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Christian Advocate

GALVESTON, TEXAS, MARCH 11, '76

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Foreign Correspondence.

Several papers have been making strong assertions respecting Mr. Pearsall Smith, who came to England two or three years ago from the United States, with his wife, in the interests of the higher life. He visited Germany also, and was well received there by eminent theologians and men high in position. The statements refer to rumors which have got abroad respecting Mr. Smith's teaching and morality. For a time the rumors were tried to be explained away, but they revived, and a committee of gentlemen was appointed to investigate them. The report of the committee was exceedingly vague and unsatisfactory. One prominent minister writes thus respecting it: "It is so halting, so mysterious and defective" that it will not satisfy the Christian public, and he calls upon the committee to tell what bad doctrines Mr. Smith has been teaching, and what his immoral conduct has been. Mr. Smith left this country rather suddenly, and his friends gave out that he was suffering from heart disease and that it was necessary for him to go where he could be free from all excitement; but now they give out that it was in consequence of their strong condemnation of his teaching and conduct that he left.

There is something very strange in all this, and it is imperative in the interests of religion that the true facts should be given to the public.

The burial bill will be a chief topic of debate in Parliament. It is exciting wide-spread interest and attention throughout the country. At present non-conformists cannot obtain Christian burial by their own ministers for their dead in the parish churchyards, and the object of the bill is to secure this right for them. The Anglican clergy are all opposed to it. Dissenters in Ireland have been in possession for several years, and it works well here. Mr. Morgan, the author of the measure, in referring to the opposition of the clergy of the State Church to the bill completely demolishes the theory of his opponents that churchyards are church property, and that for dissenting ministers to conduct services in them would be a violation of church rights. He shows that the people had never surrendered their rights to the Anglican clergy. A parishoner can compel the minister to read the church service over any person who has not led a notoriously bad life; but it does not follow because he can be compelled to do this that he has the exclusive right of interring all for whom burial is sought in the churchyard. Some of the clergy say that dissenters might be buried without any religious service whatsoever. This confers on dissenters, as a boon, the same mode of interment which the law imposes on suicides. Others suggest that every facility should be given, and every provision made for constructing cemeteries for non-conformists wherever they do not at present exist. This proposal will not be entertained, because dissenters will not possibly surrender their right of interment in the parish churchyards. The bill will ultimately pass. Its passage may be retarded for a session or two; but Parliament cannot stay the tide of public opinion.

The daughter of a Wesleyan minister died. Her father wished to have a stomb "I. H. S." in living memory of Annie Augusta Keet, the youngest daughter of Rev. H. Keet, Wesleyan minister, who died at Owston Ferry, May 11th, 1874, aged seven years and nine months. Safe sheltered from the storms of life. The Vicar of the place refused permission to the minister to have the stone placed at his daughter's grave, because the prefix Rev., was attached to his name. The case was tried before the Chancellor of the Diocese, and he decided in favor of the Vicar. The Court of Arches upheld the decision of the Chancellor. It was taken before the Lords of Privy Council, and they have reversed the judgment of the Courts and granted a faculty for the erection of the tombstone in question.

This bigotry and intolerance have been rebuked. The Anglican clergy are incensed, and some have written to the papers that they will not allow themselves to be called Rev. longer. What a calamity!

The oldest Romish ecclesiastical dignitary in Ireland is Dr. John MacHale, Archbishop of Juan. In the days of his vigor and prime he was very influential and often expressed his view in the public papers on questions of general interest. He was designated by the London Times the Lion of St. Larrath's. He had occasion once to write to Lord Plunket, the Protestant Bishop, and instead of dating his letter as ordinary Christians would have done according to the day of the month, he headed it "The Feast of St. Larrath." Lord Plunket in his reply dates his letter, "Anniversary of the Battle of Boyne;" it was written on the 1st of July.

The Bishop of Winchester in a Pastoral said that "he was prepared, if Providence so ordered, to accept a Republican Government." Thereupon a "Magistrate of two counties writes to the papers saying that there was a day when the Bishop would have had to answer for such a sentiment on the scaffold."

The Athanasian creed was, it appears, read by Canon Duckworth when the Prince of Wales attended Divine services in Calcutta. The Canon is the Prince's Chaplain. After receiving the native magnate with courtesy and respect, and exchanging tokens of amity with them all the week, the heir apparent must have been struck with the inconsistency of formally consigning them to eternal punishment on Sunday. Canon Duckworth might have shown a little more discretion, and Bishop Gull who preached a delightful sermon about the mutual good will which ought to prevail between Englishmen and their fellow subjects in India must have seen that this was scarcely in accordance with an ancient formula which some churchmen deem it necessary to retain.

Some of the peers of the realm are bigoted to an intolerable degree. In a town of considerable size not far from London the Wesleyans cannot obtain a site for a place of worship because these magnates own the land on which the town is built. He will not permit the erection of a Methodist chapel on his estate. And this is not a solitary case, but there are many. If public opinion is not strong enough to bring these unjust stewards to a sense of light, it is to be hoped that as railway companies can obtain parliamentary powers to compel the sale of land, the church of the Lord may obtain them also. The day ought to close now when such bigots shall have power so to misuse their stewardship. They sin against God by it and are not true to the duties of citizenship.

MONTAGE.

MISSOURI LETTER.

Whiskey and evangelism have been among the most fruitful sources of newspaper writing, street talking and social conversation for a while past in St. Louis.

The investigations of the United States Court in this city have developed a long and successfully conducted conspiracy for defrauding the government of the tax due on whiskey. Our national law makers have imposed upon distillers a tax of seventy cents per gallon on all the whiskey made by them. Not willing to trust the sworn statements of the whiskey making fraternity, they set over them government agents to watch them and compel honest reports. Every distillery has its government "store keeper" to weigh all the grain that goes in, and its government "gauger" to measure every barrel of whiskey that goes out, and see that the tax is paid thereon, by attaching the requisite amount of stamps purchased from the government.

There is the revenue collector for a given district, to whom all the "store-keepers" and "gaugers" make their reports; the "revenue agent" over a large domain, whose duty it is to watch "collectors," "store-keepers," "gaugers" and distillers, and make unexpected visits to them to see that every thing is properly conducted. And over all these is the "supervisor of revenue," whose authority extends over several States. To defraud the government of the tax due is impossible, without the co-operation of all these officials with the distillers. Such a conspiracy was formed in-

cluding all the distillers of St. Louis, and all the officials here from the supervisor down.

This conspiracy was inaugurated by government officials, and one by one the distillers and rectifiers were drawn into it. For four years it existed; but was finally discovered. Each distiller paid the "ring" of officials thirty-five cents, and the rectifiers fifteen cents per gallon on the illicit or "crooked" whiskey made. The amount paid by each distiller to the officials ranged from one thousand to three thousand dollars per week. In four years the frauds amounted, it is supposed, to between two and three millions of dollars. All the distillers and subordinate officials have plead guilty, and have been used as witnesses by the government against those who have been brought to trial for complicity with the conspiracy.

General McDonald, "the supervisor," has been "found guilty," and awaits his sentence in the county jail. What the sentence will be is not known. Col. Joyce, the "revenue agent," plead guilty, demanded sentence, and is now in the penitentiary. Col. McGuire, the "revenue collector," confessed his guilt, and is out under bail. Mr. McKee, a newspaper publisher, has been found guilty of connection with "the ring," but is applying for a new trial. It is alleged by the prosecution that the conspiracy extended to Washington City, and embraced officials there. W. O. Avery, chief clerk in the treasury department, was brought here, tried and convicted, but is out under bail, preparing to get a new hearing. General Babcock, who was somewhat prominent as a military officer in the late war, and has been for some time a confidential adviser and private secretary of President Grant, and also supervisor of public buildings at Washington, has just been tried for connection with the conspirators. His trial covered a period of fourteen days, and excited great interest in the West, East and North. He was defended by eminent counselors from Chicago, New York, Washington City and St. Louis—Storrs, Porter, Williams & Kranner; and was prosecuted by Col. Dyer and Broadhead.

The Lindel Hotel has been thronged by officials from Washington who were here as witnesses for the defendant—among whom were some generals of renown. It is confidently asserted by a well-informed newspaper of this city, that the expenses of the trial will be not less than twenty-five thousand dollars to General Babcock; and they must be heavy to the government, as a large number of witnesses from Washington were in attendance for the prosecution. The charge against General Babcock is that he availed himself of his intimate relations with the President to get information of contemplated "raids on the distilleries at St. Louis," to the officials here, so that when government agents came on as they were expected, and the conspirators were prepared to make an honest showing by having the distilleries "running straight."

A verdict of acquittal has been rendered, and General Babcock and his friends have gone rejoicing to their homes. The verdict was not unexpected by the public here. While General Babcock has suffered by suspicion against him, excited by the testimony presented, that he had something to do with the matter; very few were ready to convict him as an actual conspirator.

In a previous trial, General Henderson, appointed by the president to assist the prosecuting attorney, indulged in certain remarks about the president which his excellency construed into an insinuation that he was also guilty of connection with the conspiracy, and with his imperial ax, he very promptly chopped off the official head of Mr. Henderson, and appointed Colonel Broadhead, a Democrat, to aid Colonel Dyer. Now comes the report that His Majesty of the White House was seriously tempted to behead the prosecutor in chief for something obnoxious he was reported to have uttered in his speech against General Babcock.

The comments of the Eastern and Northern press on the acquittal of General Babcock, indicate a diversity of opinion, as to his guilt or innocence.

Some, even of the Republicans, intimate their belief in his guilt, while some Democratic papers express an opinion that he is innocent. One paper says that the verdict

of the jury amounts to this: "Not guilty; but he must not do so any more."

I intended saying something in this letter about evangelical labors of Messrs. Whittle and Bliss during the past month in this city, but this letter is now so full of whiskey that there is no room for religion—and whiskey and religion do not go well together.

A few days since I met just on the eve of his departure for a tour through Texas, in behalf of the American Sunday-school Union, Rev. W. P. Paxson, who is well and favorably known in Missouri, as a liberal-spirited Christian gentleman, and earnest and popular Sunday-school advocate. Many good things might also be said of his venerable father, as a Sunday-school talker and worker, whose home is in this city, but who accompanies his son to Texas. They go to attend a series of Sunday-school conventions.

J. W. C.

ST. LOUIS, MO., FEB. 28, 1876.

KENTUCKY LETTER.

DANVILLE, Feb. 1876.

Perhaps no State in the Union old as Kentucky has as little attention to the system of public schools. Here and there, as you pages through the country, you will find little "box" school houses setting by the roadside, reminding one of the time when they sit on benches without benches, feet not touching the floor, and wore out page after page of Webster's old spelling book before the leaf was turned. Louisville and the larger cities have their city schools; but the system universally has not received the attention nor reached the high state of development of the adjoining States. In the interior they seem to prefer private instruction. Colleges and institutions of learning of all kinds are very numerous.

Here, at Danville, are located no less than five large institutions, which together with a private school or two, a public school for the freedmen and a separate one for the whites, makes this quite a literary center. We have a military institute, a female seminary; the State deaf and dumb asylum; center college also is situated here, and this has furnished some of the most eminent men of the State. Men who now occupy many of the pulpits and chairs in institutions in this and other States, received their mental training within its walls. And finally (as preachers say) a theological seminary, under the auspices of the Northern Assembly. All these are old standing and considerable note.

In selecting their rites they have been exceedingly happy, and have had an eye to the beautiful. Their groups are set with beautiful shade trees and evergreens, and some care is taken to have their surroundings attractive. I could never understand why so many institutions and public buildings allow year after year to pass without any effort to make their surroundings pleasant; and especially when it is secured at so little expense. To look at one of these one feels as if he would love to attend college there. These things, though so insignificant in the eyes of some, tell. Who wants to go to school in a barn? The ladies generally have the precedence, and it would be perfectly natural to go into a long and elaborate description of their institution and fair damsels there; but the most amusing and unheard of incidents are in connection with the theological seminary. At the mention of such a place one would think, surely there can be no fun there. When we say "preacher," at once the wrinkles are ironed from the corners of the mouth, we put on a long face and try to look, if not feel, sanctimonious. Thoughts of palefaced, wan, hollow-eyed, sober-sided, dignified individuals come crowding into our minds.

Such was the impression I had formed of those who should be the most happy of all men; but I did not find these so. So dignified that they looked as if they were in "strait jackets," or had a stick down their back; and if they should bow or bend it would be with great danger of breaking their spinal column. They can tell a joke, or laugh at one, as well as other men—in fact are human; but what most surprised me was, on one occasion, I saw one after another with coats and collars off, and shod in their old shoes or boots coming from their domito-

ry. I stood in wonder, and could not imagine what was the matter—all looked in a good humor; and I must confess that I was somewhat shocked at the so-never-before-seen-a-proceeding. But I was not left long in doubt—two began to "choose up," and then came another with a football. You may think it must have been a very precise "stiff" affair, and perhaps even a burlesque on foot-ball playing; but it was far from it. The division being made, the sides took their positions on opposite sides of the yard. Here they stand in battle array; their eyes beam with school-boy excitement—no longer preachers now, but boys again. The ball bounds across the yard, and the conflict begins. You would be astonished to witness how they do kick and scramble, and push, and struggle to carry the ball to their respective goals. Now the mass sways one way, now another; first one side has the advantage and then the other. Now they struggle in midground, the ball is in their midst—all rush up—save a few on either side to watch for it when it comes out. Here it comes, and now they have a run across the yard for it. It is real amusing and exciting to those looking on as well as to the players. Did you ever see kittens at play? though somewhat undignified, I have seen just such falls and rolls as these little "felians" enjoy; and apparently with as much relish. To see the attitude some will take, and now and then a big, long "theologue"—all heels is up floundering on the ground, is laughable in the extreme. They play with a relish. It is splendid exercise, and I venture to say all study as well, and are as good Christians, and will make as useful men as if they sat in their room and poured over their theological lore all the time with little or no recreation.

Here, as elsewhere, the Centennial—who is going? and what is to be seen and done in the gossip of the day? This, however, only appears to be superficial. Kentucky does not seem to be as proud of herself as some others, or does not believe in a public display of her capacity and attainments. In the Senate, not long since, some one presented a bill for an appropriation of fifty thousand dollars for Centennial expenses, but did not succeed in passing it. They tried another for a smaller amount, but failed; then one for \$10,000, but the Senate said no, sir. Some one then suggested that an appropriation of \$99,000,000 be made to build a Chinese wall around the State, orders issued that no one be allowed to attend or to send anything to the exhibition; this failed also to meet the approval of the body. I understand that since they have appropriated \$5,000; but do not know how true it is; but hope a State so capable of making a good appearance will think of nothing but sharing in the long anticipated display.

SACKET.

Outlook.

THE Church of England Missionary Society intends founding a professorship of Arabic in its college at Sierra Leon. Arabic is largely spoken in the interior of Africa.

It is proposed to defer the meeting of the Presbyterian alliance which was to assemble at Edinburgh July 4, 1876, for a year, on account of the Centennial Exhibition in this country.

BISHOP WILLIAMS, of the Protestant Episcopal Mission Church in Japan, is devoting two-thirds of his income to carry on the mission work. He lives in a poor Japanese house or hut, which answers the purpose of dwelling, school-house and church.

THE French Minister of Public Works in a recent circular on Sunday labor, says if all work cannot be suspended on Sunday, the workmen should have an opportunity of attending public worship.

RECENTLY 33 persons, of whom 25 were adults, were baptized in the Episcopal Mission, Shanghai, China. In another, seven were added to the church.

THE Catholic Duke of Norfolk, in a letter in the London Times, asks aid for the 10,000 deposed German priests. By the recent law, the State stipend withheld from the Catholic Church amounts to over £135,000.

IN Australia 1200 have been converted recently.

A MISSIONARY in the Church Missionary Society on the West coast of Africa, was recently captured by a band of robbers. Three times in the night the leader of the band had to interfere to save his life. On promise of \$100 he was released, and two native brethren who remained as hostages have since been released.

EIGHT hundred and thirty converts are reported at the revival commenced in the Methodist Episcopal District, Newark, N. J.

THE Floating Episcopal Chapel, New York City, is said to be a marked success. Bishop Potter recently confirmed thirty-one persons, seven of whom were mariners.

A MOVEMENT led by ladies in New York is on foot to induce employers to pay their hands on Mondays instead of Saturdays. It works well in behalf of the families.

SPREADING of the Moody and Sankey revival in New York, the Independent says that besides their colossal meetings, nearly every Evangelical denomination has special meetings of its own. Men known for their rough and vicious ways have developed into Evangelists, and are preaching and singing with more or less success.

As some doubt has been expressed as to the permanency of the results of Moody and Sankey in Great Britain, Dr. Andrews, a pastor of Glasgow, furnishes the information that in that city alone "they can lay their hands on several thousands of converts who hold out well."

At a meeting of the London Baptist Association, January 11th, in Spurgeons' Tabernacle, an increase of 2059 members was reported for the year. At the close of the day's proceeding, the sacrament of the Lord's Supper was held, over 2000 members of various churches participated.

WITHIN the present generation the South Sea Islands were under the influence of heathenism, now there are about 400,000 natives reclaimed from heathenism and professing Christianity.

THE total number of converts, as estimated by Dr. Grundemann in the Allgemeine Missions Zeitschrift, who are connected with Protestant missions is put down in 1873 at 1,433,224, as follows: German Swiss missions have 127,414; British 1,116,227; American 183,471; Dutch 87,226; French 14,000; Scandinavian 8,836.

Rev. Mr. Graybill, Presbyterian missionary at Matamoros, reports the reception of fifty-six Mexicans in confession of their faith; and a church with two deacons, and two deacons has been organized.

THE Mohammedan population in the world is reckoned at 1,500,000. Christian efforts has not made any perceptible impression on it.

REVIVALS are reported in the west of Ireland. Three hundred have professed conversion.

IN England and Wales, the number of Christian ministers of every denomination is 31,942; in the United States they number 43,866.

THE Boston Watchman thinks there ought to be preaching every Sabbath in the Centennial building. Of course there ought to be specimens of all other trades on exhibition.

THE annual revenue of the church of England is \$25,000,000. Of this ample revenue the Archbishop of Canterbury receives 75,000 per annum, the smallest bishop \$10,000; and many of the lower clergy and their families are starving.

BISHOP KEENER on the 13th ult. sailed for Vera Cruz, on a visit to our missions in Mexico.

It is thought Bishop Kavanaugh will remain on the Pacific Coast till next summer.

THE revenues of the church of England from its vast aggregate of property is estimated at \$25,000,000 yearly.

THERE are fifty Baptist churches in Philadelphia. Only three are free from debt.

REV. MR. JOHNSON of the Calvary Church, Chambersburg, N. J., has mysteriously disappeared and no one knows what foul play has taken him off.

A CATHOLIC priest has established a mission among the Equimaux in the Arctic circle. He travels over an immense district with sledges, sleeping nights under a snow hut.

Christian Advocate

I. G. JOHN, D.D., Editor. GALVESTON, TEXAS, MARCH 11, '76

Family Circle.

Kindness and Tact.

Many years ago a minister was going one Sabbath morning to his school room. He walked through a number of streets, and as he turned a corner, he saw assembled round a pump a party of little boys playing marbles. On seeing him approach, they began to pick up their marbles and run away as fast as they could. One little fellow, not having seen him as soon as the rest, before he could succeed in gathering up his marbles, the minister had come up and placed his hand upon his shoulder. They were face to face, the minister of God and the poor little ragged boy who had been caught in the act of playing marbles on Sabbath morning. And how did the minister deal with the boy? That is what I want you to notice.

He might have said to him: "What are you doing here? You are breaking the Sabbath. Don't you deserve to be punished?" But he did nothing of the kind. He simply said: "Have you found all your marbles?" "No," said the boy, "I haven't."

"Then," said the minister, "I'll help you." Whereupon he stooped down, and began to look for the marbles, and as he did so, he remarked: "I liked to play marbles when I was a little boy very much, and I think I could beat you, but," he added, "I never played marbles on Sabbath."

The little boy's attention was now arrested. He liked his friend's face, and began to wonder who he was. The minister said: "I'm going to a place where think you would like to be. Will you come with me?"

Said the boy, "Where do you live?" "In such a place," was the answer. "Why, that's the minister's house!" exclaimed the boy, as if he did not suppose that a kind man and a minister of the gospel could be the same person.

"Yes," said the man, "I am the minister myself; and if you will come with me, I think I can do you some good."

Said the boy, "My hands are dirty; I can't go."

"But," said the minister, "here is a pump; why not wash them?"

Said the boy, "I'm so little, I can't wash and pump at the same time."

"Well," said the minister, "if you'll wash, I'll pump."

He at once set to work and pumped and pumped, and the boy washed his hands and face till they were quite clean.

Said the boy, "My hands are wringing wet, and I don't know how to dry 'em."

The minister pulled out a clean handkerchief, and offered it to the boy.

Said the boy, "But it is clean."

"Yes," was the reply, "but it was made to be dirtied."

The boy dried his face and hands with the handkerchief, and then accompanied the minister to the door of the Sabbath-school.

Twenty years after, the minister was walking in a street of a large city, when a tall man tapped him on the shoulder, and looking into his face, said:

"You don't remember me?" "No," said the minister, "I don't."

"Do you remember, twenty years ago, finding a little boy playing marbles round a pump? Do you remember that boy's being too dirty to go to school, and pumping for him, and speaking kindly to him and taking him to school?" "Oh!" said the minister, "I do remember."

"Sir," said the gentleman, "I was that boy. I rose in business, and became a leading man. I have attained a position in society, and on seeing you to-day in the street I felt bound to come to you and say that it is to your kindness and wisdom, and Christian discretion—to your having dealt with me persuasively—that I owe, under God, all that I have attained, and what I am at the present day."

The Old Man of Dartmoor. There was an old man of Dartmoor, who for many years obtained his livelihood by looking after the cattle distributed about those wild moorland hills. At last, through infirmity and old age, and the constant and unusual exposure to all kinds of weather, his sight entirely failed him, so that he had to seek an asylum in one of the west of England infirmaries to end his brief remaining days. While there he was frequently visited by one of his grand-daughters, who would occasionally read to him portions of the word of God.

One day, when this little girl was

reading to him the first chapter of the first epistle of John, when she reached the seventh verse, "and the blood of Jesus Christ His Son cleanseth us from all sin," the old man raised himself and stopped the little girl, saying with great earnestness:

"Is that there, my dear?" "Yes, grandpa."

"Then read it to me again; I never heard the like before."

The little girl read again: "And the blood of Jesus Christ His Son cleanseth us from all sin."

"You are quite sure that is there?" "Yes, quite sure."

"Then take my hand and lay my finger on the passage, for I should like to feel it."

So she took the old, blind man's hand, and placed his bony finger on the verse, when he said:

"Now read it to me again."

The little girl read, with her soft, sweet voice:

"And the blood of Jesus Christ His Son cleanseth us from all sin."

"You are quite sure that is there?" "Yes, quite sure."

"Then if anyone should ask how I died, tell them I died in the faith of these words: 'And the blood of Jesus Christ His Son cleanseth us from all sin.'"

And with that the old man withdrew his hand, his head fell softly back on the pillow, and he silently passed into the presence of Him whose "blood cleanseth us from all sin."

WHY JOHNNY LIKED THE MINISTER.—The following, which we find in an exchange, has rich suggestions in it, which we commend to the thoughtful consideration of clergymen generally:

"Oh, wasn't that a good minister we had to-day?" said Johnny.

"Yes, very good. Which sermon did you like best?" said the minister.

"Oh, I don't know. It wasn't a sermon altogether that I mean."

"What then?" "Why, he prayed for Sunday-schools and boys so good; I never heard any one pray so much for boys. Most of them do not. That is why I liked him."

"Do you like to be prayed for?" "Why, yes, of course I do."

"The minister prayed to-day that all the boys might be Christ's boys. Did you like that?"

"Yes, and I prayed as hard as I could that I might be. When we hear people praying for us it makes us think it is about time to be praying for ourselves. If children don't like to say much about good things, I guess they all like to have the minister remember them. I always watch and see if they pray for young folks; if they don't, I think they won't have much in the sermon either. Then, of course, I don't listen as well as I should if I thought there was something for me."

PRAYING AND DOING.—"Bless the poor children who have not got any beds to-night," prayed a little boy, just before he lay down on his nice warm cot, on a cold and windy night.

As he rose from his knees his mother said, "You have just asked God to bless the poor children; what will you do to bless them?"

The boy thought a moment. "Why, if I had a hundred cakes, enough for all the family, I would give them some."

"But you have no cakes; what, then, are you willing to do?"

"When I get money enough to buy all the things I want, and have some over, I'll give them some."

"But you haven't half enough money to buy all you want, and perhaps never will have; what will you do to bless the poor now?"

"I'll give them some bread."

"You have no bread; the bread is mine."

"Then I could earn money, and buy a loaf for myself."

"Take things as they are now. You know what you have that is your own; what are you willing to give to help the poor?"

The boy thought again. "I'll give them half my money, I have seven pennies; I'll give them four. Wouldn't that be right?"

LITTLE WILLIE.—One Sunday afternoon I undertook to tell my nephew, Willie—a bright, affectionate little fellow, only two years old—something about the goodness of God in giving him food and clothes, and a dear mamma to take care of him. He sat on a low stool at my feet, bending slightly forward, his elbows on his knees, and chin resting in his plump, baby hands, while his eyes were fixed intently on my face.

As I told him how God loved him all the time, and how he was always watching over him, the sweetest expression I ever saw came into his eyes; and jumping up from where he sat, he raised his dimpled face toward heaven, saying impulsively, in his baby fashion, "I stan's up and tisses Dod!"

Omnibus.

DISEASES are the interest of sinful pleasures.

It is an ill battle where the devil carries the colors.

When a man speaks coarsely, he has dressed himself clean to no purpose.

To be innocent is to be not guilty; but to be virtuous is to overcome our evil inclinations.

Death hath this, also, that it openeth the gate to good fame, and extinguisheth envy.

He that voluntarily continues ignorant is guilty of all the crimes which ignorance produces.

Be noble minded! Our own hearts, and not other men's opinions of us, forms our true honor.

And the most of it is that un congeniality is a thing which goes on deepening and widening.

Some men will believe nothing but what they can comprehend; and there are but few things that such are able to comprehend.

To betray in a man's talk a corrupt imagination, is a much greater offense against the conversation of gentlemen than any negligence of dress imaginable.

Whatever advantage one nation would obtain from another, it would be cheaper to purchase such advantage with ready money than to pay the expenses of acquiring it by war.



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Christian Advocate

Galveston, Texas, March 11, '76

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MARSHALL DIST.—SECOND ROUND. Tyler cir. at Union Springs, March 18, 19. Starrville cir. at Antioch, March 25, 26. Troupe, at Union Chapel, April 1, 2. Henderson cir. at Henderson, April 8, 9. Review cir. at Hickory Grove, April 15, 16. Marshall cir. April 22, 23. Elisha Fields cir. April 29, 30. Halville cir. at Halville, May 6, 7. Harrison cir. May 13, 14. Larissa cir. May 20, 21. R. S. FINLEY, P. E.

CORISCANA DIST.—SECOND ROUND. Mt. Calm, at Mt. Calm, March 5. Egypt Cir. at Mt. Calm March 5. Groesbeck and Central Institute, at Groesbeck, March 19. Mexia, at Forest Glade, March 26. Thornton Cir. at Pleasant Grove, April 9. Dresden, at Story's Chapel, April 16. Fairfield, April 23. Birdston Cir. at Wortham, May 7. Centerville, at Pleasant Ridge, May 14. Red Land, at Red Land May 21. Coriscana sta., May 28. T. W. HINES, P. E.

COMANCHE DIST.—SECOND ROUND. Hamilton cir. at Evergreen, March 4, 5. Plum Creek cir. at Williamson, March 11, 12. Llanos cir. at Brook's schoolhouse, March 18, 19. Burnet cir. at Burnet, March 25, 26. Rockvale cir. at Round Mountain, April 1, 2. Llano cir. at San Pedro, April 9. San Sala cir. at Mount Pleasant, April 15, 16. Brownwood cir. at Beasley's, April 22, 23. Comanche cir. at Elowazar, April 29, 30. Comanche sta., May 6, 7. P. W. GRAVIS, P. E.

GALVESTON DIST.—FIRST ROUND. St. John's Church, Feb. 19, 20. St. James Church, Feb. 26, 27. Sandy Point and Lynchburg, March 4, 5. Hockley, at Hockley, March 11, 12. The District Stewards will meet, Friday, 17th March, at St. John's Church, 230, Church Street, instead of Saturday, 18th, as published.

GEORGETOWN DIST.—SECOND ROUND. Salado, March 11, 12. Leon, at Leon, March 18, 19. Leon, at Wesson's Chapel, March 25, 26. Galesville, at Perry, April 1, 2. Sugarloaf, April 9, 10. Georgetown, at Georgetown, April 15, 16. Rockdale, May 6, 7. Blackland, May 20, 21. Deer Creek, May 27, 28. O. FISHER, P. E.

COLLIER'S DIST.—FIRST ROUND. Lagrange, Feb. 19, 20. Matamoros, Feb. 26, 27. Matamoros, at Casey, March 4, 5. Richmond and Eagle Lake, at Richmond, March 11, 12. A. L. P. GREEN, P. E.

WEATHERFORD DIST.—FIRST ROUND. Cartersville, Feb. 19, 20. Weatherford, Feb. 26, 27. Weatherford, at Weatherford, March 4, 5. Cleburn, at Cleburn, March 11, 12. Cleburn, at Cleburn, March 18, 19. Cleburn, at Cleburn, March 25, 26. Cleburn, at Cleburn, April 1, 2. YOUNG, P. E.

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Messrs. J. E. Landreghen & Co., late of Jasper, Jasper county, Texas, have purchased the well known and elegantly stocked drug store, lately presided over by T. E. Gilbert, known as the Girardin House Drug Store, corner of Market and 24th streets. These gentlemen will be sure to maintain the reliability and good standing this store has enjoyed during past years. This pharmacy is supplied with one of the largest and most complete stocks of drugs, patent medicines, imported perfumery, soaps, toilet articles, etc., to be found in the city. The well known prescription clerk, Mr. J. S. McElwee, is retained by the present firm; this gentleman is always on hand to attend to the wants of patrons.

Visitors to the city will see one of the most varied assortments of jewelry and watches to be found in the State, by calling at the establishment of L. Rouvart, No. 113 Market street, next door to the News office. Mr. Rouvart, being a practical watchmaker, warrants every watch sold (or repaired) by him to be as represented.

THOS. GOGGAN & BRO. are selling elegant new 7 Oct. Rosewood PIANOS for \$250. CHURCH ORGANS for \$100 upwards. Send for circulars to THOS. GOGGAN & BRO., Galveston, Texas.

GOOD NEWS! It will be cheering news to many of our gentlemen readers to hear that the Island City can justly boast of a second Moody in the person of Mr. J. B. George, the well known dealer in men's furnishing goods, 65 Market street. Mr. George is fully conversant with the wants of patrons in the shirt line. He is manufacturing all the various styles of shirts, and is thus enabled to guarantee perfect satisfaction. We have examined the various styles of shirts made by Mr. George, and cheerfully pronounce them equal to shirts manufactured in any Eastern or Northern city. Shirts made by Mr. George are elegant in cut and finish, and manufactured of the finest material. We take pleasure in stating that Mr. G. keeps constantly on hand a full assortment of all the latest novelties in men's furnishing goods. Orders from the interior promptly and carefully filled, and forwarded by express to any portion of the State.

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Christian Advocate

I. G. JOHN, D.D., Editor.
GALVESTON, TEXAS, MARCH 11, '76

QUEER ADVERTISEMENT

The Galveston News in its Sunday's edition makes no allusion to our comments on its course respecting Woodhull and Claffin's visit to our city; but in a letter from Houston we find the following fling, which, in point of wit, fully measures up to the standard of the News in that line. Here it is:

There was a variety of estimates among those acquainted with the cute lodges of advertisers in this city, upon the arrival of the Advocate to-day, as to what amount Col. Claffin had to pony up to Bro. John for the extensive notice of Woodhull. They talk of getting the Colonel to take the State Fair in hand and advertise it in the religious and secular press—so I hear, but if my information is incorrect, it amounts at least to a capital suggestion.

We venture to say that there is not a citizen of Houston who is acquainted with "Bro. John" who gave expression to any such opinion. We will also venture the opinion that the proprietors of the Galveston News, who admitted that insinuation into the columns of their paper, will not make the charge in direct form. We shall not take the trouble to brand it as a falsehood, for we are confident that every man in Galveston who is acquainted with our history will say that this effort to evade the force of our arraignment of the News, by the suggestion that the ADVOCATE was paid for its article by the parties assailed, could have its origin only in the brain of the man who wrote it. We should not have noticed this feeble attempt at wit but from the fact that several friends, for whose opinions we have great respect, were apprehensive that our exposure of the real sentiments of these women would have the effect of an advertisement; and lead many to go who would not otherwise attend. There is apparent force in the suggestion. There is an element in some men's natures which finds irresistible attraction in nasty things, and we have to be careful how we notice the vilest vices in their hearing lest their morbid cravings be excited by the faithful exhibitions. Morally, they are in so abnormal a condition that the moral stench which offends others attracts them. The more filthy the carrion the more eager is the search of the fowl birds of prey. Thank God, all birds are not buzzards; and all men have not reached that level where an honest exhibition of the foulest vices will insensibly allure them to its indulgence. We are sorry that men, with moral instincts so polluted, should live among us. Our pity for them, however, must not cause us to be silent, when others of a different class are being misled by specious misrepresentation into an endorsement of the unblushing advocates of the wickedest doctrines.

As the second lecture, according to the admission of the News, failed to "draw so many in number as on the occasion of its first delivery," the opinion that our assault would swell rather than diminish the attendance, is not sustained by matter of fact. If any person were induced to attend the lectures of Mrs. Woodhull by what the ADVOCATE said about these women and their doctrines, all we have to say is that said persons reveal moral tastes and aptitudes of a very unenviable character. Since the publication of our articles we have received from ladies of the highest social position in Galveston letters containing cordial thanks for our manly Christian defence of our fireside homes against the obtrusions of those messengers of evil, endeavoring to sow broadcast the seeds of destruction in our Southern society. One such letter, written by a woman, (speaking in behalf of the unsullied honor of womanhood), a mother speaking in behalf of her sons, will enable us to bear lightly all the insinuations the Houston correspondent of the Galveston News may cast upon our course.

An English paper says that it is thought that in many quarters the Jews are going to purchase the Holy Land of Turkey with a view to going there in a body.

MORAL LEPROSY.

From the duty assigned the priest under the Levitical economy respecting the leper, the Christian minister may infer the attitude he must assume respectings in, of which leprosy was the type. That disease at the time the Levitical law was in force, was considered hereditary, contagious, incurable and fatal. The leper was pronounced unclean; his contact with his fellow-men would infect the whole community; he was excluded from society, and compelled when he approached a fellow-man to proclaim his uncleanness.

The duty of the priests, who were set apart to watch over the physical as well as moral and spiritual health of the people, required them to make a faithful examination of this disease at its first appearance. If he doubted whether the case was leprosy, the man or woman must be shut up seven days. At the expiration of that time, the disease was again examined, and if the leprosy was developed, the unhappy victim of this dreaded disorder was banished to the village where none but the lepers lived. The duty of the priest was imperative. No matter who came; king or peasant, man or woman, friend or foe, the duty must be performed. It might be his gray-haired father, or the mother who had held his infant form in her embrace. It might be brother, sister, son or daughter; no matter—the man must be lost in the priest; his obligation to the people whose lives would be endangered by the presence of the leper in their midst, was removed, for the command of God allowed no hesitation. He might join them in their banishment; because of his relationship to the afflicted ones he might share their doom; but when the disease was developed, he must pronounce them unclean, and they were sent without the city. The man of God; the church of Christ, dare not, without fear of offending Him whose commands admit of no appeal, and of imperiling the souls of others, parley with sin or apologize for its presence in society, or in the lives of men and women. The priest was required to examine the first manifestations of the disease, and act the moment its presence was certain. He was not allowed to wait until it spread through the system; till the flesh was rotten on the bone; till the bones themselves began to decay, and the joints were loosened in their sockets; till the surface of the whole body was one offensive scab, and the bloodshot eye and fetid nostril made the person affected so shocking a sight that the nearest of kin would recoil with horror. When the disease was visible only by the white blotch on the surface of the skin so small that a baby's finger could hide it, the examination must begin and be followed up till the patient is pronounced unclean, and must assume the garb of the dreaded leper.

There are evils in the land more dangerous to human happiness, more destructive to moral purity, more offensive to God, more fatal to the human soul, than this terrible disease. The church and the ministry may tremble in the presence of their tremendous responsibilities; but they cannot renounce them. We may not wait till the drunkard's grave is partly dug, and the heart of the drunkard's wife is almost broken before we speak; but must sound the warning while the wine cup flashes amid scenes of social happiness and convivial joy, and pronounce our warning while the disease is so small that the eye even of a mother's love is blind to the peril of her boy.

We must not wait till the social evil crowds our cities with those houses which lead direct to hell; until the unhappy girl finds herself an outcast from home and the scorn of her sex; until young men have wasted health and honor, and sold out their salvation in these haunts of infamy; before we sound the note of alarm. We must not wait till the Can-Can becomes offensive to decency, and the Black Crook bold in its appeals to the prurient passions of youth and corrupted manhood before we sound the alarm.

The disease is then spreading all over the body. It is eating at the vitals. Our duty is to point out the first token of the disease. Would to God the church of Christ to-day could realize its obligations as did the priest who stood in the presence of the ark of God, and realized that out of the cloud which overshadowed the mercy seat the anger of an offended God might flame hotly against him who proved himself unworthy of his office by being unfaithful to his vows.

Many of our readers have censured us because we raised our warnings at the coming of certain notorious characters, and protested against the reception they were receiving from so many of our people. We have given in their own words the foul doctrines they endeavor to promulgate among the people. It is urged that the lectures here do not contain the offensive doctrines we attribute to them. The leprosy may be hidden beneath a small white spot on the surface of the skin. Neither the wise physician nor the faithful minister of God will wait till it covers the whole body before he moves in the case. Interpret this woman's apparently innocent words by her own utterances, and what do they mean? In her first lecture she talked about "marriage without divorce." What does that mean? Not as many understood her; a marriage that permits no divorce—a bond which nothing but the hand of death can sever; but a marriage so loose that no legal act is required to rend the wife from the husband and wreck the honor and happiness of their household. Interpret those words apparently so innocent by her own assertion that the man whom she published to the world as an adulterer, had the right to seek the embraces of his paramour or of "any other woman or woman whom he loved or who loved him," and what does she teach? These profigate sentiments we have copied from her own paper, are not the reckless declarations of the masculine debauchee who asserts his right to invade the sanctity of the home of friend or neighbor, and who does not hesitate to sate his lust amid the ruins of domestic peace; but a woman who revolts from marriage as a system of slavery, because it pledges the man and the woman to forsake all others and keep themselves only unto husband or wife until death shall under the bond.

Some tell us that we gave this matter prominence unworthy of its real importance; that we are "making a great fuss over an affair unworthy of our regard." We wish we could regard the matter in this light. We have long watched with intense solicitude those movements in society North and South which are antagonistic to Christianity and destructive to human happiness and hope; and we have come to the conclusion that the assaults made on the marriage relation are the most insidious and dangerous of all the attacks made on the Christians faith. The marriage tie—the most sacred, endearing, and enduring bond in human life, is chosen as the symbol of the union between Christ and His church. It is the bond of our social life. It underlies all those relations expressed by the terms husband, wife, father, mother, son and daughter. Blot it out and the desires of the sensualist may revel at will amid the freedom of this dispensation of lust. Accept it, and the heaven of the Mohammedan would be realized on earth, and the polygamy of the Mormon becomes a universal fact. With such a condition of society the light of revealed religion would go out, the sanctities of home life depart, the restrictions which the law and public opinion place on the free indulgence of the animal propensities be withdrawn, and society become a saturnalia in which all passions would burn only to destroy. Let any man picture in his own mind that state of society which must follow were all legal restraints on the relations of the sexes to be withdrawn, and he will admit that we have not exaggerated the real character and tendency of that theory which demands the abrogation of the marriage bonds.

Others smile at our alarm, and say such possibilities will never be realized in connection with our civilization. Our reply is that the woman who advocates this order of things, according to the newspaper report, met with a cordial welcome from a Galveston audience.

THE DOGMATISM AND INTOLERANCE OF ROMANISM.

SECOND PAPER.

The position was assumed in the first paper that here and now the tactics of the Romish Church are changed; but the animus is the same. In the days of its pristine glory and power, its *argumentum ad hominem* was the *auto da fe*, the guillotine, the rack, and all the hellish enginery devised by the ingenuity of the Devil, the Father of Popery. Having monopolized the keys of Heaven, its tender mercies were shown to its tortured victims in punishing the body for the good of the soul; and, blasphemous thought, all in the name of the blessed son of God! and by the impious presumption of the investiture of infallibility prerogative! The blood curdles to think of the heaven-daring impiety of sinful humanity, enacting before high heaven such enormities in the name of Jesus, who came into the world, not to "destroy men's lives, but to save them" by the power of redeeming love through His own suffering; instead of inflicting suffering upon the objects of His love.

He wins men by his mercy and love, and not by cruelty and hate. Popery proclaims itself antichrist; and its mission of diabolism is doing the devil's work as an evangel of hate, instead of Christ's work in its mission of love. But the apologist of Popery affirms that it is not characterized in modern times by any such exhibition of devilry as in the past. Let it never be erased from the memory of man that it has always acted under the infamous pretence of infallibility and does now. Does an infallible power commit a blunder? Can an unerring administration change its animus? What it was, it is. If it voices its policy, it is from necessity and not choice. It is adapted to the exigencies of the case. We witness the same arrogant pretensions; the same dogmatic assumptions; the same intolerance of variant opinions; the same exclusiveness of all other religionists from the covenant mercies of God.

They have an exclusive proprietary interest in heaven's heritage. They unlock the treasures of God's grace. They have the magic word that only opens the door of heaven. This intolerable bigotry is always intolerant and persecuting—unless powerless. The Romish church not only claims a monopoly of heaven's blessings spiritual, but the treasures of knowledge in the schools. It vaunts its superior scholarship and training of the intellect. This pretension is as false as the other; albeit many credulous unthinking people accredit the pretentiously bold assumption. It is utterly inconceivable that the human mind, hampered by a hoary superstition and effete literature, should be characterized by that vigorous and independent thought which distinguishes the active, progressive intellect that is *en rapport* with the stirring ideas of the living present having been emancipated from the incubus of the dead past. It is a shame and an irreparable wrong that Christian Protestant parents inflict upon their children in the stultification of their intellects, and the dawdling of their moral development in bringing them under the regime of the mummeries of papal superstition and intellectual decadence consequent thereupon—a necessary sequence. And this is the powerful instrumentality that the Romish hierarchy is plying so diligently, and effectively in the new world; and from which it hopes to achieve its triumphs and win its trophies. As eternal vigilance is the price of liberty, so our unslumbering Protestant Christianity must keep watchful eye upon this greatest foe of human progress that seeks to lay its sacrilegious hand upon God's word in the schools, and substitutes its own traditions that make it void; and, to effect this the more

surely, seek to appropriate the public funds to subserve the nefarious purpose. The devil will here overleap himself. The Bible can never again be chained or cloistered. The angel of God flying in the midst of heaven shall bear it the remotest habitation of man. It will be adopted as the indispensable classic in our schools. The impersonation of its creations shall be photographed upon the human soul by the Spirit of God, and the baleful fires of a dogmatic and proscriptive faith, set on fire of hell, shall be submerged by the onward flow of a universal catholicism; and woe betide the hostile power that seeks by political complications and combinations, true to its instincts, to arrest its progress. The storm of wrath that will be invoked will sweep it from the face of the earth. "So mote it be!" From a work lying before us, written by the hand of a master, a Romanist of liberal ideas styled a history of the Popes, we will cull from time to time delectable passages illustrative of their immaculate infallibility and evincing whether they were Gods or devils.

WHO ADVERTISED WOODHULL?

A number of gentlemen, some of whom attended the Woodhull lectures, have expressed no little surprise at the report of the News respecting the number of ladies in attendance, and the cordial greeting of that personage by them at the close of her lecture. We are told that there was only from twenty to thirty ladies present, and gentlemen who waited till the close of the lecture say that the impressive scene at its close in which Galveston ladies are made to endorse Mrs. Woodhull and her doctrines existed only in the lively imagination or very reckless pen of the Galveston News. We desire to be just, as well as generous; to pay our debts in kind if not in kindness; and as the News with the help of its Houston correspondent insinuated something about the ADVOCATE being paid for its notice of these women, we now ask how much Woodhull had to "pony" down to the News for this misrepresentation of matters of fact.

The names of the gentlemen who furnished us the above information can be obtained whenever called for.

By the aid rendered them by the Galveston News these women had at their first lecture an audience which all admit was a crowded house. From eight hundred to one thousand are the lowest estimates we have heard from gentlemen who were present.

After the ADVOCATE in its last issue gave their real character and doctrines, the second lecture was given in the same building, and their audience is estimated by a number who were present at from 250 to 300. With these facts before them our readers can settle the question: "Who advertised Woodhull?" As the Galveston News all at once becomes silent, perhaps others can furnish information.

TO THE PREACHERS.

As the editor of the ADVOCATE proposes attending the meeting of the Board of Missions at Nashville, May 5th and 6th, he invites from all the Presiding Elders who are superintendents of Domestic Missions and from the officers of the different conference boards in Texas, and the preachers generally, such information and suggestions as they may think important to be brought before the Board. He asks specially for such information as may aid in an equal and satisfactory assessment of the amount each conference is called upon to raise. The mission field under the care of our church should be enlarged. Cannot our collections be doubled this year. Let us devise liberal things. While none ask that their assessment be reduced we hope others will urge an increase, so that the aggregate from Texas will show an advance corresponding with the growth and prosperity of our State and church.

ADDRESS of Bro. H. P. Bowen is Seguin, Texas, instead of Laveria, as heretofore, announced by request.

"SCIENCE"

This honored name is the title by which a certain class of society chooses to designate the art of hammering God's image into a shapeless mass of bleeding flesh. These brutal instincts which find their gratification in the disgusting displays of the fistic arena, have in Galveston free license to exercise themselves without let or hindrance. When it pleases a pair of brutes to go down the beech and pound each other until they resemble raw beef from the butcher's shambles—that other brutes may applaud their prowess, and what they call pluck—the morning paper reports the encounter at a great length, and bestows upon it gratuitously that time, space and labor, which religion, charity, morality, art or benevolent enterprise can only secure by purchase, with money. The disgusting wickedness of these encounters meets no rebuke, or if it does it is of that character which serves to enhance the attraction of the wretched scene.

The authorities allow these law-breakers full scope, and meddle with none of them.

All this is bad enough. This is wretched to almost the last degree, but there has been found a still deeper depravity—a still more revolting wickedness. It is only a few nights since a display of this hellish art and damnable scene between young lads—newsboys—was publicly advertised all over the city. All the world knows that these sparring matches are the hot beds of all sorts of wickedness. These are the places where thieves, harlots and murderers delight to gather; and yet men have been permitted to arrange for them between boys who ought to be at Sunday-school. Does not every intelligent man know that a lad beginning with such a training will almost certainly graduate at the penitentiary, if not the gallows? Why then are brutes permitted to take young lads—lads, if one please—who have no natural protectors, and educate them for crime here and hell hereafter?

If the Mayor did his duty; if the Sheriff did his duty; the City Council and the Grand Jury their duties; these things could not be. Our city would be saved this deep disgrace. †

WHAT agent sent the names of Jno. Richardson and James Wilson? He did not sign his name.

THE AUSTRALIAN BLUE GUM TREE.—We have received from Mr. Adam Lawrence of Elgin, Eastrop county, a sample package of the seed of the above named tree. It is also called the Eucalyptus tree. It is said the Australian Blue Gum is of very rapid growth, and a great absorbent of water and manure.

Good Words.

FROM Bro. A. A. Killough, March 1: "The ADVOCATE is becoming very popular on my work, Victoria district. May the Lord bless you in your work of faith and labor of love."

FROM Bro. R. N. Brown, Boston, Feb. 29: "The claims of the ADVOCATE were presented last Saturday in the church conference; and by the next day at night we were all much gratified at the result of the effort made—being an addition to your subscription list of nine more names. The people within the bounds of the Boston circuit very much appreciate the ADVOCATE. May God make the paper a great blessing to the church in Texas and the region beyond."

FROM Bro. Sam'l Weaver, Jacksonville, Feb. 11: "Up to this time I have not done much upon my circuit—except for the ADVOCATE. The Neches river is between me and my work, and has been very high. Yet I have not forgotten the paper; but there has been so much said in its behalf, and as I do not indulge much in eulogy, I will just send you four more subscribers and the cash. I pray that God may bless you."

FROM Bro. L. S. Chamberlain, South St. Gabriel, Feb. 29: "Send me some extra copies of the ADVOCATE. I know I can do good by distributing them. Many say that the ADVOCATE, a year or two ago, was but an indifferent paper; they ask me if it is better than it was then. I have never taken it until this year; I know it is good now. I want to show them what it is."

FROM Bro. J. C. McKinney, Ennis, March 2: "I have been working for the ADVOCATE. I think I will succeed. All Methodists like it."

FROM Bro. Thomas Whitworth, San Felipe, Feb. 29: "Though I am sending you subscribers slowly, I am nevertheless doing all I can to put the ADVOCATE into every family in my charge."

FROM Bro. S. Crutchfield, Feb. 29: "I am laboring for our ADVOCATE. I think I will succeed in getting a good list of subscribers by the next time I write. The people are waking up to the importance of circulating your organ—even away out here on the frontier of North Texas Conference. If preachers can get the ADVOCATE into every Methodist family, they will find one of the best stewards they can have, and one of the best preachers that could be sent on their work."

Christian Advocate

GALVESTON, TEXAS, MARCH 11, '76

Correspondence.

The Centennial Year.

BY B. T. KAVANAUGH.

Number VII.

THE CHRISTIAN MINISTRY.

The subject placed at the head of this article is one which I approach with diffidence, doubting my ability to do it justice. The office is a very sacred one, and to limit my remarks to the last century, I shall be compelled to speak of many of the great and wise men of the church, and would prefer that the duty had fallen upon another; but as it forms a part of the plan upon which I set out briefly to review the progress of the church and its interests during the past century, I proceed to sketch a few items on the subject:

My opportunities for observation during a half century or more have been good. I joined the church in 1819, and commenced preaching in Kentucky in 1828, and for the first 21 years of my ministry, I was engaged in public agencies that required constant travel—a part of the time through nearly all parts of the United States and the then opening territories. I was necessarily brought in contact with a great number of ministers of all denominations. I kept notes of my travels, both of persons and places, and found that, while thus engaged, the distances traveled ranged from 5000 to 7000 miles a year. In the forty-eight years of my active ministry, I doubt if there lives a minister in Texas who has traveled as extensively or filled more laborious and difficult fields of labor. In speaking of the labors, trials and triumphs of the ministerial life, therefore, I may be supposed to have had some considerable experience.

To be an "ambassador for Christ," sent forth upon the mission of praying men to "be reconciled to God," is certainly a very "high and holy calling." It is so sacred and dignified an office that, but for the holy anointing of God's spirit and grace, no man could be found of sufficient wisdom and purity to discharge its solemn duties. It is an office into which no man has a right to enter, but "he that is called of God, as was Aaron." It is an office for which no man can be qualified by the wisdom and teachings of men. There must be an inward work of grace upon the heart by the agency of the Holy Spirit: enlightening the understanding, purifying the heart, and imparting the power to comprehend the deep things of God as revealed by the Holy Spirit.

While all experimental Christians are brought to realize the grace of God to the extent above described, a call to the ministry implies still more: there must be a conscious impression upon the mind, felt in the heart, that it is their duty to preach the gospel, and with Paul, be constrained to say, "necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." (1 Cor. ix-16.) I do not take it upon me to say that the experience of every true minister is the same; but there is evidently a deep impression made upon the mind in regard to duty on the subject, and that this impression is of God. "How can they preach, except they be sent." (Rom. x-15.)

With every true minister of Christ, the subjects of the matter and manner of preaching become questions of the deepest import. No standards can be safely relied upon in determining these questions, except those laid down in the Holy Scriptures, or found in the examples and teachings of Christ and his inspired Apostles. St. Paul, with all his wisdom and talent, did not permit himself to teach or preach "in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." (1 Cor. ii-13.) The natural man receiveth not the things of the Spirit of God, because they are spiritually discerned. The gospel alone reveals the true character of God; his spiritual government over men and angels, and especially the great scheme of human redemption; and hence, light on these subjects, of necessity, must be a matter of revelation from heaven. Human knowledge, derived from nature and science, so far from adding anything to the system of revealed truth, tends only to cast a mystic darkness over the system.

The subject matter of preaching then must be alone derived from the Word of God, and the operations of the Holy Spirit upon the heart, in its attestations of the divine truth in the conversion of the believer. In the experience of the pardoning love of God, revealed within the soul, by which we are created anew in Christ Jesus, we have a personal demonstration of the vitality and power of the gospel to the salvation of the soul. Thus the doc-

trines of the gospel and the conscious experience of the Christian are made to harmonize; the one demonstrates the truth of the other. The minister, therefore, who leaves the clear, plain and powerful declaration of the Word of God, and depends upon abstract reasoning or metaphysics, will fall in the great objects of preaching, more than the man who relies upon the declarations of God's Word, which are sufficiently authenticated by a revelation from heaven.

Christ and his Apostles were very direct and pointed in their exhibitions of divine truth. Those who heard them were often "cut to the heart." The divine commission was to go and "preach the gospel to every creature"—proclaim it in God's name and by his authority. This was certainly the apostolical style of preaching, and has been by every one who has been most successful, in our times, in the great work of saving souls. The old preachers, in our church, under whose labors the revival of pure religion has been extended over our country, were chiefly men of one book: the Bible was the source of all their knowledge, and they studied it thoroughly. When they preached, you heard the Word of God. The spirit of God applied it to the heart, and the result was that souls in great numbers were converted.

Two things were essential to the successful labors of our fathers in the gospel in the early part of this century: 1st. The preacher must himself be full of faith and the Holy Ghost. To secure this indispensable power within his own heart, he was a man of constant, earnest prayer. I have known them to wrestle and agonize in prayer for hours, never satisfied to go before the congregation until their souls were filled with the spirit and power of God. Their faith took God at his word, and they expected, and generally received, direct answers to prayer in the conversion of souls. 2d. To preach "Christ crucified" as the "wisdom of God and the power of God," was the theme of their discourses, set forth in clear scriptural declarations. The work of salvation if wrought at all must be by God's grace and spirit, and the preacher was but the instrument that gave utterance to his own saving truth. The Holy Spirit makes use of God's Word as its "sword," as an instrument to do its work in the heart of the sinner. We have no authority for saying he uses any other.

The manner of preaching the gospel must necessarily be in harmony with its nature and design. The gospel proclaims "good tidings of great joy, which shall be to all people." The messengers and ministers that make this declaration must, like the angels that announced it first to the shepherds in the plains of Judea, be joyful and happy in giving utterance to the glad tidings. It is his duty to go forth upon his mission and "obey orders"—diligently sow the seeds of divine truth. If some fall by the wayside, or on stony ground, or among thorns, let it be so; others will fall in good ground and be fruitful. The preacher must do his whole duty, and leave the event with God. The gospel opens up the channel through which the love of God flows out to our fallen world, through the gift of his only begotten son; and hence, the preacher, filled with the love of God in his own heart, must bear his message in the spirit of his master, who so loved our race as to die for us; and, therefore, he must "beseech," rather than to coerce men to receive his message.

There has been an endless diversity of manner in preaching the gospel; even among the apostles this diversity existed. While some were "sons of thunder," others were "sons of consolation." In the nature of things, this must ever be the case. Men are found to differ so widely in their genius, taste and spirit, that it is impossible that they should feel, act and speak alike. Nor would it be proper to do so if they could, for the same differences exist among the people to whom the gospel is sent. God, therefore, calls men into the ministry, of every style of talent, taste and genius, knowing what they are, and how they will preach. He only requires that they shall be holy, good men, and that they study to improve the gifts God has bestowed upon them.

Great errors have been committed by some of the churches in their theological schools in seeking to model every young preacher after some one standard of style. No man can excel as a public speaker who undertakes to imitate another. He must be independently himself or be a failure. Among the great pulpits orators of our church in this country, (and they have excelled all others,) no one had any resemblance to another. John Summerfield, of English birth, (born Jan. 31, 1798,) but entered the ministry in Ireland, came to New York in 1821; in his 23d year was distin-

guished for a smooth and gentle eloquence never surpassed in this country; his theme was love. John P. Durbin, a native of Kentucky, born in 1800, rose from the rank of a cabinet-maker to great distinction as a scholar and pulpit orator. His style, at the opening of his discourse, was slow, calm, and perspicuous; warming up with his subject, he became more and more brilliant, persuasive and powerful, until his auditors became enraptured with his fervid eloquence. Henry B. Bascom, (I mention them in the order in which they arose,) born in New York, 1796, was raised in the western country, in poverty, as a wood-chopper; but soon, by the native force of his powerful intellect and energy, he took rank as a scholar and pulpit orator; in the opinion of many, superior to all his predecessors. His style, like his personal appearance, was grand, majestic and commanding. Summerfield and Durbin won their way upon the hearts and admiration of their hearers by a gentle persuasive process; while Bascom overpowered his auditors by an irresistible array of great thoughts, rapidly succeeding each other, clothed with language corresponding with his exalted flights, rich and gorgeous. W. E. Munsey, now of the Louisiana Conference, may also be mentioned as a star of great magnitude in the ministerial galaxy of our church. He, too, rose from comparative obscurity to his present high position. His style, all his own, differs widely from all others. His peculiar characteristics are those of an acute and vivid imagination, with a perfect command of the most delicate and expressive terms, in which to clothe his poetic and beautiful thoughts. The auditor is carried away with his easy and graceful flights into an ecstasy of delight.

The church is richly endowed with a pious and talented ministry, possessed of a great "diversity of gifts; but by the same spirit," animating the whole body of true ambassadors, and through them the church of God. The only danger apprehended for the future is that instead of adhering to the simplicity of gospel truth—the pure word of God—there is a growing tendency to preach for popular applause, more than for the edification of the church and the salvation of sinners. The preaching of Moody and other revivalists is characterized by great simplicity, and a constant use of Bible quotations and appeals.

So long as the Methodist Ministry adhere to the doctrines which gave rise to our church, and has given it success in the salvation of sinners—the new birth; justification by faith; and the direct operation of the Holy Spirit—just so long will the church prosper and prevail as the chosen instrument for carrying on the triumphs of the cross over all lands and among all people. But should they forsake the old paths in which their fathers have walked so faithfully before them, and give heed to pride, arrogance and indifference, then we may expect God to raise up another order of ministers, who will be more holy and faithful in the discharge of their high functions; and the unfaithful will be forsaken of God, and left to perish in their own folly and weakness. May God preserve and bless his faithful ministering servants, evermore.

HOTSPRINGS, MARCH 1, 1876.

The Gospel of Numbers.

Mr. Editor.—Our missionary secretary, Dr. Kelly, preaches the gospel of numbers in the Nashville Advocate. In his discourse certain conferences come to the front, they having exceeded in their contributions to missions the amount of their assessment. Of this number are Virginia, Missouri, West Texas and South Carolina. Texas has a small balance against her, and so, in Dr. Kelly's gospel, she does not take first rank, although the numbers show that she paid more money per member than any of those which do come to the front, except our own Texas and Louisiana German Mission Conference, and West Texas. And as straws can indicate the course of the wind, it may be indicative of a tendency in the mind of the Dr. to favor Virginia Conference, that her per capita payment was put at twelve cents, and that of Texas was put at fifteen cents, when the fact is Texas paid, as seen by his own figures, much nearer sixteen cents per capita than Virginia did twelve. We do not blame Dr. Kelly for his partiality to the Virginia Conference in so far as it may exist as a mere personal matter; but some one has said that figures are facts, and the same individual or somebody else of the same way of thinking has said that "figures went," i. e., they will not misstate facts. And preaching is preaching; and "the gospel of numbers" should preach impartial figures, though it be of matters intrinsically lighter than a feather.

But Texas Conference is not sensitive in this connection, because besides what she has done in the

home mission department, (which has been much—the German mission work having been her peculiar charge from its organization to within the recent past; besides her English-speaking settlements in the poor districts and on the frontier) she has been accustomed to occupy the first rank as a mission supporting conference. This would be readily inferred when it is seen that the board at Nashville put the amount to be raised by Texas Conference at more than sixteen cents per member, while they assessed Virginia Conference less than ten cents per member. Tennessee less than twelve cents, South Georgia less than eleven, North Georgia less than eight, Holston less than six, and Missouri less than thirteen cents. And here let me say that we refer, with pride, to the Texas and Louisiana German Mission Conference, which shows its training in the Texas Conference in the way in which she leads the van this year. In view of these things Texas Conference is not sensitive (however much she may love justice) when missions and their support is the theme, since she has always been strong among the figures. And whenever the report of the doings of the Texas Conference Board at their missionary anniversary at Brenham last December shall have been made public, Texas Conference will not only come to the front, but it will be seen that, while Virginia Conference has done nobly, exceeding the amount of her assessment nearly twenty-five per cent, and paying nearly twelve cents per member, Texas Conference has exceeded her assessment nearly ninety per cent., paying more than thirty-two cents per member—not very far from three times as much as Virginia pays. And then, if any body has anything to say why Texas Conference shall not be regarded as the banner conference, and the State of Texas the banner State, touching liberality to the claims of foreign missions, we will restfully listen to what they have to say. Tell them I am, as ever, yours truly,
SIMON (figuratively) PURE.

True Honor.

Nothing appears to me so honorable as doing good. Warriors and statesmen and kings may have the praises of poets and historians, but I cannot give them mine. No; I can call nothing great or noble but what is good; I can honor nothing but what tends to benefit men. As for the deeds of cruelty and falsehood and blood which are honored in history, I abhor them, and I am tired of reading the works in which such deeds of darkness are commended. But I read with delight the histories of those who have spent their days in doing good, and I give them the title of worthies with a free heart.

Such men as George Fox, who, by the force of his teachings and sufferings, broke the power of persecution and secured liberty to his countrymen; such men as William Penn, who pleaded with corrupt judges for righteousness at home, and founded a community on the principles of Christianity in the American wilderness; such men as Robert Raikes, who took the neglected youth and taught them to read and pray; such men as Wesley, who aroused the slumbering seats of Old England, and spread through the four divisions of the earth the light and power of godliness; such men as Howard, who carried his charity into the depths of dungeons, and walked with blessings for the wretched over many countries; of such men as these I read with pleasure, and I can honor them with joy. They are the noblest specimens of God's workmanship, and the fairest beauties of his rational creation.

The fairest character of all are exhibited in the New Testament. Christ is the brightest and loveliest. He stands at the head of all that is great and honorable. He is the exact and perfect pattern of all that is glorious. All men are great and glorious in proportion as they approach this standard; all deeds are worthy of renown in proportion as they resemble the labors of Jesus. In the character and history of Christ there is a world of glory. In one day's history of his life there is more of true greatness than in the history of all the selfish world. And in the life of every pious and loving soul there is a portion of this glory. It is true that many of the godly and benevolent are confined to lowly stations; and their names are little known on earth, but they are well known in Heaven, and the day is coming when they shall be known to the universe. A few of those worthies have been named in sacred history, that we may know they are not forgotten of God, and that we may be assured of his intention as last to honor the best. We have the widow, who shared her last cake with the prophet Elijah; and the other widow who cast into the treasury her whole living. We have the first Christians, who counted nothing which they possessed their

Sunday-School.

REV. Samuel W. Duffield, in the *Sunday-School Times*, urges superintendents to "keep filling up the school at one end of the hopper and taking out into Christian work at the other." It is a poor mill that keeps grinding, grinding, grinding, and yet produces no grist.

No one is fit to be a Sunday school teacher that fits—fits of being absent, fits only of punctuality, mere fits of study, fits of visiting his scholars, with long intervals between. The scholars are sure to have fits also—principally fits of staying away. The most fitting things that such teachers can do is to resign.

VARY your illustrations. Don't use the same one too many times. The *Sunday-School Worker* tells of a case where a pupil, who had heard one rather too often, at last, cried out in an indignant, injured tone: "Now, teacher, ye ain't a-goin' to cut down that there fig tree agin are ye?"

A GOOD example of enforcing a resolution by prompt action, is given by William Bucknell, Esq., of Philadelphia, who moves that a \$100,000 "Centennial Fund" be raised by the Baptist Publication Society; the interest of the fund to be used in providing needy Sunday-schools with libraries. And he supports his motion by offering to give \$25,000 of the sum as his contribution.

THE *Sunday School Times* says very sensibly: "Until a teacher shows his scholars how to study, and studies with them, he ought not to find fault with them for failure in this direction. If a teacher knows how to study, he can quickly bring his scholars to similar knowledge. If he doesn't know how, it is time that he learned; and with his scholars at a weekday sitting is a good time to begin."

In a recent issue of the *Christian Union* the Rev. Thos. K. Beecher discusses the matter of teachers. Having pointed out the admitted requisites to teaching all ordinary branches—such as form the staple in our public schools, as also such matters as music, elocution, wax-work, etc.—he asks the following pertinent questions, which we leave for answer with those whom it may concern: "Is a knowledge of the Word of God so peculiar that teachers can impart it to others who have not first gained it themselves; or that accomplished teachers can impart it to others without any labor or recitation or drill to speak of?"

Waste Basket.

THE hardest kind of chasm to get over—sarcasm.

WHAT nation produces the most marriages? Fascination.

ALL's well that dividends well is a new version of an old saying.

WHEN do two and two make more than four? When they make 22.

WHY is a spendthrift's purse like a thunder-cloud? Because it is continually a-light'ning.

THE extreme height of misery is a small boy with a new pair of rubber boots and no mud or slush in reach.

WHEN is a school-boy like a postage-stamp? When he gets licked and put in a corner to make him stick to his letters.

AN exchange says: "Angular alcohol is the *Inter-Ocean's* latest way of putting it." The latest way a large majority of Western editors have of putting it is putting it down their throats.

WHY should the beehive be taken as a symbol of industry? Nota bee is to be seen all the winter long, while the cockroach is up at five o'clock in the morning, and never goes to bed till midnight. Let's change this thing.

THERE are men who think detecting at yprographical error in a newspaper, after it is too late to correct it, is something worth living for.

TWO Irishmen, traveling, were robbed and tied in a wood. One, in despair, cried: "Och, I am undone!" Said the other: "Faix, then I wished you would come and undo me."

WHEN read aright, the whole book of God contains whispers of particular love to individual sufferers; which enter the ear that grace has opened, and soothe the heart that was ruffled by manifold vexations. The key to all is, Christ is mine, and God views me in him.

A FACETIOUS boy asked one of his intimates why a hardware dealer was like a boot-maker? The latter, somewhat puzzled, gave it up. "Why," said the other, "because the one sold the nails and the other nailed the soles."

Mistress: "Let you go to evening school, Mary? Why, I thought you could read!" Mary: "Well, ma'am, I does know my letters frustate, so long's they keep all in a row; but just as soon as soon as they gets mixed up into words I'm beat!"

THE weather man's diet: cold snaps.

Christian Advocate

GALVESTON, TEXAS, MARCH 11, '76

Correspondence.

The Ministry.

Mr. Editor: Why are not more young men joining the ministry? This question, which has not elicited much argument, has been the subject of much thought and meditation. Permit me to say that it is a subject the proper investigation of which will affect the present success and future happiness of the church.

In the first place, I propose to give some reasons why this is so. The main hinderance is the want of proper education. This deficiency is a neglect on the part of the parents—growing out of the want of a proper interest for their children's mental development.

TEACH JESUS TO THE CHILDREN.—Mr. Editor: Hoping to impress this sentence upon the minds of those that have access to the children, I submit the following sketch of my experience: When quite young I learned to read. One of the books I read with delight was my mother's Bible. So profusely did I read that it became a common expression among the neighbors, "he has read through the Bible."

It is a common saying that I did not take my church paper. Since I have been married, I economize in every way, but doing without a paper or refusing to support the church is not economy. I will tell you how I did once; time was hard; money scarce; and everything wearing out. I do not believe in going in debt, but the things had to be replaced. First—the well bucket gave out; with a kerosene can I made one. The wash bowl next failed; I got another can down. My wife caught the idea and gave me oil cans in abundance. I looked surprised, and said: "What are you doing; what do you want?" She said: "Cut this one for a milk bucket; these two for milk pails; this one to take eggs to market; this one for a wash boiler; this one for a slop bucket; this for Susanna's flowers, because it had a hole in it; here is some wire to make handles of, and turn the rough edges outside, and hammer them down smooth."

DANCING.—Mr. Editor: It has been suggested that your correspondents keep the subject of dancing warm. In response I offer this proposition: "That the modern dance is totally demoralizing in every way in which it comes in contact with the better interests of society." What is pure and better than the love of true affectionate children? Yet our preachers are they reached by the blighting milder of the dance than all "natural affection" is quenched and destroyed. The disgusting character known as "Young America" is never in a more congenial atmosphere to favor his development (?) than when in the ball-room he learns that his parents are a long way "behind the times."

AUSTIN, Feb. 29.—Mr. Editor: Perhaps you and your readers will be surprised to hear from me at this quarter; when you remember that I was appointed to the "Huntsville Circuit" by our last conference; and it is for the purpose of correcting any misconception of my action that I have sought the columns of the much-loved ADVOCATE. I arrived on my work the 6th of January; and for three weeks my health, which has been in a very debilitated condition for almost one year, improved very considerably, and I felt much buoyed up with the prospects of a year's fruitful labor. I proceeded at once to the discharge of my ministerial duties; and at all times in trying to preach the gospel, I felt the sufficiency of God's grace to sustain. After laboring with

my people for three weeks, my health began to decline again; and I was forced to admit to my father and presiding elder, (Bro. Wesson), that I was incapacitated for the work of a pastor in my present ill health; but time and space would fail me to go into the detail of the time and my actions till my first quarterly conference, which was held the 19th inst. Suffice it to say, that my case was then disposed of, and while we all regretted very much the necessity of my abandoning the work, still we were compelled to yield; doing so, we felt that our heavenly Father is too wise to err, and too good to do wrong.

EMORY COLLEGE. 1876. OXFORD, GA. One mile from Covington Depot, between Atlanta and Augusta—Georgia Railroad. THE SPRING TERM begins Wednesday, January 19, 1876; ends Wednesday, July 19, 1876. Special attention is called to the desirableness of Oxford, as a place to educate young men, its location and healthfulness, as well as its social and religious features offering peculiar advantages.

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MISCELLANEOUS. Caution Notice! The genuine edition Immense Success 40,000 of the genuine LIFE AND LABORS OF LIVINGSTONE already sold. The thrilling story of a noble life in the wild-land of the Nile mystery, Opbir Gold, the Lions Lair, and millions of superstitions. Graphical descriptions, splendid illustrations. Millions want it. We want agents quickly. D. THOMPSON & CO., Publishers, St. Louis, Mo

EMORY COLLEGE. 1876. OXFORD, GA. One mile from Covington Depot, between Atlanta and Augusta—Georgia Railroad. THE SPRING TERM begins Wednesday, January 19, 1876; ends Wednesday, July 19, 1876. Special attention is called to the desirableness of Oxford, as a place to educate young men, its location and healthfulness, as well as its social and religious features offering peculiar advantages.

TEACH JESUS TO THE CHILDREN.—Mr. Editor: Hoping to impress this sentence upon the minds of those that have access to the children, I submit the following sketch of my experience: When quite young I learned to read. One of the books I read with delight was my mother's Bible. So profusely did I read that it became a common expression among the neighbors, "he has read through the Bible."

KEROSENE CANS.—Never was there a time, sir, that I did not take my church paper. Since I have been married, I economize in every way, but doing without a paper or refusing to support the church is not economy. I will tell you how I did once; time was hard; money scarce; and everything wearing out. I do not believe in going in debt, but the things had to be replaced. First—the well bucket gave out; with a kerosene can I made one. The wash bowl next failed; I got another can down. My wife caught the idea and gave me oil cans in abundance. I looked surprised, and said: "What are you doing; what do you want?" She said: "Cut this one for a milk bucket; these two for milk pails; this one to take eggs to market; this one for a wash boiler; this one for a slop bucket; this for Susanna's flowers, because it had a hole in it; here is some wire to make handles of, and turn the rough edges outside, and hammer them down smooth."

DANCING.—Mr. Editor: It has been suggested that your correspondents keep the subject of dancing warm. In response I offer this proposition: "That the modern dance is totally demoralizing in every way in which it comes in contact with the better interests of society." What is pure and better than the love of true affectionate children? Yet our preachers are they reached by the blighting milder of the dance than all "natural affection" is quenched and destroyed. The disgusting character known as "Young America" is never in a more congenial atmosphere to favor his development (?) than when in the ball-room he learns that his parents are a long way "behind the times."

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HOUSTON CARDS. S. CONRAD, WATCHMAKER AND JEWELER, (Pilot's New Iron Front.) 44 MAIN STREET, HOUSTON, TEXAS. Watches, Clocks and Jewelry carefully repaired and warranted. feb17 2m

ROOFING! THE SOUTHERN FIRE WATERPROOF PAINT CO. The Company are prepared to do REPAIRING or PAINTING of old and leaky roofs of every description. New roofs put on with this composition are guaranteed to last longer than any other paint, and not to crack from the heat of the sun or change of the weather.

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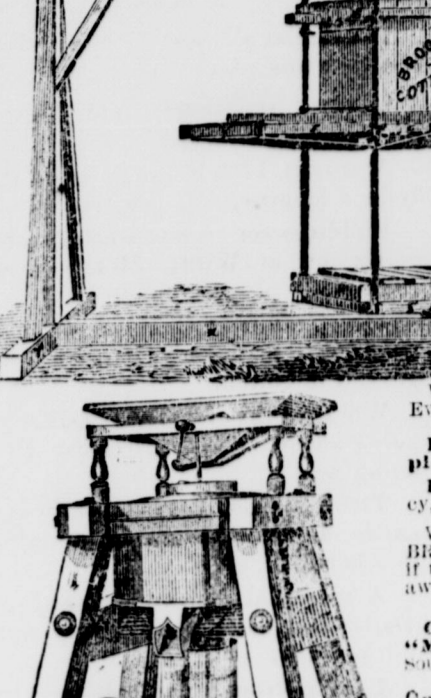
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Word, Dewey & Co., LESSORS OF TEXAS STATE PENITENTIARY, HUNTSVILLE, TEXAS. Having added to our various Factories and Shops the latest improvements in Machinery, we are now prepared and beg leave to offer to the public—

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WANTED—AGENTS at home or traveling. Good salary and expenses paid, or large per cent. Send stamp and \$1.50 for sample. feb-26-6t R. BRUCE & CO., Cin., O. DUST AND FOG. Distinguishing Fun and Adventure on FOUR CONTINENTS AND MANY SEAS. Mysteries of the Orient. 220 ENGRAVINGS. Bright, witty, entertaining—the most attractive book out. In every respect perfect. It sells rapidly, pays splendidly. Agents Wanted. Write at once for descriptive circulars and terms to ANCHOR PUBLISHING Co., 520 Pine St., St. Louis, Mo.

Christian Advocate

GALVESTON, TEXAS, MARCH 11, '76

Sunday-School.

SUNDAY-SCHOOL TEACHING AS A FINE ART.—Every Sunday-school teacher is a soul-artist, and Sunday-school teaching may justly take rank among the fine arts.

AN English contemporary remarks aptly: "It is astonishing how much more impassable Sunday mind and how much more penetrating Sunday rain are everywhere."

LET no Sunday-school teacher think his work trivial or commonplace; it is a work worthy his grandest activities and most exalted ambition; it is an art so fine and delicate and difficult as to demand the most earnest thought and effort, unceasing skill and vigilance, and unremitting fidelity in the execution.

A WELL appointed Sunday-school certainly has its advantages over one that is not. But is there not danger of going to extremes, and indulging in paraphernalia at the expense of simplicity and solid methods?

House and Farm.

WHOOPIING-COUGH is caused by exposure of a person who never had it to one who is suffering with the disease—the same as measles and scarlet fever.

TREATMENT OF GORGED HORSES.—A correspondent of the New England Farmer gives the following method of treatment for animals who may have gorged themselves with grain.

HOW TO FRY CHICKENS.—The best way to fry chickens is this: Scald, pick, and wash your chickens thoroughly in clean water; then quarter and throw them into boiling lard.

Texas Matters.

CORN is being planted generally throughout the State. MAD dogs reported in a rampage on Caney, Fannin county.

HOG raising is securing special attention in Atascosa county. THE new courthouse in Burnet county will soon be completed.

CORN is up in many counties in the State. TYLER has shipped 12,000 bales of cotton this year.

COTTON still comes into Longview, Gregg county. A HOTEL 120x100 to go up shortly in Cleburne, Johnson county.

Buildings for a manufactory are going up at Willis, Montgomery county. THE Grange of Camp county has resolved to plant only one-third of ground in cotton.

Work on the elevator at Dallas is going ahead. New street car line doing well. THE Denison News estimates the cattle driven this year at 250,000 head.

A MANUFACTURING company at Dallas now consumes a bale of cotton per day. LARGE crops expected in Hill county. Gathing's College is doing well.

HALF dollar counterfeits have been in circulation in Hearne, Robertson county. ONE half-score of schools white and colored are in operation in Marshall.

BRENNHAM Banner speaks of efforts to erect a cotton compress at that point. Cost \$30,000. Shares being taken freely.

AN eagle was shot by Prof. Granberry on Sulphur river, Cass county, measuring seven feet from tip to tip of its wings.

SPECIAL attention to fruit-raising is visible in Texas this year. In Camp county thousands of trees are being set out.

SIX hunters from Denton county made a short hunt on the upper Brazos and bagged twenty-one buffaloes.

COOKE county has 8,400 horses, 43,175 cattle; 2,352 sheep; 1,350 hogs; and the people are not afraid of starving.

FLATONIA, Fayette county, is prospering. It has shipped 5,000 bales of cotton this year; 600 bales of wool, and more coming in.

THE mills of Sherman is grinding about 1800 bushels of wheat per week. Their flour is growing fast in public favor.

A TANNERY connected with the boot, shoe, harness, and saddle business is doing well in Wortham, Freestone county.

THE Trans-Continental is completed half-way from Brookston to Paris, and the remaining four miles will be put through without delay.

SEVERAL wagons from Brown county have reached Waco loaded with hides, fur, chipped bear, buffalo and venison meat.

MORE wheat than any previous year has been sown in Lamar county. Diversity of crops mark the operations of the farmers.

LARGE herds of cattle will be delivered to buyers in Live Oak county this month. Demand brisk; supply abundant.

THE fine crops last year in Eastland county are securing a large immigration. Good farmers thus build up the country.

SHEEP raising in Live Oak county has been unusually prosperous this year. Clippings this year will be very heavy.

GUADALUPE county is coming to the front with the entrance of the road. It is a first class farming and stock region. Schools and churches are liberally sustained.

WE notice the complaint that the overseer of the convicts on the Trans-Continental Railroad are unnecessarily cruel. They ought to be put in line with the convicts.

REV. J. J. SHIRLEY, principal of the Granbury school, Hood county, reports 120 scholars. School prospering in every way. We wish Bro. Shirley success.

A CAMP of the G., H. & S., A. Railway is located at this time two miles from the San Antonio Plaza. Work will move on, it is thought, satisfactorily.

GOLIAD boasts of garden produce in abundance all the winter. Think of peas, beans, lettuce, radishes, beets, tomatoes, fresh from garden since the first day of January. Who would freeze and starve in New England.

LAVACA county farmers are pushing their work. Their soil of light colored post oak land, to the richest and blackest prairie hog wallow, always repays their labor. Sorghum enough to supply home wants planted on each farm.

News.

SNOW blocked the trains West of Salt Lake City March 4th. RICHARD H. DANA is named as minister for England.

THE annexation of Khokend has been formally promulgated. COAL companies have decided to continue suspension of work to 20th of March.

Ex-Attorney-General Hoar, of Massachusetts, has been mentioned as Belknap's successor. A British bark with 1350 bales of cotton, burned at Charleston on the 4th. Probable loss, \$100,000.

THE Belknap business awakens great attention in Europe, and comments not complimentary to American statesmen appear in papers. THE subjugation of Khokend only leaves 225 miles between the Eastern range of the Russian bear and the English lion.

Two little girls on the 6th were kidnapped in New York City. The abductor was traced to the Brooklyn ferry. No further report. THE Massachusetts Senate by a vote of 19 to 11 refused a third reading of the bill giving women the right to vote.

It is said the Vatican will not make any formal protest against article 7th of the new Spanish constitution concerning religious toleration. WINSLOW was finally committed for extradition the 30th, and will, after being held in London fifteen days as the treaty requires, be sent home.

UP to the 6th, results of French elections show the Republicans will have 350 votes against 80 or 90 Bonapartists. Thiers and Gambetta are united, but rivalry exists between Gambetta and Simon. ALFONSOISTS have captured 112 canons. Dispatches from north of Spain announce that Carlist troops are presenting themselves for amnesty and Alfonsoists fraternize with them. Alfonso will enter Madrid the 15th.

THE town of Little Polo on the gold coast of Africa was recently half burned. While the natives were plundering the burning houses two thousand kegs of powder in one house exploded, killing about fifty of the thieves. THE Porte has notified Ambassadors of the guaranteeing powers that it will remit tithes for one year and all other taxes for two years to all refugees who will return home. A special official will be appointed to protect them from outrage. Homes and churches will be repaired at government expense.

AN Italian bark, name unknown, bound from South Point, Italy, to Baltimore, went ashore twenty miles north of Kitty Hawk Station, N. C., the 20th. The crew of thirteen men all lost except four. A life saving crew attempted to board the bark and every man was drowned. Six bodies recovered. THE development of charges of bribery against Belknap, Secretary of War, his resignation, its acceptance by the President, and his impeachment were the startling events of last week. It reveals more deep corruption in high places and will go far in breaking down confidence in American statesmen at home and abroad.

THE city of Havana from Vera Cruz reached Havana the 4th, bringing news that General Gonzales Querra had pronounced against the government. Donata Guerra was defeated by government forces. Gen. Alatorre attacked Hernandez, who had issued a pronouncement in Oaxaca and was joined by Gen. Figueroa. Alatorre was twice repulsed but has received reinforcement. Martial law declared in Jalisco. Michon considered pacific. Peace restored in Tehuantepec. As steamer left Vera Cruz telegrams were received reporting success of government. There seems to be little concert among rebel leaders. Government asked a loan of \$500,000 from merchants of the City of Mexico, which was promptly raised and placed at President's Lerdo's disposition.

AUSTRIAN authorities consider the pacification of the Turkish provinces hopeless. The maltreatment of Rajahs by Musselmen is increasing, and the position becoming dangerous. After the promulgation of the reform firman North Bosnia Turks rose in some villages, killed some Christians and drove the rest away. Insurgent leaders informed Baron Radich, Governor of Dalmatia, that they would require Turkey, as a condition of peace, to withdraw 40 battalions of her troops from Herzegovina. If this is refused, the leaders of the insurgents propose that Austria or some other power effect armed intervention. Baron Radich informed them the terms were inadmissible. Austria would preserve strict neutrality, strictly guard the frontier and cease to relieve fugitives by the end of March.

Passing Events.

THERE are more Israelites in London than in Palestine. THE Boston Elm has been blown down aged 220 years.

HEMBOLD the buchu man is officially announced insane. IT is said that half the children in the Boston public schools are of Catholic parentage.

THE internal revenue of the United States, for the present year, is estimated at \$122,000,000. AN immense ledge of isinglass has been found in the mountains in Snake River, Idaho.

THE emigration from Germany shows a falling off from former years. IT has been discovered that Bald Mountain, Tennessee is rich with silver ore.

IN 1875, the losses by fire in the United States amounted to \$86,328,035. THE contemplated waterworks in Rio Janeiro are to cost \$10,000,000.

THE Earl of Derby owns in Derbyshire 47,259 acres of land, which bring him an income of nearly \$1,000,000 per annum. IT is reported that the Omaha, the Sioux, Cheyenne and Arapahoe Indians, are getting ready for an outbreak.

A GANG of pirates have been cruising along the North shore of Long Island Sound, robbing vessels laid up for winter. POSTMASTER JEWELL proposes a plan for charging postage on merchandise sent by mail, according to the distance transported.

THE bridewell in Chicago is said to be self-supporting this year. This is more than can be said of jails of Texas. THE great Earl Rosse telescope is finished. Its height is twenty-five feet, and the speculum is three and a half feet in diameter.

IT is estimated that the Milwaukee whisky ring has cheated the government out of \$10,000,000 since the war. SEVEN papers in Atlanta have failed since the war, and it is said \$100,000 have been sunk in the effort to sustain them.

EIGHTEEN Phœnician inscriptions recently discovered and on their way to the museum of the Louvre were lost in the French iron-clad steamer, Magenta. IT is said that in the manufacturing towns of New England there are \$175,000 French Canadians. A few are Protestants, the rest are Catholics.

EXTENSIVE quicksilver discoveries in Nevada have caused great excitement in many circles; and California capitalists have invested heavily. A New Orleans paper announced the total receipts of cotton for the past year, were 3,127,813 bales; an increase of nearly half a million of bales over the previous year.

THE authorities at Castle Garden, New York, reports a great falling off in the number of immigrants to this country. Hard times supposed to be the cause. THE bones of six savages, with pipes which would hold half a pint, were recently unearthed near Gosport, Indiana. One of the skeletons was seven feet long.

THE Minnesota House of Representatives has passed a bill prescribing the death penalty instead of leaving the punishment optional with the jury. Recent estimates shows that 250,000 acres of pine land are swept of their timber annually. At this rate the immense forests of Michigan will be covered with stumps.

A correspondent of the N. Y. Times from Rome, Italy, says: "Italy has too many priests, and too many schoolmasters; and the same is true of most Roman Catholic countries. THE French Minister of Fine Arts has appointed a commission to examine a picture lately discovered at Orleans, which is believed to be a portrait of Jean d'Arc, painted from life by the Scotch painter, Power.

A BRIDGE to be built over the Frith of Forth in Scotland will be 150 feet high, with 100 spans, the largest of which will measure 1500 feet or a third of a mile, and the smaller 150 feet; cost ten million of dollars. PENNSYLVANIA has a criminal and pauper population of 21,004, nine-tenths from intemperance, maintained at a cost of \$1,159,610. The State Revenue from license is \$316,742 or about one-third what the business costs the people.

ORDERS are being received from England for American cotton fabrics. Manchester merchants are said to be purchasing heavily in New York for shipment direct to their customers in the West Indies and on the coast of Africa.

Commercial.

WEEKLY REVIEW.

OFFICE OF CHRISTIAN ADVOCATE, Friday Evening, March 10, '76.

Cotton continues to arrive, and notwithstanding the small figures it commands, buyers are always anxious in their discussions of the probable turn that matters will take in the future. For the past month but little change has taken place in the rates asked and received for different grades. Cotton now may be quoted at a shade lower than last week. The decline has been regular and almost proportional in each week's movement since the market opened. Hereafter, this column which has been used in supplying the producers with information relative to the movements in the great staple, will be used to cultivate a better sentiment among the buyers and brokers of our market.

GOLD—Closed in New York this evening at 113. The rate here closes at 113.4 buying, and 114 selling.

SILVER—Rates at the close are 105@106 buying and selling.

EXCHANGE—Rates continue firm and generally unchanged.

Table with columns: COMMERCIAL, BANKERS, COTTON. Lists various market rates and prices.

Table titled 'The following tables show the condition of the Cotton Market:'. Lists closing quotations of the Galveston market for various grades of cotton.

Table titled 'GALVESTON STATEMENT'. Shows statistics for the month of March, including net receipts, excess of stock, and other market data.

THE GENERAL MARKET.

Quotations not applicable to small orders, but represent cash prices for large lots. As Handles—per doz., No. 1, \$2 1/2; No. 2, \$1 5/8; No. 3, \$1 1/2; No. 4, \$1 1/4; No. 5, \$1 1/8; No. 6, \$1 1/4; No. 7, \$1 1/8; No. 8, \$1 1/4; No. 9, \$1 1/8; No. 10, \$1 1/4; No. 11, \$1 1/8; No. 12, \$1 1/4; No. 13, \$1 1/8; No. 14, \$1 1/4; No. 15, \$1 1/8; No. 16, \$1 1/4; No. 17, \$1 1/8; No. 18, \$1 1/4; No. 19, \$1 1/8; No. 20, \$1 1/4; No. 21, \$1 1/8; No. 22, \$1 1/4; No. 23, \$1 1/8; No. 24, \$1 1/4; No. 25, \$1 1/8; No. 26, \$1 1/4; No. 27, \$1 1/8; No. 28, \$1 1/4; No. 29, \$1 1/8; No. 30, \$1 1/4; No. 31, \$1 1/8; No. 32, \$1 1/4; No. 33, \$1 1/8; No. 34, \$1 1/4; No. 35, \$1 1/8; No. 36, \$1 1/4; No. 37, \$1 1/8; No. 38, \$1 1/4; No. 39, \$1 1/8; No. 40, \$1 1/4; No. 41, \$1 1/8; No. 42, \$1 1/4; No. 43, \$1 1/8; No. 44, \$1 1/4; No. 45, \$1 1/8; No. 46, \$1 1/4; No. 47, \$1 1/8; No. 48, \$1 1/4; No. 49, \$1 1/8; No. 50, \$1 1/4; No. 51, \$1 1/8; No. 52, \$1 1/4; No. 53, \$1 1/8; No. 54, \$1 1/4; No. 55, \$1 1/8; No. 56, \$1 1/4; No. 57, \$1 1/8; No. 58, \$1 1/4; No. 59, \$1 1/8; No. 60, \$1 1/4; No. 61, \$1 1/8; No. 62, \$1 1/4; No. 63, \$1 1/8; No. 64, \$1 1/4; No. 65, \$1 1/8; No. 66, \$1 1/4; No. 67, \$1 1/8; No. 68, \$1 1/4; No. 69, \$1 1/8; No. 70, \$1 1/4; No. 71, \$1 1/8; No. 72, \$1 1/4; No. 73, \$1 1/8; No. 74, \$1 1/4; No. 75, \$1 1/8; No. 76, \$1 1/4; No. 77, \$1 1/8; No. 78, \$1 1/4; No. 79, \$1 1/8; No. 80, \$1 1/4; No. 81, \$1 1/8; No. 82, \$1 1/4; No. 83, \$1 1/8; No. 84, \$1 1/4; No. 85, \$1 1/8; No. 86, \$1 1/4; No. 87, \$1 1/8; No. 88, \$1 1/4; No. 89, \$1 1/8; No. 90, \$1 1/4; No. 91, \$1 1/8; No. 92, \$1 1/4; No. 93, \$1 1/8; No. 94, \$1 1/4; No. 95, \$1 1/8; No. 96, \$1 1/4; No. 97, \$1 1/8; No. 98, \$1 1/4; No. 99, \$1 1/8; No. 100, \$1 1/4.

carboys 34c; C. P. 40c; Alox cap. 20c; alcohol \$225 alum 5c ammonium aqua 3F, set ammonia spirits aron. 45c arsenic common powdered 5c Bismuth, subnitrate, \$2 00. Blue Vitrol 5c. Borax refined 20c. Caustic, lunar, pure \$1 05; Chloroform \$1 10. Copraas 3c. Calomel, English \$2 50 American 1 25; stock \$1 00. Cinnamon bark 35c@50c. Cream Tartar, pure, 45c@50c; grocery 25c@40c. Chloral hydrate 25c@2c. Morphine, supla, \$4 50. Logwood extract 15c. Gum assafetida 25c. Gum camphor 39. Gum opium \$6 75. Gum (1573) 35c@40c. Quinine \$2 25. Eggs—Plentiful at 13 1/2 per doz. packed in patent boxes. Fish—Mackerel, barrels No. 2, \$16 50; No. 1, \$17 00; half-barrels No. 1 \$8 50; No. 2, \$7 00; kites No. 1 \$1 90; No. 2 \$1 50; herring, Dutch, \$1 40; 1 50 per keg; dried No. 1 90; No. 2 50; 55 per box; codfish, quarter-box, \$3 40; half-boxes \$5 00; 25; 100 boxes 64c per pound. Flour—Sales light with prices steady. Large supply. Double extra \$5 25; 5 50; Good Treble extra, \$5 75; Choice Treble extra \$7 00; 7 25; Choice Family extra \$8 50; 9 00. Fruit—Dried—Raisins: layers per box \$2 75; \$3 00; figs per lb 15c@20c; prunes, 10c@11c; currants, Zante, per pound 10c; apples, per lb. 10c@13c; Dates 12c; almonds, soft 22c@24c; shell, 23c@25c; hard shell 18c@20c; filberts 15c; pecans 8c; Brazil nuts 12c. Fruit.—Fresh—Lemons in fair supply. Sicily \$4 75; 5 00; Apples, supply fair. Western, \$6 00; 6 25; Northern, nominal. Oranges, Louisiana per \$4 00; 4 50; Sicily nominal. Havana none in market. Glass Goods—Per dozen, in cases—Pickles per gallon, \$3 25; 3 50; half-gallon \$3 15; 3 75; quarts \$2 50; 2 75; pints \$1 40; 1 50. Hams—Steady. Choice sugar-cured, 15c@15 1/2; 2d. quality, 13c@14c. Hogs—Small supply; local demand Western, at \$25 to \$26. Hides—Latest advices quiet. We quote dry skin, selected 17 1/2@18, kips and calves 1/2 off; as they run, nominal wet salted, selected, 8c; as butcher's green, 8c; dry pickled are sold as dry tallow with allowance for salt; glue stock 50c. Hardware—Axes, per dozen: Collins Kentucky light \$11 1/2; medium \$11 50; heavy \$13 50. Hoes—Per dozen, planter A B No. 0, \$7; No. 1, \$7 00; No. 2, \$7 50; No. 3, \$8 00; HBNo. 0, \$6 00; No. 1, \$6 50; No. 2, \$7 00; No. 3, \$7 50. Iron—Per pound, common bar, 3 1/2c; band, 6c@6 1/2c; hoop, 7c@7 1/2c; sheet, common, 7c; R. G. 8c; galv., 17c; Russia, 30c; imitation Russia, 22c; plow shafts, 6c; nail rods, 10c; axes, horse-shoes, barbed, \$6 50; 7 50; mule-shoes, \$8 00. Leather—Best Louisville and Cincinnati Oak Sole Leather, 4c; 4 1/2; do second quality 4c; do fair saddle skirting 4c; do oak harness leather 4c; do second grade do, 3 1/2c; do black bridle do, 60c@65c; do fair bridle do 70c@75c. Lard—Market quiet and firm Tierces, 14c; kegs, 16c. Lumber—The demand is light and stocks ample. Rough yellow pine, \$2; second quality, \$2; dressed weatherboards, \$2 25; surfaced boards \$2 50; 2 25; ceiling, \$2 00; 2 25; flooring, \$2 30; 30; cypress lumber by the cargo, \$2 50; 30; ash, \$4; shingles, \$1 25; by small lots; \$3 25; 50 by cargo lots. Lime, Cement, Etc.—In limited demand. Austin lime, \$2 25 per barrel; Alabama, \$2 50; cement, \$2 25; 2 75; plaster, Paris, \$4 00; 4 50; laths, \$4 40 per M. Oils—Lined, raw, 80c; boiled 80c. Lard, No. 1, \$1 10; W. S. \$1 30; Proctor & Gamble's, \$1 30; Turpentine, 50c. Kerosine, \$2 25. Onions—Limited supply; downward ten. Western \$2 50; 3 00; barrel, Bermuda per box nominal. Potatoes—The demand is light and stocks 20c; per piece, sheep-skins, full weight, 5c; half-weight 25c; shearings, 20c; wool, 15c; wolf skins 25c@75c, each; dressed deer skins, Indian-tanned, \$1 50; 1 75 per pound. Potatoes—Stock fair. Northern seed, 17c@22c. Sweet potatoes 75c per bushel. Poultry—Receipts fair and prices weak. Chickens \$1 00; 4 50; 1/2 dozen; Turkeys, \$1 15; 1 40; Ducks \$1 75; 4 00; 1/2 dozen. Geese \$6 00. Partridges \$1 00; per dozen. Strack—Dealers supply the demand at 4 1/2c. Salt—Stock full; prices firm. Coarse from first hands by car load 95c@1 00; gold; fine \$1 15; 1 25; gold. Soap.—In full supply. Olive 7c; for large lots, German olive 6c; Ordinary orders filled at 7c. Sires—Per dozen, iron, \$1 75; plated \$2 50; brass \$3 25. 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; coffee C 9 1/2c; coffee B 10c; coffee A 10 1/2c; 15c; crushed and powdered 11c. Tobacco—Supply ample and prices weak, with downward tendency. We quote: 12 inch, extra fine for lbs, 65c; 80c; 11 inch, fine, 50c@67c; 11 inch, good common, 47c@55c; twist, 28 grades, 60c@80c; smoking tobacco, 40c; 65c; 80c; per dozen bottles, \$3 00; 4 00; cigars, domestic, per thousand, \$15; \$20; cigars, imported, per thousand, \$35; 250. Tea—Iron cotton baling ties 5c, per pound for Arrow and for Beard. Meat-Cutters—Supply large; Woodruff's No. 100, \$15; No. 150, 18. Nails—Quotations are as follows: 10d to 60d, \$3 25; 6d, \$3 75; 8d, \$3 50; 4d and 5d, \$1. Flooring, casing and boxing, 1 00 advance on above. Finishing 1 00, advance. Tin—In plates, per box, IX \$14 00; 10 \$11 50; 10c leaded, \$11 75; Pig 30c; 3 lb. Tin—Receipts light; prices steady. Good to prime 6 1/2c; for small lots, large lots in shipping order 7 1/2c; common 5 1/2c@6c. Twine—Cotton baling twine is in good supply; selling at 17c per pound. Tubs—Painted, 3 nest, 3 in \$2 25, 8 in \$3 25; white pine, 3 in \$3; 8 in \$4; cedar, 3 in \$3 75; 8 in \$5 50. Vinegar—Fair supply and steady at 25c@40c. 7 gallon for cider and white. White wine, imported, 50c@57c. Woodware—PAINTS—Painted, two hoop, 7 dozen, \$2 00; three hoop \$2 10; 2 25; 2 70; extra \$3 50; 11 00. Wall Buckets—Per dozen, L. S., \$6 00; 7 00; extra \$9 50; 11 00. Wheat—Nominal at \$1 46 for No. 2, and \$1 25 for No. 3, Red Winter. Wheat—No. 2 Texas, nominal at \$1 35; 1 37 1/2 per bushel, by the car load, buyer paying elevator charges. Wool—Fall clip, 22c@25c, for Medium, fine eastern, light, and free of burrs. Zinc—Per pound—Pig, none in market; sheet 12c. Soder 16c.