy quiet reigns around
A calm which life nor death destroys,
Nothing disturbs that peace profound,
Which his unfettered soul enjoys."

JAS. P. ROGERS.

McLEMORE.—Died on the morning of April 17, 1874, Rev. K. J. McLemore, in the 64th year of his age, in Bastrop county, Texas.

He was confined to his bed for more than two months by severe affliction, during which time it was the privilege of the writer to make him frequent visits. Brother Mc., always united heartily in the prayers offered at his bedside, and until his voice failed, would gladly join in singing the songs of Zion.

On the afternoon, next preceding his death, he professed strong faith in God, and seemed filled with holy joy while listening to the holy scriptures.

Brother Mc., was for several years a local preacher of the M. E. Church South. Let the veil of charity cover his faults as a man, while we imitate his virtues as a Christian.

J. G. HUCKABEE.

WESTBROOK.—Sarah Idella Westbrook, daughter of Wesley and Mary I. Westbrook, was born January 18, 1863, and, after a painful illness of eleven days with pneumonia, died near Prairie Point, Navarro county, Texas, March 5, 1874, aged ten years one month and fifteen days. Truly death is no respecter of persons. The subject of this sketch was a noble-hearted and amiable child, and of unusual sprightliness for one of her years; kind and generous even to a fault, and yet with a rare instinctiveness of mind to detect errors in their incipiency. Her noble qualities of disposition could only be best appreciated by those most intimately acquainted with her. It was the writer's privilege to know her well. Always recognized as a leader, whether at home or among her playmates at school, and just merging into society, she would have been a comfort to her parents and friends.

Life's tender cord was clipped; the blooming and sprightly Della was hurried from the embrace of doting parents and friends, carried, no doubt, by a convoy of waiting angels to that land of bliss and glory of which she would so often sing in those sweet little songs of which she was so fond, as, "The Old Ship of Zion," "Happy Day," "O, How I Love Jesus."

Her angelic spirit is, no doubt, joining in raptures of praise with the redeemed of the Lord, peering out from her happy station for those loved ones that are left behind. May her separation be but temporary, when parents, brother and sister and friends shall all again be with your Della.

JOHN W. POPE.

April 20, 1874.

ROGERS.—Emory W. Rogers was born in Lawrence county, Alabama, on the second day of July, A. D. 1813, and emigrated to Texas in the year 1839, and settled in Austin county. In the year 1847 he moved to what is now Ellis county, and settled on the very plat of ground upon which the town of Waxahachie is situated, he making the donation of land for the same. He departed this life at his residence in Waxahachie on the twenty-eighth day of February, A. D. 1874, surrounded by his family and friends. Brother Rogers embraced religion at an early age and united with the M. E. Church, South, and was, at the date of his death, an accepta-

ble member of the same. His death was such an one as the true Christian's always is—quiet, peaceful, triumphant. He truly fell asleep in Jesus. Brother Rogers was highly esteemed for his sterling qualities of heart. He was an affectionate husband, a kind father, a warm-hearted friend, a whole-souled, generous man. This community has lost much in the death of Brother Rogers. He was always alive to the best interests of society, ever ready with a generous hand to push forward any enterprise that was calculated to elevate and improve the same. His family have sustained an irreparable loss. He leaves a weeping, sorrowing companion, a large family of children and grandchildren, and an extensive circle of friends to mourn his loss; but they mourn not as those who have no hope. The loved one has just gone on before, and they, if faithful, will meet him in that pure and happy home prepared by God for those that love and obey him.

P. F. H.

WAXAHACHIE, April 25, 1874.

THERE are two classes of Christians; those who live chiefly by emotion, and those who live chiefly by faith. The first class, those who live chiefly by emotion, remind one of ships, that move by the onward impulse of winds operating upon sails. They are often in a dead calm, often out of their course, and sometimes are driven back; and it is only when the winds are fair and powerful that they move onward with rapidity. The other class, those who live chiefly by faith, remind one of the magnificent steamers which cross the Atlantic, which are moved by an interior and permanent principle; and which, setting at defiance all ordinary obstacles, advance steadily and swiftly to their destination, through calm and storm, through cloud and sunshine.

Why cannot one always say "Abba, Father?" We could but for sin. O for this nearness to God that cannot be obtained except by pure living! We never wrong God only when doing wrong. It seems to me that God the Father has been more cruelly, wickedly misrepresented than his Son Jesus Christ, as he has oftener occupied the place in our hearts as the great Judge of all, rather than the Father of the universe. Let us know that he is spiritually discerned only by the pure in heart. Christ said, "O righteous Father, the world has not known thee; but I have known thee." May we not know more of the "Motherhood of God?"

CHRISTIANITY is the greatest civilization the world ever saw. Civil law cannot make men perfect; but the law of Christ in the heart can. Why? Because it performs a miracle almost. It takes one from the old life and plants him in the new, the same as the gardener transplants the shrub. The law with its observances, its ceremonies, does not do the work or help the Christian, except as care and culture will help the plant. It seems to us that this is fully said in this verse, "For in Christ Jesus neither circumcision availeth anything nor uncircumcision; but faith which worketh by love."

AN explosion which occurred some time since in a flour mill in Glasgow, Scotland, was explained on the theory that minute particles floating in the atmosphere became so mixed with oxygen as to form an explosive gas. A similar explosion at a brewery there, during the grinding of a quantity of malt between the iron rollers of the mill, has corroborated this fact; a spark being struck, the floating dust immediately exploded with a loud report.

Publishers' Department.

We wish to remind our subscribers that the subscription to the ADVOCATE is \$2 per year in coin, and not in currency, as many seem to think. In a list of several thousand subscribers the difference amounts to a nice little sum in favor of the ADVOCATE if paid in coin, which we hope in future everyone will do, or pay the equivalent in currency, say \$2.25. A few cents will make no difference to the subscribers, but long columns of these cents make a considerable total, and it is more equitable that many should bear it than that the ADVOCATE should lose it all. We flatter ourselves that we give you a good paper, and we want your hearty co-operation to carry on the good work, not only by subscribing and sending the full amount of subscription, but let everyone say to friend, neighbor and acquaintance, "Go thou and do likewise." And please bear in mind when ordering your paper that our terms are payment in advance, and we hope that in every possible way you will aid us to put the resolution in positive action. To facilitate our business, and to prevent the occurrence of many oversights and delays, we wish all letters addressed to the Advocate Publishing Company. We are anxious that all business shall have prompt attention, and if our correspondents neglect this request, they must not hold us responsible for errors or omissions.

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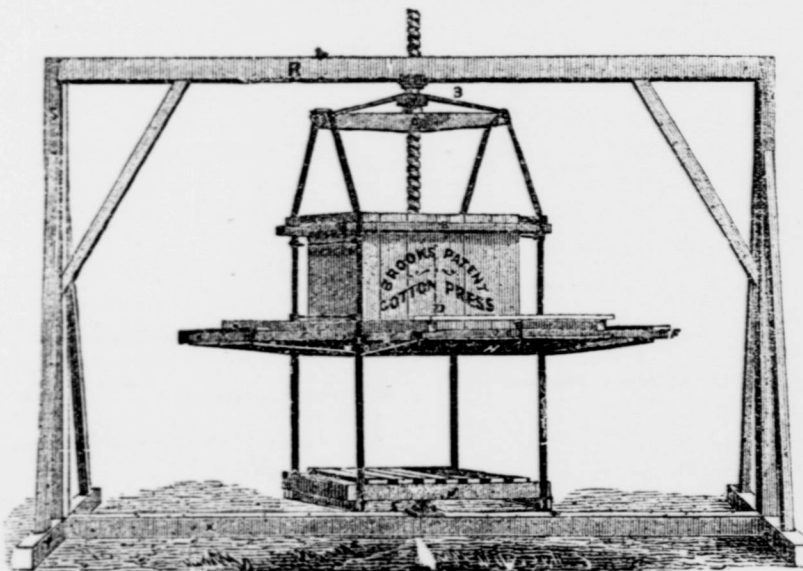
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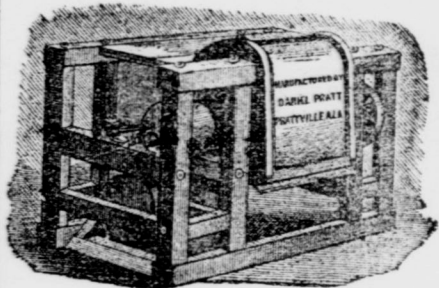
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