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fifteen years. Feb 13 3m

# Christian Advocate

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**Lee, McBride & Co.,**  
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## TO CORRESPONDENTS.

We want the address of every  
preacher in the five conferences.  
Presiding elders will please give  
this their attention.

Business letters should be addressed,  
Advocate Publishing Co.

Articles refused publication, will, in no  
instance, be returned to writers.

We keep open accounts with agents only.  
Subscription orders from others must, in  
every instance, be accompanied by the cash.

In preparing articles for publication,  
write on but one side of the paper; other-  
wise your communications will be thrown  
into the waste-basket.

For reasons unnecessary to explain, these  
rules are inflexible.

Private letters to the editors should be  
marked "Personal."

Parties desiring to make contracts for  
advertising, should write for card rates.

## The Outlook.

### SOUTHERN METHODISM.

REV. DR. R. S. MORAN, late of  
the North Carolina Conference, is  
supplying the pulpit of the Church  
of the Strangers, New York, while  
Dr. C. F. Deems is in Florida.

BISHOP PIERCE, during his late  
visit to the Pacific Coast, traveled  
9,500 miles, held four conferences,  
preached thirty-six sermons, made  
eight addresses, and collected \$7,-  
000, and all within eighty-two days.

We copy the following from the  
Nashville Advocate: Bishop Mar-  
vin has been laboring day and night  
with great zeal and energy—this  
week and last—in McKendree  
Church. Large congregations at-  
tend upon his ministry, and great  
good must be the result. His dis-  
course to the children of the Sun-  
day-schools on Sunday afternoon  
was very impressive, and crowds of  
the young people evinced a deter-  
mination to give their hearts to the  
Savior. After Sunday, Jan. 31,  
the Bishop expects to leave Nash-  
ville, as he has appointments next  
week in Louisville. Verily, he is  
no unpreaching prelate.

THE Southern Christian Advo-  
cate says: Bishop Pierce and Dr.  
Lovick Pierce spent Sunday the  
17th inst. in Macon. The Bishop  
occupied the pulpit of First Street  
Church, morning and night; and his  
venerable father, preached at Mul-  
berry Street in the morning, and  
at the College at night. The day  
was unfavorable, and the congrega-  
tions, though good were by no means  
so large as they would otherwise  
have been. We heard the Doctor  
with great pleasure while for nearly  
an hour he presented a clear and  
forcible exposition of part of the  
14th of Romans. On Monday night  
he suffered a severe attack of his  
troublesome asthmatic ailment,  
which however yielded promptly to  
remedies, and he was able to return  
Tuesday morning to his Sunshine  
home. The Bishop is in fine health,  
and though his skirts sink a little  
under the embarrassment to his  
work of the long season of bad  
weather, he is cheerful in the hope  
of brighter days to be crowded with  
abundant labors. Our readers will  
be gratified to know that he prom-  
ises an early renewal of the letters  
which always give such interest to  
the Advocate.

### NORTHERN METHODISM.

THE Methodist laymen of Phila-  
delphia have provided a very fine  
building, 1,018 Arch street, for the  
Methodist book store, for society  
rooms, for a hall for preacher's meet-  
ings, an office for bishops, etc. It  
has cost \$105,000, and has upon it  
an indebtedness of \$40,000 only.

A FUND of \$20,000 has been  
raised by the African M. E. Church  
to endow a Theological Professor-  
ship in Wilberforce University, at  
Xenia, Ohio.

THE Rev. A. F. Baxter, a Metho-  
dist preacher, was refused admission  
to his church at Peterborough,  
Mass., recently, by the leading men  
of his society, because he exchanged  
with a minister of very liberal views.

THE receipts of the Freedmen's  
Aid Society of the Methodist  
Church, North, for the last year  
have been \$55,124 98, while plans

had been formed upon a basis of  
\$100,000 estimated receipts. Con-  
sequently the society has come out  
\$17,778 in debt.

FROM statistics of the Methodist  
Episcopal Church given in the New  
York Christian Advocate, we learn  
that the number of Bishops is ten;  
number of traveling preachers, 10,-  
854; number of local preachers, 12,-  
581; members in full communion,  
1,345,089; probationers, 218,432.

DR. REID of the Mission Office,  
preached the missionary sermon at  
St. Paul's church, New York, Sun-  
day, 10th, after which a collection  
of \$10,449 08 was taken.

AT the seventh annual meeting  
of the Methodist Home for the Aged  
in Baltimore, held Jan. 6, the re-  
ports showed that the debt, which  
was \$25,000 last year, had been re-  
duced to \$8,000, leaving the ground  
unencumbered.

### METHODISM ABROAD.

FIVE Methodist bodies in the  
Dominion, foot up 1,343 ministers,  
and 122,538 church members.

THE Wesleyan Methodist Church  
in Canada has 695 ministers and  
69,212 members; the Wesleyan  
Methodist Church in Eastern Brit-  
ish America, 204 ministers, 17,580  
members; the Methodist New Con-  
nection Church of Canada, 119  
ministers, 7,587 members; the  
Methodist Episcopal Church in  
Canada, 236 ministers and 22,641  
members; the Primitive Methodist  
Church, 89 ministers, 5,618 mem-  
bers, making a total of 1,343 minis-  
ters and 122,638 church members.

### EPISCOPAL.

THE French Protestant Episco-  
pal Epile du Saint Sauveur, Phila-  
delphia, was opened on Sunday, the  
10th inst., by Rt. Rev. Bishop  
Stevens. It is a beautiful chapel,  
which has been recently erected on  
the west side of Twenty-first street,  
above Chestnut. The total cost of  
the lot and building, about \$40,000,  
has been generously given to the  
congregation by Jas. S. Whitney.

THE English Bishops are after  
their clergy. A rector with a salary  
of ten thousand dollars a year hav-  
ing failed for one hundred and  
twenty thousand dollars, compromis-  
ing with his sixty-four creditors  
at twenty five per cent., has been  
ejected by his Bishop to resign. He  
has declined, and says that, having  
"great expectations," he will eventu-  
ally pay up in full.—Christian at  
Work.

It has been noted that of the  
eight Bishops chosen by the Episco-  
pal Church since October last five  
are under forty years of age.

QUITE a number of parishes in  
the Episcopal Church in diocese of  
Illinois are now without rectors.  
Among them are Ottawa, Freeport,  
Peoria, Kewanee, Maywood and  
Calvary, Chicago.

THE Bible Society of England  
has issued 10,101 Hebrew New  
Testaments for Poland; 89,413 Irish  
New Testaments; 1,637,517 Welsh  
Bibles; 98,224 Arabic, and 396 526  
Spanish; 4,383,527 French, and 1,-  
176,118 Swedish.

REV. JOHN BROWN, D. D., of  
St. George's Church, Newburg, N. Y.,  
is the oldest Protestant Episco-  
pal minister in the diocese. He has  
been fifty-five years rector of the  
same parish.

BISHOP NEELEY, of Maine, when  
he holds service in a town where  
the people are not familiar with the  
Common Prayer, sings the chants  
alone, and sometimes has only one  
voice to respond in the congrega-  
tion.

THE Almanac of the Protestant  
Episcopal Church for 1875 gives  
the average per centage of the  
church's increase in members dur-  
ing the past year. In the dioceses  
this has been 5.93 per cent. in the  
missionary jurisdictions 13.14 per  
cent. Twelve dioceses report 10,-  
000 communicants and upward, to  
wit: Albany, 10,000; Central New  
York, 10,053; Western New York,  
10,676; Ohio, 11,599; Long Island,  
11,792; Virginia, 11,831; New Jer-  
sey, 12,116; Massachusetts, 12,492;  
Maryland, 16,442; Connecticut, 17,-  
129; Pennsylvania, 20,690; New  
York, 28,834.

### REFORMED EPISCOPAL.

BISHOP CUMMINS figured prom-  
inently in the union services of  
the week of prayer in Baltimore.

REV. JAMES C. PRATT, of Gree-  
ley, Col., has renounced the ministry  
of the Protestant Episcopal Church  
and united with the Reformed  
Church.

A MOVEMENT is taking place in  
Wheeling, West Virginia, for the  
formation of a new congregation  
under the auspices of the Reformed  
Episcopal Church. The Rev. J. H.  
McMechen, who resigned the min-  
istry of the Protestant Episcopal  
church a few months since, has  
gathered around him a few men,  
who are using all proper means to  
effect an organization, and to in-  
augurate public worship in Wheel-  
ing and vicinity.

A NEW and strong parish of the  
Reformed Episcopal Church has  
been organized in Chicago, Ill. A  
large lot has been generously do-  
nated, and the parish of Christ  
church has presented them with a  
building, which will be removed and  
refurnished. This makes the third  
organized parish of the new Church  
in Chicago.

### PRESBYTERIAN.

THE 169 churches of the Presby-  
terian Synod of New York, with  
34,636 members, contributed in  
1874 to the work of the Church  
\$306,803, or about one-fifth of the  
benevolent gifts of the entire  
Church.

REV. DR. J. B. SHAW has been  
pastor of the Brick Presbyterian  
church, Rochester, N. Y., thirty-  
five years. He has received into  
the church 2,464 persons, of whom  
1,529 were admitted on profession.  
Of these 518 were baptized, and also  
593 infants. There have been 1,186  
dismissals to other churches, and 361  
have died. He has attended over  
1,200 funerals in the city. At every  
communion season except one (held  
six times a year) there have been  
accessions to the church.

THE anniversary of City Missions  
of the Presbytery of Pittsburgh,  
Pa., was held last Sunday week.  
The address was delivered by Rev.  
J. B. Bittinger, D. D. A report of  
the general missionary work in and  
about Pittsburgh was submitted by  
Rev. Dr. McKinney, who stated that  
already seven mission churches had  
been established, and that offers had  
been made to donate ground gratu-  
itously at different points if money  
sufficient could be obtained to erect  
building thereon. In the seven  
years in which the Society has been  
in existence the sum of \$11,550 has  
been expended in the work.

THE First Presbyterian church  
in Lockport, N. Y., have done a  
sensible thing. Its pastor, the ven-  
erable Rev. Dr. Wisner, who has filled  
the pulpit for nearly forty years in  
the most acceptable manner, being  
unable to meet the demands of a  
large church from the infirmities of  
age, has been retired on a life salary  
of \$1,500 per year.

REV. ALBERT WILLIAMS orga-  
nized the first Presbyterian church  
in California, in 1849, under a tent.  
Now the Presbyterians in that State  
number 6,500 communicants, 100  
churches, and 110 ministers.

### SOUTHERN PRESBYTERIAN.

In the Southern Presbyterian  
church at Tusculum, Alabama,  
where the tornado did so fearful a  
work, a revival has been experi-  
enced. About fifty persons have been  
converted, thirty of whom have  
joined the Presbyterian church.

THE number of communicants in  
the First Presbyterian Church of  
Lynchburg, Va., has been doubled  
during the last four years. The in-  
crease has been in the face of nu-  
merous removals and singular mort-  
ality. Last year the church lost  
eighteen members by death.

A JOINT communion of the Pres-  
byterian congregations of the city  
on the first Sunday of the year is  
one of the most interesting fea-  
tures of church life in New Orleans.  
It was duly observed on the 3d inst.,  
the Rev. Dr. B. M. Palmer and his  
father, the Rev. Edward Palmer,  
distributing the elements.

### CONGREGATIONAL.

REV. WASHINGTON GLADDEN,  
lately of the Independent, has re-  
ceived a call to the North Congre-  
gational Church of Springfield, Mass.

THE Christian at Work says it  
took Henry Ward Beecher thirty-  
five minutes to give out his notices  
a few Sabbaths ago. He accom-  
panies his notices with "remarks,"  
which usually produce "smiles," and  
sometimes "exciting applause."

BEST of all is it to preserve  
everything in a pure, still heart,  
and let there be for every pulse a  
thanksgiving, and for every breath  
a song.—Gossner.

## Missions.

NOTES FROM THE FIELD.  
WHAT THE AMERICAN BOARD IS DOING.

SOME days ago the Rev. J. A.  
Lyons, of Knoxville, Tenn., did me  
the favor to send me a copy of the  
Missionary Herald for December,  
1874. By the same mail the Her-  
ald for January, 1875, came to  
hand. What a missionary history  
has been wrought out during these  
forty-seven years! The venerable  
ex-Secretary, Dr. Rufus Anderson,  
has done the cause a great service  
in the preparation of his admirable  
volumes narrating the work of the  
"American Board of Commission-  
ers for Foreign Missions." What  
labors and rewards, what trials and  
triumphs are here recorded! Dr.  
Anderson's volume on the work of  
the Board in the Sandwich Islands  
is particularly interesting at this  
time. His two volumes on the  
"Missions of the Board to the Ori-  
ental Churches" are full of useful  
information. The last volume, set-  
ting forth the work of the Board in  
India, is as good as either of the  
others. These volumes will be  
found interesting and instructive.  
Those who wish to understand the  
spirit and plans of this oldest of  
American missionary organizations  
should, by all means, procure Dr.  
Anderson's histories. Address  
"Charles Hutchins, Congregational  
House, No. 1 Somerset street, Bos-  
ton, Mass."

How the world has moved since  
this old number for December,  
1828, was printed! We read, for  
instance: "Information has been  
received that the Parthian, which  
sailed from Boston on the 3d of  
November, 1827, having on board  
the missionaries deported to the  
Sandwich Islands, arrived in the  
port of Oaha on the 17th of April."  
Now we get letters from China in  
less than a month's time, and the  
telegraph reports to us the arrival  
of a ship in Shanghai before the  
passengers can land their baggage.  
Would to God the powers of our  
modern civilization were con-  
secrated to the work of saving the  
world!

I did not intend, when I took up  
my pen, to moralize, but to condense  
from the official statement in the  
January number of the Herald, a  
brief account of the work now be-  
ing done under the direction of the  
American Board. Under the care  
of the Board are 19 missions, with  
72 stations and 496 out-stations.  
The Board employs 377 mission-  
aries, 213 being women, 164 being  
men, including 5 ordained and 8  
unordained physicians. At its  
various missions the Board has  
under its direction, as native pas-  
tors, teachers, catechists and "other  
helpers," 1,018 persons—in all,  
1,395 laborers. The Board does a  
large educational work—"expending,  
as an educational society, in  
various ways, not less than \$90,000  
a year." There are 12 "training  
and theological schools," 21 "board-  
ing schools for girls," 550 "common  
schools," and in all these mission-  
schools, 22,031 pupils. The re-  
ceipts of the Board during its last  
year were nearly half a million—  
during its first year only \$999 52.

Secretary Clark makes the fol-  
lowing very encouraging general  
statements: "Every year is adding  
to the efficiency of the native force.  
Pastors are gaining experience and  
influence; many of them have be-  
come able expounders of the word,  
and show great practical wisdom in  
the care of their churches, and gen-  
erally in the conduct of ecclesiast-  
ical affairs; nearly half of them are  
supported by their own people, and  
the remainder partially so. The  
statistics show 27 more churches,  
over 1,000 added to the roll of  
membership on profession of faith,  
and that the gospel has been regu-  
larly preached the past year,  
through the agency of the Ameri-  
can Board, in 21 different lan-  
guages, in 568 different towns,  
cities and islands in various por-  
tions of the globe. The influence  
thus exerted in leavening the  
thoughts and sentiments of multi-  
tudes, and in preparing for the  
final triumphs of the gospel, no fig-  
ures can measure."

Where are the mission-fields of  
the American Board? Let the  
reader take the best geography and  
the best map he can find, and study  
the following "outline lesson": The  
Zulu Mission, in Southeastern  
Africa, near Port Natal, was es-

tablished in 1835. This mission  
contains the following stations:  
Umzumli, Tmsunduzi, Inanda and  
several others with unpronounce-  
able names. The European Tur-  
key Mission, established in 1858,  
has 4 stations: Constantinople,  
Eski Zagra, Somokov and Monas-  
tic. The Western Turkey Mission,  
established in 1836, has 7 stations:  
Constantinople, Manissa, Broosa,  
Nicomedia, Marsoran, Cesarea,  
Siras. The Central Turkey Mis-  
sion (around the Northeast corner  
of the Mediterranean), established  
in 1847, has two stations: Aintab  
and Marash. The Eastern Turkey  
Mission, established in 1836, at  
Trebizond, has 5 stations: Bittis,  
Erzroom, Harpoot, Mardin, Van.  
The Mahratta Mission is one of the  
oldest, being established in 1813.  
It is in Western India, with the  
following stations: Bombay,  
Ahmednuggur, Satara, Bhuj,  
Sholapoor. The Madras Mission,  
in Southern India, established in  
1834, has 11 stations: Madras,  
Diadigul, Tirumangalam, Tirup-  
uvanam, Mandapasalai, Melur,  
Periakulam, Baitalagunda, Mana  
Madura, Pulney, Pasumalai. The  
Ceylon Mission, established in  
1816, is in the District of Jaffna,  
North Ceylon. It has 7 stations:  
Batticotta, Ponditeripo, Tillipally,  
Odooville, Manepy, Charaga-  
cherry, Odoopitty. The Foochow  
Mission, Southeastern China, es-  
tablished in 1847, has 2 stations:  
Foochow, Nantai. The North  
China Mission, beginning at  
Shanghai in 1854, and at Tientsin  
in 1850, has 6 stations: Tientsin,  
Peking, Kalgou, Tunch-Cho,  
Yueho, Paotingfu. The Mission  
to Japan, begun in 1869, has 2  
stations: Kolo and Osaka. Of  
this work Dr. Clark says: "The  
year has been one of cheering pro-  
gress in this field; 2 churches have  
been organized (1 at each station),  
with more than 20 members, and  
more than half of these wish to be-  
come preachers of the gospel to  
their own people. The brethren  
feel that the country is ripe for  
the gospel whenever government  
restrictions shall be fully removed.  
Mr. Greene has removed to Yoko-  
hama to labor with others upon the  
translation of the scriptures. An-  
other re-inforcement sailed from  
San Francisco, Oct. 31—Messrs.  
De Forrest and Adams, with their  
wives, also Mr. Neesima, a native  
of Japan educated in this country,  
who went with them to give him-  
self to christian work for the  
present, in connection with the  
mission." The Micronesia Mis-  
sion, established in 1852, has 3  
stations: Gilbert Islands, Marshall  
Islands, Caroline Islands. In the  
two first there are a number of  
missionaries sent out and sustained  
by the Hawaiian Missionary soci-  
ety. The Dakota Mission, estab-  
lished in 1835, has 1 station in  
Nebraska: Santee Agency—and 2  
in the Dakota Territory: Good-  
will and Fort Sully. The Choctaw  
Mission, "resumed in 1872," has 1  
station: Green Hill, 20 miles from  
Fort Smith. The Mission to Spain,  
begun in 1872, has 1 station: San-  
tander. The Board has withdrawn  
from its Mission to Italy. The  
Mission to the Austrian Empire,  
begun in 1872, has 3 stations:  
Prague, in Bohemia; Brunn, in  
Moravia; Innsbruck, in the Tyrol.  
The Mission to Northern Mexico,  
begun in 1873, has 1 station:  
Monterey. The Mission to West-  
ern Mexico has 1 station: Guadal-  
ajara. Concerning this work in  
Guadalajara, the Secretary says:  
"All readers of the Herald are  
aware that the work of this mission  
seemed full of promise in the early  
months of 1874; and that the as-  
sassinatio of Mr. Stephens on the  
2d of March, and the fear excited  
by that event, and by the continued  
bitter hostility of priests, and those  
fully under their influence, have  
given a sad check to the open man-  
ifestations of interest in the truth.  
Still, however, in the midst of  
fears and real dangers, there are  
so many who do show deep interest,  
that the brethren are much cheered  
while much hampered in their ef-  
forts. Mr. Morgan joined Mr.  
Watkins in June, to take the place  
of his murdered class-mate and  
friend, and Mr. Edwards, of Wales,  
is expected to be upon the ground  
at an early day. A church has  
been organized with 17 members at  
Guadalajara, and quite a number of  
persons at Ahualulco, where Mr.

Stephens fell, are anxious to join  
the organization."

The American Board is doing a  
great work. May the Great Head  
of the Church grant his guidance  
and blessing forever! A. G. H.  
1875. Mission-room, Nashville, Tenn., Jan. 13,  
75.

### A SAGE ON EARLY RISING.

When you find an unwillingness to  
rise early in the morning, make  
this short speech to yourself: I'm  
getting up now to do the business  
of a man; and am I out of humor  
for going about that I was made  
for and for the sake of which I was  
sent into the world? Was I then  
designed for nothing but to doze  
and batten beneath the counter-  
pane? Well, but this is a comfort-  
able way of living. Granting that,  
wast thou born only for  
pleasure; were you never to do  
anything? I thought action had  
been the end of your being. Pray  
look upon the plants and birds, the  
pismires, spiders and bees, and  
you'll see them all regular and in-  
dustrious, exerting their nature and  
busy in their station. For shame!  
Shall a spider act like a spider and  
make the most of her matters, and  
shalt not a man act like a man? Why  
don't you rouse your faculties and  
manage up to your kind? For all  
that, there's no living without rest.  
True; but then let's follow Nature's  
direction, and not take too much  
of it. Providence does not grant  
force and faculties at random; but  
everything is made for some end.  
The sun, as high as it is, has its  
business assigned; and so have the  
celestial deities. And where's the  
wonder of all this? But pray what  
were you made for? For your  
pleasure? Common sense won't  
bear so scandalous an answer.—  
Marcus Aurelius.

RUSSIA, for some reason, has al-  
ways been treated by China with  
more courtesy than the other great  
powers. A new Russian envoy ar-  
rived at Peking last May, and he  
got from the emperor a more cor-  
dial reception than has been given  
other ambassadors. This causes  
complaint, which finds vent in the  
Overland Mail. That journal  
hopes that in future all envoys im-  
mediately on their arrival in  
Peking will imitate the Russian  
example and "demand audiences of  
the emperor for the purpose of pre-  
sented credentials from their re-  
spective sovereigns in the same  
manner as if they had been accred-  
ited to any European court." The  
Mail very properly observes in this  
connection that where it is made  
evident to the Chinese people that  
their emperor is willing to receive  
foreign envoys as coming from his  
equals, then Chinese relations with  
the rest of the world will be placed  
on a much more satisfactory footing.

THERE is a line beyond which  
we may not pass, unless we wish  
to join hands with Satan himself;  
and, young man, young woman,  
keep on the right side of that divid-  
ing line; do not touch it, even with  
the hem of your garment. Re-  
member the children of true faith  
are the salt of the earth. But if  
the salt have lost its savor, there is  
nothing wherewith to season it;  
it is thenceforth good for nothing  
but to be cast out, and to be trod-  
den under foot of men. Can we  
not watch one little hour? Sur-  
rounded by every blessing, can we  
not tread the short pathway to the  
grave steadily true to the faith of  
our fathers?—American Rural  
Home.

A MAN who gives himself up to  
the practice of wickedness does so  
at a fearful cost. He surrenders  
his manhood and all the qualities  
which commend him to the better  
class of his fellows, and which tell  
that he has been created in the  
image of God. What does he gain?  
Nothing. Or rather, as he has his  
reward in sin and the pleasures of  
it, he finds it in the end to be  
worse than nothing. There is no  
such loser in the world as he who  
determines to be bad.

If all men were to bring their  
misfortunes together in one place,  
most would be glad to take his own  
home again, rather than take a  
portion out of the common stock.—  
Solon.

DUTY cannot be plain in two  
diverging paths.

Christian Advocate

CALVESTON, TEXAS, FEB. 13, '75.

The Family Circle.

Tithes of All We Possess.

BY AMANDA M. DOUGLAS.

Mr. Sherburne knitted his brows, gave a sigh and leaned back in his chair. Mrs. Sherburne started from her knitting and her thoughts, and said in a rather anxious tone: "What is it, Walter?"

"The same old story." There was a peculiar discouragement in his voice. "Another deficiency, as I supposed there would be, although it is larger than I imagined."

"How much?" "One hundred and twenty odd dollars and the insurance; well, say one hundred and fifty. I made a good deal of allowance in the summer because so many people were away and the collections small. And now it is worse than then."

"It's too bad," she said, as a blue and silvery haze floated through her brain.

"I am willing and glad to contribute my share, always, but it is putting your hand in your pocket continually. Expenses must be lowered somehow."

"And Mr. Murray's salary is only eighteen hundred. You can't very well begin there. We could not live on that."

"No, we could not have the face to offer him any less," and Mr. Sherburne smiled over his perplexity.

"There must be something wrong about the giving," said Mrs. Sherburne, thoughtfully. "It seems as if we were giving all the time. The congregation is small, to be sure, and it comes harder upon those who can afford to give."

"All can contribute something. I mean to have a good talk at the next meeting."

"I suppose we give away a tenth, at least?"

"Oh, more than that," returned Mr. Sherburne. "And if every one did—"

She rose, and opened a drawer in a dainty writing desk, taking therefrom an account book.

"Walter," she said, with a smile, "just to be certain, let us count up our charities for the last year. Your income was—how much? At least you said you had invested three thousand outside of your business."

"Yes, and we spent nearly five; call it eight thousand. But I am sure we have given away eight hundred."

"I think we have," she returned slowly, "but let us be sure. We may owe a little," and she smiled archly.

Some moments of silent calculation elapsed. The Sherburnes were quite methodical in their habits, and always kept an account of expenses.

"Two hundred and thirty," said Mrs. Sherburne.

"Three hundred and ninety-seven," said Mr. Sherburne.

"Which only makes six hundred and twenty-seven," exclaimed Mrs. Sherburne in surprise.

Mr. Sherburne laughed. "I would not have believed it," he declared, good naturedly, and yet a little annoyed. "So we owe enough to make up the deficiency. And yet it seems as if we had given continually the past year. There was one hundred toward the debt, and our yearly subscription of two hundred—"

"We have not given it all to the church," said Mrs. Sherburne. "There have been some private charities. But you know when we were married we resolved to devote one-tenth of our income to the Lord's work."

"And I have never regretted it. My income was three thousand a year then, and though I am not rich, I feel that I have been prospered abundantly."

"How much do you suppose our church expenses are in the course of the year?" she asked.

"I can tell you very soon," turning to his books. "For pastor's salary, eighteen hundred, sexton, music and incidentals, five hundred, and a floating debt of four hundred has been paid. Three thousand a year would be ample and allow us a little on the church debt."

"There are in our congregation at least five men who have as large an income as you."

"The Thompsons and the Wests are much richer. I have no real estate besides this house."

"Granting that each one gave five hundred, which would still allow a margin for outside charities, you see there would be three thousand immediately."

Mr. Sherburne glanced up in surprise.

"Then there are five families who spend, perhaps, two thousand a year, and twenty, perhaps, who spend a thousand, and quite a number of poor people, though very few, who are destitute. So it seems to me that our regular church income ought to be between three and four thousand without any special effort."

"What a calculator you are! I have never looked upon it quite in that light."

"I had occasion to go to the laundry this afternoon while Mrs. Briggs was ironing. She asked me for some old clothes for a poor woman whose husband had died suddenly, and we had a little talk about giving. She said she had always considered it a sacred duty to lay by one-tenth of all she earned, which she did every Saturday night. She earned from eight to ten dollars a week. That must be a great sacrifice to her, although it is a great pleasure as well. Her whole heart is in the cause. And the apostolic injunction was 'to lay by as we were prospered.' God has blessed us in every respect—in health, prosperity, happiness and our two lovely children. Surely we can do this for the sake of Him who died while we were yet sinners. Even if it is for a poor, struggling church, it is for His sake as well."

"A very good sermon, my dear," said Mr. Sherburne. "I am almost sorry that you can not come to the meeting to-morrow night and explain the matter in this straightforward way. Why, if we church members, we Christian men and women, gave one-tenth even, which surely is not so wonderful a sum, there would be no want in our churches. We should not have to preach begging sermons, and there would be a surplus in the treasury for the calls of our needy brethren. And if such a woman as Mrs. Briggs, with a hopeless invalid son, can do it, surely we more fortunate people ought."

"And we surely mean to try," she said with a sweet smile, her face still flushed and her eyes brightly earnest.

"I'll never complain again until I have looked over my accounts," said Mr. Sherburne. "I am afraid our charities appear much larger to our partial eyes than they really are. Neither will I add what I ought to give with what I have given."

Melross was a pretty city suburb. The residents had found it rather inconvenient to go down town two or three times on Sunday. By degrees two or three chapels had been built. Mr. Sherburne and several of his brethren had resolved theirs should be free. Subscriptions paid monthly or quarterly, and collections at the principal services, were the chief dependence. For two years there had been considerable enthusiasm, but now it was an old story. "You are always begging," one member after another would say; and Mr. Sherburne being treasurer, sometimes found his task hard and ungracious.

But he went to the meeting the next evening with a light heart and a check for one hundred and seventy-five dollars in his pocket. The pastor's monthly stipend was due, the last quarter to the sexton, the insurance, part of an unpaid coal bill and several small odds and ends.

The brethren glanced at each other in dismay. "There must be some unpaid subscriptions," said one. "The collections have fallen off a good deal," said another. "It seems as if we were making special efforts all the time," said Mr. West in a rather dissatisfied tone.

Mr. Sherburne rose in his grave, quiet fashion.

"Brethren," he began, "I have a few words to say on this subject. Last evening my wife and I had a little talk. We resolved long ago that since the Jews gave a tenth of their substance toward religious purposes, we as Christians could do no less on principle. Even this to my mind does not cover the whole ground. It seldom compels us to cast into the Lord's treasury all that we have. Mrs. Sherburne and I were quite sure that we had kept our pledge the past year, but come to look over our accounts we were surprised to find quite a deficit on our side. I am very happy to make an offering of this amount to-night, which more than covers our indebtedness. And I am resolved never to complain of giving largely again until I have given more than a tenth of my income. Some of our poorest members do this, and I

for one will not be shamed by the widow's two mites."

Then he began to do up the separate parcels in envelopes and address them. There was a hush of silence in the room.

"Brother Sherburne, I expected to help make up the deficiency," said Mr. West. "We must not allow you all the generosity."

"Mine is a just debt," replied Mr. Sherburne. "I hardly call it generosity until we give more than we can afford, and feel the pinch somewhere."

"You may add another hundred to my yearly subscription," exclaimed Mr. West.

"And to mine," said Mr. Landor. "I confess that I have not come up to the scriptural injunction in giving. It has sometimes seemed a hardship to me to be importuned for one thing and another, yet I have been prospered year after year. I have hardly thought of myself as a steward of the Lord."

The ground being once broken, the brethren began to compare notes. They could not help but see that with an average of much less than one-tenth they would be in a very prosperous condition. It was a personal question with them, and it was not necessary to gauge their benevolence by what brother Smith or brother Brown did. They parted with a warm and heartfelt shake of the hand, each resolved to do a little better in the future.

The church at Melross prospered abundantly. One and another wondered what could be the secret of its success. They gave to the missionary cause, to their poorer brethren; little debts were wiped out and salaries paid promptly. Yet the congregation was scarcely above the average of ordinary churches in pretty country towns, not to be called a poor church, but many with as available resources fall into a languishing state. The pastor is disheartened, the brethren are always importuning.

The Farmer's Parrot.

One beautiful spring a farmer, after working busily for several weeks, succeeded in planting one of the largest fields in corn; but the neighboring crows committed sad havoc with it. The farmer, however, not being willing that the germs of a future crop should be destroyed by either fair or foul means, determined to drive the bold marauders to their nests. Accordingly, he loaded his rusty gun, with the intention of giving them upon their next visit a warm reception.

Now the farmer had a parrot, as talkative and mischievous as those birds usually are; and being very tame it was allowed its freedom to come and go at pleasure. "Pretty Poll" being a lover of company, without much caring whether good or bad, hopped over all obstructions, and was soon engaged in the farmer-like occupation of raising corn.

The farmer with his gun sallied forth. Reaching his cornfield he saw at a glance (though he overlooked the parrot) the state of affairs. Levelling his gun, he fired, and with the report was heard the death-scream of three crows and an agonizing shriek from poor Poll.

On looking among the murdered crows, great was the farmer's surprise to see stretched upon the ground his mischievous parrot, with feathers sadly ruffled and a broken leg.

"You foolish bird," cried the farmer, "this comes of keeping bad company."

On carrying it to the house, the children, seeing its wounded leg, exclaimed:

"What did it, papa—what hurt our pretty Poll?"

"Bad company—bad company?" answered the parrot in a solemn voice.

"Ay, that it was," said the farmer. "Poll was with those wicked crows when I fired, and received a shot intended for them. Remember the parrot's fate, children, and beware of bad company."

With these words the farmer turned round, and with the aid of his wife bandaged the broken leg, and in a few weeks the parrot was as lively as ever, but never forgot its adventure in the corn field; and if ever the farmer's children engaged in play with quarrelsome companions, it invariably dispersed them with its cry, "Bad company—bad company!" — Christian Weekly.

"If you want to know whether your grandmother was cross-eyed, or where your great uncle stood in his arithmetic class, just run for office, and you'll know it all."

A ferryman was asked whether any persons were ever lost in the river over which he rowed. "We always find 'em again the next day."

The longer and more truly a Christian serves God, the more spiritual wisdom he obtains. — Stark.

The Sunday-School.

TEACHERS should study the lesson thoroughly.

The "decline of morning attendance at Sunday-schools" is freely commented on in English Sunday-school periodicals. Two sessions a day are still common in the schools there, and the tendency seems to be toward a larger relative attendance at the afternoon session.

It is affirmed in the Sunday-School Journal that in "one of the most religious States in our country" out of \$200,000 raised in its various Sunday-schools, \$145,000 is paid out for the running expenses of those schools—less than one-quarter of all the reported schools receiving their support from the churches to which they belong. Does not this throw a little light on the absence of the children from "the regular church services?" Why should a church expect the attendance of children whose religious teachings it refuses or neglects to provide for?

A CERTAIN Sunday-school teacher was in the habit of making a collection in his juvenile class for missionary purposes. He was not a little surprised, however, one day, to find a bank-note among the weight of coppers. He was not long in finding it to be of a broken bank; and on asking the class who put it there, the donor was pointed out to him by one who had seen him deposit it. "Didn't you know that this note was good for nothing?" said the teacher. "Yes," answered the boy. "Then what did you put it in the box for?" The boy coolly replied, "I didn't suppose the little heathens would know the difference, and thought it would be just as good for them."

A SUNDAY-SCHOOL LITERATURE. What we want in this line is not simply or chiefly a "denominational" and Sunday-school literature of high order," but a "Christian literature of high order" for the old and the young; for the Sunday-school and for the church alike.

This, indeed, is worthy of "every possible effort." A "denominational" literature is no doubt important; a religious literature of high order is imperative. The Sunday-school literature that sprang up fifty years ago did good work. It was a genuine invention. But its day has somewhat passed. It has grown thin, also; degenerating more and more into a weak and enervating religious romance. It has failed to make a reasonable progress in its themes and methods. It has singularly failed to feed the youth and the adults. The time has come for a new inventory. Any person who goes to the bookstore with two hundred dollars to spend in replenishing a Sunday-school library soon learns the state of the case. — Advance.

A PRACTICAL ANSWER.—Says the Indianapolis Journal: "In the absence of a teacher, last Sunday, Superintendent Knippenberg, of the Garden Baptist Sunday-school, took charge of the class himself—some six bright boys. Indirectly he had occasion to speak of the two roads, one leading to heaven and one to hell, and stated that God had placed the Bible in our hands to direct us to the right road, and warn us from walking in the road which leads to ruin. The Superintendent, wishing to illustrate the importance of the finger-board, asked the boys:

"Boys, have you ever been in the country?"

"Yes, sir."

"Did you ever come to a point where two roads met and found no finger-board to direct you?"

"Yes, sir."

"What road did you take?" "The road that had the most black walnuts on," was the quick response of one of the bright lads. Mr. K. found the answer too much, and replied: "That's right, boys; go for the black walnuts."

SALVATION OF CHILDREN.—"I hate to hear people say, 'They have received a pack of children into the church.' 'A pack of children!' Yes, and if Jesus carries them in his bosom, surely you are not imitating Christ, nor exhibiting much of his spirit, when you look down upon them or despise them. To me one soul is as good as another. I rejoice as much in the addition of the poorest mechanic to this church as if he were a peer of the realm; I am grateful to God when I hear of repentance in the young as in the aged, for souls, after all, are not affected in value by rank or age. Immortal spirits are all priceless, and not to be weighed in the scale with worlds. I pray you, therefore, rejoice if the Spirit of God dwells in the lowly or in the great, in the young or in the old. He is the self-same Spirit; he makes each renewed person equally his temple, and each saved one is equally a jewel of Christ, dear to the heart of the eternal Father, beloved by Him who redeemed all His people alike with His most precious blood." — Spurgeon.

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Christian Advocate

GALVESTON, TEXAS, FEB. 13, '75.

Correspondence.

Design of Christian Baptism.

Faith of the Campbellite Church.

BY REV. WM. PRICE.

(Continued from last week.)

On this subject Elder M. E. Lard says: "Being begotten again, not of corruptible seed, but of incorruptible, by the word of God." This sentence being his own translation, he gives the following comment on the same: "Here Peter declares, in so many words, that we are begotten by the word of God. This word is from the Spirit, and is what we hear. Hence, by hearing, we are begotten again." (Living Pulpit, p. 250). In this position the Campbellite theory of regeneration is very prominent. It is certain that Mr. Campbell and his disciples all maintain that a man's heart must be changed before he can be a proper subject for immersion. This change of heart is a change of mind, which, they contend, is effected by the word. But what is the word? They maintain that it is not the Son of God nor the Holy Spirit, but the written word or the gospel. Elder Lard endeavors to establish this position by saying: "This word is from the Spirit, and is what we hear." This word, which is from the Spirit, is the "begotten," hence, all Divine influence in begetting is out of the question unless the Spirit is in the word; and all Campbellites contend that he is. They are "begotten," if their faith is correct, by what they hear. Mr. L. inquires: "But when begotten, in what does the change consist?" He translates another text to suit his faith, and gives it as his answer, which is this: "Everyone who believes that Jesus is the Christ has been begotten of God." (1 John, 5:1). If Mr. L.'s position is true, there are but few sinners in the land, as they nearly all believe that "Jesus is the Christ." Being thus "begotten," there remains but one thing for them to do in order that regeneration may be consummated, and that one thing is immersion. To prove what I say I will submit another statement from Mr. Lard's sermon, as follows: Finally, from all the foregoing premises and reasonings, I conclude that to be "born of water" is simply to be immersed; and to be begotten by the Spirit, to believe in Jesus Christ." (Living Pulpit, p. 251). Having been "begotten" is not sufficient to save the soul; he must be "born of water," or be immersed, which is the indispensable prerequisite of eternal happiness (?) Mr. L. further adds: "He that believes and is immersed is saved, and is, therefore, in the kingdom of God." (Same page). Here is the sum of Mr. L.'s reasoning: "He that is begotten believes, and he that believes and is immersed is regenerated." Yes, and saved, too, provided the Son of God instituted the Campbellite theory of salvation. Lastly, Mr. L. says: "Hence, he that believes and is immersed is born of water and of the Spirit; for, otherwise, he can not enter the kingdom of God." (Same page). Mark this feature of Campbellite faith: they use the term, begotten, before immersion; but after the dipping process, they say "born of water and of the Spirit." This system of salvation—properly called Campbellism—is a wonderful thing. If the believer, after immersion, is born of the Spirit, I would ask at what moment was he born of the Spirit? If it was before, by hearing the word, immersion did not change the state of the subject; but, on the other hand, if the subject was born of the Spirit in the act of being immersed, the work was not done before; hence, my conviction is, judging from Campbellite evidence, that their only hope of personal regeneration with or without the Holy Spirit is to be found alone in the act of immersion. Spiritual regeneration by the direct agency of the Holy Spirit out-of-the-water—can not be found in the writings of any Campbellite who is considered orthodox by the disciples of Mr. A. Campbell.

Elder Clark Braden, in debate with G. W. Hughey, takes a similar position to that of Mr. Lard. He says: "Here (alluding to Mark 16:16) faith—one part of the birth of the Spirit—is mentioned. Baptism is the other part, or our birth of water." (Braden and Hughey debate, p. 194). Mr. Braden here affirms when a man hears the word and believes it, he is half-way or partially born of the Spirit, and as soon as he is baptized the work is completed—"baptism" being the "other part." Now, suppose he fails to be baptized, what then? I answer: According to Campbellite faith, he must go to perdition par-

tially regenerated. All that God has done for him out of the water can not save him. The work must be consummated, and this must be done in the water, provided Mr. Braden's reasoning is scriptural. I now ask: Does God partially convert a man out of the water? If so, may he not convert him altogether? Again: If water partially regenerates the subject, why may it not effect the whole work? Is there any scriptural authority to authorize any man to believe that anyone is partially or wholly born of the Spirit in the act of immersion? I think not. Mr. B. adds: "In this figure—for the language is highly figurative—we are said to be begotten by the Spirit in faith, or born of the water and the Spirit. Why is baptism placed first? Because we are always born of the one who bears us before we are born of the one who begot us. In Mark, however, being begotten of the Spirit is placed before baptism, as it should be. Hence our Savior, in announcing in anticipation what should be the law of his kingdom, declares that we must be born of the water and Spirit, or have faith and be baptized, before we are ushered into the kingdom of heaven or Christ's church." (Braden and Hughey debate, p. 194, 195).

The reader would do well to observe the following facts: First—The new birth—styled "begotten by the Spirit in faith"—is "highly figurative." To "be begotten," then, is not a Divine reality—only figurative! If it is figurative, what does it represent? Can any man under heaven give a scriptural answer? I can answer, according to the faith of Mr. Braden and other leading Campbellites. The answer is this: The personal agency of the Holy Ghost is not known in the work of regeneration, but the Spirit is in the word, "and what the word does the Spirit does;" hence, when anyone hears the word and believes it, he is "begotten by the Spirit," and this work is figurative of the "birth in the water," which is immersion, conversion, or regeneration. Secondly—"We are always born of the one who bears us before we are born of the one who begot us." Mr. B.'s logic is about this: They are begotten by God or the Holy Spirit when they hear the word and believe it, but can not be "born of God" until they are "born of water;" hence, regardless of all the Father may do for them, they must remain out of Christ's kingdom until they are ushered by their mother—the water—into the kingdom of heaven or Christ's church. Reader, is not such doctrine man-made theology?

Mr. G. W. Hughey's rejoinder to Mr. Braden and A. Campbell's theology is so apropos that I will give it for the benefit of all concerned: "The gentleman's third argument was founded on the assumption that his position is in accordance with man's new birth, as explained in John 3, 3:5. He tells us that the Christian is begotten of the Spirit, impregnated by the word, and born of water. He agrees with Mr. Campbell, who tells us that God is the father and the water is the mother of the Christian; and that every child is born of its father when it is born of its mother. If God is our father and the word is our mother, I would like to know which we ought to love most. Children generally love their mother best, and I think there must be a great deal of this human nature in the Christian's church. I think they, like most children, love their mother best, for we hear them talk infinitely more about the water than they do about God." (Braden and Hughey debate, p. 201). I fully endorse the sentiments of Mr. Hughey as set forth above.

Immersion, with Campbellites, is essential to ultimate salvation; hence it is the universal panacea for every sin-sick soul. To prove what I say, I call special attention to the statement of Elder John H. Brooks. In debate with Rev. J. W. Fitch, he says: "That man who has heard the gospel and believes the gospel, and has acknowledged his faith in Christ, and yet has refused to obey this commandment, will be damned as certainly as he stands before the eternal bar of judgment. I do not intend for a moment to acknowledge anything else." (Brooks and Fitch debate, p. 142).

Anyone who will examine Mr. Brooks' statement critically will see at once that he, with Campbellites generally, regards immersion (for this is what he means by this commandment) as being essential to salvation. A man may repent—"acknowledge his faith in Christ"—but alas for him! he will be damned as certainly as he stands before the eternal bar of judgment provided he refuses to be immersed. I regard Mr. Brooks a consistent Campbellite. But few of his faith will take a similar position. But I ask why will he be damned? The answer is this: Regardless of his faith, repentance and conversion, he is

not pardoned nor regenerated, according to Campbellite faith, nor never can be until he is "born of water." Mr. Brooks—judging from his reasoning—is united in his faith with his illustrious predecessors in teaching that the "new birth"—regeneration or conversion—and immersion are synonymous terms, all signifying the same thing. He further affirms: "In the New Testament water is only connected with 'baptism;' hence the washing of regeneration' is baptism." (Page 143). The washing of regeneration is baptism. This settles the question, so far as Campbellite faith is concerned, with respect to regeneration. According to their faith, regeneration is baptism, and baptism is regeneration. On same page Mr. Brooks says: "Baptism is an element of the new birth." An "element," indeed! It is the very thing itself. This fact is abundantly proven by the evidence I have introduced from the most popular Campbellite works in the world. I have just quoted sufficient evidence from Mr. Brooks' own lips to prove what I affirm. He emphatically says: "The washing of regeneration is baptism." If baptism is also the washing of regeneration, who will not conclude with me that Campbellites know nothing about the new birth or regeneration except that which they realize in the act of being dipped? I further allege, with the proof I have introduced, that no one of the authors quoted teach that a man must be born of the Spirit, but in their own terms, he is only "begotten by the word when he hears it and believes it," and then he is regenerated in the act of immersion, which Mr. Campbell and his followers say is the washing of regeneration.

In conclusion, I will further remark that when Campbellite elders teach the doctrine of the "new birth"—regeneration or conversion—they simply mean immersion, for the reason that they believe that nothing is personal regeneration but immersion.

Origin of the Methodist Church.

MR. EDITOR—The following article is taken from the Baptist Herald of the 7th inst., published in this city, which I hope you will publish with the remarks following: "IMPORTANT METHODIST CONFESION.—Dr. R. S. Finley, replying to Dr. B. T. Kavanaugh, in the CHRISTIAN ADVOCATE of November 14, 1874, says: 'The General Rules drawn up by Mr. Wesley were for the societies, not for the church; for, as yet, there was no Methodist Church. The rules formed a test of membership in the societies—not in the church. Exclusion from the societies did not affect in anywise any one's church relations, if he had any. The societies in America assumed organic church form in 1784, and very naturally very much that was only adapted to the societies passed into the new church and there remained until the organization was completed.'

Baptists have repeatedly asserted that Mr. Wesley organized societies which grew into what is now called the Methodist Church, and when Baptists, with the facts before them, have made these assertions, some of our Methodist friends have gotten into ill-humor, and some have even denied the assertion. The Baptists have also contended that the Methodist organization had its origin in Wesley, and not in apostolic times. Now, when two Methodist doctors (D.D.'s) dispute, the truth comes out. Dr. Finley asserts, and Dr. Kavanaugh does not deny, that the Methodist Church assumed form in 1784. The Methodist Church, so-called, had no existence prior to this date. The organization is not yet one hundred years old, and necessarily is nearly seventeen hundred years short of apostolic times. How can it be a church of the New Testament? G. T. W.

Doctor Finley, and all others concerned, will see the unenviable attitude in which our church would be placed before the Christian world by making the "Important Confession" contained in the quotation given in the above article. "G. T. W." the writer of the above, may not have seen my reply to Dr. Finley's article, and hence he says I did not deny it; but the readers of the ADVOCATE can testify that I did call in question the gratuitous admission of Dr. F. and vindicated our church from the consequences of such an admission. Our Baptist friends may make their boast of being an "Apostolic Church," or, if they choose, a pre-apostolic church, and claim their descent from John the Baptist; we have nothing to do with that question just now; they can believe it if they think proper; but we hope they will not require others to believe it until they produce satisfactory evidence of the fact. The question that now concerns us most is that in which the history

and legitimate claims of our church stands as a true church of Christ. If the test of a legitimate descent from "apostolic times" is to be the standard, as set up by the Baptists and Roman Catholics, then it is likely we should be as successful in sustaining our claims as either of those very self-complacent sects. To establish our claims to legitimacy by this test we have only to trace our descent from the Church of England, and through it back to the Roman Catholic Church, in the times of Henry the VIII, and thence to "apostolic times." But we repudiate all claims of this doubtful and corrupt character and place them upon the only true and scriptural grounds. The Church of Christ would be placed upon very precarious and uncertain ground, indeed, if it had to depend for its purity, safety and existence upon such agency and fidelity as might be found only among the men who were admitted to its communion through eighteen hundred years, amid all the corruption and revolutions of so many centuries. The history of the church through these centuries shows most clearly that such a reliance would have proved abortive. But when we abandon such a test and turn to the great, living and exalted HEAD OF THE CHURCH, the Lord Jesus Christ Himself, and under the guidance of His holy word and divine Spirit we are cleansed and purified from all filthiness of the flesh and spirit, and enter into new relations with God under the terms and provisions of the new covenant, we believe we are then in the legitimate line of "apostolic times," "apostolic succession," and what is better if possible, we have the Spirit of God bearing witness with our spirits that we are the children of God, heirs of God and joint heirs with Christ.

Under this scriptural and experimental view of the subject, we subscribe to the XIII article of religion contained in our book of doctrines and discipline, which is identical with that of the Church of England. "The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same." The "societies" formed by Mr. Wesley possessed every element, part and particular of this dedication of a church; so complete in every part that all that was found necessary in after time was to call it a church when it grew to proper proportions. I think, upon reflection, Dr. Finley will yield the point and not permit the Baptists, or any other class of religionists, to quote his admission against us and bring down the date of our church to 1784, when it had existence for nearly fifty years before that time. Mr. Wesley was a remarkably humble, unpretending and devout Christian. He disliked all ostentatious display. He recognized in his orders, as a Presbyter in the Church of England, his right to ordain Dr. Coke as bishop, yet he objected to his taking that title. He preferred that he should be called an overseer, or "General Superintendent." So, also, he avoided using the name of church for his societies, though to all intents and purposes they were separate and distinct churches. To take any other view of the case, we should be driven to confess that Francis Asbury, and others sent to America to preach, were ordained before they were even members of a Christian church.

In reality, the Methodist Church is a legitimate descendant from the Episcopal Church of England; Mr. Wesley and every prominent associate who co-operated with him in building it up were members of that church, and remained in that communion until their death. The separation was not completed in form—though it had been in fact—until after Mr. Wesley's death. But it matters not so far as our legitimate claim to ecclesiastical existence is concerned, whether it was early or late; the living active body had been engaged in the work of a church most actively and successfully for more than fifty years before it took the name. What was it that aroused the dead churches in England and America to spiritual life (including the Baptist) but the Methodist Church? B. T. KAVANAUGH. HOUSTON, JAN. 8, 1875.

CHRIST, and everything in Him and with Him, is an incomprehensible mystery; fail but to explore it, and thou art but a fool; but believe what is revealed to thee of it, and it is enough for thy salvation.—Starke.

A CHRISTIAN life is not one of burdensomeness, but one of cheerfulness and gladness. It is not one of drudgery, but one of friendship and love.

D. C. STONE & CO., COTTON FACTORS Commission Merchants, STRAND, GALVESTON, TEXAS. Advances made on consignments for sale or shipment. [Jan 10-3m]

WALLIS, LANDES & CO., Wholesale Grocers And Dealers in Cigars, Tobacco, Woodenware, Etc., Etc 100, 108 and 110 Strand, GALVESTON, Tex. [Jan 10-3m]

Planters' Hotel, Corner Market and Twenty-sixth Streets, GALVESTON. SOUTH WORTH & SIGEMUND, PROPRIETORS. The House is newly furnished. [Jan 10-3m]

J. S. SELLERS & CO., SHIPPING AND GENERAL COMMISSION MERCHANTS, 119 Strand, GALVESTON. [Jan 10-3m]

E. E. Meakin & Co., East Indian & Commission Merchants, 84 Fenchurch Street, LONDON, ENGLAND. BRANCH OFFICE—180 Tremont St., Galveston, Texas. REPRESENTATIVE—Fred. W. Sykes. [Jan 10-3m]

Campbell & Clough, FACTORS FOR THE SALE OF COTTON, WOOL AND HIDES, General Commission Merchants, 124-126 Strand, GALVESTON. [Jan 10-3m]

GRINNAN & DUVAL, Cotton Factors and Commission Merchants. OFFICE: Over Texas Banking and Insurance Co., 201-202 Strand, Galveston.

Hearne & Co., COTTON FACTORS AND GENERAL COMMISSION MERCHANTS, STRAND, GALVESTON, TEXAS. [Nov 5-3m]

J. M. EDIN EDWARD, JOHN E. TOWE, MENARD & STOWE, GENERAL INSURANCE AGENTS, 38 STRAND, GALVESTON. Represent the following first class Companies: Commercial Union, of London; Imperial, London; Queen, Liverpool and London; Phoenix, Brooklyn; Mobile Underwriters, Mobile; Manhattan, New York; Mississippi Valley, Memphis; Atlantic, Brooklyn; Central City, Helena, Ala.; and the Manhattan Life Ins. Co., New York. [Dec 20-3m]

W. L. MOODY, R. S. JEMISON, MOODY & JEMISON, COTTON FACTORS AND GENERAL COMMISSION MERCHANTS, for the sale of COTTON, WOOL, HIDES, &c. No. 128 Strand, Galveston. ADVANCE Made upon Consignments; and Bagging and Ties furnished our Patrons. Orders for Merchandise filled, and prompt attention given to Receiving and Forwarding.

A L S O No. 23 William St., New York, POSTOFFICE BOX 828. Liberal advances made upon Consignments, and special attention given to the negotiation, by sale or hypothecation, of all Texas Bonds and Securities. Deposits of Interior Bankers solicited. [Aug 17]

J. C. SMITH, A. J. BURKE, F. S. BURKE, J. C. SMITH & CO., COTTON AND WOOL FACTORS, STRAND, Cor. Centre St., GALVESTON. [Nov 4-3m]

H. REED & CO., CISTERNA BUILDERS, All Cisterns made of the best Seasoned Heart Cypress. All work guaranteed. P. O. Box, 1421, Galveston. [Nov 14-3m]

HOWARD & IGLEHART, COTTON FACTORS, No. 118 STRAND, GALVESTON, TEXAS [Aug 5-3m]

BRAMAN, PURVIANOR & CO., COTTON FACTORS, No. 44 STRAND, GALVESTON TEXAS [Aug 5-3m]

SAMUEL B. MOORE, CROCKERY, CHINA & GLASSWARE Wholesale and Retail, No. 53 Camp Street, NEW ORLEANS. [Nov 2-3m]

ATLANTA PAPER MILLS, JAMES ORMOND, PROPRIETOR. For Specimens of NEWSPAPER, see this issue of this paper. [July 31-3m]

LAWYER'S BRIEFS—Printed for One Dollar a page at the Advocate office. AGENTS WANTED FOR THE CENTRAL GAZETTE OF THE UNITED STATES. Showing the grand results of our first 100 Years. Everybody buys it, and agents make from \$100 to \$200 a month. Send for circular. ZIEGLER & M'CURDY, aug26-cow 11 625 Olive St., St. Louis, Mo.

ELEGANT SEED CATALOGUE SEVERAL FULL PAGE FLORAL CHROMOS NOW READY CHASE BROTHERS & WOODWARD, RETAILERS, ROCHESTER, N.Y. [Jan 10-3m]

DR. TUTT'S VEGETABLE LIVER PILLS. A mild aperient and gentle Purgative, recommended for the cure of all derangements of the stomach, liver and bowels. By their timely use, much sickness is prevented. The test of many years have proven them to be the safest, sweetest and best of all the pills ever offered to the public. They purify the blood, remove all impurities, and restore the diseased system to perfect health. As an antidote to Chills and Fever they have no equal. For Dyspepsia they are a specific. For Sick Headache and Bilious Colic they are a sure cure. For Constipation, Rheumatism, Piles, Palpitation of the Heart, Pain in the Side, Back and Loins, Nervousness, a positive remedy. For Female Irregularities, without a rival. When one does not feel very well, a single dose stimulates the stomach and bowels, restores the appetite and imparts vigor to the system. Sold every where. Office, 18 Murray Street, N. Y.

DR. TUTT'S HAIR DYE. Readily applied, imparts a beautiful black or brown, and acts like magic. The best in the world. Sold by all druggists. Price 50 a box.

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Southern Hotel. ST. LOUIS, MO. -1874- Fracking on Walnut, Fourth and Fifth Streets. LAVELL, WARNER & CO., PROPRIETORS.

DURING the past summer this Hotel has been thoroughly overhauled, repainted, refurnished, re-carpeted and re-furnished from top to bottom, and is first class in all respects. The "Newman" is located near the center of business, the Trustees and all places of amusement. Its tables are supplied with the best markets afford, and there is in the Hotel building the nearest RESTAURANT in the city, for Ladies and Gentlemen. There have been added twenty-five Bath Rooms and closets, also fourteen large single rooms on the Upper Floor, especially suited to traveling men who have goods to show. The Proprietors are determined that the "Southern Hotel" shall be equal to the best Hotels of the country, and hope to greet their old friends, as well as many new ones, promising every attention that will add to their comfort and make their visit to St. Louis a pleasant one. There is an improved Elevator leading from the first floor. Railroad and Steamboat Tickets (time), and Stage and Express Union Telegraph Office in Rooms of Hotel. [Dec 19-3m]

S. BLENSTOCK & SONS, WOOL, FURS, HIDES, &c., 100, 102, 104 & Second St., Cor. of Walnut SAINT LOUIS. S. BLENSTOCK, St. Louis. CHAS. BLENSTOCK, St. Louis. H. BLENSTOCK, St. Louis. DAVID LOWERY, New York. [Dec 19-3m]

Southern Methodist Publishing House. Prices of our Periodicals: The Christian Advocate: One subscriber one year..... \$2 50 One subscriber six months..... 1 50 One subscriber three months..... 75 One subscriber three years..... 7 50 To preachers, local and traveling..... 1 25 Sunday school Visitor, weekly, single copy, one year..... 75 Copies to one address, one year..... 50 Sunday-School Visitor, semi-monthly, single copy, one year..... 49 Sunday-School Visitor, semi-monthly, ten copies to one address, one year..... 2 70 Sunday-School Visitor, monthly, single copy, one year..... 29 Copies to one address one year..... 1 40 Our Little People, single copy 1 year..... 75 Our Little People, 10 copies to one address one year..... 1 10 Sunday-school Magazine, single copy 1 year..... 1 00 Sunday-School Magazine, 5 copies (with 50 Lesson Papers) to 1 address 1 Year..... 5 25 Sunday-School Magazine, 10 copies (60 Lesson Papers) to 1 address 1 year..... 10 15 Lesson Papers, single copy..... 25 Lesson Papers, 10 copies to one address 1 year..... 1 50 Our Missionary, single copy..... 25 Our Missionary, ten copies to 1 address 2 50 A. H. REEDOR, Nashville, Tennessee.

A MAN OF A THOUSAND. A Consumptive Cured. When death was hourly expected from Consumption, all remedies having failed, accident led to discovery whereby Dr. H. James cured his only child with a preparation of Genesio's India. He now gives this recipe free on receipt of two stamps to pay expenses. There is not a single symptom of consumption that it does not dissipate—Night Sweats, Irritation of the Nerves, Incontinent Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels and Wasting of the Muscles. Address: CHADDOCK & CO., 1002 Broadway, Philadelphia, Pa., giving name of his paper. [Nov 10-3m]

SENT FREE and postpaid—THE NEW YORK GAZETTE to 25 CENTS per week for all, at home or traveling. Something new. Address: The New York Company, Chicago. [Jan 2-3m]

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# Christian Advocate

GALVESTON, TEXAS, FEB. 13, '75.

ISAAC G. JOHN, EDITOR.

**LARGEST  
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## EXPLANATORY.

We expected to have moved the office during "Christmas week," but were disappointed in securing an office. While the scarcity of "rooms for rent" in the midst of a crowd of buildings in a growing city speaks well for its prosperity, it has been to us a great annoyance, especially as it forced us to miss last week's issue. With the best efforts, we could not move the press and engine from one third floor to another in time for our regular issue. Our subscribers will lose nothing beyond the delay, as their full number of papers will come to hand.

The hour of trial is the hour of prayer. Prayer brings us to God. Nearer to God we are nearer heaven. Thus trial brings a glorious recompense. Prosperity makes us forget God, neglect our prayers, trifle with our souls, live for the world which can comfort us but little in our hours of sorrow, and will fail us utterly in the hour of death. Like the apostle, then, we may "count them happy who endure," provided we endure as seeing Him who is invisible.

It is estimated that there are 120,000 women in Paris who are dependent on their needle for support. The highest pay is about four francs per day, and only about 40,000 can secure regular employment. The average pay would be only about twenty-five cents for each day's work. In all crowded populations a similar condition of things obtain. The sufferings of the poor in every land open a field for usefulness to those who are blessed with wealth.

AFTER carefully collecting the statistics, the *Indian Evangelical Review* says that the actual number of converts from heathenism to Christianity in India, including Burmah and Ceylon, in 1873, is about 6000. During the eleven years ending with 1861 the average increase was 983 per annum, and from 1861 to 1871 the average was 2784 per annum. These facts answer the objections against the success of foreign missions. They are now beginning to repay the church for its outlay by sending the gospel to the regions beyond.

THERE are in the United States about fifty missionary associations, whose annual receipts and expenditures amount to \$6,000,000. Of this, the Episcopal and Congregational Churches each contribute about \$300,000; the Presbyterian, \$500,000, and the Methodist Church about \$700,000, or nearly one-ninth of the whole amount. It is not a very pleasant reflection that the Southern Methodist Church is behind nearly every branch of the evangelical church in the effort to send the gospel to the pagan world. It would be a comfort to know that we are in advance of the Primitive Baptists; but then they do not believe in missions.

THE American Palestine Exploring Association has sent out competent engineers and scholars for a thorough examination of the topography, geology, botany, zoology, meteorology, and archeology of the entire region east of the Dead Sea and Jordan, and north of its sources. The English "Exploration Fund" has for its field the region in western Palestine from Jordan to the Mediterranean. The labors of these associations are adding much to our knowledge of these interesting localities, and every discovery thus far has demonstrated the remarkable accuracy of the scriptural record.

THE Chinese have a proverb that an unlucky word spoken by the tongue cannot be drawn back by a coach and six horses. True, if it is a saying of the "heathen Chinese." Words uttered abide in the memory of those who hear them, and their mischief often allows no recall; while unlucky words written down, and then printed in a paper, are read by thousands, and their influence may be to spoken words as the inundations of the Mississippi to the overflow of a mountain stream. Recorded in black and white, there can be no recall—often no possibility of explanation or modification. They will ever confront the writer in characters as sharply defined as the type that prints them.

We commend these reflections to our correspondents who occasionally permit their discussions to descend into personalities. Several discussions last year took that direction, and we have on hand a number of articles of this character. Each party wishes to have the last word, as school boys in their quarrels are ambitious to have the last blow. We must interpose and, without appeal, close all personal discussions.

It is often the case when the house is so small, and a place of private prayer can not be found conveniently at hand, the duty is neglected. Where the heart is full of desire, and none but God can answer its appeal, a place will be found, and the burdened soul will send up its requests, even though surrounded by a crowd. Isaac went out to meditate in the field at eventide; David communed with his heart on his bed, amid the silent watches of the night; Daniel did not close his window, but prayed "three times a day as he did after time," though the king had signed the decree. Prayer was too valuable a privilege to permit the fear of death to cause its neglect. The Savior went upon the mountain in search of a closet. He found a place of prayer, though the multitude had thronged him all the day. Let us cultivate the spirit of prayer, and a place will be found.

PROF. TYNDALL is unwilling to be classed with Atheists. In a lecture recently delivered in Manchester, England, on crystallin and molecular forces he used the following language: "We are surrounded by wonders and mysteries everywhere. I have often in the springtime watched the advance of the sprouting leaves, and of the grass, and of the flowers, and observed the general joy of opening life in nature, and I have asked myself this question: 'Can it be that there is no being or thing in nature that knows more about these matters than I do? Do I in my ignorance represent the highest knowledge of these things existing in this universe?' Ladies and gentlemen, the man who puts that question to himself, if he be not a shallow man, if he be a man capable of being penetrated by a profound thought, will never answer the question by professing the creed of Atheism, which has been so lightly attributed to me."

As fire hardens iron, so religious controversy hardens the Christian into a bigot, unless it is duly tempered by grace. A man given to debate ought also to be given to prayer. We heard a preacher of long experience say that he thought that every debate on doctrine ought to be preceded on the part of the controversialists by a season of solemn fasting and prayer, and that in some cases it would be a benefit to both the debaters and the church if the fast were prolonged for forty days and nights. It was the glory of Melancthon that he conducted every controversy in the spirit of a sincere seeker after truth, and not of a gladiator battling for victory.

REV. J. T. HOLMES, pastor of Lee Avenue Congregational Church, Brooklyn, N. Y., has been dismissed from his charge because his preaching was not sufficiently sensational. The preacher must draw these days like a showman.

## KIND WORDS.

We find in the *Western Methodist* the subjoined clever notice:

"THE TEXAS CHRISTIAN ADVOCATE, in beginning the new year, has enlarged its sheet, and given up the folio form for the quarto. An ably edited paper, and with a wide field of usefulness, it ought to command a large circulation. Success, we say, to our confrere, Brother John, whose chair editorial is well filled—and besides he does good work as a presiding elder."

We are indebted to the New Orleans *Christian Advocate* for the following:

The Galveston ADVOCATE dons a new form and a beautiful dress with the opening of the new year. It is now a handsome eight-page paper, and, as heretofore, edited with taste and ability. It has our warmest wishes for success and prosperity. The editor, Rev. I. G. John, is doing hard but most important service for our common Methodism.

The *Southern Christian Advocate* comes to us with words of cordial greeting. It says:

The Galveston ADVOCATE greets its readers for 1875 with an enlarged sheet, and a return to its eight-page form. With invincible preferences for the folio, we still congratulate our confrere upon the returning prosperity which this expansion indicates. Bro John's physique is the embodiment of condensed energy which is delivered with telling effect upon the presiding eldership and tripod—both which positions he fills with signal ability and success. Long may he live to serve the church in each of these important stations.

Will Brothers Johnson, Parker and Kennedy accept our grateful acknowledgment of the kind words we have copied? We might say much more of each one and of the journal under his editorial charge than he has so generously said of us and the TEXAS ADVOCATE. We send in return our earnest prayer that all and more of the prosperity they have wished us to enjoy may rest upon their lives and upon the journals they control.

WE recently heard a man denouncing the missionary cause as a humbug. He "found plenty of objects of charity at home. When the widows and orphans at home were provided for then he might think about the heathen on a distant island." It sounded very well, and we felt very weak in the presence of this benefactor of his race until one of his neighbors informed us that in all his acquaintance he knew of no man who was so indifferent respecting the sufferings of the poor, or so ready with excuses when an appeal was made in behalf of any object of charity. This man represents a large class. Charity that ever stays at home is apt to shrivel into selfishness.

CHAPELL HILL FEMALE COLLEGE.—During a recent visit to Houston we had the pleasure of meeting Rev. E. D. Pitts, A. M., President of Chappell Hill Female College, who was in that city in the interest of the institution under his charge. We were pleased to learn that the college is prospering, both as to the number of students and their proficiency, good order and health. With an institution free of debt, a commodious and well appointed building, first-class musical instruments and an able faculty, the success of this popular school is insured.

THE appointment of Count Valmasida, by Alfonso, as Cuban Captain-General, does not make matters on that misgoverned island assume a very comfortable aspect. His tender mercies are about as gentle as those revealed in the treatment of the Mexicans by Cortez, or the Peruvians by Pizarro. If there is anything incomplete in the shape of inhumanity in the history of those butchers of their fellow-men, the coming Captain-General will, if he has a fair chance, make it up.

THE new marriage law of Prussia, which legalizes unions formed in the presence of a civil magistrate without the intervention of the priest, is denounced by the Catholic bishops, who pronounce such marriages no better than concubinage.

## PASSING EVENTS.

The coal annually produced by all the mines of England is estimated at \$620,000,000. The orders from America received in Sheffield, England, for cutlery were lighter last season than for many years. A valuable deposit of quicksilver has been found in the State of San Luis Potosi, Mexico. The British Admiralty have bought a vessel for \$90,000 to send on another Arctic expedition. Petroleum springs of superior purity have been found in Northern Germany. The salesman of a leading wholesale leather store, in a trip of ten days, recently sold \$140,000 worth of goods. Prussian engineers have bored to the depth of 4,040 feet at Sprenburg, about twenty-five miles south of Berlin. They found salt. Destructive rains have prevailed in California. Sacramento Valley and California and Oregon Pacific railroads are impassable. Many lives lost at Marysville. A snow slide in Alta City, Utah, a few days ago demolished two houses and killed six persons. Many are supposed to be buried beneath the snow. In one house the body of Mrs. Carry was found in her rocking chair, dead, with her infant clasped in her arms. Near by, her husband and little girl. There is much terror in the mining camp of Utah owing to the snow slide. Another avalanche in the Big Cottonwood Canyon buried six men in the snow. There will be eclipses of the sun this year; one April 6, not visible in the United States, and one visible east of the Mississippi on Sept. 29. In March, 1874, John Anderson entered a wheel workshop in Wallingford, Connecticut, with a revolver in each hand and shot one man and wounded three others, and then put in the plea of insanity; but the jury says he must be hung. A Pittsburg paper says that eight months ago an entire family of five persons were brutally murdered. Three months ago five Italians were shot down and a dozen wounded. At the same time a murdered man was found under the Fort Wayne bridge, and one found dead in the streets of Pittsburgh, and two months ago a farmer was murdered in the suburbs of Allegheny, and one month later another was assassinated. Where is Gen. Sheridan? None of the mystic societies will parade this year in New Orleans owing to the absence of King Prosperity. A Mormon paper says that the polygamists of Utah number 1,000 men, 3,000 women and 9,000 children. Freight can be sent from St. Louis by rail to New York, thence to San Francisco via the isthmus by steamer cheaper than by rail across the continent. The London *Times* says all Europe is arming for war. England has demanded an apology from Peru for removing a passenger from a British steamer at Callao. The Pope has again been reported ill. When he dies the struggle begins that may convulse Europe. Miss Winnie Ream signed the contract for a bronze statue of Farragut with the Secretary of the Navy the 28th. A Northern paper mentions the fact that in the next Congress there will be about sixty ex-rebel officers and only about half as many ex-union officers. Queer! sint it? The Pittsburg *Christian Advocate* intimates that Pinchback "is as persistent as that cutaneous disease that lasts for seven years but doesn't trouble people who go in good company." What does the Pittsburg *Advocate* mean? Mrs. Holmes, who helped to humbug Robert Dale Owen in the Katy King business, says she is "cick"—that's the way she spells it—of the whole business. High time when her rascality is made manifest. How does Mr. Owen feel? The merchants of Madrid have presented Alfonso a magnificent crown. Wonder if it will fit so nicely that the head beneath will feel no uneasiness. It is said that the petroleum of Western Pennsylvania which was taken from the wells in 1874 would fill a canal thirty feet wide at the top, fifteen at the bottom, seven feet deep and seventy-five miles long. Two men in Bangor, Maine, make a good business out of making boot heels from waste scraps of leather. The late floods of California destroyed \$1,000,000 worth of property. The rent paid for the Fifth Avenue Hotel, New York, is \$200,000 per annum; Windsor, \$125,000; Metropolitan, \$105,000; St. Nicholas, \$100,000. The Women's Temperance Union of Worcester furnish the firemen hot coffee at every fire. The firemen like it and go home sober. Mr. Harless, of Union City, last summer, drank liquor, got drunk and was killed. His wife has received damages for one thousand dollars and costs against the saloon-keeper who sold it. A man in New York convicted of sending scurrilous postage cards has been fined \$5,000

on one of fourteen indictments. He thinks the postage rather high. New York City has a training school for nurses of the sick. About 3,500 tons of olive oil were shipped last year from Tunis to England, France and Italy. It is thought it will depress the peanut trade. Three hundred houses were burned at Jacmel, Hayti, in December. Loss \$300,000. Much solicitude is felt in China and among outside barbarians respecting the successor of the late emperor of China. The trustees of the Jay Cooke estate have begun the payment of a dividend of five per cent. on claims admitted and approved before the 31st of December, 1874. The Legislature of New York has passed a bill enabling the court before which the Tilton-Beecher case is tried to prolong its session until the case is completed. New cattle yards paved with Belgian block stone and well drained have been opened in New York. They will accommodate 4,000 head of cattle. They will be closed on Sunday. At the royal Swiss cottage each of the daughters of Queen Victoria has a garden which they cultivate with their own hands. They have learned to work and the family often sits down to a meal one of the members has prepared. The Supreme Court of the United States has decided that the French franc is worth nineteen cents and three mills. The inebriate asylum, Binghamton (N. Y.), had, altogether, 254 patients during 1874. New York has a society for the prevention of cruelty to children. They propose to interfere in cases of extreme neglect or brutality and secure the removal of the child from the parent. The rather imperfect information respecting the observations of the transit of Venus is made the basis of calculations by some astronomers which reduce the supposed distance of the earth from the sun about seven million of miles. About 250,000 dozen of kid gloves are received and sold in the city of New York annually. More than any other city in the world. About two hundred Russian Mennonites have reached Bird in Hand, Pa., where they will remain during the winter. The Lancaster *Express* says that the coldest days this winter they sit on their doorsteps smoking in comfort and talking about the mildness of the winter. The American officers in the service of the Khedive of Egypt are about equally divided between Confederate and Union officers. They hold high positions and several are in command of exploring expeditions into the interior of Africa.

## EDITORIAL NOTES.

CHAUNCEY ROSS, Terre Haute, Indiana, has given \$356,000 to the School of Industrial Science and an orphan's home.

WHILE the Roman Catholics are opposing secret societies, why do they not suppress the order of Jesuits?

THE grave of Dean Alford, in the churchyard of St. Albans, Canterbury, England, has over it an inscription prepared by his own hand. It reads: "The urn of a traveler on his way to the New Jerusalem."

ONE publishing house in London sells 1,000 copies of Mr. Gladstone's pamphlet per day. It has already netted the author £1,500, and was written in two days.

THE Emperor of Germany has given the Minister of Public Worship authority to permit the formation of Old Catholic parishes without waiting for an imperial decree as heretofore in each case.

DR. PORTEOUS explains through the *New York Herald* that it was not the vestry but the lecture room which the young people of his charge converted into a dancing room. The trustees objecting, they have since found another room.

AN infant found in the doorway of a New York church, a short time since, was taken into the building, baptized and adopted by the congregation. An orphan brings a blessing to the home that shelters it.

THE promulgators of the civil marriage law decline seeking the sanction of the church. No broader line could be drawn between the church and families holding such a position.

It is stated that Rev. John Henry Newman, D.D., the distinguished Catholic divine of England, is about to publish a tract on the civil allegiance of Roman Catholics. He will make a skillful defence of an untenable position.

It has been found that in the catcombs baptism is always represented as performed by sprinkling or pouring, and administered to infants as well as adults. No baptism that has been found is large enough to admit immersion.

MR. GREEN, of the mission of the American Board in Japan, writes to the *Missionary Herald* that the gospels of Matthew, Mark and John have been translated and published in Japanese. Luke will soon be ready and the epistles to the Romans, Ephesians and Hebrews are ready for publication.

REV. DR. BEHRENS, pastor of the First Baptist Church, in Cleveland, Ohio, has published a sermon in which he avows and defends open communion. His position is about the same that was held by the late Robert Hall, of England. One thing is evident, many of the opponents of close communion in the Baptist clergy are men of marked ability.

THE editor of the *Freeman's Journal*, a leading Catholic journal in this country, warns the bishops if they do not forbid Catholics sending their children to godless schools that in "fifty years from now the Catholic Church in the United States will be a shriveled ghastly skeleton." Very likely it will if they array themselves against light and conscience.

THE Northern Methodist press is either silent or sustain the administration policy in connection with the Louisiana trouble. The secular papers even of that party are milder in their tone when dealing with this and kindred questions than the politico-religious press.

MR. EDITOR: Please say to the readers of the *Advocate* that I am receiving responses daily to my "appeal." If the preachers all will help, I feel sure of success. Even men outside of the church are working for this enterprise.

Yours truly,

G. W. GRAVES.

WAXAHACHIE, Feb. 4.

MR. EDITOR—Please publish the following appointments: Liberty circuit, February 20 and 21. Orange, February 27 and 28. F. M. STOVALL.

## How to Become Happy.

Many young persons are ever thinking over new ways of adding to their pleasures. They always look for chances for more "fun," more joy. Once there was a wealthy and powerful king, full of care and very unhappy. He heard of a man famed for his wisdom and piety, and found him in a cave on the borders of the wilderness. "Holy man," said the king, "I come to learn how I may be happy." Without making a reply, the wise man led the king over a rough path, till he brought him in front of a high rock, on the top of which an eagle had built her nest. "Why has the eagle built her nest yonder?" "Doubtless," answered the king, "that it may be out of danger." "Then imitate the bird," said the wise man; "build thy home in heaven, and thou shalt then have peace and happiness."

THEY who are members of the body of Christ should seek permanency in their places and enjoyments. A faith that is soon surrendered is useless, and joys that fit away like flowers leave only bitterness when they are gone. They are the truly blessed who are fixed and planted in the love and knowledge of Christ, and who, as time passes, are more firmly established, finding themselves less easily shaken and more liberally favored of providence and grace.

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Christian Advocate

ALVESTON, TEXAS, FEB. 13, '75.

Farm and Garden.

ECONOMICAL FEEDING.—The Irish Farmers' Gazette describes a method of feeding cattle when forage is dear and labor cheap...

REELS FOR MEASUREMENT.—The following rules for measuring corn and liquids will be of use to many of our readers:

1. Shucked corn.—Measure the width, length and depth of the crib in feet; multiply these three dimensions and their product by eight; then cut off two figures to the right; those on the left will be so many barrels...

2. Unshucked corn.—Multiply as in rule 1 in the above example, and the product obtained by 5 1/2; then cut off two figures on the right; those on the left will be so many barrels...

PERFORATING POWER OF ROOTS. It is indeed wonderful how easily the roots of plants and trees bore through hard, impacted soils in search of nourishment. They use for this purpose a sort of awl, of immense power, situated at the end of the root, and capable, with the aid of the other root machinery...

Waste Basket.

—When a man arrives at a conclusion, it is time to stop. —If a man has a great many debts, are they very much to his credit? —Natural philosophy: Saying you were only in fun when she refuses you...

Household.

GLUE FOR READY USE.—To any quantity of glue use common whisky instead of water. Put both together in a bottle; cork tight and set it away for three or four days. It will then be fit for use, without the application of heat.

TO REMOVE MILDEW.—Wet the cloth which contains the mildew, with salt water, then rub it well with white soap, then scrape some fine soap to a powder and rub it well into the cloth.

CUSTARD CAKE.—One cup of sugar, one egg, and one-third of a cup of butter; put together and beat to cream; then add one cup of sweet milk, two cups of flour, one teaspoonful of soda and two teaspoonfuls of cream of tartar.

BREAKFAST BISCUIT.—Take a piece of risen bread dough, and work into it one beaten egg and a teaspoonful of butter or fat; when it is thoroughly amalgamated, flour your hands and make it into balls the size of an egg; rub a tin over with butter and set them in a quick oven for twenty minutes...

MARBLE CAKE.—For the dark part, the yolks of seven eggs, two cups of brown sugar, one cup of butter, one cup of molasses, one cup of sour cream, one teaspoonful each of pepper, allspice, cinnamon, cloves and nutmeg, one teaspoonful of soda and four cups of flour; mix as usual. For the light part, the whites of seven eggs whipped to a froth, two cups of white sugar, one cup of butter, one and one-half cups of sweet milk, three teaspoonfuls of baking powder, three cups of flour; mix. Put in the two parts alternately, commencing with the dark part.

Waiting for Jesus to Pass By.

Willie was a little boy in the city of New York who was run over in the streets not long ago, and seriously injured. He was carried to a hospital, where, on examination, it was found that his leg had been badly crushed and broken by the accident.

She turned on her pillow and tried to comfort him. "Little Willie," she said, "is your pain so bad that you moan so? Why don't you ask Jesus to take it away?"

"I don't know Jesus; who is he?" said the child.

"Why, he is our Savior, Willie. Don't you know Jesus? When we suffer pain, we tell Jesus, and He comes and takes it away," said the dear little girl, whose name was Sarah.

"And will He come and take away my pain, Sarah," asked the boy, eagerly.

"Yes, Willie, I know he will if you ask Him."

"But I am such a little fellow; don't you think the Savior may overlook me among so many here?"

"No, Willie, He comes for every little child." Then Sarah told him her little story about Jesus, and ended by saying, "He loves little children; and when He lived on earth He took them up in His arms and blessed them."

"Then I will hold up my little hand," said Willie, "and when the Savior passes by He will notice me."

The trembling hand was raised, and he waited patiently for Jesus; but being weak and weary from suffering, he dropped asleep.

How long he slept none knew, for when the nurse went to his bedside some time afterward, little Willie was dead. The Savior had passed by while he slept and taken him from all pain and suffering.

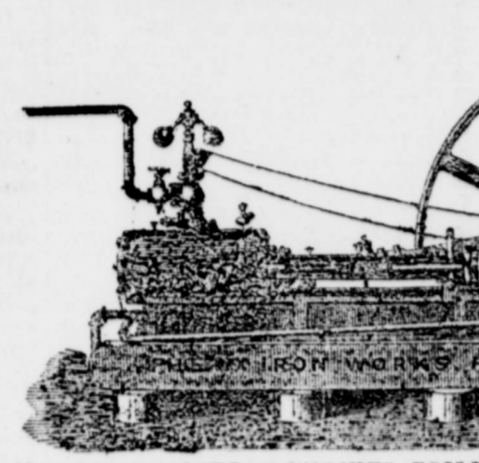
"Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." —S. S. Visitor.

SINCE the knowledge imparted by the Spirit respecting what is in God is as eternal and unchanging as the Spirit of God Himself, the conviction thus obtained, that "God is love," becomes also the deepest and most reliable truth of our existence. —Schleier.

WE never injure our own character so much as when we attack that of others.



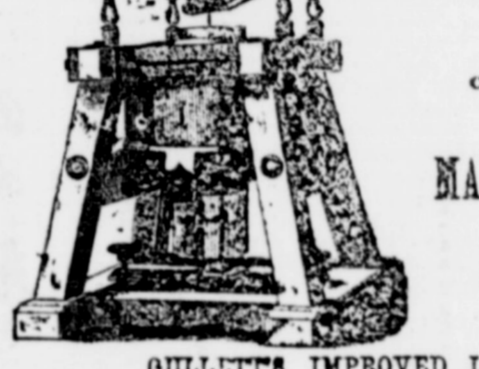
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ADVERTISE IN THE ADVOCATE.

Christian Advocate

GALVESTON, TEXAS, FEB. 13, '75.

Commercial.

WEEKLY REVIEW.

Advocate's Office, Friday Evening, Feb. 12, 1875.

Our last review of the general market was dated the 29th ult. During the first half of the past fortnight trade continued sluggish, irregular, and generally un-satisfactory; but during the past seven days a marked improvement has been apparent, super-induced in part by a partial cessation of the chronic weather distemper, as well as by the presence on the spot of many interior buyers, who were attracted hither by the mardi gras festivities, and who showed a decided inclination to make the most profitable use of their carnivalistic recreation by operating pretty freely in the general markets. The past two or three days have, as a consequence, been bright ones in the business resorts of our city, and all interests, we are glad to say, have benefited materially from the visit of the good King Momus. Groceries and hardware have enjoyed the lion's share of this increased patronage, but, at the same time, the dry goods and other markets have evinced a satisfactory degree of activity. The weather, however, can not be said to be entirely convalescent, as it has betimes continued to evince serious symptoms of the return of the unhappy distemper which has of late afflicted it. We hope, however, that this is no indication of a relapse. Tuesday's rainfall is reported to have been a very heavy one, and to have been pretty general throughout our State. The receipts of cotton continue to be light as compared with last year's, and we take this to be a pretty safe indication of the unsatisfactory condition of the interior roadways. The fact that the weather has been such a powerful element in bringing about dullness in trade for some time past must be our excuse for giving the discussion of this topic so much prominence at present. The same barometer which points to clear or rainy weather just now indicates, at the same time, the measure of activity that we can look for in commercial circles; and for this reason the daily discussion of the weather prognostications has become a subject of quite as much importance as the condition of the foreign cotton or money markets.

It may be safely said that all our merchants appear to be sanguine of an active spring trade as a recompense for the dullness of the fall and winter, and the situation does not indicate the existence of anything within which can be said to hold this promise to their ear to break it to their hope. Indeed, the outlook is reassuring enough, and we might, as a proof of this assertion, as well as of the generally healthy condition of trade in the interior, refer to a statement made by one and corroborated by so many of our most influential merchants to the effect that, in spite of apparent dullness, collections have seldom been made with such comparative ease as at present.

The foreign monetary advices are conservative enough, though they may be said to be rather anomalous in their bearing. Contrary to very general expectations, the managers of the Bank of England made no change in the rate of discount at the weekly meeting last Thursday, and the rate was continued stereotyped at three per cent., though the bank lost by withdrawal £1,536,000 bullion that week. The same want of action on the part of the management at the weekly meeting yesterday, in the face of a further loss by withdrawal of £467,000, and of the additional unfavorable fact that the proportion of reserve to liabilities has steadily run down from 67 1/2 per

cent. two weeks since to 42 1/2 per cent. yesterday, would seem to indicate that the situation does not seem to them a perilous one. The rate in the open market is at the same time reported as 1/2 per cent. below the bank rate—the only positively favorable phase in the week's cables. The Bank of France has made a gain during the two weeks of 105,821,000 francs, from which it is fair to infer that the bullion withdrawn from the Bank of England has found lodgment there.

As it is pretty generally accorded that the position of our foreign trade is a pretty shrewd indication of our internal condition, we can not do better at present than to analyze the situation, and ascertain if there is anything in the digest which betokens an absence of prosperity in the general outlook. By reference to official statistics, we find that for the ten months ended October 31, 1874, the gold value of the foreign merchandise imported into the United States was \$573,518,291. The gold value of the foreign and domestic produce and merchandise exported was \$369,337,259, and the excess of merchandise imported over the merchandise exported was \$204,181,032. For the ten months ended October 31, 1874, the gold value of the imports was \$487,485,691; that of the exports \$463,696,632; and the excess of the imports over the exports was reduced to \$23,789,059. The addition of the trade of November and December would about balance the account. This is exclusive of the specie exported, which, if it entered into the calculation, would make the exports for the year \$40,000,000 greater than the imports. Our foreign trade has therefore been favorably progressive for the past two years, and can now be said to have attained a very satisfactory position. Our foreign indebtedness is now reduced to a minimum point, if it has not altogether dwindled away. We are consequently richer by \$180,391,973 in the reduction in the amount of our foreign trade than we were in 1874. In the face of this showing, it can not be reasonably said that the general outlook is anything but favorable, and that the prosperity of the country is for the present at least negatively assured.

We revert with pleasure to the visit of a delegation of merchants from the northern counties of our State, and are glad to be able to add that they have been very favorably impressed with the advantages offered by our merchants and our market. We hope as a result of this visit to be able to chronicle an important increase in our trade relations with this section.

The movement in potatoes, both for planting and domestic purposes, has been very brisk, and the demand having been equal to the supply, the stock now on sale is of very limited proportion, and prices are very well sustained. The visible supply is small and hardly warrants the belief that any break will be instituted in prices.

The demand for bacon has considerably improved, but business has been materially restricted by the paucity of offerings and the almost total discontinuance of receipts. There is at present no stock in first hands, and dealers are firm holders at quoted prices. The tendency is everywhere upward, and the large speculative demand which is reported at all important centers would seem to indicate an early important enhancement of value.

The last vestige of stock of coffee in importers' hands has disappeared, and pending the arrival of the cargo of 3700 sacks per "Henrietta" from Rio de Janeiro, no spot offerings are now on the market, except such as are comprised in the moderate supplies held by dealers.

Flour has been in better demand, but the market remains in

a far from active condition, and prices continue quotable at about the old stereotyped figures.

Oats have moved readily at a slight shading on former prices. For changes in other markets we refer to our special remarks under the head of the General Market.

MONETARY.

In local money matters there is very little of interest to report. The business being done at our banks, as well in loans and discounts as in exchange, is small, and the money market can truthfully be said to share in the untoward depression which afflicts commercial circles. The banks show a commendable readiness in accommodating first-class business signatures, but are refusing all descriptions of long paper.

Gold—Closed in New York at 114 1/2 to-day. The rate here closes at 114 buying, and 114 1/2 selling. There continues to be little or nothing doing in this metal.

SILVER—Rates at the close are 108 1/2 108 1/2 buying and selling.

EXCHANGE—Rates are steady as quoted. Commercial bills continue very scarce; demand for bankers' bills is still only moderate.

COMMERCIAL—Sterling 60 days..... 5.40 New York Sight Currency par New York Sight Gold..... par New Orleans Sight Cur..... par New Orleans Sight Gold..... par BANKERS—Sterling 60 days..... 5.50 New York Sight Currency 4 1/2 New York Sight Gold..... nom New Orleans Sight Cur..... 4 1/2 New Orleans Sight Gold..... nom

FREIGHTS.

Liverpool direct..... 17-3/4 Via New York..... 17-3/4 Bremen..... 17-3/4 Havre..... 1-24 Cork for orders..... Amsterdam..... New York..... nom Providence, Fall River and Philadelphia..... 5-5e Philadelphia, Fall River, Philadelphia..... 5-5e via New York..... 1e Rates are hardening and supply rapidly being exhausted.

COTTON.

We cannot do better than to refer our readers to the accompanying tables—the figures in which will speak for themselves, and paint the situation as vividly as any words of ours.

Table with columns: STOCK, SALES, NET RECAPTURES, EXPORTS. Rows include various cotton grades and their market status.

Comments: The market for the week ending this day closed firm as quoted. Market quiet; but firm. March quiet and unchanged. March grain—Hollyhdy. Quoted but firm. Quoted but easier. Quoted but firm.

Table with columns: DATE, L. O., O. O., M. O., S. O., G. M., G. M., NET SALES, NET RECAPTURES, EXPORTS. Rows show daily market data for various cotton grades.

Table with columns: DATE, This Week, This Season, Last Season. Rows show weekly and seasonal market trends for various cotton grades.

Table with columns: This Year, Last Yr. Rows show annual market statistics for various cotton grades.

The closing quotations for arrivals at Liverpool were: January-February shipments, basis Middingling Uplands not below Good Ordinary, 7 11-16. March delivery, do., 7 5-8d.; March shipment, same basis, not below Low Middling, 7 3-4d. January-February shipments of Orleans, not below Good Ordinary, 7 7-8d.

The visible supply February 5th, 1875 according to New York Financial and Commercial Chronicle 2,912,328 Feb. 6 1874..... 2,932,462 Deficit for 1875..... 70,134

Table with columns: DATE, SALES, MIDDLING UPLANDS, OLD CLASSIFICATION. Rows show monthly sales and classification data for cotton.

Table with columns: DATE, SALES, MIDDLING UPLANDS, OLD CLASSIFICATION. Rows show daily sales and classification data for cotton.

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Candy—Light demand; assorted stick 10 1/2c; fancy 20 1/2c; rock 23 1/2c; cream 25 1/2c; gum-drops 20 1/2c; maple sugar 25 1/2c.

Corn—Light demand; assorted stick 10 1/2c; fancy 20 1/2c; rock 23 1/2c; cream 25 1/2c; gum-drops 20 1/2c; maple sugar 25 1/2c.

Cheese—Western factory 16 1/2c; Northern cream none in market; but little doing.

Corn—Large supply; prices unchanged; but easy, selling at 30 1/2c in round lots, and 30 1/2c from store.

Corn Meal—Fair supply. Selling at 85 1/2c 25. Pearl meal 85 1/2c per 100 lbs; grits 87 per barrel.

Cheese—In fair demand. Soda 5 1/2c; cream and ginger 1 1/2c.

Drugs—Acid Citric 31 40; acetic 10c; tartaric 6c; oxalic 25c; sulphuric in carboys 41c; C. P. 40c; Albes cap. 10c; alcohol 82c; alum 5c; ammonia aqua 31c; 10c; ammonia spirits arom. 48c arsenic common powdered 7c. Bisnuth, subnitrate, 82 1/2c. Blue Vitrol 15c. Borax refined 25c. Canatic, lunar, pure 81 1/2c; Chloroform 81 10. Copperas 3c. Crock 81 60. Cinnamon bark 35 1/2c. Cream Tartar, pure, 48 1/2c; grocery 25 1/2c. Chloral hydrate 25 1/2c. Morphine, sulph. 85 25. Logwood extract 15c. Gum assafetida 34c. Gum camphor 35. Gum opium 81 0. Hops (1873) 35 1/2c. Quinine 82 60.

Eggs—Dull and lower. Country 39c; warranted 45c per dozen.

Fish—Mackerel, barrels No. 2, \$12 50 @ 13; half-barrels No. 1, \$7 50 @ 8; No. 2, \$6 50 @ 7; kits No. 1, 1 90 @ 2 10; No. 2, \$1 50 @ 1 00; herrings, Dutch, \$2 15 @ 2 40 per keg dried No. 1 80 @ 90; No. 2, \$2 15 @ 2 40 per keg; codfish, quarter-boxes, \$2 10; half-boxes \$3 50 @ 3 75; 100 lb boxes 7c per pound.

Flour—Sales continue on a limited scale with prices about steady. Stocks are ample. Trouble extra 82 1/2c 50; choice extra 6 00 @ 6 50; choice family 80 75 @ 75; fancy brands 88 50.

Fruit—Dried—Raisins: layers per box \$3 75 @ 4; figs per lb 22 1/2c @ 25c; prunes, fine French 17 1/2c @ 18c; currants, Zante, per pound 8 1/2c @ 9c; apples per bushel, 7 1/2c @ 8c; Dates 12c; almonds, soft 30 @ 40c; shell, 25 @ 28c; hard shell 23 1/2c @ 25c; filberts 15 1/2c @ 17c; pecans 10 1/2c @ 11c; Brazil nuts 15 1/2c @ 16c.

Hams—Dull. Choice sugar-cured, 15 1/2c @ 16c; 2d quality, 14 1/2c @ 15c.

Hay—In ample supply and easy. Western, \$14 00 @ 15 00 per ton, for choice Timothy, Northern \$20 @ 24. Supply ample. Corn Feeder, Texas scarce at \$2 25 @ 2 50 per 100 lbs.

Hides—Prices easier; market quiet. We quote, dry flint, selected 18 1/2c @ 19c, as they run, 17 1/2c @ 18c; wet salted, selected, 12 1/2c @ 13c; butcher's green, 7 1/2c @ 8c; dry salted are sold as dry flint, with allowance for salt; glue stock 5c.

Hardware—Axes per dozen: Collins Kentucky light \$13; medium \$13 50; heavy \$15 50.

Iron—Per pound, common bar, 4 1/2c @ 4 1/2c; band, 4 1/2c @ 4 1/2c; hoop, 7 1/2c @ 8c; sheet, common, 7c @ 8c; galv., 17c @ 18c; Russia, 20c; imitation Russia, 22c; plow shales, 6 1/2c; nail work, 10c; axes, 8 1/2c @ 9c; horse-shoes, Burden's, 87 1/2c @ 90c; mule-shoes, \$8 25 @ 8 50.

Castings—Hollow ware, etc., 6c; sad irons, 6c.

Coffee—Mills—Per dozen, Parker's No. 50, 85; No. 60, 86; No. 70, 87 50.

MEAT—Cutters—Per dozen. Woodruff's, No. 100, 115; No. 150, 118.

HOES—Per dozen, planter's A B No. 0, 87; No. 1, 87 50; No. 2, 88; No. 3, 88 50; H B No. 0, 86 50; No. 1, 87; No. 2, 87 50; No. 3, 88.

CHAINS—Trace, per pair, 6 1/2, 10, 3, 65c; 6 1/2, 10, 2, 75c; 6 1/2, 10, 1, 85c; Ox, 12c @ 13c.

NAILS—Are steady. Quotations are as follows: 10d to 6d, \$4 00 @ 4 25; 6d, \$4 50; 4d and 5d, \$4 75. Flooring, casing and boxing, 75c advance on above. Finishing \$1 advance.

Leather—Best Louisville and Cincinnati Oak Sole Leather, 43c @ 44c; do. second quality 40c; do. fair saddle skirting 44c; do. oak harness leather 41c; do. second grade do. 38c; do. black bridle do. 50c; do. fair bridle do. 55c.

3 doz. Turkeys quiet; small \$9 @ 12 00; grown, \$11 00 @ 13 00. Ducks \$4 50 @ 5 00 per dozen. Geese 7 00 @ 8 00.

Salt—Stock small; prices firm. Course from first hands by ear load \$1 10 gold; fine \$1 75 gold.

Sugar—Market steady for Louisiana and Texas, for which there is a fair demand. Fully fair 7 1/2c; prime 8 1/2c; choice 9 1/2c @ 10c; coffee C 1 1/2c; coffee B 1 1/2c; coffee A 1 1/2c; crushed and powdered 1 1/2c @ 1 1/2c. Demerara Choice 11 1/2 @ 12c.

Soy—In full supply. Olive 7c. for large lots. Ordinary orders filled at 7 1/2c.

Tobacco—Supply ample and prices firm, with upward tendency. We quote: 12 inch, extra fine for 25, 70c @ 81 1/2c; 11 inch extra fine, 65 @ 70c; 11 inch, 60 @ 65c; 11 inch, fine medium, 55 @ 60c; 11 inch, good medium, 50 @ 55c; 11 inch, good common, 45 @ 50c; 11 inch, common sound, 40 @ 45c; 11 inch, all grades, 30 @ 35c; smoking tobacco, 35 @ 40c; snuff, per dozen bottles, \$4 00 @ 4 13; cigars, domestic, per thousand, \$12 @ 100; cigars, imported, per thousand, \$15 @ 250.

Ties—Iron cotton baling ties 7c. per pound for Arrow and for Beard.

Tin—In plates, per box, in gold, 1X \$14 50; 1C \$12 50; 1G, loaded, \$11 75; Pig 30c @ 3 1/2.

Tallow—Receipts moderate; prices steady; good to prime 6 1/2c @ 7c; common 5 1/2c @ 6c.

Twine—Cotton baling twine is in ample supply; selling at 17c. per pound.

Wine—Fair supply and steady at 25 @ 40c. 3/4 gallon for cider and white. White wine, imported, 65c.

Woodware—Pails—Painted, two hoop, 3 dozen, \$2 10; three hoop \$2 40. Tubs—Painted, 3/4 cost, 3 in \$2 25, 8 in \$3 25; white, same, 3 in \$3, 8 in \$4; cedar, 3 in \$3 75; 8 in \$9 50.

WELL BUCKETS—3/4 gallon, L. S., \$6 75 @ 8 00; extra \$9 50 @ 11 00. SIZES—2 1/2 @ 4 00 per dozen 3 00 No. 2, \$2 00; No. 2 [N] \$1 65.

Zinc—In gold, per pound—3 1/2c, none in market; sheet 11c.

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